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THE POLAR ESKIMOS

LANGUAGE AND FOLKLORE

I

TEXTS

BY

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WITH 5 FIGURES IN THE TEXT

KØBENHAVN
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PREFACE

The present collection of texts of Polar-Eskimo myths and tales are the result of a work begun during my stay in the Thule District in 1935—37 and continued in 1946—47. From the first of these expeditions only the archæological material has as yet been published, viz. „Archæological Investigations in the Thule District I-II." Meddelelser om Grønland, vol. 141. 1—2. The costs of these expeditions were defrayed by the *Danish Government,* the *Carlsberg Foundation,* the *Raben-Levetzau Foundation,* the *Julius Skrike Bequest,* and in the case of the former expedition by *Knud Rasmussen's Memorial Foundation* and the *Carlsen Langes Bequest,* to all of which I take this opportunity to express my respectful gratitude. Further, I cordially thank Professor *William Thalbitzer,* whose help and encouragement have been a great support for me, and Dr. *Kaj Birket-Smith,* head of the Ethnographical Collections of the National Museum, who in many ways has helped to facilitate my work, not least by permitting me to take down the texts from the records in the museum itself.

Finally I beg to thank all who in various ways have assisted me in the course of my work in Greenland, viz. the manager *Hans Nielsen,* the Reverend *Jens Olsen,* the physician *Mogens Holm,* the manager *E. Mørck-Rasmussen,* and last, but not least, all the Polar-Eskimos who, as good comrades, have always been ready to help me, above all first and foremost those who, with an almost incredible patience, made it possible for me to write down their legends in their own dialect, viz. the women *Amaunalik, Inugarssuk, Arnaitsoq, Avôrtúngiaq, Tina Kristiansen,* now Mrs. Nielsen, married in Denmark, the late *Qiajuk* and her husband *Pualorssuaq.*

In particular I owe a very great debt of gratitude to Hans Nielsen, who during the many years when he was the manager of the Thule station has acquired a comprehensive knowledge of the Polar-Eskimo dialect, and who during his stay here in Denmark has been of invaluable assistance to me in the translation of difficult passages in the texts. Wherever the initials H. N. occur in the notes, my interpretation builds entirely on the explanation of Hans Nielsen, but apart from that

I am naturally myself quite responsible for the translation into Danish. I hope there are no serious misunderstandings in this rendering, in accordance with which the translation into English has been undertaken by Mrs. *Aslaug Mikkelsen Møller M. A.* As however the Polar-Eskimos in several cases use words known in West Greenland, but with a slight modification of the meaning, the possibility is not entirely excluded that the shade of meaning, as caught by me, may now and then be a little beside the point. In such cases I will be grateful for every kind of information which may contribute to the deepening of the knowledge of the peculiarities of this special dialect.

Søborg, February 1948. ERIK HOLTVED.

INTRODUCTION

The Method used in the Transcription of the Texts.

On anyone who is only accustomed to hear the West Greenland dialect that of the Polar-Eskimos makes rather a strange effect, and even Greenlanders visiting the Thule District declare that they have at first some difficulty in understanding the population. The chief cause of this is not so much a difference in the vocabulary, but chiefly a deviating idiomatic use of certain suffixes, and first and foremost the different rhythm of the language. Whereas the West Greenlanders on principle distribute the speech energy fairly evenly on the whole word and furthermore are apt to put a little extra stress on the ending, which latter is essential to the understanding of the meaning, the Polar-Eskimos very often put the main stress on the third-last syllable, with the result that the remainder of the word can hardly be understood, until one has accustomed oneself to it for some time. The articulation of most of the Polar-Eskimos is in many cases very loose, and their manner of speaking upon the whole greatly emotional. In a party where a lively conversation is going on, one has sometimes the impression that it is word music one hears instead of articulated speech.

The individual differences as regards habits of speech are also very great, and this applies both to articulation and to the manner of expressing one's thoughts. There are even those who are apt to express themselves in a kind of "code language", which is only fully understood by such as are familiar with the linguistic habits and the set of ideas of the person in question. Sometimes one gets the impression that the Polar-Eskimos read each other's thoughts and therefore are content to say very little—though for a third person such a conversation may sometimes be of the character of "chalk and cheese". This ability to feel what somebody else intends to say is naturally a relief for the stranger, at any rate at first and when the conversation only turns on every-day subjects, but difficulties soon arise, when it changes into unexpected fields, where the thoughts are forced to break unaccustomed ground.

In consequence of this, some time necessarily had to be spent in accustoming the ear to changes and attempts to arrange a phonetic transcription according to the special demands, at the same time that the other tasks in connection with the expedition had to be performed. During this period of preparation, I was greatly assisted by Tina Kristiansen, the daughter of Enok Kristiansen, catechist and manager of the outpost Siorapaluk and at that time working at the Thule hospital. Actual records of legends were not commenced until the autumn of 1936, when I was on my way back from my summer stay at Marshall Bugt, Inglefield Land. I was obliged to spend about a month in Siorapaluk, where the hospitable Enok Kristiansen welcomed me in his home. At Siorapaluk there was a very able narrator, Arnaitsoq, at one time married to Pôrsimât, known from the Fifth Thule-Expedition, but now divorced from him and living at Siorapaluk with her two children. A few of Arnaitsoq's tales are included as variants in the collection.

The following winter, while staying at Thule, I began to collaborate with Amaunalik, to whom I am indebted for the greater part of the present material. I was particularly interested in recording as much as possible from dictate, before the actual disc-records were commenced, partly because I could not *a priori* be certain of a successful result, and partly to obtain a general idea of the material available. By the assistance of Professor Thalbitzer The Carlsberg Foundation in 1936 sent up, for my disposal, a Telefunken-disc recorder, but for technical reasons it was not possible to begin taking records till the spring of 1937. Still I succeeded in recording all Amaunaliks tales, besides a number of others, i. e. a total of 79 tales and 105 drum-songs. The records were made at the Thule Wireless Station in quite a small room, from which the noise of engines could not be shut out. Before then I had experimented with a snow-hut, which otherwise rather approaches the ideal, snow-walls being greatly sound-absorbing, but owing to the great changes of temperature there were difficulties with the coalgrain microphone, and besides the cold air had a very tiring effect on the narrators. The dry air and the low temperature, sometimes below ÷ 40 C, in which the discs were kept, also seem to have had a deteriorating effect on them, as it was not always possible to heat gradually to the some 18° C, which was the most suitable temperature for the cutting. The lac proved to be very hard, but with the application of "Elastin", which had been sent up together with the discs, it was possible to soften them so much that the cutting could be undertaken without any difficulties worth mentioning.

The narrators quickly became familiar with the microphone, and at any rate Amaunalik knew her narratives so perfectly that she

stopped at a given signal, when a disc should be changed, and nearly automatically continued, when the next one was ready. Thus the record of Kâgssagssuk was interrupted no less then six times, though it is hardly felt in the narrative, which in all took her about 25 minutes. Her speech was almost incredibly rapid, which naturally meant economy as regards the records but, on the other hand, made the subsequent transcription of them all the more difficult. The essential thing was, however, that the narrators should be quite unimpeded in their speech, and during the recording process they sometimes made quite a dramatic display as if telling their tales to a listening crowd, and this in spite of the fact that they did not like anyone but myself to be present at the proceeding. If there happened to be an audience, they immediately became shy, and here they seemed to respect each other's feelings. They quickly realized what it was all about, all the more as several of them, as time went on, had tried to perform, in all 7 women and 16 men, the latter chiefly as drum-singers.

It took some years after my return before I was able to begin the transcript of the records, which was done with the same apparatus as had been used for the recording. For this purpose a set of copies with better lac-discs were employed. It did not seem to me that there had been any essential deterioration in the quality of the rendering. The first transcription took place by means of a head telephone, as it was thus possible to work with such a small amount of amplifying that an essential part of the noise caused by the needle could be neutralized. However, it turned out that the records, particularly with rapid speech, left a good deal to be desired as regards clarity, and that further the ordinary loose articulation did not lend itself particularly well to recording. My experience in this respect was rather like that of Thalbitzer regarding the Angmagssalik dialect [1]). In particular the stops were difficult to catch with certainty, not to mention the many places where the sounds were only breathed.

The actual listening and the phonetic transcription necessitated such a degree of concentration that there was rarely time to speculate on the meaning. In the same manner it was also frequently impossible to decide how the words should be divided, especially in the case of Amaunalik, who related her tales in a recitative tone, which often deviated considerably from the ordinary spoken language. I have, however, made an effort to render as accurately as possible the quality and accent, as I spontaneously caught them, so that the texts should give a reliable idea of the manner of narrating. — After the first transcription had been copied, the result was subjected to a closer

[1]) *W. Thalbitzer:* The Ammassalik Eskimo II. p. 556 (Meddelelser om Grønland vol. 40 Copenhagen 1923).

study so as to signalize all obscurities, and the listening was repeated, this time with a loud-speaker, which in the long run is least tiring. By this process I succeeded in clearing up a number of passages. I often arrived at other results than when first listening, but in a number of cases it subsequently proved that the first interpretation was the correct one. As a result of this I became convinced that one must be very careful not to trust one's ear too much in interpreting records, when the voice of the speaker is not absolutely clear. By the constant repetition of the same passage the ear tires, and immediately preceding or succeeding sound impressions influence the impression of the sound to which one directs one's special attention, and this is apt to make one feel uncertain. Therefore, I was often obliged to set forth two possibilities, but in many cases it proved impossible to arrive at an understandable result. I realized that in order to profit, to a reasonable extent, from the material collected I would have to go over it with the narrators themselves.

This was not possible until 1946, when the Ministry of Education gave me a year's leave, so that I could return to Thule and finish the work there. Amaunalik, who would have to bear the chief part of the burden, declared herself willing to help me once more, and in spite of many difficulties arising out of external circumstances I succeeded in revising practically all the individual texts recorded. One of the narrators, Qiajuk, had died in the meantime. The method now used was that I read what had been written down to the person in question, who then corrected me. In this manner the original records were reconstructed and written down in intelligible language, though at the same time keeping the whole character of the original. Only in a very few cases were we obliged to give up trying to understand what had been said and to replace it by an equivalent.

In the course of this work it proved that in many cases, where doubts had arisen in listening to the disc-record, the same doubts pertained, when I heard the tale directly from the mouth of the speaker. When this was so, I have always kept the two possibilities, indicated in the texts by two signs placed one on top of the other, and also weakly articulated sounds or groups of sounds are given as exponents. However, it sometimes happened that I was corrected, but immediately afterwards, when the attention of the narrator was not directed towards that very passage, she repeated it exactly as she had just said that it should not be. In such cases I have naturally kept to what I heard.

After the texts had, in this manner, been given a form which made sense and was accepted by the narrator, I set about the translation as far as possible. At the next meeting the difficult passages

were discussed and explained to me. At that time there was unfortunately no one in Thule, who was fully familiar both with Danish and the local dialect, so that I was entirely dependent upon what I could gather from the explanations of the narrators themselves. It has, therefore, been a great satisfaction to me, after my return to Denmark, to discuss all evidently doubtful problems with Hans Nielsen, who I am sure is the person most familiar with the dialect and with the surest ear for its peculiarities. Only a few passages are now left open, chiefly in drum-songs or in direct speech, where no one has been able to explain the meaning. The narrators themselves say "it is without sense" or it is "adla language", that is, such language as is spoken by strangers from the American side. It should, however, be borne in mind that in some cases Hans Nielsen has given a plausible translation, where the narrator himself has not been able to give any explanation at all.

Besides this revision of the text I also managed, during my stay of 1946—47, to write down a number of new legends, thanks to the fact that Pualorssuaq for part of that winter stayed at Thule and for about a month was a nearly daily guest. He quickly accustomed himself to dictating as slowly as suited my purpose, and because of his conscientiousness he never abandoned a tale, before he felt persuaded that I had made an accurate record of every word he said, and had been able to make it clear to him that I had understood it.

In the following the name of the narrator is given in connection with each legend, followed by D. D. i. e. direct dictate, or Phon. = Phonogram.

The Narrators.

Amaunalik was born in 1907. Her mother was Tornge and her father Qulutánguaq, but both parents are dead. Tornge was the daughter of Itugssarssuat, the oldest member of the tribe, who died at the age of eighty-eight in 1939, being the ancestress of about one fifth of the whole of the population living at that time. As a little girl Tornge had come from Baffin Island together with the people who in the eighteen-sixties immigrated from there to Thule. Her elder brother is Pualuna, now the oldest member of the tribe, and her younger brother Utâq is known as having participated in Peary's expedition to the North Pole.

Amaunalik is married to Qâvigaq, an intelligent, artistically gifted man who, owing to tuberculosis, is now unfortunately so weak that he can no longer carry on any hunting worth mentioning. Like Amaunalik he is a very efficient carver of figures in walrus tusks.

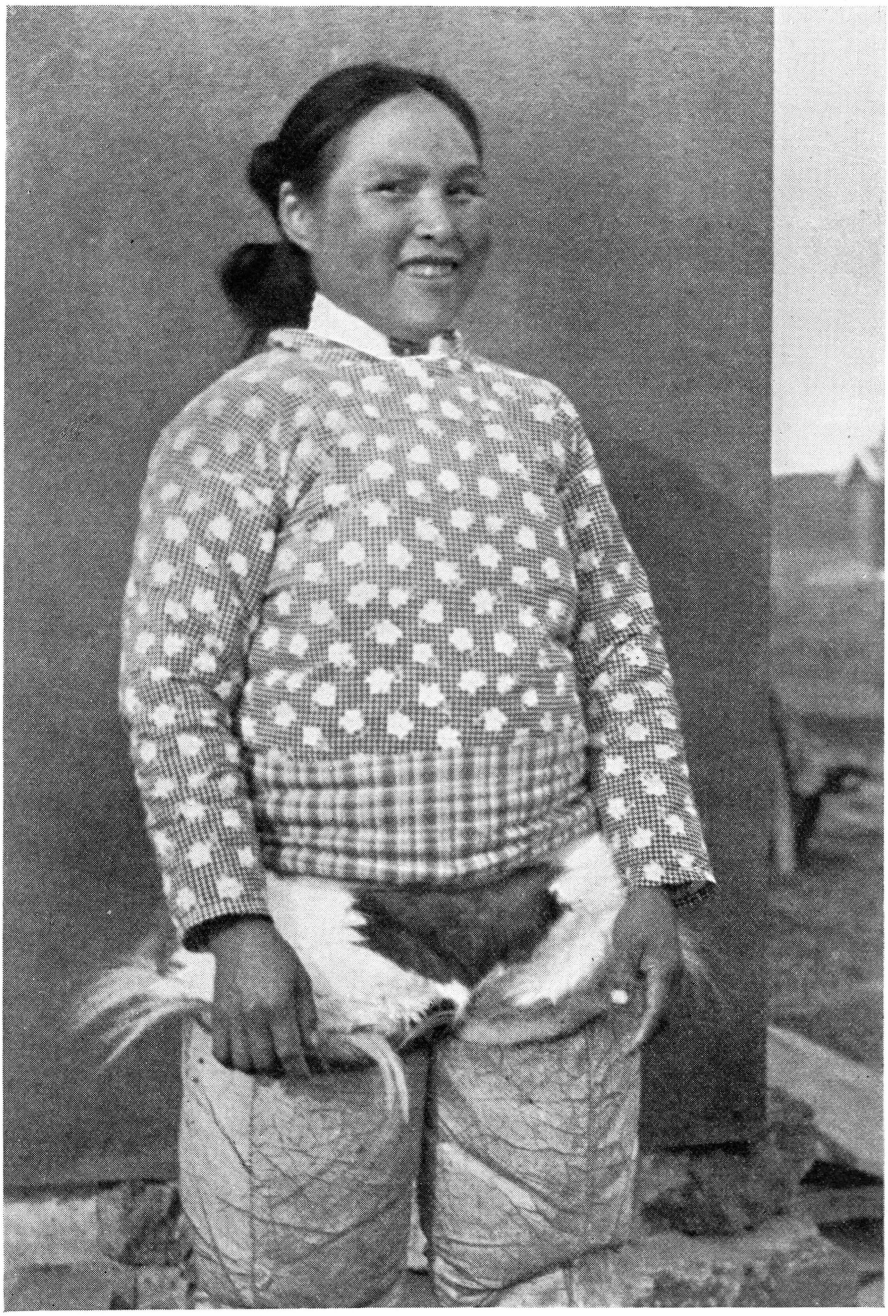

Fig. 1. Amaunalik.

Amaunalik is the mother of nine children, three of them dead, two as infants. During my last stay at Thule the difficulties arising out of this numerous family naturally put obstacles in the way of our collaboration. Thus the work was complicated, first by the birth of her last child and then by her eldest daughter dying with tuberculosis at the Thule hospital. Another daughter is still there, suffering from the same disease, but the other children are apparently strong and healthy. The son Jens, born in 1929, is an able hunter and is now the one who must supply the family with meat and skins. From what has been said above, it will appear that Amaunalik is a busy housewife with many souls to take care of, quite apart from the number of guests who frequently visit her house. All the more reason is there to appreciate the fact that, in spite of everything, she also had time to spare for scientific purposes. In the long run it was undoubtedly an extremely dull work for her, but she took it with admirable good humour. She most frequently came down to me accompanied by her youngest children, as time went on also with her last-born in her amaut. The children withdrew, when they began to feel bored, but Amaunalik herself kept it up for three to four hours or more.

Amaunalik told me that she had learned her legends from her grandmother. Thus there can hardly be any doubt that many of them originate from the last immigrants who also in this respect have enriched the culture of the Polar-Eskimos. It is however not possible, at the present time, to distinguish with certainty what the Polar-Eskimos have known before that time. In Amaunalik's family it has also always been the habit to tell legends, and she in her turn teaches them to her children. Her manner of telling is very vivid, when she narrates freely, and at the same time that the narrative is in a measured style and is delivered in a recitating tone, she herself actually "lives" in it. Unfortunately I do not know the conditions under which Amaunalik grew up, but her joyous and equable temperament, in spite of the many sorrows she has had to bear, seem to point towards a bright and happy childhood, as is natural for a member of a large family comprising many able hunters, and at the same time representing the fullest development of the original Polar-Eskimo intellectual life. The same happy temperament was also characteristic of those of Amaunalik's sisters and brothers, whom I have had the opportunity to meet. One of the brothers has, for a number of years, been a member of the Thule hunters' council.

Pualorssuaq [1]) was of quite a different mentality. As contrasted with Amaunalik his childhood falls before the time of the missionary

[1]) Pualorssuaq died in the summer of 1948, from blood poisoning.

Gustav Olsen and the founding of the Thule station, and he has had his full share of tragic events, cold, hunger and death. He was born in 1891 and is, as far as I have been able to ascertain, identical with the Pualuna Imerarssuk, who is mentioned by Mylius Erichsen and Knud Rasmussen in "Grønland" pp. 313, 318 [1]). His brother Qângâq who is likewise mentioned there, died in 1942. Pualorssuaq told me that he was twelve or fourteen years of age, when their father died, the father being by the way "serqajuk" i. e. rather a lazy fellow. After his death Qângâq had pushed the whole family along on his sledge, and he and his brothers and sisters, of whom a younger brother died, lived with their mother under miserable conditions and frequently starving. It was at the time when Mylius Erichsen came to Neqe together with Jûlut (Jørgen Brønlund), and accompanied by Agpalerssuarssuk, who "ajoqersorai" i. e. was their guide and assistant. Afterwards they went to Ulússat on Qeqertarssuaq (Herbert Ø), and there they again met Mylius Erichsen, whom they accompanied to Kiatak (Northumberland Ø), spending the summer alone on the south side of the island and exclusively subsisting on little auks. In the winter they moved to Serfalik, where they caught foxes, which were so fat that they could burn fox fat in their lamp. When Pualorssuaq had grown a little older, he began to go hunting at breathing-holes, and it was not until comparatively late in life that he got his first kayak, which Pualuna, the son of Itugssarssuat, made for him. He had had a hard and a severe childhood, he told me, and the family had often lived deserted by other people.

The above-mentioned events, which Pualorssuaq only touched upon, undoubtedly refer to the catastrophe described in detail by Knud Rasmussen and Mylius Erichsen. Eleven people, among others Pualorssuaq's father perished on the inland ice in the course of the attempt to get away from Îta to escape death by starvation, and Pualorssuaq (Pualuna Imerarssuk), his brother Qângâq and his mother Alíka [2]) were the only survivors. Viewed against this background it is not to be wondered at that Pualorssuaq's tales by preference centre round tragic subjects: accidents, manslaughter, hunger and madness. He said that his mother narrated the stories to him, when they lived in misery and deserted by all, frequently threatened by death from starvation and under a nervous strain, which gave free reins to their imagination. His contrymen tell me, that his tales should not be taken too seriously, and one has to reckon with the possibility that some of them build on what he has heard from the members of the Fifth

[1]) *L. Mylius Erichsen* and *Harald Moltke*: Grønland, Copenhagen and Kria. 1906.
[2]) Pualorssuaq's mother is now known by the name of Kulavak. — By the former authors her name is spelled "Aleka".

Thule-Expedition. I have not been able to control how many of them are known by others, or what are the events which possibly form the basis of them; some, it seems belong to a not very far removed past. But they are interesting in that they show, how the imagination works and gradually makes historical tradition change into something quite fantastic. Like Amaunalik Pualorssuaq likes to express his feelings

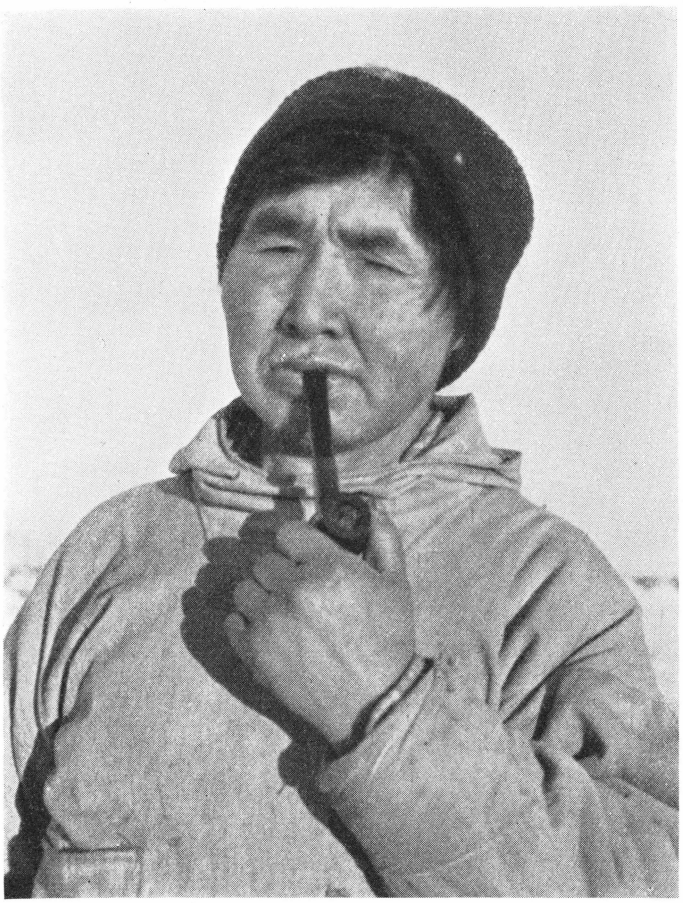

Fig. 2. Pualorssuaq.

as regards the characters of the story, not dramatically, but with accompanying remarks; however, in this context it must be borne in mind that he always dictated slowly.

Pualorssuaq was not a person, who immediately appealed to one's sympathy. He was not an energetic hunter, but had to a very large extent the characteristic which he ascribed to his father, nor was he much respected by his countrymen. As a kind of compensation Life in his fancy was distorted into dramas in which, as often happens in

such cases, he himself was the hero. When coming into contact with strangers he tried to pose as the great man—"he himself has a large brain, the other one a small brain", he explained to me one day. The "other one" was another of my older narrators, of whom he was evidently a little jealous. To tell the honest truth, I must admit that Pualorssuaq was not quite wrong in his judgment, but in return the "other one" had an all the greater heart. The object of such a remark was naturally that he hoped to derive profit from it, but the result rarely came up to his expectations, which however did not seem to affect his frame of mind very much. It was rather an impulse, which had gradually grown into a habit with a view to back up his own self-confidence a little. Sometimes he told pathetically naive stories of the consideration shown him by strangers on various occasions (which I was able to control). When he realized that he could not impress us, the transition was however easy to masked beggary, where he liked to strike the sentimental chord. As a matter of fact each sitting began with a little prelude in which he expatiated on the things he saw in my house, and which were the very things he had long missed, but which had been too expensive for him to buy, and if he only had this or that, it did not matter about anything else etc. This preliminary being over, and not till then, he worked steadily and conscientiously, but in the pauses the same subject was apt to crop up again. However, in this as in other respects he did not seem to have any great confidence in his own technique, for as a rule he became visibly surprised when once in a while, as a well-deserved encouragement, I did at last present him with one of the coveted objects. Neither did he seem to be particularly pleased—it was as if the reality of the gift threw a shade across his dream world.

All this being taken into consideration it is easily understood that he felt particularly ill at ease when not taken seriously, and he seemed quite to lack the irony directed towards himself, through which the Eskimos so frequently "coquet" with their self-consciousness. Neither did he try to conceal his ambition, it being his obvious aim to surpass all the other narrators of legends—which circumstance I was egoistical enough to exploit. He also fully succeeded, both as regards the number of "performances"—127 as against Amaunalik's 57—by which it must, however, be taken into consideration that he also knew most of Amaunalik's narratives, but preferred to tell others. In spite of their great number Pualorssuaq's narratives only take up about 210 manuscript pages, as against Amaunalik's 365 or thereabouts, but here it must once more be borne in mind that Pualorssuaq's narratives are dictated and therefore undoubtedly somewhat abbreviated.



Fig. 3. Inugarssuk.

There is no doubt that Pualorssuaq had a more pronounced creative imagination than Amaunalik, but he lacked her ability of vivid narrative. However, his productivity particularly expressed itself in drum-songs, of which he had composed a very great number. In 1937



Fig. 4. Avôrtúngiaq.

I recorded as many as thirty, and they were surely not all he had composed. As he told me, he also continued making new ones.

Pualorssuaq was a type who in the past would have been destined to become an angákoq, though his influence would hardly ever had been great. His older, now deceased brother, who was also a great composer and performer of drum-songs, was as a matter of fact suspected of dealing a little with the forbidden arts, and his "bear" is said to have appeared before him as an omen at the time of his death.

Pualorssuaq was married to Qiajuk in her second marriage, but had no children. An adopted daughter managed his household after

Qiajuk's death in 1944, but in 1947 he married again, his new wife being Niviarsiaq.

Of the other narrators, whom I will only mention quite briefly, *Arnaitsoq* already appears in the "Introduction".

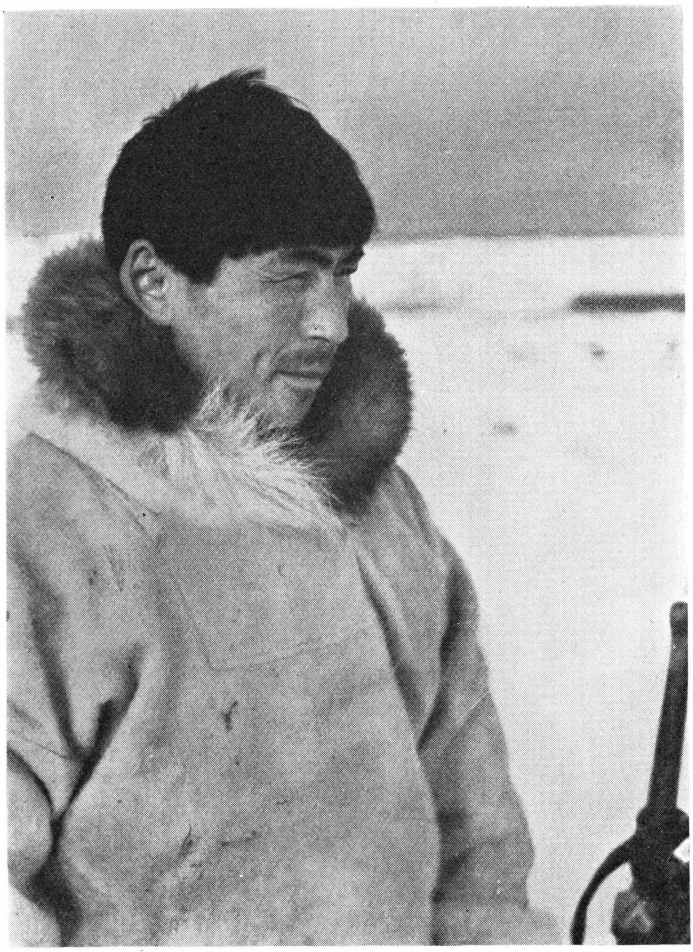

Fig. 5. Qarqutsiaq.

Inugarssuk was born in 1890 and married to the deaf Asarpánguaq, a son of that Majaq, who is known from the narratives of Knud Rasmussen. Her brother is Inukitsupaluk, a man with a numerous family of children, whereas her own marriage is childless. To make up for this she has a great number of foster-children. She is a woman full of pluck and energy and very impulsive and temperamental. As her husband's hunting capacity is greatly reduced by his deafness, she must, to a certain extent, be the bread-winner of the family and is al-

ways on the look-out for every chance that offers itself, be it to make a little deal in carved bone articles, to spear salmon in the small lakes, or to set fox-traps in winter. As a little girl she narrowly escaped death during a hunger period. Her younger brother (or sister?) was killed, but as people were beginning to put a cord round her neck to strangle her, she resisted violently—she would not die—and then they let her live. As regards the texts of the legends it is interesting to know that she spoke with an articulation, which was unusually firm for a Polar-Eskimo, and with a sonorous voice, even though when recording she took extra pains for fear of not speaking distinctly enough.

Avôrtúngiaq was born in 1899, being the daughter of Moses Tornge, who is also known from the publications of Mylius Erichsen and Knud Rasmussen. She was at one time in Denmark with Knud Rasmussen in order to learn sick nursing, but owing to illness she was obliged to give it up and is now married to the twelve years younger Maigssánguaq(-ssuaq).

Qarqutsiaq is one of the most energetic hunters of the Thule district and married to Avôrtúngiaq's younger sister Patdloq. Both marriages are childless. All the last mentioned persons, including Moses, accompanied me to Marshall Bugt in the summer of 1936.

Phonetics.

In the following it is only my intention to explain the phonetic transcription here employed, as I hope on some future occasion to be able to give a more comprehensive representation of the sound conditions of the Polar-Eskimo dialect, which in several respects are very interesting. I have naturally, as far as possible, limited myself to the signs and sound-values used by *W. Thalbitzer* as well as those used in *Knud Rasmussen*'s works on the Canadian Eskimos, with the additions necessitated by the present exigencies. As already mentioned the speech of the Polar-Eskimos is very emotional, and the individual differences are great, in connection with which the changing rapidity of speech produces considerable variations. In order to give a picture with the greatest possible number of shades it has been necessary to use a relatively large number of signs, though at the same time only including characteristic variations.

As far as the vowels are concerned, special uvular variants are not given, as the typical uvularization-phenomenon, marked by a characteristic tension at the back of the mouth, may be associated with any vowel. If therefore for instance *o* or *u* are given in the text in connection

with an uvular consonant (*q*, *r*) the object is to emphasize the difference from the more open variation of the same phoneme (*ɔ*), which most commonly occurs in this connection. In a dialect like the Polar-Eskimo, where that which is of decisive importance for the correct understanding of the meaning of the word, viz. the final consonant, frequently cannot be identified with certainty, it is all the more important to denote the character of the preceding vowel. If for instance we find the endings *-tA?*, *-tä?*, *-ta?*, then there is some reason for presuming the first to be singular, the second to be dualis and the last one pluralis, corresponding with the forms *-tAq*, *-täk* and *-tat*. The possibility of arriving at an interpretation by this method is naturally reduced, in the same proportion as the speech in question deviates from the normal. Here there are two factors working against each other.

The interpretation of the sounds heard, however, entirely depends upon my own ear and memory for sounds, psycho-physical causes, tiredness, resonance etc. being perhaps responsible for some uncertainty. As it is necessary to accustom oneself to writing quickly, one is apt to adopt certain habits of hearing, which may check ones susceptibility to the sound impressions received; particularly if one immediately grasps the meaning of what has been said, one is apt to adapt ones reading to the already known norm. The consequences of these sources of error are naturally of a varying range, but on general principles one cannot determine beforehand what is important and what is not. It must, however, be supposed that misinterpretations of sounds heard, which are not due to constitutional characteristics on the part of the receiver, are to some extent counter-balanced by the amount of the material. In the present texts there will often be some vacillation in the use of *e* and the more open *æ*-like sound, when followed by an uvular. There may, however, also be some doubt regarding *a/u*, *a/i* etc. but as I have more particularly directed my attention to these phenomena and have in many places given both possibilities, I hope there will be sufficient material for controlling.

As to the consonants the chief difficulty has been to distinguish between the very weakly articulated sounds and sound groups, both within the words and in the endings. Particularly in the latter it was often nearly impossible to distinguish between *k/t/p/ng/n/m*—even when the speaker took the greatest pains to pronounce them distinctly. In such doubtful cases I have given as an exponent that which must be supposed to correspond with what is grammatically correct. Another difficulty is the one so well known in the Eskimo language, viz. the distinguishing between voiced and unvoiced stops *k/g* and *t/d* respectively, particularly in the combinations *kt/gt* and *dl/tl/tL/dL*.

In this field there are undoubtedly great individual differences, and here again I have, when in doubt, limited myself to giving one value.

In the texts lengthening (double quantity) of a vowel or consonant is indicated by · (inverted full-stop) *after* the sound in question, and accent by a perpendicular line ˈ *in front* of the accentuated sound or syllable. As to the differences in quantity the Polar-Eskimo dialect corresponds on general principles with that of West Greenland, but in actual speech the differences are not always maintained, and they are strongly influenced by the special Polar-Eskimo language rhytm—as it seems particularly under the influence of the main stress. Even though the latter frequently falls upon the last but one or the third-last syllable, this is not always a matter of course, and in ordinary speech stress is frequently heard to be put in quite unexpected places. In order to get—if not a natural, at any rate a fairly reliable idea of the dialect, one must read the text with equal stress on all syllables, which are not marked with signs for quality or quantity, in which connection it must more particularly be borne in mind that two neighbouring vowels are not diphtongized (unless one is placed there as an exponent).

Where signs are given as exponents, their quantity is so minimal as not to have any influence worth mentioning on the rhytm. The exponent thus indicates a faintly articulated or—except sometimes in endings-ultra-short transition towards it from the preceding sound, or it forms a rapid on-glide to the succeeding one. By paying no attention whatsoever to the exponent it is, in several cases, possible to get a marginal value for the sound constituting the words, which frequently occur in daily speech.

The Polar Eskimo System of Sounds.

Consonants.

	Glottal	Uvular	Velar	Pre-Palatal	Dental	Bilabial	
Nasal		*ɳ*	*ŋ*		*n*	*m*	Voiced
Stopped			*g*		*d*	*b*	Voiced
	ʿ	*q*	*k*		*l t* t^s	*p*	Unvoiced
Open		*r*	*ɣ*	*j*	*l ɹ ð*	*w*	Voiced
	h	*ʀ* (*ʕ*)*ʀ*	*x*	(*h*) *ç*	*ʟ s þ*	*ꜰ*	Aspirated

Vowels.

	Uvula	Back	Mixed	Front	
High				*i* *ɪ*	Unrounded
		u	*ü*	*ü*	Rounded
Mid				*e*	Unrounded
		v̇ *v* *o*	*ö* *v̈*		Rounded
Low	*Ȧ* *A*	*a*	*ä̇* *ä* *ɛ*		Unrounded
	ɔ	*ɒ* *ɔ̇* *å*			Rounded

As the greater part of the sounds given in this table correspond with those most commonly occurring in West Greenlandic, only a few of them require a more detailed explanation.[1])

b sometimes occurs where West Greenlandic has written v, for instance, *iblin / iwdlin*, — West Greenlandic: ivdlit (pronounced, *iʟ·it*).

d is frequently followed by *l* or ʟ, for instance, *igdlo / igdʟo / iglo / iʟ·o*.

ŋ is a nasalized *q*. It is not rarely replaced by *ŋ*.

ɬ (inverted t) is a sound which frequently replaces *l*. It is often difficult to distinguish it from *t*, as it is undoubtedly an unvoiced stop, but presumably with a position of the tongue, which is nearer the one characteristic of *l*. It is very difficult to pronounce it correctly, but it occurs commonly in rapid speech.

ð and *þ* are not rarely heard in connection with a tendency to lisp (affected speech), for instance *iðþerame / iserame*.

ɹ (inverted r) point *r* with trill occurs sometimes instead of *r* or *s*.

ʀ aspirated uvular *r*. As in East Greenland it is most frequently short.[2])

[1]) See W. Thalbitzer: A Phonetical Study of the Eskimo Language, Meddelelser om Grønland, Vol. XXXI, 1904.

[2]) W. Thalbitzer: The Ammassalik Eskimo II, p. 120. Meddelelser om Grønland, Vol. 40.

The *h-ʀ-s* group is the one presenting the greatest peculiarities. The most commonly employed *s* is palatal (*ç*), but in some cases it interchanges at random with the point *s*, for instance *taç'a / tas'a*. In other cases it passes into a pure *h*, for instance, *hamane / çamane*. Of more common occurrence is however *h* with a faint s-aspiration, ^{s}h or h^{s}. After *r ç* inclines strongly to become an aspirated *ʀ*. In rapid speech every trace of *ç* is apt to disappear, but as a rule more or less of it is preserved. Also in this position *ç* may however pass into *h*. Thus corresponding with West Greenlandic *-rssuaq* there are the following possibilities: *-rç'uar / r^{ç}huar / -rhuar / -rʀoar / -r^{ç}ʀoar / -rç^{ʀ}oar*. The aspirated and trilled *ʀ*-sound always follows the *ç*-sound.

' glottal stop is not infrequently heard, in the speech of some persons more than in that of others.

ι is a loose *i*.

ε commonly used instead of *e* in front of uvular.

ɒ an *a* with an *ö*-sound (rounded *a*), occurs in front of *w*.

ɔ̀ more closed than *ɔ*. Commonly occurring in endings, for instance *-gɔ̀r, -gɔ̀'q*.

ö still more closed. Sometimes heard in narrating, *-rqiçoq / -rqiçɔ̀r / -rqiçö''*.

å commonly occurring in individual words, for instance *påwŋa / pawuŋa*, also sometimes *-rqiså'n / -rqisu'n*.

The Translation.

The translation is made as literal as possible. In the case of many affixes and affix-groups it has, however, been difficult to catch the exact meaning, as a number of affixes are generally used as "expletives" in order to make the speech more vivid, frequently, however, with an emotional undertone, joking, apologizing, self-ironizing etc. In the speech of the Polar-Eskimos affixes denoting degrees have often become weakened by routine, as in so many corresponding words in our own languages. It is maintained, not quite without justice, that for the Polar-Eskimos everything is either great (*-rçuaq*) or small (*-paluk*). These affixes frequently occur as permanent appendages to the word in a similar manner as the verbal affix *-qiçoq*, without any qualifying meaning; *tikerqiçoq* simply means "he came", *iglorççuaq* "the house" (if not exactly used as opposed to *iglupaluk*) and *ta'nARSUAQ* "him". Such affixes have only in exceptional cases been translated.

In order to make the translation as literal as possible a word has often been put within parentheses ( ), viz, such as denote links which are as a matter of fact found in the Eskimo word, but which in the context in question would normally not be translated, particularly the object designated in the Eskimo word. If, on the other hand, the parentheses is prefaced by a colon (:), the contents of it only means an explanation, as the different usage of the different languages, for instance of the fourth person (he himself etc.) might be apt to cause serious misunderstanding.

As a separate part has been added a freer and more connected translation. In this, however, the texts have also been followed as accurately as possible, nothing of importance having been omitted; but the repetitions, so characteristic of the Eskimo manner of tale telling, have been reduced to some degree. In return it has sometimes proved necessary to give a more detailed translation of several words or passages, in order to make the meaning more intelligible.

Thus, the free and the literal translations should to some extent complete one another. For comparative folkloristic studies the freer translation is supposed to afford a reliable material. For a more stylistic appraisement, however, it may be found necessary to resort to those of the Eskimo texts which have been taken down by way of phonograms, thus rendering the actual manner of telling of the relater.

I. MYTHS AND LEGENDS OF ORIGIN

1. The Partition of the Earth.

(*Pualorssuaq — D. D.*)

ɪnupaluɣɔ·q *taimanɛrɕ·üʌq* *oqʌlugtuȧtoqȧtoqʌrɕ·uʌq* *oqʌlug-*
A man, it is told, that time long ago a very, very old tale they tell

tuʌriwak·a·n *nunʌrɕ·uʌq* *aʷg·ɔrtɔrɕ·uaq* *awgulɛr|qaŋan*
about it the earth it was divided into pieces. When it had been divided,

ɪnupaluk *kap·iaɕugɕamahɔrɕ·uʌq* *nu|nʌrɕuʌr* *iɕⁱgɪ·lɛramiuŋ*
man he had become very much frightened the earth as he saw it

awg·ulɛr|qȧŋan
that it had been divided into pieces.

2. The Great Flood. (*Pualorssuaq — D. D.*)

a·ʷtaɣɔ·q *ɪmʌrɕ·uʌq* *ulerɕuʌrɕ·amahɔrɕ·uʌr* *ulerɕuʌraŋa-*
Again, it is told, the great ocean it had risen tremendously. When the water

ŋ·ɔ·q *ɕiuleqȧ|tuxuit* *kap·iaɕo|qalutik* *uʷilɔrɕ·uil*
had risen high, it is told, the forefathers becoming much afraid, mussels

nunam qa·ŋanun *perqalutik*
up upon the surface of the land they getting.

3. The Sun and the Moon.

(*Amaunalik — Phon.*)

inuxuɪŋ·ɔr *mak·ua* *qȧt·ɒ·wɕȧqȧ|tʌr|tɔrɕuin*
People, it is told, these they often played the game of putting out the

qȧt·a·ɕerȧ|t·ʌrtɔʀuin *qamɪŋ·aʰɔrɕᴿo-*
lamps.[1]) They used to play the game of putting out the lamps. With the lamps put

[1]) H. N.

ʌrm·igɔ̀r *ˈqȧˈtʌʀˣtɔrˁʀɔ̀ɩ·ⁿ* *qamɩŋ·ahɔʀ·oˈʌrme*
out, it is told, they played the game of putting out the lamps. with the lamps put out

ta·ja *qȧˈtʌʀˣtʌrˁʀᵘɩ* *ʌŋnɒ·wnatik*
thus they played the game of putting out the lamps. Their female partners

ȧrŋ·nɛrɩluga·ŋaˈmikiᵏ *pa·wterȧˈtʌrtᵊʳˁʀɔ̀tʟuᵍɩ·ᵗ*
every time they made love to them[1]) using to blacken them with lampsoot

pa·ʷterȧt·ʌrtɔrˈˁʀɔ̀tʟuɩ *ˈȧrŋnɛrɩluga·ŋaˈmikiᵏ* *qȧt·ɒ·w-*
using to blacken them with lampsoot, every time they made love to them, the game

ˁʌrta *kɩ·ˁagɔ̀q* *tȧˁ·a*
of putting out the lamps ever, it is told, thus.

ke·hajɔ̀r *ilan·e* *ila·ta* *najȧŋ·uane* *ȧʳŋ·nɛrɩlo-*
At last, it is told, once one of them his younger sister he made love

qanɛra· *pa·ᵊrqaneɹa·* *kaŋ·uˁuleqaŋamijɔ̀ŋ*
to her; he blackened her with soot. When she became abashed, it is told,

nanerüˁɛrqalutɩŋ *anerqiˁv̈·ⁿ* *malerˁʀʀv̈·tilɛrqiˁugɔ·r*
taking torches with them they went out. They began to pursue each other, it is told,

aɩpe *kaɩwitɔrʀo·glutiŋ* *naneruʌrtɔr-*
(: each) his (her) companion running greatly round in a circle lighting greatly

ˁʀɔ̀tlutɩ·ŋ *ka·ɩwitɔrˁʀɔ̀tlutɩ.ᵏ* *ka·ɩwilɛriga·n* *maler-*
with torches running round in a circle. They began to circle round it[2]) pursueing

ˁʀütɛrˁʀɔ̀tlutɩ·ŋ *malerˁʀv·tilɛrqiˁv·t* *ke·hajɔ̀r* *an·ɩŋajɔ̀r*
each other; they pursued each other. At last, it is told, her older brother,

nak·ʌrqiˁɔq *hawiuˣhʌrtɔrᶠwʳiˁ·uʌrmun* *nanɛruʌrtɔrˁʀɔ̀t-*
it is told he fell down where the snow blocks had been cut lighting with his

ʟune *qamerˈqalugo* *nanerv̈·ᵃne* *a·ᵛma·ᵛŋin·ȧˈŋɔrʟune*
torch, extinguishing it his torch, so that is only became a glow

a·ma·ᵛŋɩn·ȧˈŋɔrʟune *a·ta* *malixeqim·iga·* *naneˈrüane*
so that it only became a glow. And again he pursued her his torch

a·ᵛma·ᵛŋin·ȧˈŋɔrʟugo *aniŋa·ŋɔrˈqalune* *ta·n·a* *naneˈrüane* *qame-*
only letting it become a glow, becoming the Moon, he, his torch because

qaˈŋamiuŋ *malɛrᵈᵖʀü·tileʳqɩˁuᵗ* *ke·ˁajɔ̀r* *qaŋat·ȧlɛrqɩˁu·ᵍ*
he had put it out. They pursued each other. At last, it is told, they began to rise

qaŋat·ʌrqiˁv·ᵏ *naja·gɔ̀q* *ˁherqiniŋ·ɔrˈqalune*
upwards, they rose upwards his younger sister, it is told, becoming the Sun

u·nȧleˈqalune *tȧˁ·a* *ikumahɔ̀rʀo·game* *an·ɩŋajɔ̀q*
getting warm thus because she was flaming high, her older brother, it is told,

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[1]) H. N.

[2]) Round the snow house where the game of putting out the lamps was played. In the same way that the snow house was built up in a spiral, thus they circle upwards towards the sky.

tan·a v·nȧŋ·iɬeqalune anɪŋa·ŋule|qalune nanɛ|rüane nȧk·Ar|qaŋan
he not getting warm becoming the Moon, his torch when it fell down

qamerqa|ŋamiuŋ nȧk·Ar|qaŋame hawiuxhArtɔrwrim·ut
because he had put it out, when he fell down there where snow blocks were cut,

aniŋa·ŋule|qalune ʕherqinɪŋ·ɔrqɪʕhɔr naja· u·nArtɔrʕRɔ̀tLune
becoming the Moon. She became the Sun, his younger sister being very warm,

ikumahɔ̀rʕRo·ɡame· ta·ɪma qaŋat·Arqɪʕo·uk |taɪma
because she had burned brightly. Thus they rose upwards. It is ended!

3. Variant A. (*Inugarssuk — Phon.*).

ani|ŋArʕüAq aniŋa·vnalo ʕɛrqinɛrLo najaɡi·ɡʕuk
The great Moon, the Moon, it (and) and the Sun (: they were) brother and younger

anɪŋArʕu·p najane Aŋnɛrilu·ɡamatsiȧ|lɛrmija·
sister. The Moon his younger sister he began to want to make love to her

ke·ʕa· nuliArqvmatLuɡvlo· taja· ke·ʕa |Aqpaŋilɛrqiʕɔ·q
at last, and wanting to have her as wife thus. At last she ran away

nanerüArtɔrʕRɔ̀tLune ke·ʕa hanARv̀leriʕɔ̀·r hawiuʕhArtɔrwFrɪʕ·vA·rŋ
lighting with her torch. Finally he made himself ready; Saviussartorfigssuaq;

ʕilame nanerüArtɔrʕRɔ̀tLutik malɛrʕv·tileriʕv·k malɛrʕv·-
in the open they lighting with torches they began to pursue each other, they began

tileriʕv·k malɛrʕv·tileriʕv·k avmAr|ʕüaŋa pa·tLArqiʕɔq
to pursue each other, they began to pursue each other, its great glow it fell down

ʕhawiuhArtɔrFriʕ·uArmun pa·tLArqiʕɔ̀·rŋ naja·ta qima·hARtɔr-
at Saviussartorfigssuaq it fell down. His younger sister she fled from him,

ʕRo·ɡa· naneruArtɔrʕRɔ̀tLune tamaŋ·a a·ma·vŋin·ArʕvA·rmɪŋ
lighting brightly from now onwards. Only with a great glow

nanȯrüArqalɛrqiʕɔq avmAr|ʕüaŋa aniŋArʕuAq tan·a qaŋat·Ar|qalutik
he now got a great torch, his great glow the Moon he, they rising upwards,

qaŋat·Arqalutɪ·k tȧʕa qaŋat·a|qaŋamiŋ qi|lȧŋmun |tȧgpåwa
they rising upwards. Thus when they had risen upwards to the sky, up there

tȧgpåwanɪ·ɬe|qalutik qArɪ|ArLɪ|ŋɔrLune najȧx|ʕüaŋa v·nAqtɔrʕRv·-
they remaining up there having a double house, his younger sister getting very

le|qalune tȧʕ·uŋale kiglinɛrme·ɡa
warm. But here I end it.

4. The Man in the Moon and the Entrail-snatcher.

(*Amaunalik — Phon.*).

inu'xuaqɔ̀r *vkua* *patütˢiàlɛrpun* *patütˢiàlɛrpv'ⁿ*
Two people, it is told, those they began to fight, they began to beat each other.

ke'ɕajɔ̀r *nuliane* *adlukik'un* *hawiç'uʌrm'ıŋ* *kaputˢiʌrp'a'*
At last, it is told, his wife in the footsoles with a large knife he stabbed her

pat'ɔᴿqtɔrˢʀɔ̀tʟutı'ŋ *paɔr|ŋɔrʟuniqɔ̀'q* *qi|witʟune*
(somewhat), while they beat each other. Creeping along, it is told, walking as a

nuliàŋa *a'ʷdlàtˢiʌrpɔ'r* *|igluˢhiŋ* *qi|magʟuqo* *paɔrŋa-*
mountain walker[1]) his wife she set off their house leaving it. She

paluˣɕàlɛrpɔr *paɔrŋapaluˣɕàlɛrpɔ'r* *paɔr|ŋɔrʟune* *aniŋàᵘtˢiʌrtɔrɕuʌrme*
crawled along, she crawled along, crawling along, in the bright moonshine

tagpåwaniqɔ̀q *aniŋàᵘtˢiʌrtɔrɕuʌrm'e* *tagpåwanı* *iŋitʟune*
up there in the country, it is told, in the bright moonshine up there, sitting down

tagpåwanı'paluˣɕàlɛrɕɔ̀'r
up there she now remained.

ke'ɕajɔ̀r *ima'* *pitˢiàlɛrpɔᵑ* *aniŋaniŋa'n* *ag'iŋà'ı*
At last, it is told, thus she began to say: "Moon come hither to me,

aniŋaniŋa'n *ag'iŋà'ı* *ta'ᵘma'jɔ̀q* *perqàlɛrame* *tàç'anı'-*
Moon come hither to me!" Thus, it it told, when she had said, there she

paluxˢàlɛrpɔ'rᵑ *ke'ɕajɔr* *aɕuqɔ'q* *tàç'anı'paluglune* *tʌ'rᵇʀiu'-*
was then. At last, it is told, indeed, while she was there it began

miłɛqiɕɔ'q *ani|ŋʌrˢʀᵛʌq* *tʌ'rᵈþɛrqiɕɔq* *taıa'* *tʌ'rɕilɛriɕɔq* *tàç'ane'*
to darken,[2]) the great Moon it was darkened then! it began to darken now,

tʌ'rɕilɛriɕɔ̀''r *ke'ɕajɔ̀'q* *tuɕa'lɛriqa'* *kalɛrqer-*
it began to be quite dark. At last, it is told, she began to hear (it) the sound of

paluxuʌ'r *kalɛrqɛrpaluxuʌq* *tik'eʳqiqa'qɔ̀'r*
tremendous rumbling, the sound of a tremendous rumbling. He came to her, it is told

aniŋʌrˢʀoᵘᵖ *tikerqiqa'* *ıŋorɛrɕuʌrniqɔ̀r* *magpɛrɕule-*
the great Moon he came to her. His great sledge-skins, it is told, he began to

riqà'ı *magpɛrɕuleriqà'i* *nanɔrˢʀuin* *amɛrɕüaŋı'ⁿ* *magpɛr-*
open them he began to open them great bears their great skins, he began to

ɕᴿvleriqà'ı *magpɛrɕᴿvleriqàı* *adlɛrᵑ* *magpıŋ'eriqa'*
open them, he began to open them, the lower one that he did not take up.

tà'napaluŋ *tan'a* *pat'uʷᵃpalü'* *ima'* *pileriqa'* *tà'ᵘja* *v.ŋa*
Her, poor thing, her the poor beaten one thus he said to her: "please there

[1]) Men and women who leave their fellow beings, most frequently because they find themselves injured, and take to the mountains in order to sustain life. According to the popular belief such human beings developed supernatural gifts and were considered dangerous.

[2]) Because the Moon was now on his way down from the sky.

ɪŋɪˈhˢinarɪn *ikitˢiarpˑɔŋ* *tàçˑuŋaˑˑ* *ikerqaŋaŋˑɔˑr*
only sit down!" She sat down there. When she had sat down, it is told,

atˑa *tamakˑunɪŋa* *tamakˑuniŋa* *uliçulerimˑiqaˑ* *uliçulerɪmˑiqaˑ* *uliçɔ-*
again with these, with these he covered her, he covered her. After

ràtʟarçiˈnarʟuqo *aˑwtlarqɪçvˑŋ* *anɪŋarçᴿvˑm* *aˑʷtlaˑrʷteriqaˑ*
now having only covered her they rode along; the great Moon he carried her away

ɪŋɛrʟalɛrçuŋ *ɪŋɛrʟalɛrçvˑˑᵏ*
They rode along, they rode along.

keˑˢhaqɔ̀rᵑ *qaŋatˑarpatʟarɪˢhvˑk* *taˑjaˑˑ* *tuŋˑajuŋneˑrˈpat-*
At last, it is told, they could be heard to rise, well! they could be heard

ʟarqiˢhuŋ *kalɛrqɛrpaluqunеˑˈqaŋamiqɔˑq*
no longer to have firm ground under them, because they had now ceased making

kalɛrqɛrpaluqunеˑqaŋamiqɔ.q
a noise, it is told. Then because they no longer could be heard to make a noise,

keha *nuane* *orvàtˢiarpaˑ* *orvaqaŋaqvqɔˑr*
it is told, at last her spittle she spat it out a little. When she had spat it out,

nuane *taˑçuma* *inuˑm* *kalɛrqɛrpalutˢiàlɛrpå·ᵑ*
it is told, her spittle she the human being, they were heard to make a

kalɛrqɛrpalùtˢiàlɛrpå·ᵑ *imaˑqɔ̀r* *pitˢiarpaˑ*
little noise, they were heard to make a little noise. Thus, it is told, he said to her

anɪˈŋarˢᴿᵃvˑᵖ *nuaqiᵗ* *qɪtˢeratʟaˈpaŋnaqo* *aˑtaqɔ̀ˑq*
the great Moon: "Thy spittle by no means spit it out yet!" And again, it is told,

taˑtja *aˑʷtlàtˢiAˑrajvˑᵏ* *keˑçaqɔ̀ˑq* *tàᵗja* *tuŋˑajuŋneˑr-*
then they again drove along a little. At last, it is told then they could be

patʟarqɪmˑivˑᵑ *kàlɛrqɛrpaluqunеˑrqalutiŋ*
heard not to have firm ground under them, as they could no longer be heard making

ɪŋɛrˈʟalɛrˢᵛ *ɪŋɛrᵈˈʟalɛrˢᵛ* *ɪŋɛrʟalɛrçvˑᵑ* *iŋɛrdʟalɛrqɪçvˑk*
a noise. They rode along, they rode along, they rode along, they rode along fast.

keˑçajɔ̀rᵑ *magperçuleqiqàˑɪ* *unikpatʟaraˑŋamiŋ*
At last, it is told, he began to open them; when they could be heard to have stopped

magpɛrçuleʳqiqàˑɪ *tamakˑua* *ulikˈçuàŋe* *magpɛrçᴿvleriqàˑɪ*
he began to open them, these his great skin-covers, he began to open them.

magpɛrqaŋane *magperqaŋanijɔ̀ˑr* *uwipaluɤ-*
When he had opened for her, when he had opened for her, it is told, she opened

ˢàlɛrpɔᵑ *ˈikAˑrmiɔrˈˢRoaŋijɔ̀ˑq* *anɪŋAˑrçᴿᵃum*
her eyes. The great (: animals) he had on his meat platform, it is told the great Moon

aˑwlaçvˑ *aˑwlaˈhɔ̀rʀuitl* *takˑua* *nanɔrˈʀuitlu* *tamakˑo* *vˑma-*
they moved, they moved much these great bears also these great ani-

ˈhɔrʀvitʟo *taˈmarmɪŋ* *aˑwlahut* *tàçˑuŋa* *tikinˑamiqɔˑq*
mals also all of them alive. There, when she had arrived, it is told,

ˈhanianɪˑleramiqɔˑq *imaˑ* *pitˢiàlɛrpaˑ* *tanˑa* *nuliAʀˢRAˑrne*
when she had come beside him, it is told, thus he said to her her, his (great) wife,

iɕerˈqɔ̀tlugo *iˢherɪÀrtɔrniˈArtutin* *qAriɕˑamun* *qiwiÀrtàɪˈlid-*
telling her to enter: "please enter! Towards the side-house that thou dost not

lutin *piniˈArtutin* *najàŋˑma* *atʟajuAˈriɕane*
peep make an effort. My younger sister those who are strangers to her

vˑtʟArˈpaŋmijàɪ *aniˈŋArɕᴿum* *imaˑ* *pitˢiàlɛrpaˑ*
those she burns terribly" The great Moon thus he said to her.

iˢherˢRàlɛrporɔˑq *aɕugɔ̀ˑq* *qAriɕˑamuŋˑɔr*
She entered, it is told, to be sure. Towards the side-house, it is told,

qiɕimeʳqajaqiɕɔ̀ˑrᵑ *haˈ* *puhitˑame*
she was on the point of looking askance. Alas! of the border of her hood

igˑlva *ilikteqaluqoˑ* *iglɛrmuŋˑɔˑr* *ɪŋitArtvpaluˣɕArtɔq*
(its) one side getting it singed. On the platform, it is told, (she) sitting down

ˈtagpikanɪˑluˈxàlɛrɕɔq *ˈɪŋinˑame* *takuleriqàɪ*
there she now sat. When she had sat down, she caught sight of them,

ɪnupaluin *ukˑArme* *quŋujugtuˑˑn* *ˈɛrʟaweqaŋitʟutiŋ* *tàɕˑa-*
some poor people at the front wall smiling broadly having no entrails. There

nɪˑˢxàlɛrɕɔq *keˑɕajɔ̀r* *tanˑa* *anɪŋArˢRAr* *ˈiˢheriɕɔr* *iˢhitˢi-*
she now was. At last, it is told, he the great Moon he entered, he entered

ˈArpɔq *iˢherˈᶻᴿamalɛriɕɔ̀r* *iˢhɛrˈᶻᴿamalɛriɕɔ̀ˑʳ* *iˢhɛrˢRamalɛramijɔ̀ˑq*
a little; he had entered, he had entered. When he had entered, it is told,

ˈpiɬeriɕɔq *aˑhakˑua* *itʟupaluŋma* *ɛrdʟaweˑjaqArɕuaŋˑɪ*
he said: "See, those there my little cousin's, those he has robbed of their entrails,

ɛrdʟaweqaŋitˑupaluit *ilaŋˑɔˑq* *tamuaɕiɕamaqaˑ*
poor things without entrails"! One of them, it is told, he had given him something

aˑˢheˑn *naˈkˑArmiorɔˑq* *ɛrʟaweˑrnɛrɕvaŋaqun*
to chew. Again as usual it fell down, it is told, through where his entrails had

tamˑuakàdlaraˑŋamijɔ̀rᵑ *eˑpaluaˑŋamikˑiᵏ*
been removed. As often as they had chewed something, it is told, whenever they swal-

nakˑàtˢiAraraun *tàɕˑüˑna* *ɛrʟaweˑrnɛrɕuaŋˑaqun*
lowed them, they use to fall down through there, through where his entrails had

ɪnuqɔˑq *tanˑa* *taˑɕuma* *anɪŋArˢRDᵛᵖ*
been removed. The human being, it is told, this he the great Moon

ɪmaˑ *pileriqaˑ* *takˑu* *itʟupaluqa* *ɛrʟaweˑrɕiɕuˑpaluŋ*
thus he said to it (:her): "Look there, my poor cousin, the entrail-snatcher

iɕiˈjaˈhɔ̀rROAr *ɛrdʟaweˑràˈtɔrʟuin* *piˈɕawhutin*
he will enter in order to take the entrails away from thee. Thou must do thus

kinɛrpit *ataˑnun* *ˈpitluiᵗ* *ˈagˢxàtin*
(of) the front part below on thy coat down under it placing them, thy hands,

hupiɕa·wɕutin *nanu·hA·r|titLuᵍin* *ta·ᵗja·*
thou shall blow, while thou holdest them so they resemble a bear, then

anija|hɔrʀoAr *ta·ᵗma·ᵉɕi·ᵉtin* *quŋujujA·rȧt·ȧlᵉ|qɯwin* *ta·ja·*
he will go out; do thus every time thou mayst be near smiling!" Thus

piɬɛriqa·
he said to her.

aɕuqɔ·r *ke·ɕa* *ila·ne* *tȧɕanɪ·tˢunut* *tArqama* *iˢhɛqpalʉlɛriˢhɔŋ*
Indeed at last once to those present outside he could be heard to enter

ɛrLawe·rɕiɕv·paluk *tan·a* *iLupalua* *ani|ŋArˢRᵃup* *iˢhɛrqiɕɔq*
the entrail-snatcher, him his poor cousin the great Moon's. He entered

takan·a· *pv·gutiɕA·rtɔr|hᴿɔ̂ʷtlune* *hawixArtɔrˢRɔ̂tLunilo* *ɪnuk*
down there bringing a dish and provided with a knife the human being

tan·a *ɛrLawe·riȦrtɔrnialugtɔrˢRɔ̂tLuqo··* *nuliapalua* *a·kɪŋ·a*
this in order to try to rob her of her entrails, his poor wife, see her over there

iqalaç·amin *quŋujugpo·rtɔrtvpaluk* *takan·a* *hup·iȧ·rpaluxȧŋu-*
from the window continuing to say: she smiles. Over there he began to dance a

alɛriʰᵒᵠ *tan·a* *e·rLawe·rɕiɕopalu* *iˢhiᵍɪŋna·lɛ-*
drum-dance with ridiculous gestures, he the entrail-snatcher. They began to

riqa·n *imȧuliɔrtᵒʳRɔ̂tLune*
look at him, he saying thus:

qim·itˢiak·a· *|nɛqiˢxArtArpak·a*
My little dogs I get them food,

|qɯmi|tˢiaka· *nɛqiˢxArtArpaka*
My little dogs I get them food

ha'a|hiŋ *ha'a|hiŋ* *ha'a|hiŋ*
ha'-ahing ha'-ahing ha'-ahing."

imȧuliɔrtɔrˢRɔ̂tLune *nuliapalua* *a·kɪŋ·a* *iqalaç·amit*
While he bore himself thus, his poor wife she over there from the window

imȧuliɔrtɔrRɔ̂tlune *quŋujugpɔ·r* *quŋujugpɔ·r* *quŋujugpɔ.q* *quŋujulɛr-*
saying thus: "She smiles, she smiles, she smiles"! that she smiled

|paŋɔ·q *oqawtiku|matLuqo* *uwipa|luŋminun* *keˑ·ɕajɔr*
broadly, it is told, wishing to say about her to her husband. At last, it is told,

quŋujuja·qȧtȧleqaŋame *iɕiqiqamiuŋ* *aɕuqo* *kinɛrme*
each time she was nearly smiling, because she looked at him, indeed (of) the front

ata·nun *iᵈlɛrqiqȧɪ* *agxane* *hupileqȧlunilo*
part of her fur coat below it she placed them, her hands and blowing strongly

imȧuleralunilo *aɕuqɔ·rm·e* *anilɛrqiɕɔq* *takan·a* *ɛrLawe·rɕiɕvpaluᵑ*
(and) doing thus. Verily he went out, he down there, the entrail snatcher,

ɔR·ora|likpat|la *ta·ᵗja* *anerqiɕɔ·r* *anerqiɕorɔ·q*
"one with blubber (:a bear) is heard!" Then he went out, he went out, it is told.

pv·gutapalua tan·a anıŋArˢRAup akimun nalɔrqiga·
His poor dish that the great Moon to the window platform he flung it,

nalɔriga·· taıma tȧς·anı·ˢxȧlɛrςɔq qimA·rqıςɔq tȧı tan ɛrLawe·r-
he flung it. Thus it now lay there. He went away then, he the entrail-

ςiςvpalå·uk
snatcher.

qimA·rqȧleqaŋamijɔ̀·q tȧᵗa ke·ha pv·gutapalune a·ıhın·ialulɛ-
When he had gone, it is told, then at last his poor dish he tried to send

riga· pv·guta·gɔ̀·r ilȧıςa pilɛriga·n pv·guta·gɔ̀·r
for it. "His dish, it is said!" his companions they said to him, "his dish, it is said!"

iŋminigɔ̀r aıliuk aniŋArˢRv·m ima perqiga·
"Himself, it is said, let him fetch it," the great Moon thus he said to him,

iŋminigɔ̀·r aıli|un pu·guta·jɔ̀·r taımaıliɔrˢRinAr-
"Himself, it is said let him fetch it!" "His dish, it is said!" Thus he could be

palulɛriςɔ·r ke·ςajɔ̀q pipa|luŋuȧlɛrςɔη ıŋminijɔ̀r aıli|uŋ
heard to go on. At, last it is told, he said, "Himself it is said, let him

anıŋArˢRavp pigin·Arȧtartɔr|Rvŋmane qAqArRArɔ·q
fetch it!" The great Moon, as he only continued saying to him: "The great mountain,

vkutˢia·lɛriga· ɛrLawe·rςiςu·|palu·m ta·jagɔ̀q pe|qaŋan
it is said he will overturn it, the entrail-snatcher!" Thus, it is told, when he had

ani|ŋArˢRvAr pilɛrqiςɔq qa·gɔ̀·r vkutˢihı|nArLıuŋ
said the great Moon he said: "All right, it is said, let him overturn it!"

ta·ja·gɔ̀r pe|qaŋan aςugɔ·r pipa|luŋuȧlɛrςɔq
Thus, it is said, when he had said it, then to be sure he said:

qa·gɔ̀r ıςigınAri|ArtɔrLiŋ anıŋArRoArɔ·q aniˢxArtɔŋ
"All right, it is said, let him only look on!" The great Moon, it is told, he went outside.

ɛrLawe·rςiςupaluŋ ıŋipaluŋ·uArtɔr qAqAmun ˢha·tLune
The entrail-snatcher he was sitting against the mountain, turning towards,

iˢhik·ane a·wlati|lɛrdLugit aςugɔrm·e qAqArˢRAr axςaka·w-
his feet beginning to move them; to be sure the great mountain it began to

la·leqıςɔŋ pia·lerit pia·lerit anıŋArˢRvAr ke·ςa oqȧtˢi|Arpɔq
move a little. "Give it him, give it him," the great Moon at last he said,

pia·lerit pia·lerit aςugɔrm·e tȧᵗja tuniutitˢiArp·a· tȧᵗja
"give it him, give it him!" To be sure then he gave (:it) him! Then

|aŋɛrdLa|palɔ̀riςɔr ɛrLawe·rςiςopalo·vg
he returned home the entrail-snatcher.

aŋɛrdLȦrςamalɛrmaŋ·ɔ·q tȧıa un·o|qaŋan
When he had returned home, it is told, then when it had become night,

ın·ɛr|ˢRArpuŋ ˢhinin·ia|lulɛrpuŋ ˢhininialulɛrpvŋ
they (those two) went to bed. They had difficulty in sleeping, they had difficulty

tamaŋ·aqɔ̀q *tuqa·qin·aleqiqa·* *qin·ɛqtA·qpalugsi|nAr-*
in sleeping; from there, it is told, she heard (it) all along the sound of one who

tvpaluŋ *qinɛrtA·qpalu|xi|nArtvpalv·uk* *anuŋArˢRu·ŋɔ·ŋ*
continued groaning, one who all along was heard to groan. The great Moon, it is told,

e·rqiqa· *puiˢhum* *akvpalua* *tama·ŋa* *|iglermin*
he threw it away a seal's its thigh bone[1]) from here, from the platform;

hunv·ugˣaqɔ·q *nuliapalune* *nuŋ·|agtopalu* *ta·tja* *e·rqiqa·*
to be sure, it is told, his little wife she was jealous. Then he threw her away.

tàq·ane *iteramiŋ* *unu·luxqàŋua·lɛrqiquŋ*
There when they woke up, they now only lived on a little (: without anything

tàqanu·qˣàŋ·uᵈlɛriqɔ·r *ke·saqɔ̀rᵑ* *tàq·anu·|luglutiŋ*
special happening). There she now remained. At last, it is told, while they now were

anuŋARRAr *haniwerátArtɔrqᴿvA·r* *mulorà|tArtɔrRoAr*
there, the great Moon he used to go out hunting, he used to stay away long

hu|lerqüAr
always.

hali|lugluni *ke·ˢa* *kaŋi|linɛrᵑme*
When she cleaned the house, at last one day at the wall behind the lamp

tugtum *kuaqia* *takutˢiàlɛrm·iqa·* *tàuŋajɔ̀q*
a reindeer's its shoulderblade she caught sight of it; the thing there, it is told,

pe·rqᴿara· *kidlArRA·r* *tahamuŋa··* *tàq·anu·qàlɛrqv·n* *ke·ˢha*
she took it away, a large hole down there. There they were now. At last

tàq·anu· *haniwArqᴿin·ArátArtɔrRoAr* *tan·a* *anuŋArqᴿvA·ŋ* *ila·-*
there, he using constantly to be away hunting, he the great Moon some-

niqɔ̀r *mululera·ŋan* *Þherqinɛŋ* *iˢhà·niginarátArtɔrRoAr*
times, it is told, when he stayed away long, the Sun it used to peep in

aŋu|tinuŋ *kam·e|qArLune* *pequŋanɛr|quaŋne* *a·vnArtɔrˢRuák* *ima·qɔ̀ŋ*
wearing men's kamiks, her two large hams bleeding freely. Thus, it is told,

ke·qa *ilan·e* *perqaqa·* *unuŋ* *ta·n·a* *ta·quma* *Þherqinɛrum*
at last once it said to her, the human being this it the Sun:

kuŋɔrqak·a *paʷk·ua* *qılɛrquŋ* *qıtɔrŋaˢhe* *tua-*
"The hind part of my thighs there they have wounds, your children at

wioraluArmun *Þherqinili^{ŋ}m·e* *ajaqArátAr-*
the time the Sun rises higher on the sky, in the sunshine, because they make

mata
string, figures!"

ke·ˢhaqɔ̀r *ilan·e* *anuŋArqᴿup* *pitˢià|lɛrmiqa·* *|tana* *|unuk*
At last, it is told, once the great Moon he said to her, her, the human

[1]) the seal's thigh bone was the Moon's former wife.

taɕamuŋa kiahia tugtum kaŋilinɛrme
being down there its shoulderblade a reindeer's at the wall behind the lamp,

magpɛrâŋamiuŋ hˢamuŋa qiwiˡArin tA·qtɔrɔ·r a·ha-
when he had opened it: "Down there peep!" It was dark, it is told. "Look,

k·ua ta·kua ilatin ima·lu pitLuqv
there they are down there, those thy relatives!" And thus saying to her

tâɕ·anı·ˢxâlɛrɕorɔ·q tâı mat·ɔrim·iqa· a·wta tâj tâɕ·-
there she was now, it is told. Then he closed it again. And again then now

anı·ɕâlɛrɕᴿv·n ke·ˢhaqɔ̀r ilan·e tv·qaɕ·amıŋ hˢawerɔrˢRin·âleriɕɔr
they were there. At last, it is told, once (on) a walrus tusk he began to whittle

anıŋArˢRAr hˢawerɔrˢRin·âlɛrıɕɔ̀·r tu·qArˢRAr hˢawerɔr-
the great Moon, he began eagerly to whittle; a large walrus tusk he whittled

ˢᴿin·AqlɔrɕᴿO·qa· hˢawerɔrˢRinAqtᵊrɕo·qa· ke·ˢhajɔ̀r tâik·u·na
away on it. he whittled away on it At last, it is told, through that

nak·â·rqijâı hawɛrˡqvkune tâ·ˡa ta·ja matɔrqim·iqa·
there he let them fall down, his whittlings. Then, then he closed it.

taˡma·ˢxArdLunijɔ̀r a·wta magpıŋuâtLArmiqa· a·wtajɔ̀q
After a while[1]), it is told, again he opened it a little, and again, it is told,

pilɛrmiqa· hamuŋa qiwiˡArin a·wtaqɔ̀q qiwiaho^{ux}ɕâ-
he said to her: "Down there. peep!" And again, it is told, she began to

lɛra· tahamuŋa ilapaluŋ·nı takuwâı qitɔŋnAqArLune
peep (for it) down there. Her small relations she saw them, (she) having children

mArdLunı·ŋ ane·rɕvpaluıŋ uwerˡɕvane kan·a
two they two being out in the open, her husband, he down there

ᵇherLuɕ·âp pa·ŋane qikArLune qum·iⁱkâˡtArLune
the storehouse's at its entrance standing with his hands in his sleeves,

qitɔŋˡnane iˢhı·ŋna·rit pıŋ·uArtopaloᵘᵍ uwerˡɕua$^{m}_{n}$e qiwiArâ·ı
his children looking at them playing, her husband looking after them,

tadline qumitLuit takanuŋa naglı·ˢxâlɛrmiqâ·ı
his arms pulling them in (from the sleeves) down there she pitied them.

matoriqa· ima·luqɔ·q peqaluqo tan·a anıŋArˢROup aqi-
He closed it, and thus, it is told, saying to her, her, the great Moon: "If

ɔrniᵈˡlɛruwit a·jaˡqiwkit aɕuqɔ·q taɕ·-
thou desirest to eat something special[2]) I will bring (:it) thee!" Indeed, she

anı·ɕıŋuâleriɕɔ̀·ᵑ tâɕ·anı·lɛrɕɔ̀·r
remained there, she remained there.

aɕuqo ke·ɕa nA·qtuleriɕɔ̀·r nA·qtuleriɕɔ̀·r
It is true, at last she began to be with child, she began to be with child

[1]) H. N.: literally: "using to be thus".
[2]) H. N.:? aviusugpoq: (a pregnant woman) feels inclined to eat something special.

ɛrŋniqin'ᴀ'ʳᵈçeriᴀrtuleriçɔŋ *nuliᴀrixçàŋ'uàlɛrqiqa'* *tàça* *tàçane'*
she at last was got with child [1]) he had her as his wife, thus there.

hunauk^{u}a'ɹa' *e'rᵈʟawe'rçiçuk'unun* *pulᴀ'rç^{R}ama|hɔ̀r^{ç}ʀoàk*
Then verily they to the entrail-snatcher (and his wife), they two had gone visiting;

ta'kunuŋa *|erʟawe'rçiçopaluk'unun* *pu|lᴀrç^{R}i|nᴀrt^{v}ŋ* *pula'lɛrqiçoqɔ̀'r*
to them, to the entrail-snatcher they went visiting, they went visiting,

e'rʟawe'rçiçuk'unun *pulᴀ'rdlutik* *anerqɪçuŋ* *itʟupaluk'-*
it is told, to the entrail-snatcher going visiting they went out; "To the house

unun *pula'ŋ'u|àtlagluŋ* *i^{ç}herqɪk'iqɔ̀'q*
of our cousin let us pay a little visit!" They went in to them, it is told,

qim'ipaluiqɔ̀'q *hamane* *nàt^{s}ɛrmɪ't^{s}upaluit* *qa'nɛrmutʟo*
his poor dogs, it is told, down there being on the floor and under the plat-

akimutʟo *pulᴀrqàtᴀrt'vpaluŋ'ɔ'q* *mɛrqvit'upalu't-*
form and to the window platform using to crawl in, it is told, (they) being hair-

ʟutiŋ *ɪ^{ç}he'na'lɛrijà'ɪ^{q}ɔr* *qu^{w}i|nàŋ|nᴀqtùt* *ta'çuma* *ɪnu'm*
less. She looked at them, it is told, "they are horrible" [2]) She the

i^{ç}he'lɛriqàɪ *ke'çaqɔ̀r* *awta* *anigi|n'ᴀrmiuŋ*
human being she looked at them. At last, it is told, again they only went out

qimagdlukik *tàçanɪ'|çɪŋuàlɛrɪhɔ̀r* *tàça'* *haniwᴀr^{s}ʀin'ᴀ|rà|tᴀrtɔrʀoᴀŋ*
leaving them. There she now was thus; he ever used to go hunting

tàç'a'
thus.

ke'ça *tan'a* *ɪnuŋ* *nᴀ'qtulɛrqiçɔ̀'r* *nᴀ'qtulɛrqiçɔ̀'r*
At last she, the human being, she got with child, she got with child.

ke'^{ç}ha *açuqɔ̀'r* *a'^{w}tamalɛrm'iqa'* *aqiɔrnile|qaŋan*
At last indeed he wanted to take her away. When she began desiring some-

nᴀ'qtudlunijɔ̀r *ilà'ɪnun* *ᴀ'rqiqa'*
thing special to eat being with child, it is told, to her relatives he brought

ᴀ'rqaŋamiuqɔ'q *tà'ɪja* *ima'* *pɛriqa'*
her. When he had brought her, it is told, then thus he said to her:

nɛqixçà|qàtaɪᴀrt^{ɔr}ç^{R}ui^{w}k'in *uwɪŋata* *kiçiàn'iqɔ̀'r* *qɪ-*
"I will always provide thee with food!" Her husband but only, it is told, driv-

muxç^{j}ɛrdlune *ta'ɪ* *ᴀ'rqiqa'* *aŋɛrdʟᴀrqɪçɔq* *ke'^{ç}ha* *ilami-*
ing on a sledge then he brought her. She returned home at last to her

nv't *ᴀ'r|qaŋane* *|tagpåwaŋa* *iniminipaluanun* *ᴀ'r-*
family. When he had brought her from up there to her former place, when

|qaŋane *ta^{ç}hamuŋa* *tàja* *a'ta* *aŋɛrdʟᴀrʀàl'ᴀrçi|n'ᴀrmiɔŋ*
he had brought her down there, then again she went (simply) home

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[1]) H. N.
[2]) H. N.

qitɔrŋnapalv·ŋne takuiʌr|tɔrʟugik uwimine tȧç·anι·ᶜxȧlɛrçɔ̀·r
her small children in order to see them; with her husband there she now was.

taᶦja·ŋin·ʌrɔ̀·r piçʲȧlɛrçɔ̀·r tȧç·ajɔ̀·r tȧç·anι·çȧlɛrçorɔ·r
Ever thus, it is told, she now kept on. Then, it is told, there she now remained,

uwimini·ᶜxȧlɛrçorɔ·r uwimini·ᶜxȧlɛrçorɔ·r
it is told; she remained with her husband, it is told, she remained with her hus-

tȧç·ane· açu|gɔr|me nȧk·a·ᶦçihitɛrpatʟa|rȧ|tʌqtɔrʀoʌr
band, it is told, there. Indeed often hearing him let something fall down

anerqȧtʌqtɔŋ tan·a ʌrŋnʌq nʌ·qtɔrʰɔ̀ʳçʀɔ̀tʟune nɛrqiç·ane
she used to go out, she the woman very big with child, her provisions

tiguʷiʌr|tɔrʟuᵍin a·ʷta qvtʟia ιn·itˢȧn qula·nin
in order to take them. Also her lamp the drying frame from above it

ɔrᵈçerȧtʌrᶜʀinʌrqȧtʌrtɔ·ŋ uwime piça·nιŋ nɛrɛqa-
it was always well provided with blubber. Her husband's, of his catch (she) not

tȧŋ·|itlune tȧç·anι·çιŋ·uȧlɛriçɔ·r ta·ja· ke·çajɔ̀r qιtɔrŋnʌʀtʌ·rιhɔ̀r
using to eat, there she was now thus. At last, it is told, she gave birth to a

aŋuç·uʌrmι·ŋ nɛrɛqȧt·aqugaluara· uwιŋata piçaminιŋ
child, a large boy. Although he used to bid her to eat, her husband of his catch

anιŋʌrᶜʀu·p nȧk·a·çȧ·ιna·ᶦnιŋ nɛrɛqȧ|tʌrʟune uwime
that of the great Moon only of what he let fall down using to eat, her hus-

piçȧ·ιnιŋ pιŋ·|itʟune nɛrιŋ·|itʟune ke·ça qitɔrŋ-
band's of those he caught not getting anything not eating. At last her

nʌr|ᶜʀᵘaŋa utɔrqȧŋ·ulɛrqiᶜhɔ̀·r ke·çajɔr ilan·e nιŋivlupalu·p
large child it began to grow older. At last, it is told, once an old woman

ιŋiʌrqiga· nak·a·ᶦçʌq ta·n·a tarqamuŋa
she gained a march on her that which had been dropped down this out there

hᶜilata·nut iglup ιŋ·iʌrqiga· nak·a·çʌq
outside it (of) the house, she gained a march on her that which had been drop-

peqȧlugo tȧιa anιŋʌrᶜʀᵘʌr nak·a·ᶦçᶦçe·r|qalune
ped down getting it. Then the great Moon ceasing to let something fall,

qutlialo ɔrᶜʀiçe·rqalune uwime ke·ça
and her lamp no longer being provided with blubber, her husband's at last

piça·nιŋ nɛrɛqȧtȧ|lɛrʟune tȧç·ȧŋ·a nɛrɛqȧt·ȧlɛriçɔq ke·ᶜha
of his catch (she) now used to eat; of this she now used to eat. At last

tȧç·ane qitɔrŋnʌr|çʀuaŋa ɛrnɛr|çu̇aŋa tan·a utɔrqȧŋ·ulɛriᶜhɔ̀·r
there her large child, her large son he he began to grow older

utɔrqȧŋ·ulɛriᶜhɔ̀··r a|ç·ȧtlu̇ʌʀ·o·lɛriçɔ·q pinialuleqȧŋame·
he began to grow older, he now became a very able hunter, when he began to

hᶜuna tama·ᶦça piçʌ·ʳⁱlɛrigȧ·ι anιŋʌrᶜʀuʌq
go hunting. Everything (:all kinds of animals) he caught them, the great Moon

tunitLuArˢRinaleralune· *piʂa·ʳⁱʂɔrʂʀo·ɡȧι* *iluliʂ·ȧŋ·ɔ·r* *ɔrni-*
ever being generous he ever caught them. The icebergs, it is told, he used

ʂˣȧleraraι *tama·ne* *qimuxʂilugLune* *nanɔrRoA·r* *tȧʂ·a* *iluliʂ·anιn*
to come to them here driving on a sledge; a large bear then from the

tama·ŋa *nan·orȧt·ȧlɛrιˢhɔ̀r* *ɛrnɛr|ʂüaŋa* *tan·a* *utɔrqȧŋ·-*
icebergs from here. He often caught bear her large son, he, when he

ɔraŋ·ame· *ta·ιma·ŋ·ιn·ArȧtArʂoA·r* *ta·ιma*
became older; thus he ever went on. It is ended.

5. The Thunder Spirits. (*Amaunalik — Phon*).

ArqalüArι·paluɡɔ·r *ukva* *aŋutιˢxeqArLutιŋ*
A sister and her younger brother, it is told, these they having a stepfather

AŋnAqArLutιŋ *tɔrqvm* *ʂilata·ne* *pιŋ·uArtutoqȧιn·apalv··ᵏ*
(they) having a mother the tent('s) outside it those two played constantly,

pιŋ·uArʂi|n·ARˣtvpalv·ᵏ *pιŋ·uArʂi|n·ARˣtvpalv·ᵏ* *aŋutiˢxɛrˢhvȧŋata*
they only kept on playing, they only kept on playing. Their stepfather

qvkeriι·nARˣtɔʀho·ɡȧι *aŋutiˢxɛrʂʀoaŋata* *ta·ʂuma* *aŋu-*
he ever became dizzy with hearing them. Their stepfather he, their

tiˢxɛrˢRoaŋata *qukeriι·nARˣtɔrʂʀo·ɡȧι* *pιŋ·uArʂʀi|n·ARˣtɔr-*
stepfather he ever became dizzy with hearing them those two who all along

Roaŋ *tɔrqvm* *ˢhilatˢitˢiȧŋ·uaŋane* *ke·ˢhajɔ̀r* *ta·kua* *tɔrdLualɛrι·k*
played the tent('s) just outside it. At last, it is told, these he called to

vŋaˢhιʂ·umun *pιŋ·uArιArtɔrιtˢι·k* *hˢiniŋ·nialuglune* *a·ʂe·t*
them: "Far away you two go and play!" wanting to sleep now

tak·iane *pιŋ·uapalugLutiŋ* *a·ʷtLArιʂuŋ*
greatly again. There (towards the south) playing they set out

Arqaluȧŋ·uanilo *ιŋnιŋ·uArLo* *kiȧgtaminA·rLuŋ·-*
(:she) and her little brother, a small piece of firestone (and) and a little bit of

uArLo *nȧgxArdLuɡιk* *pιŋ·uȧŋ·uatik* *a·wtLArqιʂu·k*
white skin taking them with them their bits of playthings. They set out

ta·wuŋaluxuȧŋin·Aŋ
only there far away.

ta·ja *a·ʷtLArqalutι·ŋ* *ιŋɛrdLȧlɛrιʂv·k* *tama·nι·ɬɛqιʂuŋ* *milɔrȧ-*
Thus they setting off they wandered along. They now were here, a little

tArtuŋ·uAŋ *Arqaluȧŋ·uaŋa* *milvqȧtArtvŋ·uAŋ* *ke·ʂajɔ̀q*
one used to suckle, her little younger brother, a little one used to suckle. At last,

tama·nι·lɛrȧŋamiŋ *nɛrιjamalɛrȧŋamiŋ* *aɬeraŋ·-*
it is told, when they now had begun being here, when they needed food, his little

uaŋa *nunamun* *Arqiçilialuxçâlerçɔr* *Arqiçilialuxçâlerçɔ̂·r*
elder sister into the country she began hunting ptarmigans, she went ptarmigan

Aqiç·erqiçɔ̂·r *aŋerdLaramaleqaŋan* *ɔ̈rniçerŋ·miga·*
hunting. She got ptarmigans. When he wanted to return home she always went

Arqaluâŋ·uane *tikiłeriga·* *qa· na·ᵛŋ* *aŋerd-*
to him, her little younger brother. She came to him. "Listen, how, let us

La|qalv·ŋ *ima·* *piłeriga·* *Arqaluâŋ·uane* *ata·tawi·n* *|atawi·n*
return home." Thus she said to him her little brother: "Thy father's thy (grand)

oqaw|çia *puɔr|piuŋ* *ima·* *perqiga·* *taima·ŋ·-*
fathers his word hast thou forgotten them?" Thus she said to him. Thus she

in·Aqât·âleriga· *ˢhuli·n·arˢRAr* *mulupalulera·ŋan*
kept on saying to him. Constantly whenever she stayed away for some time

aŋerdLaramaqât·ar|tɔrʀvAŋ *qa· na·ᵛŋ* *aŋerdLaqalv·ŋ*
he used to have a strong desire to return home, "Listen, how let us return home!"

ArqiˢxeråtardLune *aleqâŋ·uaŋa* *ta·ja·gɔ̂q* *peʳqâtAra·*
(she) using to catch ptarmigans, his little elder sister. Thus, it is told, she used to

aleqâŋ·uâŋata *aŋerdLaramałitLara·ŋan* *ata·tawe·n*
say to him his little elder sister whenever he desired to return home: Thy father's,

|atawe·n *ɔ̂ʳqaw|çia* *puiɔr|piuŋ* *ta·ja·* *peʳqât·ara·*
thy (grand) father's his word hast thou forgotten it?" Thus she used to

aŋerdLaramâŋ·ileqaŋame
say to him, because she would not return home.

a·ʷta *ilan·e* *ima* *pilermiga·* *ima·* *piᵟlerm·an* *qa·*
Again once thus he said to her. Thus when he had said: "Listen

na·ᵛŋ *aŋerLa|qaluŋ* *ima·gɔ̂r* *aleqâŋ·uâŋ·ata* *pitˢiâlerpa·*
how let us return home!" thus, it is told, his little elder sister she said to him

Aqiçimi·ŋ *aja·ja·*
"(With) ptarmigans ajâ-ajâ

milɔ̂rama *aja·ja·*
when I hit with stones ajâ-ajâ

Aqŋatvŋ·ilaŋa· *aja·ja·*
I ate not the meat of the stomach ajâ-ajâ

återi·n *kiˢhiwi·n*
go down thou alone."

kiˢhiŋ·uame *aŋerdLArqɤ̀tLuqo* *ta·ima* *piga·* *ta·ima*
Alone bidding him go home thus she said to him. Thus

peqât·ara· *hulig̊ɔ̂·q* *qatiktu|ŋiname*
she used to say to him all along, it is told, when she did not eat the breast of

qatiktɔqtɛrqàtaramiuŋ *ʌrqalʷàŋ·uane*
the bird, because she used to let him eat the breast her little younger brother;

qulu^{s}hukuŋ·uàŋ·iqɔ·q *nɛrɛrqàtʌramiqin* *ʌrqiç·ɛra·ŋame*
the small remainders of the backs, it is told as she used to eat them. Whenever she

milɔrçɛrqà^{l}tʌrame *ʌqiçiŋ·uaniŋ*
caught ptarmigans, as often as she hit with stones (with) small ptarmigans

^{l}*utʌrqɛrqàt·apaluk·a·qɔ·q*
she gave him to eat (as a pastime) while waiting for her to come, it is told.[1])

tama·ne *alɛqàŋ·uane* *ʌrqiçilialugtɔŋ* *ʌrqalʷàŋ·uàŋata*
Now here his elder sister who was hunting ptarmigans, her little brother.

tikixçera·ŋaniqɔ·q *utʌr^{l}qiçupaluqɔ·q*
whenever she returned to him, it is told[2]), the little one waiting, it is told,

tiki^{x}çera·ŋane *aŋɛrdʟʌramaŋ·ualitʟʌra·ra·^{ɔŋ}*
whenever she returned to him, he used to have a great desire to return home.

qa· na·^{vŋ} *aŋɛrdʟa^{l}qalu·ŋ* *atɛrı·^{t}* *kihiwı·t* *ata·tawe·n*
"Listen, how let us return home!" "Go thou down thou alone, thy father's

^{l}*àtawe·n* *ɔqaw^{l}çia* *puiɔr^{l}piuŋ* *ima·* *peqàtʌra·*
thy grandfathers his word hast thou forgotten it?" thus she used to say

aleqàŋ·uaŋata *ta·^{ı}ja·ŋın·ʌŋ* *^{s}hulı·n·ʌŋ* *imàʟiɔrà^{l}tʌrdʟuqo*
to him, his little elder sister ever only thus ever using to say thus to him

ʌrqalʷàŋ·uane
her little brother:

ʌrqiçimı·ŋ *aja·ja·*
"(With) ptarmigans ajâ-ajâ

milɔrama· *aja·ja·*
when I hit with stones ajâ-ajâ

ʌqıjàtuŋilaŋa· *aja·ja·*
I ate not the the meat of the stomach ajâ-ajâ

atɛrı·^{t} *ki^{s}hiwı·^{t}*
go thou down thou alone!"

aŋɛrʟʌrqvdluqo
bidding him to return home.

ta·jaqɔ̀r *aleqàŋ·uanı* *piçoraluxçamalitʟʌra·ŋan*
Then, it is told, his little elder sister whenever she had gone wandering

ʌrqiçilialuglunı *ke·ça* *^{l}iŋmɛr^{l}pax·uʌ^{l}ràtàlɛrçɔr* *ʌrqalʷàŋ·uaŋa·*
in order to hunt ptarmigans, at last he began to sing loudly, her little brother

iŋmɛrpaxuʌràt·àlɛrçɔ^{ŋ} *ima·* *iŋmɛrqàtʌrdʟune*
he began to sing loudly, thus using to sing:

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[1]) H. N. presumably "utarqisiseqátapalúkâ"
[2]) H. N.

ˈpuiʂaˑunaˈwuwoqA-ˈaˑ
"Would one could become a seal[1])

ˈpuiʂaˑunaˈwuwoqA-aˑˑ
would one could become a seal

aˑwɛrʂuˑnawuwoqA-aˑ
would one could become a walrus

aˑwɛrʂuˑnawuwoqA-aˑˑ
would one could become a walrus

qilaluwArʂRuˑnawuwoqA-aˑ
would one could become a white whale

qilaluwArʂRǿnawuwoqA-aˑˑ
would one could become a white whale!"

ajɔrLuàlɛriqaˑ tamakˑuàŋˑɔrnˑɛŋ aleqàŋˑuàŋˑata tikiŋuàtLaˑ-
He was not at all able to become those. His little elder sister she always

raraˑ tàʂˑajɔˑr tàʂˑanɪˑʂɪŋˑuàlɛrɪʂvˑk
used to come home to him. Thus, it is told, there they now only stayed;

Arqalʋàŋˑuane qimàqataraˑ ArqiʂˑilialugLuneˑ qimàqàtˑaraˑ
her little brother she left him to go hunting ptarmigan, she left him constantly,

ArqɪʂˑaliarqàˈtardLune milɔrdRArdLuqɪn milɔrdRArdLuqeˑn
ever going hunting ptarmigan hitting them with stones, hitting them with stones.

taɪmaqɔ̀q qɪmaleraˑŋane iŋmɪŋˑualitLaˈraraˑɔq
Thus, it is told, whenever she had left him, he used to begin greatly to sing,

Arqalʋàŋˑuaŋa tamaˑniqɔq utArqitLuqo alɛqàŋˑuane ʕhulɪˑnˑAŋ
her little brother here, it is told, waiting for her his little elder sister, ever

tahamane utArqɪhɔ̀gluqo ɪŋmɛrqàtardLune imaˑ
down there waiting for her to come, using to sing thus:

nanɔrʕRʋˑnaˈwuwoqA-ˈa
"would one could become a bear

nanɔrʕRʋnaˈwuwoqA-aˑ
would one could become a bear

tugtɔrʕRɔ̀naˈwuwoqA-ˈa
would one could become a reindeer

tugtɔrʕRɔ̀naˈwuwoqA-aˑ
would one could become a reindeer

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[1]) H. N.: *-wuwo* possibly a corrupt form of *-qoguk*. When children see an eiderduck flying towards land, they sometimes call to its, "*ăfarquô.ug*!" that is "let it be transformed into a walrus", having the idea that birds and sea animals in pairs have a certain connection with each other e. g. black guillemot—seal, sea-gull—white whale. In the legend the boy would then imagine himself in a similar position towards all the animals enumerated.

umiŋmakˢhv·naˡwuwoqA-a·
would one could become a musk-ox

umiŋmakς^{R}v·naˡwuwoqA-a·
would one could become a musk-ox"

tamArˢR^{u}Armiŋ tamak·uȧŋ·oramaɡalv̇Ardlune ajoraluArdLuɡι·n
All of them, though wishing to become these, not being able to become

aleqȧŋ·uata tȧς·a ɔrnixςerara· taιma
one of them. His little elder sister then she used to come to him, thus

ιŋmεrtɔq tikεrqȧtArdLuɡo
he who was singing, usually coming to him.

tagpåwanι·tLune aŋεrdLAramȧlerArAɔq tȧς·a ɔrniɡa·-
Being up there he all along wanted to return home. And then whenever

ŋane aŋεrdLaˡqaluŋ qa· na·^{vŋ} ta·ja·ɡɔ̀q
she came to him, "let us return home please, oh please!" Thus, it is told,

pilitLara·ŋane ima· pit^{s}iArara· ata·tawe·n
whenever he said to her, thus she always said to him: "Thy father's,

ˡȧtawe·n ɔqawˡςia puiɔrˡpiuŋ ȧtεrι·t kiˢhiwι·t
Thy (grand)father's his word hast thou forgotten it, go down thou alone!"

imȧ·ιlie·nArȧt·Ara· ˢhulι·n·Aŋ akeqȧt·Ara·
Thus she merely kept on saying to him ever. She used to answer him.

Arqalv̇ȧŋ·uane aŋεrdLAramalitLAra·ŋan ima·lv peqȧtArdLuɡo
her little brother whenever he wanted to return home (and) thus using to say to him:

Arqις·imι·ŋ aja·ja·
"(With) ptarmigans ajâ-ajâ

milɔ̀ra·ŋama· aja·ja·
As often I hit with stones ajâ-ajâ

Aqιȧˡt·uŋilaŋa· aja·ja·
I ate not the meat of the stomach ajâ-ajâ

atεˡrit kiˢhiˡwit
go down thou alone!"

aŋεrdLaqv̈walvArdLuɡo kiˢhιŋ·uaŋan ta·ιja qimaxςA·-
telling him that he might only return home alone. Then she used to

rara· qimaɡa·ŋane tȧ·ja ιŋmiŋ·ualitLa·rara·^{ɔr}
leave him. Whenever she had left him, then he always began to sing.

ιŋmilerara·^{ɔr} ιŋmilerara·^{ɔr} ιŋmεrLune ima·lv
He used to sing, he used to sing, singing thus also:

ˈukaliˈunawuwoqA-ˈa
"Would one could become a hare

ˈukaliˈunawuwoqA-a·
would one could become a hare,

tɛrɪjàn·iàŋ·unawuwoqA-ˈa
would one could become a fox,

tɛrɪjàn·iàŋ·unawuwoqA-a·
would one could become a fox,

ugxuxu·ˈunawuwoqA-ˈa
would one could become a bearded seal,

ugxuxu·ˈunawuwoqA-a·
would one could become a bearded seal!".

tamArˢRᵛàŋiçа v·maˢhuŋ·ɔramatLune v·mahun tama·ˈçа
them all wanting very much to become the animals, the animals, all of them

ta·ɪjɔrdLuɢ·n tamatLuàŋ·içа taɪjɔrqàt·Araɪ tàɪja aleqàŋ·uane
mentioning them. All of them he used to mention them thus, his little elder

tagpåwane mululeraŋan Arqixçilialugxamatlune·
sister up there (in the country) when she stayed away having gone ptarmigan hunting.

ArqAxRAra·ŋame tikixçarara· Arqalv̈àŋ·uane· tikiˣçа-
Whenever she came down, she used to come to him, her little brother, she had

ˈmaˣçàlerara· tàçа· tikiçaˈmaçàlerara· ˈnɛrɪçɛr-
ever returned to him, thus there she had every time returned to him. She ever

ˈqàtAra· Arqaluᵃŋ·uane qulusˢhukvŋ·uàŋ·e
gave him to eat her little brother, the small remains of the backs of the birds

nɛrɛqàtArdLuɢɪn ta·ɪma·ˈŋɪn·Arɛqàtara· ˢhule·n·ArˢRA·r
using to eat them, thus she ever did to him ever.

ke·çaɢɔr ila·n·e awta tagpåwanɪ·tɔrçᴿoᵛŋman
At last, it is told, once again when she was up there in the country,

ke·ça pisoraluxçamahɔrˢRᵘArme a·ʷta ɪŋmilɛrqɪm·iɔ·ŋ ɪŋmɛrˢRaˈlɛr-
at last while she had wandered far about, again he began to sing. He began to sing

mɷŋ a·ʷta tamak·uArˢRᵛɪn tamArçᴿuàŋ·içа ta·ˈˈjɔrdLuɢɪ·n tàɷrdLuᵍɪⁿ
again all these all of them naming them naming them.

ke·çaɢɔr ima· iŋmilerɪˢhɔr tamak·ua pixàtla·luAˈramiqin
At last, it is told, thus he began to sing these, although he would like to be

ajuleqaˈŋamiqin
them, (:but) because he was unable (:to become) them:

katLɛrçu·nawuwoqA-ˈa
"Would one could become the powerful thunder

katLɛrʂu·nawuwoqA-ˈa
would one could become the violent thunder

katLɛrʂu·nawuwoqA-a·
would one could become the violent thunder!"

a·ʷta *Arqalv̇ȧŋ·uane* *tȧja* *ɩŋmɛrqA·rtᵓʳʰᵒᴬʳ* *tikiˣʂȧlɛrpa·*
Again her little brother thus he just having sung, she returned to him.

a·ʷta *tikiŋmane* *nɛriɡȧtLArᶜRiˈn·ArdLutiŋ* *a·ʷta*
And again when she had come to him, just after they had eaten, again

majuȧtˈLaɡarA·ᵓᵠ *ke·ʂaɡɔ̀q* *tan·a* *Aqalv̇ȧŋ·uaŋata*
she would go up into the country. At last, it is told, he her little brother

ajɔrLuȧˈlɛrmiɡa· *hun·aˈvŋ·itɔrʂʀᵒᴬʳ*
he was quite unable to do it, he could not become transformed into anything.

a·ʷta *ɩŋmɛrtɔrᶜRɔ̀tLune*
And again singing loudly:

katLɛrʂu·nawuwoqA-a·
"Would one could become the powerful thunder

katLɛrʂunawuwoqA-a·
would one could become the powerful thunder"

aleqȧŋ·uane *tȧɩ* *muluᶜhɔrᶜRᵛᴬʳ* *ta·ɩmaɡɔ̀q*
His little elder sister however staying away for long. Thus, it is told,

tȧʂ·anɩ·ʂɩŋ·uȧlɛrɩᶜhv·n *Arqalüᵃŋ·uanᵉ* *qɩm·ȧqȧtara·* *hᶜule·nA·ʳ*
there they now stayed; her little brother she ever left him ever.

taɩma·ŋɩn·ArɛqȧtArtɔrʂʀᵒ·ɡa· *qimaˣʂin·ArȧtArtɔrʂʀᵒ·ɡa·* *Arqȧlvȧŋ·uane*
Thus she continued treating him, she ever kept on leaving him her little younger

Arqiʂilialuŋ·uȧtLArArA·ᵓᵑ *aleqȧŋ·uaŋa*
brother. She continued going ptarmigan hunting, his little elder sister.

ke·ʂajɔ̀q *ˈtaᵘˈja* *ɩŋmɛrɩA·rʂʀin·Aˈrȧtȧˈlɛrmiɔŋ* *ke·ʂa* *aleqȧŋ·u-*
At last, it is told, then he only kept on singing. At last his little

amiɡɔ·q *taɩa* *tikɩŋmane* *ɩŋ·milɛqɩʂɔ̀r* *aleqȧŋ·u-*
elder sister, it is told, then when she came to him, he began to sing, his little

ane *tȧʂ·anɩ·tume*
elder sister, while she was there,

katLiünawuwoqA-a
"Would one could become thunder

katLiünawuwoqA-a·
would one could become thunder!"

aʂuɡɔrˈm·e *ke·ha* *katLɩŋ·ulɛqɩʂv·ᵏ* *kiȧgtȧŋ·uAq*
Verily at last they were transformed into thunder, the little bit of white

tan·a *atimiŋ·nun* *piˢhitʟuqo* *ɪŋmɛrtɔrʂᴿɔ̀tʟutɪ·ŋ* *ɪŋmɛrtɔr-*
skin that under themselves placing it (they) singing powerfully, powerfully

ʂᴿɔ̀tʟune *tan·a* *ʌrqaluᵈŋ·uaŋa·*
singing he her little younger brother:

ˈkatʟiˈunaˈwuwoqᴀ-ᴀ·
"Would one could become thunder

ˈkatʟiˈunaˈwuwoqᴀ-a··
would one could become thunder!"

quɪʂɔrˢᴿɔ̀tlutiŋ *ɪŋnàgtɔrˢᴿɔ̀tlutiglo* *qaŋat·àlɛrqɪʂv·ᵏ*
they pissing violently and violently striking fire. They began to rise up into the air

imàʌliɔrtɔrˢᴿɔ̀tʟutik *iʷdlɛr* *qɔrᴾFiu·k* *iʷdlɛr* *qɔrᴾFiu·k* *iʷdlɛr*
saying thus: "Thou piss on it, thou piss on it, thou

qɔrᴾFiu·k *katʟiunawuwoqᴀ-a·* *katʟiunawuwoqᴀ-a·*
piss on it, would one could become thunder, would one could become thunder,

iʷdlɛr *qɔrFiˈuk* *iʷdlɛr* *qɔrFiˈuk* *quɪʂɔrʂᴿɔ̀tʟuqulo* *qiwʂɛrd-*
thou piss on it, thou piss on it!" and pissing on it (: the country) it began to

ʟuleqɪʂɔ̀··r *qiwʂɛrdluleqɪʂɔ̀r* *ɪŋnɛrʂuʌrn·iglo·* *ˈkatʟɪŋulɛr-*
rain hard, it began to rain hard, and with great flashes of lightning, because they

qàŋanɪ·ŋ *qùiʂɔrʂᴿɔ̀tluqo* *iʷdlɛr* *qɔrFiuk* *iʷdlɛr* *qɔrFiuk*
had become thunder, pissing violently on it. "Thou piss on it, thou piss on it,

iʷdlɛr *qɔrFiuk* *imàʌliɔrtɔrˢᴿɔ̀ɪn* *ɪŋnàtʟutɪ·ŋ* *ke·ʂa* *qaŋat·ʌrqɪ-*
thou piss on it!" (they) saying thus (they) striking fire. Finally they rose into

ʂu·k *tama·ne* *qaŋataluxˢinàlɛrɪʂo·ᵘk* *ta·ɪmadluʌrhᴿoaŋin·a·ŋ*
the air here, they only rose into the air constantly only thus.

ke·ʂa *ajɔ̀rnʌrˢᴿʌ̀rɪʂv·k* *tama·nɪ·tɔrʂᴿoɪŋ·ɔ̀·q*
At last they became difficult to handle they being here, it is told;

qiwʂɛrʟoràtàlɛrqiʂv·ᵍ *qaŋatahɔ̀rʀoᵘŋmanɪŋ*
they began ever to make rain, when they (those two) had risen towards the sky,

ɪŋ·nɛrʂüʌrn·iglv *qɪʷʂɛrdlugtɔrʂᴿɔ̀tʟunilo·* *peqàt·àlɛrᵗʰɔ̀ʳ* *ɪŋ·nàg-*
with flashes of lightning (-and) and raining violently. He used to say, when he

wɪʂɔrˢʀoᵘŋmaqv *tan·a* *kiàgtàŋ·uᴀ·r* *iʷdlɛr* *qɔrFiˈuk* *iʷdlɛr*
struck fire over it this the little bit of white skin: "Thou piss on it, thou

qɔrFiˈuk *iʷdlɛr* *qɔrFiˈuk* *imàʌliˈɔrtɔrʂᴿoᵃŋ* *ɪŋnàtʟutɪ·ŋ* *ke·ˢhajɔ̀q*
piss on it, thou piss on it!" (those two) saying thus striking fire. At last, it

tak·ua *inu·ˣʂuiⁿ* *aŋajɔrqʌrˢʀuàŋe* *aŋak·uerʀᴀ·lerɪˢᵘⁿ*
is told, these human beings, their parents they began to shamanize

aŋɛrʟʌrtin·ialugtɔrʂᴿo·tʟuqɪ·n *aŋakuɛrˢʀᴀ·lɛrɪʂå·n* *ʌŋna·ɢɔ̀·r*
in order to try to make them return home. They shamanized greatly. His mother,

a·pɩŋ·a *kilumin* *ama·ma·kin*
it is told, she up there from the foot-end of the sleeping platform: "Thy suck-giving

ˈaukua *ama·ma·kin* *ˈaukua* *iwiȧŋ·ɩŋne*
breasts there they are, thy suck-giving breasts there they are!". Her breasts

imȧɩliɔrtɔrʂʀo·tlugiŋ *ʌrqʌlüᵈŋ·uaŋa* *miluk·ajuŋ·u·ˈm·an*
doing thus with them her little younger brother, because he was a little one who

ama·ˈmakin *ˈaukua* *ama·ˈmakin*
was wont to suckle: "Thy suck-giving breasts there they are, thy suck-giving breasts

ˈaukua *aŋak·uerˣʀʌrtɔʕʀuin* *tamaʕ·a·* *ke·ʕagɔ̀r* *qiwʕɛrd-*
there they are!" They shamanized thus. At last, it is told it began to

ʟulɛʳqɩʕɔ̀·r *tʌrqʌma·* *ɩŋnɛrʕuʌrn·iglo·* *qiʷʕɛrdlugtɔrʕʀɔ̀tlune·*
rain violently outside there, and with flashes of lightning violently raining.

kap·iaʕugiʌrtulɛrqiʕuŋ·ɔ·q *tak·ua* *ɩnuʕuɩ·ⁿ* *kap·iaʕuleriʕv·ⁿ*
They began to be very frightened, it is told, these human beings, they began to be

ama·ˈmakin *ˈaukua* *ama·ˈmakin*
frightened. "Thy suck-giving breasts they are there, thy suck-giving breasts

ˈaukua *nap·ʌriapaluŋ·ɔ·r* *ʌ··ma·ᵛɬeqɩʕu·ᵗ* *ˈikitilɛriʕut*
they are there!" The sledge upstanders, it is told, they began to glow, they took fire

tʌqȧk·ua· *tʌqʌma* *tuʕa·lerijȧɩᵏ* *keʕa* *ɩmȧɩliɔrpalugtɔrʕhoa·ŋ*
they out there. There outside they heard the two at last which could be heard saying

iʷdlɛr *qɔrʀiˈuk* *iʷdlɛr* *qɔrʀiu·k* *iʷdlɛr* *qɔrʀiu·k* *qag·ʟɛrpalv·*
thus: "Thou piss on it, thou piss on it, thou piss on it!" They could be

qȧt·aleriʕogɔ·r *kap·iaʕulɛrqɩʕv·t* *kap·iaʕulerȧŋamigɔ·q*
heard coming nearer, it is told, they became very frightened. When they began to be-

ke·ʕha *ta·ɩma·hin·ʌrqvlɛrijȧ·ɩᵏ* *ta·ɩma·hin·ʌr-*
come frightened, it is told, at last they begged them to stop. "Let it now be

qaliŋ·ˈnav *ajɔrᵑnȦrˈʕʀȦrɩʕuk* *ima·gɔ·q* *ke·ʕa*
enough, please!" They had become difficult to get hold of. Thus, it is told, at last

ˈpiɬɛriʕɔr *taɩmagɔ·q* *ke·ʕa* *pigɩŋnȧlɛrȧŋata* *taɩma·tiʷʕiᵑn·ʌrigȧ·ɩn*
he said. Thus, it is told, at last, when they continued, then they just let them be,

ajv̀leqȧŋamik·ɩ·ᵑ *taɩma* *alʌrʕʀin·ʌralugɩ·ⁿ* *taɩmagɔ·r*
because they could not master them thus only letting them be. Thus, it is told,

ke·ʕa *alʌrʕʀin·ʌrigȧɩn* *katʟiŋɔrqaŋaniŋ* *tuʕha·tʟa·lv̀ʌrd-*
at last they only let them be, when they had become thunder, and although being

ʟugitlo· *taima*
well enough able to hear them. Now it is ended!

5. Variant A. (*Arnaitsoq — D. D.*).

ɪnuiŋ'ɔ'q *ARNAq* *qɪtɔr^{ŋ}nalik* *mARdLunɪŋ* *ARNARLO*
Human beings, it is told, a woman with children (with) two, a girl (and)

aŋutLO *Arnam* *kiʂime* *qɪtɔr^{ŋ}nARigik* *uwɪŋata*
and a boy. The woman alone she had them as children, her husband

qɪtɔr^{ŋ}nARɪŋ'ik'ik *ilan'e* *ke'ça* *tak'ua* *pɛra'n* *piqA'rtun*
he had them not as children. Once at last these, the children awake

aŋajɔrqa'mik *tupiata* *hʂilata'ne* *tàs'ane* *pɪŋ'uARtuk* *ke'ça*
their parents', (their) tent(s) outside it there, the two played. At last

aŋutixä'r^{h}^{R}uaŋaŋnik *tak'ua* *piqArt'un* *qukɛrɪlɛrqiqik*
their stepfather, these who were awake, he became dizzy with the noise

qukɛrɪlɛramiqik *oqAr^{WF}wɪqɛrqɪqik* *oqARdLune* *uŋaʂhiçume*
they made. When he became dizzy, he said to them saying: "Far away

pɪŋ'uARàtik *qukɛrnARqa'^{w}tik* *taɪma* *uŋaʂhiçumun* *awtLARtuk*
you two play, you two make my head dizzy!" Then far away they went off.

qim'iʂhuk *qA'rtiŋ* *tiqutLuqo* *ɪŋnaŋmigLO* *naxARdLutik*
A dog skin their platform skin taking it and (with) firestone taking with them.

uŋaʂhiçumun *awtLAramɪŋ* *ke'ʂha* *iʂhɪmaliulɛrqɪçuk* *hunàŋɔra-*
Far away when they had gone, at last they began to consider what they

maLutɪŋ *tama'ne* *ke'ʂha* *oqAlulɛqɪçuk* *ARNAq* *tan'a*
should become. Here at last they began to speak, the girl her

aŋajugLɛq *qataŋuta'-aŋun* *Aqa^{l}luaŋa* *oqalulɛrɪçɔq* *qa'*
the eldest, her brother her little brother he said: "Listen,

a'wɛrʂhü^{a}nawuquk *alɛqa* *oqARtɔq* *na'a na'a* *tamaɪʂha*
let us become walrusses!" his elder sister she said: "No, no!" Them all

nɛrç^{R}utitLO *imARmiutLO* *taɪoraluARdLuqit* *ke'ça*
the land animals (and) and the sea animals it is true, naming them, at last

Arqa^{l}luaŋa *oqARqɪçɔŋ* *qa'* *katLɛrçu'^{a}nawuqun* *alɛqa*
her little brother he said: "Listen, let us become thunder!" His elder sister

ke'ça *aŋɛrqɪçɔq* *tàs'a* *katLɪŋulɛrdLutik* *hʂule* *taɪma* *oqaluqLutik*
finally she agreed, then they becoming thunder, ever thus they saying

ɪma' *qa'* *katLɛrçü'nawuqun* *hʂule* *alɛqa* *aŋɛrtɔq*
thus: "Listen, let us become thunder" Ever his elder sister saying yes.

ke'ça *qutLalɛrqiçuk* *oqaluqLutik* *ɪma'* *iwLit* *qɔrFiuk*
At last they began to rise up into the air saying thus: "Thou piss on it!"

tàs'ame *qutLARLutiqLO* *quitLutiqLO* *ɪŋnatLutiqLO* *taɪma*
Thus indeed (they) rising up into the air and urinating and striking fire, thus

katLɪŋ'ɔrqɪçuk
they became thunder.

ke·ça *ȧrna·ta* *ɛriniälɛrqiqik* *ɛriniälɛramiqik*
At last their mother she began to long for them. When she longed for them

ke·ça *aŋakuersᴀ·ràtälɛrqiçun* *igdlumun* *atatˢimun* *katitʟutik* *ilaın*
at last, they began to shamanize in a house in one assembling some

tawçuma *pɛqaˢhɔqtᴀ·ᵊq* *amᴀᵊqtɔq*
of them, she she was there also one with a child in her amaut.

aŋak·uerˢʀᴀ·lɛrm·ata *tan·a* *amᴀ·rtɔr* *ˡaniçɔq*
When they began to shamanize, she with a child in her amaut she went out

aŋɛrdʟᴀrdʟune *amaŋuᴀrm·e* *ipᴀrıuta·* *atɔrʟuqo* *kaıwitit-*
returning home, her small amaut child's its amaut string using it waving it.

ʟuqo *taıma* *aŋɛrdʟᴀrtɔq* *tak·ua* *aŋak·uerçᴀrtut* *katʟɛrçuak*
Thus she went home. These they shamanized the two thunder beings.

ᴀrnᴀq *ke·ça* *aŋak·uerˢʀᴀ·lɛrçɔq* *oqᴀrdʟune* *ama·maqit*
The mother at last she shamanized saying: "Thy suck-giving breasts

aukua *tàs·a* *katʟɛrçuak* *iˢhilɛrmanik* *ınuit* *tamᴀrm·ik*
there they are!" Then the two thunder beings, as they entered people, all of them

toquˢhut
they died.

6. Qiluġtûssat (ɔ: "The Pleiades").

(*Amaunalik — Phon.*).

ınu·xuaqɔ·r *ukua* *patütˢiälɛrpv·ŋ*
Two human beings, it is told, these they began to beat each other,

patütˢiälɛrpv·ŋ *pat·oraŋanijɔr* *nuliäŋa* *qiwitʟune*
they began to beat each other. When he beat her, it is told, his wife becoming a

a·wdlàtˢiᴀrpɔ·r *ıŋɛrdʟàtˢiälɛrpɔ.r* *ıŋɛrdʟàlɛrpɔ·ʳɔ·ʳ*
mountain walker she went away. She wandered along, she wandered along, it is

pᴀ·rˢʀᵛᴀr *takulɛrpa·* *iʟ·ɔrˢhuᴀ·r* *pa·ŋɛrˢʀᴀrpa·*
told. A large house entrance she caught sight of (it) a large house she stood in

tᴀrqamuŋa· *nan·ɔrˢhvŋɔ·q* *kataŋmit*
front of it. Outwards there a great bear, it is told, from the house passage

nᴀrajɔrtuleriqa· *nanum* *amɛrçv·aŋa* *kataŋmı·tɔrˢhoᴀr*
it began to smell her, a bear's (its) large skin (it) was in the house passage.

tᴀrqamaŋ·a *perpatʟᴀrqiqa·* *ıˢhɛrˡˢʀinᴀrın* *piäŋ·itɔrçʀo·-*
From in there someone was heard to say to her: "Only enter, it does not hurt

qa·tit *hanɛrqɔ̀tipaluxara·* *qiŋᴀrˢʀoäk* *nᴀrajɔrtɔqtɔrˢʀoak* *iˢher-*
thee!" She passed it, the two large nostrils (they) sniffed all along. She

qiqa· *amɛrˡˢuaŋa* *ta·çuma* *nanɔrˢʀum* *ınorɔrˡˢʀamahɔ̀rˢʀo·game*
entered it. Its great skin its the great bear's, because it had been transformed

qitɔrŋaŋ·uane ɪnoqàtiqitʟuᵍit tàç·anɪ·tɔrˢʀɔ̀ɪ·t
into a human being its little children staying together with them[1]) there they were.

iˢherç·ʌra· tàç·anɪ·ˢxàlɛrçɔq ke·hajɔ̀rᵑ ima· pilɛriˢhɔᵑ
She entered it (:the house) There she now was. At last, it is told, thus it said:

ɪnoqatiqiniʌrik·it qɪtɔrŋàŋ·uak·a nɛqiˢxʌrtʌrniʌriʷçè ta·ja
"Have them for company, my small children, I will fetch food for you." Then

ˡanerqɪçɔq ta·ɪma mu|lulɛrqɪˢhɔr mululɛrqiçɔ̀·r
it went out. Thus it stayed away for some time, it stayed away for some time.

içɛrqiçorɔ·q puiçɛrçuʌrm·ɪŋ kiŋmiʌrtɔrˢʀɔ̀tʟune içɛrqiqa·
It entered, it is told, (with) a large seal carrying in its mouth. It brought it in,

aŋ·uleriqa· pilàlɛriqa· pilʌriqa· pilaqaŋamiuŋ
it cut it to pieces, it began to flense it, it flensed it. When it had flensed it

nɛrqiçiçɛqiqà·ɪ ɔʀ·uliç·uʌrnɪŋ neqiçɪçeqiqàɪ ɪnu·m
it gave them to eat, (with) much blubber it gave them to eat. The human being

ta·çuma ɔrˢhɔrtujuilˢu·game ɔrçoera· iˢhiqi·gamik·u
this, as it never ate blubber, it removed the blubber from it. When they saw it,

qɪtɔŋnapalu·k·iⁿ ima· pilɛriqa·ᵑ ʌŋ|nʌrˢʀᵛʌrtiŋ aja·ᵑ
the children thus they said to her their (great) mother: "aunt[2])

ɔʀ·uɪʷᶠçʌrdʟuqo ima·qɔ̀q pɛrqɪ·k qitɔr|ŋaŋne
put blubber on it!"[3]) Thus, it is told, she said to them her two children:

taɪma·ɪtɔr nɛrɪwa|k·iktiŋ nɛriᵍɪn·ak·v taɪma· pɛrqɪ·ᵑ ɪnuŋ
"Nevertheless you (two) eat it only eat it thus you must do it, a human

malɛro·ᵘtʌrniapaluka·ᵑ tàç·anɪ·tɔrˢʀɔ̀e·
being they (:you) will always have to comply with it!" There they now were.

tan·ajɔ̀r nanɔrˢʀuʌrᵑ huŋaminɪŋ quʷdʟeqʌrʟune tàç·anɪ·-
This, it is told, the great bear (with) his gall having (:for) a lamp. There they

tɔrˢʀvɪŋ·ɔ·q tàç·anɪ·|çàŋuàlɛrɪhɔᑫ pulʌrˢʀin·àlerɪʰᵒᑫ
were, it is told, there she now remained for a little while; she was only visiting

tan·a·· ɪnupaluk tan·a pulʌ·rˢʀin·aˡᵉʳɪʰɔr
she the little human being this, she was only visiting.

keˑˢhajɔ̀r anijamaràtaˢʀä|lɛrmiɔŋ nanɔrˢʀuᵖ ta·çuma
At last, it is told, she began to fell inclined to go (out). The great bear it

ima· pilɛriqa·
thus it said to her:

oqʌrtàilini|ʌrtutin qitɔrnak·ali nàgliçɔrˢʀüik·a
"Beware that thou dost not speak, my children (but) I have great pity with them

akun·àgtɔrˢʀoᵘᵑm·anɪŋ aŋipaluŋ·uʌrtɔq e· oqajàŋ·itɔrˢʀo·ᵃŋa
because they are not quite grown up." She agreed. "Yes I will say nothing at

[1]) H. N.
[2]) H. N.: "mothers sister" Literally, way of adressing female relations of mother.
[3]) H. N.:? orssôrssârtoq, puts ample blubber on it.

ta·ja anipalɔrqalunilo a·ʷdlArqiˢhɔq tuajo·ʷpaluxsȧŋ·uȧlɛrisorɔ̀·r
all!" Then (and) going out she left. She was in a great hurry, it is told,

tuajo·wpaluxˢiŋ·ualɛrqιςorɔ̀·r tikerqiςɔ·q ilane tikerqigȧ·ι
she was in a very great hurry, it ts told. She came home, her relatives she came home

ιn·apaluŋ·uArtɔrɔ·q ιᵐn·A'rLunigɔ̀q ima·
to them. She lay down to sleep, it is told. Lying down to sleep, it is told, thus

uwine pipaluŋ·uȧlɛra· kumȦrtLagιⁿ kumȧ·ɛramanɛrςɔrtɔr-
her husband she said to him: "Let me louse thee!" making believe she had a great

ˢRɔ̀tLugo kumȧ·ιɬɛriga· hˢiuta·nun putLune piɬeriˢhɔq
desire to louse him. She began to louse him, towards his ear inclining she said:

nanɔrˢhuit ta·wanι·tɔrˢRι·ᵗ perqι·k·a nala·wterι·k·a uwer-
"Great bears (which are) there far away, I met them, I met them!" Her (great)

ˡςuaŋa kamaςupaluŋ·uȧlɛrpɔʳ nanɔrˢRüιŋ·ɔ·q ta·wane nala·wte-
husband he became very busy, "Great bears, she says, away there she met

rigȧ·ι awani·tɔrˢRɔ̀ι·ᵗ kamaςupaluŋuȧlɛrςɔr uwerςüaŋa·
them, some (large) there far away." He became very busy her husband,

kamaςupaluŋuȧlɛrˢᵒʳ hanArˢRulɛrᵠiςuŋ·ɔ·r a·ʷtLa·lulɛrιςv·ᵗ
he became very busy indeed. They made themselves ready, it is told, they set out.

ta·nagɔ̀r ιnupaluk pipalιŋ·uȧlɛrςɔr namun ςɔ̀rdLu
She, it is told, poor human being, she began to say: "Where, as it were

ɛrˢRüt·iniArt·uŋa qAriς·ȧŋ·ɔ·q qa·ʳŋanun ɛrˢRütipaluŋ·-
shall I hide?" "The side house's, he said, under its platform!" She hid

uArpɔq qa·nɛrmun qa·nɛrmuŋ·ɔ·q ɛrˢRütArιˢᵒᵠ
under the platform, under the platform, it is told, she hid herself

ta·ja pim·ane ta·jagɔ̀q a·wdlArqιςv·n
thus when he had said to her. Then, it is told, they set out.

a·ʷtLArRam·aleqaŋatagɔ̀q nanɔrςuAr tikiɬɛqiςɔ·rᵒ·ʳ
When they had set out, it is told, a large bear it approached, it is told;

tik·ɛrqιˢhɔ̀r iˢhilɛqιςorɔ·r ιma·gɔ̀q tan·a ιnuŋ
it came, it began to enter, it is told. Thus, it is said, him, a man

apɛrᵗɬeriga· nav tan·apaluk tas·umagɔ̀r ιnu·m
it began to ask him: "Where is the poor thing?" He the man

qa·nɛrmun tik·uAriga· oqaˡŋ·itLune
towards the space beneath the platform he pointed towards her, without saying

tik·uAriga· tagpiŋ·agɔ̀r amorqiga·
anything he pointed towards her. She over there, it is told, it pulled her up,

an·iˢhɛrqiga· un·iArtɔrˢRɔ̀tLugo nuⁱjapaluiςigut naˢha·wςapaluagut
it took her out, hauling her after it by her hairs, by her fur hood,

ke·rqalugo· an·iˢherqaˡŋamiugɔ·q niArqoɛrqiga·
greatly biting her. When it had taken her out, it is told, it tore off her head.

niʌrqöɛrqa|ŋamiuŋ *neqipalua* *timipalua* *agtanuⁿ*
When it had torn off her head, her poor meat her miserable body on the refuse heap

pigi|nˑʌrʟugo *niʌqupalua* *iˢhuˑŋmikàtˑʌrtᵖʳˢʀɔ̀tʟugo* *aˑʷta* *awtʟʌrʷ-*
only throwing it, her head all along kicking it, and then, it took

teqiga· *malerˢʀɔ̀ɬɛrigaˑn* *qɪmɛrˢʀᵘin* *maleʳˢʀɔ̀lɛrigaˑn*
it away with him. They began to pursue it, the great dogs they pursued it

ʌrˢʀaɪçɔrˢhoˑgaˑ *niʌqv̊palua* *malɛrˢʀulɛrigaˑn*
(:the bear) who greatly played ball with it, her poor head, they began to pursue it,

malɛrçɔrtɔrˢʀoˑgaˑn *malɛrçɔrtɔrˢʀoˑᵛgan·ɪ* *ˢhule* *keˑˢha* *qaŋatˑàlɛr-*
they pursued it greatly. When they kept on pursuing it, still, at last it began to

qiçɔˑq *ʌrˢʀaˑɪçɔrˢʀɔ̀tʟugo* *tanˑa* *niʌqupaluŋ* *nanɔrçuʌr*
rise up into the air greatly playing ball with it this the poor head. The great bear

tanˑa *qaŋatˑalɛrqaŋan* *qimˑɛrˢʀuin* *qaŋatˑʌratˑigilɛrɪgaˑn*
it when it had begun to rise into the air, the great dogs they rose into the air

qaŋatˑʌrqɪçv̊ˑⁿ *qilugtvˑˢhàŋˑɔrqalutɪˑᵑ*
together with it, they rose into the air becoming "qilugtûssat" (:"the Pleiades").

qaŋatˑaraŋatik *tàja* *taˑkˑua* *qimuˢxɛrˢʀàkˑun*
When they had risen upwards then these the great sledges (with their drivers)

tikɛrqiçun *taˑkua* *qitɔŋnapaluŋne* *awʌˑrtʌrˢʀamˑaʰɔrˢʀoˑᵘik*
they came, these its small children it had killed them with blows at the backs

kiçihuŋnuŋ *nalawtʟuiŋ* *taˑkua* *piçʌˑrqalugik*
of their heads. Only these two meeting them them, getting them as prey

aŋɛrʟʌriˢhuᵗ *taˑɪmaˑ* *tɔqoqànera·* *tanˑapalvˑᵑ* *tàima*
they returned home. Thus it killed her, the poor thing. It is ended.

6. Variant A. (*Inugarssuk — Phon.*).

aglɛrtɔŋ *qiwiçamahɔŋ*
The taboo'ed who had become a mountain walker.

uwerçüàŋataˑ *patˑɔrigaˑ* *aˑʷtʟʌrqiçɔˑq* *qiwitʟuneˑ*
Her husband he beat her. She set off walking as mountain walker.

ɪŋɛrʟàlɛrçɔr *ɪŋɛrʟàlɛrçɔˑq* *ɪŋɛrʟàlɛrçɔˑq* *keˑçajɔ̀ˑr*
She wandered along, she wandered along, she wandered along. At last, it ist old,

pʌˑrçuʌq *tikerqigaˑ* *umɛrv̊araˑ* *ɪnurɔrʀama-*
a large house-entrance she arrived at it. She looked at it closely. Transformed

hɔrʀvɪn *nanɔrʀvɪn* *içɛrqvlɛrigaˑn* *takˑiᵍa* *umɛrv̊arài*
into human beings bears they bade her enter. Over there she looked

umɛrv̊arŋman *içɛrqulɛrigaˑn* *|tʌrqamaŋˑa*
at them. When she had looked closely, they bade her enter from in there:

iˢhɛq|ʂinʌriᵈ iʂɛr|ʂʀinʌriⁿ pijȧŋ·it·ɔrʂo·ga·tin iˢherʂin·apalulɛrþorɔ·q
"Only enter, only enter, it will not hurt thee!" She then only entered, it

amɛr|süaŋata kataŋme qiŋʌrʂȯȧk nimɔrˢhugtʌ·r-
is told. Its great skin in the house-passage its two nostrils her who walked

tɔrʂuaŋ naɪmanialugtɔrˢʀo·ga· naɪmanialugtɔrˢʀo·ga· ta·ʂuma
sidelongs, it attempted to sniff at her, it tried to sniff at her. It (the for-

piɬɛra· tȧʂ·ane utʌrqiniʌrtutit utʌrqɛqvleriga·
merly mentioned) it said to her: "There, wait!" It bade her wait.

amɛr|ʂüane ateqȧlugo manuʂam ata·gut alua·ᵍlɛrqiʂɔŋ
Its skin putting it on the treshhold-stone('s) down under it it dived.

ta·ɪma mululɛrqiˢhɔ̀·rᵑ mululɛrqiˢhɔ̀·r iʂilɛrqiʂɔ̀r man·uʂam
Thus it stayed away, it stayed away. It entered, the threshhold- stone('s)

ata·gun a·ʷta iˢhilɛrqɪʂɔ̀·r kiᵑm·iʌrtɔrˢʀɔ̀tlune puiˢhɪŋ·uamɪŋ
under it again it entered holding (something) in its mouth (with) a little seal.

a·ʷta inu|ŋ·ɔrmiɔŋ amɛr|ʂüane ka|taŋmun ilɛrqiga·
And again it became a human being; its skin in the house-passage it laid it.

piɬȧleriga· piɬȧleriga· piɬȧleriga· nɛrqɪʂ·eqȧt·alerɪ·k qitɔrŋnane
It flensed it, it flensed it, it flensed it. Then it gave them to eat, its children,

nɛrqiseqȧt·alerɪ·k aja·ŋ ɔrˢʀvɪᶠʂʌ·rdʟugo ima·gɔ̀·r peqȧt·ʌrqɪᵍɪ·k
it now gave them to eat. "Aunt put klubber on it!" Thus, it is told they said to her.

a·ʷta nɛrqiʂin·iapalulɛriga· tan·a ɪnvpaluŋ oqʌrqiʂɔq
Also it wanted to give her to eat her the human being. She said:

taɪmaɪtumɪŋ nɛrɛqȧtȧŋ·it·uŋa ima·gɔ̀r pileriga·
"(With) something like that I am not used to eat!" Thus, it is told, she said

ke·ʂagɔ̀r quliʂiutilɛrqiga· taɪma·ᵗtɔrqaŋan
to it. At last, it is told, it began to boil it. When some time had elapsed[1])

ta·kua qitɔrŋaŋne nɛqiʂeqȧt·ȧlɛrɪ·k aja·ŋ ɔrˢʀoⁱᶠʂʌrdʟugo
these its two children it began to give them to eat. "Aunt, put blubber on it!"

taɪma·ᵗtɔq piwakɪ|ikpun taɪma·ᵗtɔq pigɪ·n·ȧk·v nɛriɪn·ȧk·v
"Such a thing we are wont to get (it),[2]) such as it is, take it only, only eat it.

nɛriwa|k·ikpun ima·jɔ̀r qitɔrŋȧŋne perqɪᵍik
we are wont to eat it." Thus, it is told, its two children it said to them.

tȧʂ·agɔ̀q ɪnuk tan·a tȧʂ·ȧŋa anipaluxȧlɛrʂɔᵑ ima·
Then, it is told, the human being this from there she went out. Thus

pileriga· qitɔr|ŋaminiŋ anigia·|lɛrman anigia·-
it said to her concerning its children, when she was on point of going, when she

|lɛrman ag|lɛrᵑman qitɔrŋⁿȧk·ale akun·-
was on point of going because she was taboo'ed, "But my children those

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[1]) H. N.:? "taimaitdlarqangan".
[2]) H. N.

ȧgtɔrˢʀvȧŋ *oqa·wtiᵍitȧulitʟugin* *aŋɛrdʟarawin* *oqartȧulitʟutin*
not yet fully grown do not mention them, when thou returnest, do not say any-

vŋaɕiɕuk·aˡluatin *tuɕa·ˈɕɔrˢhvik·in* *aŋipaluŋ·uartɔr*
thing. Even if thou art far away, they can hear thee!" She consented.

aŋɛrdʟariˢhɔ̀r
She returned home.

aŋɛrdʟaraŋame *uwine* *kumȧɪaɹamȧleriga·*
When she had come home, her husband she felt inclined to louse him.

kumȧ·ˈleriga· *hˢiuta·nun* *putʟune* *oqarpaluŋ·uȧlɛrsɔq* *awane-ta·ɪa*
She loused him. To his ear bending down she whispered: "Away there

naˡnɔrɕuit *uwerɕ̈aŋa* *kamaɕulɛrqiɕɔ̈··r* *awanijɔ̀·q* *taja*
bears!" Her husband he became very busy. "Away there, says she, there

nanɔrˢʀᵛɪ·t *a·ʷtlarqiɕ̈v·n* *hanarˢʀüleqiɕ̈v·ⁿ* *a·wtʟa·lulɛrqiɕv··n*
bears!" They set out, they made themselves ready, they set out.

nuliapalua *igdliɕerum* *ata·nun* *qɛrdʟipaluŋ·uartɔq* *ɛrɕɛr-*
His poor wife the platform('s) down under it she hid. When

patlaraŋata *qitɔrŋnane* *a·wtʟa·rᵛtipaluk·aluˡarʟugitʟo*
they could be seen to appear, its children it is true trying to take them away also,

keˑˢha *awa·rtarqigȧɪ* *ajulerȧŋak·v*
at last it killed them with blows at the backs of their heads, when they could

akun·ȧgtɔrˢʀo·ᵛŋmanɪŋ *ta·kua* *hanɛrqüˢhiˡn·ardʟugit*
not keep up with it, they being quite small. Those only passing them

qimuxˡɕɛrɕuɪn *ag·lɛrtᵛpaluŋ* *iwariartɔriga·* *iwȧlɛrqiga···*
the sledges the taboo'ed it went in order to look for her it looked for her.

iˢhilɛrqiɕɔq *ima·* *oqarqiɕɔq* *nanɔrɕuaq* *tan·a* *pijȧŋ·itˈɔrˢʀvɪ·wˡɕe*
It entered. Thus it spoke the bear it: "I will not hurt you,

qima·ˈŋ·itʟȧˡɕe *ɪm·na* *k̃iɕiän* *iwagaˡra* *kipɪŋ·uiwɕara*
you need not flee; she over there alone the one I seek, the one I am angry with,

pijȧ·riga *nanɛrqiga·* *aniɕɛrqiga·* *ˡagtatiˢhun*
her I want to catch hold of!" It found her. It carried her out. By (way of)

a·wtʟarqiɕɔq *niaqva* *kipɪ·ʷtʟugo* *ta·wa* *arɕ·ᴿariʷtʟugo*
the refuse heap it started off, her head striking it off, then playing ball

ɪŋɛrdʟȧlɛrqɪɕɔq *qɪmuxˡɕɛrɕuaq* *tikilɛrqiɕɔq* *uwerˡɕüaŋa*
with it it wandered along. A sledge it arrived, her husband,

huna-na·vk *pileqpaɕ·uk* *ˢhunavᵏFʷagɔ̀·q* *nuliapalune* *man·a*
"What have they done to her?" verily, it is told, his wife this (:her).

malɛrɕvgaluaramik·ugɔ·q *alarˢʀinariga·n* *ajüleqaŋamik·u*
Although they pursued it, it is told, they only let it go, as they could not reach it,

ajɔrnȧleˡraŋan *toˡqunɛŋ*
as it was impossible to kill.

7. Nâlagssartoq ("Venus"). (*Amaunalik — Phon.*).

pitˢiàlɛrpɔrɔ·r *na·wlagxArtɔrˁRᵒA·rɔ·runa* *nig·pArätArtɔq*
It happened, it is told, the great Nâlagssartoq, it is told, he, he used to catch

hˁiˁxàn *ˁha·tˢiàŋ·uaŋane* *nigpadlàgˁxinArtɔrˁRuAr*
seal at breathing-holes the shore a little away from it, he ever stood at the breathing-

takanane· *ke·ˁajɔ̀r* *ilan·e* *pɛrȦ·rˁᴿᵛ̇ɪn* *pɪŋ·-*
hole down there. At last, it is told, once a number of children, they

uAriArtɔrɪˁun *quŋnerujux·uArmun* *agpalɛrˁu·me* *täˁuŋajɔ̀q*
went to play towards a huge crack in the mountain at Agpalersôq;[1]) towards

tàˁane *pɪŋ·uàŋ·uàlɛrqɪˁun* *nawlàxArtɔr* *hamane*
there, it is told, there they began to play (a little), Nâlagssartoq down there

takanane *nigpArtɔrˁRoAr* *ke·ˁajɔ̀r* *takan·a*
towards west standing catching seal at breathing-holes. At last, it is, told, down there

pɪŋ·uArpalA·rtɔrˁRuit *ɪnukpalA·r|paxualeqaŋata* *ima·* *pitˢiàlɛrpɔq*
those who were playing noisily, as they shouted violently, thus he said:

nigpA·ra *kiwiàwArˁRe·* *nigpA·ra* *kiwiàwArˁRe·*
"My seal you make it keep (too far) down, my seal you make it keep (too

nipàŋ·ɪŋ·itLuArˁRinArtun *tagpika* *amA·rtuArtɔrˁRoAr*
far) down!" They still did not keep silent at all up there, one carrying a child

ilArRᵒaŋ·an *tàɪ* *pɪŋ·uArtɔrˁRuin* *quŋnerv̇jux·uArme·*
in the amaut one of them, thus they played at the huge crack in the

tagpika *pɪŋ·uàlɛrˁvⁿ* *pɪŋ·uàlerˁᴿå··ⁿ* *ta·ɪma·ɪŋin·ArRoArɔ·q*
mountain, up there they played they played greatly. As this kept on thus, it

tɔrdLuaqàtARätLa·lualeràɪ *na·wlaxArtɔrˁRoᵘᵖ*
is told, though for some time he kept on shouting to them the great Nâlagssartoq:

nigpa·ra *kiwiàwArˁRe·* *nigpa·ra* *kiwiäwArˁRe·* *ke·ˁajɔ̀r*
"My seal you frighten it down, my seal you frighten it down!" At last,

pitˢiȦrm·iɔŋ *ima·ɡɔ̀r* *ukua* *pitˢià|lɛrmijàɪ* *quwˁudluɡin*
it is told, he said thus, it is told, those he said to them: "Lock them in

pik·ʲua· *quwˁudluɡin* *pik·ua·* *nigpa·ne*
those up there, let the crack close above them those up there!" his animals

kiwiàɡɪn·aŋmaˁ·uŋ *ke·hajɔ̀r* *tagpika*
of capture because they ever made it go down. At last, it is told, up there

quwˁuteriɡà·ɪ *quwˁuteraŋatiɡɔ̀q* *ila·n*
he locked them in. When he had locked them in, it is told, one of them

an·iŋ·uapeʳqiˁɔ̀r *akuɛrtLune·* *amA·qtu|Artɔq*
he just managed to get out losing the flap of his fur jacket, her with a child in

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[1]) Near Siorapaluk.

ila·n *anɪŋeqàlune* *tagpikuŋa* *agpalɛrʒv·mun*
the amaut one of them not getting out. Up there to Agpalersôq

ɔqʌrqiʒorɔ·q *na·wlaxʌ·rtɔrˢʀo·ᵘᵖ* *ilak·a* *quwʒuteriɣàɪ*
he said, it is told: "The great Nâlagssartoq my companions he has locked them in,

quwʒuterijàɪ *quŋnɛrˢʀᵘʌrmun* *ajɔrʒiʒɛrqaluɣin*
he has locked them in into the great crack, getting them all into bad trouble!"

a·wtʟʌ·rᶠweriàŋ·ɔ·r *tamak·ua* *inu·xuit* *takuɣatʟʌrˢʀi-*
They went off to him, it is told these people, first only seeing

ˡnʌrʟuit *ta·kua* *quwʒuʒàmaˡhɔrˢʀuit* *ɔrnile-*
how it was with them these who had been locked into the crack, they

riɣa·n *ta·kua* *aŋuʷikiʒʌrtɔrˢʀɔ̀tʟutiŋ* *toqutʌrtɔqtɔrʀɔ̀·tʟuɣo*
went towards him these armed with spears in order to kill him,

na·wlaxʌrtɔrˢʀoʌr *tak·upaluxuʌ·r* *ɔrnilɛriɣa·n* *qaɣ·lileqa-*
the great Nâlagssartoq; now only look[1]) they approached him. When they

ŋan·ijɔr *qiwiʌramigit* *qaɣ·lil·eqaŋan·e*
came towards him, when he saw them that they were approaching him,

qaŋatʻʌrqiʒɔ·q
he rose into the air.

tagpawa· *qaŋatʻʌrqaŋaŋ·ɔq* *taɪa* *alʌrˢʀin·ʌraŋamik·u*
Up there when he had risen into the air, it is told, then after they had only let

na·wlaxʌrˡtuŋule ˡqàŋan
him get away from them, he having now become transformed into Nâlagssartoq

aŋerˡʟʌriˢhun *tàʒ·uŋa* *takuiʌrtɔriɣàɪ* *ta·k·ua··* *tahamaɣɔ̀q*
they returned home over there in order to look at them those there. Down there,

quŋniʒimapaluxʌrdʟutik *qɪʌrpalupaluˡxʌrtᵊᵑ*
it is told, (those) being griveously locked in, it could still be heard to cry,

amʌ·rtuàŋ·uane·· *tahamuŋajɔ̀q* *peˡjʌrniapaluʒala·luʌramikiŋ*
her little one in the amaut. Down there, it is told, although for some time they tried

ajɔra·n *ilàŋ·ɔ·q* *amʌ·qtuʌrtuŋ·uʌq*
to set them free, they could not do it, one of them, it is told, the little one with a

ima· *ɪŋmɛqpaluɣtɔq*
child in her amaut, thus she was heard to sing

ʌ·rŋna· *piŋᵈå·hå··*
"Mother up there

atuŋikijå·å-å·ɔᵑ *inɛrnɪ·jaɣå·hå·ᵑ*
Kamik soles wanting to finish them

atuŋʌ·ʳ *qipiŋà···ᵢ*
the kamik sole she had taken it off."

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[1]) H. N.

ta·ja·ɡɔ̀r *iŋmɛrpalugɕin·apalugˢxʌrtɔr* *hˢan·a* *tahamu-*
Thus it was said, she could be heard to sing her down there. Down

ŋaɡɔ̀q *quŋnɛrujuɕuʌrmun* *aŋmanɪŋ·uaŋagut* *peqàt·apa-*
there, it is told, in the huge crack through its little apperture, though it is

luk·alüʌrà·ɪn *nɛqiŋ·uitʟo* *ɪmɛrdʟo* *quŋnio-*
true they had connection with them and little pieces of meat and water bringing

rʌrʟuɑo *|ta|ha|ma* *pɛrdʟeriʌrtɔrp̄ʀinʌrᵗᵘⁿ* *ɕule*
it down through the crack down there they died by and by with hunger, yet

ɪŋ·merpalupalugtume·
while she was ever heard to sing:

ʌ·ŋna· *piŋᵃ̀å·hå··*
"Mother up there,

atuŋikijå·å·å·ɔŋ *inɛrnɪ·ja·ɡå·hå·ɔŋ*
kamik soles wanting to finish them

atuŋʌ·ʳ *qipiŋà···ɪ*
the kamik sole she had taken it off."

tàɕamaɡɔ·rᵑ *quɤ·ʌrtɔrniŋ·uak·ut* *pipaluɤàtla·lüʌramikik*
Down there, it is told, through the little crack although for some time they

ke·ˢhaɡɔ̀q *tahamuŋa* *iluwiɔrˢʀinaleràiᵑ*
did a little for them, at last, it is told, down there they only buried them,

pilɛriɡàin *ujaràɤu|ʌrniŋ* *qiŋnitʟuɡin* *ta·ja* *nalütʟüà|lɛrmiv* *tàɕuŋa·*
they did to them, with great stones burying them. Then no more is known to here.

8. Two Stars (Âĝssuk). *(Arnaitsoq — D. D.).*

nɪŋioluɤuʌrɔ·q *pɛra·palv·m* *pulʌ·rqàtʌra·* *ʌrnaqaŋ·-*
An old woman, it is told, a child it used to visit her, not having a

itˢupalugdlune *a·naminiŋ* *kiˢhiàn·e* *nɪŋioluɤuʌrmun* *pulʌ·r-*
mother (with) her grandmother only. To the old woman he using

qàtʌrtɔq *niŋioluɤu·m* *oqʌluᶠweqàtʌrtɔrˢʀo·ɡa·* *ima·* *ʌrnaɡit*
to go visiting the old woman she used to say to him thus: "Thy mother's

pamiaʟua *kiwkwatʌrɪʌrtɔruk* *aŋɛrdʟʌrʟutik* *ˢhule*
her rear flap (or tail bone?) go and gnaw it!" (They) returning home ever

taɪma *piɡa·* *pamiatʟuŋɛrmaŋ·ɔ·q* *puɪˢhɪnik*
thus she said to him; because she had got a coat flap(?), it is told, of seals,

ˢhule *taɪma* *piɡa·* *pulʌ·rnɪŋe* *tamaɪɕa* *a·nʌrʀa·rminun*
ever thus she said to him (: during) his visits them all. To his grandmother

ke·ɕa *oqʌrqiɕɔq* *nɪŋioluɤu·m* *ima* *peqàtʌra·ŋa* *ʌrnawit*
at last he said: "The old woman thus she ever says to me: thy mother's

pamiatLua kiwkwa·terιÀrtɔruŋ a·na·ta ima· perqiga·
her flap (tail bone?) go and gnaw it!" His grandmother thus she said to

ima oqArw^F iginiArit ukuς·àtLi quwnik·ut tiwLik·ut
him: "Thus say to her: "Thy daughter-in-law in a crack far up

toqutLugo qvŋni|hàtpiuŋ taιma piniArit pulA·ruwit
towards land killing her lockedst thou her up?" Thus speak when thou

aˢhugɔ·q nιŋioluxuArm·un pulA·rqιςɔŋ pulA·rm·an
comest visiting!" Indeed, to the old woman he went visiting. When he had

nιŋioluxu·m aˢhugɔ·q oqAr^wF weriga· Arnagit pa-
come visiting the old woman indeed she said to him: "Thy mother her

miàtLua kiwkwateriArtɔruk aŋεrdLardLutik ke·ςa pεra·palu·m
flap (tail bone) go and gnaw it!" (They) going home at last the child

oqArw^F eriga· nιŋiolugxuAr ιma· ukuς·àtLι quwnik·ut
it said to her the old woman thus: "Thy daughter-in-law in a crack

tiwLik·un toqutLugo qvwnihip·iuk nιŋioluxuAr agςut
far up there killing her thou lockest her up?" The old woman indeed

kamalεrqiςɔq ke·ˢha pεra·paluk anιŋman nιŋioluxu·m
she became angry. At last the child, when it had gone out, the old woman

malixeriga· hˢiuwaw|tiˢxane tigutLugo malεr^ð þùlεriga· igLo
she followed after it, her stick taking it she pursued it, the house

ka·witLugo ke·ˢha qaŋat·àlεrιςut u^wLoriàŋ·|ɔrdLutik tama·ne
going round it. At last they rose up into the air, becoming stars (points)

tàς·a |auna aŋiςɔrςuAq |auna mikiςupaluk
here there is that one the great that one the little one!

8. Variant A. *(Pualorssuaq — D. D.).*

a·^g xςu·^p it·ulux·u·^p iliArς^R upalugɔ·q pilεqpa· ana·nawι·^n
Âgssuk[1]) an old man an orphan, it is told, he said to him: "Thy mother's

pamiàdlua kiwk·a·tArι|Artɔruŋ pa|ma ιma· niŋiolu-
her rear flap (or tail bone?) go and gnaw it up there(?)!" Thus the old

palv·m εrŋutapalι:ne ajoqerς^R uɫεrpa· hakià-
woman her grand-child she taught him (ɔ: said that he should say): "Thy dead

t^s iara·luin nɒwkv·^n ki|wiwiuk hadlik·v·^t
brother-in-law, through what didst thou sink him outwards (towards the sea)

ti^w dlik·v·t pa|ma kipιŋusuleqaŋame it·ulux·v·^p malixς^j A-
inwards (towards land) pama(?)!" As he became angry, the old man he pursued

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[1]) Pualorssuaq; Âgssuk are two stars, which are seen in the morning in a northerly direction.

riga· anerqaŋan hakiàtˢiàŋ·uanigɔ̀q tigɔrqArhɔr-
him, when he had gone out. His little brother-in-law, it is told, because he had

ˢRO·ŋmago malerçuleriga· hˢiuwArᵛtixˢiArtɔrçᴿo·dlune
just taken (:and killed) him, he pursued him, taking something with him to strike

a·ᵒwɛrçu·m hˢilalerArçuäŋanɪŋ malɛrçɔrtɔrçᴿo·dlugo ke·ça
with a walrus (with) its thighbone, Pursueing him at last

qaŋatàlɛrqiçuŋ a·ˣçu·ŋ·ulɛqalutiŋ taɪma· oqAlugtuAràtArtɔrçᴿo·gàɪn
they rose up into the air becoming Âgssuk. Thus they are wont to tell of them,

ta·kua udloriàŋ·ɔrçᴿamahɔrçᴿuàŋ
these the two who had been transformed into stars.

9. Nerrivik (The Sea-woman).

(Amaunalik — Phon.).

qArqv̀tLupalugɔ̀ŋ ɪnu·miŋ nuliaràtˢiàlɛrpɔ·ŋ nuliarà-
A fulmar, it is told, (with) a human being it married, it married,

tˢiàlɛrpɔ·r qeqɛrtA·rˢhuŋ·mun piçuteràlugo ɪnuŋ qArqvtLupalv·ᵐ
to a small island taking her; a human being the fulmar

nuliaràtˢiàlɛrpa· tàç·anɪ·ˢxàlɛrçorɔ·rᴵ ta·ja haniwArˢRinArtɔr
it took her as its wife. There she now lived, it is told, thus. He was ever out

qArqv̀tLugɔ·r nàtˢiàŋ·uanɪŋ aŋuçutoqàɪn·ArˢRA·r
hunting; the fulmar, it is told, (with) small ringed seals he caught ever,

aŋuçutoràɪn·ArˢRA·r itˢ·aqArLutigɔ̀·r uk·ua nàtˢ·iɪŋ·uanigɔ̀r
he caught ever. They having wall-skins, it is told, they of small young

it·àxiɔrdLunigɔ·q qapiArtutoqaɪn·Aŋ
ringed seals, it is told, making wall-skins, it is told, always she scraped skins.

tàç·agɔ̀r v·wigitLuArˢRin·àlɛra· vwigidluArˢRɪn·àlera·
Thus, it is told, she had him quite as her husband, she had him entirely as her

ɪnu·m qAqutLupaluŋ aŋajɔrqA·qArLune
husband, the human being, the fulmar having parents.

ke·çagɔ̀r ilan·e aˢhu iˢxa·litoqàɪn·ArˢRɔ̀tLune qArqv̀tLu-
At last, it is told, once indeed always wearing spectacles, the fulmar,

palv·m iˢhilugtɔrˢRO·game nulɪ· tikitˢiA·rArA· tikik·amiu-
he having very ugly eyes his wife he used to come home to her. When he

gɔ·q kɪça ixˢa·ŋeralune ima· piɫeriga·
came home to her, it is said, at last without spectacles thus he said to her:

iça·ᵗja·k·a tak·u·wɪ·k ta·ja·gɔ̀q peqàŋane
"My eyes sawest thou them?" Thus, it is told when he had said to her

qiwiArˢRàlɛrpa· nuliàŋata içipaluxçuagɔ̀q takɔrqaŋamigin
she looked towards him. His wife his ugly eyes, it is told, when she had

alι·ˈn·ȧˣʕuȧk *qiȧŋ·aɬerqιʕɔ̀·q* *nuliȧŋ·ajɔ̀q*
seen them, (:that they were) very ugly, she burst into tears. His wife, it is told,

qia·lerqiʕɔ̀ʳɔ̀·r *qia·lerqiʕɔ̀·r* *tȧʕanijɔ̀q*
she began to cry greatly, it is told, she began to cry violently. There, it is told,

tȧ·ᵃ *qiapaluxaraŋame* *tȧ·ι* *qιajuŋne·rˈʕAqtɔr* *vwiˈpalune*
then whenever she had cried, then she used to stop crying, her husband

mululitLara·ŋan *iʕhilugtupalu·ŋman* *uwiˈpalùne* *qArqv̀tLupalvŋ*
whenever he was away, because he had ugly eyes, her little husband the fulmar.

ke·ʕajɔ̀r *ilan·e* *muluhɔrʕ·uArm·e* *ta·kua* *ilArʕRᵒaŋ·e*
At last, it is told, once during the long absence they her (great) relatives

aŋajɔrˈqArʕRv̀aŋe *tikerqiʕhun* *aŋuʕuȧŋ·ata* *a·ιʕerʕRo·ga·* *umiȧŋ·-*
her parents, they came; her father he came to fetch her, (they)

uArtɔqᵗᵒʳʕRɔ̀tLutι·ŋ *qAqv̀tLupaluᵑ* *muluhɔrʕuArm·e* *tikerqiʕuŋ·ɔ·r*
sailing in a (small) umiaq, the fulmar absent they came, it is told.

tikerqaŋatag̊ɔ̀r *tȧsa* *ikijȦrtɔrqιʰᵒᵠ* *ta·n·a* *Aŋ·nAŋ*
When they had arrived, it is told, then she went onboard, she the woman.

a·ʷtLArιʕhun *umiȧŋ·uArtɔqtɔrʕRɔ̀tLutiŋ* *ιŋerdLȧlɛrqiʕȧ·n* *ιŋerdLȧlɛr-*
They set off sailing in (a small) umiaq. They sailed along, they sailed

qιʕv·n *tuaʷⁱjɔrLuArLutι·k* *ˈtagpawᵘŋᵃ* *nunamv̀·t* *ιŋerᵈLȧlɛrqiʕv·n*
along, hastening greatly; towards there towards land the sailed along.

ke·ʕhag̊ɔ̀q *aŋɛrdLarȧtLahᴿιˈnArdLune* *qArqv̀tLug̊ɔ·q*
At last, it is told, after just having come home the fulmar, it is told,

tan·a *nule·* *takuŋ·eqȧˈŋamiuŋ* *a·kuˈArʕᴿᵘin* *takɔrqaŋamig̊in*
her his wife as it saw her not those out there, when he saw them,

a·wtLAriʕɔr *malixerig̊ȧι* *qa·tˢiälerȧt·ArˣtɔrʕRɔ̀tLune* *qArqutLupaluk*
it set out. It pursued them, skimming the surface of the sea the fulmar,

taja *ιŋerdLahɔrtɔrʕho·g̊ame* *ιŋerLaleriʕɔrɔ·r* *aŋujA·rȧle-*
thus, as it was wont to rush along violently. It flew along, it is told, it was

rig̊ȧιjɔ̀·r *qa·tˢiȧlerȧt·ȧlerihɔ·q* *tȧʕ·u·na* *hanitˢiȧŋ·uaŋa-*
gaining upon them, it is told, it swept along the sea by that way closely past them

tig̊ut *umiȧŋ·uArtɔqtɔrʕRv·ιt* *ta·kua* *kιŋ·ɔrqajaqȧt·Aqtilerijȧ··ι*
these sailing in an umiaq these it was all along on point of making

kap·iaʕvrȧt·ȧleriʕuŋ·ɔ·q *ta·k·ua·* *ke·hag̊ɔq*
them turn over. They began to get afraid, it is told, these. At last, it is told,

kap·iaʕvrȧt·ȧleraŋamιŋ *umι·ᵘⁱja·lerȧŋamι·ŋ*
when they had become very frightened, because they were on point of being ship-

ima· *piɬerig̊ȧι* *aŋuʕuäŋata* *tamakua* *paɔrᵠtɔrʕuArn·e*
wrecked, thus he said to them her father these his rowers:

hιŋihιn·Arqιʕhιu·k *panig̊a* *ˈtahamuŋa* *ιmarʕRᵛA·rmv·t*
"Throw her only overboard my daughter, down there into the great sea!"

ta·ja·gɔ̀q *peqaŋatik* *hiŋ·erqiga·n* *ɪm·amut*
Thus, it is told, when he had said to them, they threw her overboard into the sea

ta·n·a *pania* *qarqȯtʟu·m* *nuliàŋa* *hɪŋ·erqiga·n*
her his daughter, the fulmar's its wife; they threw her overboard.

hiŋerqaŋan·igɔ̀r *umiàŋ·uaq* *taman·a* *qar-*
When they had trown her overboard, it is told, the little umiaq this its

dˡʟɪàŋa *pakinerqiga·* *kiŋ·uɬeqajaqat·arʟua·leqalugɪ·n*
gunwale she caught at it (weighing it down), so that she was on point of

a·wtagɔ̀q *pʊwsuarmiŋ* *axsàɪ*
making them capsize. And then, it is told, with the great oar her fingers

sɪuwarqim·igàɪ *kiʷdluràlugɪ·t* *igdlugtʊ·n* *a·wtagɔ̀q* *tàja*
he struck them, cutting them off on both hands. Again, it is told, then

pakinɪŋ·uàtʟarmiga· *a·wtajɔr* *kɪŋɔrqajaqàt·arʟuaˡlɛrmɪʊ·n*
she seized hold of its gunwale, and again, it is told, they were on point of capsizing.

a·wtajɔ̀q *tàɪ* *ke·sa* *hˢiuwarqɪm·igà·ɪ* *aˣsapalue* *kiʷtʟɔr-*
Again, it is told, then at last he struck them again the poor fingers cutting

qalugɪ·t *a·tajɔ̀q* *tàɪᵃ* *ipa·palum·iga·* *awtagɔ̀ŋ*
them off. And again, it is told, then she let it go. And again, it is told,

tàja *awtlàᵘtsiÀrmiʊ·t* *a·ta* *pakineqaŋago* *a·ta* *ke·ha*
then they sailed a little way. Again when she seized hold of it, again at last

hˢiuwarqɪm·iga·n *axaqaruŋnɛ·rʟuaqàlugo·* *taja* *ajuleqaŋamigin*
they struck her again, entirely depriving her of her hands. Thus when now she

nuliàŋa *tàja* *alarˢrin·ariga·n*
could not do anything against them, his wife then they only let her be;

qimagsin·ariga·n *ta·ja·* *aŋerdʟàlerisʊ·n*
they left her only then; they went home.

aŋerdʟaraŋamigɔ̀rᵑ *aporʊ·wteràŋamɪŋ* *aŋuˡsɪàŋa*
When they had come home, it is told, when they had touched land, her father

tan·a *tinin·ɛrmun* *ɪˡnartileqisɔ·q* *pan·e* *ɪmarsᴿuak·ut*
he down on the beach he lay down to sleep his daughter in the sea,

toqoqaŋan *tiniŋahɔ̀rsuarme* *ɪˡn·arteriˢhɔq* *tinɪŋnɛrmʊ·t*
because she was dead. At low water he lay down to sleep on the beach.

ulutˢɛrqànɛra·gɔ̀·q *tàɪ* *tam·arqalugo·*
The high-water rose above him, it is told, thus letting him quite disappear

taɪmagɔ̀r *ulutеqanɛra·* *ɪm·amijɔ̀q* *tasamane*
Thus it is said, the water rose above him, in the sea, it is told, down there

igᵈloqàleràlutik *paniɤ·suanilo* *pan·ia* *aᵍɤ·àɪɔrsɔ·game*
they getting a dwelling, (he) and his great daughter, his daughter as she had no

ax·aɪ *piniagaŋɔrsamahɔrsᴿo·ŋmata* *ax·àɪ*
fingers her fingers because they had become animals of capture, her fingers

ugxuˡŋ·ɔrdLutiklo *puiçɩˡŋ·ɔrdLutikLo* *perqam·ata* *qilɛrˡþɛrnɛr*
becoming both bearded seals and becoming seals as they had become, to tie her

ajɔrtɔrço·ɡa· *igLɔrˡRoane* *çaliŋnɛŋ* *ajɔrtɔrRo·ɡa·*
hair-knot she was unable to do (it), her large house cleaning she could not do it;

iglɛrmiɡɔ̀·r *a·pɩŋ·a* *aŋuçuˡàŋaɡɔ̀r* *iglɛrme*
on she cleeping platform, it is told, over there her father, it is told, on the platform

qipiçimaçutoqaɩnaçuA·rᵑ *qipiçimahutɔrqaɩnArçuA·r*
constantly lying with the sleeping-skin over him constantly lying with the sleeping-skin

tinin·ɛrmun *iˡn·ArˢRamaɡame* *piniaɡaqaŋilitLara·ŋ·ᵃ-*
over him on the beach because he had lain down to sleep. Whenever the animals of

ᵑɔ·r *aŋaˡkɔrᶜRᵘit* *aŋak·uerçArLutik*
capture were on point of disappearing, it is said, angakkut making a performance

ɔrneqàt·ArˣtɔrᶜRo·ɡa·n *qilɛrþerɩÀrˡtɔrLuɡo* *pania* *haliiʲÀr-*
they used to go to him in order to tie the hair-knot on her his daughter, and in

tɔrLuɡulo *ig·Lua* *piniaɡAqta·qàtAqtɔrRoArɔ·q* *ta·ja*
order to clean it her house, then there used to come animals of capture, it is told; then

piniaɡaqArmalɛra·ŋamiɡɔ·q *aŋuˡçùane*
as often as she would like there to be animals of capture, it is said, her father

ima· *peràt·Aqtɔrço·ɡa·* *iᶜhilera·ŋata* *putLa·liŋ*
thus she used to say to him, when they entered: "(:of) those puffed up[1])!"

ta·ja·ɡɔ̀q *pitLara·ŋane* *qipiˣçuane* *ta·na* *magpeqàtArˣ-*
Thus, it is told, when she had said to him, his sleeping-skin it he used to

tɔrᶜRo·ɡa· *ˡtakʲiuŋaɡɔ̀q* *pulaqàtArˣtɔrçuit* *ɩnupaluin*
open it. In under this, it is told, they used to creep, ordinary human beings

aŋakuerᶜRA·rpaluk·aluara·ŋamik *ɩnutoqaxçɒ·wŋitLara·ŋamik*
when they also practised shamanizing, whenever they should not become old.[2])

tak·iɡaniɡɔ̀q *tɩ·tLiçaqàtArˣtɔrRo·ɡàɩ* *tɩ·tLiçaqàtArˣtɔrRo·ɡàɩ*
Over there, it is told, he used to make them laugh, he used to make them laugh,

quinàgxArdLuɡin *tak·ianɩ·lɛrqàt·Arà·ɩ* *aŋuçuàŋ·ata·* *ta·ja·hin·e-*
tickling them. There he used to let them be, her father, thus he

rätArlɔrço·ɡà·ɩ *aniᶜherqàt·ArtɔrᶜRɔ̀tLuɡin* *alɩ·n·àŋɔrtidluArdluɡin*
did all along to them letting them usually go out, making them very ugly.

aŋakɔrᶜRᵘitliɡɔ·q *tamak·ua* *inutoqAᶜxArᶜRᵘit* *tikitLa-*
But the great angukkut, it is told, these who should become old, as often

ra·ŋamɩŋ *qilɛrçɛrdLuɡulo* *pania* *haligᵈluɡulo* *iglua*
as they came both to bind her hair, his daughter, and to clean it her house,

peqàt·Ara·t *piniaɡAqtA·rquʷtluɡo* *taɩma*
they used to come to her, bidding her to send new animals of capture. It is ended.

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[1]) H. N.
[2]) i. e. they should die.

10. An Angakkoq's visit at Nerrivik (Qagssivik).[1])

(*Pualorssuaq — D. D.*).

aŋakuerς^{R}A·rLutiɡɔ̀·q *ςiuleqàtux·uit* *nɛrqiwi-*
(They) making angakkoq performance, it is told, the ancestors they went

liaιA·rtüt *nat^{s}ik·ut* *aglunA·rςuAr* *natɛrmun* *ileraluɡo*
to Nerrivik through the floor; a seal thong on the floor placing it

aŋakuerς^{R}A·lɛrςut *aŋakuerς^{R}a·lɛraŋame* *aglunA·r-*
they began to practise shamanizing. When he had begun to shamanize, through

ς^{R}uàk·ut *pulaɡιn·Arιςɔŋ* *nɛ^{r}qewiliArdLune* *nɛrqιwik* *tikin·amiuk*
the seal thong he just crept down[2]), going to Nerrivik. Nerrivik when he had

qilɛr^{ð}þera· *qilɛr^{ð}þervŋne·raŋamiuk*
to come to her, he tied her hair-knot. When he had finished tying her hair-knot,

iɡ·lua *halilɛra·* *a·wɛrςüik* *tu·ɡA·rςuatik* *atilɛrqaluɡik*
her house he cleaned it (two) walrusses their tusks putting them on.

atɛrqa|ŋatiɡik *aɡtɔrpax·uaɬɛrqiɡàι* *pui|ςɛrς^{R}uitlo*
When they (?) had put them on, he sent them out in great numbers,[3]) seals (and)

qilaluwArς^{R}uitlo *anerςiteqaŋamiɡit* *aŋɛrd|LArιςɔq* *aŋakɔrς^{R}v·ɡame*
and white whales. When he had sent them out, he returned home (he) being a very

taιma· *oqAlugtuàŋ·ɔrteqaluɡo* *h^{ς}iuleqàtux·u·ɡame*
great angakkoq thus telling of her, because he was one of the

great ancestors.

11. The Girl and the Dog.

(*Amaunalik — Phon.*).

inuxuaɡɔ̀r *|vkua* *paniςiŋ* *uweqArqutluà|lɛrmiɡa·ŋ*
Two human beings, it is told, those their daughter they told her to marry.

uweqAramàŋ·itLuArtɔ·r^{ŋ} *uweqArqv̀tLuAra·* *qιm·e-*
She wanted no husband, not at all. He said she was to take a husband, having

qArLunijɔ̀r *a|ŋumiŋ* *ke·^{ς}hajɔ̀r* *uweqArqv̀ts^{x}àtla·lɛramiuŋ*
a dog, it is told, (with) a he-dog. At last, it is told, when for some time he had

uweqArAmaŋ·itLuà|lɛrman *aŋuςuàŋata*
said that she should marry, when she would have no husband, not at all, her father

piɬeriɡa· *qim·ɛr|ςuane* *atuɡo* *uwiɡin·àleriɡa·*
he said to her: "Her dog well let her take it for her husband,

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[1]) Pualorssuaq communicates that Qagssivik is another name for Nerrivik. However I have not been able to have this confirmed by others I have asked.

[2]) The thong is coiled up, so that it forms a kind of breathing hole through which the angakkoq descends.

[3]) According to the wording it seems to be the angakkut, who put on the walrus tusks, (or the walrusses themselves?), and Nerrivik who sends out the animals. However Pualorssuaq explained that they were sent out by the angakkut.

uweʳqʌramaŋ·ɛrqʌ·ᵊrʟv *niŋɑɔqʌramatʟune* *ta·ja·*
she who will have no husband!" As he would like to have a son-in-law, thus

pileriga· *panuŋ·uane* *ta·ıma·gɔ·r* *oqʌrqʌ·rtɔrʟo*
he said to her his little daughter. Thus, it is told, (and) when he had just said

iʒerqıʒɔr *aŋuʒ·üʌr* *qım·im* *anʌrˡˢʀoaŋa* *iʒerqiʒɔ·q* *kapiʒiliɤʒüʌ·r*
he entered a man, a dog's its excrement, he entered clothed in a gut-

kapiserʒuˡʌrnıŋ *pv·liʒ·üʌr* *kapiʒerʒᴿᵛʌ·rnıŋ* *qım·ım*
skin jacket, with a gutskin coat(s) clothed, with gutskin jacket(s) a dog's

anʌrʒuaŋa·· *takan·agɔr* *iʒerˡʒ·amaleriˢhɔ·r* *iserˡʒamalerıhɔr*
its excrement. Down there, it is told, it had entered, it had entered.

ke·ʒajɔq *takan·a* *ima·* *oqʌrʟune* *aninia|luleqıhɔr* *aᵛŋnawa·ŋa*
At last, it is told, down there thus saying it tried to go out. "This makes

aˡnilaŋa *aˡnerqiʒorɔ·q* *taja·* *anerqɑ̀ŋɑ̀ŋ·ɔ·q*
me thaw let me get out!" It went out, it is told, then. When it had gone

takan·a *qım·ɛrˢʀvʌr* *qʌ·rʟɔrpalulerizɔ·r*
out, it is told, down there the dog it began to howl (appealingly)

qʌ·rʟɔrpalulerizɔ·r *ke·ʒaqɔr* *un·iupatʟʌriʒɔ·r*
it began to howl (:in order to enter). At last, it is told, it was heard to break

ta·ʒuma *niwiʌ̀rʒiʌ̀m* *qim·ɛrˡʒᴿuaŋa* *iˢhileqiʒorɔ·r*
its trace,[1]) her the girl's her dog. It went in, it is told,

iˢherqiʒorɔ·r *iˢherqaŋamijɔq* *tan·a* *upʌriga·*
it went in, it is told. When it had entered, it is told, her it jumped at her,

inupalune· *niwiʌ̀rʒiapaluk* *tan·a·* *ke·ˢhaqɔŋ* *aligtüileriga·*
its owner, the girl her. At last, it is told, it tore her clothes

alig·tuerqɑ̀ŋamiuqɔr *nuliʌleriga·*
to pieces. When it had stripped off her clothes, it is told, it copulated with her,

nuliʌrʟuarʒᴿin·aleriga· *tɑ̀ʒa* *ajuleraŋamik·o*
it copulated properly with her, indeed, thus as they could not master it,

aŋajɔrqak·in *nuliʌleriga·* *nipeqiga·gɔ·r* *nipeqaŋamiuqɔ·r*
her parents, it copulated with her, it stuck to her, it is told. Sticking to her, it

an·iʒileriga· *kata·vŋɔ·r* *qula·* *tuk·er-*
is told, it brought her out; the house passage's, it is told, its ceiling although

ʒamaŋ·uapiʟʟa·lʋʌra· *an·iˢhilɛrʒᴿin·ʌriga·* *tajaqɔr* *aʷla*
she placed her foot against it, it only took her out. Then, it is told, again

nipin·e·rqaŋaguqɔ·r *aʷla* *pituŋ·uɑ̀tʟʌrmiga·* *aʷtaqɔr*
when it no longer stuck to her, it is told, again he tied it. Again, it

qʌrʟɔrʟuɑ̀lɛrmᵗɔ·r *taʷʒ·utʌ·rı·glugiŋ·ɔ·q* *aglunʌrˢᴿᵛin*
is told, it began to howl. Laying them several folds, it is told, the thongs,

[1]) H. N.

pitɔrqȧt'aralᵛᵝara' *pe'rqȧ|tarᵖhoar* *iʂerqȧ|tarɔrʂᵛᵝar* *nuliaqȧtart'-*
though he still tied it, it ever tore itself loose, it ever entered it ever copula-

ʂo'ga' *tan'a* *inupalune'* *nipitʟara'ŋanijɔr* *an'iˢhi-*
ted with her her its owner. Whenever it stuck to her, it is told, as often

litʟara'ŋane *erʂ'ᴿilin* *|lukerʂᴿamarȧt'apaluxᵃʳᵃˡᵛᵝara'* *ajuleriqa'*
it carried her out the (stone) sill though she ever set her foot against it, she could

pijuŋnɛ'rnɛ'q *pilugʂin'arȧtarᵖʂo'qaluᵃʳᵃ* *hˢiligɬɔrˢho|ar-*
not manage (it) to make it stop. He tied it, it is true, all along, and with a very

miglu *pituŋnialoqȧt'aralu|arʟuqo* *ke'ʂa* *pe'rʂutoqaɪn'arʂᴿᵛa'r*
thick thong, although ever trying to tie it, at last it tore itself loose all along.

ajɔrʟuȧleraŋamiguqɔ'r *ke'ˢha* *ughuxhuarmiŋ*
When he could not at all master it, it is told, finally of a bearded seal,

na|jukȧtʟarˢᴿi|nardlune *aŋuʂuȧŋata* *ujaraxʂuarnɪŋ* *iludˢ-*
having first taken off its skin as a whole her father with large stones he filled

lɛrʂᴿᵛleriqa' *ilutʟɛrʂᴿᵛleriqa'* *ipiütɛrqaluqo* *hˢiligʟuartumɪ'ŋ* *ta'ʂuma*
it, he filled it, giving it a trace (with) very thick. He

aŋuʂuȧŋata *ujaraktaliʂ'ʲuarmun* *uxhugxu'm* *amɛrʂüȧŋanun*
her father to the stone-filled the bearded seal's to its skin

pitɔrqȧŋamiuqɔ'q *tȧʂ'uŋa* *qɪkɛr|tarʂᴿumun* *uʂiarʟuqo*
when he had tied it, it is told, over there to a small island carrying her

pan'e *a'rqiqa'* *qim'iu'neqarfwrim'un*
behind him on his kayak, his daughter he carried her; to Qingmiûneqarfik[1])

ta|kanuŋa *a'rqiqa'* *a'rqaŋaqvqɔ'q* *tȧʂa*
out there he took her. When he had taken her (:there), it is told, then

qɪm'ɛr|ʂüaŋa *ta'na* *qa'rʟorajᵃ'rˢᴿin'ȧleqɪʂɔ'r* *qa'rʟorajᵃ'rˢᴿin'ȧlɛrqɪʂɔ'q*
her dog it it began to howl terribly it began to howl terribly.

|imarˢᴿvar *ke'ˢha* *tikileriqa'* *tinin'ɛrmuŋ'ɔ'q* *ke'ʂa* *pɛrqiʂɔq*
The sea at last it came to it; to the beach, it is told, at last it came

takan'a *qa'rʟɔrʟune* *hˢule'* *ke'ʂaqɔ̀q* *ta|kanuŋa* *tinin'ɛrmun*
down there, howling all along. At last, it is told, down there to the beach

peqȧŋame *tan'a* *qɪm'ɛrʂᴿvaŋ* *|ʂɛrqaleriʂɔq* *takan'a'*
when it had come, it the dog it began to utter magic words down there:

awatȧn *awatarpa'ɪt*
"Sealing floats, large sealing floats,

awatȧn *awatarpa'ɪt*
sealing floats, large sealing floats.

ɪa' *ɪa'*
ea ea!

[1]) Small island in the Inglefield Bredning off the dwelling place Kangerdlugssuaq.

qimɛqpi'k *qimɛqpi'k*
feeding bin, feeding bin,[1])

awatȧn *awatʌrpa'ɪt*
sealing floats, large sealing floats,

awatȧn *awatʌrpa'ɪt*
sealing floats, large sealing floats,

ɪa' *ɪa'*
ea ea!"

qɪm'ɛrʂ^{R}vʌ'r^{ɔr} *ɪma'* *ʂeR'ʌrhɔ̀r^{ʂ}Rɔ̀tʟune'* *ke'ʂajɔ̀q*
The dog, it is told, thus (greatly) uttering magic words. At last, it is told,

|taˢhama *tan'a* *vghuxu'm* *amɛr|ʂvaŋa* *pug'ɫàtlʌrɪˢhɔ̀'r* *a'wdlʌr-*
down there it the bearded seal's its skin it floated. It set out,

qiʂorɔ'q *tahama* *uniʌrtɔr^{ʂ}Rɔ̀tluqo* *imʌr^{ʂ}Ruȧk'un* *pug'tahɔ̀rʂ^{R}oʌq*
it is told, down there trailling after it through the sea, floating

ta'na' *ujaràxʂuʌrnuŋ* *ɪmaliʂ'uʌq* *|ug|huxu'm* *amɛrʂüaŋa'*
this with large stones filled the bearded seal's its skin.

ɫàʂama *qɪm'iuneqʌrfwrim'un* *ta|kanuŋa* *torʌ'leqiʂɔ̀'r* *ta|kanuŋa*
Out there towards Qingmiûneqarfik, out there it directed its course. Out there

perqiʂɔ̀'r^{ŋ} *täʂa* *tan'a* *ɪnupalune* *tikerqàluqo*
it came and then her his owner coming to her.

takanane *nuliʌrɪleriga'* *nuliʌrɪleriga'* *takanane'*
Out there it took her for its wife it took her for its wife out there,

tan'a *qim'ɛrʂ^{R}uʌr* *|perʟɛrqiʂɔq* *takanane* *ɪnupalune* *pɛrʟiŋ'it^{s}ɔq*
It the dog it starved out there, its owner not starving.

ɛrn'iɔrqiʂorɔ'r *inuxʂu|arniglo* *qɪm'ɛr-*
She gave birth to young ones, it is told, (with) human beings (and) and (with)

ʂ^{R}uʌ'rnigʟo' *amɛrdʟahɔ̀'ɫʟvanɪ'ŋ* *aŋuʂuȧŋatagɔ̀q* *ta'ʂuma* *pajo|qà-*
dogs (with) many. Her father it is told, he, he used

|tʌrt^{ɔr}ʂRo'ga' *uˢhiʌrdlune* *pajoqàtʌrt^{ɔr}ho'ga'*
to take food to her, carrying it on his kayak he used to take food to her.

ta'k'ua *ɛrŋutʌrʂ^{Rv}A'rnɪ'* *pajoràtʌrtɔrʂ^{R}o'gà'ɪ* *nɛrɛqàtʌrt^{ɔr}ʂuin*
Those his grandchildren he brought them always food. They used to eat,

pajutʟara'ŋalɪ'ŋ *nɛrɛqatʌrt^{ɔr}ʂuin* *hˢule'na'ŋ* *ima'gɔ̀q*
whenever he brought them food, they used to eat ever. Thus, it is told

perà|'aleriga *ke'ʂa* *ʌŋna'ta* *utɔrqaŋ'ɔrqaŋata*
she began to say to them at last their mother, when they had become older,

qitɔrŋʌrra'rne *it'ɔrˢR^{o}|ʌrˢRɪ* *tikit'ara'ŋan* *ka'kʌrtɔrà|'aja'ri^{w}ʂe*
her great children: "Your housefather whenever he comes, when I say: "Hurry"[2]) to

[1]) H. N.: Receptable for dog's feed (qingmerfik).
[2]) H. N.: "gâga" (kâka) undoubtedly qâqa i. e. hurry (kutagtoq — speak).

ag·erȧtArniArtuʂe aʂuɡɔ·rɔ·q pajugtɔrʂ^{R}ɔ̀tLune tikit-
you come over hither!" To be sure, it is told, bringing food when-

Lara·ŋan ɔrnitLara·ŋaʂ·uŋ ga·gArtüt^{s}iȧlerArȧι ga·ga
ever he came, as often as they went to him, she said: "Hurry" to them "kâka

ga·ga ga·ga ga·ga ag·iȧtla·lut^{s}iArAra·ŋ·ɔ·q qitɔrŋAr^{ʂ}Rvaŋe·
kâka kâka kâka!" They used to rush towards him, it is told, her children.

ta·ja·ŋin·ArȧtArʂvAr h^{ʂ}ule·n·Aŋ ila·n·e nɛrilȧʂ·ι·ɡ^{i}ʂe
Thus it went on all along, ever. "Once (occasionally) you must eat a

ga·|gArtuleri^{w}ʂe ag·erȧtArh^{R}a·tlArniArtu^{ʂ}he ima·
little[1]). When I say "kâka" to you, you must come for the present!" Thus

peqȧt·Arȧι aʂuɡɔ·r ɔrnidlara·ŋaʂ·uk ga·gArtuŋ·-
she said to them ever, Indeed whenever they went to him, she said "kâka"

ualitLa·ra·ι ga·ga ga·ga ga·ga ga·ga ag·it^{s}iArAravŋɔ·q
to them "kâka kâka kâka kâka!" They came there every time, it is told.

a·^{w}ta ila·n·e paju|xArmiɔŋ a·^{ʂ}hι·ŋ·ɔr qAja· alugtulu-
Again once he brought food. Again as usual, it is told, his kayak they began

leriɡa·n ta·kua qitɔrnArʂ^{R}uArne it·upaluxuArʂ^{R}ι nɛrιniȧleqι·ʂι
to lick it these her children. "Your old housefather begin to devour him!"

ima perqArhɔr^{ʂ}Rɔ̀tluɡin aʂuɡɔ·r tikiŋmaʂ·uk alupiluleriɡa·ŋ·ɔ·r
thus having said to them indeed, when they came to him they began to lick it,

qAja· qAja· alupiluleȧŋaʂ·uk tȧ·ιmȧ·ιliuleriɡȧ·ι
it is told, his kayak. His kayak, when they began to lick it, thus she said to them,

qitɔrŋAr^{ʂ}RA·rne ga·ga ga·ga ga·ga ga·ga ga·ga ke·ʂaɡɔ̀r
her children: "kâka kâka kâka kâka kâka!" At last it is told,

upArqiɡa·n nɛrileriɡa·n iliʂamapaluna·nijɔ̀r aŋu|ʂuane
they assaulted him, they devoured him. While he was conscious,[2]) her father

ima· piɫeriɡȧι piɫeriɡȧι qitɔrŋAr^{ʂ}RA·rne iɡ·tupaluxu|Arʂ^{R}i
thus she said to them, she said to them her children: "your old housefather

nɛrɛqi^{ʂ}hiuŋ |tu|pilaɔrqA·^{ɔ}rLu nɛrιleqiɡa·ŋ·ɔ·r takan·a·
devour him the stupid one!"[3]) They devoured him, it is told, down there,

nɛrɛqiɡa·n taja· pajuŋ·neqȧʂ·e·rqa·ulik tȧja·
they devoured him thus no longer having food brought to them then.

tȧʂ·anijɔ̀r nɛriʂ·aqaŋ·ileraŋamiŋ ikerŋuʂ·aminiŋ
There, it is told, when they had now nothing to eat, of the sole of her stocking

umiʂ·iɔrtuleriɡȧι qitɔrŋAr^{ʂ}R^{v}A·rne· aw|gɔrdLuɡo ikɛrŋuane
she made vessels for them her children dividing it into pieces the sole of

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[1]) H. N.: In order to accustom the father to it and to reassure him.
[2]) H. N.: In order that he should hear it was she who said it to the children *(-nâne: -nerane)*.
[3]) H. N.: The idea is: because he is so stupid, then let himself take the consequences.

imàuliɔrtɔrˢʀɔ̀tʟune a·ʷtʟa·lugtilerigȧi a·wdla·lugtilerigȧ·i
her stocking. Saying thus she sent them away, she sent them away,

mʌrdʟu·|tɛrtunıŋ a·ta·|ŋuwiˢhiŋ ɛrʂᴿinàŋ·|itʟutiŋ
two at a time: "You two become Greenland seals being undangerous!

amʌro·ᵘwiˢhiŋ ɛrʂᴿi|nʌrʟutiŋ a·wtʟa·lugtilerigȧ·i at·a
you two become wolves being dangerous!" She sent them away. And again

ta·kua pɛra·n ilȧın pilerım·igȧi |tɔrŋugᵘˢhiŋ
these the children('s) some of them she said to them: "You two become

ɛrˢʀi|nʌrʟutiŋ qadlunàitˢiaŋ·uʷiˢhiŋ ɛrʂᴿinàŋ·|itʟutiŋ
tornit being dangerous, you two become white men not being dangerous!"

tàımàuliɔrtᵖˢʀɔ̀llugin keha a·wdla·lugterigȧ·i tàʂane kiˢhuŋ·uame
Saying thus to them at last she sent them off. There alone

tàʂa tàʂanı·leriʂɔ̀·r ke·ʂajɔ̀r taja hˢule tàʂanı·tʟune
then there she now remained. At last, it is told, thus still ever being there,

pajuŋ·neqàʂ·e·raŋame qitɔrŋnane a·wdla·lugteqàŋamigin
when she had no longer food brought to her, her children when she had sent them

|perʟɛr|ʂᴿinʌrtɔr hvle tàʂ·anı·tʟunı· qim·iu·neqʌrfrim·igɔ̀·r
away, she starved to death still being there. (With) Qingmiûneqarfik, it

ateqiga·n tan·a nuna
is told, they called it it the country.

11. Variant A. *(Arnaitsoq — D. D.).*

ınuıŋ·ɔ·q ukua paniak uwiʂʌ·ramaŋ·itˢɔq
People, it is told, those their daughter she did not want to marry.

ke·ʂagɔ̀q aŋuta· oqʌrqiʂɔq panine pitʟugo qim·ine
At last, it is told, her father he said, his daughter saying to her, her dog

uwigiliuk tàs·a qım·ɛq iglumut qʌrdʟulɛrpɔq
might she take it as her husband. Then the dog towards the house it began to howl.

ke·ˢha pe·rqiʂɔq ınuk tan·a nuliʌrılɛrdʟugo
At last it tore itself loose the human being this getting her as a wife.

taımaılerman ʌrnap taʷʂ·uma aŋuta·ta panine
When it was now thus, the woman('s) this one('s) her father his daughter

ʌrʷfɛrup agdʟɛrque nap·ʌrdʟugin panine qʌqitip·a·
a whale's (its) jaws raising them up his daughter he placed her high up,

qım·ip ınɔrniʌrm·aqo a·wt·a qım·ip agdlɛrquq ata·tigut
the dog that it should not reach her. But then the dog the jawbone below

qʌquɔrdʟugo ukutim·iga· ınuk ʌrnʌq pilɛramiuŋ
gnawing it it made it tumble over. The human being the woman when it now

ke·ˢha aŋuʂuaŋata qım·ɛq pitugxamawiliɔriqa· ugxuk
got her, at last her father the dog he made a place to bind it, a bearded

najüAq *ujArqanıŋ* *ımɛrdLugo* *taıma* *ArtɔrnArˢRitLugo*
seal-skin taken off whole with stones filling it, thus making it not be

panine *qımiu·neqArʷFʷrim·un* *a·ˡtLugo* *qaınaminun*
mastered his daughter to Qingmiûneqarfik taking her on his kayak

ikititLugo *qeqArtArʂumun* *tȧs·uŋa* *a·ˡk·amiuk*
letting her sit down. To the Island over there when he had brought her,

tȧs·anitiɫɛra·
there he let her be.

tan·a *qım·ɛq* *þɛR·ȧtLune* *tan·a* *ugxu·p* *amia*
It the dog saying magic words it the bearded seal's (its) skin

ujArqanik *ımalik* *ımak·ut* *pugtaligLugo* *qımiu·neqArᶠwrim·ut*
with stones filled through the sea letting it float to Qingmiûneqarfik

ikA·rqıʂɔŋ *ke·ʂa* *ArnAq* *nuliane* *ɔrnigLugo* *tȧs·ane* *nuliA-*
it crossed over, at last the woman his wife coming to her. There they

rɩ·lɛrʂuk *qım·ɛrdLo* *ınukLo* *ke·sa* *nuliaŋa* *nA·qtulɛrʂɔq*
copulated the dog (and) and the woman. At last its wife she became pregnant.

nA·qtuŋame *tȧs·a* *qıtɔrᵑnArtA·rtɔq* *amɛrdLahv̇·ᵍnıŋ*
After she had become pregnant, then she bore children, (with) many

nɛrʂᴿutitLo *ınuitLo* *ınuitLo* *mArdLuk*
animals (and) and human beings, (and) human beings (: Eskimos) two

qaʷLuna·tLo *mArdLuk* *qawLunaıtˢiȧt* *mArdLuk* *ɛrqitLit* *mArdLuk*
and white men two, Norsemen two, Red Indians, two,

amArqut *mArdLuk* *takua* *qıtɔrᵑnalera·ı* *Arna·ta* *aŋuta·*
wolves, two; these she got them as children. Their mother's her father

taʷʂ·uma *nɛqiʂa·nik* *pajoqȧtAraı* *tikitAra·ŋan*
he (with) something to eat for them he used to give them. Whenever he came,

qaja·ta *qa·ŋa* *tamArm·ik* *alugtɔrȧt·Ara·n* *ˢhule* *taımak·a·n*
his kayak's (its) deck all of them they used to lick it, ever they did thus with it.

ke·ˢha *ilan·e* *pajuglune* *tikim·at* *tak·ua* *pɛra·n* *qajAq*
At last once bringing gifts when he came, these the children the kayak

alugtulɛrmas·uk *Ãrna·ta* *qıtɔrᵑnane* *oqArʷFıgıgaı* *nɛrɛqiʂiuk*
when they licked it, their mother her children she said to them: "Devour him!"

tȧs·a *aŋuˡʂuane* *nɛrɛqütLugo* *tȧs·a* *nɛrɛqiga·n*
Then her father bidding (: them) to devour him then they devoured him.

nɛrɛqaŋaʂ·uk *ke·ʂa* *Arna·ta* *atuŋaminik*
When they had devoured him, at last their mother out of her bootsoles

umialiɔrdLugit *awtLalutik·aı* *tȧs·ane* *qım·ɛrdLo* *uwine*
making them boats, she sent them off, there (: she) and the dog her husband

kiˢhimik *tȧs·anı·lɛrLutik* *tȧs·anı·tLutik* *ke·ˢha* *pɛrdLɛrʂᴿinArtut*
alone they now being there. They being there at last they perished with hunger.

12. Avôvak. *(Pualorssuaq — D. D.).*

awo·wak ɪnu·nɪŋ toqvrȧtʌrtɔq qimɛrqutᶦɪ·tʟugit
Avôvak (with) human beings he used to kill, using them for dogs' feed.

ilȧɪʂa toquniʌrtʌra·n toquniʌrtara·ŋan·e
His companions they ever aimed at killing him. Whenever they tried to kill him,

aŋuwija· adʟȧŋ·ɔrtʌrtɔq ke·ʂa qawuŋnʌrqɪʂhɔŋ
his spear it used to change (ɔ: take a wrong direction.) At last he went south

qat·ɒʷŋuʌrʟo aɪpa·lo amɛrdʟʌrhɔ̀rʂ·uin qawv·ŋnʌrtun
together with Qátánguaq and his companion. Many (they) travelling

atugulo nuliȧˣʂʌrtʌ·rtut aŋiʂɔrʂ·uʌrmiŋ
south(ward) again, fetching woman for their wives. (With) a very large

nuliȧˣʂʌrtʌ·ra· awo·waŋ piʂ·ʌrʂ·uʌrmiŋ ʌrnʌŋ
he took her for his (future) wife, Avôvak (with) a very strong woman.

ag·iȧtʟʌriʂut nuliȧxʌrtʌrqaŋamiŋ ke·ʂa
They were on their way, when they had taken women for their wives. At last

unɛrqaŋamiŋ unɛrqiʂut aglutʌ·raŋamiŋ
when they had made a halt, they stopped. When they had found a breathing hole,

qaŋʌrdʟʌrtitʟugit nuliȧxʌrtʌ·rʂ·uatiŋ aglo
letting them walk ahead those they were going to have as wives, the breathing hole

to·lɛrqiga·n tigᵈʟiʂitʟugo aŋiʂu·ŋɔralugo awo·wak
they cut open, cutting it open (with straight edges)[1]) making it larger. Avôvak

takanuŋa qa·mʌrqiga·n alik·ʌ|rȧtʌrtɔq hule
down there they pushed him in under the ice. He emerged several times ever

quŋujugʟune ke·ʂa qȧt·aʷŋu·m alikʌrman ɪ·mɛrʂuʌrmiŋ
smiling. At last Qátánguaq, when he emerged, with his ice harpoon,

no·rqʌrqiga· nuliȧxʂʌrʂuaŋa awo·wavm uterʂʌ·riʂɔŋ awo·waŋ
he struck him dead. His future wife Avôvak's she came back. Avôvak

takuŋileramiuŋ pa·ʂhɔrʂo·ga·n iʂⁱhɪ·game
when she could not see him that they had assaulted him, when she saw

qɪʂugʂhuit ʂe·rqvminun na·wkɔrȧ·ɪ piʂʌrʂ·v·game
the pieces of wood against her knee, she broke them she being very strong.

utɛrʂa·rᶦʂɔq qawaŋʌrnitanun
She returned to the southlanders.

qatȧŋ·uak·un awtlʌrqiʂun toqɔrqaŋamik·o
Qátánguaq and his companions they set out, when they had killed him

awo·waŋ agᵈʟɔrʂuit ɛrɪʌrnʌrtɔrʂhoᵛgɪn nala·vqȧtʌraluʌraɪn
Avôvak. Breathing holes which they found excellent, although they often met with

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[1]) H. N. To cut away the upper vaulting cover of a breathing hole, so that it becomes vertical all around, and the breathing hole thus attains the same width at the top as further down.

nigpʌrtȧŋ·ik·a·ɩⁿ *awo·waŋ* *ilumȧɩtʟugo* *ke·ʕa*
them, they did not try to catch at them, Avôvak afraid of meeting him. Finally

tɛrɩän·iaŋ *nalawtileriga·n* *qata·ʷŋuʌq* *ʕɩ·wdli|utɛrqiʕɔŋ*
a fox they came across it, Qátánguaq having gone beforehand.

paŋal^{i}üʕ·ilɛrqaŋamigin *iluliʌrʕuŋɔriʕɔŋ* *ʌrqutiʕa^{me}* *nak·ʌriʕhɔŋ*
When it leapt along before them it became an iceberg on the road. He fell in

qata·ʷŋ·uʌq *awo·wak* *tɛrɩȧn·iȧŋɔrqaŋan* *ilaɩ*
Qátánguaq, Avôvak because he had been transformed into a fox. His companions

nak·aŋeralutik *mavŋa* *aporå·wŋamiŋ* *taɩma* *oqʌrtun* *oqalugtua-*
without falling in here, when they arrived, thus they told making it a

ŋɔrtitʟugo
narrative.

13. Arnaktartoq, "the Wandering Soul".

(Pualorssuaq — D. D.).

ɩnuk *nigpʌrtɔq* *aŋu·game* *|aŋɛrdʟaqtɔq*
A man waiting at a breathing hole. When he had caught, he returned home.

a·ᵉʳqam$^{ɩ}_{a}$nɩŋ *nule·* *naluxʕiwɩ·^{gi}ga·* *qitɔrŋnʌqtʌ·rnɛŋ* *aju|lɛrmago*
With his sleeve his wife he sent a soul to her[1]) to get children, as she was un-

nʌ·qtutilɛrdʟugo *ʌŋnȧktʌqtumiŋ* *tan·agɔ·q*
able to, making her pregnant with a "wandering soul". The latter, it is told,

tulugȧŋ·ɔqtɔq *toquʕa^{ha}a·ŋame* *puiʕiŋɔrȧ|tʌrdʟunilo*
it became a raven, whenever it was killed, also often becoming a seal.

kapigiȧɩa·leraŋan·igɔ̀q *eqɛrqvŋ·uam·inik* *puiaqȧtʌqtɔq*
When anyone was going to stick it, it is told, with its little finger, it used to rise to

ɛrqorȧtȧŋ·ik·a·ŋ·ɔ·q *puiȧlera·ŋat*
the surface and breathe. Everytime they hit it not, it is told, so often it rose and

ɛqɛrqɔrminik *tan·agɔ·q* *ʌŋnȧktʌqtɔq*
drew breath with its little finger. This it is told, the wandering soul,

piʕa·hara·ŋa$^{m}_{n}$e *adlȧŋ·ɔrȧtʌqtɔq*
whenever it was caught, it used to transform itself into something different,

qɩm·ɩŋ·|ɔrdʟunilo *qɩŋnɛrualua·ŋame* *ɛrⁿɩni^{gi}ʕv|qȧtʌqtɔq*
also becoming a dog. When it was laid in a meat cache, it used to be longing,

adlȧŋ·orumatlune *ɩnuŋ·ɔrȧtʌrdlunilo* *tʌrnɩŋora·ŋame*
desiring to become something else, also often becoming a man. Whenever it became a

adlȧŋ·o|rȧtʌqtɔq *a·ᵛwɩŋ·ɔramigɔ·q* *ilane*
soul, it used to change. When it had become a walrus, it is told, its comrades

apɛrɩgȧɩ *ʌrqʌrnɛŋ* *ajuleramiuŋ* *qanɔŋ* *ʌrqʌrȧ|tʌrtuʕhe*
it asked them to dive down, as it was unable to do it: "How are you wont to

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[1]) Pualorssuaq: As if he had a soul, tarneq: anersâq in the sleeve, which he blew on to her.

ˈqanɔŋ ilàɪʂagɔ·q oqʌrᵖᶠwʳe·giga·n qilàk
dive down, how?" His comrades, it is told, they said to him: "The sky

tukeriʌrdʟugo ʌrqʌrà·ˈtʌrtugut piʂa·raman·igɔ̀·q
kicking against it we use to drive down!" When they caught him, it is told,

inuxuin nanuŋ·ɔqtɔq nanuŋ·ɔramigɔ̀·q
the human beings, he became a bear. When he had become a bear, it is told,

inuxuit nanɔrʂeɪa·lɛriga·n nanɔrʂeɪa·leraŋan·ijɔ̀q
the human beings they came across it. When they came across it, it is told,

anɔrˢʀautàᵗᵗˢiʌq tunutʟugo qimɛrʂv̀ɪŋ·ɔ·q aŋɔrqaŋan·e
the wind turning its back to it, the dogs, it is told, when they caught it,

mikiʂɔrʂʀo·ga·n agʂɔrʂuʌr quin·aɪʂugtɔrɔ·q mikᵗ̥ₐxtɔrʂv·ŋmane
they snatched at it. Greatly it tickled it, it is told, when they snatched at it,

qimɛrʂu̇ɪⁿ ʌŋnàktʌrtɔq nan·ug·taɔrqiʂɔq
the dogs. "The wandering soul" it was caught as a bear.

14. Two Men Try to Ascend to the Sky.

(Pualorssuaq — D. D.)

qaŋatoqʌrʂ·uʌr ima· oqalugtuʌrᵗᵍajuxʂu·ga·ᵗn mʌrʟupalu·gɔ·q
Very long ago thus they are wont to tell of them two, it is told,

hˢiuleqatutoqʌrʂuàk qilàk qʌkinialuleriga·n aɪpe
two remote forefathers, the sky they tried to ascend to it. His comrade

ak·eriga· ak·eràŋane a·wdlʌrʂin·ʌrɪʂɔq
he pushed him up. When he had been pushed up by him, he only went away.

aɪpapalua tɔrdluapaluxàtla·lv̀a·lerʂɔqle qiluᵍàtlaŋ·ale·
His comrade he began, it is true, to cry for a while: "Do take me up first,

qilugàtʟàŋ·ale· aɪpʌrʂuàŋagɔ̀·q qakerqàŋame ima·
do take me up first!" His comrade, it is told, when he had got up, thus

perpaluŋ·uàlɛrqɪ·n·ʌrpɔq tugtun a·mak·ua tugtun
he only kept on saying: "The reindeer look, there they are the reindeer

a·mak·ua aɪpapalune qɪmaxʂɪn·aralugo taɪma· aŋɛrdʟapa-
look, there they are!" His comrade only leaving him. Thus when he had

luk·ame ɪnuŋnun taɪma· oqʌlugtuʌrʂuàŋ·ɔqteqànera·
returned home to human beings, thus he related of him.

14. Variant A. *(Pualorssuaq — D. D.).*

hˢiuleqatutoqʌrʂuàk mʌrʟɔrʂvagɔ·q hˢiuleqatuxuàŋ a·wdlʌrɪʂuk
Two old forefathers, two, it is told, two forefathers they set out

ʂilam aɪp·a·nun pinialugtɔrʂʀo·tʟutik pinialulɛrqa-
the world's to its other (: to the other world) trying to repair. When they had

ŋamuŋ *hˢilȧm* *aipa'nun* *aipapalua* *nak'ʌriʂɔq* *tuŋmiʂ'ȧt* *mɛrqɔr-*
set out to the other world, one of them he fell down, the birds in their

ʂᴿoaŋ'unûn *ipeqalune* *aipe* *nȧk'ʌraŋan*
feathers[1]) becoming smothered. His comrade when he had fallen down,

uterʂʌ'rʂᴿin'apalugtɔq *unuŋnun* *taima'* *oqalugtuȧŋ'ɔrtiteqaluĝo*
he only returned to the human beings thus relating of him.

hˢiuleqatux'uin *taima'* *oqʌlugtuʌrᵘᵍajux'u'nera'n*
The forefathers thus they are wont to tell of him.

15. A Woman Fetches Birth-hour of Deceased.

(Pualorssuaq — D. D.).

nuŋiolupaluĝɔ'q *mʌrdʟupalv'k* *qimaĝa'ᵊrpalv'k* *nɛrujama-*
Two old women, it is told two left alone when they

leraŋamiĝɔ'q *a'ʂe'n* *oqʌrpalɔrqiʂuk* *toqɔrqʌ'rminɛŋ*
began to starve, it is told, now again they could be heard to say: "The lately deceased

|navŋ *iʂɛrniȧtlȧglʌrpuŋ* *qiŋnerʂoqaŋamik'uĝɔ'q*
where is he, let us bring him in!" When they had taken him from the stone

iʂipalug|ˢxalvra'ŋ *a'ʷʂˣilɛriĝa'ĝɔ'q*
grave, it is told, they brought him in. They laid him to thaw, it is told.

a'wʂˣerqaŋamik'oĝɔ'q *aipapalune* *ima'* *|apɛʳᵗpa|luxʂȧlera'*
When they had thawed him, it is told, her companion thus she asked her:

inu'w'ia *naluŋ'ip'iuk* *aipa'ĝɔ'q* *pipalugtɔq*
"His birth-hour dost thou know it?" The other one, it is told, she said:

e' *qa'* *aini|ȧtlauk* *aipa'ĝɔ'q* *uk'ɔrqiʂɔq*
"Yes!" "Please fetch it!" Her companion, it is told, she fell down (: dying)

inu'w'ia *aɪlɛramiuk* *ta'ɪaxʂaqaluniĝɔ'q*
his birth-hour when she had fetched it. Now when some time had passed, it is told,

anerʂa'lɛrqiʂuk *tamʌrm'iŋ* *v'|mʌrʂˣeriʂuk*
they began to sigh (: the woman and the dead man) both, they sighed deeply.

pipaluxˢȧlera'ĝɔ'q *ag'luniŋ* *iwɛrdlɛrqatiĝuniʌrȧtiʷk'in*
She said to him, it is told: "(With) breathing holes I will acompany thee and look for!"

aʂuĝɔ'rɔ'q *ag'lu* *nanijamik'u* *nigpʌrɪupaluxʂȧlera'k*
Veri y, it is told, a breathing hole when they found it, they stood on watch at it.

aʂuĝɔ'rɔ'q *kapiʂerqiʂɔq* *aŋɔrqalune* *tikiŋmaŋniĝɔ'q*
Indeed, it is told, he stabbed cathing (a seal). When it came up to them, it is told,

oqʌrtɔq *hunatuŋalu'k'iʌq* *oqʌrᵖᶠwrɪgɛrpaluk'a'ĝɔ'q* *aŋɔrqiʂ'utit*
he said: "I wonder what I got?" She said to him, it is told: "Thou caughtest a

[1]) Pualorssuaq had no explanation to give of the feathers, but "it was like when the birds have moulted, or have been plucked: there are large heaps."

tȧς·äŋ·agɔ̀·q *an·a·wtileqȧlugit* *nutʌ·rς$^{u}_{ι}$ςara·ŋamigɔ·q*
seal!" From that time, it is told, supporting life by them, whenever he made a new

ςulι·n·ʌq *|apεrεqȧt·ʌraι* *to|qvŋah^{ɔr}minεrςv·game*
catch, it is told, ever he used to ask them, because he had been dead

ιmʌrmiut *nalu^{ς}huŋ·ɔrς^{R}amagaι*
the sea animals, he knew them not.

16. On the Stormy Weather.

(Inugarssuk — Phon.).

utɔrqʌrpalugɔ̀·runa *utɔrqʌrpalugɔ̀q* *ke·ςa* *oqʌrpaluleriςɔ̀r*
An old man, it is told, he, an old man at last he said:

ςilʌrςuȧ·ιt^{s}iʌ·ŋ *nipεrς^{R}ugtuςi|ʌrtuga·ŋ* *ςilʌrςuʌ·rɔ·r* *εrιȧrn·ʌri-*
"The weather it is being made stormy!" The weather, it is told, as it only

ʌr^{ς}hin·ʌrtɔrςo·ŋman *ke·ςa* *atʟȧŋɔriʌrtulerihɔ̀r* *^{ς}hilʌrςuȧt^{s}iʌq* *nipεr-*
became ever finer. At last it began to change. "The weather it is on

ςugtuςiʌqtuga·ŋ *tu·ςu·nȧιt·ɔ·q* *kιŋulεrqä-*
the point of being made stormy, without becoming envious (for it) that which

tuʌrς·uit *anɔrς^{R}ʌ·rnεqtuςi|ʌqtuga·ŋ* *atʟȧŋɔriʌrtuleqȧŋan*
comes after thee(?) it will get stormy weather!" When it was on the point of changing,

ςilʌrςuȧt^{s}iʌq *tu·ςu·nȧιt·ɔ̀·r* *ta·ja* *tan·apalu·* *tuςu̇ιŋ·i-*
"The weather it is not to become envious for!" Then he he was no

t^{s}iȧlεrmiga· *qaςuŋahɔ̀r^{ς}ʀv·ŋman* *taιma·|hinʌrʟe*
longer envious for it, because it was quiet. Let this be enough.

16. Variant A. *(Inugarssuk — D. D.).*

At first it was always fine weather. But once there was an old man, who called out:

ςilʌrςuȧt^{s}iʌr *qa^{w}n·a* *nipεrςugtuςi|ʌrtua·ŋ* *kιŋulεrqȧtuʌrςuin*
"The weather out there it is being made more roaring, that which comes after

tuςu̇nȧιt^{s}·ɔŋ *kιŋulεrqȧt^{u}ʌrςu^{i}palu̇iŋ·ɔ·q* *inu·ŋɔrpata*
thee not to be envied!" The descendants, it is told, when they become human

anore *tiki^{ι}ut^{s}iʌrςuaŋujaŋmat* *ςila* *qaςuŋajav-*
beings, the wind when it began to be more frequent, the weather when it was

^{ς}hu·ŋmat *inuxuitʟo* *amεrdʟahɔ̀r^{ς}ʀo·tʟutik* *ke·ςa*
nearly always quiet, and the human beings they being many, at last

nuŋulεrqiςu̇t *ikiliɫεrqalutik* *anɔr^{ς}ʀʌ·rajuς·uaŋulεrqalune*
they began to end, they becoming fewer, it becoming more frequently stormy weather.

17. Anoritôq. *(Amaunalik — Phon.).*

anoritɔ·rɔ·runa *aŋutʟiga·ma·miŋ* *ɛrnilin* *ɛrnɛrsuàŋ·atagɔ·q*
Anoritôq, it is told, she having a son Angutdligâmâq. Her great son, it is told,

nunaqàtine *aŋuʂara·ŋata* *paʷʂi·ˢhigun*
his fellows of the dwelling place, whenever they made a catch, on their wrists

an·ɛrʂɛrqàt·arà·i *ʂule·n·arʂuar* *taja·* *an·ɛrʂᴿiʂin·aqtɔrʂᴿo·gà·i*
he used to cause them pain. Ever thus he caused them pain,

anoritv·m *ˈɛrnɛrsuàŋ·ata* *aŋuse·ramatlugin* *aŋuse·ramatlugin*
Anoritôq's (her) son wanting to prevent their catching, wanting to prevent

an·erʂɛrqàt·arai *hˢulɪ·n·a·ŋ* *ke·ʂajɔr* *ilan·e*
their catching he caused them pain ever. At last, it is told, once

aʂavŋ·i·tʟuàleramik·o *un·uiartɔrqàtiʂeridlugo*
when they had become angry with him, taking him out with them and remaining

peqàtiʂeritˢiàlɛrpa·n *haniwarqata·wniarʟune* *ima·* *pileriga·n*
the night they took him along. Wanting to join hunting thus they said

hˢuna· *aŋutʟia·ma·q* *unuiartɔrqatigerqiga·n*
to him: "What is this, Angutdligâmâq!" they took him out to remain the night.

a·wtʟarqɪʂv·n *ɪŋɛrdʟàlɛrqɪʂv·n* *un·u·leqiʂorɔ·q* *aʂugɔ·rŋ*
They set out, they went off. Evening falling, it is told, verily

hˢinigtarn·ialuleriˢhun *hˢinigˈtarnialuleraŋamigɔrŋ* *un·uiʂi-*
they would try to sleep. When he wanted to try to sleep, it is told, as he had

witˢ·ɔrhᴿo·gamigɔ·q *naluhɔrʀo·ˈgamiuŋ* *ima·* *pilerɪhɔŋ* *qanɔŋ-naᵛŋ*
never slept out, it is told, and he understood it not, thus he said: "However

hˢinigtarà tartɔrˈʀoaʂe *ta·ja·gɔ·q* *peqaŋan* *ila·ta*
are you wont to sleep?" Thus, it is told, when he had said, one of them

pileriga· *ˈigʟuaniŋ* *qardʟiˈŋɛrdʟuta* *hˢineqàtartɔrˈˢhoagun*
he said to him: "On one (:leg) we taking off trousers we are wont to sleep!"

ta·ja·gɔ·q *peqaŋane* *aʂugɔrŋ* *aŋutʟiga·ma·q* *igʟuaniŋ*
Thus it is told, when he had said to him, verily Angutdligâmâq on one (:leg)

qarʟiˈŋɛrdʟune *hˢinigtàleriˢhɔr* *ila·tagɔrŋ* *e·mane*
taking off his trousers he lay down to sleep. One of them, it is told, his harpoon

hawigtoralugo *e·malixʂu·tʟune* *tu·ga·rˢᴿᵛarmiŋ*
putting the point on it, having an ice-hunting harpoon made of a tusk

itɛrˈʂuaŋagun *ka·migtiwe·rqiga·* *e·marˢᴿᵛarminiŋ* *hak·utaliʂ·uarmɪŋ*
in his posteriors he stabbed him with his harpoon, with harpoon point on it

tarqamuŋa·· *makɪŋ·uapitʟa·luartɔrɔ·r* *toqɔrqiga·ŋ·ɔ·r*
in there. Starting, it is true, a little. it is told, they killed him, it is told.

toqɔqaŋamik·uqɔ·q *tàja* *aŋɛrdʟàleriɕu·n* *aŋɛrdʟariɕv·n*
When they had killed him, it is told, then they returned home. They returned

ima·qɔq *piɬeriqa·n* *anoritɔ·q* *aŋutʟiqa·mA·r^{ɔq}*
home. Thus, it is told, they said to her Anoritôq. "Angutdligâmâq, it is said,

toqvm·iqa·n *a·jɔr* *ta·jajɔr* *oqAr^{F}wriɕ·Armiqa·n*
they have killed him!" Woe! Thus, it is told, they told her.

qimuxɕia·leriɕuŋ·ɔ·r *inuxuin* *qimuxɕɛrdʟutiqɔ·r*
They began to drive with sledges, it is told, the people. Driving with sledges

a·wtlàia·leraŋata *anoritv·m* *piɬeriqài* *igdla·^{w}-*
when they were on point of starting out, Anoritôq she said to them: "(With)

limiŋ *nan·uk·u^{w}ɕe* *v·matiɕi·q^{i}ɕe* *qɪtɔrŋA·rɪɕe·ga*
one with foetus in it if you catch a bear, let it be alive, I want it as a child!"

anoritu·ŋ·ɔq *taja* *piɬeriqài* *aɕuqɔ·r* *a·wtʟa·lu|eriɕv·n*
Anoritôq, it is told, thus she said to them. Indeed they started off,

a·wtʟAriɕu·t *ta·ja·* *mululeqiɕuŋ·ɔ·q* *ta·ja·* *aɕuqɔ·rɔ·ŋ*
they started off then. They stayed away long, it is told, then. Verily, it is told,

nan·oqiɕut *ig·ʟa·wliɕ·üArmɪ·ŋ* *v·mArà·t·àtla·|lermataqɔr*
they caught a bear (with) one with of foetus in it. When they began to show signs

igd|laɔ^{s}Rɯ *nan·um* *tiqɔrqiqa·ŋ·ɔ·r* *v·mahɔrqvtiqi-*
of life, it is told,[1]) its foetuses the bear's they took it, it is told, they took it alive

leriqa·n *aŋɛrʟa·wtileriqa·ŋ·ɔ·r* *aŋɛrʟa·wteraŋamik·vqɔ·r^{ŋ}*
with them, they took it home, it is told. When they had brought it home, it is

anoritv·mut *tuniɕuteriqa·n* *auna* *qitɔr|ŋaɕ^{x}àn*
told, to Anoritôq they presented it. "There it is, this thou shall have as a

anoritɔ·ŋ *tuneqiqa·ŋ·ɔ·r* *tuneqàŋan·ijɔ·r*
child!" Anoritôq they made her a present, it is told. When they had given

aɕuqɔ·q *qitɔrŋA·leriqa·* *pamer^{s}Rà·leriqa·*
her (a) present, it is told, verily she took it as a child. She brought it up

tàɕ·ane· *pamerɕAr^{s}Rin·Art^{ɔ}ɕo·qa·*
there, she actually brought it up.

pɛra·n *aŋutʟija·ma·mik* *tàja* *tal|ɔrdʟuArɕ^{R}inà|lermiqa·n*
The children (with) Angutdligâmâq then they began to call it.

pɪŋ·uaia·litʟara·ŋamijɔŋ *ima·* *pit^{s}iArArA·vn* *taima·* *tɔrdʟu-*
When they wanted to play, it is told, thus they used to say, thus they used

t^{s}iArara·vn *pɪŋ·uaia·le|riɕugun* *aŋutʟiqa·mA·q* *anɪŋ·u|aritʟi* *ta·ja·qɔr*
to cry: "We are going to play, Angutdligâmâq, come out a little!" Then, it is

aniɕ^{x}A·rArAɔq *tan·a* *nanɔrɕuAr* *h^{s}iu^{w}Arqàtà^{s}iàlerara·ŋ·ɔ·q*
told, it used to come out that one, the bear. They used to strike at it, it is told,

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[1]) H. N.

*nan·v·tiŋ·u*ˈ*ArL*$^{v}_{a}$*go·* *ipupaluŋmiŋnigɔ̀r* *na·wliˢhin·Arȧtʌqtɔrˢʀɔ̀t-*
letting it be "bear" with their small shafts, it is told, using to harpoon it

Lugo *ta·n·a* *nanv·ŋ·uʌrtitL*$^{v}_{a}$*go* *an·ipalùtlara·ŋan·igɔ̀·rᵑ* *tamak·ua*
that one letting it be "bear". When they caused it pain, it is told, these

pɛra·paluin *ilȧt*ˈ*lȧk*ˈ*paxʂuȧɩtˢiʌrʌrȧɩ* *paŋalik·ȧtLʌralugɩ·n* *pɩŋ·-*
the children it used to become violent to them, for a time jumping at them. When-

uaɩa·litLara·ŋamɩgɔ·q *pɛra·n* *ta·na* *nanɔrʂuʌr*
ever they wanted to go out playing, it is told, the children it the bear

anoritv·m *qitɔr*ˈ*nʌrʂuaŋa* *ta·jajɔ̀q* *pɩŋ·uaɩa·litLara·ŋamiŋ* *tɔrdLɔrtu-*
Anoritôq's her great child thus, it is told, when they wanted to play, they always

toqaɩn·a·wa·n *aŋutLiga·mʌ·q* *tan·a·*
called to it: "Angutdligâmâq him!"

ke·ʂagɔ̀r *utɔrqȧŋ·uleriˢhɔ̀·r* *utɔrqȧŋ·ɔraŋamijɔ̀rᵑ*
At last, it is told, it began to grow older. When it began to grow older,

ke·ˢha *han·iwʌrqȧt·ȧleriʂɔ·rᵑ* *aŋɔrqȧt·aleriʂorɔ·r*
it is told, at last it began to go out hunting, it began to catch, it is told,

ke·ʂa· *aŋuŋitLara·ŋamijɔ̀rᵑ* *tumine* *atuʌrȧtȧŋ·itLugit*
at last. Whenever it caught nothing, it is told, its tracks being in the habit of

kɩŋumun *aŋuʂara·ŋamigɔ̀q* *tumine*
not following them back, whenever it had made a catch, it is told, its tracks

*atuʌrȧ*ˈ*tʌrdLugit* *ta·ja·ŋin·ʌʳᵗtɔrʂoa·r* *tȧʂ·a·* *ima·gɔ·r* *ke·ˢha*
always following them. Thus it ever acted, thus. Thus it is told, at last

pilɛrmiga· *ʌrnane* *aŋuŋ·ik·uma* *nuna*ˈ*qʌr*^{F}*wrimun*
it said to her its mother: "If I do not catch anything to a dwelling place

ˈ*atLamun* *nɛrɩʌrtɔrʂ*^{R}*in·ȧɩȧle*ˈ*rihuŋa* *ikʌ·rʂoriʌrtɔrʂin·ȧɩȧlɛrqɩ·*^{gi}*k·a*
(to) another I will repair to eat, I will go and eat of the meat scaffolds

nunaqʌr^{F}*wrim·utLo* *atLamutLo* *ta·ja·gɔ̀q* *pileraŋane*
and to a dwelling place (and) to another". Thus, it is told, when it had said

ʌŋna·ta *pilera·* ˈ*i*^{g}*d*ˈ*lɔrpin* *itLɔrtɔrn·awa·tin*
to her, its mother, she said to it: "Thy cousin he may easily (cousin-) devour

iwaɩʌrnialugtȧɩliwagtut(in) *ta·ja·gɔ̀q* *pim·ane*
thee, try not to steal meat[1])!" Thus it is told, when she had said to it,

ima· *akitˢiʌrpa·* *ta·ʂuma* *nanɔrˢʀo·*^{vm} *anɔrˢʀʌ·rtȧɩtˢiʌr* *iterani-*
thus it answered her, it the bear: "The wind turning

tˢiutLugo *qimagumʌ·rpuŋa* *i*^{g}*dlɔrtin* *a*ˈ*jɔrŋ*ˈ*nʌr*ˈ*tɔrʂuin*
my back to it, surely I shall flee!" "Thy cousins they (:are) difficult to have to

qim·ɩŋ·ɔ·r *igdloritit Lugit* *ke·ʂajɔ̀q* *ta·ja·*
do with!" the dogs, it is told, calling them cousins. At last, it is told, thus

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[1]) H. N.: ivaiarpoq: steals meat, — a milder word for stealing than tigdligpoq.

peqaŋan *pa·w|tɛrmiga* *hanera·gun* *aςugo^{r}ɔ·q* *taja*
when she had said, she blackened it on its side. Indeed, it is told, then

aŋuŋ·in·ame *muluin·Ar^{ς}Ri|nArmιɔŋ* *taιma* *mululɛrςɔ·ŋ*
when it made no catch, it ever stayed away, thus it stayed away for long.

tuha|lɛrmiuŋ·ɔ·r^{ŋ} *na|n·ugtun* *hanɛrqamigun*
They heard. it is told, that they had caught a bear on its side

paɔqtaliŋmiŋ *hanɛrqamiguŋ·ɔ·r* *paɔqtaliŋmiŋ* *na|n·uŋmiun*
(with) one with soot. On its side, it is told, (with) one with soot they had caught

ta·ja·gɔ̀q *tuςA·ramiŋ* *anoritɔ·ŋ* *a·wtagɔ̀r*
a bear. Thus, it is told, when they heard it said, Anoritôq also, it is told,

oqAr^{F}wri^{gi}ς·Armiga·n *ke·ςagɔ̀r* *aς·a·^{v}ŋι·^{ς}huglua|lɛrmiɔŋ* *anorιtu·-*
they told her. At last, it is told, she became quite desperate Anoritôq.

palv·g *ke·ςajɔ̀ŋ* *iglun* *tima·nun* *ιŋixtAR^{x}tupalugtɔr*
At last, it is told. the houses(') up above them she sat down

vŋahiς·umun *quliςiun·e* *tunuminun* *ilitLugo* *tȧς·anι·hɒ^{v}xςȧlɛrςorɔ·r*
far away her cooking pot behind her placing it. There she now remained,

ɛrŋ·umatLuArdLune· *ima·gɔ̀r* *ιŋ·mɛrς^{R}in·apaluglune·*
it is told quite desperate, thus, it is told, only singing:

nan·umȧ·ȧhȧ··
"(With?) a bear

qitɔrnArqa^{rv}ŋnȧ·ȧhȧ·r
no longer having (:as) a child

qinɛrnatLAr|miohå·r
one must spy after

nanå *nanå·^{ɔ}r^{ŋ}* *nanå·jȧ··*
a bear, a bear, a bear."

ta·ja·ŋ·in·Araɔq *ιŋ·mɛrς^{R}in·apaluxArdlune* *qinipaluxardLune·*
Thus she only kept on, only singing, spying.

agpipaluŋ·uatLA·rArAɔŋ
All along she commenced singing:

nan·umȧ·ȧhȧ·|ȧŋ
"(With) a bear

qitɔrnArqAr^{ŋ}nȧ·ȧhȧ·ȧ·|aŋ
no longer having (:as) a child

qinɛrnȧtlArmiå·åhå·
one must spy after

nanå·^{ɔŋ} *nanå·^{ɔŋ}* *nanå·jȧ··*
a bear, a bear, a bear!"

hulerς^{R}uAr taɪma ɪŋ·ˈmɛrLune tȧς·anɪ·ŋuˢha·palugluni ke·ha
All along thus singing, staying there at last

ujAraŋɔrqɪςɔ·ŋ ujAraŋɔrqaŋaŋ·ɔ·r^{ŋ} inuxuit
she turned (in)to (a) stone. When she had turned (in)to (a) stone, it is told, people

tunitLAràt·Arh^{R}amaga·n qanipalua mɪŋulɛrˈtɛrtLugo
they had been wont to sacrifice to her, her (little) mouth smearing it

ɔR·omiŋ pujA·ᵓrtitLugo qanipalua anoritv·m
with blubber, letting it become dried-in trail-oil her little mouth, Anoritóq's.

17. Variant A. *(Avôrtúngiaq — Phon.).*

anoritɔ·ŋ oqalugtoriAriA·riga anoritɔ·rɔ·runa ɛrneqArLune
Anoritôq I will now tell of her. Anoritôq, it is told, she having a son,

ɛrniŋa hˢinigtArŋnɛŋ nalùlera· ˢhaniwàɪ-
her son to sleep out (: when hunting seal) he understood it not, as he never

jùit^{s}v·game ke·ˢa tɔrˈqumiga·n toquŋmaς·uŋ Arŋna·
went out hunting. At last they killed him. When they had killed him. his mother

ɔqàloqàˈtàlɛrςɔŋ' nan·umiŋ qitɔrŋàxςArtA·rqutLunɪ'
she began to speak (with) a bear, saying she would like to have (: as) a step child,

i^{w}La·ᵓqArajutLaluArmata ˈnaˈnùn ke·ςa qitɔrŋnàxςAq-
as they frequently have a foetus in them the bears. At last they caught one,

ˈtArmiga·n nan·um i^{w}Lavŋa ke·ˢha pamerς^{R}àˈlɛrmiga·
which might be a step-child a bear's its foetus. At last she began to rear it.

aglilɛramigɔ·r perȦ·rςuin piŋ·uAqàte·rqàtArdLugin
When it became greater, it is told, the large children using to have them as play-

pɛrà·ŋv̀in piŋ·uArqatigeràˈtArdlugin na·wliàŋ·uA·r-
fellows, the small children, using to have them as play-fellows, when they played

ˈtitlune Arqv̀nara·ŋan·e kiŋmAràtAr^{d}Lugit Arqv̀nàŋ·-
with toy harpoons, whenever they caused it pain using to bite them, and when-

ik·a·ŋanilo ɪŋmàŋ·uAq ˈArqv̀nAràˈtArLu^{g}in ke·ˢa
ever it did not cause it pain, a little using to cause them pain. At last

haniwAràˈtàlɛriˢhɔr igˈlinɛrin atuAràˈtArlu^{g}idlo
it began to go out in order to hunt, the sledge-tracks (and) using to follow them

Arŋnaminùn puiˈˢhiniŋ ugˈxuniglo a·wɛrniglo
to his mother (with) seals and with bearded seals and (with) walrusses

nalɪŋɪn·Arŋnɪŋ ςapɪŋiˈςaminiŋ
(with) all possible all that he was able to.

ke·ςa' Arŋna·ta ˢhaniwArqàtaˈlɛrman nalùna·^{e}rqùt^{s}ɛrˈςàmiga·
At last his mother, when it began to go out hunting, she marked it

hanera·tigut paɔqˈtɛrLugo' ɪnu·nun piˢhA·rɛrqvˈŋitLugv
on its side, blackening it (to) the human beings forbidding to catch it,

nalüŋ·in·iʌrmaς·uk *ke·ςa* *ˢhaniwʌra·ŋame*
in order that they should recognize it. At last whenever it was out hunting,

piς·aqʌrȧtȧŋ·ilɛrame *iwajʌrɪarat·ȧlɛrqȧnɛrςɔq* *aʷʟaᵛnȧςuʷɪ·tʟugo*
when it caught nothing, it began to steal meat. Thinking it to be another one

nan·ugtʌ·rqȧnɛra·ⁿ *iˢhigi|ŋ·itlugulo* *hanerqamigun* *pa·ᵓqtɛr|ςamahɔŋ*
they caught it, and not seeing (it) on its side it having been

miςiᵍɪ·ŋmiga·n *toqv̇ςamatʟugo* *ke·ˢha* *ʌrnapalv̇a*
blackened, they noticed it, when they had killed it. At last its little mother

ɪwʌrɪȧɪtˢilɛrqaŋame *ɪŋmeqȧtȧ|lɛrmiɔŋ* *ima·* *nan·umiŋ*
when she ceased searching, she began all along to sing thus of a bear,

nan·umigɔ̀q *qitɔrŋna|qʌrŋnɛŋ* *qinɛrnat|ʟʌrmiɔŋ* *nanɔ·r* *nanɔ·r*
(with) a bear, it is told, to get for a child she looked about her, "a bear, a bear

jȧ··ɪ *tȧɪmȧɪliɔrʟunilo* *ke·ςa* *ujaraŋ·ɔrqiςɔrɔ·r* *ςünɒ·w*
jââ-i," and acting thus at last she turned to stone, it is told; verily

ujaraŋ·ɔrqiςɔrɔ·r *tȧika* *anoritv·me* *qȧnipalua'* *pujai-*
she turned to stone, it is told, up there at Anoritôq, her small mouth all of

|n·ʌrˢʀᵛʌr *miŋu|lertᵓqȧtara·n* *ɪnuin* *nan·u·gumȧtlutigɔ̀·r*
it set blubber.[1]) They use to smear her mouth people desiring to catch bears,

qimuxςɛrʰɔ̀rˢʀin *miŋulɛqteqȧtʌra·n* *ʌrquςara·-*
it is told, The sledge travellers they are wont to smear her mouth, when they

ŋamik·v *ʌrqvtɪ·ᵍⁱςɔrʟu|ʌrtᵓςv·gamik·u* *qimux|ςɛrςʀuɪn* *tȧςanigɔ̀r*
pass by her, as they like to pass by her the sledges. There it is told,

nan·ugʟuʌr|qȧtʌrtun *anoritɔ·ŋ* *miŋulertᵓςɔrςamahuxςȧ-*
they are generally so lucky as to get bear, Anoritôq whenever they have smeared

lera·ŋamik·v *ɔr|ςɔrςuʌrniŋ* *miŋulertɔrςamaŋilɛra·ŋamik·v* *nan·v-*
her mouth with blubber, whenever they have smeared her mouth, they

rȧtȧŋ·itɔrˢʀɔ̀tʟutik *taɪma*
not using to catch bear. It is ended.

18. Qîtuarssuk. (*Amaunalik — Phon.*).

qɪ·tuʌrςupalugɔ·runa *iliarςʀupalv·ᵑ* *aŋajɔrqʌ·ʀȧŋ·itˢu-*
The small Qîtuarssuk, it is told, he an orphan, a small chap without

palv̇·ᵍ *pɛravqȧς·u|ʌrne* *pɪŋ·uʌqȧtigerȧt·apaluk·ȧɪ* *ɪmnʌ·rˢʀv·p* *ata·ne*
parents his child-comrades he used to play with them, a steep rock under it

ig·luwigȧŋ·ualixςuin *ke·ςajɔ̀r* *ilan·e* *nuliȧŋ·ualixςu·tlutiŋ*
they having play snow-houses. At last, it is told, once they having "wives",

[1]) Avôrtúngiaq: Anoritôq sits watching, hoping to get a new bear-child. For that reason, people say, a bear is now never seen with a foetus.

ig·ʟuwigȧŋ·ualixɕu·tʟutiŋ *tuɕw·tʟuȧˈlɛrmigȧι* *nuliȧŋ·uaqarA-*
(they) having small snow-houses, he became envious of them, he also wanted to

matʟuȧlɛrmiˈɔrʟigɔ̇·r *ke·ˢhajɔ̇q* *qiȧleriɕɔŋ* *nuliȧŋ·uȧx·a-*
have a "wife", it is told. At last, it is told, he began to cry, because he got no

qaŋ·itʟuȧleqaŋamigɔ̇·q *nuliȧŋ·uaqarAmana·lʋarʟe·* *nuliȧŋ·uaqarAma-*
one for a "wife", it is told, "Would one could get a wife, would one could get

na·lʋarʟe· *ke·ˢhajɔr* *ιmˈnArˢᴿv·p* *ˈtagpȧwᵛŋa* *qa·ŋanun*
a wife!" At last, it is told, the steep rock('s) up there on top of it

majuapalⁱⁱŋ·uȧlɛrɕɔq *qia·ɕɔrˢRɔ̇·tʟune* *ˈimˈnArɕuᵐ* *ata·ne*
he crawled up, whining with all his might, the steep rock('s) below it

igluwigȧŋ·ualixˢu·ŋmata *ilArˢRA·rne* *majuapaluŋ·uAqɬɔ̇·rᵑ* *ujaᵀaxɕuAr*
they having small snow-houses his comrades. He crawled up. A large stone

tama·ne *axaka·tipaliŋ·uȧlera·* *axaka·tipaliŋ·uȧlera·* *tahamuŋagɔ̇r*
here he began to roll it, he began to roll it down there, it is told,

nȧˈk·Arteriga· *ta·kva* *igluwigȧŋ·ualixɕuin* *naneqalugι·n*
he made it fall those who had small snow-houses weighing them down,

toqoqalugι·ⁿ
killing them.

iläŋ·ɔ·q *tamakua* *pera·n* *oqarιArtulɛι qιɕv·n*
Some of them, it is told, of these the children they went to tell

aŋajɔrqArminun *qι·tuArˢRv·m* *ilane* *nanɛrqigȧ·ι*
(to) their parents: "Qîtuarssuk his comrades he has tumbled stones down on

nuliȧŋ·uaqaramatʟune· *aɕugɔ̇·r* *qι·tuArɕupalu·ᵍ* *qa·ŋanι·tupalu·*
them wanting to have a "wife". Verily Qîtuarssuk he being on top

imnA·rˢRv·ᵖ *aŋajɔrqA·rmιŋnuŋ·ɔ·r* *oqArqaŋata* *aŋajɔrˈqAr-*
of it the rock('s) to their parents, it is told, when they had told their parents,

ˈˢᴿvaŋiɕajɔr *ˈɔrnileriga·n* *aŋuwikiɕArtɔrˢRɔ̇tʟutι·ŋ* *ɔrn·ileriga·n*
it is told, they went towards him, armed with spears they went to-

toqʋtˢArtɔqtɔrˢRɔ̇tʟugo· *ta·ika* *qia·ɕvpalv·ᵘᵏ*
wards him in order to kill him over there, the small crying fellow.

ima·gɔ·r *qiapalulerihɔŋ* *aŋajɔrqȧŋuaŋ·male·* *ikajɔrtuȧɕȧŋ·ιŋ·maŋa·*
Thus, it is told, he cried: "My parents, though because they have never

qima·tʟunijɔ̇r *a·wtlaˈpalɔriˢhɔr* *ujaᵀa·ɕuxɕuŋ·ɔ·q*
helped me!" Fleeing, it is told, he went away (of) the great stone, it is told,

tArˣqa·nun *tArqiˈʷₚalɔriˢhɔŋ* *ɔrn·ileriganŋ·ɔ·q*
on the side of it turning away he hid. They went towards it, it is told,

tan·a *ujaᵀa·ɕuxhuxuAŋ* *aŋuwikiɕArɔrˢRɔ̇tʟutι·ŋ* *ig·luaniglo*
it the large stone carrying their spears with them, both on one side

a·ʷkua *piˈɕɔrˢRᵛin* *ˈigluaniglo·* *ɔrnileriga·n*
of it those there they went and on its other side. They went towards him

ali|k·ArniArʕRȧlera·n piʕArqaŋ·e· ujArahuxum iluane
they wanted to catch sight of him. There was no one. The huge stone('s) in its

tak·iᵍa iluane qiArpalugtupaluk imȧɩliɔrtupalv·tLune aŋa-
interior in there within it he was heard to cry ever saying thus: "My

jɔrqȧŋ·uȧŋ·male· ikajɔrtuaʕȧŋ·ɩŋ·maŋa· ke·hajɔq |takiga
parents because they never helped me!" At last, it is told, in there

ɩnoqȧtiɛqpaluleriga·ŋ qiȧŋ·|itutin |taku ima·gɔ̀q
they heard them being two together "Cry not! look!" Thus, it is told,

|peqpalo|qȧtȧleriga·ŋ tȧʕ·anijɔ̀q tak·ija ajuleriga·n
they heard them say. There, it is told, in there they could not catch hold of him

ujaʳa|huxu·m iluanɩ·leqaŋa·n ke·ʕhagɔ̀q
(of) the great stone, because he was now in the interior of it. At last, it is told,

hiŋin·ialuleriga·n im|nArʕᴿv·ᵐ ata·nun aglunA·rʕRᵒA·rniglo
they tried to push it down. the steep rock('s) down below it, and with straps,

piˣʕ·artɔrʕRoᵛgalv̇|ArLᵛ$_a$go· |Aqtulerigȧŋ·ɔ̀·r |Aqtule-
although working hard at it they could not manage it, it is told. As they could

rȧŋamik·uᵓ·ʳ ke·ʕa alArʕRin·Ariga·n taɩma· qɩ·tuArʕᴿugɔ·r
not manage it, it is told, at last they only let it be, thus Qîtuarssuk, it is told,

takan·a ujaʳaxu·ᵐ iluane·ʕhin·ȧlɛriʕɔ̀·rᵑ qⁱe·tu|Arʕhuŋo|ralune
down there (of) the stone he remained in the interior of it, becoming Qîtuarssuk.

Amaunalik tells further:

inux·uiⁿ tȧs·uŋa kȧtɛrʕoraŋamiŋ tamArʕhv|Armiŋ oqAlug-
People over there when they assembled all of them, coming

ᴱwiʕA·rɩArtɔqtɔrʕRɔ̀tLutiŋ u·m·an·amun qɩ·tuArʕupaluŋ ta·n·a tȧɩᵃ
to get the new church to Ûmánaq, Qîtuarssuk it then

ke·ʕa ɩm|nArʕᴿvᵐ qa·ŋanɩn ɩnuxuin ʕhɩŋ·iʕham·ahɔrʕRo·ga·n
at last the rock('s) from the top of it the people they got it pushed down,

katuᵍt·ɔrʕRɔ̀·tLugo amɛrLahɔ̀rʕRvleraŋamɩ·ŋ oqiaqArʰᵓʳRo·ga·n
joining their efforts against it, as they had now become many, it was easy for them

amɛrLaʰᵓʳRo·gamik tȧ·ɩ |ɩm|nArʕRum atan·un
to manage it, they being many then the rock('s) down below it

hiŋeqȧlugo· tȧʕ·anɩ·tɔrʕRɔ̀tLutik amɛrdLahɔ̀rʕᴿv·tLutɩ·ŋ
pushing it, they being there being many.

tȧʕ·uŋa peqȧŋamiŋ oqAlugᴱwiʕA·riArtɔqtɔrʕRɔ̀tLutiŋ taha-
Over there when they came, coming to get a new church, they being

manɩ·lugtɔrʕRɔ̀tlutik tupilix·ʕuitlo tamaʕ·a tahamanɩ·leqȧŋamiŋ
down there and having tents, and then when they settled down there,

amɛrLahɔ̀rˢRo·gamɪŋ oqAlugwiçA·rᵑman piŋ·ɔrqA·rman
they being many, when the new church was got, when for the first time

tama·ne takanuŋa na·lagiA·rɪArtɔrȧt·Artᵓ|hɒtlutiŋ perqAr-
it happened here down there they coming to hear service, when

çɔrçᴿo·gamiŋ hiŋ·iha|matˢi|Armiga·n keha tan·a qɪ·tuAr-
they came for the first time, they got it pushed down. At last he the small

çᴿupaluᵑ ɪm·nAr|ˢhuxuArme tȧja ɪmArȯ·ᵘçimahɔrˢRo·ga·n
Qîtuarssuk at the large rock then they got him down into the water

|tahamuŋa nak·Arteqȧŋamik·v
down there when they made him fall.

18. Variant A. *(Pualorssuaq — D. D.).*

qɪ·tuArçᴿupalugɔ·q ilȧɪdlugo pɛrA·rˢᴿuit pɪŋ·uȧŋ·-
The small Qîtuarssuk, it is told, together with him the children they began

uȧlɛrqɪçut nuliarɪ·ŋ·uAqtɔrçᴿo·tLutik ta·n·apalugligɔ̀·q
to play, (they) playing "man and wife". Him the small fellow, it is told,

iᵈliArçᴿupaluk nuliȧŋ·uArRAᴿuŋ·iɫɛrqiga·n nuliȧŋ·uArRAᴿuŋ·ilɛrqaŋ·-
the orphan they would not let him have a "wife". When they would not let him

aŋ·ɔ̀·q majuArqɪçɔq çiwi|ŋanɛrŋmun ilArçᴿuArn·ijɔ̀·q
have a "wife", it is told, he went up on the slope, his comrades, it is told,

nanɛrqalugin ujArax·ˢuAq aᵍxˢȧgtɛrqaŋamiuk toqu|tik|paxuArte-
pressing them down a large stone, when he let it roll down killing many of them.

qalugɪn ilArç·ᴿuArne nanɛrqaŋagik aŋajɔrqArçuȧŋiça
His comrades when he had got the stone over them, their parents

kipiŋ·uilɛrqiga·ŋ kipiŋ·uilɛrqȧŋamik·ugɔ̀q
they became angry with him. When they had become angry with him, it is told,

aŋuwigArtɔrnialulɛriga·n aŋuwigⁱArtɔrnialulɛrqaŋan·igɔ̀·q
they tried to stab him with a spear. When they had tried to stab him with a spear,

qima·palulɛrçɔq ujArax·ˢuA·rɔ·q torA·rpalulɛra· ima·
it is told, he fled. A large stone, it is told, he went towards it thus

oqAlupaluglune aŋajɔrqaŋ·uȧŋ·male ikajɔrtuȧtˢiȧç·ȧŋ·ik·a·ŋa ujArax-
saying: "My parents — verily they will still not help me!" From

çuArmɪŋ·ɔ̀·q tȧç·aŋ·a ima· piɫɛrqiga· agˣ|raɪn
within the stone, it is told, from there thus it (: a voice) said to him: "Come in

agˣ|raɪn ujAragˣçuAq mAkpɛrqalugo tak·iguŋagɔ̀·q
here, come in here!" The stone opening it In there, it is told,

iˢhe·rçin·Arpalugtɔq tak·ɪgagɔ̀·q ujAraxçu·p iluane qiAqpa-
he just went in. In there, it is told, the stone('s) in its interior he was

lupalugtɔq *iˢhipalugʂinˑʌrtɔq* *ujaˑragˣʂuʌrmun* *adˑlamŋ*
heard to cry. He went straight in, into the large stone, to any other thing

qɪmaˑᵖwixʂeqaŋiˈlerame *aŋuwijaiʌrtɔrʂᴿɔtluʂuŋ* *alikˑʌrnialɔ-*
as he had no resort. Coming to stab him with their spears they tried to

rigaˑn *ujʌraxʂuˑm* *iluanɪˑtutoqʌq*
catch sight of him (of) the stone, he who long ago was in the interior of it.

taɪmaˑ *oqʌlugtuarineˈqʌrtɔq*
Thus it is told of him.

II. FABULOUS BEINGS

19. Tutuatuik. (*Amaunalik — Phon.*).

pɛra·palugɔ·runa *a·nArˢRᵛ|Arnilo* *ana·nArˢRᵛArnilo* *ata·tAr-*
A child, it is told, that and its grandmother and its grandmother and its

ˢRᵛArnilo *ɪnoqȧtigipalugLugit* *pɛrȦ·rpaluŋ* *pɪŋ·uArˢRi|nArˣlupaluŋ*
grandfather[1] living together with them the child. It ever only played,

un·uArˢRᵛA·rme *pɪŋ·uArˢᴿi|n·Artupalv·ŋ* *tu·qȧŋ·uanɪŋ* *ɪnu·ˣsaqArLune*
at night it kept on playing of walrus tusks having dolls

ɪnu·ˢhaŋuArᵽRi|nArtᵛpaluŋ *a·nAr|ˢRvane* *hˢinigdlune* *a·tAr|ˢhvanilo*
only plying with dolls, its grandmother sleeping and its grandfather

hˢin|ŋitLune *a·nArˢRᵛaŋa* *ɛrqumarȧtArtu|k·alᵛAŋ* *ke·ˢagɔr*
not sleeping, its grandmother it is true awoke now and then. At last, it it told,

ilan·e *pɪŋ·uArtupaluŋ* *igalaˢ·ȧk·ɪn* *tɔrdLɔrpatLAriga·*
once the little playing one through the window someone was heard to call it:

tɪtɪ|atɪɪŋ *aniŋu|AritLɪ* *inu·ˢhȧŋ·u|ArtitLo* *inu·ˢhȧŋ·u|ArtitLo*
"Tutuatuik, come out a little and thy little dolls and thy little dolls!"

taimagɔ·q *peqȧŋago* *ana·nArˢRᵛaŋata* *ima·* *pileriga·*
Thus, it is told, when she had said to it, its grandmother thus she said to it:

atˢɪ·k·a *atˢik·in* *ata·tawin* *kam·aŋ* *atitlugik*
"My under fur-jacket(s) put it on, thy grandfathers (his) boots put(ting) them

ta·ɪma·gɔ·q *peqȧŋane* *aˢugɔ·q* *kamigLunilo*
on!" Thus, it is told, when she had said to it, verily both putting on kamiks

atɪ·tLunilo *anipaluŋ·uAqtɔq* *taja* *aniˣsAramigɔ·q*
(and) and putting on underjacket it went out then. When it had gone

utArqɪsupalu·ga·nɪ *ta·ˢuma* *ag·tanuŋ·ɔ·q*
out, it is told, (she) waiting for it she to the refuse-heap, it is told,

ta|kanuŋa *pis·utilɛriga·* *pis·utilɛriga·* *tutuatu·palu[k]* *takanuŋa*
down there she took her, she took her the small Tutuatuik. Down there

iˢherqɪsu·k *igLɔrˢRo|Arminɪn* *kilɔr|ˢᴿuȧŋa*
they entered into her large house. The rear part of her sleeping platform

[1]) anânaq, old name for grandmother, atâtaq for grandfather.

hamuŋʌrˢʁʌr *tʌ·rtɔrˢhuʌ·r* *kaʷʂitʟʌra·ŋamigɪŋ·ɔ·q*
far down there deep darkness. Whenever she had pricked them, it is told,

hˢiuta·gun *tahamuŋa* *|nȧkʌrtɛrqȧtʌra·ɪ* *ɪnu·ŋuan*
in their ear down there she used to let them fall, the small human beings.

tȧʂ·anijɔ̀q *tȧʂ·ane·rqȧtigilɛriga·* *ima·gɔ̀r* *pilɛriga·*
There, it is told, there she let her stay with her. Thus, it is told, she said to her:

kumȧᵉrdʟagiˡ *kumȧ·ᵋramalɛriga·* *kumȧɬɛriga·* *ke·ʂagɔ̀r*
"Let me louse thee!" She would like to louse her. She loused her. Finally, it is told,

hiutɪŋ·u|atigut *kapiniʌraluʌrʟugo* *ima·gɔ·q*
in its little ear, though she would have liked to prick it, thus it is told

pilɛriga· *kia* *ukua* *atix·ȧɪ* *ana·nama* *atiᵍxȧɪ*
she said to it: "Whose those (her) clothes?" "My grandmother's (her) clothes!'

kia *ukua* *kam·aŋ* *ata·tama* *kam·aŋ* *iwʌrniŋiȧgiɬɛr-*
"Whose those (his) boots?" "My grandfather's (his) boots!" "They will surely

nawa·tin *anigin* *anɛrqɔriga·gɔ̀r* *tȧɪmagɔ̀r*
look for thee, go out! She ordered her to go out, it is told. Then, it is told,

anigɪn·ʌrɪʂɔŋ *kawsiŋɛrȧlugo* *pɪŋ·ɛrqȧlugo·* *tȧɪma*
she only went out (she) not pricking it, not doing anything to it. Finished!

19. Variant A. (*Inugarssuk — Phon.*).

iᵍt·ɔr|ʂoaŋɪlʊgɔ·ŋ *tȧʂane* *ɪnoqȧtigipaluk·iᵑ*
(Her) and her house oldest, it is told, there they had those (two) for

iᵍt·ɔr|ʂᴿvane *a·tʌr|ʂᴿvane* *iglume* *tȧʂ·anɪ·tᵘⁿ*
house-mates, her house-oldest her grandfather. In the house those present

ʂinilɛrqiʂuⁿ *ɪm·nʌrqɪˢhuŋ* *ʂinilɛrqiʂuᵑ* *pigʌ·rtuŋ·u·lɛrʂɔr*
they began to sleep; they lay down, they began to sleep, he became awake a little,

a·tʌrʂüȧŋa *pigʌ·rdʟune* *ke·ʂajɔ̀q* *qɪkʌ·rpalulerɪʰɔ̀r*
her grandfather being awake. At last, it is told, something was heard to creak.

tɔrdʟɔriga· *tutu|atɪɪᵑ* *awija·m* *igʟuane* *inuga·ŋ·uʌrniʌrtuguk*
She called to her, Tutuatuik: "Awijâq('s) in her house let us (two) play with toy bones,

anɪŋ·u|aritʟɪ *an·orʌ·rpaluxʂȧlɛrʂɔq* *a·nʌrsüʌrme* *an·ora·ŋe*
come out a little!" She dressed her grandmother's her fur-jacket(s)

atitʟugiⁿ *kam·aŋ* *a·tʌrʂuʌrme* *atitʟugiᵑ* *atier|ʂʲòaŋe*
putting it on, his boots her grandfather's putting them on, her underjacket(s)

atitʟugiⁿ *a·nʌr|ʂᴿᵘʌrme* *anilɛrʂɔᵑ* *agtanun* *ŋɛrdʟatepa-*
putting it on, her grandmother's, she went out. To the refuse-heap she let her go,

luŋ·uȧlera· *tȧˢhiupaluŋ·uȧlera* *iʂerqɪʂuk* *agtʌrʂüʌrnun*
she led her by the hand. They entered into the targe refuse-heap.

iʂeqȧŋamɪŋ *ʌ·rdʟɔrpɔq* *qakɔrtupaluŋȧ·n* *tagpȧwa* *qila·*
When they had entered, she look up how white it was! up there its ceiling

kuˢhugȧŋ·uȧn *qAqɔrtun* *qɩ·ᵍⁱliς·ʲu̇Ar* *qakɔrtunɩ·ŋ* *nujaliς·ʲu̇A·ŋ*
small icicles white the grey-haired (with) white having hair.

ke·ςajɔ̀r *nɩŋiɔrˢRuȧŋata* *pipalu̇ŋ·uȧlɛra·* *nũᵑ* *kumȧ·rLagiⁿ*
At last, its is told, their old woman, she said to her: "Listen! let me louse

kumȧɩɬɛriga· *a·pam·nagɔ̀·r* *kilume* *igLɔr|ςuaŋa*
thee!" She began to louse her. Over there, it is told, at the back wall her great house

hamuŋa *nak·Arialiς·uA·ŋ* *inuxuᵗⁿ*
down there full of places where one must fall down (: holes) human beings,

ˢhaunɛr|ςu̇aŋe *tȧς·amanɩ·tɔrςᴿᵛe·ⁿ* *nũŋ* *kumȧᵉrdLagiⁿ*
their bones they where down there in great quantities. "Nung! let me louse

kumȧɩlɛriga· *nũŋ* *kumȧerςɔrˢRɔ̀tlugo* *pilerim·iga·*
thee!" She began to louse her. "Nung!" lousing her she said to her:

nũŋ *iwɛrnawia·tin* *a·nĩ·ⁿ* *pFu̇i* *apɛrςorȧtLȧlɛriga·*
"Nung! they are sure to look for thee, go out phooi!" She asked her first:

kia *makua* *an·ora·ŋe* *kia* *ukuᵃ* *an·ora·ŋe*
"Whose these (: this) her fur-jacket(s)? Whose these her fur-jacket(s)?"

a·nama *ukuame* *kia* *an·ora·ŋe* *ȧnama*
"My grandmother's!" "These really, whose (her) fur jacket(s)?' "My grand-

nuᵑ *kamaςupaluŋuȧlɛrςɔʳɔ·r* *nũⁿ* *ɩwA·rna·wi|ȧᵏtit*
mother's." "Nung!" She became very busy, it is told. "Nung! they will surely

|a|niⁿ *tuawiɔrtit·uArdLugo* *anerqupaluŋ·uAra·*
look for thee, go out!" Only hastening her she ordered her to go out.

anerqiςɔq *tuawiɔrdLuArdLune* *aŋɛrdLa·ʷ|hv̇gtɔq* *tȧ·ᵗja* *ςinilɛrqiˢhɔ̀·r*
She went out greatly hastening. She went home then. She lay down

ςi|nilɛrqɩhɔ̀r *ςinik·ame* *tȧja* *puiɔrqɩ·k*
to sleep, she lay down to sleep. When she had slept, then she forgot them.

puiɔramigin *tȧɩ* *ˢhinik·ame* *puiɔrsᴿin·Armẽ·ᵑ*
When she had forgotten them, then when she slept she forgot them entirely.

eʳqa·ɩpaluk·a *kiςiȧne* *ta·ja·ᵍxςaqalune* *hˢu̇nDuFa* *tutua-*
She remembered her not till some time had elapsed. Indeed the

tuipaluᵏ *ɩn·uk* *tan·a* *inu·titla·lv̇|Ara·.* *ɩnu·ti-*
little Tutuatuik, the human being this she must let it remain alive, she only

ςin·Ara· *tȧja* *tȧςȧŋa* *kiglime··ga*
let it remain alive. So from here I end it!

20. Qalutaligssuaq and the Orphan.

(Amaunalik — Phon.).

piŋ·uȧŋ·uArˢRinaqȧ|tArtɔrˢhvin *pɛrȦrςᴿɔ̀ɩ·ⁿ* *ˢhixςame* *pɩŋ·uȧŋ·uAr-*
They always used to play the children, at the seashore they used to

ˢʀinaqȧtʌrtɔrˢhvin pɛrʌ̇·rpaluʷin ilȧιςɔrʀɔtluςuk iliʌrςʀvpalv·k
play all along the small children, having him as a companion, a little

pιŋ·uʌrςin·ʌrȧtʌrtᵓʳˢhvin ˢhiς·ame ιnuit·ɔrςuʌrm·e
orphan. They only kept on playing at the seashore, where no human beings were,

tan·a iliʌrˢʀupaluk ilȧιςɔrˢʀɔ̀tʟugo pιŋ·uʌrςʀin·ʌrtɔrˢʀve·ⁿ
him the little orphan having him with them, they only played on.

ke·hajɔ̀r ilan·e pιŋ·uʌrtɔrˢʀᵛin ahe·n qalutaliς·u·p
At last, it is told, once the playing ones now again Qalutaligssuaq

ɔ̈rniᵈlɛrqigȧ·ι qalutaliς·u·m ɔ̈rniᵈlɛraŋatigɔ̀·q
she came towards them. Qalutaligssuaq when she came towards them, it is told,

qima·tʟutik a·wtʟʌrqiˢhv·n qima·leqιˢhv·t tan·ajɔ̀r iliʌrˢʀuk
fleeing they ran away, they took to flight, him, it is told, the orphan,

qimalɛriga·n iliʌrˢʀvpaluᵑ uwiniςɔrtupalu·m·an
they left him. The orphan, because the naked flesh (: the toes) projected on him,

qimalɛriga·n qima·paluxʌrtukaluʌ·rʟe· taþ·iɔrʀala·luʌra-
they left him. Although he had, it is true, taken to flight, even though they

mik·ugɔ·q ajuleraŋamik·v
led him a little by the hand, it is told, as they could not manage him, (: get him with

qimaςin·ʌriga·n ta·wa·· qimaleqaŋan·igɔ·q
them) they only left him then. When they had left him, it is told,

qalutaliς·u·ᵖ tikɛrqiga· tikɛrqaŋanigɔ̀r
Qalutaligssuaq she came up to him. When she had come up to him, it is told,

ιŋipaluxςinʌrˣtɔr ha·tʟugo tan·a qalutaliςuʌ·rᵑ putugupa-
he only sat down turning towards her her, Qalutaligssuaq; his small

luŋ·nigɔ̀rᵑ nuiˢhipaluxςȧlɛrȧι putugupalune nuihikamigigɔ̀rᵑ
great toes, it is told, he let them stick out. His great toes when he had stuck

tikeʳqȧŋane a·wlatipaluxςȧlɛrpaι putugupaluk
them out, it is told, when she came up to him, he let them move, the small

a·wlatipaluxςȧlerpaι qalutaliς·u·m ima· piɬeriga·
great toes he let them move, Qalutaligssuaq thus she said to him:

iˢhik·atin hak·ua hu|ςɔqtun ι|nuŋnιŋ
"Thy feet those down there what do they eat?" "(with) human beings

nɛrιᵈ|þɔqtun ta·ιma·gɔ̀q peqaŋane qima·tlune
they are wont to eat!" Thus, it is told, when he had said to her, fleeing

a·wtlʌrqιςɔ·q |ʌqpaŋilɛrqιˢhɔ·q ta·wa qalutaliςuʌ·q ʌq|paŋilɛrqiςɔq
she hurried off, she ran off then Qalutaligssuaq, she ran off

ta·wuŋa ʌqpaŋerˢʀȧlɛrςɔ·q aŋutʟȧlɛrpa·tˢe·ᵗ aŋutʟȧlɛrpa·tˢe·ᵗ
out there, she ran off. "It is sure to catch thee, it is sure to catch

aŋutʟȧlɛrpa·tˢe·ᵗ ʌ·q|pȧŋɛrdʟuapaluxςȧlɛrporɔ·q taιma·-
thee, it is sure to catch thee!" She began to run greatly, it is told. Thus he

ʟiɔrtɔrˢʀo·ga· aŋutʟàlɛrpa·tˢe·t ta·wa·· ŋɛrdʟahɔŋ ᴀqpaŋɛrɕɔq-
called after her: "It is sure to catch thee!" Then she ran off, galloping

ɕuᴀq ta·wa ke·ɕajɔq taja ɪm·amun qixˢitˢiᴀ·rpɔ·r
tremendously. Then at last, it is told, then into the sea she leapt,

amᴀrɪᴀrtɔrnialugtɔrʀo·tlugo amausuᴀrminun taɪmagɔr
in vain trying to get him into her amaut, into her great amaut. Thus, it is told,

ᴀrqᴀrqaŋan imᴀrˢʀᵛᴀrmun aŋɛrdlᴀrdʟune a·wtlᴀràtᴀrˢʀi-
when she had dived down into the sea, returning home he only set out,

nᴀqtɔq tan·a ɪnupaluk aŋɛrdʟᴀràtᴀrˢʀin·ᴀrpɔ·r
he the small human being, he only set out for home.

pɪŋ·eriga·gɔ·rᵑ tàɪma
She did not catch hold of him, it is told. Ended!

21. Qalutaligssuaq and the Blind Woman.

(Inugarssuk — Phon.).

nɪŋivluxˢuᴀɪŋ tagpɪ·tˢɔrˢʀᵛᴀr igloqatigigiᵏ qitɔrɳnᴀrˣ-
An old woman blind they had her as house companion those two,

tᴀ·rˢhamahuŋ·uaŋ ke·ɕa pɪŋ·uàŋ·uᴀrɪᴀrtulerɪɕv·n tamak·ua·
who had got a small child. At last they went in order to play a little those

qitɔrɳàŋuane ta·ɕuma qimagʟugo pɪŋ·uàŋ·uàlerɪɕv·ⁿ niŋiɔrˢʀv·ᵐ
her little child she leaving it, they began to play very much. The old woman

ɛrɳutàŋ·uane pa·rqatigiga· tàɕ·anɪ·tɔrˢʀɔ̀tʟune tàɕ·a iˢhɛqpalu-
her little grandchild she took care of it. Staying there then she could be

lɛrqàhɔŋ tɔrdʟuàlɛriga· ta·n·a tagpiŋ·itɔrˢʀv·m
heard to enter. She (: the blind one) called to her, her the blind one

ɛrɳutäŋ·uane pᴀ·rqàtigitʟugo qiagin·àlɛrm·an
her small grandchild taking care of it, when it began to keep on crying:

amᴀrɪᴀ̀rtɔràtʟᴀrᵛᵏʟiunà·ɪ amᴀrɪᴀ̀rtɔràtʟᴀrᵛᵏʟiunä·ɪ
"Take it into the amaut for a little while—it, take it into thy amaut for a little while—it,

amᴀrɪᴀ̀rtɔràtʟᴀrᵛʟiunà·ɪ ke·ɕa iˢheqpaluleriɕɔ·r
take it into amaut for a little while—it!" At last she was heard to enter,

iˢheqpaluleriɕɔ·r am·iminᴀ·rpaluxualiɕɔrɕvᴀ·r ama·vˈɕùaŋa
she was heard to enter, sounding like skin scraping against something. "My great amaut

nɛrutuɕɔq ˈpikuŋa ˈiliuk am·ᴀrqiga· tà·ja amɛrqᴀŋamiuŋ
spacious up into it put it!" She took it into her amaut then. When she had ta-

anerpatʟᴀʳqɪɕɔq anerpatʟaraŋan
ken it into her amaut, she was heard to go out. When (: that) she was heard to have gone

maluᵍɪ·paluleraŋamiuŋ ima· pileriɕɔq tan·a niŋiuluxuᴀɪŋ hˢuna·n·a
when she observed (her), thus she said, she the old woman: "What is that

amaˑᵘtaˑ nɛrᵛtuɕˑualuˑᵑ amˑɛqpijvˑˑ hˢunaˑnˑa nɛrᵛtuɕˑualuˑᵑ
her amaut. the spacious one, didst thou put in into it? What is that the spacious one,

amᴀˑᵛtaˑ amɛqpijvˑˑ tagpihitˑɔrɕᴿoˑgame iˢhiᵍtˑŋigtɔrˢʀoga-
her amaut didst thou put it into it?" as she was blind she being unable to see

miuk taja iᵐnˑàlerɪhɔq tàɕˑa keˑˢha qitɔrˈŋaŋne iˢherqiɕuŋ
her. Then she fell asleep then now. At last her two children they entered.

kinaˑᵛna ˈiɕɛqtɔq kinaᵛna qalutaliɕˑvˑm amˑᴀrɟaˑ
"Who is it entering, who is it? Qalutaligssuaq she took it into her amaut

qitɔrŋàŋˑuᴀrtiŋ amˑiuɬɛrqiˑgaˑ
your little child she took it into her amaut."

taima qalutaliɕˑuˑm tàɪa aˑwtʟᴀˑruteriga tahamuŋa taˑja
Thus Qalutaligssuaq then she carried it away out there then,

qitɔrŋᴀrtᴀˑrigaˑ tàja qitɔrŋᴀrtᴀˑrigaˑ taɪmaˑˑ taɪmaɪɕeralutiŋ
she took it as her child then, she took it as her child thus. Thus they coming to be

taɕamane taɪmaɪɕeralutiŋ keˑɕa iˢhixˑˢaoqàtˑàˈlɛrmɯŋ hixˑɕame
out there, coming to be thus at last it was now often to be seen at the seashore,

iˢhiɕˑaˑᵒràtˑàlɛrʰɔr hixˑɕame ɕikumut qakiɕuŋˑuˑtʟune
it was often seen at the seashore, up upon the ice being placed there

ipᵉʳᴀˑrtuᴀrtʋŋuˑtʟune ipᴀˑqtuᴀrɪᴀrtɔràtᴀrtuŋˑuᴀq
ever beating with a whip, a little one all along beginning to beat with a whip,

puŋˑuàŋˑuᴀrtuŋˑuᴀq aŋajɔrqᴀrˢᴿᵛàkˑin iˢhigˑleràˑŋamikˑo
the little playing one. His parents whenever they caught sight of him,

aɔràtᴀrniᴀrqàtaniagaluᴀrdʟugo takanuŋa taɪma aglɔrtuŋˑui-
although whenever using to try to creep up to him out there then he all along, as

tˢiᴀrᴀrᴀˑᵓᑫ naˈkˑᴀrʟune imˑamut ᴀrŋnᴀrɕüᵃŋata ᴀrŋnᴀrɕᴿiᴀr-
it were, dived down, falling down into the sea. His mother, his foster-mother,

ɕᴿüᵃŋata qalutaliɕˑuˑᵖ qimaˑràtˑᴀrqaquɕɔrˢʀoˑgaˑ tanˑa pɛraˑŋˑuᴀq
Qalutaligssuaq she bid him every time flee, him the small child.

aŋajɔrqᴀŋne takua aliagileqaŋamigiŋ tàˑˈa keˑɕa niˈgˑerd-
His parents these as they mourned greatly for him, then at last snaring

ʟugo piˈlɛrmijaˑ nigaliɔrʟutik napitɛrqigaˑŋ
him they began (doing to him), (they) making a snare they began to snare him,

napɛrqigaˑŋ keˑɕa nigaliɕɔrᵈʟutik tiˑᵍɔrqigaˑŋ tiˑᵍɔrqigaˑŋ tàɕˑa
they snared him. At last using a noose they took him, they took him; then

tàɕˑane tiˑmiˢhàleraˑŋ taɕamuŋa qᴀrdʟɔrɕᴿinˑᴀrtuŋˑuᴀrqàtˑᴀrtɔŋ
there they caught hold of him, outwards there he who kept on whistling a little

imˑamun hˢiˣɕˑamun hˢixɕamun tàɕˑa qitɔrŋàŋˑuᴀqtik teˑmile-
towards the sea. To the beach, to the beach then their little child they took

raˑŋ teˑmileraˑŋ
it, they took it.

ke·ʕa qiagin·àleriʕhɔ̀r qiagin·àleriʕɔr ke·ʕa· utɔrqàŋ·ɔrqalune
At last it began ever to cry, it began ever to cry at last. Getting older

ta^{ja} utɔrqàŋ·ɔrtuŋ·ulɛralune qiagin·àleriʕɔ̀·r nap·ArʕRam·aleriʕhɔŋ
then getting a little older it kept on crying. It became ill,

toqum·iɔq tà·ɪa toqɔrqiʕhɔ^{r} ke·ʕa qalutaliʕ·u·^{m} ta·ʕuma iliʕa·^{e}r-
it died then. It died at last. Qalutaligssuaq she she bewitched

qiga· pijamaʕɔrʕRo·gamiuŋ toqotik·a· toqɔrtik·Arv̀ja·
it, as she would very much like to have it, she let it die, she caused it to die suddenly.

22. The Fire-eating Being of the Room under the Sleeping Platform. *(Amaunalik — Phon.).*

inugɔ·runa hʕinilera·ŋan qamiʕhineràtArtɔrʕuAŋ
A human being, it is told, she whenever she slept, it was always extinguished

qutLia ɔrʕ^{R}oqArLuArdLune itera·ŋamijɔ̀q
her lamp being well supplied with blubber. As often as she awoke, it is told,

takuxʕàlerArA· iperAqàŋ·itɔrLv·ne·t tà·jajɔ̀r ʕhule·n·ArʕhᵛAr
she used to notice it not even having moss for a wick. Thus, it is told ever

ta·ɪma·ɪtɔr iperaqArᵛŋne·r^{ƀ}Rinertɔrʕ^{R}uAr ʕhulɪ·n·Aŋ ʕhinilera·ŋan
being thus, being deprived of its mosswick ever whenever she slept.

ke·hajɔ̀r ilan·e pulA·r|ʕRàlɛrpɔ^{ŋ} pulA'rLunijɔ̀r^{ŋ}
At last, it is told, once she went visiting. Being on a visit, it is told,

pera·n ila·n ima· piɫera· qutLera takui|Ar|tut|Lavŋ
the children('s) one of them thus she said to it: "My lamp thou just go and attend

iperaqArvŋne·rLune qameqàtArtɔrʕvAŋ ta·ja·gɔ̀r
to it, losing its wick it is always being extinguished!« Thus, it is told,

pim·ane peràŋ·v·m ta·ʕuma takuⁱjArtɔrRàlɛrpa·
when she had said to it, the child this it went to attend to it.

iʕerʕRAra·gɔ·q |upArqiga·gɔ̀·q taʕ·uŋa· pa·leqiga·
It went in to it, it is told. It fell over him, it is told, over there it attacked him.

|ɪnum pa·leriga·gɔ̀r ke·ʕa· anerqiʕorɔ·r
The human being he fought with it, it is told, at last. He went out, it is told,

aŋerLArqiʕɔ̀·r^{ŋ} takuxʕàleràŋ·ɔ̀ŋ makiʕArmine
he returned home, it is told, They noticed him, it is told, on his loin

pa·ɔqtaliʕ^{j}uAq pɪŋahɔ̀rʕ^{R}vArne·ŋ takuleriga·n pA·rqiga·ŋa
he having soot (with) three (: places) they noticed (him). »It assaulted me

qamiŋahɔrʕ^{R}vArme· ta·ja·gɔ̀q piɫeriʕhɔq tan·a pɛrA·q
in the dark!« Thus, it is told, he said, he the child.

aŋɛrdLAramijɔ̀r aʕugɔrŋ un·uŋ·|man hʕiniŋnerʕv·-
When she returned, it is told, indeed when night had fallen, she pretended

haleriʂɔq *keˑʂa* *hˢiniŋnerʂvˑhaleqiʂɔˑrᵑ* *hˢiniŋnerʂuˑʰᴬʳˢʀàleramigɔˑq*
to be asleep, at last she pretended to be asleep. When she now made as if she

aʂugɔˑq *takiàŋˑa* *qaˑnɛrmin*
were asleep, it is told, indeed from in there, from the space below the platform

aˈnilɛrqɪʂɔŋ *qaˑnɛrmiupaluŋ* *ˈɪŋnɛŋ* *iʂajᴀˑrtɔrˢʀɔ̀tʟugo* *axʂapaluŋ-*
it came out the little platform spirit, the fire stretching out for it with its fingers

miniŋ *ˈpɪŋaʂupaˈlune·ᵑ* *nɛrilɛrqigaˑgɔ̀r* *tawʂuma* *ɪŋˑnerʂuᴀr*
(with) three it began to eat it, it is told, it (: the spirit) the fire

ikumahɔ̀rˢʀoᴀˑŋ *nɛrileqigaˑ* *ɪnˑᴀrˈˢʀamahɔrˈˢʀɔ̀tluniga̋q*
flaming high, it began to eat it. Having lain down to sleep, it is told,

tigɔrqigaˑ *ɪŋnɛŋ* *nɛrɪpaluleqàŋagɔ* *tigɔrqaŋamiugɔr*
she caught hold of it the fire, when it had eaten it. When she had taken it, it is told,

aligtuileqigaˑ *aligtuileqigaˑ* *aligtüiàtʟᴀrʀiˈnᴀrʟugvgɔˑq*
she tore its clothes, she tore its clothes. After first having torn its clothes, it is told,

tajᵃ *ipᴀˑrqigaˑ* *takˑigagɔ̀q* *qiˈᴬqpalupaluxʂàŋˑuàleriˢhɔr*
then she let it go. Over there, it is told, it began to cry,

qaˑnɛrmivpaluˑk *qupanuŋnijɔˑr* *atⁱeˑrˈqᴀʀʟune*
the little platform spirit with (: of) sparrows, it is told, having a birdskin-coat,

qiˈᴬqpalɔ̀rajᴀˑrˢʀinˑàlerɪhɔr *ɪŋˑneq* *qamisˑeˑrqalunijɔq* *tanˑaˑ*
It kept on crying, the fire ceasing to be extinguished, it is told, it

qutʟia *taˑʷʂuma* *ɪŋnɛq* *pisˑeˑrigaˑ* *qaˑnɛrmivpalvˑᵐ*
the lamp hers; the fire it ceased to devour it the platform spirit

aligtuerqàŋanɛˑ
when she had torn its clothes.

23. The Spirit of the Wall-Skin.

(Inugarssuk — Phon.).

aʊlitˢtam *tunuanin* *ailitˢtam* *ɪnuata* *pitʟᴀriga̋ˑ*
The wall skin('s) from behind it the wall skin's (its) spirit it assaulted him,

ɪnuŋ *nalaˑwhaˑlɛriʂɔq* *keˑʂa* *ɪnuxʂuᴀŋ* *ɪnuk*
a human being lying down. At last the (great) human being, the human being

tanˑa *nalaˑwhaˑleriʂɔŋ* *naˑwligiᴀrtɔqtɔrˢʀoˑga̋ˑ* *nalaˑvˢhᴀˑrqvŋˈˑitʟugo*
it he lay down. It began to harpoon him, forbidding him to lie down.

keˑʂa *naˑwligaˑlɛriga̋ˑ* *nawlitˢiᴀrmijaˑ* *keˑʂaˑ* *hujuŋaleriʂɔˑr*
At last it harpooned him, it harpooned him at last. He became ill,

hujuŋàlɛrʂɔr *aʊlitˢtamin* *naˑwleqàtˑᴀrà̋ˑɪ* *hˢinɛrqvqa-*
he became ill. From the wall skin it is wont to harpoon them, forbidding them

tàŋˑikˑàɪ *kiˈʂiàne* *kaˈtàŋmun* *haŋˈmitʟune* *kilumun*
to sleep except towards the house-passage turning, towards the back wall

haŋmitȧɩlitLune *ki|ʕiane* *ka|taŋmun* *hujuŋaleriʕɔ̀·r*
not turning, but only towards the house-passage. He became ill,

hujuŋaleriʕɔ̀r *nawliʕimaga·* *ke·ʕa* *hujuŋatitLugo* *ta·ja*
he became ill, him whom it had harpooned; at last making him ill thus

peqɩ·gi|nArmiga·
it dealt with him.

24. Nutik (the crack).

(Amaunalik — Phon.).

nutigɔ·runa *inuŋmiŋ* *nuliArqatˢiȧlɛrpɔ·rᵑ* *nutiʕ·uA-*
Nutik, it is told, he (with) a human being he (was) married. The great

rɔ·q *inuŋmiŋ* *nuliArȧtˢiȧlɛrpɔr* *tȧʕ·a·* *taima*
Nutik, it is told, (with) a human being he (was) married. thus in this way

nuliAritLuArˢhi|nArdLugo *|nutium* *nunam* *nutiʕuȧŋ·ata* *ɩnuŋ*
having her as his real wife, Nutik. The country('s) its large crack a human

nuliArilɛrpa· *nuliArɩlera·* *tȧʕ·ane·* *haniwArȧt·Artɔr-*
being it took her as his wife, he had her as a wife there, using to go hunting

ˢRɔ̀tLune *piʕaqArtutoraɩn·ArˢRv·dlune* *nutiʕ·ʲuAr* *haniwArnɛrne*
always making a good catch the great Nutik; on the hunting trips

tamaɩʕa *nutA·rʕᴿigȧ·ɩ* *taɩma·ᵍin·Aŋ* *ta·ja·*
all of them he caught fresh animals (on them) ever in this manner thus,

haniwArtutoqaɩn·Aŋ
always out hunting.

tȧja *haniwArLune* *tikit·ara·ŋamɩ* *nutA·r|ʕitLune*
Then being out hunting, as often as he returned home having caught fresh animals,

ta·ja *|natLArArAɔq* *mat·Aralune* *tamaʕ·a* *nala·wha·lɛrArAɔq*
then he used to lie down without any clothes, thus he used to lie down,

nala·wha·lɛrArA·ᵓq *nala·wha·lerArAɔq* *ta·ja* *ɩnu·xuin* *tamak·ua*
he used to lie down, he used to lie down. Thus the people, these

nalutLuArˢRin·Ara·n *hˢulɩ·n·Aŋ* *nalatLune* *nɛrɛqȧtArtɔq*
they knew him not at all always lying down he who used to eat.

piniArtutoraɩn·Aŋ *ta·ja·* *tȧja* *piʕaqArtutoraɩn·Aŋ*
He was always out hunting thus, in this manner always making a catch

nȧtLArȧtArdLune *tikit·ara·ŋame*
(he) using to lie down, whenever he returned home.

ke·ʕa *ilan·e* *nuliȧŋa* *nA·qtulerɩhɔr* *a·ˢhe·ⁿ* *hAniwAr-*
At last once his wife she became pregnant. Again as ever, after having

qA·rLune *tikerqA·rLune* *nala·wha·leriˢhɔ̀r* *a·ˢhe·n* *tamaʕ·a*
been out hunting just having come home, he lay down now again, then

nala·wha·lerιçɔ̀·rᵑ ke·ˢhag̣ɔ̀r nuliȧŋata ʌrna· iˢhitˢiʌrmιɔŋ
he lay down. At last, it is told, his wife('s) (her) mother she entered.

içerqiçorɔ·r tȧç·ag̣ɔ̀r iˢhɛrça|malerame tiki|çamahɔq
She entered, it is told. And then, it it told, when she had entered, he having returned

takutlug̣o ima· pitˢiȧ|lɛrmιɔŋ |igtɔrˢʀι qanɔŋ nɛ|riçɛrʌra·
seeing him thus she said: "Your house-father how is he wont to eat,

an·aminiŋ nɛ|riçʌrʌra· pan·e apɛrçɔrtɔrˢʀɔ̀tʟug̣o
(with) his excrements is he wont to eat?" her daughter asking her.

a·wtag̣ɔ̀r pιŋ·ualitʟʌrajɔr |igtɔrˢʀι |qanɔŋ imerʌra·
And again, it is told, she said: "You house-father how is he wont to

qugxuminiŋ imerʌra· taιma· pileqaŋaŋ·ɔ·r
drink, (with) his urine is he wont to drink?" Thus when she had said, it is told,

haker|çuane keça tan·a nutiç·uʌŋ ima· |piɫerιçɔq
his mother-in-law, at last he the great Nutik thus he said,

kι·nʌrˢʀvane nutin·ɛrinʌrhᴿo·ŋman kaŋ·uiçɔrçᴿo·g̣amiuk nala·whv̀-
his face because it was only cracks being ashamed of it, he who al-

toqaιn·ʌrçᴿoʌŋ ima· piɫeriçɔ·r inu·ŋmiuhu·ŋ·it·uŋa
ways lay down, thus he said: "I am not one belonging among human beings,

anilȧŋa pualuk·a |naᵛŋ nule·ⁱjɔ̀r qinulerija·
let me go out, my mittens where are they?" his wife, it is told, he asked her.

nuliȧŋatag̣ɔ·r pualuŋniŋ tunija· taιmag̣ɔ̀r
His wife, it is told, (with) his mittens she gave him. Then, it is told,

|anerqιçɔq ta·ιma· oqʌrȧtʟʌrhᴿinʌrdʟune kaŋuçuleraŋame·
he went out thus after only having said, because he was ashamed.

anerqaŋaŋ·ɔ̀·q taja muluhɔrˢʀuʌr nuterqιçɔ̀·r
When he had gone out, it is told, then he stayed away, he became a crack,

nutixçu·ŋman tȧιmag̣ɔ̀r tȧç·anι·çȧlɛrçɔq tȧç·ag̣ɔ·r
because he was a crack. Thus, it is told, there he now remained. And now, it is told,

ιnu·lupaluxçȧŋ·uȧleriˢhɔ̀r mulu·naçu̇i·tlug̣o tȧima· |piçuŋa
she lived poorly. "Assuming that he is staying away thus I say"

nuliaŋata ʌrnʌr|çuaŋag̣ɔ̀q taja pipaluŋ·uȧlɛrçɔq
his wife's (her) mother, it is told, thus she said.

ke·ˢhajɔ̀q taja tȧç·anι·çȧlɛrçɔq tȧja uwerqʌrvŋne·rqiçɔq
At last, it is told, then there she now was, now she had no longer a husband

tan·a pania ɛrn·ɛqtʌ·rqiçorɔ·r aˢhug̣ɔ·q nuliȧŋa
she her daughter. She gave birth to a son, it is told, indeed his wife

tan·a· a|ç·ȧtluamijɔ̀·r piniȧk·ȧn a·tali tȧja ajuŋ·itʟuʌr-
she (to) a very able one. The game animals also (but) then he managed

çᴿin·ʌrȧ·ι haniwʌra·ŋame piçaqʌrtutoqaιn·a·v|lɛrdʟune·
them entirely, as often as he went out hunting, becoming one who always made a

haniwArnıŋ·uane tamaıςa nutA·rˢRi|lɛrdLugin ta·ςuma
catch, his (small) hunting trips all of them getting fresh animals on them, his

ɛrnıŋata nutiς·v·m haniwArnıŋ·uane tama·ˡςa·
(his) son the great Nutik's, his (small) hunting trips all of them.

24. Variant. A. *(Pualorssuaq — D. D.).*

nutigɔ·q ınuŋmıŋ nuliAqtA·rtɔq piniaqȧtAqtɔq
Nutik, it is told, a human being he married. Using to go out hunting

iˢherqȧtAqtɔq ma|t·Ar^d lune hakipaluagɔ·q iςilera·ŋan
whenever he entered taking off his clothes, his mother-in-law, it is told, whenever she

ki|ςiȧne qamitLutik pɛrqȧtAqtɔq agςɔrς·uAr
entered, but only (: always) (they) putting out the lamp he used to very much

kaŋu^i ςugtɔrς^R o·ŋman kı·nArςuaŋigɔ̇·q nutiŋnɛrı·n·Arςv·ŋman
he being greatly ashamed, his face, it is told. as it was nothing but cracks.

ςakipaluagɔ·q niŋiolupaluk ima· ke·ςa oqAr|palɔrqiςɔq
His mother-in-law, it is told, an old woman thus at last she said

a·ςe·t nɛrılɛr^ŋ man qamidlune ςünamıŋ nıŋa·^v wut
now again, when he began to eat in the dark, "(With) what our son-in-law

nɛrıςa·^ɔ ra· am·AqA an·aminiŋ taıma·gɔ̇·q
is he wont to eat perhaps with his own excrements!" Thus, it is told,

pɛrqvŋ·|itlune |qipAriςɔq anilɛrqalunilo ma^g t·a·ŋaςɔrς^R o·tlune
he not permitting he became very angry and going out quite without any clothes

amɛr|ςuanigɔ̇·q nutiŋnɛri|n·AqςuAq pualuliς^x Artɔrς^R o·tlune iluliς·^x amun
his skin, it is told, being only cracks, taking mittens with him into an iceberg

i^ð serıArtɔrqıςɔq nıŋiolupaluk nıŋa·^v|ŋ·ɛrςɔrqıςɔq oqAlv·ŋmatupaluk·ame
he entered. The old woman she lost her son-in-law, because she had been talk-

anerqaŋan ıma· oqArqaςɔq huna·^v Fwa aniςiutä·ı^n
ative. When he went out, thus she said: "What is this, dost thou go out?"

malixςerıArqalugulo adlɛq qudlipaluk pami|uminiŋ qAmer-
and beginning to follow him the lower (the) little lamp with her tail she

qiga· niŋiolupalu·^p ta·ςuma tɛrıȧn·iȧŋulɛrqalune
extinguished it the old woman she, turning into a fox.

25. The Being that made String-figures out of his Guts. *(Amaunalik — Phon.).*

inuxuA·runa ajaqArς^R i|nArtupalugɔ·runa pɛra·paluŋ pigA·r-
A human being, that, who only made string-figures, he, a child being

Lune ajaqArς^R inArtupalu·ŋ ajaqAr|ςinArtupalu·k ajaqȧŋ·-
awake only making string-figures, one who only made string-figures, one who

uarçinartɔrçoar *ke'hajɔr* *ɪnuxu'm* *içeriga'*
always made string-figures. At last, it is told, a human being it came in to it

ɪnalɵarçᴿarminiŋ *ajaqartɔrçᴿutlune* *ajaqa'lixçu'tlune'* *iˢherqiga'*
with its guts making string-figures, having many string-figures, it came

iˢherqa|ŋamiugɔ'r *ima'* *pilɛriga'* *tugtɔrˢhu-*
in to it. When he had come in to it, it is told, thus he said to it: "Let us see

lɛrqàw|tawtluk *ta'ja'gɔq* *peqaŋane*
who can first make the reindeer!" Thus, it is told, when he had said to it

|inerçamahutɔrqa'wtlugo *tugtɔrˢʀɔliane* *piŋɛrçɔrdlune*
although long having finished it, his reindeer pretending to make something,

ax'ˢane *a'wlatinɛrçɔr'lugit* *tugtɔrˢrulɛrqàwtɒwnɛr|çɔrɪˢhɔr*
his fingers moving them as if he made something he pretended to try to be the first

|kɪŋ|ut|liɔrqiçɔq *tan'a* *inalɵar|ᴿarminiŋ*
to make "the reindeer". He came afterwards, he with his guts

ajaqa'|liçʲùar *a'ʷtagɔr* *ima'* *pilɛrim'iga'* *kɪŋutlɪɔraŋame*
having string-figures. And again, it is told, thus he said to it, when he came after

tɛriàn'iarˢhulɛrqàw|tɒwtluk *a'tagɔq* *tɛriàn'iarˢrulɛr-*
"Let us try who can first make "the fox"!" Again, it is told, in a hurry, having

qàhutɔrqa'wtlune *ax'ane* *a'wlàtin'ɛrçɔràtlarqardluin*
made "the fox" his fingers after first having moved them, as if he made something,

a'wta *tàɪmàulerim'iga'* *a'ʷtagɔq* *tan'arrar*
again he made it in the same manner. Again, it is told, he (the big one)

kɪŋutlɪɔralune *tɛriàn'iarrulin'iapaluxçàŋ'uàlerim'iɔ'ᴵᵑ* *ke'hajɔ'q*
he being left behind he attempted to make "the fox". At last, it is told,

tàja *ajuleraŋamiuŋ* *|perqa'wtɒ'wnɛŋ* *anigin'arihɔᵠ*
thus when he could not be even with him in being the first, he only went out

tan'a *qimaçin'aralugo* *ta'ɪma* *anigin'aralune*
he only leaving him, thus now only leaving.

26. Giant Scoops up People in Umiaqs.

(Pualorssuaq — D. D.).

ɪnukpaŋ'ɔ'q *umiàŋ'u|artɔqtut* *qalɔrqigàɪ* *qalɔr-*
A giant, it is told, people rowing in umiaqs he scooped them up. When

qaŋamigin *niwiŋ'arqigàɪ* *aɪlitˢtaminün* *hˢiniler-*
he had scooped them up, he suspended them on the wall-skin. When he had

màŋ'ɔ'q *niŋɛrqɪçut* *niŋɛrqaŋamɪŋ'ɔ'q*
fallen asleep, it is told, they let themselves down. When they had let themselves

ilapaluat *oqarqɪçɔq* *pitu* *tutidlugo* *pitu*
down, it is told, one of them he said: "The pot string tread on it, the

tutidlugo *aniniàlɔrpaluxçàlɛrçun* *kataŋmuŋ'ɔ'q*
pot string tread on it!" They tried to get out, into the house-passage, it is

niŋɛrqàtʌrdlutik *pi|palɔrqɪçut* *tupak'amigɔ'q*
told, one after the other letting themselves down they came. When he awoke,

ɪnukpax'uʌq *oqʌrqɪçɔq* *qiwiaramigin*
it is told, the giant he said, when he looked up towards them:

iˢhiàutˢiàŋ'e *ila'* *qaga'ŋ'ipak'a* *kuŋorʌrqaŋamigin*
'Their eyes isn't it I did not close them!" Being too late to reach them

ka|tɒwdlv *hˢanera'nun* *pipalugtut* *tupʌrqɪçɔᵑ*
and the house-passage('s) to its side compartment they having come he awoke,

aŋɛrdʟapalɔrqalutik *ɪnukpaxuʌq* *taɪma'* *oqalugtuàŋɔrti|lerdlugo*
they returning home the giant thus making a story of him.

27. The Giant and the Dwarf.

(Pualorssuaq — D.D.).

ɪnupax'u'ŋ'ɔ'q *tigɔrqiga'* *ɪnuqutiniʌrɪdlualɔralugo*
A giant, it is told, he took him in order to have him as a human companion

ɛrqumaqʌtigilɛra'ŋamiuk *ɪma'* *pɛrqat'ara'*
with him. When he had him to watch over him, thus he used to say to him:

pa'wtˢiät *awlàn'agit* *tɛrɪàn'iàŋ'uàŋɔ'q* *pawtiʲⁱʌrigamigit*
"The mites[1]) do not shake them!" the small foxes, it is told, he calling them mites,

aɪparʌrdlunigɔ'q *ɪnua'w|ligpaŋ|miŋ* *tan'agɔ'q* *ɪnu-*
he having a companion, it is told, (with) a dwarf him, it is told, the

a'wᵈligpawm *ɪnug|paxu'p* *inoqutipalua* *toqutˢa|madluʌra'*
dwarf the giant's (his) human companion he intended to kill him.

ɪnu|paxu'ŋ'ɔ'q *ɪnoqutipalune* *ima'* *pilɛra'* *kiguti^k*
The giant, it is told, his small human companion thus he said to him: "Teeth

mʌrdʟu'k *taɪma'* *pidla'vᵏ* *açugɔ'q* *ɪnua'wdligpa'wᵖ* *pilɛrqiga'*
two! thus call to him!" Verily the dwarf he said to him:

inupaluk *tan'a* *toqvniàlɛrɪ'ga-atugo* *inukpagɔ'q* *piçxʌr-*
"The human being him I will kill him, well!" The giant, it is told, he being

çu'game *pʌ'lɛrqiçuk* *inoqutipalune* *putuç'aminün*
very strong they wrestled, his little human companion in his kamik lace-hole

iliʷdlugo *ɪnua'wdligpaŋ* *oqiᵍⁱgamiuk* *inukpɒwm*
placing him. The dwarf, as he found him easy (:to manage) the giant

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[1]) A kind of small black animals; according to Pualorssuaq's description about 3—5 mm long, living in the houses and sometimes falling down from the ceiling.

ɪnoqutipalune *toqutˢâɪlija·* *ɪnua·wdli|ʌqpɒwm*
his little human companion he prevented his being killed the dwarf,

to|qutˢâmarât·a·lɷʌra·
although he ever wanted to kill him.

ɪ|nuk|pawŋ·ɔ·q *nanɔrsᴿoit* *tɛrɪân·iʌrigâɪ* *inukpɒwŋ·ɔ·q*
The giant, it is told, the bears he called them foxes. The giant's, it is told,

ɪnoqutipaluata *itɛrsʌrsamagâ·* *ɪnuk|paxuʌq* *kaʂuglugo*
his small human companion he had roused him, the giant beating him (with

oqʌrsamaŋman *kaʂɔrqvdlune*
a stone) because he had said ordering to beat him (:that he should beat him).

itɛrsʌramiugɔ·q *oqʌrpaluktɔq* *nanɔrsᴿuʌr* *takugan·a*
When he had roused him, it is told, he said: "A bear look—down there!"

kataxileraŋan *tupak·amigɔ̂q*
when it had entered the house-passage. When he had become awoke, it is told,

inukpaxuʌr *oqʌrtɔq* *tɪ·niân·uʌq* *tak·ukan·a* *nanɔrsᴿuiŋ·ɔ̂·q*
the giant he said: "A fox look—down there!" The bears, it is told,

tɛrɪân·iʌrɪgamigit *ta·ɪma·gɔ̂·q* *ɪnupalu·m* *ta·ʂuma* *oqʌlugtu-*
he calling them foxes. Thus, it is told, the human being this telling of

âŋ·ɔrteqalugiŋ *inug·pag·lo* *inua·wli|ʌqpaglo*
them the giant (and) and the dwarf.

28. Giants and Human Beings Exchange Wives.

(Pualorssuaq — D.D.).

ɪnugpaxˢuʌrɔ·q *ɪnupaluit* *najulɛrqigâɪ* *nuliʌrʂu|anilo*
A giant, it is told, human beings he went to stay with them, (he) and his

ɪŋmik·uŋ·ɔ·q *iglotʌ·rpalɔrqɪʂɔq* *ɪnupaluɪŋ·ɔ·q*
great wife. For himself alone, it is told, he got a house. Small human

ɪnug|pavp *ɪnoqâtigilɛrigâɪ* *ɪnoqâtigileqâŋami-*
beings, it is told, the giant he came to live with them. When he had come to

giŋ·ɔ·q *awilie·rqʌ·ʳᵃmapalulɛrqɪʂɔq* *ɪnupalu·ŋ·ɔ·q*
live with them, it is told, he felt inclined to exhange wives. The human being, it

aŋipaluxʂin·ʌra· *aʂugɔ·rɔ·q* *ʌrɳnʌʳpaliɪᵗ* *tutilɛrigâɪ*
is told, he gave his consent. Verily, it is told, the small women he began to

uʂuˣʂuâŋatagɔ·q *nak·ʌrterigâɪ*
lie with them. His large penis, it is told, it made them fall down (:from the sleeping

aɪpapaluatagɔ·q *ɪnugpax·u·p* *nuliʌrʂuaŋa* *kujäŋniapalux-*
platform). His comrade the giant's his great wife he tried to copulate

ʂàlera· *kujàŋniapaluglugugɔ·q* *quŋnɛrqiʂɔq* *akula·ʂuanun*
with her. Trying to copulate with her, it is told, he was locked into her large

qɔ·r^{i}gɩ·nAriga·gɔ·q *kujaktiginialuapalune*
fork. She only pissed him out, it is told, he who tried to copulate with her.

29. The Dwarf and the Human Being at the Fox-trap.

(Pualorssuaq — D.D.).

ɩnua·wdlikàŋ·ɔ·q *tɛrɩàn·iAq* *nanɔriga·* *tumàɩ* *takugamigin*
A dwarf, it is told, a fox he called it a bear, its tracks when he saw

tuw^{F}ʂàlɛra· *ke·ʂa* *tuwF·ʂàpalugdlugo* *ɩnuA·rwlàk·am*
them, he began to track it. At last following its tracks the dwarf

ta·ʂuma *ujAràxʂùAq* *tikik·a·* *ʂule* *tumàɩ* *atuapalugdlugin*
he a large stone, he came to it, ever its tracks following them.

tàʂuŋa *iʂerqànɛrʂɔq* *hak·unialupaluxʂàlera·* *ujAràgʂuit*
In there it apparently had gone. He tried hard to get hold of it, the stones

Aqtɔqtɔr^{ʂ}Rɔ̀·tlugin *ɩnu·x·uAq* *ke·ʂa* *er^{ð}þ·ɛriʂɔq* *tawʂuma*
not being able to manage them. A human being at last it appeared. He

ɩnuga·wdliapalu·m *utArqɩ·nàpalulɛra·* *inuxu·m* *tikerqiga·*
the small dwarf, he only stood waiting for it. The human being it came to

tikiŋmane *oqAr^{pF}wre·rpalulera·* *ɩnua·wli-*
him. When it had come to him, he (:the dwarf) told him (:the man) the dwarf:

gapalu·^{m} *nanɔrʂ^{R}uAr* *qAmuŋa* *ajɔrʂiʂamahɔr^{ʂ}Ro·ŋman*
"A bear in there, as it had become difficult to catch hold of,

piniapaluk·aluArɩ·g^{ig}a *oqArqiʂɔq* *ta·n·a* *ɩnu·xuAr* *tɛrɩàn·iAr-*
I have chased it!" He said he the human being: "The little fox

tàŋ·uAra *qa^{wm}n·a* *amorqiga·* *ɩnu·xu·^{p}* *ta·ʂuma*
I have caught it in there!" He dragged it out, the human being this (:he).

toqoqaŋago *ɩnu^{g}a·wdliapalv·m* *pipaluxʂàlera·* *tàʂ·àŋ·ale*
When he had killed it, the dwarf he said to him: "But from (:of) this

nan·umiŋ *niŋɛrʂ^{R}it^{s}iArniAriŋ·ma* *nag·^{x}a* *nag·a* *ima·*
with (:of) the bear give me a small share in the capture!" "No, no!" thus

periga· *ɩnua·wdliapaluk* *ima* *oqArpaluxin·Artɔq* *nɩŋɛrqv̀wnɛr-*
he said to him. The dwarf thus he only said: "Because thou

qaŋaŋ·ma *tàʂ·àŋ·a* *aŋuse·rputit*
wilt not give me a share, from now onwards thou wilt cease making catch!"

ɩnuxv·m *ɩnua·wdligAq* *aŋɩŋ·ɛrqaŋamiugɔ·q*
The human being the dwarf, because it would not say yes to him, it is told,

aŋunɛŋ *ajɔqtuŋ'ɔrqiga'* *pɛrdʟɛrqalune* *ɪnua'wdliapaluk* *ilisʰà'ɪ-*
to catch it no longer was able, dying with hunger the little dwarf, as he

tsipalu'ŋman *tàɪa* *pisʰu|ʌrtɔr* *nalulerɪ'ga*
was possessed of witchcraft. Then surely I know no more (of it)!

30. Atdlerpan ("the Lowermost Ones").

(Pualorssuaq — D.D.).

ʂhak'ua *adlɛrpa'n* *ilàvⁿ* *ɪnuŋnuŋ'ɔ'q*
Those down there (: in the sea) the lowermost some of them to human

perqɪʂuk *mumilɛrqiʂuŋ'ɔ'q*
beings, it is told, they (two) came. They began to sing drumsongs, it is told.

adlɛrpa'gɔ'q *nulɪ'ʟlo* *tuʂʌrɪʌrq$^{a}_{i}$ʂuk* *mumilɛrqaŋata*
The "lowermost", it is told, and his wife they listened, when they began to

aja'ʏjʌrdlutik *nuliàŋagɔ̀q* *ɪŋiulɛrqɪʂɔq*
sing drumsongs, (they) singing "ajâ". His wife, it is told, she began to join in:

kɪ|a *nɔrtu'ta'* *kɪ|a* *nɔrtu'ta'* *ha'ɪja* *mumilɛrqàŋatagɔ̀q*
"Whose drill(?) whose drill(?)[1]) hâija!" When they had begun to sing

ɪŋi|ɔqtɔq *taɪma'* *ɪŋiɔrmaŋ'ɔ'q* *uwɪŋata*
drumsongs, it is told, she joining in, thus when she sang, it is told, her husband

pilera' *ta'n'a* *aᵍdlɛrpa'n* *ila'n* *nàglɪ'|n'avŋ*
he said to her her, the "lowermost" one of those: "The dear little one, where

|ɔrniuŋ *aja'n* *pa'riga'* *hunavg^{F}wagɔ̀'q* *qɪm'ɪⁿ*
is it, go to it!" "Mother's sister she takes care of it!" Verily, it is told, the dogs

nɛrɛq$^{a}_{v}$ʂulɔrqa'wa'n *putuk'un* *näk'ʌrqaŋan*
they had already eaten it (the child) through the hole, when it had fallen down

am'imɪŋ *aŋajɔrqa'ŋ* *qʌ'rqaŋmanɪŋ* *am'ɪm* *putuagun*
of the fur its parents having platform skins the skin('s) through its hole

nak'ʌrqɪʂɔq *qɪm'inùin* *nɛrɪʂidlune* *na'^{w}liŋiàŋ'uʌrtɪŋ* *toqoqaŋan*
it fell down to the dogs being eaten. Their small child, when it had died,

aŋɛr^{d}ʟʌrʂin'ʌrɪʂuk *taʂamuŋa*
they simply returned home down there (into the sea).

31. The Glutton Narajê.

(Pualorssuaq — Phon.).

nʌraje'ŋ'ɔ'r *ʌqʌjʌ^{rɔ}qtɔrʂ^{R}uʌr* *ʌqʌjʌrɔqtɔrʀo'gamigɔ̀r*
Narajê, it is told, one with a huge stomach. As he had a fat belly, it is told,

[1]) Pualorssuaq: not intelligible. She only says thus, because she does not know how to sing properly.

aglunArçuArmiŋ *tȧçeralune* *tugtulialitlahvgtɔq* *tugtu-*
with a strap having a belt he sallied forth reindeer-hunting. Whenever

liȧlitlarã·gamigɔ̀r *tugtutlȧra·ŋame* *tugtɔrhuAq*
he went reindeer-hunting, it is told, whenever he caught a reindeer, the reindeer

ta|man *neritlapak·a·* *a·wtagɔr* *ata·wçɛ^r* *na·mȧɩŋ·i|n·ami^uŋ*
all of it he devoured it. Further, it is told, one when he did not think

tugtu' *ki^çhi|ȧn^ɩ* *tugtupɒk·a* *aɩ|pa^liŋmĩ*
it sufficient a reindeer, but (: however) he (reindeer-) caught it (with) one

tugtutLara·gamijɔ̀r *tuapaxui* *a^gxȧtlapak·ȧɩ*
more. When he had caught a reindeer, it is told, the pebbles he dug in them

nA·qçuaŋe *iniçioraluo* *nA·rçu|ȧnijɔ̀r*
his large stomach in order to make room for it. His fat stomach, it is told,

iniçiutlara·gamĩ^uŋ *ilane* *pɛrqȧtalitLapak·ȧɩ* *nArqaje·^m*
when he had made room for it, his companions he used to say to them Narajê

awu·nakȧn·ɛr^ŋ *nArqaje·rçu·tLune* *ilane*
to those (: who stood) a little away round him, he being the great Narajê; his com-

nArqaje·rȧtArt^ɔço·gȧ^i *ilAr^çRA·rn·e* *ArqajArɔqtɔ-*
panions he told them of Narajê (i. e. himself) his companions. As he had a fat

|hoamijɔ̀r *nA·rçu̇aŋe* *tawçerȧ|tArt^ɔho·gɩ* *aglunArçu̇Armiŋ*
stomach, it is told, his large stomach he used to tie round it with a strap.

tawçerȧ|tArt^çho^wɩ *tugtuliȧɩa·lera·ŋame* *tuapaxçui^t*
He used to tie a belt round it, whenever he was going reindeer hunting. The pebbles

a^gxçaralui^t *nA·q|çuane* *iniçiorȧ|t·Artho·wɩ* *inerȧ|tArt|t^srɔ̀ɩ*
digging into them his large stomach he used to make room for it. He used to lie

iniçiorȧlugo *qA·r^çRitlitlara·gamɩ* *AqajArɔq-*
down to sleep making room for it whenever he had become satisfied, as he had a

tɔr^çho·amɩ *tugtuliArȧ|tArt·oA·r^ɔr* *tugtuliaɩa·lera·gamɩ'*
fat stomach. He was a tremendous reindeer-hunter, it is told, whenever he sallied forth

aɩpa|limɩ^ŋ *ki|çiȧne* *tugtutɔr|paktɔr*
reindeer-hunting (with) one more but only (: always) (reindeer) he ate prodigiously.

32. The Giant Dog.

(*Pualorssuaq — Phon.*).

eqɛrç^Rȧt^siArɔ·q *tikerArqAramalera·ŋame* *qimɛr|çuane*
Eqersatsiaq, it is told, whenever he would like to have guests, his great dog

uŋahiç·umun *A·rqȧt·Ara·* *taçȧk·ua* *qilaluwArqutLugo*
far away he always sent it, (those) out there, bidding it to catch white

aŋiçɔrçuar *aŋɔrqv̇tlu^go* *|aŋuçɔq* *|tahama^gɔr*
whales, a large one bidding to catch it. It caught out there (at sea), it is told.

qim·i^{g}ɔq *ɪnuŋmuŋ·ɔ·r* *ʌrŋuʂiwiuʂa^{l}ka^{l}uane*
His dog, it is told, (for) a human being, it is told, that which he had otherwise

qitɔrŋnʌqtʌ·rnɛŋ *ajulera^{l}ŋamiuŋ* *ʌrŋu^{l}ʂɛrʂa-*
taken as amulet proper to get children, as he could not do it, he had given it

maga· *h^{s}avŋuliʌrv̀t^{s}imiŋ* *qimi'* *qimi'liane'*
as an amulet, (with) something which was made of bone[1]) his dog the dog he

aŋiʂu·ŋɔrteqalugo *tan·agɔ'* *ɪmʌrʂiɔrqûneqamahɔrʀoʌr*
had got in order to let it become great. It, it is told, bidden to move about on the sea

piniʌrtuŋ·vʂamahɔrʂoʌr *piniʌrtuŋɔra·ŋamijɔ̀r* *qila-*
it had become a great hunter. When it had become a hunter, it is told, white

luwʌr^{s}ʀui *^{l}aurȧt·a^{l}hama^{hɔr}^{l}hoa^{t}* *ɪmʌr^{x}ʂ^{t}ɔ̀rdlune* *eqer^{R}ʂ^{s}ia^{m}*
whales it had become used to fetch them, swimming in the sea Eqersatsiaq's

qim·iata *tikera·$_{RA}$^{ra}malera·ŋamijɔ̀r'* *uŋahiʂ·umun'*
(his) dog. Whenever he would like to have guests, it is told, far away

ʌ·rqȧt·ʌra· *ɛr^{l}ʂ^{R}inʌqt^{s}ho·^{uŋ}man* *eqɛr^{R}ʂ^{s}ia^{m}* *qimɛr^{l}ʂ^{R}ûane*
he used to send it, it being dangerous Eqersatsiaq's (his) great dog

aŋiʂo·rujuxuʌr *imerʌ* *ta·ima*
the enormously great. Perhaps it is ended!

[1]) H. N.

III. EPIC TALES

33. Kivioq. (*Amaunalik — Phon.*).

pɛra'palugɔ'runa tama'ne a'nalipaluŋ pula'lupalulera'ŋan
A child, it is told, it here having a grandmother, whenever he went out

a'napaluŋmine'rqȧt'apaluglune pula'lupaluga'ŋaŋ'ɔ'q
visiting using to stay with his grandmother, whenever he went out visiting, it is told,

aligtuerqȧt'ara'n an'ora'|paluiniŋ te'miardlugin aŋerdlarȧt'apa-
they used to tear (him) (with) his clothes. Taking them he used to go home.

lugtɔ'ŋ a'napaluata mɛrç'olugtutɔqaın'a'$^{w}_{g}$ȧ'ı ta'ımagɔ'q
His grandmother she ever mended them. Thus, it is told,

mɛrçolux^{ç}ara'ŋagin pula'lvqȧt'apalugtɔ'ŋ ta'ıma aligtüitlara'-
whenever she had mended them, he used to go out visiting, and then whenever they

ŋane te'miardlugin aŋerdlarȧt'apaluglune' ^{ç}hulı'n'aq ta'ı-
had torn his clothes taking them always returning home. Ever they

mak'a'n aligtui^{ç}hutoqaın'a'wa'n a'napaluata mɛrçolug-
did so to him, they ever tore his clothes to pieces. His grandmother she mended

tutoraın'a'wȧ'ı an'ora'pal^{v}e' kiçimijɔr^{ŋ} kiwiup ad'lamiglo
them ever his clothes. He alone, it is told, Kivioq and (with)

aıpara'rlune aligtüerȧtȧŋ'ik'a'ŋ tȧıma aligtuı-
another (having) as a comrade they (two) used not to strip him. Thus they ever

^{ç}hutoqaın'a'ga'n ke'ça an'ora'qar^{v}ŋne'rlua|lɛrmıɔ'r^{ŋ} an'ora'-
tore his clothes to pieces. At last he had no more clothes at all, he had no

qaŋ'ilɛrqıçɔq ke'^{ç}ha çulı aligtuiga'n
more clothes. Ever they tore his clothes.

ke'ha a'napalȧata mɛrç'^{R}oluŋ'utluaqaŋamigin mɛrç'^{R}o-
At last his grandmother when she had god tired of mending them, when she

|lugtutoraın'arç^{R}o'|gamigin |nȧt^{s}ia'rolv'ha'r^{x}ti|lɛrmiga'
was tired of ever mending them, she began to let him act as a monster seal[1])

tinin'ɛrme nȧt^{s}ia'rolu'|hartileriga' nȧt^{s}iarvlu'hart'e-
at the beach she said he should behave as a monster seal. When she let him be-

[1]) H. N.

qaŋamiugɔ·r *ima·* *oqàtlorixʂa·wtileriga·* *tinin·ɛrv̀m*
have as a monster seal, it is told, thus she said to him: "The beach(')

ha·tˢiàŋ·ane *nàtˢiA·rvlu·hA·rni|Artutin* *malixʂaqip·atˢin*
a little in front of it thou must behave like a monster seal. If they follow thee.

hamuŋaɪn·Aŋ *a·wtLArniàle|riʂutin* *tahamuŋa* *iŋerLàniàle|riʂutin*
only outwards, thou must set out, out there thou must swim along

hamuŋaɪn·Aŋ *Arqvan·e* *aŋ·ajue·rʂA·rà|tArLutin*
only out there, behind them thou coming up, after having dived down for a long time

piniArtutin *kamaʂv·tɪ·lerip·atˢin* *tahamuŋaɪn·Aŋ*
make an effort, when they become eager to catch thee, only outwards

a·wt|lArniàle|riʂutin *ima·* *piɫeriga.* *a·napaluata* *ta·ja·* *peqà-*
thou must set out!" Thus she said to him his grandmother. Thus when she

ŋane *aˢhugɔ·r* *ke·ʂa* *nàtˢiArvlu·ha·|lɛrmiɔŋ*
had said to him, verily at last he began to behave like a monster seal[1])

tinin·erv̀m *ha·tˢiàŋ·ane* *nàtˢiA·rvlu·ha·lɛrqɪʂɔ̀·r* *ila·ta*
(of) the beach a little outside it. He behaved like a proper monster seal. One of

takuleriga· *nàtˢiA·rvluxuA·r* *kan·a* *tinin·ervm*
them he discovered him: "A large monster seal down there the beach('s)

ha·tˢiàŋ·ane *ima·* *pilerigàɪ* *ilArˢRA·rne* *kamaʂuleriʂut*
a little in front of it!" Thus he said to them his comrades. They became

tamaʂ·a· *qaɪn·a|miŋnun* *ix·ʂoralɛrqɪʂv·ⁿ*
activily engaged now in their kayaks, they went down one after the other,

ix·ʂʲvra·leqiʂv·ⁿ *|nàtˢiA·rvlulerɪleriga·n*
they went down one after the other, they began to pursue him (as a monster seal)

tahamane· *uwgu·nàŋ·uAr* *nuiʂa|ràtArtᵓhɒvk·alv̀A·r*
out there. A little that way (: in front) although it frequently appeared

na·wki|Àrnɛrdlo *ɪ|nɔr|nArLune* *|ArqAràtArtvpalv·game*
harpooning (and) being outside their range, because he ever kept on diving

hamuŋaɪn·Ar *a·wtLArᵘterigàɪ* *tikilitLara·ŋan·e*
down again, ever outwards he led them away. Whenever they almost reached him

Arquan·e *tagpikane* *aŋ·ajüerʂa·rà|tArLune* *tagpikane*
behind them in there (he) coming up after having long been down, in there

anerʂA·rtɔràtArLune *Arqvanɪ·dlune* *tahamuŋa* *aʂugɔ·r* *a·wt-*
whenever drawing breath being behind them there outwards indeed he led

LArwterigà·ɪ *tahamuŋa* *iŋerLàleriʂv·ⁿ* *tikiɫera·n·ilo*
them away. There outwards they rowed along. And whenever they were

|Arqàŋ·uatLA·rArA·ᵓŋ *ˢhulɪ·n·ArˢRAr* *ta·ɪma·*
on point of reaching him, he used to dive down a little ever thus.

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[1]) H. N. natsiaruluk, a young seal deserted by its mother at an early period and thus becoming deformed with a small body and dispropertionally large limbs. Norwegian "trold sæl".

hamuŋaluxuaŋɪn'ᴀɪŋ *uŋᴇrʟatileriġà'ɪ* *uŋᴇrʟatileriġà'i* *qaglilera'ŋan'ɪ*
Ever only outwards he let them row, he let them row. Whenever they

ᴀrqàŋ'uatʟa'rᴀrᴀɔ^{ŋ} *ᴀrqʏàn'e* *tagpikuŋa*
approached him, he used to dive down a little behind them in towards there

ᴀrŋajüe'rçᴀ'rɪᴀrtùt^{s}iᴀ'rᴀrᴀ'^{ɔŋ}
he all along at last got up.

ke'çajɔ̀q *tahamuŋa* *hat'i^{ç}xers^{R}oᴀrmun* *pitʟune* *hat^{s}'içit-*
At last, it is told, outwards far out to sea coming, when

lùaqaŋamɪŋ *a'napalum'ɪ* *ta'ja'* *peqᴀrhɔr^{ç}ʀʏŋmane*
they had come far outwards, his grandmother thus as she had bidden him,

açuġɔ'rme *ɪm'am* *qa'ŋanun* *uŋeqɪçɔ'r* *uŋeqàŋamigɔ̀q*
verily the sea('s) on its surface she sat down. When she had sat down,

taika *h^{ç}ilaganavktuleqɪçɔ̀'q* *h^{ç}ilaga*
it is told, over there she began to say: "Where is my weather?" "My weather

na'v^{k} *h^{ç}ilaga* *'nav* *h^{ç}ilaga* *'nav* *imàuliɔrtɔr^{ç}ʀɔ̀tʟune'*
where, my weather where, my weather where!" thus saying.

tàɪmàuliɔrqaŋàŋ'ɔ'r *anɔʀa'leqɪçɔ̀'r* *an'ɔrʀa'leqɪçɔ'r*
When she had said thus, it is told. it began to blow a gale, it began to blow

tamak'uaġɔ̀r *'qajᴀr^{ç}ʀin* *ukɔ'$^{'}$ralɛrqɪçu'^{n}*
a gale. These, it is told, the kayaks they began to capsize, (one after the other)

ukɔ'$^{'}$ralɛrɪçv'^{n} *ukɔ'$^{'}$ralerɪçuŋ'ɔ'r* *ta'jaġɔ̀q* *tan'a-*
they began to capsize, the began to capsize, it is told. Then, it is told, he (the

paluk *tim'uᴀrqiçɔr* *anorᴀrçuᴀrme'* *tamaç'aġɔ'r* *'ukv^{o}rᴀr-*
little one) he went towards land in the gale. Thus, it is told they cap-

tɔr^{ç}ʀ^{v}e't *kiçimijɔ̀ŋ* *ukuŋ'it^{s}uŋ* *kiwiɔrʟo*
sized one after the other, only, it is told, those two capsized not Kivioq (and)

atʟaluin'ᴀrʟv *tan'a* *aligtuhüi'tʟugo* *aligtüeràt'ᴀr^{ç}hamaŋ'ik'-*
and the other one, he never tearing his clothes, because they had never

amik'v *tamak'ua* *tàja* *aligtüiçᴀrqà'$^{'}$tᴀrçüaŋe* *tamᴀr^{s}h^{v}-*
torn his clothes. These here who had always torn his clothes, all of them

'armuŋ *tàjà* *kuŋ'^{u}orᴀrqɪçv'n* *qaja'ɔrqɪçv'n*
then they capsized one after the other, they perished (in kayaks).

tɑɪmaġɔ̀rɳ *tama'ne* *qajᴀrtulupaluxçàlɛrçuŋ* *an'orerçvᴀrme'*
Thus, it is told, here they rowed along in kayaks in the gale

ta'kua' *kiwiorɔ'r* *çɛrꜰwrᴀmiŋ* *ᴀrŋuaqᴀrʟune* *çɛr^{w}F^{r}ᴀr-*
these, Kivioq, it is told, (with) a guillemot having (as an) amulet he was

paluxçin'ᴀrtuŋ'uᴀq *a'vna* *tama'ŋa* *ke'^{ç}hajɔq* *ta'ja'-*
heard as a guillemot, now here, now there[1]). At last, is is told, after a

[1]) H. N.

ˈxardlune aɪp·a· tàɪma ˈkɪˈŋuˈʂarmɪɔŋ qajarˈʂhuane ɪm·erqaŋan
while his comrade then he capsized his kayak, because it

ta·ɪma kiwiɔq tàʂa kihɪŋ·uame tama·nɪ·lerqiʂorɔ·q
was filled, thus Kivioq then there alone he now remained, it is

tama·ne ɪmaluxuàŋɪn·arme·
told, here out on the wild ocean.

ke·ʂhagɔ̀rŋ ɛrɪÀrnarʂᴿiʂutileriga· tama·nɪ·tɔrʂʋa·r
At last, it is told, the weather began to be better for him, him who was here,

ɛrɪÀrnarʂᴿiɬerɪʂhɔ̀·rᵑ ɛrɪÀrnarʂʀɪʂulèràŋane
it began to become fine weather. When it had become finer weather for him,

takulɛrpa· nunarʂᴿᵛar uŋaʂhɪʂ·ume ɔrˈniʂàlera·gɔ̀q
he caught sight of (it) the land far away. He went towards it, it is told,

ta·wuŋa ɔrnilera· ɔrnilera· nunarʂʀvaq
far away in that direction he went towards it, he went towards it, the land

tan·a ɔrnilera· ɔrnilera· qajartɔrʟune· ke·ʂa
that he went towards it, he went towards it rowing in his kayak. At last

tàʂ·uŋa paˈtikˈtilɛrqɪʂɔr nunarʂᴿuar man·a ʂhiniàtlàxʂara·
there he came to the land. The land this for the time being he

ʂhiniˈarʂʀalera· inuxʂuarɔ·q pɪŋ·a
rowed along it, he rowed along it. A human being, it is told, up there

takulɛqpa· igànialugtɔrʂua·rᵑ Aqᶠwrɛrum kiahiˈʂuàŋanɪŋ
he caught sight of it, one who attempted to boil a whale ('s) of its shoulder

oqo·tarquteqardʟune miʂhitliˈŋitlugo ˈtagpikuŋa
blade having a wind screen. Without letting her notice anything up there

iʂhe·ˈnarʂʀÀlera· iʂhe·ˈnarʂʀÀlera· ukuʷin·àleqiʂorɔ·r
he only looked at her, he only looked at her. It kept on falling down, it is told,

kiaʂhik tan·a oqo·tarqutiᵍɪnialuarˈʂʀvaŋa
the shoulder blade it, that which she tried to use for a wind screen,

ukvin·aleqɪʂhɔ̀·rŋ ukuin·àleqaŋaŋ·ɔr ke·ʂa ima·
it fell down all along. As it kept on falling down, it is told, at last thus

perpatlàtˢiˈarpɔŋ tagpika ke·ʂa ɪma· perpatlàtˢiˈarpɔq
she was heard to say, up there at last thus she was heard to say:

aŋutimˈuna pɪŋ·ik·a·tin vkvɪn·apaluxaju tinuʂ·arᶠ-
"The man he he will not have thee, one who only falls down!" As she lived

wrim·iɔrʂʀo·gamijɔ̀r arferum kiahiʂʲuˈàŋaniŋ
in a place, where things drifted ashore, it is told, a whale('s) (with) its large

peqarʟune oqo·tarqɔ̀terarʟune tinuʂarʂʀvˈarniŋ
shoulder blade having having (:for) a wind screen, (with) stranded

ʂiluleràtartᵓʂᴿo·game ke·ʂhagɔ̀r miʂhiglɛrʂʀin·ara·
as she got many (stranded) carcases. At last, it is told, he showed himself to her,

majüʌrwrigɩn·ʌra· *tagpåwuŋa* *tikiʂara·gɔ̀q* *tàʂa·*
he went up to her, up there. He came up to her, it is told, then now.

nuan·a·ˈlɛrmiɔq *tàʂa·* *ima·gɔ̀q* *ˈpilerɩhɔŋ* *uwaŋa*
She was pleased then now. Thus, it is told, she said: "I

tàʂᵃ *uwaŋa* *tàʂa* *kiʂima* *niʌrqüˈtˢiàŋa* *qilàŋ·aˈtˢiamiŋ*
here, I here I alone I am Niarqutsiaq, at Qilangatsiaq[1])

uʷiʂàvʂuminɛrˈʂüaŋa *unika·wtileriga·* *aŋutiŋnigɔ̀q*
one who once drifted out to sea!" She told him, (with a) man's, it

ʂunɒ·v *kam·iˢhʌrdʟune* *ta·wuŋa* *tama·ŋ·a* *uʷiʂavqʌrhɔr-*
is told, verily having kamiks, over there—from here having drifted

ˢʀo·dlune *taja·*
with the ice thus.

tupiliʂ·ʲuʌruna· *ˈtɔrqaniŋ·ɔ·q* *ˈtʌrqamaŋa* *inugpalʌ·r-*
She had a tent, she. From her tent, it is told, from in there someone was

ˢʀin·ʌqtɔrʂuʌ·ᵑ *imàɩliɔrpaluxʂinʌrtᵓʂoʌ·r* *ˈtʌrqamaŋa*
heard to talk, thus it was heard from in there:

qʌŋ *qʌŋ* *qʌŋ*
"qang qang qang

piʂɔ̀rnɛrmɩŋ *piʂɔ̀rnɛrmiŋ* *piʂɔ̀rnɛrmiŋ*
animal caught? ? ?

pikàŋ·alo *kanaŋ·alo* *na·wˈliʂinɛrmɩ·k*
both from up there and from down there harpooning!"

tàɩliɔrpaluxʂàŋ·uʌrtuŋ·uʌrɔ·q *ke·ʂa* *tuʂa·leraŋamiuŋ*
A little one who kept on saying thus, it is told, at last when he heard him,

ta·na *ˈaŋun* *kiwiɔq* *iʂerɩʌ̀rtɔrˢʀàlɛrpɔr* *perà·ŋ·uʌ·runa* *kiˢhime*
him the man, Kivioq he entered, a little child—it alone

tàʂ·anɩ·tɔq *ta·ʂuma* *qitɔrŋaŋ·uaŋa* *atʟamiglo* *tàja* *ɩnoqàte-*
being there, her (her) little child and with any other thus not having

qʌrane *iˢhie·tʟugo* *kiˢhiàne* *kan·a* *qv̀tʟium* *ata·ne*
house-mates, seeing (it) only over there the lamp('s) under it

inu·ˣhàŋ·uʌq *ata·wʂɩŋ·uʌq* *ta·ʂuma* *ujamiŋ·uaŋa* *ɩnu·m*
a little doll, one only little one her (her) necklace, the human being

ta·ʂumagɔ̀q *ˢhuna* *ɔrluerʂʌ·ra·* *a·ʷtagɔ̀q* *qimàgˢxʌr-*
it, it is told, what (:indeed) it comforted it. And again, it is told, when he

mane *a·ta* *tʌrqʌma* *tàɩmàɩliɔrpaluŋ·ualitʟʌrmiɔŋ* *tupɛrmin*
had left it again, in there straightaway it sounded thus. From the tent

kiwium *a·ʷta* *tuˢha·tˢiàlɛrpa·*
Kivioq again he heard it:

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[1]) Place opposite to Siorapaluk.

qʌŋ *qʌŋ* *qʌŋ*
"qang qang qang

piˈɕɛrnɛrmiŋ *piˈɕɛrnɛrmiŋ* *piˈɕɛrnɛrmiŋ*
with animals caught ? ?

pikaŋˑalo *kanaŋˑalo* *naˑwˈliɕinɛrmiˑk*
both from up there and from down there harpooning".

hˢunavkagɔ̀q *taˑɕuma* *ɪnvˑˢhàŋˑvˑm* *ɔˑrluɛrɕʌˑràˈtʌrneraˑ*
Verily, it is told, its the dolls its usual comforting song.

tàɕˑanɪˑxɕàlɛrɕvˑᵑ *kiwium* *nuliʌrˈleriga·* *tàɕˑaneˑ*
There they now remained; Kivioq he took her for his wife there.

qitɔrŋʌqtʌˑrtuleriˢhvˑᵑ *tàɕˑaneˑ* *amɛrʟaˈhileriɕun* *qitɔrŋʌrˈˢʀuaŋɪŋ*
They had children there. They became many their children.

piniagʌrˢʀuɪŋˑɔˑq *piniagʌrˢʀᵛin* *aˑhakˑua*
The animals of capture, it is told, the animals of capture they out there

tinɔrˈqàtʌqtɔrɕᴿoˑgàˑɪ *tinutitʟaraˑŋagɪŋˑɔˑq*
it got them (:they came) to lie dry at low water, as often as it made them lie

toquɕarʟugit *ɕiluleràtʌrˢʀinʌràtʌrʟutɪˑk*
dry at low water, it is told, killing them ever using to get drift-carcases,

tàɕˑanɪˑɕàŋˑuàleriˢhoˑᵘᵏ *keˑɕa* *qitɔrᴺnʌrˢʀᵛaŋe* *amɛrʟaɕileriɕuˑn*
there they now remained. At last their children they became many.

amɛrʟaˢhileraŋatagɔ̀r *qitɔrŋnaˈˢʀoatiŋ* *ʌrŋnʌrˢʀᵛàŋata*
When they had become many, it is told, their children their mother

imaˑ *pigiˑnˑʌràtàleriga̍ɪ* *kujagitˢɪ* *kujagitˢɪ* *amɛrʟanaɕuʌrtuɕe*
thus she used to say to them: "copulate copulate multiply quickly!"

qatàŋˑutigɪˑpaluxʌrdʟutigɔ̀q *tamaɕˑa* *kujapaluxɕʌrtv̀ˑn*
Although being sisters and brothers, it is told, then they copulated with

tàumàuliɔrɕᴿinʌrtᵊˢᴿoˑgàˑɪ *amɛrdlahɪdluaraˑŋatagɔ̀ˑr*
each other. Thus she only said to them. When they had become very many, it is

keˑha *ɛrɪnɪˑɕugluʌrqàtˑàlɛrqiɕɔˑq* *tanˑa* *kiwiɔr* *aŋɛrdʟʌrnialü-*
told, at last he began greatly to repine, he Kivioq he felt inclined to

ɣamaluàtˢiàˈlɛrmɯɔŋ *qimaɕiˈnʌrdʟugit* *keˑɕagɔ̀q* *aˑʷtʟʌriɕɔq*
try to return home only leaving them. At last, it is told, he went away

qimaxɕiˈnʌrdʟugin *taˑja* *amɛrdlahɪdluaraŋata* *ɪŋɛrdˈlàɕàlɛrɕɔˑr*
only leaving them then they having become many; he travelled along,

ɪŋɛrdˈlàɕàlɛrɕɔr *qajʌqtɔrdʟune* *ɪŋɛrdʟàlɛrɕɔ̀ˑŋ* *kiwiɔr*
he travelled along rowing in his kayak, he travelled along greatly Kivioq,

ɪŋɛrʟàlɛrɕɔ̀ˑŋ
he travelled along.

ɪŋɛrdʟàtʟunijɔ̀q *tuɕaˑleriga·* *nunamin* *imaˑ* *tɔrdʟuʌrpa-*
Travelling alone, it is told, he heard (it) from land thus one who was

luktɔrʂ^{R}uar iʂiʂiɔrɪartoràtLàŋale· iʂiʂiɔrɪartoràt-
heard to call: "Just come and take something away from my eye, just come and

Làŋale· taima·qɔ̀q peqpaluleraŋan
take something away from my eye!" Thus, it is told, when it was heard to say,

niuwdlune takuiartɔrnialu|k·aluara· piʂarqaŋ·e kiˢhiänigɔ̀·runa
going ashore he went in order to look at it. There was no one excepting it, it is

puiˢhim axʂarqv|palva putupalua ta·n·a nunarv̀·|ʂamahɔŋ
told, a seal ('s) (its) humerus its hole it overgrown

|ixˢutiluŋ·uamiŋ ʂanileqarLune a·wta ta·ja takuɢàt-
(with) a small heather plant having as its neighbour. Again then only first

LArhi|nArLuɢo a·wta ikiʂˣarmɪɔŋ qAjAqtɔrdLune a·wtLàŋ·-
regarding it again he got into his kayak. Rowing in a kayak he went off,

uat|Larmɪɔŋ ɪŋɛrdLàlɛrʂɔ·r ɪŋɛrdLàlɛrʂɔ·r a·wtaɢɔ̀q tà·ɪmà·ɪ-
he travelled along, he travelled along. Again, it is told, some one

liɔrpaluŋ·ualitLarmiɔŋ iʂiʂiɔrɪartɔràtLàŋale·
was heard to say as before: "Just come and take something away from my eye,

iʂiʂiɔrɪartɔràtLàŋale· a·wtaɢɔ̀r niu|xAr-
just come and take something away from my eye!" Again, it is told, he went

miɔŋ hˢule ta·na agˣʂarqopalua a·wta takutLuɢo a·wta tàja
ashore ever this its humerus again seeing it. Again then

alarˢRi|nArLaᵛɢo a·wta qAjAr|tɔrLune a·ʷt|Larmɪɔŋ a·wta
without touching it again, rowing in his kayak, he went off. Again

ɪŋɛrLàʂa|lɛrmɪɔŋ a·wta tàja ima· tɔqLuArpaluŋ·ualitLarmɪɔŋ
he went off, and again then thus it was heard to cry:

iʂiʂiɔrɪartɔràtLàŋale· iʂiʂiɔrɪartɔràtLàŋale·
"Just come and take something away from my eye, just come and take something

tàɪmàɪlɪɔrpaluxʂin·arLuàlɛrqaŋaŋ·ɔ·q a·t ke·ˢa
away from my eye!" As it kept on saying thus, it is told, again at last

tan·a agʂArqopaluŋ iˢhuŋ·miʂà|lu|lɛrmiga· kiwiuᵖ nunarv̀·ʂamajuŋ-
it the humerus he began to look at it, Kivioq. Freeing it from the

ne·rLuɢo tan·a putupalua iˢhuŋ·miʂà|lu|kàtLarhi|nArLuɢo
overgrowth it its little hole after only having looked at it a little,

qAjAqtɔrLune a·ʷtLa|ˢhAqtɔ^{q} ɪŋɛr|Làlɛrʂɔr tà·ɪmà·ɪlɪɔruŋne·r-
rowing in his kayak he went away, he travelled along; it was now no longer

|patLa|palɔrɪʂɔq ke·ʂa tàja· hunauk^{u}a^{ɔr} nunarv̀·ʂa|maŋman
heard to say thus at last now, verily, it is told as it had become overgrown,

putupalune iʂiʂiorɪartɔrqvtlune taɪmaɢɔ̀r
its little hole it asked someone to remove something from the eye. Then, it is told,

awta ɪŋɛr|Làʂàlɛrʂɔr ɪŋɛrLàʂàlɛrʂɔ·r
again he travelled along, he travelled along.

ɩŋerdlȧdlunijɔ̀q *tama·ne* *ˈiglɔrʀoʌr* *ke·ʕa* *iʕhe·leriga·*
Travelling along, it is told, here a house at last he caught sight

qak·iwiʕ·ʌra· *niuˈxʌrtɔr* *majv̇ʌrwri^{gɩ}ʕ·ara·*
of it. Going ashore (in that place) he got out of the kayak, he went up to it.

iˈnuxu·m *ta·ʕuma* *panɛr^{þ}ʀɩ·jamalerija·* *panɛr^{þ}ʀɩ·-*
The human being it it would like to dry kamiks for him. "I will dry

niʌri^{w}k·in *panɛr^{þ}ʀɩ·jamaˈlɛrmanijɔ̀r* *aŋeramiuk*
(kamiks) for thee!" As she would like to dry kamiks for him ,it is told, when he

ˈtagpåwane *ˈigliŋane* *nala·wha·luˈxȧlɛrʕɔr*
had said yes to her up there on her sleeping platform he lay down,

nala·wha·luˈxȧlɛr^{ʕɔ} *paner^{ʕ}ʀɩ·ʕɔr^{ʕ}ʀo·ga·ne* *qulȧŋ·orɩʌrtuleriga·gɔ·r*
he lay down, while she dried for him. She moved above him, it is told,

ke·ʕha *hʕiniŋnɛrʕu·hawtɔrʕ^{R}o·ga·ne* *hawiʕ·uʌrmik* *pamiȧtʟulixʕv·^{m}*
at last, as he let her think that he slept, (with) a large knife she who had (:for)

qulȧŋɔriʌrtuleriga·^{gɔr} *tagpåwane* *hʕiniŋnɛrʕu·ˈhʌrtɔrʕʀuʌr*
a tail she moved above him, it is told, up there him who prentended to be

akan·a *kiwiɔq* *pamiulikʕv̇·tlune* *pamiȧtʟulixʕv·tʟune*
asleep him down there Kivioq; (she) having a tail, having a rump bone

hawixʕuʌrme·ŋ *qulȧŋɔrɩʌrtuleriga·* *qulȧŋɔrɩʌrtuleqaŋanijɔ̀r*
with (:of) a knife she moved above him. When she moved above him, it is told,

hʌrqigiapaluk·a· *tamavŋagɔ̀r* *i^{wF}ʕuȧtʟʌrqɩʕɔ̀·r*
he moving aside from her (:down) here, it is told, she suddenly sat down.

qierʕ^{R}v̇leqaŋaŋ·ɔ·q *kam·aŋ·ne* *tiguiˈn·ʌrdʟ$^{u}_{a}$gin* *an·er-*
When she began to whimper, it is told, his kamiks only taking them he

qɩʕɔ̀·r^{ŋ} *qimaʕin·ʌralugo* *tȧja* *qʌjʌrˈtɔrʟune* *a·wta* *a·^{w}tʟaqim·iɔŋ*
went out; leaving her then rowing in his kayak again he went away.

ɩŋɛrʟȧleriʕɔ·r *ɩŋɛrʟȧleriʕɔ·r* *qʌjʌrtɔrʟune·* *ɩŋerʟaˈhɔ̀r-*
He travelled along, he travelled along rowing in his kayak. Travelling along

ˈʀo·tlune *tama·ne* *a·wta* *ɩnupalv̇in* *tikerigȧ·ɩ* *qʌja·nun*
here again people he came to them. On his kayak

ɩŋerqȧt·ȧlɛrqɩʕv·n *ˈigluanun* *majuqimaʕupaluin*
they sat down all along on its one side some who had their trousers (hauled) up,

kiwɩŋaʕvpaluin *qaja·ta* *qa·ŋanun* *ɩm·am*
some who had the trousers hanging[1]) his kayaks('s) on top of it the sea('s)

qa·ŋagun *piʕoqȧtʌrtupalüin* *tamavŋa* *qʌja·nun* *ɩŋerqȧtʌrtɔr-*
on its surface some who used to walk here on his kayak they all along

ʕʀɔ̀tʟutɩ·ŋ *kɩŋ·oqȧjʌrteqȧˈtʌrʟualeqalugo·* *kɩŋ·oqajʌrʟuarȧtȧ-*
sitting down, ever being on point of making it capsize; he was all along on point

[1]) H. N.

lɛrqɪçɔ̀·r^{ŋ} ke·ça taja· kɪŋ·vqajArLuAqàtàlɛrqi|çɔrLv kiwiɔq
of capsizing. At last then he who all along was on point of capsizing, Kivioq

tàç·a alapalɔ̀riga·n alapalɔrqaŋan·igɔ̀q tàɪ a·wtagɔ̀r
then they let him alone. When they let him alone, it is told, then again, it is

a·wtla|ᶜhArmɪɔŋ ɪŋɛrLàlɛrçɔ̀r ɪŋɛrLàlɛrçɔ̀·r
told, he went away, he travelled along, he travelled along.

a·wtagɔ̀q tama·ne nala·wtilerim·igàɪ umiàŋ·uArtɔqtɔrᶜR^{v}in
Again, it is told, here he met (them) people rowing in a skin boat,

inuxçuɪ·· awata·nigɔ·r ke·ça A·rqiga·n
human beings. His sealing float, it is told, at last they took it (from him).

A·rqaŋamik·ugɔ̀r awata· tan·a Ar^{x}RA·leriga·n
When they had taken it, it is told, his sealing float that they played ball with it,

nalɛrqɛrɪArtɔrà|tArLugvgɔ·r ArxRA·leriga·n umiàŋ·uAr-
ever coming abreast of him, it is told. They played ball with it, rowing in a

tɔrtᵓᶜRɔ̀tLutɪ·ŋ Ar^{x}RA·leriga·n tàç·anijɔ̀r ax^{R}A·rajArᶜRin·-
skin boat they played ball with it. There, it is told, as they kept on

àlɛrqaŋaç·uŋ tan·a a|wa|tanɪ ɛrɪnɪ·çugi|Àr|tɔrLuà|lɛrmiɔŋ
playing ball with it that one his sealing float, he began to feel uncomfortable.

a^{w}t·a· tunija·ŋ·ik·a·nilü·n·ɪ·^{n} içumaliɔrLune tuni-
Again that they would not even return (:it) to him thinking. They

palɔ̀ri^{j}àŋ·ɔ·r tuneràŋan·igɔ̀·r at·a
gave (:it) him, it is told. When they had given (:it) him, it is told, again

ɪŋerdLàç·à|lɛrmɪɔŋ a·wtLArqɪçɔ̀·r ɪŋerLàlɛrçɔr ɪŋerdLàlɛrçɔr
he sallied forth, he went away, he travelled along, he travelled along,

ɪŋerdLàlɛrçɔ̀·r
he travelled along.

ɪŋerLàtLunijɔ̀r a·^{w}ta tama·ne ɪnu·xuAq takulerim·iga·
Travelling along, it is told, again here a human being he caught sight

pileriga· tagpikàŋ·a ɪnu·xu·m a|gajaga·ɪn ag·ɛrqu-
of it. It said to him from up there a human being: "Come, come!". It bade

leriga· taku tàja qAqAme ɪnu·xu·m piɬeriga·
him to come. "Look there on the mountain!" The human being it said to him:

taku tàja qAqAme qAq·Ame takɔr|ŋArŋnArLuArtv·n
"Look there on the mountain, on the mountain glorious things to see

takui|Àrtvŋ·uArni|Arɪwuŋ takui|Artuŋ·uArni|Ariwuŋ alik·A·rɪArtvŋ·-
let us (two) go and look at them, let us go and look at them, let us go and

uArni|Ariwuŋ ɪm·nArçR^{v}Arme· ᶜhamane |ta|kɔr|ŋArŋ|-
look a little at them, on the bluff down (towards west) glorious things to see

|nArLv|Artvn ujaŋin·i|Ariwuŋ ta·ɪma·gɔq piɬeqàŋane
let us go up and look down on them!" Thus, it is told, when he

aʂugɔ·r *majuàtLàx|ʂàlɛrʂuŋ* *ajagiArtɔrnialugtɔrʂRo·-*
had said to him indeed they went up. As he intended to push

ga·nigɔ̀q *ajArqiga·gɔ̀q* *tan·a* *ɩnuxuAŋ*
him down (:from up there), he pushed him, it is told, him the human being,

kiwium *ajÀrqiga·* *ajÀrqaŋamiugɔ·r* *alik·ArniAr-*
Kivioq he pushed him. When he had pushed him, it is told, he looked (after

ʂRàlɛrpaɩ *a·mak·uagɔ̀r* *ɩnuxuin* *hʂa·w-*
him[1]) and saw (them) (look) those there, it is told, (of) human beings their bones

nɛrʂuaŋe· *hʂiŋitaràtArʂRo|àŋiʂagɔ·r* *|hʂünɒ·v* *hʂiŋitAqtɔrnia-*
of those he used to push down, it is told, indeed having intended

lugtɔrʂRo·ga·nijɔ̀rŋ *perqalugò·* *ta·ɩmagɔ̀r* *a·ʷta*
to push him down, it is told, dealing with him. Thus, it is told, also

ʂhɩŋ·eqa|ŋamiuŋ *a·wtlArʂRi|nArmiɔq* *tàʂ·ane*
when he had pushed him down, he simply went off there.

a·wta *qAjArtɔrlune* *ɩŋerLàlɛrʂɔ·r* *ɩŋerLàlɛrʂɔr*
Again rowing in his kayak he travelled along, he travelled along.

ɩŋerLàlɛrʂɔ·r *ɩŋerLàtLunijɔ̀·r* *a·wta* *tuperʂuAq* *piŋa*
he travelled along, Travelling along, it is told, again a tent up there

takuleqim·iga· *tuperʂuAr* *pɩŋ·a* *a·ʷta* *niu·game*
he caught sight of it, a tent up there. Again when he had gone ashore,

takuiÀrtɔrʂRàlera· *majuArʷFʷigiʂàlera·* *majuÀrᴾwrɩ·|gamiuŋ*
he went over to look at it, he went up to it. When he had got up to it,

iʂhà·niʂàlɛrpa· *iʂhⁱa·niʂàlɛrpa·gɔ·q* *kiwiup* *|ɩ|nuxuAr*
he peeped into it, he peeped into it, it is told, Kivioq, a human being

qapiArtɔrRoA·rᵑ *tak·iga* *qapiArtɔrʂRᵛAr* *iʂhà·niʂA·rʂRàlɛrpa·*
scraping skins there (south). Her who scraped skins he looked at her.

ke·ʂagɔ̀q *takiga* *qapiArtɔrʂRɔ̀tLune* *qatLuminiŋ* *pi|làg-*
At last, it is told. in there scraping violently (with) her eyebrow she cut

ʂerɩʂhɔr *qatLuminiŋ·ɔ·q* *pilàxʂaràŋamɩ* *ɔrqum·eqiga·*
off. (With) her eyebrow. it is told, when she had cut off she chewed it,

tak·iga *tamuàleriga·* *qapiaga·nuŋ·ɔ·r*
in there she began to chew it. On the skin which she scraped, it is told,

kuʂɛrqɩʂɔq *qatLuminin* *tàʂaŋa* *kuʂɛrqàŋaŋ·ɔ·ŋ* *kamaʂuleqàŋan*
it dripped. From her eyebrow from there when it dripped, he now being in

|ArqA·tLAqɩʂhɔŋ *qaɩnaminun* *ikiArˣtɔrLune* *|ikerqɩʂɔq*
a hurry he hastened down to his kayak in order to get into it. He got into

qaɩn·aminv·ⁿ *tagpikajɔ̀r* *an·erqiʂɔq* *tan·a* *ɩnuxuAr*
his kayak. Up there, it is told, she came out she the human being

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[1]) H. N.

ululiʂA·rtɔrʕRɔ̀·tlune *|ikimahɔrɔ·r* *takanane* *qaɪn·amine*
bringing an ulo. He who had got into the kayak down there, in his kayak

ima· *piɬeriga·* *ima·tɔŋ kan·a* *ag·u·ga·|lɛrdLagv*
thus she said to him: "Would that (thus)—him down there might I cut him a

ta·ɪma·gɔ̀q *kiwiɔq* *peqàŋane*
little into pieces!" Thus, it is told, Kivioq when she had said to him,

kɪŋ·ɔrqajàtˢi|Arpɔŋ *kɪŋ·ɔrqajArdLuArqɪʂɔ̀·rŋ* *tan·a* *ke·ʂa·*
he was on point of capsizing, he was on point of capsizing he at last.

a·ʷtaligɔ̀r *tagpɪŋa* *ɪnu·xuAr* *unɛrqaminɪŋ* *hawiʂi-*
But again, it is told, her up there the human being with his harpoon (with)

mahɔrʕho|Armɪŋ *tagpikuŋa* *hʕilv·tileriga·*
that on which the head had been put on up towards there he lifted it towards her,

ta·n·a *ArnArʕRᵛAr* *ima·* *piʂɔrʕRɔ̀tlugo* *ima·tɔr piŋ·a*
her the woman thus saying to her: "Would thus—her up there

|agliala·ᵓrʷLagv *nawk·iajÀrnɛrʂɔrdLugo* *iʂ·uàtLArqiʂorɔ·r*
might I repay[1]) her a little!" pretending to harpoon her. She suddenly sat down,

ulɔr|Roanijɔ̀r *hʕɛrqùtˢeqalugo·* *hɛrqùtˢeqàŋagogɔ·q*
it is told, her great ulo, it is told, crushing it. When she had crushed it,

tàja *ulɔr|ʂᴿvane* *a·wtlArɪm·iɔŋ* *a·ʷta* *qimaʂi|nArdLᵘₐv*
it is told, thus her great ulo, he went away again only leaving her.

ɪŋerdLàlerɪʂɔ·r *ɪŋerdLàlerɪʂɔr* *ɪŋerdLàlerɪʂɔ·r* *kiwiɔrɔr*
He travelled along, he travelled along, he travelled along, Kivioq, it is told,

ɪŋerdLàʂ·àlɛrʂɔ·rŋ *a·wtagɔ̀q* *pɪŋ·a* *iʕhiɪ·lerɪm·iga·*
travelled along tremendously. And again, it is told, up there he caught sight of it

tupɛrʕRᵛAr *qaniʂalixʂuÀ·rᵑ* *tupɛrʕRᵛAr* *aŋiʂu·tLuA·r* *ɔrniʂàlera·gɔ̀q*
a tent with an anteroom, a tent very large. He went towards

|tagpika *pa·ŋɛrʂAra·* *ÀrŋnArʕRoàŋ*
it, it is told; up there he placed himself before the entrance of it; two women,

tagpik·agɔ̀·r *ke·ʂa* *iʕhɛrʷFe·rɪ·k* *ta·kua·*
it is told, in there, it is told. At last, it is told, he went in to them, these

|hʕu|navgwa *|vkua* *erqa·wtLu·|kɔrʂᴿoa·ŋ* *tàʂagɔ̀q* *tàʂane*
verily they (:those two were) Erqautdluks. Then, it is told, there

ɪnɔqatigilɛrqɪ·k *ɪnutLuArRoaŋ* *panigɪ·ʂuàk*
he stayed with them, those two who were living well, a mother and her daughter

qaniʂaliʂ·u|Armiŋ *tupiliʂ·uàŋ* *ajɔRaŋ·itˢv·ᵑ* *aŋ·nagɔ̀·r*
(with) an anteroom, two who had a tent, who did not suffer want. Over there,

awane *kig|liŋane* *qaniʂalixʂv·gamɪŋ* *patLɛrʂv̀A·r*
it is told, out at its edge, they having a tent with an anteroom, a large

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[1]) H. N.: Presumably "akiulA·rLugo".

akerɔrtv·dluA·r ta·wanι·tɔrˢRoA·r tan·agɔ̀q pania
willow branch with great knots it was out there. Her, it is told, her daughter

nuliAr$^{a}_{ι}$luxʒàlera· kiwium tàʒanι ɛrqa·wtLu·m ArŋnArˢR^{v}àŋajɔ̀q
he took her as his wife, Kivioq there, Erqautdloq('s); her mother, it is told,

|hˢu|nɒv erqa·wtLɔ·q ta·n·ArˢR^{v}A·rɔ·q ag·larv̀leràt·àlɛr-
verily (:it was) Erqautdlôq. It (the great one), it is told, it began to quiver

qιʒɔ̀·r hunavkagɔ̀r haŋ·iàgtɔrRɔ̀tlunι nuliA·rιʒɔrˢRo·|gamigiŋ
all along, verily, it is told, being jealous as it had them as wives,

akerɔrˢRvane tamak·ua uʒuiʒɔrˢRɔ̀tlugin ta·ιmagɔ̀q ιm·amut
his knots these using them as penes. Thus, it is told, into the sea

|tahamuŋa kaι^{w}ʒutlara·ŋan·e timuʒɛrqàtArtɔr|ˢRoArɔ·q
down there whenever they pushed it, it ever used to come ashore, it is told,

puiʒɛrʒuArnι·ŋ tamak·ua piʒa·ràtArtɔrˢRo·gàι ajɔrˢRaŋ·iutι·^{gi}-
with seals. These (it) using to catch them, they had it as a

ʒɔrʒ^{R}o·ga·n
means not to suffer want.

tàʒanijɔ̀q tan·a pania nuliArιluxʒàle|ramiuŋ
There, it is told, her her daughter, when he had taken her for his wife,

qAjAqtuloràt·àlerιˢhɔq tan·a kiwiɔq tim·uʒiʒara·ŋan
he began to go out kayaking he Kivioq. Whenever he came ashore

puiʒιmiŋ ta·ʒuma erqawtLv·m paniata tu^{w}imiliɔrqàtArt^{ɔ}ʒ^{R}o·gàι
with a seal, she Erqautdlôq('s) her daughter she used to take them on

majv·teqalugι·n tu^{w}imiliɔrqàtArtɔrˢho·gà·ι
her shoulder carrying them up, she used to carry them on her shoulder,

piʒ·ArˢRvAŋ tan·a paniʒ·ùaŋa· hˢulι·n·ArˢRAr taιa·lerι$^{hɔ̀r}$ tàʒ·ane
a strong one she her daughter, always she did thus. There

nuliArιʒàŋ·ualeriga· tàʒ·ane· tàʒ·anι·ʒàŋ·uàleriʒorɔ·q tàʒ·a·
he had her for his wife there. There he now remained, it is told, thus now.

qAjArtulvràtArtɔŋ hˢule·n·A·^{ŋ} aŋuʒara·ŋan ta·ja nuliàŋata
He used to go out kayaking always. Whenever he caught then his wife

ta·ʒuma tuwimiliɔrqàtArt^{ɔ}ʒo·gàι majv·qàtArt^{ɔ}ʒo·gàι
she she used to take them on her shoulder, she used to bring them up,

tuwimiʒɔrˢRɔ̀tlugit tàʒ·anι·ʒàŋ·uàleriʒɔq kι·wiɔq taʒ·a
carrying them on her shoulder. There he now remained Kivioq then.

nuliArιʒàŋ·uàleriga· tan·a eqa·wtLup paniʒ·uaŋa·
He had her as his wife, her, Eqautdloq's (herr) daughter.

nuliArilɛrmagugɔ·q ke·ʒajɔ̀r
When he had begun having her as his wife, it is told, at last, it is told,

ilan·e a·^{w}ta qA|jAr|tuluxʒamatlune tikiʒ·Artɔŋ tikiŋ·maŋ·ɔ·r
once again having been out kayaking he returned home. When he returned

aςugɔ̀q tan·a ArqA·tlArιʰɔŋ ke·ςa tuwimiliun·ia-
home, it is told, verily she, she came down. At last (she) trying, it is

lutLa·luAra·gɔ·q Arqvς·uᵓrqιςɔ·q nalujuŋne·riga·gɔ̀rᵑ
true, to take it on her shoulder, it is told, she fell. He now knew of her,

pan·ι toqvςamahɔrˢRo·ga· najugLugogɔ·r
it is told, her daughter that she had killed her stripping off her skin, it is told,

amia aterqàtLugo Aqtɔrqiga·gɔ·r majuArqalunilo
her skin putting it on. She could not manage it, it is told, and going up

ta·ja tàιmagɔ̀r nArquᵍileriga· tàς·agɔ̀·q
then. Then, it is told, he took a dislike to her, and then, it is told,

naluŋ·ilera|ŋamiuŋ iˢhⁱι·lera|ŋamiuŋ toquςamahɔrˢRo·ga· najux-
as he knew of her, as he saw by her looks that she had killed her, having

ςàmahɔrˢRɔ̀tlugo panime amia aterqιtlugo ima·gɔ̀r
stripped off her skin, her daughter's (her) skin putting it on thus, it is told,

pileriga· kiwium pan·ι·n εrqàwtLɔ·ᵑ na·vŋ |paniⁿ
he said to her Kivioq: "Thy daughter Erqautdloq where is she, thy

ta·ja·gɔ̀r a·ʷta εrqa·wtLɔ·r ima· periˢhɔŋ nuniàgtɔr
daughter?" Thus, it is told, again Erqautdlôq, thus she said: "She is

ima·gɔ̀q peràŋan a·ta nalujuŋne·r-
collecting berries". Thus it is told, when she had said again he knew well

LuArmija· |haglulugtupaluxuA·ŋ |haglulugtupaluxu·leqaŋaŋ·ɔ·q
of her that she was telling lies. Because she now was a great liar, it is told,

ke·ˢha hanArςɔrnialulerιˢhɔr hanArςɔrnialuleqιςɔ̀·r
at last he would make himself ready to go, he tried to make himself ready to go.

hanArˢRɔrnialuleraŋamijɔ̀r ima pilerija·
When he wanted to make himself ready to go, it is told, thus he said to her:

ipa·ra kιŋ·a pa·m qa·ŋane i|ˢhitLavŋ inɔqtv·hA·-
"My whip up there the entrance('s) above it, bring it in!" "It is as if

ritLu·nι·n nikᵢᵘʷςArdLùŋa ima·gɔ̀r oqàtˢi|Arpɔr
thou canst not even reach it, when I get up." Thus, it is told, she said

εrqa·wtLɔ·q ta·jagɔ̀q peqàŋane a·ʷta tàςanι
Erqautdloq. Thus. it is told, when she had said to him again there

kiwiɔr a·ʷtlàιa·|lεrmιɔŋ qimArqiga·gɔ̀r ke·ˢha qilàn·ialugpa-
Kivioq he went away. He left her, it is told, at last. (She) being seen

lugtupalugˣhv·ga v·mArˣhArn·ialugpalugtu-
to try to perform qilaneq (:head-lifting) with her she being seen trying to call

palugˣhv·ga· pan·e qimaxςi|nArLugo a·wtLArqιˢhɔ̀·r ιŋerdLà-
her into life her daughter, only leaving her, she went away. He travelled

ςàlεrςɔ·r ιŋerdLàςàlεrςɔ̀·r kiwiorɔ·r ιŋerLàlerιˢhɔŋ
along, he travelled along, Kivioq, it is told, he travelled along.

nunaˢʀᴀ·rminun ke·ˢha qagliɫɛrqιςɔ̀·r nunᴀr|ˢʀoʷane ɔrnileriga·
To his country at last he got nearer. His country he came

ke·ˢhajɔ̀q ta·k·ua nunaqàtiminɛrςuᴀrne
towards it. At last, it is told, these his old dwelling-place companions

ɛrς·erigàι qaιn·ɛrileriςuŋ·ɔ·r qᴀjᴀrˢʀᴀ·r
he caught sight of them. They began to call out "kayak", it is told. "kayak"!

qaιn·ɛrileriςuŋ·ɔ·r qaιn·ɛrilerȧŋamik·ugɔ̀rŋ
they began to call out "kayak". When they called out that he came kayaking, it is told,

nuliȧŋata iˢhι·ςȧlera· kiwium nuliȧŋa ima·gɔ̀q pileriςɔŋ
his wife she looked for him, Kivioq's (his) wife thus, it is told, she said:

kiwiɔqteqatʟᴀrnᴀrᵑman hˢⁱɔ̀rdʟo· pa·wtiŋ a·vkpilaςuŋaιn·-
"Whenever it could be seen to be Kivioq, as it were, the oars they are quite

ᴀqpuŋ ta·ja·gɔ̀r oqᴀrʟune iˢhι·|nᴀrˢʀȧlera· kiwiorɔ·q
reddish!" Thus, it is told, saying she looked at him. Kivioq, it is told,

tikerqιςɔ̀·r ta·kua tikerqigàι nunaqàtiminɛrˢʀᵛᴀ·rne·
he arrived, them he returned to them his former dwelling-place companions.

nule·jɔ̀q tikerqiga· ima·gɔ̀r apɛriga· ta·n·a
His wife, it is told, he returned to her. Thus, it is told, he asked her her

nule· ha·wnȧk·a ipιŋmata uwi|nikpin
his wife: "My bones, when they had been drowned, didst thou marry?"

uwiςᴀ·rˢʀam·a|hɔrʀoᴀr tikeqa|ŋamiuŋ uʷiςᴀ·rˢʀam·ahutɔrqa·w-
She had got a new husband, when he came to her she had long had a new

nɛrςɔrɔ·r ˢhunav nulι· tȧιa kιŋ·ɔrqanaςùgitʟugo nalu-
husband, it is told, verily his wife thus thinking him capsized, as she

hɔrʀo·|gamiuŋ uwine qᴀjaɔrqᴀrhɔrʀoŋmata tamᴀr-
knew nothing of him her husband, they having all perished in kayaks, all

ˢʀᵛᴀrmιŋ tamak·ua ilᴀr|ˢʀᵛaŋι
these his companions.

33. Variant A. (Introduction to Kivioq).

(Pualorssuaq — D. D.).

a·ˢhe·ŋ·ɔ·q ᴀrŋnᴀq nᴀ·qtuˢhɔq uwιŋa toquςama-
Now again, it is told a woman pregnant her husband they had

hɔrςʀo·ga·n ke·ςa ɛrn·ilɛrqiςɔq ɛr|nijame
murdered him. At last she gave birth to a child. When she had given birth,

ιmɛrŋmun ileʳqiga· ιmɛrme tȧς·ane perɔrςʀᴀra· aŋiςu·ŋɔraŋan
into water she put it. In water there she brought it up. When it had

ιm·amun ke·ςa iliᴀqtɔriga· tahamane ιmᴀr-
become greater into the sea at last she began to put it. Down there as it

siülerame *ana·nane* *apɛrɪpaluk·a·* *uxhu·|ŋ·ituŋa*
moved about in the sea, its mother it asked her: "Am I not a bearded seal

ɕɔ̀rdLo *na·a* *ux·ux|huati* *ɕɔ̀·rLo* *ak·ua*
as it were?" "No (:yes) thou art a bearded seal as it were!" Those up there,

uwine *toqoɕamahɔrɕu·ŋmaɕ·uk* *akiɕuxɕiArija·*
her husband because they had killed him, she brought him up as a revenger

qitɔrŋapalune *ak·ua* *ɕa·ŋerɪArtuk·in* *ʕha·ŋerà·ɪ*
her child. "Those up there go in front of them!" He came in front of them.

ʕha·ŋɛrm·atik *uxhux·uAq* *takuleriga·n*
When he had come in front of them, a bearded seal, they caught sight of it.

takuleqaŋamik·u *hanArʂ^{R}ulerɪɕun* *qAjArtɔrtɔrʂRo·tlutik*
When they had caught sight of it, they made themselves ready, starting out in kayaks.

malixʂ^{j}Ariga·n *ɪnɔqtuluàɪt^{s}iArà†ArdLugo* *kɪŋɔrŋ·an·e* *Arŋa-*
They pursued it, all the time hardly being able to reach it, behind them all the

jüe·rɕeqà†·Artɔq *a·l·a* *hʂìɔrŋ·an·un*
time coming up to breathe (after having long been down), again in front of them

perqiɕɔq *a·ʂhe·n* *ɪnɔqtuluaqaŋan·e* *hat·ixɕerɪjuxuArɪɕun*
appearing. Again, indeed, as they could hardly reach it, they got far out to sea.

hat·ixɕerajuxɕuAraŋamɪŋ *ke·ɕa* *ta·n·a* *uxhu·xha·^{r}paluk*
When they had got far out to sea, at last he, the bearded seal being

oqArpalulɛrqɪɕɔq *hʂilaga-|navŋ* *vŋa·* *uŋa·* *anoRa·r|paxɕualɛrɪɕɔq*
he called out: "My weather where ungâ, ungâ!" It began to blow fiercely

taɪma· *oqArpaluŋman* *ta·n·a* *uxhugtunigtupaluk* *qAjArpaxɕuin*
thus when it had said, he who looked like a bearded seal. Many kayaks

uk·o·|ralɛrqiɕun *toqorpaxɕuAriɕun* *ta·ɕumapalu·m* *ata·^{w}ɕeq*
they capsized. They died in great numbers. He (:the being) one

qAjAq *tim·uàgtɛriga·* *najum·eqà|t·ArdLugo* *ata·taʂàk·a|luane*
kayak he let it get ashore, ever holding it on an even keel. He who should have

toqv|ɕamahɔrʂRo·ŋmaɕ·uk *toqv·ti|p·axɕuArigàɪ*
been his father, because they had murdered him, he let them die in great numbers,

ana·name *ɪm·amun* *hanArqArʂhɔrʂRo·ŋmane* *akiʂ^{x}ugɕiArɪdlugo*
his mother in the sea as she had prepared him in order to get him as a

uwerqAruŋne·rɕamahɔrʂho·ŋmane *qitɔrŋnapalune* *aki-*
revenger. Because they had robbed her of her husband, her child she

ɕ^{x}ugɕiAriga· *taɪma·* *oqAlugtuArigajuxɕu·ga·n*
let it become a revenger. Thus they are wont to tell of them.

33. Variant B. (The Woman with the Knife-tail).

(Pualorssuaq — D.D.).

kiwiorɔ·q aŋalaʕɔq aŋalalu̇ʌrame
Kıvioq, it is told, he travelled about. When he travelled about a little

qajʌrtɔrʟune a·ʕhe·t ˈıŋɛrʟaʕɔq ınupaluɡɔ·q nala·wti-
kayaking, now again sallying forth a human being, it is told, he met it,

leriɡa· ʌrŋnapaluk ʌrŋnapaluɡɔ·q oqʌrqıʕɔq ʕhila kan·a
a woman. The woman, it is told, she said: "Sila, him down there

ulɔrmiɡa·tˈʟʌrmanʌ·rın vkʷʌrıʲʌ·rqıʕɔq
would thou wouldst use thy ulo against him!" He began to rock (in the kayak).

kiwiorɔ·q ıma· oqʌrtɔq ʕhila pıŋ·a panʌrmiɡa·tʟʌr-
Kivioq, it is told, thus he said: "Sila, her up there, would thou wouldst

mana·rın ʌrnapaluɡɔ·q tan·a toqɔrqiʕɔq
use thy knife against her!" the woman, it is told, she there she died.

ıŋɛrʟaɡamijɔ̀·q a·ʷt·a ʌrnapaluk nala·wtileriɡa·
When he was travelling along again a woman he met her,

iglulipaluk iʕheriɡa·ɡɔ̀·q iʕermaniɡɔ̀·q
one with a house. He went in to her, it is told. When he had come in to her, it

kam·ak panɛrʕilerqı·k iglɛrme nalatid-
is told, his kamiks she began to dry them, on the sleeping platform letting

luɡo ʌrnapaluɡɔ·q tan·a iʕıhe·niʌrtoˈqàtàlɛrʕɔq qaŋa-
him lie. The woman, it is told, she she went all along looking out, star-

tatʟunijɔ̀·q hawiŋmik pamiulipaluk qaŋatàt-
ting up into the air, it is told, (with) a knife she having (:as) a tail. Rising up

lunijɔ̀·q ag·eràt·apalulerʕɔq aŋut iglɛrme
into the air, it is told, she began all the time to draw nearer the man on the

nɛrᴾᴱwalaʕɔq ıŋib·wıniʌrtoʕu·ɡaluʌrdʟuɡulo
sleeping platform, lying on his back, although trying to sit down on him

a·ʕe·ŋ·ɔ·q ıʕıhı·ŋniˈʌrtulɛrʕɔq hawıŋ·mik pamiulipaluk
again, it is told, she began to peep. Of a knife she who had a tail,

ıʕıhı·ŋnijamıɡɔ·q ag·iˈàtlʌriʕɔq
when she had been peeping for a while, it is told, she suddenly came rushing.

ke·ʕaɡɔ·q ıŋɛrdʟaʰᵒʳʕʀɔ̀tlaˈralune pamivpaluŋminiŋ ˈhʕawiŋmiŋ
At last, it is told, coming rushing with her tail of a knife

iŋiwᴱʕıniˈaloriɡa· pamiupaluŋminik ta·ʕumıŋa hawiŋ-
she tried to sit down on top of him, with her tail, with this, of a

mik pamiuliʕxu·ɡame hapinialugtɔrʕᴿɔ̀tluɡo hʌrqixʕʌrʕuʌrqiɡa·
knife she having a tail, trying to block his way. He moved suddenly away

mauŋaın·ʌq ıŋitiwkʌraluɡo mauŋʌʳın·ʌq
from her only in that direction, letting her suddenly sit down. Only there (:where

ɪŋɛrqaŋat *maŋuktɔrqiɕin'ʌrqiga'* *toqvtikʌralugo*
he had been), as she sat down, he made her thrust it in, killing her

kiwiup *kiwiorɔ'q* *hˢule* *ɪŋɛrdʟagalʋʌrpɔq*
Kivioq. Kivioq, it is told, ever (for the rest) he travelled about.

34. Kâgssagssuk.

(Amaunalik — Phon.).

ka'wɕaɕupalugɔ'runa *iliʌrɕupaluk* *tàsane* *inuɕuin*
The little Kâgssagssuk, it is told, he an orphan there people

inoqàtiᵍᴵɕɔrˢʀo'ga'n *inoqatiᵍᴵɕɔrˢʀo'ga'n* *ke'ɕajɔr*
they had him living with them, they had him living with them. At last, it is told,

ilan'e *un'uɕ'ame* *utɔrqʌrˢʀᵛin* *tuɕʌrɪʌrɪʌrtɔrʟutiŋ* *mumerɪʌrtütˢiʌr-*
once at night the old people going to listen to they went to per-

miun *taɪmajɔr* *mululeraŋatagɔr* *kisimi't-*
form drum singing. Thus, it is told, when they stayed away, it is told they

lutiŋ *tàɕ'anɪ'lerɪɕut* *perʌ'rˢʀuin* *ta'kua* *nipa'wpaxuʌràtàtˢià-*
being alone they now were there the children these. They began to bawl vio-

lɛrpuŋɔ'q *aniqin'ʌrtupaluk* *kɒ'wɕaɕupalv'ŋ* *a'ʷta* *ilan'e*
lently, it is told. He only went out, the little Kâgssagssuk. And then once

takulɛrqiga' *ɪŋnɛrɕuʌ'r* *ke'ˢhajɔr* *ima'* *pilɛrigà'ɪ*
he caught sight of it, the great fire. At last, it is told, thus he said to them,

ˡiŋnɛrɕuʌr *iˢhe'leraŋamiuŋ* *ag'ɛrɕɔrɕuʌr* *ɪŋ'nɛrɕuʌr*
the great fire, when he caught sight of it (it) being underway: "The great fire

ɛrɕɛrqɪˢhɔŋ *taɕa* *nipajitˢe'* *ta'ja'gɔq* *pilɛrqaŋatik*
it appears, so now keep quiet!" Thus, it is told, when he had said to them,

nipaŋ'ɪŋ'itˢütlu'n'ɪ'n *kamaɪŋ'itʟuàlɛrmiga'n* *kaw-*
they nevertheless were not silent. They paid no attention whatever to him, Kâgs-

ɕaɕupaluk *ta'ja'* *pilɛrqaŋatik* *taku* *ɪŋnɛrɕuʌr*
sagssuk, thus when he had spoken to them: "Look! the great fire

qaglɪlɛqɪˢhɔ'q *nipa'ɪhitˢe'*
it approaches, keep quiet!"

pipaluxɕàtlagaluʌ'ramigiŋ'ɔ'q *ka'wɕaɕuˡpaˡluᵐ* *ke'-*
After having, it is true, spoken to them, it is told, Kâgssagssuk at

ˢhajɔr *ima'* *pilerigàɪ* *nanorʌrˢʀᵛʌrmɪŋ* *in'ialixɕv'ŋmata*
last, it is told, thus he said to them, (with) a bear skin they having exten-

pɒwŋa *ˡiniɕ'am* *qa'ŋanün* *aˡk'erˢʀɪŋa* *ak'erˢʀin'ʌr-*
ded: "Up there the drying frame('s) up on it lift me up!" They only lifted

palɔriga'n *tàɪ* *tagpåwŋa* *ɪniɕ'amun* *ɪŋ'nɛrɕoʌ'r* *majuàt-*
him up then, up there on the drying frame. The great fire it was on

ʟȧlɛrqιςɔ̀r *ugxux·uʌ·ŋ* *ipera·v|tʌrˢxu|xuaŋa*
point of getting up (:to the house) a large bearded seal its great whip,

ιŋ·nɛrςv·ᵐ *ke·ςajɔ̀rᵑ* *iˢhileqaŋan* *ki|lumun*
the great fire's. At last, it is told, when it entered, in at the rear of the sleep-

qimʌ·rqιςv·n *gugiς·ɔ·rˢʀuʌŋ* *ugxux·uʌ·ŋ*
ing platform they fled, one with large claws, the huge bearded seal.

qima·palugtuŋ·ɔ·r *|tagpawŋa* *ta·n·ʌrʀʌ·r* *iˢheqaŋame*
They fled, it is told, up there. That (large) one, when it had entered,

tagpåwᵃŋa *amorȧlɛrqiɡȧ·ι* *tagpåwŋa* *tiɡɔ·rqȧlɛriɡȧ·ι*
from up there it by and by pulled them out. From up there it took hold of them,

ιŋnɛrςv|ʌrmun *takanuŋa* *tuniora·vtiɡiςɔrˢʀɔ̀tluɡin* *v·tɔrˢʀv·ɡȧ·ι*
to the great fire down there giving them one after another. It burned them,

ιŋnɛrˢʀv·m *nɛriˢhɔ̀rςᴿo·ɡȧ·ι* *ke·ˢhajɔ̀q* *nuŋɔrqaŋamiɡin*
the great fire, it devoured them. At last, it is told, when it had devoured them

|tagpan·a *in·i|ʌrˢʀᵛʌr* *to·qtȧ·ιtˢia·la·luʌra·* *alʌrˢʀin·ʌriɡa·*
all, up there, the drying frame although pricking it, it did not touch him,

ka·wςaςupaluk *tagpawanι·topaluk* *tajajɔ̀rŋ* *a·wtlʌrιςɔ̀r*
the little Kâgssagssuk the little one up there. Then, it is told, it went away

nuŋɔrqȧŋamiɡι·n *a·jɔr* *tagpåwanι·hvxςȧlɛrςɔr* *ka·wςaςu-*
having devoured all of them. Oh woe! There he was now up there, Kâgssagssuk.

palv·k *ke·ˢha* *|ʌrqʌrniahuxςȧlɛrςɔr* *|tagpåwaŋa* *|ʌrqʌpalugtɔ·q*
At last he tried to crawl down from up there. He crawled down,

tahamuŋa *nak·apaluxςin·ʌrqȧnɛrςɔ̀·r* *tȧς·anι·hɒᵘxςȧlɛrςɔr* *kiςɛrŋ·uju-*
down there he tumbled down. There he now was, being quite

paluglune·
alone.

ke·ˢᵃjɔ̀q *tamak·ua* *utɔrqʌrˢʀᵛin* *tikiɫɛrqιςv·ⁿ* *kiςιŋ·ume*
At last, it is told, these the old (ones) they came. He alone

ɔrnipaluk·ȧι *ima·ɡɔ̀q* *piɫeriɡa·n* *kawςaςv·ŋ* *ilatˢin*
he came towards them. Thus, it is told, they said to him: "Kâgssagssuk, thy

|navŋ *iŋnɛrςv·ᵖ* *periɡȧ·ι* *hagluhupaluxuʌr*
comrades where (:they)?" "The great fire it killed them!" "The liar

tak·vᵏ *umɛrdʟɔqtɔrςu·ŋ·ɔ·r* *tiɡɔrqiɡa·* *qiŋapalv·kik·ùn*
look at him!" Umerdlortorssuaq, it is told, he caught him by his nostrils:

hagluhupaluxuʌŋ *|takuŋ* *ik·ua·* *perqι·tˢin* *na·w*
"The liar look (at) him! Those thou hast killed them what a

tu·pilȧdluapalux·u·ŋ·uaju *nʌ·rquȧleriɡa·n* *tȧς·ane·* *atuɡo*
simpleton!" They became disgusted with him there. "Well,

nipa·wniʌrtuɡv·n *hagluhupaluxςuʌr* *ka·wςaςupalv·ᵍ* *nipa·wniʌrtuɡv·n*
now let us bawl, that great liar Kâgssagssuk let us bawl!"

takananigɔ̀·q igalA·rᴱwrik·v̈·n hˢiwàtlihileqıςv·n
Down there, it is told, at the window they began to boil seal oil, it is told,

qulisius·uArmı·ŋ tagpikanı hˢiwalıı·leriςuŋ·ɔ·r
with (:in) a large cooking pot over there, they began to boil seal oil, it is told,

ka·wςaςupalu·ᵍ tArqAmuŋaın·A·rqalugo· ke·ˢhajɔ̀r aςugɔr qala-
Kâgssagssuk only sending him outside. At last, it is told, indeed as she

lɛrqaŋago ınuin ςiwali|Ar|ˢRArtıŋ tArqamuŋaın·Ar-
was on point of boiling it the people('s) their boiled seal oil, only letting him

Ri|nArdLugo kawςaςupaluŋ utɔrqArˢRin tamak·ua |nipa·wlɛrqıςv·t
stay out there, Kâgssagssuk, the old ones, these they began to bawl,

nipa·wleqiςuŋ·ɔ·r to·rLɔrqàt·apaluxa·ra·ıgɔ̀·q ka·wςaςu-
they began to bawl, it is told. He kept on calling to them, it is told, Kâgssagssuk:

palum aςugɔ·r tak·v iŋnɛrςuAr ɛrς·ɛrqıςɔ·r piˢhin·ialugtɔrςRo·ga·n
"Verily look the great fire it appears!" They tried to send him

ıŋ·nɛrςu|Ar|mun ta·ja·gɔ̀r a·wta pipaluŋ·ualitLArAra·ı
over to the great fire. Thus, it is told, again he kept on saying to them,

|tɔrLupaluŋ·uatLAraraı ke·ˢha qaglitluàleriςɔ·r kiˢhıŋ·uaŋan
he kept on calling to them: "At last, it is coming quite near!" Him alone

iςɛrqvŋ·itɔrˢRo·ga·n ke·ˢhajɔ̀q tikileraŋaŋ·ɔ·q
they forbade him to enter. At last, it is told, when it was on point of coming,

ke·ha hɛrdLuς·amun ıŋminiŋ mat·utˢipalugtɔ·r mat·uti-
it is told, at last into the shed himself he locked himself in, he locked

palugtɔq ta·jà aςugɔ·r ıŋnɛrˢRᵛAr iˢhe·lerigaŋ·ɔ·r ughuĝ-
himself in. Then indeed the great fire they discovered it, it is told. A bearded

xuAr aŋiςɔ̀r iˢhileriςɔ̀·r |ig|lAr|hᴿuŋmijɔ̀r aᵢkua·
seal large it entered. In the side-house, it is told, those over there,

niŋiulux·uàŋ ikanı·tɔrˢRvàk kipiniArdLugo tagpiŋa hˢiwali-
two old women being over there wanting to cut it, that up there the boiled

ArˢRoAŋ igalA·rFrim·e ughuxuAr tan·a iˢhileqaŋan kuerqi-
seal-oil at the window. The bearded seal it, when it entered, they

ga·ŋ nıŋiuluxuàŋ tagpikane hiwali|ArˢRA·r kuerqiga·ŋ
poured it out the two old women over there the boiled seal oil, they poured

ta|kanuŋa ugxux·uA·r takan·a vhvleqiga·ŋ pe·rqi-
it out, down there, the bearded seal down there they scalded it. It dis-

ςorɔ·q tàja ıŋnɛrςuAq ta·na a·wtlArqalune· takan·agɔ̀q
appeared, it is told, then the great fire it withdrawing. That down

ςɛra·dlàleriga· takanuŋa ughuxuAr ipera·|tAr-
there, it is told, it scalded it down there, the bearded seal, losing its

ˢRoqArvŋne·r|qalune ıŋnɛrςvA·r anerqàt·àlerıςuŋ·ɔ·r aʷtLa·ᵍtɔqtɔr-
great whip, the great fire. They went out, it is told, stepping from

ʕʀɔ̀tʟugo *tan·a* *ughuxuʌr* *kataŋmɩ·tɔrʕuʌr*
side to side over it it, the bearded seal, which was lying in the house-passage.

anioràlɛrqɩʕv̀·n *anerqàŋamigɔ̀rᵑ* *kawʕaʕupalugɔ̀r*
They poured out. When they had got out, it is told, Kâgssagssuk, it is told,

ane·rᵈsutoqʌq *anigamigɔ̀q* *tʌrqamanɩ·lugtutoqʌq*
who was still out there, when they got out, it is told, him who was still out there

takulɛrmiga·n *ima·gɔ̀q* *piɫeriga·n* *ka·wʕaʕupalu·*
they discovered him. Thus, it is told, they said to him: "Kâgssagssuk

nane·rqa·-ajɔr *ʕɔ̀·rᵑ|naᵛŋ* *piŋ·ɛr|qàᵛŋ* *ɩŋnɛrʕᴿv·m-ajɔr*
where is he, whyever killed it not him the great fire, how bad!"

umɛrʟɔqtɔrʕᴿu·ŋɔ·r *tigɔrqiga·* *qɩŋapaluk·ik·v·n* *nak·alile-*
Umerdlortoq, it is told, he caught hold of him by his nostrils, letting him

qalugo· *ke·ʕagɔ̀rᵑ* *tamak·ua* *|anioralerɩʕv·n* *ta|kanuŋa*
fall. At last, it is told, these they poured out down there,

aʷtʟa·ktɔqtɔrʀɔ̀·tlugo· *ta·n·a* *ugxuxuʌ·r*
stepping from side to side of it, that one the great bearded seal.

ila·ŋ·ɔ·q *niŋ·iulupaluɩn* *iʕ·uàtʟʌriʕɔ·q*
One of them, it is told, of the old women she sat down on her posteriors

ta|hamuŋa *ug|huxuʌrmun* *u·nʌr|tɔrʕuʌrmun* *|utˢupaluŋne*
down there to the bearded seal to the hot her sexual organs

v·teqàlugɩ·ⁿ *v·teqaŋamigiŋ·ɔ̀·r* *hʕiˣʕ·amun*
scalding them. When she had scalded them, it is told, down to the beach

tinin·ɛrmun *|tahamuŋa* *hiʕorʌ·rpaluxʕàlɛrʕɔ̀·r* *hiʕorʌ·rpaluxʕàlɛrʕɔ̀·r*
to the beach down there she slid down. She slid down (greatly).

tahamuŋagɔ̀q *pigame* *tiniŋnɛrmun* *utˢupaluŋne*
Down there, it is told, when she had come down to the beach, her sexual

ta|kanuŋa *pilàgtɔràtlʌrhᴿi|nardlvgik* *e·rqe·ŋ*
organs down there, after she had only cut them off, she threw them away

ɩm·amun *ima·* *piʕɔrʕʀɔ̀tlune* *uwilu·gitˢin* *mamʌrdʟutiŋ*
into the sea thus saying: "Have them as mussels (they) tasting well!"

imaniŋ·ɔrqalutigɔ̀·r *ta·jagɔ̀q* *tama·nɩ·luxʕàŋ·ualeriʕv·n*
Becoming mussels, it is told, then, it is told, they now remained here.

kawsasupalugɔ̀q *taimaɩŋɩn·ʌrɩleriga·* *umɛrʟɔqtɔr-*
The little Kâgssagssuk, it is told, he only just could bear him Umerdlortoq.

ʕᴿo·ᵘᵐ *tama·nɩ·luhuktɔ·q* *takuʕhʌra·|ŋamiuŋ* *qiŋapalu·kik·un* *tigut-*
He only being there, whenever he saw him, by his nostrils taking

ʟugo *nak·aleqatʌqtɔrho·ᵘga·* *|tʌq|pʌqtuʕileqàlune* *tʌqpʌq-*
him, he used to let him fall down, he getting (: them) funnel-shaped, he getting

tuʕhileqalune· *ke·sajɔ̀rŋ* *kataŋme* *hʕin·eqàt·a-*
(: them) funnel-shaped. At last, it is told, in the house-passage he used to

palugtɔr *qim'in* *akɔrŋan'e* *ɔrqɔrɔ'wtɛ'niapalugdlugin* *qim'in*
sleep the dogs between them, warming himself at them, the dogs.

a'napaluataqɔ̀r *aᵍɕipalugdlune* *ajalilera'ŋame*
His grandmother, it is told, emptying out the urine-tub, whenever she chased

tahamuŋa *ˢhe'ᵘwArˢhArqàɕiɔrqàt'Ara'* *a'tagɔ̀r*
away (: the dogs) down there she used to beat him, and, it is told,

qiŋ'ame *a'wnɛrɪtipalulera'ŋan* *umɛrLɔqtɔ'rɕu'p*
at the house's air-hole, whenever he warmed himself a little, Umerdlortoq

tagpikuŋa *tuwᶠxArtɔ|ràtArtɔrho'ga'* *hˢuna'ᵛFa* *tagpikalo* *ima'*
up there he used to poke at him; "What is that, also up there!" thus

piɕɔRˢRɔ̀tlugo' *a'wnɛritipaluxArtɔŋ* *a'wtagɔ̀r* *qimɛrɪlitLAra'-*
saying to him, who warmed himself a little. Also, it is told, whenever he fed

ŋamɪ *ka'wxuArmɪŋ* *aŋiɕɔrɕuArmiŋ* *ag'uArˢRA'rmiŋ* *nɛrɪxɕɛr-*
dogs (with) walrus hide (with) a large piece (with) a cut-off pieee always

qàtArLugo *umɛrLɔqtɔrˢhv'm* *kiguteqaŋ'itˢupalu'tLune* *nuŋ'ɔrqàt'a-*
giving him to eat, Umerdlortoq. Not having any teeth he used to eat

paluk'a' *tà'ɪ* *tan'a* *nerqᵛxɕane* *ka'wˢxuaŋ* *iwɛrLɛrᵂ-*
it up then it that which he got to eat the walrus hide. He used to

Fe'qàtAqtɔrRo'ga'gɔ'q *umɛrd|lɔq|tɔqˣho'ᵐ* *nuŋutLara'ŋago*
examine him, it is told, Umerdlortoq, whenever he had eaten it up,

ka'wxuAŋ *ka'wɕˣuAŋ* *nuŋoràtAqtɔrˢho'ga'* *|na|ni|nauŋ*
the walrus hide. "The walrus hide he always eats it up wherever

|hawilipaluŋ *an'oraɪàtˢiAraluArAra'gɔ'r*
has he a knife?" Although he used almost to strip off all his clothes, it is told,

taimagɔ̀rᵑ *naniˢhuŋ'itLara'ŋame* *alArRin'àtˢiArAra'* *taɪmagɔ̀rᵑ*
then, it is told, as he never found anything, he only let him go. Thus, it is

hunaukᵘagɔ'r *ka'wɕaɕupaluk* *uɕupa|lume* *ikiàŋ'ane* *ha-*
told, verily the little Kâgssagssuk his little penis(') in its fold hav-

weqApalugLune *ta'ɪma'ɪŋɪn'ArɪtɔrˢRɔ'tlune* *kiɕi|àniɡɔ̀rŋ* *a'naŋ'uàŋata*
ing a knife, ever only acting thus But, it is told, his (little dear)

kilume *kilumi'tLune*
grandmother at the rear of the sleeping platform, while he stayed there at the

panerɕe'rqàt'Ara' *tunuminun* *|tag-*
rear of the sleeping platform, she used to dry his clothes behind her up

pâwuŋa *piˢhitlugo* *|u|mɛrd|lɔq|tɔqRu'm* *kipiŋ'uiɕɔrˢRoŋmago*
there placing him Umerdlortoq, when he worried him.

keˢhajɔ̀r *qA'maleqiɕɔ̀'rŋ* *qa'maleqaŋaŋ'ɔ'r*
At last, it is told, it began to get light. When it began to get light, it is told,

ta'suma *a'naŋ'uàŋata* *ima'* *peràt'Ara'* *ima'* *pe-*
she his dear little grandmother thus she used to say to him, thus she

rȧt'ȧ|lɛrmiga' *keha* *ila'ne* *panɛrsɪ'palugʟugo* *|takuŋ* *a'ᵛnɛriçᴀ'r-*
now said to him at last once drying his clothes: "Look here! they use

qȧtᴀr|paktun *piçvralugtuŋutʟutiŋ* *kiȧkpatʟȧtˢi|älerisʰɔŋ*
to become warm (they) going out wandering; it can be felt that it is beginning to get

a'vnɛrɪçᴀ'rȧt'ᴀrtuŋ'uniᴀrtutin *piçoralugtu|ŋut-*
a little warm; in order that thou mayst become a tittle warm begin to walk

ʟutin *ta'ja'gɔq* *pim'ane* *ke'ça* *ilan'e* *piçora-*
about!" Thus, it is told, when she had said to him, at last once he went

luluhvwçalɛrçɔq *piço|ralulɛrçɔr* *piço|ralulɛrçɔ'r* *ke'çajɔq*
out walking a little, he went out walking, he went out walking. At last, it is

piçoraluhvglune *a'ʷta* *aŋɛrʟaȧtlarhi|nardʟune* *ka|taŋme*
told, wandering about, and again only walking home in the house-pas-

hin'eqȧt'ᴀrpalugtɔq *ta'ja'* *a'napaluata* *axçilera'ŋame*
sage he used to sleep thus. His (wicked) grandmother, whenever she

hiuwᴀrʀᴀrpaxuᴀrȧt'apaluk'a' *qim'in* *hi'-*
emptied out the urine tub, she used to beat him greatly, the dogs when

ᵛwᴀrˢ|hᴀrʟugin *an'ɛrɪçutitʟua|lɛrdʟugo'*
she beat them. making it to hurt him greatly.

a't'agɔr *ilan'e* *piçoralvhvwçälɛrçɔq* *piçoralvhvwçälɛrçɔrɔ'q*
And again, it is told, once he went out walking, he went out walking, it is told.

ke'ˢhajɔr *iˢhe'leriga'* *inugxuᴀq* *pilȧgtɔrçoᴀ'r* *iˢhe'lerȧ-*
At last, it is told, he caught sight of (him) a man flensing. When he

ŋamiugɔ'ŋ *ta'wuŋa* *tɔrʟuȧlera'* *tȧçäŋ'ale*
had caught sight of him, it is told, over there he called to him: "Of that only

nɛqɪçitˢiäŋȧ' *tȧçäŋ'ale* *nɛrɪçitˢiäŋ'ȧ'* *tȧumajɔq* *pi|lȧgtɔr-*
give me a little to eat, of that give me a little to eat!" Thus, it is told, the flenser

çvᴀr *ima'* *pilɛrɪˢhɔŋ* *awɪ'ᵛçi|lɛrpuŋa* *|avna* *uwgu'na* *qaɪ-*
thus he said: "There is a singing in my ear, there through that it

leriqȧɪ *nɛrqixça'n* *avna* *uwgu'na* *qaɪlɛriqȧɪ*
begins to bring them something for thee to eat, there through that it begins to bring

nɛrqixça'n *ima'gɔq* *perɪhɔr* *tan'ᴀrˢʀᴀr*
them something for thee to eat!" Thus, it is told, he said he (the great one)

tamauŋa *tunidlᴀrqalune* *awtlᴀralunilo* *tȧja* *awtlᴀraŋaŋ'ɔrŋ*
over there giving something and going away then. When he had gone away,

takuiᴀrtɔrniᴀrˢʀȧlɛrpa' *takuiᴀrtɔrˢʀȧlera'gɔq*
it is told, he went in order to look at it, he went in order to look at it, it is told

tan'a *pilȧg^{F}wiˣçuaŋa* *neqersᵘᴀ'runa* *aŋ'içu'tluᴀ'r*
it his flensing place, a large lump of meat, it an enormously large one.

tȧs'anigɔr *nɛrɪpaluxçälera'* *nɛrɪpaluxçälera'* *|ᴀqtuleraŋa-*
There, it is told, he began to eat it, he began to eat it. Not being able

miuqɔ·q *nuŋuŋ·eqaŋamiuŋ* *tàç·uŋa* *qiŋ·nihiŋ·-*
to manage it, it is told, when he had not eaten it up over there he put it into

nʌrmiqa· *qiŋnilupalukàtlʌrˢʀi|nʌrdlugo* *aŋerdʟahᵛ|xʌrtɔrɔ·r*
a meat-cache. After first having put it into a meat-cache he went home, it is told.

at·a *ka|taŋmun* *aʷt·a* *tàt* *ˢhin·àxˢapaluxʌrʌrʌ·ᵊŋ*
Again in the house-passage again then he used to lie down to sleep,

hin·ipalu|xʌrtᵊrɔ·r *a·he·ŋᵊʳ* *a·napaluata* *ax·ˢi-*
he used to sleep, it is told. Now again, it is told, his grandmother she took

leriˢhɔr *hˢɪ·ᵛwʌrˢhʌ·rqaçiuᵍt·ɔrˢʀɔ̀tʟuqo* *a·t·aqɔ̀rᵑ*
out the urine-tub, beating him violently. And again, it is told,

|itipaluxʌ·rame *nɛrɪàmaleraŋame* *tan·a* *nɛqawtiŋ·uane*
when he awoke, when he became hungry, this his own little piece of meat

takuiʌrtɔrnialuxçàlera· *a·wtlapaluxʌrtɔ·rŋ* *ɪŋɛrdʟàlɛrçɔr* *tikik·a·gɔ̀q*
he went out to look at it. He set off, he walked along. He came to

tàç·anɪ·ŋitˢɔŋ *nɛqawtɪŋ·uane* *qiapaluxçàlera·gɔ̀q*
it, it is told, it not being there. his little piece of meat. He began to weep for

tàç·ane *nɛrɪamahɔ̀rʀo·game·* *qiapaluxçàlera·*
it, it is told, there, because he was very hungry; he began to weep for it.

inuxu·ŋ·ɔ̀·r *tikerɪqa·* *hunàɪn·a |qiagit*
A human being, it is told, it came up to him "What is it thou art weeping for?"

ima·gɔ̀q *pitleriga·* *uwaŋaɪn·a* *nɛrɛqʌrhɔrhᴿvɪ·gⁱga* *kaw-*
Thus he said to him: "Mine there I find that it has been eaten!" Kâg-

çaçupalugɔ̀r *pilɛrçɔr* *ima·gɔ̀r* *pileriga·* *ta·çuma*
ssagssuk, it is told, he said. Thus, it is told, he said to him, he

ɪ|nuçu·ᵐ *atʟanun* *pik·u|ilugo*
the human being: "To (: by) others believing that it had been thrown away

peqɪ·ga *ta·ja·gɔ̀q* *peqàŋame* *ɔ̀rluɛrçʌ·rnialuleriga·*
I took it!" Thus, it is told, when he had spoken, he tried to comfort him:

qiàŋ·|itlutin *taku* *ma·ne* *a·ᵛnɛriça·|lugluŋ* *pɪŋ·u|ʌrdʟunuŋ*
"Cry not look here getting warm let us two play with them,

ima· *pɪŋ·uʌrdʟunuŋ* *ujaraxçuin* *ujaraxçuʌr* *ka·ɪwalàtile-*
thus let us play with them, the large stones!'" A large stone he made it to

riga· *ta·çuma* *inuxçu·m* *kaɪwalàtik·àtlʌrʀi|nʌrdʟuguɔ̀·r*
roll he, the human being. After having rolled it for some time, it is

kawçaçupaluk *piˢxàlera·* *|iʷd|lid|le* *qa·* *kaɪwalàtiçuŋ*
told, Kâgssagssuk he said to him: "Now thou please make it roll!"

|aqtɔrqipalugʟuguɔ̀·r [1]) *okuŋ·uaperqiçɔ̀·r* *uk·oqàŋamigɔ̀q*
Being unable to manage it, it is told, he surely collapsed. When he had collapsed,

[1] H. N.: The infix -qi implies that he has overvalued his strength, and must pay for his mistake.

tȧʂa qiȧŋ·ualitLArm·ιɔŋ a·t·a· qiȧleqιʂɔ̀·r ima·gɔ̀r
it is told, then he began to cry, again he began to cry. Thus, it is

piɬeriga· ta·ʂumArʕRu·p qiȧŋ·|itLutit qiȧŋ·|itLutin qa
told, he said to him, he the great one: "Cry not, cry not, come on

atugulo piniArȧtLArn·iAr|mihutin tȧ·ja pιŋuatLArmiga· a·wtagɔ̀r
again, try properly first!" Thus he said to him. And again,

Aqtɔrqιpaluxʂaramiuŋ ke·ʕha ukuŋ·ιpalɔrqιʂɔq qιȧŋ·ι-
it is told, being unable to manage it at last he did not collapse, he did

paluleriʕhɔŋ pilerija·gɔq ta·ʂumArʕRv a·wlȧʂAqι·t
not begin to cry. He said to him, it is told, the great one: "Thou madest

qiȧ|ŋ·itutin a|tugulo a|tugulo a·wtagɔ̀q taιma
it shake, cry not again again!" And again, it is told, thus

pin·ialvrȧt·apaluxʂȧŋ·uȧleqιm·iga· a·ta ke·ʕha a·wlaʂȧgLuArqa-
he now kept on straining himself with it. "Again at last thou madest it al-

jaqι·t ke·ʕhajɔ̀rη tȧʂ·a Aqtɔruŋne·rLuArʕRin·ȧlerija·
most shake entirely!" At last, it is told, then he was no longer unable to

a·wlȧʂArqajArLuarȧt·alɛrmiga·gɔ·r ke·ʂa· ke·ʂajɔ̀r
manage it, he now made it move nearly every time, it is told. At last at last,

ka·ιwalȧtɛrqȧt·ȧlerigȧ·ι kawʂaʂupalv·m ujAragxuit
it is told, he now nearly always made them roll, Kâgssagssuk, the stones

tama·ιʂa· tȧ·ιa piʂ·ȧŋ·ɔrqiʂutin ujArȧgʂuit tamak·ua
all of them. "So now thou hast become strong, the stones these

kaιwalȧtɛrqȧtȧlɛrqaŋagit ta·ʂumArʕRu·p tȧιma· pɛrqiga·
as thou all along makest them to roll!" The great one thus he said to

ke·ʂa ka·ιwalȧteqȧt·ȧlerigȧ·ι ka·wʂaʂupalv·m ke·ʕhajɔ̀rη
him. At last he ever made them to roll, Kâgssagssuk. At last, it is told,

pi|lɛrmiga· na·magʂitLuArqiʂutin ta·ιma aŋerLArhi|nArni-
he said to him: "Now thou art all right, now it is enough, now only go home.

|Artutin maniɔrtitsiArhɔr|Roaŋa nanɔrʕho|Arnιŋ pιŋajorArʕhoA·rnιŋ
I will let appear (with) bears, (with) three

aŋɛrLArhi|nArni|Artutin tȧja ta·ja· pileriga· ta·ʂumArʕRv·m
only go home then!" Thus he said to him, the great one,

ι|nuxu·m aʂugɔ·r a·wtlahuxhAqtɔŋ aŋɛrdLArdLune· tamak·ua
the human being. Indeed he sallied forth, going home, these

ujArȧxʂuit ka·ιwalȧkteqȧtArtɔrʕRɔ̀tlugι·n piʂ·ȧŋ·ɔrqalune aŋɛr-
the great stones all along making them roll, having become strong. He

Lapaluxʂȧlɛrʂɔ̀r aŋɛrLAramijɔ̀rη hinigtɔrʕRvin |ilane
went home. When he had come home, it is told, they slept his re-

umɛrLɔqtɔ·rʕRvArɔ·q umiȧŋ·ualiʂ·juAq qaιŋ·uʂuʂamahɔrʕRo·-
latives. Umerdlortoq, it is told, he had a skin-boat. The ice foot had locked it

ga·gɔ·q *umiȧŋ·uAr|ˁRoaŋa* *ta|hamuŋa* *qȧɩŋ·umun* *tan·agɔ̀r*
in, it is told, his great boat. Down there to the ice foot it, it is told,

umiȧŋ·uArˁ|huaŋa *umɛqLɔqtv·m* *ka·wʂaʂv·m* *|ɔrneriga·* *|ɔrne-*
his skin-boat, Umerdlortoq's, Kâgssagssuk he went up to it. When

raŋamiugɔ̀·r *nu̇ⁱt·uleriga·* *pɛrLugtȧleriga·* *nut·ukȧt-*
he had come up to it, it is told, he pulled it up, he destroyed it. After

LArhi|nArdLugugɔ·r *a·ʂɩ·t* *ka|tȧŋmun* *hin·ȧgxa-*
having pulled it up, it is told, again as usual in (to) the house-passsge he lay

paluxArtɔ·q *hˁinipaluxʂȧlɛrʂɔr* *ka|taŋme* *a·ˁhe·t*
down to sleep, he fell asleep in the house-passage. Now again

a·napalua *|itɛrqɩʂɔ̀·r* *|ajalileriʂɔr* *a·ˁhe·t* *aˣʂiʂɔrˁRɔ̀t-*
his grandmother she awoke; she began to beat again as usual carrying out

lune *hɩ·uʷAr|hArtɔr|ˁRɔ̀tlugo·* *ta·ɩma* *aniʂɛrqalugo* *aq·u-*
the urine-tub, beating him, thus throwing him out, causing

nArᵘLuArLugo· *umɛrLɔrtɔrˁhv·m* *aˁhe·t* *tama·nɩ·lohvgtɔq*
him to be hurt. Umerdlortoq again him who was now being there

tigɔrqiga· *qiŋapalu·kik·v·n* *nak·alileqalugo* *|tAq|pAq-*
(poor thing) he took him by his nostrils, letting him fall down the little

tv·palv·k *tama·nɩ* *takugȧtlArhᴿi|nArLugo* *umiȧŋ·uAr-*
(one) with funnel-shaped nostrils. Here first only seing it his skin boat,

|ˁRɒwane *hˁaʷn·a* *takulera·* *pɛrLugtɔr|hᴿamahɔŋ*
that down there he discovered (it), it having been destroyed.

umɛrLɔqtɔ·rˁRuAr *ima·* *pilerɩhɔŋ* *kia-navŋ* *umiȧŋ·uArˁRᵘAra·*
Umerdlortoq thus he said: "Whoever my skin boat

pɛrLugtArqȧnɛrpa·-wŋajɔr *ka·wʂaʂupalu* *takugamiuŋ*
has destroyed it, how bad!" The little Kâgssagssuk, when he saw him,

qiŋapaluk·ik·un *a·wta* *tɩ·ɔrqim·iga·* *nak·alileqalugo·* *ta·jagɔ̀q*
by his nostrils again he took him, letting him fall down. Then, it is told,

tȧʂ·anɩ·huxʂȧlɛrʂɔq *a·napaluata* *panerþe·rqȧt·ahuxʂara·*
there he was now. His grandmother she ever dried his clothes

kilume
at the rear of the sleeping platform.

ke·ʂajɔ̀rᵑ *ilan·e* *kilume* *panɛrʂɩ·-*
At last, it is told, once at the rear of the sleeping platform being about

paluxʂȧ|lɛrmiga· *panɛrʂɩ·paluxʂȧ|lɛrɩʰɔ̀r* *panɛrʂɩ·paluk·a·gɔ̀rᵑ*
to dry his clothes, she began drying clothes. While drying his clothes, it is told,

inuxʂuit *tɔrdLuapaluleriʂut* *ima·* *nanɔrˁRᵘe·ᵗ* *pɩŋajorA·rˁRit* *erʂᴿɛ-*
people they began to call out thus: "Bears three they

rɩˁhv̇·t *umɛrLɔqtɔrˁRA·rɔ·q* *taja tȧʂa* *pipaluŋuȧlɛrpɔʳ* *kawʂaʂuk*
appear;" Umerdlortoq, it is told, now then he said: "Kâgssagssuk,

nɒvŋ *kawʂaʂuk* *nɒ^{v}ŋ* *ima·gɔ̀q* *piʂɔr^{ʂ}ʀɔ̀tlune*
where is he, Kâgssagssuk, where is he?" Thus, it is told, saying

pilulu|xi|nArL$^{v}_{a}$go *kɒwʂaʂupalu* *kɒwʂaʂupalugɔr* *piɬɛrʂɔr*
only saying jokingly to him, Kâgssagssuk. Kâgssagssuk, it is told, he said:

kiale *kam·aŋ·nɪŋ* *atoramana·lv̀A·r* *ukua* *atɔrȧtlapaluk·ɪŋ*
"But whose (with) kamiks might one put on?" "Those there just put them on!"

ima·gɔ̀q *peqiga·* *a·nȧŋ·uaŋ·ata* *atipaluxʂA|ra-*
Thus, it is told, she said to him, his dear little grandmother. When he had

migigɔ̀q *panerʂɪ·ʂupalu·gamɪ* *|anerqiʂɔq*
put them on, it is told, because he was having his clothes dried, he went out

ka·wʂaʂu *kawʂaʂugɔ·runa* *anipalux|ʂAramɪ* *A·rqa·tlapalugtɔr*
Kâgssagssuk. Kâgssagssuk, it is told, he when he had gone out, he went down,

hamuŋa *nanɔr^{ʂ}R^{v}in* *ɔrnigtɔr^{ʂ}Rɔ̀tlugin* *apu^{ʂ}hi|nɛrʂuAr* *maŋ·ɛrtɔrʂuAr*
down there the bears going up to them, the snow-cover, which was very

kim·iʂArtɔr^{ʂ}Rɔ̀tlugo· *ArqA·tlArhi|n·Armɪɔŋ* *umɛrLɔqtɔ·rʂuArɔ·r*
hard, digging his heels into it he went down. Umerdlortoq, it is told,

ima· *pileriʂɔ·r* *kawʂaʂu* *takuh^{ʂ}iu·^{k}* *kawʂaʂu* *tak·u^{ʂ}hiu·k*
thus he said: "Kâgssagssuk, look at him, Kâgssagssuk look at him!"

tahamagɔ̀r *ArqAlɛrɪʂɔ·r* *nanɔrʂ^{Rv}ɪŋ·ɔ·r* *ɔrnilerigȧɪ*
Down there, it is told, he went down; the bears, it is told, he went up to them

ta·kua *pɪŋajvrA·rʂ^{Rv}ɪ·t* *tikerqȧŋamigɪŋ·ɔ·r* *qitɔrnAr^{ʂ}Rȧk*
these the three. When he came up to them, it is told, the two young ones

tɪ·ɔrqɪ·^{n} *kaʂu·ʂa·wtlugigɔ̀·q* *niArqvkik·ùn*
he caught them, knocking them against each other, it is told, by their heads,

awA·rtArqe·ŋ *awArtaraŋamigigɔ̀·r*
he killed them with blows at the backs of their heads. When he had killed them

ArnArʂù|aŋan *niA|qɔrʂuaŋa*
with blows at the backs of their heads, it is told, their mother (her) head

qip·ɛrqiga· *toqvʂArigȧ·ɪ* *toqvʂaqaŋamigiŋ·ɔ̀·r^{ŋ}*
he wrung it round. He killed them. When he had killed them, it is told,

aŋer|Lȧleriʂɔŋ *ujamigtɔr^{ʂ}Rɔ̀tLugo* *ArnAr|^{ʂ}R^{v}aŋan* *ɛrʂv̀tlugiŋ*
he went home carrying it round his neck their mother, taking them under

qi|tɔrŋaŋ *aŋɛrdLa·wtilerigȧ·ɪ* *ta·ja·* *iŋerLaleriʂɔ̀·r*
his arms, the young ones he carried them home thus now. He walked along,

ka·wʂaʂu *umɛrLɔqtɔ·rRoA·ŋ* *kap·ia^{ʂ}huleri^{ʂ}hɔ̀·r* *tikerqiʂɔrɔ·q*
Kâgssagssuk. Umerdlortoq he got frightened. He returned home, it

kawʂaʂu
is told, Kâgssagssuk.

tikeraŋamigɔ·q *tȧʂa* *tȧʂ·ane* *ig·awiliu·ɬeriʂɔ̀·r*
When he had come home, it is told, then there he made a fire-place,

aŋiʂu·tLuami·ŋ *kawʂaʂupalv·ŋ* *u|mɛq|Lɔq|tɔqʂRᵛȧk·uŋ·ɔ·q*
(with) a very large one Kâgssagssuk. Umerdlortoq and his house-mates, it is

hanArʂRv̇lerɪʂhv·n *mArLoralixʂu·dlune* *umɛrLɔqtɔr-*
told, they made themselves ready to leave, he having two wives Umerdlortoq.

ʂuAr *kawʂaʂu·ŋ·ɔ·r* *piɫerigȧɪ* *nanɔrtɔrȧtLArniArt·uʂile*
Kâgssagssuk, it is told, he said to them: "Please first eat bear-meat,

|utˢiAr *awtlArni|artuʂe* *umɛqLɔqtɔqʂvA·rᵓᵠ* *tuʂa·|ŋitLune*
in a little while you may leave!" Umerdlortoq, it is told, not listening

ta·wa *a·wtlȧlɛrʂRin·ȧleriʂhɔŋ* *nanɔq* *toqvpaluxʂAra·ne* *ka·wʂaʂv·p*
then he only went off, the bear as he had killed it Kâgssagssuk.

ta·kuagɔ̀q *ikum·atixArtArqulɛrijȧ·ɪ* *a·nȧŋ·uanilo*
These, it is told, he bade them to gather fuel (they) and his little grandmother.

aʂugɔ̀r *ikum·atixAqtȧleriʂv·n* *patLɛrʂuArn·ɪŋ* *ikum·ahɔ̀rʂRule-*
Verily they began to gather fuel (with) willow brushwood. They ordered her

riga·n *a·na·* *igaleqiʂuŋ·ɔ·r* *aŋiʂu·tLua-*
to light a fire, his grandmother. They began to cook, it is told, with a very

mɪ·ŋ *ɪnv·m* *na·maɪʂArʂRoaŋanɪŋ*
large (: cooking pot), with one that was sufficiently large for a human being,

ɪnutLuArʂRoaŋɔralune *kawʂaʂupalu·ᵑ* *igȧleriʂu·t*
he having become a proper human being, Kâgssagssuk. They began to cook

tan·agɔ̀r *a·napalune* *ajalikteqȧta·mini|palune*
greatly. Her. it is told, his grandmother, her who had always formerly beaten

hʂe·wArʂRArtɔrʂRɔ̀tLugo *ɪ·gArʂRArmun* *tak·iguŋa* *kA·meqiga·*
him, beating her to the cooking pot over there he pushed her,

nan·iɔr|tɔrʂv|Armun *v·leqiga·gɔ̀q* *tak·iga·*
over to her who was cooking bear-meat. He burned her, it is told, over there

|Arqɪʲarɔ|palua *kiʂime* *tak·iga* *a·nȧŋ·uaŋagɔ̀q*
her stomach only (: was left) over there. His dear little grandmother, it is

tan·a *panɛrþɪ·þerȧta·minɪŋ·uaŋa* *qima·nialuŋ·uapilerɪhɔŋ*
told, her who formerly dried his clothes, she now began to try to flee.

ima·gɔ̀q *piɫeriga·* *qima·|ŋitLutin* *pijȧŋ·it·ɔrʂRᵛik·in* *an·ɛ-*
Thus, it is told, he said to her: "Flee not, I will not hurt thee; be-

rɪʂugtitLuArȧt·ArʂRam·apaluŋmaŋa *ki|ʂiȧne* *ka·miʂhin·Ariga* *kaw-*
cause she always let me suffer pain only, I just pushed her!" Kâg-

ʂaʂum *piɫeriga·* *aʂugɔ·q* *tȧʂ·ane* *ɪnoqȧtigiluxʂȧŋ·ualeriga·*
ssagssuk he said to her. Verily there he took her as his house-mate

tan·a *a·nȧŋ·uane* *tȧʂ·anɪ·luxʂȧŋ·uȧlerɪʂɔŋ* *nan·ora·ʷtitA·-*
her his little grandmother. She now only remained there, getting a new bear-

|ralune
skin.

ke·ˢhajɔ̀r *umɛrʟɔqtu·k·un* *iwʌ̀rɪaɪa·|lɛrmijʌ̀ɪ*
At last, it is told, Umerdlortoq and his house-mates he began to look for

ka·wɕaɕv·m *a·wtʟar|ʀamahɔr|ʀoŋmata* *maliia·|lɛrmigʌ̀ɪ*
them, Kâgssagssuk. When they had left he began to follow them;

malilerigʌ̀ɪ *iŋɛrʟʌ̀ɕ·ʌ̀lɛrɕɔ·r* *ɪŋɛrʟʌ̀ɕ·ʌ̀lɛrɕɔŋ* *a·pik·uagɔ̀r*
he followed them, he travelled along, he travelled along. Up there they were, it

ig·pium *qa·ŋane* *|tupidliŋ* *umɛqʟɔqtɔqh^{ʀv}ʌ̀k·un*
is told, a bluff(s') on top of it having a tent, Umerdlortoq and his house-mates

tupilixɕɯ· *tagpʌ̊w^{v}ŋa* *maɟuarfwrɪ·lerigʌ̀ɪ* *kawɕaɕu·^{ᵖ}* *pa·ŋer-*
they having a tent. Up there he went up to them, Kâgssagssuk. When

qaŋamiqɪŋ·ɔ·r *aɕugɔ·r* *a·pik·ua*
he had placed himself in front of their entrance, it is told, verily in there they

umɛrʟɔqtɔrˢʀu^{a}k·un *u·mepalw^{ʌ}ŋ·ɔ·r* *nuɕɔr-*
were, Umerdlortoq and his house-mates. Their door-curtain, it is told, he pulled

qiga· *nuɕuk·ʌ̀tʟarʀi|nardl$^{u}_{a}$gogɔ·ŋ* *ta·n·a* *umɛrʟɔqtɔq-*
it away. After first having pulled it away, it is told, him Umerdlortoq

ˢʀar *qiŋarˢʀ^{v}akik·un* *amuleqiga·* *amvqaŋamiuqɔ·r*
by his nostrils he pulled him out. When he had pulled him out, it is

qiŋarˢʀ^{u}akik·ùn *igpium* *|tʌ̀ˢhamuŋa* *ata·nun* *nak·ali-*
told, by his nostrils, the bluff('s) down there down under it he began

leriga· *niwiŋartitʟugo·* *nak·alileriga·* *tamauŋagɔ̀r*
to let him fall, letting him hang down he began to let him fall; up there, it is

igpium *qa·ŋanun* *qakeqiga·* *kak·iwiarˢʀuaŋ·agɔ̀·q*
told, the bluff('s) up upon it he pulled him up, his big "snot place" (:nostrils)

ki^{w}k·ɛrɕeralugo· *ki^{w}k·ɛ·rqaŋagogɔ·q* *ta·na* *pa·leqiga·*
destroying it. When he had destroyed it, it is told, it he crushed it.

pa·leqaŋagvgɔ̀rŋ *nuliarˢʀoaŋ* *ɔrn·eqe·ŋ* *ɔrne-*
When he had crushed it, it is told, his two wives he went up to them. When

qaŋamigigɔ̀rŋ *akula·palo^{u}kik·un* *aligtuileqɪ·ŋ*
he had come up to them, it is told, in their forks he tore their trousers

aligtueqaŋamigigɔ̀rŋ *nvvŋ* *kujaqʌ̀t·alɛrge·ŋ*
to pieces. When he had torn them to pieces, it is told, how he copulated with

ima·gɔ̀q *piɕɔrˢʀ^{R}ɔ̀tlugo* *umɛrʟɔq|tɔrɕuar* *nuliʌ̀k·i^{k}*
them! thus, it is told, saying to him, Umerdlortoq: "Thy two wives

|takuɕe·^{k} *nuliʌ̀k·i* *|takuɕe·* *hutʟarqvŋiˢhak·it*
look at them thy two wives look at them, those thou hast not permitted any-

pitʟarqvŋiˢhak·it
thing to be done to, those thou hast not permitted anything to be done to!"

a·wta *qiwiʌ̀rn·ɛŋ* *aju·paluxara·* *ta·n·a* *qiŋar|ˢʀoane* *pa·-*
Besides looking up he was not able to do (it), he his nose having

ʂɔrᶜʀo·gamiv·ᵏ ta·jajɔ̀q ta·ɩliɔràtlArhᴿi|nArdLugin a·wtLa-
had it crushed. Then, it is told, after first having treated them thus he sallied

riʂɔr aŋɛrdLArdLune aŋɛrd|LAriʂɔrɔ·q
forth, returning home. He returned home, it is told.

tàʂ·anɩ· a·ta tàʂ·anɩ·luxʂàŋ·ualerɩhɔŋ igᵈLɔrqArLunigɔ̀q
There again, there he now remained, having a cousin, it is told,

ᶜhɔrqA·rLumiŋ tu·ʷxàtlArqɩʂɔrʂ·vArmɩ·ŋ igᵈ-
(with) Sorqârdluk (with) one who was clever at hewing with an ice-chisel having

LɔrqArLune piʂ·Arʂᴿɔ̀tlune ɩŋ·miniŋ umigtuàŋ·ɔ·r tuʂa·ma-
(:for) a cousin, being very strong himself. Umigtuaq, it is told, when he

tˢiàlɛrmɩ·ŋ ta·kua igᵈLɔrɩ·ᵑ hᶜɔ̀rqA·rLuglo kàwʂaʂuglo
heard of them, these the cousins, Sorqârdluk (and) and Kâgssagssuk,

pi|ʂ·Arᶜʀoaŋ tuwkàtlArqiʂArʂv|Ardlv tuʂa·malerä|ŋa-
an enormously strong and one good at chopping with an ice-chisel, when he had heard

migigɔ̀rŋ nukatlorɩ·ʂ·uàŋ a·wɛrʂùaŋ qàɩŋuʂutik·Arqɩ·ŋ
of them, it is told, two young (walruses) (two) walruses which he had got iced

tahamanɩ·leqiʂvgɔ·r ke·ʂagɔ̀rᵑ
down by the ice foot, they were now down there, it is told. At last, it is told,

aʂugɔ·r ilan·e niɔrqutˢiä|lɛrmiuŋ tàʂuŋa umigtuak·unun
indeed once they went out visiting over there to Umigtuaq (and his wife).

niɔrqorqɩᶜhv·n niɔrqorqɩ|ʂˣälɛrʂvgɔ·r tikɛrqiʂugɔ·q
They went out visiting. They went out visiting, it is told. They arrived, it is told,

tàʂuŋa umigtuàk·unun ima·gɔ̀q piɫeriʂɔr umigtuAŋ
over there to Umigtuaq (and his wife). Thus, it is told, he said, Umigtuaq

tàʂ·anɩ tikera·ᵛ|lɛrmaniŋ hᶜɔrqA·rluglo kɒwʂaʂuglo ajɔr-
there, when the two came visiting, Sorqârdluk (and) and Kâgssagssuk: "It is

nAŋʳa·ɩn nɛqiˣʂ·aqaŋ·itLuArtugun |atLamiŋ kiʂià·ne
too bad, we have no meat at all (with) something other but that (:except)

a·ta nɛriʂ·akalu|Aqpun hamane nɛrqiʂàk·a|luawun
also something we might eat, down at the beach, something we might get for

hᶜɔ̀·rdlo pɩŋ·uadlàŋ·niAriwunà·ɩ
food, as it were, well; let us just set about them; come on!"

tahamuŋagɔ·r ɔrn·erigàɩn qaɩŋ·uʂuʂamahɔrᶜʀo·giŋ
Down there, it is told, they went to those, which the ice-foot had iced

hᶜik·u a|jɔr|nAr|tɔrᶜʀoAr pe·rnɛŋ nɛrɩjamagaluArLutik
down the ice difficult to remove, they being hungry indeed.

tàʂanijɔ̀rᵑ aʂugɔ·q pa·luŋnialuxʂàŋ·uàlɛrigàɩn tahamuŋa aɩp·-
There, it is told, verily they tried to wrestle with them down there one

Arᶜʀaŋa pa·luŋnialuxʂàŋualeriga·ŋ ke·ᶜhajɔ̀rŋ ajuleriga·n
of them, the two tried to wrestle with it. At last, it is told, they could not

ajuleràŋamik'ugɔ'r *ke'ˢha* *ima'* *pileriçɔq*
manage it. As they could not manage it, it is told, at last thus he said,

umigtuᴀŋ *uhˢiuꜰ'agɔ'r* *kawçaçuk'uŋ* *hɔrqᴀ'r-*
Umigtuaq: "Indeed I thought, it is said, Kâgssagssuk (and the other) and Sor-

ʟɔqlo *piˡç'ᴀrçᴿvàk* *tuwkàtlᴀrqiçɔrçuᴀ'r*
qârdluk that they were strong, one who is good at chopping with an ice-chisel,

uçiuwꜰa *hˢɔrqᴀ'rʟuk* *ka'wçaçuk* *piçᴀrˢʀɔtlune* *ima'gɔq* *pipa-*
I thought Sorqârdluk Kâgssagssuk being strong?" Thus, it is told, when

luleraŋan *ima'* *piɬerisɔq* *kawxaxuŋ* *ikajɔrniᴀriŋma* *amunialuni-*
he had said thus, he said, Kagssagssuk: "Help me, I will try to

ˡ*ᴀriga* ˡ*uwaŋa* *umigtuàŋ'ɔ'r* *ikajɔrnialuxçàlera'* *amorqiga'gɔ'r*
pull it up I!" Umigtuaq, it is told, he tried to help him. He pulled it up,

naw *ka'wçaçu'ᵐ* *ᴀqtɔrqiminᴀrdʟɔqalugo* *ta'na*
it is told, although Kâgssagssuk having a little difficulty with it him

ˡ*ᴀrqunalvralugo* *umigtuˡᴀrˢʀᵛᴀ'r* ˡ*ᴀrqunalɔrqalugo* *amorqiga'*
doing him damage Umigtuaq, causing him damage. He pulled it up

tamavŋa *qàiŋum* *qa'ŋanun* *amorqaŋamiugɔr*ᵑ
over there the ice-foot('s) up on it. When he had pulled it up, it is told,

*amorqaŋagugɔ'r*ᵑ *çɔrqᴀrdʟu'p* *tu'ꜰwaleriga'* *aʷg'uleriga'*
when he had pulled it up, it is told, Sorqârdluk he hacked in it, he quartered it,

pixçija'luxˢijɔ'r *peqàtᴀrᵛhᴿɔtlugo* *umigtuᴀ'r*ᵑ *ajɔ'r*
how it flew about, it is told, greatly assisting him Umigtuaq woe!

nɛrileriga'n *açugɔ'r* *majuᴀriçv'n* *tàç'anv'gɔ'r* *nalujuŋne'r-*
they began to eat it. Indeed they went up. There, it is told, he knew now

qv'k *piˡç'ᴀrˢʀoàŋ* *taɪmajɔ'r* *nalujuŋnɛ'ˡrami-*
of them (:that they were) two strong men. Thus, it is told, as he knew of

giŋ *tàç'ane* *tikera'ᵛluxa'tlᴀrhiˡnardʟutiŋ* *ke'ça* *aʷta*
them there, after having been there on a visit for some time at last again

aʷtlᴀ'ramaˡlɛrmiuŋ *aʷ'tʟᴀriçv'ŋ* *aŋɛrdˡʟᴀrtuŋ*
they felt inclined to leave. They left, they returned home.

aŋɛrdʟᴀrhamatʟutigɔ'r *a'nanigɔr* *ta'çuma*
When they returned home, it is told, his grandmother, it is told, he

igloqàtigitʟugo *kawçaçupalu'm* *tan'a* *tàç'anv'çàlɛrçorɔ'r*
taking her as a house-mate Kâgssagssuk her. There he now stayed, it is

ke'ˢhajɔr *ilan'e* *nuliaqᴀramatˢiàˡlɛrmɔŋ* *kawçaçu*
told. At last, it is told, once he felt inclined to get a wife, Kâgssagssuk,

nuliaqᴀramatˢiàˡlɛrmiɔ'ŋ *nuliàxçᴀrçiɔrnialuqulɛrmiɔrɔ'r*
he felt inclined to get a wife. He ordered (:her) to look for one to marry, it is told

ke'ˢha *a'naminun* *nuliàxçᴀrˣçiɔrnialulera'gɔ'q* *niŋav-*
at last (to) his grandmother. She tried to find a wife for him, it is told. They

kumaleriqa·ŋ·ɔ·q *ɪnuxuin* *tamarˢhA·rmiŋ*
would like to have him as a son-in-law, it is told, people all

kawʂaʂv·ŋ *pan·iʂik* *perquxàtla·luaràɪt* *pijàmaŋ·ileriqàɪ*
Kâgssagssuk. Their daughters, although they offered them, he would not have them,

kawʂaʂu·ᵖ *pijamaŋ·ileriqà·ɪ* *keˑˢhajɔq* *tama·ŋa* *pija-*
Kâgssagssuk. He would not have them. At last, it is told, from now as he

maŋ·ileraŋaqin *a·na·ta* *iliArˢRuŋmiŋ* *nuliàxʂArtA·rquleriqa·*
would not have them, his grandmother (with) an orphan, she bade him to marry

iliArʂᴿuŋ·uamiŋ *tàʂ·a* *nuliArileriqa·* *tàʂane* *ɪnoqàtiqiʂàŋ·-*
(with) a little orphan. Then he took her as his wife. There he took her as

ualeriqa· *ɪnoqàtiqileriqa·n* *a·nanilo*
house-mate, they took her as house-mate (he) and his grandmother.

kawʂaʂu· *keˑˢha* *mumiᶦa·tˢià|lɛrmɔŋ* *mumitˢià|lɛr-*
Kâgssagssuk at last he began to perform drum-singing he began to

mɔŋ *kawʂaʂuŋ* *ima·* *ɪŋmɛrtɔrˢRɔ̀tLune*
sing drum-song, Kâgssagssuk thus singing:

aqiàn *v·ŋa* *ilip·ata·*
"? over there when they are laid (?)

aqiàn *u·na* *ilip·ata·*
? over there when they are laid (?)

nuliàk·a *qa·ma·ᵃ|mARLArpun*
my wives how many they have become, [1])

nuliàk·a *qa·ma·ᵃ|mARLArpun*
my wives how many they have become.

aqiàn *u·ŋa* *ilip·ata*
? over there when they are laid (?)

aqiàn *u·ŋa* *ilip·ata*
? over there when they are laid (?)

nuliàk·a *qa·ma·ᵃ|mARLArpun*
my wives how many they have become,

nuliàk·a *qa·ma·ᵃ|mARLArpun*
my wives how many they have beome''

kawsˣaʂˣuʂuA·runa *ta·ja* *mumɛrqiɕɔ̀·rᴵᵑ* *ta|mAr|ʂᴿᵘArmiŋ*
The great Kâgssagssuk, he thus he sang all of them

nɪŋa·vkumArqA·rʂᴿv·ŋmanɪ *piʂ·Arˢ Rɔ̀ᵛleraŋa·n*
as they were anxious lately to have him as a son-in-law because he was very strong.

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[1]) H. N.

34. Variant A.

(*Pualorssuaq — D. D.*).

ka·wʂaʂupaluɡɔ·ᵑ *a·nalik* *mʌrᵈʟuŋniŋ* *a·napalua-*
Kâgssagssuk, it is told, having grandmothers (with) two. His grand-

taɡɔ̀q *aɪpa·ta* *qɔ·rɦwik* *aniɫera·ŋamiuk*
mother('s), it is told, one of them the urine tub, whenever she took it out,

hˢiuwʌrˢhʌrȧtʌrtɔrʂᴿo·ɡa· *kataŋme* *hˢin·erȧt·apalu·ŋman*
she used to beat him in the house-passage, when he used to sleep.

hˢilȧɪn·ʌrʂᴿʌ·rm·e *anɛ·rᵈsuŋɔrʂᴿam·ahɔŋ* *i|ʟʌrʂᴿᵘʌrne* *pɛra·ᵓqȧ-*
Out in the open he had become one who walked, his comrades his child-

tɛrʂ·uʌrne *ɪŋnɛrʂ·uʌrmɪŋ* *v·tik·ʌraŋamiɡit* *na·laŋ·itɔrʂᴿoŋ-*
fellows with the great fire when he got them burnt, because they would

manɪŋ *ima·* *pɛrȧt·apaluxʂȧtla·lv̇ʌ·|ramiɡit* *nipa·ɪˢhitˢe* *ɪŋnɛrsu̇ʌr*
not listen thus, although he first had said to them: "Keep quiet, the great fire

aɡ·ilitlȧx·ʂʌ·q *aˢhuɡɔ·q* *ɪŋnɛrsu̇ʌr* *aɡ·iɫɛrȧŋan* *iniʂ·ʲamun*
it is coming!" Indeed the great fire, when it came nearer, up on the

qʌkiⁱʲe·rpaluktɔq *ilʌrʂ·ᴿvaŋe* *v·|paxˢuʌrqiɡȧɪ*
drying frame he crept up. His comrades it burned them terribly.

o·qaŋaɡit *uᵍxux·u·m* *tikeqʂuane* *ɪniʂ·amut*
When it had burnt them, the great bearded seal, its forefinger towards the dry-

tɔ·qtȧɪtˢiʌriɡa· *ɪnɔrqʌrɪʂu̇|itluɡo* *ɪŋnɛrʂv·m*
ing frame it thrust it, thinking there was a human being on it, the great

vxhuɡtʌr|ʂu̇aŋa *ilʌrʂᴿuaŋe* *toqvk|paxˢu̇ʌriʂu̇n*
fire's (its) great bearded seal. His comrades they died in great numbers.

aŋajɔrqʌrʂuaŋɪŋ *aɡ·erɪʂu̇n* *vmɛrdʟɔrtɔrʂv·m* *apɛrɪlɛriɡa·* *ilatˢiⁿ-naᵛŋ*
Their parents they came, Umerdlortoq he asked him: "Thy com-

oqʌrpaluɡtɔq *ɪŋnɛrʂv̇·m* *pɛrqiɡȧɪ*
rades,—where are they?" He said: "The great fire it killed them!"

haɡlvhɔr|ʀoatin *qʌ·mɛrqʌ·* *nipawᵍitˢe* *aʂuɡɔrɔ·q* *ɪŋnɛrʂʲu̇ʌr*
"Thou liest!" "Well, then! you bawl!" Indeed, it is told, the great fire

aɡ·ilɛrqɪʂɔr *aɡ·iɫeraŋan* *kawʂaʂupaluŋ* *aniˢhi-*
it began to approach. When it began to approach, Kâgssagssuk they only

ˢhin·ʌriɡa·n *ʂɛrᵈʟuʂ·amu̇n* *mat·utipaluktɔq* *a·wtlʌrqaŋan*
sent him out. In the store-house he locked himself in. When it had gone away,

iˢhiʂ·e·rqiʂɔq *vmɛrdʟɔqtɔrʂᴿv·m* *qiŋ·ȧk·u̇n* *v·nʌrʂᴿile-*
he (:K) was no more let in. Umerdlortoq in his nostrils, whenever he

palulera·ŋan *to·qterȧtʌrtɔrʂᴿo·ɡa·* *ke·ʂa* *piʂoralorȧt·a-*
wanted to warm himself a little, he poked him. At last he began to

palulɛrʂɔq *piʂoralvpaluɡlune* *ɪnuxuʌq* *nala·wtileriɡa·* *pilȧɡ-*
wander about. Wandering about a human being he met it flensing.

ˈtɔrˢʀoʌŋ nɛrɪjamatlv̇ʌrdlune uŋaˢhiⁱʌrʂuaŋanin tɔrʟuapaluxʂȧ-
Being very hungry at a long distance from him he called to him:

lera· aɪt·uhitˢiȧŋ·ale· aɪt·uhitˢiȧŋ·ale· ɪnu·xuʌr oqʌrqiʂɔq
"Give me a little, give me a little!" The human being he said:

awɪ·ʷʂiˈlɛrpuŋa a'a' auna uʷgu·na qʌɪlɛrɪ·ᵍⁱga qɪŋ·nipaluk·a·
"My ears tingle, please there that way, I give it hither!" He covered it

ʌqtulerȧŋamiuŋ a·napalune tikin·amiuŋ
with stones, as he could not manage (: to eat) it. His grandmother, when he came

taɪma· oqʌlupalugtɔq a·napaluata pija·
home to her, thus (: as happened), he told. His grandmother she said

nɛr·ɪᵈiʌrtɔrqȧˈt·ʌrniʌrɪt nɛr·ɪᵈiʌrtɔrpaluxʂȧlera·
to him: "Keep on going over there to eat!" He went over there to eat of it.

kɪŋv̇ʌriga· kɪŋorʌrqaŋamiuŋ qiˈȧlɛrʂɔq qiapa-
He was too late to get it. When he did not find it, he began to cry. The cry-

luktɔq inux·u·m tikinamiuŋ apɛrija· ʂjɔ·q
ing a human being, when it came up to him, he asked him: "Why

qiawin nɛrqa·wtiŋ·uʌra kɪŋorʌrˈqaŋaˈko qiagiga·
thou criest?" "My bit of meat, because I came and found it not, I cry for it!"

nuŋ ɛrɪᵈnɪʌrʂʌ·rᵈluŋ ˈadlanun pik·uˈilugo
"Well, cease being sorry for that, to (: by) others supposing it to have been

nɛrɛqʌrhɔrʂo·ʷ̥ɪ·ga ujʌraxʂuʌr aŋiʂv·paluxʂuʌq inuxu·m
thrown away I have just eaten it!" A stone enormously large the human

ta·ʂuma kaɪwalȧtileriga· ka·wʂˣaxupaluk ɪma· pilɛra·
being this he began to roll it along. Kâgssagssuk thus he said

qa·lɛrqa· iwˈlit tȧtiije·rpaluˈkalv̇ʌra· uk·ɔrqiʂɔq
to him: "Now come on, thou!" he pushed it, it is true, a little, it shook.

ke·ʂa kɪŋuʷdlɛrmik ka·ɪwalȧtileriga· piʂ·ˣʌrʂ·uȧŋ·ɔriʂɔq aŋɛrdʟa-
Finally at last he made it roll. Having become strong he returned

paluktɔq aŋɛrdʟagia·lɛrman ima· piga·
home. When he was on point of going home, thus he said to him:

nan·unɪŋ pɪŋaˈʂunɪŋ maniɔrtitˢiaʂ·u·ŋa
"(With) bears, (with) three I will let appear!"

aŋɛrdʟapaluŋman a·napaluata panɛrþɪ·lɛrqiga·
When he had returned home, his grandmother she dried (: his clothes) for him.

panɛrþɪ·paluk·a·ne nanɔrʂʀoɪⁿ pɪŋajorʌrʂuin alik·ʌrɪ-
When she had dried his clothes for him, bears three they

ʂȧn nanɔrʂʀoin pilɛraŋata umɛrdlɔrtɔqʂʀv·m pilɛriga·
appeared. The bears, when they appeared, Umerdlortoq he said to

ka·wʂˣaxupaluŋ ˈnavŋ ɔrn·eˈqȧligit oqʌrpalugtɔq
him: "Kâgssagssuk, where is he? let him go up to them!" He said:

kia *ɕɔ̀rdʟo* *kam'aŋ'niŋ* *atɔrniʌrtuŋa* *a'napaluata* *pija'*
"Whose as it were kamiks shall I borrow?" His grandmother she said

a'ᵘkua *kam'ipalu'k'a* *a'ta* *ima'* *piɬeriɕɔq* *kia*
to him: "Those, my kamiks!" And again, thus he said: "Whose

hawianiŋ *ɕɔ̀rdʟo* *atɔrniʌrtuŋa* *id'luata* *qiŋna'm*
(with his) knife as it were (: I wonder) shall I borrow?" His cousin Qingnâq

ima' *piga'* *a'una* *ˢhawija* *tigujamiuŋ*
thus he said to him: "There, it, my knife!" When he had taken it,

ʌrqʌ'tlapaluktɔq *maŋɛrtakɕùʌr* *apuɕ'uʌr* *kimiɕˣàleralugo*
he went down (: to the beach), the hard (snow) snow digging his heels

nanɔrɕᴿoin *tikiɕˣin'ʌrigȧt* *tikeqaŋamigin*
into it, the bears he came right up to them. When he had come up to them,

ʌrnʌr|ɕùaŋan *qiwᶠɕie'nʌriga'* *qɪtɔrŋ|nʌrɕuȧk* *toqvɕʌrqɪgɪk*
their mother he only wrung her neck. The two young ones he killed them.

tim'u|ȧtʟʌriɕɔq *ʌrnʌrɕùaŋaⁿ* *ujamigitlugo* *qɪtɔrŋnʌrɕvȧk*
He went ashore their mother having her round his neck, the two young ones

ɛrɕ'uɕi|n'ʌrdʟugiᵑ *tim'uᵃtlaraŋan* *umɛrdʟɔrtɔrɕuaq* *ima'*
only taking them under his arms. When he had got up, Umerdlortoq thus

piɬeriɕɔq *ka'wˣɕaɕuk* *tak'uɕi|uk* *qima'lɛrqalunilo* *tim'uʌrqaŋame*
he said: "Kâgssagssuk look at him!" and (he) fleeing. When he had got up,

oqʌrtɔq *aŋiɕɔrɕ'uʌrm'iŋ* *uk'iˢⁱwiliɔritˢe* *aɕugɔ'q* *aŋiɕɔrɕᴿuʌr-*
(: K) he said: "(With) a large make a cooking pot!" Indeed with a large

miŋ *igȧlɛrqiɕùt* *a'napa|lume* *aɪpapalua*
(: cooking pot) they began to cook. His grandmother('s) her other (: his other

igʌrɕ'uʌrmun *ka'mɛrqiga'* *hˢiuwʌrˢʀʌ'rʌjuˢxu'ŋ-*
grandmother) into the large cooking pot he pushed her, because she had been

mane *a'napaluata* *aɪpapalua* *qima'ˢha'ŋua|piɬɛrɕɔq*
given to beat him. His grandmother('s) (her) other she took to flight.

ima' *piɬɛra* *qima'|ŋitlɔti* *piàŋ'itɔrɕᴿuiʷk'in* *hˢiuwʌrˢʀʌra-*
Thus he said to her: "Flee not, I will not harm thee, because she was

juxɕu'ŋmaŋa *kiɕiȧt* *ka'miɕin'ʌrija'* *u'mɛrdʟɔqtɔrɕuʌr* *iwȧlɛrqiga'*
given to beat me only, I only pushed her!" Umerdlortoq he looked for

nanerqiga' *naneqàŋamiuŋ* *qiŋʌrɕᴿuʌrkik'in* *nak'alɛr-*
him. He found him. When he had found him, by the nostrils he let him

qiga' *nak'alerȧŋamiuŋ* *nuliʌrɕᴿuȧŋ*
begin to fall down. When he had begun to let him fall down, his two wives

nuliʌqpaxˢuȧlɛrqɪ'ŋ *umɛrdʟɔqtɔrɕ'uʌr* *ima'* *pileriga'*
he copulated violently with them. Umerdlortoq thus he said to him:

nuliànʌ'rɕuȧk'in *tak'uᵏ* *iˢⁱᵍɪ'k'ik* *aɪpapalua* *kujagpax-*
"Thy favourite wives, see look at them!" the other one copulating

ɕuʌrtɔrˢho·tlugo *tàɕ·àŋa* *ɕiuleqàtux·uin* *kiglikajuxɕu·-*
violently with her. (From) here the ancestors they are wont to

ɡàiⁿ
conclude (them)!

35. Atungait. (*Pualorssuaq — D. D.).*

atvŋaiŋɔ·q *aŋalaɕɔŋ* *qim·iminiŋ* *alupʌrdʟune*
Atungait, it is told, he travelled about with his dogs, having his wife with

ınu·xuiŋ·ɔ·q *tikerqiɡi·k·ik* *ınu·xuit*
him on the sledge. Human beings, it is told, they came to them. Human beings

tikerqàŋamik·ik *qamane* *tàja* *ınu·xuit*
when they had come to them in there (: in the bay), there human beings

toqutˢiᵍᵃje·jux·uit *qim·ɛrɕᴿiɡi·|nʌrdʟutik* *u·miŋa* *aŋiɕɔrɕ·ᴿu-*
man-slayers, they only getting themselves a dog, (with) it (with) a

ʌrmiŋ *nuliàŋaɡɔ·q* *kana·|palua* *oqilaˢhʌrdlugo*
large one, his wife, it is told, her skin-bone in order to make her light-footed

kilìuleriɡa·n *a·unʌ·rɕulʌ·rtin·à|ŋ·ɔrdʟuɡo* *apᶠɕaiʌrdʟuɡoɡɔ·q*
they scraped it, making the blood ooze a little out of it, removing the blood

oqilahɔ̀rɕuàŋ·ɔrqaŋ·an *a·wi-*
which would come (on it), it is told[1]). When she had become light-footed, they

ʟʌriɕuk *ikɛrɕuʌr* *atu|lɛrdʟuɡo* *aɕuɡɔ·q* *ınu·xuit* *malɛrɕu-*
set off the large sea-bay travelling along it. Verily the people they

lerı·k·in *nuliàŋaɡɔ·q* *qaŋerd|ʟalɛriɕɔq* *atuŋàın* *atu-*
began to pursue them. His wife, it is told, she ran in front "Atungait Atu-

ŋàın *qimɛrɕuaɡɔ·q* *uwime* *atɛrɕuàŋanıŋ* *atˢeqalugo* *ʌqpaŋɛr-*
ngait!" his dog, it is told, her husband('s) by his name calling it bounding

ɕɔrɕuʌr *oqilaɕɔ̀rɕuàŋ·ɔrqaŋame* *ımnʌ·rɕugɕuartiɡun* *majuʌr-*
along, she having become very light-footed along steep slopes they

ɕᴿin·ʌriɕuk *ınuxuiŋ·ɔ·r* *tikɛrqiɡi·k·iŋ* *tikɛrqaŋamik·iɡɔ·q*
ascended. People, it is told, they came to them. When they had come to

qima·nialulɛrɕɔq *ınupaluɡɔ·q* *marᵈ-*
them, it is told, he (: Atungait) tried to flee. Human beings, it is told, two

ʟupalu·k *qɛrnɛrtupalv·kuŋ* *tikɛrqiɡa·k* *qimaquta·taɡɔ·q*
(two) black ones they came up to him. (Of) his dog's feed, it is told,

ila· *nɛrıniapalulera·k* *ima·ɡɔ·q* *pɛrqiɡi·k* *tulu-*
part of it they (two) wanted to eat it. Thus, it is told, he said to them: "Like

wapalu·ɕaᵛ-ukua *tuluk·àt* *pukuluju·t* *pukuluɡʟuk* *qımɛrıjuŋnɛ·-*
ravens—those there ravens picking up, let them pick up!" As he had finished

[1]) H. N.:—Presumably agssaiardlugo.—As far as I understood Pualorssuaq's not very intelligible explanation, it was a question of some protuberances on the skins which it was possible to feel.

ramijɔ·ŋ *iᵈserɪArtɔrtɔq* *nɪŋiolupalugɔ·q*
feeding his dogs, it is told, he went in. An old woman, it is told (: said):

iᵈþerit *aɪpa·gɔ·q* *a·ˢhe·t* *iliʂà·ɪlupalu·nɛrʂɔq*
"Enter!" Her other (: another woman), it is told, really that she must be a witch,

nalujuŋne·ˈramiuk *iluʂà·ᵉrnialuk·a·ne* *qvtlium* *ata·-*
when he understood that she was, she trying to bewitch him the lamp ('s) from

gun *ɛrdʟawiʂ·uaŋe* *amo·rᴬʳqigàɪ* *niŋivpaluŋ·ɔ·q*
beneath it her entrails he pulled them up. The old woman, it is told,

ɛrᵈʟawɪ·ŋne *kɪŋorArqijàɪ* *ɪma·gɔ·q* *oqArqiʂɔq* *ɛrdʟa-*
her entrails she saw they were gone. Thus, it is told, she said: "My en-

wɪk·a *navŋ* *nà|ʂane* *qiwiAramigik* *kɪŋuArA-*
trails where are they?" her stomach, when she looked down on it. When she

ŋamigɪŋ·ɔ·q *toqɔrqɪʂɔq* *adʟamuŋ·ɔ·q*
saw that they were not there, it is told, she died. To another, it is told,

iᵈþeriArtɔrtɔq *iᵈþeriArtɔrmaŋ·ɔ·q* *oqAr-*
he went in order to enter. When he was on point of entering, it is told, those

ᵖᶠweriga·ŋ *ɪnu·tʟu* *a|mArqutʟo* *qAraʂa·nik* *alugiArtɔrit*
(two) said to him: "Man's (and) and wolf's (with) their brains come and

oqArnià|ŋ·itŋagɔ·q *aʂugɔ·q* *pulA·rtɔq*
lick up!" "I will not say (: it), it is said!" Indeed, it is told, he went in visiting.

putA·rame *alulɛrqiga·* *akutArʂ·uAr* *nuŋuk·a·gɔ̀·q*
When he had entered, he licked it up the mixed mess. He ate it up, it is told.

nuŋun·amiugɔ·q *pv·guta·ʂArʂ·uAq* *nà|ʂaminɪn*
When he had eaten it up, it is told, the large dish against his stomach

pakuk·a· *makitik·a·gɔ·q* *ulikA·rʂamahɔŋ* *nɛrɛqAk·-*
he clapped it up. He placed it upright, it is told, having been filled from what

a|luaminiŋ *aɪp·ijɔ·q* *oqArᶠwɪ·giga·* *tunidlugulo*
he had just eaten. His (: the) other, it is told, he said to him (and) giving him:

qa·lɛrqa· *|ibᵈlin* *aluæʂa·lɛrʂorɔ·q* *nuŋun·amiugɔ·q*
"Please, please thou!" "He began to lick it up, it is told. When he had emptied

pakuk·a· *naʂaŋminun* *makitik·a·gɔ̀·q*
it, it is told, he clapped it up against his stomach. He placed it upright, it is told,

atuŋa·ˈʂut *piniArdʟune* *ɪm·ɛrʂamaŋ·itʂɔrɔ·q* *makitik·aluAra-*
like Atungait doing. It had not been filled, it is told; although he placed

miuk *alugˢxArᶠwʳiʂ·uane* *im·ɪŋ·eqa·ŋ·ɔ·q*
it upright his licking place (: dish) they had not filled it, it is told;

toquin·Ariʂɔŋ *a·ˢhɪ·ŋ·ɔ·q* *a·wtlArʂin·Ariʂuk* *atvŋàuk·uk*
he only died. Now again, it is told, those two set off Atungait (with com-

nulᵢe·lo *qɪmɛrʂuaŋa* *ɛrqimijut*
panion) and his wife his large dog through the corners of his mouth

piturȧtAqtɔq nuliȧŋatagɔ·q a·ˢhe·t atuŋa·ᵉrʂɔrtɔrˢRɔ̀tLugo
having a bridle. His wife, it is told, now again ever crying "Atungait" to it

qaŋɛrᵈLAriga· atuŋȧɪn atuŋȧɪn aŋɛrᵈLArʂin·Ariʂuŋ·ɔ·q
she ran in front of it," Atungait Atungait!" They only returned home, it is told.

36. The Goose-Wife. (*Amaunalik — Phon.*).

ɛrŋutArɪ·k ta·kua kiˢhɪŋ·uamiŋ nunaqArLutiŋ
A woman and her grandchild these alone having land (: living)

aŋum·iŋ ɛrŋutaqArLune kɪʂɛrm·ɪɔ̀qtutoqaɪn·Arʂuaŋ tȧʂ·ane·
(with) a boy having (: as) grandchild, two who ever lived quite alone there,

a·ˢhe·n qimagɒ·ᵓrqȧtLutiŋ ɛrŋuta· ta·ʂuma tan·a utɔr-
again (as usual) quite deserted. Her grandchild hers he he

qȧŋ·ɔrtɔrʂuA·r ke·ʂᵃ ilan·e piʂoralugpaxuarȧtȧlɛrʂɔq tama·ne
had become older. At last once he began to wander about very much here,

pinialuglune piʂuralugpaxuarȧtȧlɛrqɪʂɔ̀·r mulu^{x}ʂȧtlara·ŋame
trying to catch something he began to wander far about. Whenever he had been

a·napalune tikerqȧt·Ara· piʂuralux-
away for some time, his grandmother he used to come home to her whenever

ʂȧmaʂ^{x}ȧtLara·game
he had wandered for some time.

ke·ˢhajɔ̀r ilan·e a·ˢhe·n piʂvralugLune takulɛrigȧɪ
At last, it is told, once now again wandering about he caught sight of

tȧʂerArˢRvŋ·uame ɪnu·xuɪn pɪŋ·u|Ar|tɔrʂ^{R}vin an·orA·rteqȧŋ·-
them near a little lake, human beings playing, quite without any

it·ɔrˢR^{v}e·^{n} pɪŋ·uArtɔrˢR^{v}e·^{n} an·orArˢR^{v}atɪŋ ata·tˢimun kȧtɛrʂoralugin
clothes on playing their clothes in one heap having gathered them.

iˢhi^{g}ɪ·leqȧŋamigɪŋɔ̀·r aɔrata·lɛrigȧɪ aɔrata·-
When he had caught sight of them, it is told, he crept towards them, he crept

lɛrigȧɪ tȧʂerArˢRumun tȧika pim·iɔŋ an·orA·rteqAratɪ·ŋ
towards them. To the little lake over there he came. They having no clothes on

aɔrata·lɛrigȧɪ an·orA·rˢR^{v}ȧŋ·ɪŋɔ̀·q qatLɛrqigȧ·ɪ taku-
he crawled towards them, their clothes, it is told, he sat down on them. They

lɛrigȧŋ·ɔ·r qatLɛrqaŋ·agit an·orA·rʂuatɪ·ŋ
caught sight of him, it is told, when he had sat down on (them), their clothes.

ɔrnilɛriga·n tikɛrqiga·n tikerqaŋan·igɔ̀·q
They approached him; they came up to him. When they had come up to him,

tuniorȧlɛrqigȧɪ an·ora·ŋɪnɪ·ŋ an·ora·tiŋ
it is told, he gave them, one after the other (with) their clothes. Their clothes

atitLugin *a·wtlArȧt·ȧlɛriˢhv·n* *an·orA·ra·ŋamiŋ*
putting them on they ever went away. Whenever they had put on their clothes,

ta·wa· *a·ʷtlArȧt·Artɔrˢhᵛɩ·n* *nɛrᵈLɛrˢhvɩn* *ɩnorɔrˢRamahɔ̀rˢᴿuin*
then they ever went away, (great) geese which had been transformed into

tamakua· *a·ʷtla·lugtɔrsvɩ·n* *tuniorȧlɛrȧ·ɩ*
human beings these. They went away. He gave them one by one,

tuniorȧlɛrȧ·ɩ *amɛrdLahɔ̀rˢRuŋmata* *pɛra·rˢRᵛɩⁿ* *nɛrLɛrˢᴿᵛɩ·ⁿ*
he gave them one by one, they being very many (great) children (great) geese

inorɔrˢRamahɔ̀rˢRuɩn *ke·ʂagɔ̀rŋ* *tȧɩma* *nuŋɔrqa|ŋamigin*
transformed into human beings. At last, it is told, thus when he had finished

ta·kua *mArLuŋ* *Arnȧŋ* *tuniŋ·eʳqɩ·ŋ* *aɩp·a·*
(: with) them, these two women he gave them not, one of them

pɛrA·rqɩˢhAŋ *pɛrA·rqɩˢhȧŋ·uAŋ* *aɩpa·* *utɔrqArqɩˢhȧŋ·uAŋ*
rather a child, rather a little child, the other one one being a little older

tunɩŋ·iᵈlɛrqɩ·k *ta·n·agɔ̀r* *nukArLɩŋ·uAŋ* *qiagɩn·ȧlɛriˢhɔ̀r*
he gave them not. Her, it is told, the little younger one, she began to cry.

an·ora·ŋɩnɩŋ *ke·ʂa* *tunigin·Ara·* *qiagɩŋ·nȧlɛqaŋan* *ke·ˢhajɔ̀q*
(With) her clothes at last he only gave her, when she began to cry; at last, it

qiagɩŋnȧ|lɛrŋman *nȧglɩe·lɛrqaŋamiuŋ* *tunigɩn·ara·*
is told, because she began crying, as he had pity on her, he gave her only

an·ora·ŋiniŋ *taɩma·* *a·wtLArqiʂɔ̀·r* *tan·agɔ̀r*
(with) her clothes. Then she went away. Her (: the other one), it is told,

aŋerdLa·wtilɛriga· *aɩpa·* *utɔrqArqɩˢhAŋ* *aŋɛrdLa·wtilɛ-*
he took her home with him, the other one, the elder he began to take

riga· *aŋɛrLa·wteriga·* *nuliȧxArtA·riga·*
her home with him, he took her home with him, he took her in order that she

tȧʂane *nuliArɩlɛriga·* *nuliArɩʂȧŋ·uȧlɛriga·*
should become his wife, there he took her as his wife. He little by little began

taja·
to have her as his wife thus.

mulorȧtArRȧŋ·ualeqɩʂorɔ·q *qimatLugin* *a·na-*
He now used to stay away for some time, it is told, leaving them (: her)

palunilo *nuliarɩtLuArRɩn·a|lɛrmiga·* *tȧja·* *ta·ɩa*
and his grandmother. He now had her properly as his wife thus now, and thus

mulɔrˣ|paxvarȧ|t·ArdLune *ke·ʂa* *ilan·e* *tan·a* *nuliȧŋa* *nA·qtu-*
ever keeping away for a long time. At last once she, his wife, she

|lɛrmiɔŋ *nA·qtulɛriˢhɔ̀·r* *nA·qtulɛriˢɔ̀ʳ* *nA·qtu-*
began to become pregnant, she became pregnant, she became pregnant, she be-

lɛriˢɔ̀ʳ *ke·ʂajɔ̀r* *ilan·e* *ɛrn·ɛrɩʂɔ̀r* *man·ipalv·ŋniŋ*
came pregnant. At last, it is told, once, she gave birth to two eggs

nɛrʟɛrʂo·ɡame man·ipalv·ŋnɪŋ ɛrn·ɛrɪʂɔ̀·r qɪtɔrŋa·lɛrik·iŋ
she being a goose, to two eggs she gave birth. They got them as children

tȧʂa man·ipalv·ŋnɪŋ qɪtɔrŋa·lɛrɪ·k·ɪ·ŋ a·nʌrˢ|ʀvaŋa tȧʂa
then, (with) two eggs, they got (them) as children. His grandmother then

iɡlɔrqatiɡitʟuk·v |tukipalɔ̀rqɪʂuɡɔ·q
(those two) taking her as a house-companion the eggs were heard to burst, it is told,

ke·ʂa ɪnupalv·ɡlutiŋ ɪnu·ŋɔr|palɔ̀rqiʂuk
at last becoming small human beings, they proved to become human beings

ke·ʂa· tȧʂa qɪtɔrŋa·leqɪɡɪŋ tȧʂ·ane·
at last. Then they got them as children there.

tȧɪa aŋu|ʂuȧŋaŋ muluɪn·ʌrqȧtʌrtɔrʂoʌ·r ke·hajɔ̀rᵑ
Then those two's father he ever used to stay away for long. At last, it is told,

ila·n·e utɔrqȧŋ·utˢia·lɛramiŋ ta·ja |aɪliʂe·rʂʀi|nʌrˣ-
once in a while, when they began to get a little older, then they actually tore

tupalu·ᵍ aɪliˢhe·rqata·rʂʀi|nʌrtupaluɡa·ⁿ aɪliˢhe·rˢʀin·-
down the wall-skin, they ever tore down the wall-skin (from it), they began ever

ʌrȧtʌrtopalv·lɛriɡa·n aɪliˢhe·rʂinʌrtvpalu·lɛrqaŋanɪŋ
to tear the skins down from it (: the wall). As they had begun to tear down the

ke·ʂa· ta·ʂuma niŋ·iuluxu·m ima· apɛrɪpalvŋ·uȧlɛra·
wall-skins, at last she the old woman thus she began to ask her,

ʌrŋna·ŋ qitɔr|ŋakin ʂɔ̀·rᵑ aɪliˢhe·rʂʀinʌrˣtɔrˢʀo·|waŋ
their mother: "Thy children why do they ever tear down the wall-skins

ʌrŋna·tajɔ̀r ima· periɡa· qawiu|hax|tɔq-
(from it)?" Their mother, it is told, thus she said to her: "They gather

|tuŋ hˢio|rʌʀ|tɔʀtupalu·ŋmaniɡɔ̀·r ʂunɒ·v
pebbles (to swallow)." Because they were such as ate gravel, it is told, verily

aɪlitˢȧm tunuanin tȧʂ·aniɡɔ̀r ta·ɪmaqȧtʌʀȧŋ·ualɛriʂv·k
the wall-skin ('s) from behind it there, it is told, they now began to do thus.

ke·ʂaɡɔ̀r utɔrqȧŋ·ɔrtupalu·leriˢhu·n ke·ʂaɡɔ̀r
At last, it is told, they began to become a little older. At last, it is told,

|anɪ·ɬoqȧt·apalulɛrqɪʂuŋ anɪ·ɬɔrqȧt·apaluleriʂuŋ |tʌrqamane nu-
they began to go out a little, they began to go out a little. Outside there on

name pɪŋ·uʌrʂʀi|nʌrtvpalo·ᵘᵏ tinin·ɛrme tamak·ua tipi|tʌrˢʀᵛin
the ground they only played, on the beach these, drifted-in

hˢvlux·uin kȧtɛrʂɔrpax·uʌrȧt·ʌrik·iŋ iˢhertɛrˢʀɪn·aqȧ-
large feathers they used to gather them in great quantities. They used to take

tʌrˣtɔrhʀvɪk·ɪŋ kȧtɛrʂɔrdʟuɡin amɛrdlahɪtʟuʌ·ra·ŋamɪk·ɪŋ
them in with them, gathering them, whenever they had got them to become a

ke·hajɔ̀r ima· ta·ʂuma nɪŋiuluxu·ᵖ apɛrɪ-
great quantity. At last, it is told, thus she, the old woman, she asked

ˈlɛrmiqa· ila·n·e ʌrŋna·ŋ qitɔrˈŋakin uˈkua hvxhʌrˣtʌrˣtuŋ
her once, their mother: "Thy children those what do they use to

ʌrŋna·taqɔ̀r ima· periqa· qʌrˢʀvtiŋ hu-
gather?" Their mother, it is told, thus she said to her? "Their arrows they

luktaxʌqtarik·iŋ haglorȧtʌrˣtɔrˢʀᴿɔ̀tluqo tȧ·ja aŋuta·ŋ mulu-
gather feathers for them!" lying to her. Then their father he ever

in·ʌrȧtʌrˣtɔrˢʀᴼʌ·r tȧˢ·a ˈaˈnerˢutoqaın·apalu·k tȧja hˢuler-
stayed away for long. However then those two ever went out, thus ever,

ˢᴿuʌ·r ane·rˈpaxuarȧˈtʌrʟutik hˢule·rˢᴿuʌr ˈʌrŋˈnʌrtiklo
using to go out very much all along ever together with their mother.

ke·ˢhajɔ̀r ilan·e mului̇ˈn·ʌrmiut ta·ja aŋununɛrtik
At last, it is told, once they stayed away, then their male companion

muˈluˢhume taja mululɛrʂun mululɛrʂu·n
while he was away. Then they now stayed away, they now stayed away.

aŋunorŋʳan pilɛrʂɔq namun ik·ua pɛrqʌ·rʰɔrˢʀuin
Their male companion he said: "Where those have they gone a little

ʌ·napaˈlünı apɛrıxʂȧlɛra· taumanɛrʂv̇ʌrʟı ik·va ˈaner-
while ago?" His grandmother he asked her. "Long ago those they

qaʰun anerqȧlɛrqa·ŋiˈtˢɔrˢʀvin ima·ɣɔ̀q
have gone out, they have not gone out a little while ago." Thus, it is told,

pilɛra· ɛrŋutı ta·ja·ɣɔ̀q piʸm·ane
she said to him, her grandchild. Thus, it is told, when she had said to him,

ima· ˈpilerıˢhɔr iwɛrıȧrn·ıʌrık·a iwɛrniʌrık·a
thus he said: "I will go and look for them, I will go and look for them;

aˈŋıʂuŋa qalɛrı·ŋniŋ ʌ·napaluataqɔ̀r atuŋɛrʂupa-
make me soles with several layers!"; His grandmother, it is told, she began to

luxˢȧlɛra· qalɛrı·ŋniŋ qiapaluxʌrdʟvqo· ʌ·wtʟaʊ̯a·-
make soles for him with several layers, crying bitterly over him, because he

lɛraŋan iwɛrdʟɛrhɔrˢʀɔ̀tlune· atvˈŋɛrʂupaluxʂȧlɛra·
was about to go away in order to search. She made kamik soles for him.

ke·ʂa ınipaluˈxʌrmaqın tȧja tan·a ʌ·napalune qimaʂin·-
At last, when she had finished them, then he his grandmother he left her,

ʌrmiqa· ʌ·ʷtʟʌrqalune· iwɛrdʟɛrdʟune· ıŋɛrʟȧlɛrʂɔ·r ıŋɛrʟȧlɛrʂɔ·r
going away searching. He wandered along, he wandered

ıŋɛrʟȧlɛrʂɔ̀·r ıŋɛrʟȧlɛrʂɔ̀·r
along, he wandered along, he wandered along.

tama·niɣɔ̀r nala·wtilɛrı·k tı·mɛrʂüaŋın·ʌ·ŋ nuja·ᴱrövt·ɔr-
Here, it is told, he met them (two) merely large bodies, tearing off each

ˢᴿoʌ·ŋ nuja·ᴱrövt·ɔrʂoʌ·ŋ timaın·ʌrˢʀᵛı·ⁿ nalerqᵛa·-
others's hairs, tearing off each other's hairs, merely large bodies. They came

lɛriga·ŋ *ta·kua·* *tamak·ua* *nɛrLɛrˢRvɪn* *iliɕɛrdLu|ɕuaŋɪn*
straight off him those those the geese, their wicked witchery.

nalɛrqᵒa·lɛriga·ŋ *atɔrŋnɛr ajulɛrqɪ·k* *ta·ɪma·lɛraŋaniŋ*
They came straight off him. Get past them he could not, as they were thus situated

nalɛrqᵒa·lɛrqa|ŋaŋne *nuja·ᴱrövt·ɔrˢRᵒaŋ* *ke·ɕajɔq*
that they came right off him, those two tearing off each other's hairs. At last, it is told,

tȧja *atulagiȧpaluxɕin·Arȧ·ɪ* *a·ʷtagɔr* *ɪŋɛrLȧç·a|lɛrmɪɔŋ* *iŋɛr-*
then he just got past them. And again, it is told, he wandered along, he

Lȧç·a|lɛrmɪɔŋ
wandered along.

a·ʷtagɔq *tama·ne* *takuleqɪm·ɪ·ŋ* *ug·pataɪ-*
And again, it is told, here he caught sight of them (two), two nothing

nArˢRvaŋ *ugpataɪnArˢRᵛaŋ* *nalɛrqᵛa·lɛrqɪm·iga·ŋ* *a·wt·a*
but thighs, two only consisting of thighs. They came straight off him. Also

nalɛrqᵛa·lɛriga·ŋ *a·wtajɔq* *tȧja* *atulagie·rɕi|n·Armiqiŋ*
they came right off him. And again, it is told, then he got just past them,

a·wta *qa·ŋɛrˢRi|nArmiqiŋ* *a·wtagɔr* *ɪŋɛrLahuxˢȧlɛrɕɔr*
again, he went only round them. And again, it is told, he wandered along,

ɪŋɛrLahuxɕȧlɛrɕɔ·r *ɪŋ·ɛrLahvˣɕa|lɛrmɪorɔ·r* *a·ʷta·* *ɪŋɛrLȧlɛrɕɔ·r*
he wandered along. He wandered along, it is told, again, he wandered along.

a·ʷtagɔq *takulɛrqim·iga·* *qövtLɛrɕᵘAr* *tArqixɕamat-*
And again, it is told, he caught sight of (it), a large lamp which was made

Lövaqtɔ·r *oqum·ialixɕu·tLune* *a·ʷtagɔq* *ta·ɕuma*
to burn brightly, provided abundantly with blubber. Also, it is told, this

nalɛrqᵛa·lɛrqɪm·iga· *nalɛrqᵛa·lɛriga·* *a·ta* *atɔrn·ɛr*
it was right in front of him, it was right in front of him. And again, pass it he

ajɔrLuȧ|lɛrmiga· *nalɛrqᵒArˢRɪnArLuȧlɛqiga·* *tȧça·* *a·ʷtagɔr*
could not, it quite blocked him his way thus. And again, it is told,

a·ta *taja* *ajɔrLuȧlera|ŋamiuŋ* *oqvm·ɪArˢ|Rvᵃŋa*
again then, as he could not at all get round it, its large piece of blubber

ta·n·a *ma·whA·rdLugo* *awdLoqɪm·iga·* *taɪma* *tan·a*
that, treading down into it he straddled over it. Thus this (one),

pitaqa|ŋamiuŋ *a·ta* *tȧja* *ɪŋɛrLaçȧ|lɛrmiɔŋ* *ɪŋɛrLȧlɛrçɔr*
when he had passed it, again then he set out wandering. He wandered,

ɪŋɛrLȧlɛrçɔr *ɪŋɛrLȧlɛrçɔ·r*
he wandered, he wandered.

a·ʷtagɔq *qulisiuç·uAŋ* *v·gilis·uAŋ* *porqiɔrç·uA·r*
Also, it is told, a large cooking pot full of boiled meat, tremendously bubbling

inukpakpakpakpakpakpaktɔrˢRɔtLunigɔ·r *a·wtagɔq*
saying: "human being- pakpakpak (: great) ..... eating, it is told. Also, it is told,

ta·ɕumAr^{ɕ}R^{a}v^{p} *nalerq^{v}a·lɛrqım·iqa·* *quliɕiuç·v·m* *a·^{w}la*
this large (one) it came right off him the large cooking pot. And again

atɔrnɛŋ *ajɔrLuå$^{|}$lɛrmiqa·* *a·taqɔ̀r* *v·gɛr$^{|}$ɕuàŋa*
pass (it) he could not at all. And again, it is told, its large boiled piece of meat

ma·w$^{|}$hArdluqo *a·^{w}ta* *pitapaluŋ·uatLArmiqa·* *pitaqaŋamiuqɔ̀·r*
treading down into it again he just managed to get past it. When he had got past it, it

a·^{w}ta *ıŋɛrdLapaluxɕålɛrɕɔ̀·r* *ıŋɛrLålɛrɕɔr* *ıŋɛrLålɛrɕɔr* *ıŋɛrLålɛrɕɔ̀·r*
is told, again he wandered along. He wandered, he wandered, he wandered.

a·taqɔ̀q *tama·ne* *takuleqım·iqàı* *qim·erA·rç^{R}ux-*
And again, it is told, here he caught sight of them, some large puppies,

ç^{R}uı·t *ke·niÅr^{ɕ}RinArtɔr^{ɕ}ho·qa·n* *a·^{w}ta* *nalɛrqva·lɛrqım·iqa·n* *nalɛrqva·-*
wanting to bite him. Again they came right off him, they came

lɛriqa·n *a·ta* *atɔr^{ŋ}nɛr* *ajɔrLuå$^{|}$lɛrmiqà·ı* *a·taqɔ̀r* *ke·ɕa*
right off him, again pass them he could not. And again, it is told, at last

ıŋɛrLålɛr^{ɕ}Rin·Arqım·iɔŋ *ıŋɛrLålɛrɕin·Arqım·ıɔŋ* *a·^{w}ta* *atɔr^{x}tɔr^{ɕ}Rɔ̀tLuqı·^{t}*
he only wandered off, he only wandered along, also passing them.

ıŋɛrLålɛrɕin·Aqım·ɨ̈·r^{ŋ} *a·ta tàja* *qa·ŋɛrqaŋamiqı·n* *iŋɛrdLåɕå-*
He only wandered along. And again then when he had passed them, he wandered

lɛrçɔr *ıŋɛrLaɕå$^{|}$lɛrmiɔŋ*
along, he wandered along.

ıŋɛrLa$^{hɔ̀r ɕ}$Rɔ̀tLunijɔ̀r *a·wta* *taku$^{|}$lɛrmiqa·* *aŋna*
Wandering along, it is told, also he caught sight of him, him over there

ınuxuA·r *ɔrnigtɔr^{ɕ}Rɔ̀tLuqo* *ikuArtɔrɕuA·r*
(towards north) a human being walking towards him, one cutting away with

i$^{|}$ɕuɕuàŋe *a·^{w}ta* *tuŋaqa$^{|}$jArtv·ŋ* *tunuanın*
an axe, his large testicles also almost resting on the ground. From behind

i^{ʂ}hie·lɛriqa· *ikuArtɔr^{ɕ}Ro·qa·* *patLɛrɕvA·ŋ* *tàɕa* *ım·amun*
he looked at him that he cut away on it, a large willow bush, and then into the sea

ɛrqAr^{x}tɔr^{ɕ}Ro·tLuqo *ɛqalvŋ·ɔrt^{ʂ}it^{ʂ}ɛrtɔr^{ɕ}ho·dluqo* *qi^{w}dli$^{|}$nɛr^{ɕ}R^{u}in*
ever throwing it, by and by making it become salmon, the dry branches

tamak·ua *iwiɕa·rvŋ·ɔrt^{ʂ}it^{ʂ}ɛrtɔr^{ɕ}ho·dluqin* *erqAr^{x}tɔr^{ɕ}Ro·qàıjɔ̀·r*
these by and by letting them become red trouts. He ever threw them away

erqAr^{x}tɔr^{ɕ}Ro·qa·qɔ̀r *ik·uArdLuqo·*
from him, it is told, he ever threw it away from him, it is told, cutting it with

kaŋuçuja·raçuıluaIeqaŋamiuqɔ·q *iç·uç·u$^{|}$åŋ*
his axe. When he realized that he was ashamed, it is told, his two testicles

niwıŋahɔr^{ɕ}Ro·ŋmanıŋ *niqɔ̀rdluqo* *ha·ŋatigün*
because they hung so far down walking round him from the front (of him)

ıŋerdLå^{ʂ}xålɛrçɔr *ha·ŋagun* *ti$^{|}$ki$^{|}$tAr$^{|}$tɔrnialugLuqo* *ɔrniç^{j}ålera·*
he took the road, from the front (of him) trying to get up to him. He went up

ɔrniʂʲàlera· *ta·wu·nɛrʂᴿᵛAr* *nimɛrʂᴿàtlàgdluqo*
to him, he went up to him, far round walking in a circle round him

ɔrniqˣàlera· *iˢhe·ŋiᵘt·ɔrˢʀo·qa·ne* *ke·ʂajɔ̀q* *tikilɛriqa·*
he approached him, without being seen by him. At last, it is told, he came to-

tàʂ·ane *ha·ŋanin* *tikɛrqiqa·* *tikerqàŋanijɔ̀r*
wards him, there from the front (of him) he came up to him. When he had come

makerqiʂɔq *makerqàŋamijɔ̀q* *piɬeriqa·*
up to him, he got up. When he had got up, it is told, he said to him:

ˡ*nakin* *tikerˡqàɪŋa* *qajuŋajuxv·m* *ima·qɔ̀·r* *piɬeriqa·*
"Whence comest thou to me?" Qajungajugssuaq thus, it is told, he said to him.

ta·ʂuma ˡ*ɪnu·m* *ˢhiorArˡˢʀvŋnin* *uwaŋ·a* *tikik·iʷk·in*
He the human being: "From thy front I I came up to thee!"

ˢhiorArˢʀvŋniᵗ *tikiŋiɬɔrˢʀoɪŋ·ma* *kɪŋorArˢʀvŋnin* *tikig-*
"From the front of me thou comest not to me, from behind (of me) thou

tɔrˢʀᵛɪŋ·ma *hˢiorArˡˢʀvŋnin* *uwaŋa* *tikik·iʷk·in* *kɪŋorAr-*
comest up to me!" "From thy front I I came up to thee, from behind

ˢʀvŋnin *tikɪŋiɬɔrˢʀᵛiʷkin* *ataqo* *toquniàlɛrɪ·ʷkin* *ta·ja·qɔ̀q*
(of you) I came not up to thee!" "Well, I will kill thee!" Thus, it is told,

piɬeriqa· *ta·ja·qɔ̀q* *pilɛraŋane* *ima·* *pilɛra·*
he said to him. Thus, it is told, when he had said to him, thus he said to him:

toquniArɪŋma *oqalukàtLArdlàŋale* *Arŋna·ŋnak·a* *ik·ua* *muluin·Ar-*
"Thou wilt kill me, but let me first tell my womenfolk those, they having

ˢʀam·aʰᵒʳˢʀoŋmata *iwɛralᵛa·rɪk·a* *takuʂaqa-*
ever been away for long, I am otherwise out searching for them." "I have seen

ŋidluArtɔrˡˢhoaŋa *kiˡˢhiàne* *ik·ua* ˡ*tiŋmiʂàt* ˡ*piŋaˢhᵛn* *qvla·wˢha-*
nothing whatsoever but those birds, three, they have, it

maqalᵛArmigàŋ·a *ilàŋ‘* *mikiˢhvŋ·uaŋ* *ila·ŋ*
is true, flown above me, two of them quite small, the one being with them

aŋiʂɔ·q *taɪma* *Arŋnavnak·a* *taɪma·* *pim·an* ˡ*piɬɛrʂɔr* *qajuŋa-*
large." "Thus my womenfolk." Thus, when he had said he said Qajunga-

juxuAr *tàɪma* *Arŋna·wnatin* *iwɛrniA·rɪwuŋ* *tinin·ɛrmun*
jugssuaq: "Thus now thy womenfolk we (two) will look for them, to the beach

hamvŋa *lˡŋɛrLaluŋ* *ta·ʂumaqɔ̀r* *qajuŋajuxu·p* *pilɛriqa·* *toqvtˢà-*
down let us go." He, it is told, Qajungajugssuaq, he said to him, although

mArqA·ralᵛArdLuqv *iwɛrniˡArɪwuŋ* *tinin·-*
he had just before then wanted to kill him: "We will try to find them, to the

ɛrmun *hamuŋa* *piniˡArLuŋ* *ArqA·tLArqɪʂuŋ* *taˡhamuŋa*
beach down let us go." They went down, down there (towards the sea),

tinin·ɛrmun *ArqA·lɛrqɪʂuŋ*
to the beach they went down.

tininˑɛŋ *tikinˑamikˑv* *taˑʂuma* *qajuŋajuxuˑm* *ɪmaˑ*
The beach, when they had come to it, he Qajungajugssuaq thus

piɬɛriqaˑ *hʂiˈkɔrnɛrɪn* *uwitˢåɬiniˈArtutin* *taˑjaqɔ̀q*
he said to him: "Close thy eyes; take care not to open thy eyes!" Thus, it is told,

pimˑane *tåja* *hikɔrŋepaluxArtɔŋ* *hunauwˈgùaqɔˑq* *iˈʂuxu-*
when he had said to him, then he closed his eyes; verily, it is told, his large

åŋne *umiAˑrɪqåtArˣtɔrˢhoˑˈqamiqiŋ* *umiʂiuteraluqɪˑk* *ɪŋɛrdLa-*
testicles he used them as a boat, making them into a boat. They now

leriʂuqɔˑq *taˑjaˑ* *ɪmArʂRᵛåkˑut* *tamaˑne* *ɪŋɛr-*
sailed along, it is told, thus, heigho; across the large sea, here they

Låleriʂvˑk *ɪŋɛrLåleriʂuk* *ɪŋɛrLåleriʂhvˑk* *keˑʂajɔr* *ɪŋerd-*
sailed along, they sailed along, they sailed along. At last, it is told, while

LaʰɔrʂRɔ̀lLutik *ɪnupalArʂᴿᵘit* *tuʂhaˑlɛriqåˑˈ*
they were sailing along, sounds of human beings he began to hear (them).

ɪnupalAˑrʂᴿᵘɪt *tuʂhaˑlɛraŋamiqiŋˑɔ̀ˑr* *uwer-*
The sounds of human beings, when he began to hear (them), it is told, he was

qajArqɪʂhɔ̀r *uwerqajaqaŋaŋˑɔr*
on point of opening his eyes. When he was on point of opening his eyes, it is told,

piɬeriqaˑ *uwitˢåɪˈlitLutin* *uwikˑuit* *toqvjahɔrʂRvikˑin*
he said to him: "Open not thy eyes, if thou openest thy eyes, I will kill thee!"

ɪŋɛrdLaˑleriʂuqɔˑr *ɪŋɛrdLaˑlɛrɪʂvˑk* *ɪnukpalAˑrʂᴿuin* *tuʂaˑ-*
They sailed along, it is told, they sailed along, the sound of human beings ever

jArˣtɔrʂRinArLuqɪˑⁿ *torArLuqin* *ɪnukpalAˑrʂᴿᵛeˑⁿ* *keˑ-*
coming to hear them heading towards them, the sound of human beings. At last

ʂhaqɔ̀ŋˈ *tininˑɛrmun* *pɛqåŋamiŋ* *taˑja* *piɬeriqaˑ* *uˈwitˢin*
it is told, to the beach, when they came, then he said to him: "Open thy

uwixʂArtɔrɔˑr *ɪnukpaluŋˑuA··ᵑ* *tininˑɛrme*
eyes!" He opened his eyes, it is told, what a noise of human beings! on the beach

amɛrLaʂvˑn *nɛrLɛrʂRuin* *ɪnorɔrʂˈRamahůn* *tikerqaluqeˑⁿ*
many large geese transformed into human beings coming to them.

tåɪa *tamaˑnɪˑluxʂåɛrʂᴿuŋ* *iliʂaråŋitɔrʂᴿoˑqaˑtiqɔ̀r*
Then those (two) now remained here. He not recognizing them, it is told,

qitɔrŋnapaluˑŋne *qitɔrŋnapaluˑkˑin* *iliʂAˑriqaˑŋ* *aŋutiŋ*
his two small children, his two small children they recognized him their father.

Arŋnamiŋnun *tåja* *majuArålutik* *ArŋnArtiqɔ̀ˑr* *oqArᶠwrᶦᵍɪˑɬɛ-*
To their mother then they going up, their mother. it is told, they said to her:

riqaˑŋ *ataˑtawuŋ* *atˑawuŋ* *ˈtikerqiʂhɔq* *qanɔŋ* *imˑna* *ataˑ-*
"Our father our father he has come." "How he over there your

taʂiŋ *ˈataʂin* *tikiniˈÅrtɔr* *ikɛrum* *igˈluanun*
father, your father, he should come the sea-bay('s) on its other side

qimȧxʕama|ikpun ima·ɡɔ̀q piɬeriʕɔq qi|tɔrŋnane ata·tawvŋ
we have left him." Thus, it is told, it said her child: "Our father,

|atawvŋ |tikerqiʕɔŋ ata·taˢhiŋ im·na |ataˢhik tikiȧŋ·e-
our father he has come!" "Your father, he over there, your father, he has

qaʰɔŋ ikɛrum |iLuanun im·na qi|mȧxʕama|ikpun
not come, the sea-bay('s) on its other side that time we have left him;

qa·meqa· ag·erqu|lAqpuŋ ima·ɡɔ̀r pipaluŋ·uȧlɛrʕuŋ
but well! let us ask him to come!" Thus, it is told, they began to say

qitɔrŋnapalu·ŋ qa· agxɛrquk·v aˢuɡɔ·q tȧʕa Arŋnamɪŋnin
the children: "Quick; say he must come!" verily then from their

aʕuɡɔ·r ArqArˢRȧlɛrʕuŋ ag·ɛrɪŋ·ɔ·q qitɔrŋnapaluŋniɡɔ̀r
mother indeed they went down. "Come, it is said!" His two little children,

vkua tȧsiɔ̀rdLukuɡɔ·q tȧja aŋerdLa·wtipa-
it is told, them taking them by the hand, it is told, then they led him home,

luxʕȧlɛra·ŋ ta·na |aŋun iˢherˢRȧlɛrʕɔrɔ·r aŋuta·ŋ nuliAr-
him the man. He entered, it is told, their father. His

ˢRArmijɔ̀·runa u·ma atLaluxˢuȧŋɪn·Aŋ tama·ŋa kumȧerʕɔr-
(great) wife, it is told, she, she a complete stranger from here she was busy

ʕRo·ɡa· uwiʕa·rqa|nɛrLuniɡɔ̀runa tan·aɡɔr uwer|ʕuaŋa
lousing him, having got a new husband, it is told, she. He, it is told, her husband,

aninialulɛriˢhɔr aninialulɛriˢhɔ̀r ima·ɡɔ̀q
he was on point of going out, he was on point of going out. Thus, it is told,

piɬeriɡa· ta·ʕuma nuliArˢRᵛaŋata AqajArqvt igᵈlɛrqvt
she said to him, she, his (great) wife: "Thy stomach, thy stomach

puiulɛr|pan tunɛrqiɡa· tȧja anerqɪˢhɔŋ tȧɪma
thou forgettest it!" She gave (: it) him, and then he went out. Thus

anerqiʕɔq tȧˢ·ane nuliArɪlɛrɪm·iɡa· tȧʕ·a· qitɔrŋaŋ·ne
he having gone out there, he took her as his wife then. His two children

tȧʕane najɔrˢRɪŋ·uȧlɛrqɪ·k tȧɪᵃ tȧʕ·ane· tȧʕ·ane nA·qtule-
there he now came to stay with them then there. There apparently

qa|nɛrLunɪuna tan·a nuliȧŋa tȧʕ·a a·ta tȧʕane ilane
she was now getting pregnant she his wife. Then again there, his

qi|tɔrŋaŋne najɔrˢRɪŋ·uȧlɛrɪm·iɡȧ·ɪ nuliaŋa a·ʷta
relatives, his children he now stayed together with them. His wife again

nA·qtulɛrqɪm·iɔŋ najɔrˢRɪŋ·uȧlɛrɪm·iɡa·
beginning to become pregnant he now stayed with her,

nA·qtvhɔrˢRɔ̀tluniɡɔ·q ke·ʕa nA·qtulɛrɪʕɔq tan·a nuli-
Being pregnant, it is told, at last she began to become big, she his

ȧŋa· an·ɛrɪʕulɛrqɪʕɔ̀·r an·ɛrɪʕulɛrqiʕorɔ·q an·ɛrɪʕu-
wife. She began to have throes, she began to have throes, it is told. When she

leqaŋamijɔ̀r^{ŋ} ke·ʕha toqut^{s}iʌrm·iɔŋ toqoqa-
began to have throes, it is told, at last she pretended she was dead. When

ŋaŋ·ɔ·q taja uwɪŋata qiŋ·niʌrtopaluxʕara·
she was dead, it is told, then her husband he set about burying her,

qiŋnipaluxʕara· tȧ·ja· taɪma qɪŋnitʟugʊ tȧʕ·anɪ·paluxʕȧlɛrʕ^{R}vŋ·ɔ·r
he buried her thus. Thus burying her they now were there, it is told,

tȧ^{ja} qitɔrŋnapaluŋnilo· tʌrqamagɔ·q igtulʌ·rʕuʕ·uʌr
then (he) and his little children. Outside there, it is told, a tremendous roar

igtulʌ·rʕ^{Rv}e· ɪn·orɔrʕʀamahɔrʀo·gamɪŋ nɛrʟɛrʕ^{Rv}ɪ·^{n}
their roar they having been transformed into human beings, the geese.

qitɔrŋnapalu·gɔ·q ta·kua pula·lvqȧtapaluxʕȧlɛrʕuŋ pula·luxʕin·ʌ-
The children, it is told, these they used to go out visiting, they used to go

rȧt·ʌrtvpalo·^{uk} pula·luxʕin·ʌ|rȧtʌrtvpalv·^{g}
about visiting, they used to go about visiting.

ke·hajɔ̀r ilan·e ʌ·rqȧtipalue taku|luxʕȧlɛɹȧɪ taku-
At last, it is told, once their small mittens he looked at them. When

lulɛramigigɔ·q apɛriʕȧlɛrȧɪ kiȧle ȧ·rqatitik
he had looked at them, it is told, he asked them: "Whoever your mittens

panerʕɛrʕ^{R}ʌriwagik ana·nan·uŋ anan·uŋ ima·gɔ̀q
(that she) has dried them?" "Our mother, our mother!" Thus, it is told,

perqiʕuk ta·jagɔ̀r peqaŋaŋne apɛriʕȧlɛrȧɪ qanɔr
they said. Thus, it is said, when they had said to him, he asked them: "How

ana·naʕik a·naʕik panɛrʕɔrniʌrȧɪ ujara^{x}ʕuʌrn·iŋ im·na
your mother, your mother will she dry them, with great stones that time

qiŋnɛrqʌr$^{hɔ̀r}$ʕhoɪ·ga ana·naʕhɪŋ a·naʕhɪŋ takuse·r|qalugo tȧja
I have buried her, your mother, your mother no longer seeing her, thus

toqoqaŋan ima·gɔ̀q pilerɪʕuŋ qɪtɔrnapalu·k aʕv·la
she being dead." Thus, it is told, they said, the two little children: "Indeed,

ana·nawuŋ anawuŋ a·^{ɛ}rqȧtiwuŋ panerʕɛrqʌ·ra·ɪ ana·-
our mother, our mother our mittens she has just now dried them." "Your

nahiŋ anaʕhiŋ paner|ʕɔrnɛŋ ajɔrtɔrʕʀo·ga uja^{r}axʕuʌrmɪŋ
mother, your mother, drying she cannot do it, with a large stone

qiŋnɛrqahɔrʕʀo·game toqɔrqʌr$^{hɔ̀r}$ʀo·game ta·ja· pit^{s}iȧlerara·ŋ
she being buried, as she is dead." Thus he kept on saying to them.

ke·ʕhagɔ̀q pipalùlɛriʕhvŋ ana·nawuŋ anawuŋ qa·me takui-
At last, it is told, they said: "Our mother, our mother, come! let us

|jʌr|tɔr|ʟʌqpun peqȧtigi^{x}ʕȧlɛrȧ·ɪjɔ̀·r peqȧtigitʟugik iʕher-
go and look at her!" He went with them, it is told. Going with them he

ʕhʌrtɔrɔ·q tȧʕ·uŋa peqȧti^{gɛr}qȧŋaŋ·ne iglʌ·r|ʕhuŋ-
entered, it is told. Over there when they had accompanied him, on the side

mijɔ·q *iɕiahɔ̀rˢᵍᴀuaŋ* *nuliᴀrᵍᴿᵘane* *kiɬʟᴀvm* *an·ora·ŋe*
platform, it is told, sitting his wife Kitdlaq's (her) clothes

atɔrdʟuqɢn *apɛriɕàlɛra·qɔ̀q* *taɪkane* *ˈkinatiⁿ* *kitʟaᵛwuŋa*
wearing them. He asked her, it is told, over there: "Who art thou?" "I am

ima·qɔ̀r *nuliᴀrᵍʀᵛaŋala* *haglɔràt·ᴀriqa·* *ta·jaqɔ̀·r*
Kitdlaq." Thus, it is told, his wife she lied to him. Thus, it is told,

ɔqᴀrpalɔ̀raŋan *naluŋ·itᵒᵍᴿo·qa·nɪ* *nᴀ·ʀʀoakik·un* *to·rqiqa·*
when she had said, he knowing her well, in her stomach he thrust her,

toqɔrqaluqo *ke·hàtʟvᴀ·r* *man·iɕ·uaqɔ̀·r* *nak·àŋ·uapitˢi|ᴀrpuŋ*
killing her. Now hello! two large eggs, it is told, they fell down indeed,

takan·a *nᴀ·qtɔrᵍʀvaŋ*
she down there being pregnant.

toqɔrqaŋaqoqɔ·q *tamaᵍ·a* *nɛrʟɛrᵍᴿuin* *tamak·ua*
When he had killed her, it is told, then now the geese these

tix·ɕoralɛrqɪɕv··n *aˑʷtlaˑluleriɕuŋ·ɔ·r* *aˑʷtlaˑlu-*
they began to lift one after another, they began to set off, it is told, they began

lɛrɪɕv·n *keˑˢhaqɔ̀q* *tàja* *nuŋ·ɔrqɪɕv·n* *igˑtulᴀ·rᵍᴿijɔ̀·q*
to leave. At last, it is told, then there were no more left. Their tremendous

tiˣɕorᴀrqaleqaŋata· *tàɕaqɔ̀q*
rush, it is told, when by and by they began to lift Then, it is told,

qajuŋajux·uᴀrʟo *tàɕanɪ·lɛrɪˢᵘᵏ* *ta·kua* *ɪ|nukʟo*
(he) and Qajungajugssuaq there they now remained these, (he) and the human

qajuŋajuɕxu·ŋɔ·r *pɪɬɛra·* *iperavtᴀ·rᵍᴿuliuniᴀ|riʷkin*
being. Qajungajugssuaq, it is told, he said to him: "I will make thee a little whip,

pikane *iɕuaniᴀrtutin* *pɪŋuŋ·uame* *taku* *tàja* *akiniajahɔ̀rˢᵍᴿᵘɪn*
over there, sit down on the little hill look now (: they are) very

akiniᴀrn·ɛqtv·paluxɯ·n *ta·jaˑqɔ̀q* *pim·ane*
vindictive, eager to take revenge!" Thus, it is told, when he had said to him,

ipera·ᵛ|tᴀrˣɕuliɔràŋane *tagpikuŋa* *ɪŋi|ʕᴀq|tɔŋ* *hˢinigdàɪ-*
when he had made a little whip for him, over there he sat down. "That thou

litlutiᵗ *piniᴀrtutin* *ta·jaˑqɔ̀q* *pɪɬera* *ta·ɕuma*
dost not fall asleep take care!" Thus, it is told, he said to him he

qajuŋajuɕu·p *ta·jaˑqɔ̀q* *pɪɬera* *qajuŋajuɕu·p* *hˢinig-*
Qajungajugssuaq, thus, it is told, he said to him, Qajungajugssuaq: "That you

dàɬlitlutiᵗ *piniᴀrtutin* *taja* *akiniajahɔ̀rˢᵍʀuin* *akiniᴀrn·ɛq-*
dost not fall asleep take care now, they being very vindictive as they are

tv·paluxu·qamɪŋ *imaˑqɔ̀r* *pɪtʟuqo* *tagpikuŋa*
very eager to take revenge!" Thus, it is told, saying to him up there, it is told,

pɪŋuŋ·uᴀrmun *iŋɪxtᴀrˣtvpaluxᴀrtɔŋ* *tan·a* *ɪnuk*
on the little hill he went up and sat down, he the human being.

takiqaniqɔr *iç·ua|huæçàlɛrçɔr* *içuahuæçàlɛrçɔ·r* *takulɛra·qɔr*
Over there, it is told, he sat down, he sat down. He caught sight

açuqɔr *aŋ·na* *nui(j)ʌrluæuʌrɔ·q*
of (it), it is told, indeed that one (towards the north) a huge, dark cloud, it

ag·iłɛrqiçorɔ·q *ag·iłeqiçorɔ·q* *tàç·a·* *nɛr-*
is told. It came nearer, it is told, it approached, it is told, now there the

ʟɛrçuin *hunauka* *tà·ça·* *ag·iłeqiçv·t* *merq·aleqiçuŋ·ɔ·q*
geese indeed, now there they were, they were coming; they began to settle,

tamas·a *kauwàtʟʌrqalugo·* *mɛrqalɛrqiçv·t*
it is told, thus entirely surrounding him they settled down on the ground.

merqʌraŋataqɔq *tamauŋa* *ipa·rˢʀàlɛri-*
When they had settled down on the ground, it is told, over there he began to

qà·ı *ipa·rˢʀàlɛriqà·ı* *torqvçàleriqà·ı*
whip them hard, he began to whip them hard. He began to kill them, one after

pı·ıjàŋitʟuʌrˢʀinʌrtvŋɔ·q *tamaç·a* *toqvˢhʌrtɔr-*
the other. They would not disappear at all, it is told, although he kept on

ho·qa·tiŋ *pı·ijàŋ·itʟuʌrˢʀinʌrtv·n* *ke·çajɔq* *tàja* *nuŋɔr-*
killing them, they would not go away at all. At last, it is told, then he put

qiqà·ı *nuŋɔrqaŋaqin* *a·wta* *tàja* *pilɛrim·iqa·*
an end to them. When he had put an end to them, again then he (: Q) said

qajuŋajux·ˢu·p *tagpikane* *a·wlàçà|tàliˢxʌr|ˢʀınʌrın*
to him, Qajungajugssuaq: "Up there only not cease keeping in motion,

pijuŋnı·jàŋ·i|tɔrˢhoın *a·wtajɔ·q* *tagpikane·huæça|lɛrmiɔq*
they will not cease coming!" And again, it is told, he placed himself up there

ta·ja· *peqaŋane* *tagpikane·hoᵘxçàlɛrçɔ·r* *a·wtajɔr*
thus, when he had said to him, he sat down up there. And again, it is told,

aŋna *takulɛrqim·iqa·* *pujɔrʟuxˢuʌ·r* *a·ta*
that one (towards the north) he caught sight of it, a large, ugly mist. Again

ɛrçɛrqım·iv·n *a·ta* *tamaç·a* *tikileqım·iun* *nui(j)ʌrˢʀe·* *tamaç·a-*
they appeared, again thus they began to come, huge clouds. And ever,

jɔr *a·wta* *tʌmʌrm·ıŋ* *merqʌrʟuʌrˢʀi|n·ʌrmiun*
it is told, again they all, they flew down and settled on the ground.

a·wtaqɔr *ipʌ·rˢʀàlɛriqà·ı* *ipʌ·rˢʀàlɛriqàı*
And again, it is told, he whipped hard at them, he whipped hard at them,

toqvçàleriqà·ı *taman·aqɔr* *qani|tʌrˢhoane*
he killed many of them this, it is told, the whole of his nearest environs

perqvàgdluʌrçi|nʌrdʟuqv· *ipʌ·rˢʀalɛriqàı* *ipʌ·rˢʀalɛriqà·ı*
entirely covering them. He whipped hard at them, he whipped hard at them.

a·wta *tàı* *hiniŋitluʌrˢʀina|lɛrmiɔŋ* *hˢinigdàlitlutin* *piniʌr-*
And again then he all along slept not. "That thou sleepest not take

tutin qajuŋajux·ˢu·p peqàt·ʌqtɔrʂo·qa· ke·ʂajɔ̀q tàʂ·ane
care!" Qajungajugssuaq he said all along to him. At last, it is told; there

ʂulɪ·n·ʌŋ a·ʷta hˢinɛrqajʌrqɪʂɔ̀·r ˢhinerqajaràŋan
ever again he was on point of sleeping. Whenever he was on point of sleeping,

a·ʷtᵃ tàʂane ɛrqumahuxʂà|lɛrmɪɔŋ a·ʷtaqɔ̀r ɛrʂɛrqɪm·ɪun
again there he took care to keep awake. And again, it is told, they appeared,

a·ʷta ag·iɬeqɪm·iv·n ag·iɬɛrqɪʂv·ⁿ tamaʂ·aqɔ̀r
again they began to come near, they came near (greatly). And as usual, it is

awta mɛrqʌ·rdluʌrˢhi|n·ʌrmɪun tamauŋa· a·taqɔ̀q
told, again they settled on the ground towards there. Again, it is told,

tàʂane ipʌ·rˢʀàlɛrim·iqàɪ ipʌ·rˢʀalɛriqà·ɪ toquʂàleriqà·ɪ
there he whipped hard at them, he whipped hard at them, he killed many of

a·wta· ke·ʂajɔ̀q ta·wa tɪŋiŋ·miun qàʂ·ɪŋ·uin ke·-
them again. At last, it is told, then they flew away, a very few. At

ˢhajɔ̀q tàja a·wtʟaraŋata ta·ja· piɬeriqa·
last, it is told, then, when they had flown away, then at last he said to him:

ke·ʂa tàɪ nuŋɔrqɪ·ʲᵘtit tàɪ tàʂanɪ·lvhuxʂàlɛrʂɔq
"At last, now thou hast put an end to them!" Then there he only remained;

tan·alo qajuŋajuˣʂuʌr ke·ʂa tà·ɪ nuŋɔrqaluqɪ·n ta·ɪma
he and Qajungajugssuaq, at last now putting an end to them. It is ended!

37. The Blind Boy and his Sister (The Genesis of the Narwhal).

(Amaunalik — Phon.).

ɛrŋutʌrɪ·paluqɔ·r - ukua a·he·t qimʌrqiqàɪ
A woman and her grandchild, it is told, them now again they deserted them

nunʌrqàsüàŋɪʂa naʷjaqe·ŋuaniqɔ·q ɛrŋutaliŋ
their countrymen (with a little sister) and her old brother, it is told having (:as)

tàɪma huxʂaqaŋ·ⁱtupaluŋniŋ qimʌrqaluqin
grandchildren. Thus they having nothing whatsoever quite deserting them.

tàʂ·anɪ·paluxʂàlɛrʂuŋ·ɔ·r aŋununiŋ·uàŋ·aqɔ·q tagpɪ·-
There they were now, it is told, her little male companion, it is told, a small

tˢüŋ·uʌ·r ⁱˢhɪ·ᵍⁱʂaqaŋ·itʟuʌrʂᴿin·ʌqtɔŋ tàja tagpiŋituloqaɪnàŋu·qame
blind (one) he had never seen anything thus, he having ever been blind

ta·n·a ɛrŋutanilo anɪŋ·uanilo najàŋ·uanilo
he. With her grandchildren, her elder brother (and) and his younger sister

a·nʌrʂuàŋ·uʌŋ tàʂanɪ·paluxʂàlɛrʂùŋ·ɔ·r iglume tàʂa-
the little grandmother there they now remained, it is told, in the house, there

nɪ·paluxʂàlɛrʂv·n
they now remained.

ke·ɕaqɔ̀r *ilan·e* *nanɔrˢᵍʀv·ᵐ* *tikeriqà·ɪ* *nanɔrˢᵍʀvŋ·ɔ·r*
At last, it is told once a large bear it came to them. The bear, it is

tikeqàŋamiqin *iqalᴀ·rᶠwiŋ* *nikuɕᴀ·rqiqa·*
told, when it had come up to them the window, it raised itself up in front of it,

qiŋᴀqpᴀ·leriqa· *tak·iqa·* *pa·lɛriqa·* *ima·qɔq* *piɬeriqa·*
it sniffed at it over there, it sniffed at it. Thus, it is told, she said to him

a·napaluata *tan·a* *tag·piŋ·itˢɔq* *ɛrŋ·utàŋ·uane* *|taku*
his grandmother (:to) him the blind one, her little grandchild: "Look there,

piˢhɪŋniàt|ʟàŋniᴀrɪn *qiʷtʟun·iᴀ|riwkin* *umiun·iᴀ|riʷkin*
try to shoot it, I will bend the bow for thee, I will take aim for thee,

piˢhiŋ·niàt|ʟàŋniᴀrin *ta·ja·gɔ̀q* *piɬeràŋane* *aɕuqɔq*
now try to shoot it!" Thus, it is told, when she had said to him, indeed

piˢhije·rpaluxɕara· *taja* *umiuk·a·ne* *a·napa|lume* *ta·ja·-*
he shot at it thus, she taking aim for him his grandmother. Thus,

qɔ̀q *piˢhiqie·rpaluxɕᴀra·* *|ɛr|ŋʳɪt|ʟàk|pat|làkɕiqɔ·q*
it is told, he shot at it. There was a tremendous crack, it is told,

taima· *ima·qɔ̀q* *piɬeriqa·* *niŋiupaluata* *na·ᵛŋajɔr*
thus, heigho! Thus, it is told, she said to him, their old woman: "O, how bad,

ik·àk *pi|ˢhikpan* *ik·àk* *pi|ɕikpan* *hagloqàtᴀr-*
the frontwall thou shottest it, the frontwall thou shottest it." That she lied

tɔrˢᵍʀɔ̀tluqo *naluŋ·itɔrˢᵍʀo·qa·ne* *hakerþᴿv̀liɔrɕᴿo·qa·*
to him, he knew quite well she did (towards him), having hit its chest

qᴀrˢᵍʀɔrɕᴿuᴀrminɪ·ŋ *tɪ·pilàtʟuapalu·ɕɔŋ* *hˢuna* *tàku* *nauŋ* *taɪma*
with his arrow. "That bungler what, look how thus

piˢhiŋ·itʟuᴀrˢᵍʀinᴀrmɪ·n-ajɔr *piɬeriqa·* *a·napa-*
that thou didst not shoot it properly—how bad!" she said to him, his grand-

lv̀ata *tàɪmaqɔ̀r* *anerqà|tàlɛriɕuŋ* *tan·alo* *ᴀrŋnᴀŋ*
mother. Then, it is told, they (two) went out (:she) and her, the woman.

piɬeriqa·qɔ̀q *tan·a* *|ɛrŋutàŋ·uane* *najàŋ·uaŋa* *ta·ɕuma*
She said to her, it is told, her her small grandchild, his little sister, his

aŋutim *anɪpaluiⁿ* *tagpiŋ·itupalɔ̀·rqᴀ·ᵊʀʟu* *minin·ialuniàle-*
the boy's: "Thy little elder brother, he being blind we will try to omit

rɪkpuŋ *uŋahix·ˢumun* *uniaqà|ʟaqpuŋ* *nanɔrɕuᴀr* *nɛrɛ-*
giving him anything, far away let us drag it (after us), the bear, we will

qàtᴀrniᴀ|rɪkpuŋ *ta·wane* *oqᴀrꜰwe·tàu|litʟuqo* *ani|paluin* *tag-*
eat it there far off; tell him nothing, thy little elder brother, he

piŋ·itupalɔ̀·rqᴀ·ᵊʀʟu *nɛrɪɕᵛʷɪ·tˢu·niàleqiɕɔŋ* *uniᴀrqàŋamik·uqɔ·q*
being blind he is not in need of much to eat." As they had dragged it, it is told,

ta·wuŋa *uŋahiç·umun* *pilᴀ·rˢᵍʀilipaluŋ·uᴀra·* *hˢiliàpaluŋ·uàlɛrɕɔ·r*
over there far away, she began to flense it, she began to cut it up.

aniŋ'uaniɟɔ'r *ˈɔrˈniˈɕara'* *ta'ɕuma* *najàŋ'uaŋata*
Her little elder brother, it is told, she went to him, she his little sister.

tikilɛra' *nan'oˈqiɕutin* *nan'ɔrɕuˈAq* *piɕerqe'n*
She came to him. "Thou gotst a bear, the large bear, thou shotst it properly;

nɛrɪja'leqiɕugv'n *igaja'lɛrqiɕuguk* *pilàɬeqiga'*
we are going to eat abundantly, we are going to cook greatly, she is beginning

ta'wa *oqAr^{F}wɪ'tàliniArɪ^{w}kɪŋ'ɔ'q* *a'napaluata*
to flense it over there. I may not say anything to thee, she says." His grandmother

tàɕa *pigɪn'Aqtᵊ^{ɔ}ho'ga'* *ɔrniga'ŋane*
then she treated him ever in the same manner, whenever he came up to her.

qimàgdluko *tàja* *uŋahiɕ'umun* *ˈane'rᵈβ^{R}iˈnArtɔr^{ɕ}Roàŋ* *ke'ɕa-*
(They two) leaving him then far away they only went out. At last,

gɔ̀r *igàlɛrqɪɕv'k* *igahɔ̀r^{ɕ}Rɔ̀tlutigɔ̀r^{ŋ}*
it is told, they began to cook. While they were busy cooking, it is told,

aniŋ'uane *at'a* *takui(j)ArtɔrˢRa'tlàlerim'iga'* *ta'ɕuma* *Arŋ-*
her little elder brother again she first went to see him, she the

nam *igàlɛrqɪɕu'k* *nɛrɪja'lɛrɪɕu'^{q}-ɕu'g*
woman (: the girl). They began to cook. They began abundantly to eat.

ke'^{ha} *igàleqaŋamigɔ̀r* *a'wta* *iˢherɪArtɔrɕ^{R}Armɪɔŋ*
At last when they had cooked, it is told, again she went in order to go in.

iˢheˈramiɟɔ̀q *piɬɛrɕɔr* *atikun* *qilàk'-*
When she had entered, it is told, she said:" Round the under jacket let me

àtˈLArLaŋa *nɛqiˣ^{ɕ}Arɕiɔrnialuŋ'niAˈrɪ^{w}kin* *tàɯmagɔ̀q* *qilàgti-*
first tie, I shall try to get some food for thee." Thus, it is told, only

ɕiˈnArdLune *atɛ'migun* *qilàgdlune* *ate'migun* *ta^{w}dLume*
tying together (at) her underjacket, tying at her underjacket her chin

ata'gun *nɛqɪŋ'uin* *kiwiorArdLugin* *tàima* *nɛqiɕAqtArdLugo*
down under it bits of meat ever putting them down thus fetching something

anine *nɛrɪleqiɕugɔ'q* *taɕ'a'*
to eat for him, her elder brother. They began to eat greatly, it is told, then

nɛrqiˣ^{ɕ}Arˢ^{ɕ}Reqat'àlɛrɕɔrɔ'rŋ *ta'na* *Arŋnàŋ'uAŋ* *qamuŋa*
at last. She kept on getting food, it is told, she the little woman, down there

atⁱe'me *iluanun* *kiwiorArLuiˡ* *tamuaˢxàŋ'uane*
her underjacket('s) in under it ever letting them fall her morsels of meat,

aniŋ'uane *nɛrqixɕiɔrdLugo* *a'napaluatagɔ̀r* *ima'*
her little elder brother getting him meat. Her grandmother, it is told, thus

peràt'àleriga' *na'^{v}ŋ* *A^{wr}q^{v}alaɕɔŋ* *a'^{w}ta* *ɕɔ'q* *nɛrqix-*
she said all along to her: "Ah me, how voracious she is, and why keepest

ɕArɕeqaˈtArpin *na'^{vŋ}* *nɛrqiˣ^{ɕ}Arɕeqàt'A'rtutin*
thou on supplying thyself with food, ah me, how thou all along suppliest thyself

nɛrɪ(j)amahɔ̀rʀo·gama nuŋulɛrt·ɔ|ràtʌrtɔrʕʀᵛek·a
with food!" "As I am very hungry I have ever quickly finished them,"

ta·ʕumagɔ̀r ʌrŋnàŋ·v·m peràt·ʌra· aniŋ·uanigɔ̀r
she, it is told, the little woman, she every time said to her. Her little elder

nɛrqiʕitʌrtɔrʕhʌrᵑmija· a·ta |tʌrqamaŋ·a
brother, it is told, she ever fetched food for him. Again from in there

nɛrqi|ʕɪupalux|ʕʌrᵈʟugo uwiniŋminun tʌrqamuŋa qilàxʕama-
getting him food towards her naked body in there she having

game ta·ja·ŋ·ɪn·ʌrɪpaluxʕɪŋ·ualɛriga· aniŋ·uane
bound up. Thus she now kept on doing for him, her little elder brother,

uŋahʕiˣʕumun pilera·ŋamiŋ igajʌrtɔra|t·ʌrʟutiŋ qimagʟuk·o
far away, whenever they went in order ever to cook (those two) leaving

a·napaluata ana·napaluata minin·ialugtɔrʕʀo·ga·
him his grandmother, his (grand)mother, attempting not to give him anything.

ke·ʕajɔ̀r ima· pilɛrm·iɔŋ tan·a aniŋ·uaŋa
At last, it is told. thus he said, he her little elder brother,

tagpiŋ·itɔrʕuʌr imᵉʳa·juxv·qa·ᵛŋalo ɪmɪxʕʌqtʌrɪaqʌrajuxo·ʳqavŋalo
the blind one: "I am also very thirsty, I also greatly need something to drink,

tàʕɛrʕu|ʌrmun a·niàlɛr|qɪŋma ɪmɛʳqàt·ʌrniʌrtuŋa |uwawnɪŋ na-
to the great lake thou mayst take me I would like to drink myself!" his

jàŋ·uane piɬera· aʕugɔ·q tàʕɛrʕu|ʌrmun a·leriga· tàʕiɔrd-
little sister he said to her. Indeed to the great lake she took him, leading

ʟugo aniŋ·uane· qɪapaluxʕʌrdʟune· a·na|palugtiŋ
him by the hand, her little elder brother, weeping bitterly, their grand-

ana·na|palugtigɔ̀·r qimaqalugo tàʕɛrʕuʌ·r tikina-
mother their (grand)mother, it is told, leaving her. The great lake when

mik·v ima· pilera· najàŋ·uane a·tᵃ a·ʷtʟʌrqv̀lera·
they came to it, thus he said to her, his little sister, again bidding her go:

qa ana·napalvⁱⁿ takuiʌ̀rtɔrniʌ·rɪn tamavŋa nap·-
"Listen, thy grandmother (thou) going to see her (: on the way) hither (thou)

ʌrʕʀeqà|tʌrdʟutin piniʌrtutiⁿ ujaraŋ·uanɪŋ qalerɪ·ʕi-
all along placing something upright thou must (with) small stones, piling

teqà|tʌrʟugit piniʌrtutin ima·gɔ̀r piɬera·
them on top of one another, please do." Thus, it is told, he said to her

najàŋ·uane tätˢimuŋ·ɔ·r tàʕuŋa qimalera· aniŋ·-
his little sister. Towards (: at) the lake, it is told, over there she left him, her

uane qiapaluxʕʌrdʟune· ɪŋɛrʟahuxʕàlɛrʕɔq qiapaluxʕʌrd-
little elder brother weeping bitterly. She wandered along, weeping bitterly

ʟune· nap·ʌrʕeqàtʌrdlune tamavŋa ujaraŋ·uanɪ·ŋ qiapaluxʕʌrdʟune·
ever placing upright hither (with) small stones weeping bitterly.

aniŋ'uaŋajɔ̀q *tàç'anɪ'|huxçàlɛrçɔr* *tàtˢim* *hˢina'ne*
Her little elder brother, it is told, he now remained there the lake('s) at its bank

ɪmerajuˣçu'game *ɪmerɪÀr|tɔrnɛrᵑ* *ŋminiŋ* *ajoramiuŋ*
being very thirsty; to go in order to drink by himself as he could not do it

tàç'anɪ'ˣçʲàlɛrˢɔr *taɪmagɔ̀r* *a'wtlʌramatˢia|ʀalɛrman* *ke'ˢha*
there he now remained. Then, it is told, a little while after she had left at last

ˢhe'r|ʀuxuʌŋ *tàç'agɔ̀q* *tàçanɪ'houˣçàlɛrçɔ̀'r* *açugɔ'r*
a tremendous whizzing. Then, it is told, there he now remained. Indeed

çe'r|ʀuxuʌŋ *tuˢha'leriga'* *tikerqiga'* *ˢhe'rʀuxçv'm*
a tremendous whizzing he heard (it). It came to him, the whizzing (one)

tiŋmiʌrˢʀv'm *ima'* *piᵈ¹eriga'* *quŋatik'un* *eqiŋ'a*
a large bird. Thus it said to him: "By my neck catch hold of me!"

quŋahˢiaguŋ'ɔ'r *ɛʳqipaluˣçʌra'* *ta'ʲᵃ* *ɛrqiŋmanigɔ̀q*
By its neck, it is told, he caught hold of it. Then when he had caught hold of

taja *tàçɛrçu|ʌrmun* *ta|kanuŋa* *awalàxʌ'rᵘteriga'*
it, it is told, then to the great lake down there it carried him away from the

tan'a *iˢhᶦɢɪ'çaqaŋ'ituŋ'uʌ'r* *takanuŋagɔ̀q*
shore, him the little one who could see nothing. Out there, it is told,

piç'uteqaŋamiuk *tàja* *ag'lu'teriga'* *ʌrqa'maleqiçugɔ̀q*
when he had taken him, then it dived down with him. They remained under

taja' *ʌrqa'maleqɪçugɔ'r*
the water, it is told, thus now, they remained under the water, it is told,

ʌrqa'maleqɪçugɔ'r *nukiŋerʟualeqi|ˢhɔ̀rʟugɔ'q*
they remained under the water, it is told. And he becoming quite exhausted, it is told,

pikiapalɔ̀rqɪçu'ŋ *navŋ* *qanɔrip'it* *qanɔrɪŋ'it'uŋalɵ'nɪ'n*
they emerged. "Well, how how art thou?" "I am not at all "how" (: I'm

ima'gɔ̀q *piˣçʲàlɛrˢɔr* *atugulo-qa'* *atugulo-ga'*
well)!" Thus, it is told, it ever said: "Again, well now, again, well now

ɛrqimiçʌrdʟuʌrnialuniarɪŋma *ipʌ'qtàlitluŋa* *ta'çuma* *tiŋmiʌrˢʀv'm*
take care that you cling well to me, let me not go!" that one, the great bird

ta'ja' *pilerim'iga'* *a'tagɔ̀q* *tàja* *ag'lɔqɪm'ɯ'k* *ta'ɪma*
thus it said to him. And again, it is told, then they dived down; thus

a'ʷta *mululɛʳqɪm'ɯŋ* *mululɛqiçuŋ* *mululɛqɪçuŋ*
again, they remained away for a long time, they remained away, they remained

mululɛrçv'ᵘk *ipaɪ(j)ʌrʟuàlɛriga'gɔ̀'r*
away, they remained away for a long time. He was on point of losing his hold

ipʌ'rqajʌrʟuàleqiga'nilvgɔ'q
at it, it is told; and when he was on point of losing his hold at it, it is told,

pikiʌrqɪçu'n *na'v* *qanɔrip'in* *qa'maçu'le|qiçuŋa* *ima'gɔ̀q*
they emerged. "Well how, how art thou?" "I begin to sense a light." Thus, it

periga' *qa'maciu'leqicuŋa* *qa'* *atugulo-qa'*
is told, it said to him: "I begin to sense a light! Well, then once more!

ipA'rtàulinia|rɪŋma *a'wtagɔ̀q* *taima'*
take care that thou losest not hold of me!." And again, it is told, thus

aglu'maleqɪm'w'ŋ *aglu'malɛrçv'k* *aglu'malɛrçö'v'k*
they remained dived down, they remained under the water, they remained under

a'tagɔ̀r *nukiŋɛrLuàlɛqɪ|hɔ̀rLo* *a'ta* *ke'-*
the water and again, it is told, he also became quite exhausted. Again now

|hàtLuAr *pikiàŋ'uatLArajv'n* *awtagɔ̀r* *apɛrɛqɪm'iga'*
in good earnest they emerged again a little, and again, it is told, it asked him:

naᵛŋ qanɔrip'in *iˢhᶦqɪ'çArqArɪ(j)a'lɛr|qɪcuŋa* *ima'gɔ̀r*
"How, how art thou?" "I am beginning to see somewhat." Thus it is told,

a'ta *pɛrɪm'iga'* *iˢhe'çArqArɪa'lɛrqɪˢhuŋa* *qa'* *atugulo-*
again it said to him: "I am beginning to see somewhat, well now, then again

qa' *a'ʷtagɔ̀r* *pɛrqim'iga'* *ipA'rtàulitluŋa* *a'tagɔ̀q*
come on!" And again, it is told it said to him: "Let me not go!" And again,

tàja *hˢulitLuAr* *ke'|hàt|luAr* *ipaiA'rdLuàlɛriga'*
it is told, so all along now greatly he was on point of letting it go,

ke'ˢa *ipa'ᶦjA'rLuàlɛriga'* *ipigdluàlɛràŋame'* *a'tagɔ̀q*
at last he was on point of letting it go, he being on point of choking. And

pik'iArqɪm'iv'ŋ *qanɔrip'it* *ke'ˢha*
again, it is told, they emerged from the water. "How art thou?" "At last

|tagpiçidluA|qiçuŋa *na'magçe|rɪˢhuŋa* *a'wta* *pilɛrɪm'iga'*
I have quite got my sight; I have become quite well." Again it said to him:

ke'ˢa *tàja* *na'magçe|rɪhuti[t]* *maniɔrtitˢiÀrʰɔr|ˢRoaŋa* *nɛriçax-*
"At last then thou hast become quite well, I shall let appear (with)

çaniŋ *ila'n'e* *ta'çuma* *tɪŋmɛrçᴿvᵘᵐ* *pilɛriga'* *açugɔ'q*
something to eat on occasion!" It the great bird it said to him, indeed,

tàja *a'ʷtlAralunilo'*
then (and) going away.

tàç *tan'agɔ̀r* *najàŋ'u|Armiɲɔr[ŋ]* *nap'ArˢRuäŋ'uaŋe*
Then he, it is told, his little sister's, it is told, those she had put up,

takunialuxçàlɛràɪ *ta'çuma* *tagpiˣçeràŋamɪ* *açugɔ'r*
he went off to look for them, he having got his sight. Yes indeed,

a'makùa *atuArˢRàlɛràɪiɔ̀r* *atualɛràɪ* *atua-*
there they were. He began to follow them, it is told, he followed them, he fol-

lɛrà'ɪ *atualɛrà'i'···* *ɪŋerLàlɛrçɔr* *ɪŋerLàlɛrçɔr*
lowed them, he followed them, he wandered along, he wandered along,

atuArLvg'n *ke'ha* *tikɪlerigà'ɪ* *tikɪleqɪ'ŋ*
following them. At last he was on point of coming home to them; he was on

ilàŋne· *tama·ne* *pauktuarrar*
point of coming home to them his two relatives. Here a distended skin

nanorarrar *takuleriga·* *takugàtlarhi|nardlugo* *at·a*
a bear-skin he caught sight of it. After first having looked at it again

ıŋɛrlàçà|lɛrmiɔq *tàç·uŋa* *iglumun* *a·wkoa* *tikiˣçàlɛrıŋ*
he wandered along; over there to the house, those there he came to them,

ilapalu·ŋne· *a·napa|lunilo* *najàŋ·uanilo* *arŋna·wnanijɔ̀q*
his relatives his grandmother (and) and his little sister. His female relatives, it

tikiçxàlɛrıŋ *tagpiçitˢiaralune·* *tikin·amiqijɔ̀r*
is told, he came home to them, having become seeing. When he came to them,

içeramiqiŋ *ima·* *pitˢiàlɛrpɔq* *tan·a* *|aŋun*
it is told, when he had come in to them, thus he said he, the

nanorarçuaq *tama·ne* *takutla·lëa·rija·*
man (: the boy): "A large bear-skin here I caught sight of it by the way,

pa·wktuarˢra·r *|hagloràtartᵖ|hɔ̀tlugo* *ana·napaluata* *ima·gɔ̀q*
a distended skin!" Ever lying to him his grandmother thus, it is told,

pilleriga· *ana·napaluata* *pe·rçɔrqàk·unın* *man·a*
she said to him, his grandmother: "From the Pêrsorssuaq family this

qım·arqò̇çi|aqpun *|haglorà|tartᵖˢ|rɔ̀tlugo* *tàç·agɔ̀q*
we have got it as property left!". ever lying to him. Then, it is told,

tàç·anı·luxçıŋ·uàlerıhv·n *tàç·anı·lɛrsv·n*
they now only remained there, there they remained.

tàçanı·tlutiqɔ̀rŋ *ke·ça* *ilan·e* *qilaluk·ileriˢhɔ̀r*
While they were there, it is told, at last once he caught sight of white

açugɔ·r *qaqɔrtarˣçua·rnı·ŋ* *qilalukilerihɔ̀r*
whales indeed (with) large white ones, he caught sight of white whales

hamu·nàŋ·uàtluaŋ *tàç·agɔ̀·r* *qilaluk·ileriˢhɔ̀·r* *qilaluk·-*
just a little off the shore; thus now, it is told, he saw white whales, he saw

ileriçorɔ·r *hamu·nàŋ·uàtlua·r* *qilaluk·ileràŋamiqɔ·r*
white whales, it is told. Only a little off the shore, when he had seen white

najàŋ·uane *apa·ıqàt·àlera·* *itɛrçɔrqàgte-*
whales, it is told, his little sister, he attached the line to her[1]) making her

qàtardlugo *v·wiàŋ·uamiŋ* *na·wli(j)ar-*
"tail-piece hunting partner" (with) a little young white whale setting about har-

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[1]) H. N.: "apak" is that which something is attached to, on land or on the ice. It also means the special ice bollard, which is made by thrusting down into the ice from two sides, thus producing an ice bridge round which a line can be tied. Also "apagpoq": makes fast the walrus by means of the harpoon line to the iron rod of the lance, which is thrust into the ice, when walrus are harpooned from the edge of the ice.

ʟune· itɛrɕɔrqàgteqatarʟugo najàŋ·uane apa·ⁱɕera-
pooning, letting her be "tail-piece hunting partner" his little sister, he having

ŋamiuŋ ˈniuŋagun ke·ɕajɔr niŋiupaluak
attached the line to her, to her leg. At last, it is told, their old woman

pipaluŋ·uàlɛrɕɔq apaɪtlàŋniarɪŋmale apaɪtlàŋniarɪŋmale
she said: "Attach the line to me, please, attach the line to me!"

ɛrŋute pipaluŋ·uàlɛra· aɕugɔ·r apaɪa·lermiga· tamau-
her grandchild she said to him. Indeed he attached her to the line. Now (?),

ŋagɔrŋ na·wliɕija·ˈlɛrᵑˈman pipaluŋ·uàlɛrɒɔŋ a·man·a
it is told, when he was on point of harpooning, she said: "This here,

mikisüɕ·a·r aman·a mikisü·ɕa·q aɕugɔr mikiɕuŋ·uar na·wlɛriga·
the little one, this here, the little one!" Indeed a little one he harpooned

ɛrŋuta·ta itɛrɕɔrˈqarɪˢhɔq tàɕa· a·wtagɔr‘
(it), her grandchild; she became "tail-piece hunting partner" thus. And again,

atugulo·palüŋ·ualitʟarmɯr atugulo—qa· aɕugɔ·r
it is told, she said eagerly "again". "Again—make haste!" Verily

a·ta‘ ta·ja· pipaluŋ·uàlɛra· a·man·a mikisü·ɕar a·man·a mi-
again thus she said to him: "This there, the little one, this there, the

kiɕüɕa·q arŋ·narˢRᵘˈaŋagɔ·q tan·a uˈŋàtɛrᵈsvaŋ na·wᵘlɛr-
little one!" Its great mother, it is told, it, the farthest away he har-

qiga· na·wlɛrqàŋagogɔ·ŋ amuleqiga· tan·a
pooned it. When he had harpooned it, it is told, she began to haul it in, it

a·napaluata amuleqiga·ᵍɔr ɛrŋutane kaŋ·agut
his grandmother; she began to haul it in, it is told, her grandchild by his

tiʷutʟa·lṽara· kamipalua ɒi·rqalugv·
kamik, though she caught hold of him, his kamik tearing it at the seam

ta·wagɔr a·ʷtʟarᵘteriga· qilaluwarᵠᴿo·uᵐ a·wtʟarᵘteriga·
then, it is told, it carried her away the great white whale, it carried her away

ta·wa· ɪŋɛrˈlàlerɪhɔr arq·aɔrqata·lɛriga· ɪˢherqàta·lɛriga·gɔ·r
then. It swam off, it dived down with her, it pulled her down into the

tan·apaluᵍɔr nuerqàt·àlerⁱʰɔr uluwa·rtɔqtɔrˢʀɔ̀t-
water, it is told. She, it is told, she emerged several times, ever crying "my ulo",

lune· uluwa· uluwa· uluwa nujarˢRᵛa·rnigɔr qipihɔrˢʀɔ̀tlugɪ·ⁿ
"my ulo, my ulo, my ulo!" her hairs, it is told, twinning them.

uluga· uluga· aglunarˢRar kipiniaraluarlugo uluminɪ·ŋ
"My ulo, my ulo!" the line wanting indeed to cut it with her ulo.

ta·jagɔr arqa·wtitˢiara· a·wtʟarᵘteqalugv· ke·ɕajɔq
Thus, it is told, it pulled her down, carrying her away. At last, it is told,

taja qilaluᵍàŋ·ulɛqiɕɔ·q qern·ɛqˈtarˢhᵛar qilaluˈwar-
then she was transformed into a narwhale, a black (: a narwhale) (a) narwhale

ʕRvAq-tu·ga·liʕ·uȧŋ·ɔrihɔ̀r *tig·xȧxʕuȧŋɔrqalune* *ta·ɪma*
with a tusk she was transformed into, becoming a large he-narwhale. Thus

awtLArutLuArʕ^R inArqiga·gɔ·q
it carried her away quite, it is told.

tȧʕanɪ·huxʕȧlɛrʕugɔ·q *najage·ŋuȧŋ* *ta·kua·*
There they now remained, it is told, the sister and her elder brother, these.

ke·ʕajɔ̀r *ila·ne* *tȧʕ·anɪ·xȧtla·lvA·ramiŋ* *ɪnuniŋ*
At last, it is told, once when they were still staying there (with) human beings

takunialuɪja·ˈlɛrmiuŋ *a·wtlȧˈlɛrmivŋ* *ke·ʕa* *ɪŋɛrdlȧlɛrʕuŋ*
they began to wish to see. They sallied forth at last. They wandered along,

ɪŋɛrdlȧlɛrʕuŋ *ɪŋɛrdlȧlɛrʕȯ·u^ŋ* *ɪŋɛrdlȧlɛrʕv·k* *tama·nigɔ̀q*
they wandered along, they wandered along, they wandered along. Here, it is told,

takuʕ·ȧlɛra·ŋ *qupanuŋ·uAr* *ɛrn·iʕhuŋnialugtuŋ·uAŋ*
they caught sight of (it) a little sparrow, a little one, which made vain efforts to be

ut^s upalu·ŋnɪ *pAɔŋuʕaˈmaŋman* *iʕhigi^x ʕȧlɛra·ŋ* *ajora·*
delivered, its vagina, because it was dried, they could see (it) it could not

ˈɛrninɛr^ŋ *najȧŋ·uatagɔ̀q* *ta·ʕuma* *tikiŋ·uane* *nuȧgd-*
be delivered. His little sister, it is told, she her little forefinger spitting

lugo *utsupalu·g* *ˈagtɔ^r qiʕAˈrɪŋ* *ɛrn·ɛrqiʕorɔ·ŋ* *ɛrn·ɛr-*
on it the little vagina, when she touched it, it gave birth, it is told. When it

qȧŋamigɔr^ŋ *nuan·a·ˈlɛrmiugli* *ta·kva* *qupanuŋ·uaŋ*
had given birth, it is told, they were very glad indeed, they, the two little

qùjalɛrˈmiuŋ *agʕùtluA·r* *qùjȧtluȧlɛramigit*
sparrows, they began to give thanks greatly. When they had thanked them

ke·ʕa *qim·imiglo* *qiʕ^x ugʕxuˈArmiglo* *qiʕ^x uȧɪ-*
much, at last (with) a dog (and) and (with) a large piece of wood and (with)

t^s iArʕ^R A·rmiglo *tunɛrqɪ·kiŋ* *ta·kua* *ˈnȧxʕȧlɛɹek·iŋ*
a piece of wrought wood they gave them. These they took them with them,

qu^g ɒvmɪŋ *qim·imiŋ* *ɪ·nu·nɪŋ* *takunialugLutiŋ*
(with) a white (with) dog. (With) human beings in order to try to get to see,

tan·a *qim·iŋ·uArtiŋ* *nȧgxArdLugo* *iŋɛrLalɛrʕo·^uk* *ɪŋɛrLȧlɛrʕv*
this, their little dog, taking it with them, they wandered along, they wandered

ɪŋɛrLȧlɛrʕȯ·^ug *ɪŋɛrLȧʕȧlɛrʕv·k*
along, they wandered along they wandered along.

ke·ʕagɔ̀r^ŋ *tama·ne* *ˈiglɔrʕ^R uAr* *nala·wtiˈlɛrmiga·ŋ* *aniŋ·-*
At last, it is told, here a large house they came across it. Her

uaŋa *ɪmɛrugLuȧˈlɛrLune* *ima·* *piɬɛrqɪʕɔŋ* *iglɔrʕuAr*
little elder brother getting very thirsty, thus he said: "A large house

qa^w n·a· *iglɔrʕvArɔ·q* *takulɛramik·v*
over there (towards south)!" The large house, it is told, when they caught sight of it

najàŋ'uane *ima'* *pilɛra'* *ta'ɕuma* *aŋutim* *qa-*
his little sister thus he said to her, he the man (: the boy): "From

maŋ'a *imixɕÀrʂ^{R}i$^{|}$utlàŋa* *animigɔ'q* *taja'gɔ̀q*
in there get me something to drink!" Her elder brother, it is told, thus, it is

pim'ane *iʂherɪ$^{|}$Artulɛrɕɔr* *ima'gɔ̀q* *pilɛriɕɔq*
told, when he had said to her, she began to go in. Thus, it is told, she said

ta$^{|}$kanuŋa *kataŋmun* *animagɔ̀r* *imixɕa'nɪŋ*
down there in the house-passage: "My elder brother, it is said, something

iʂherdlutin *iʂherdlutin* *iʂherdlutin* *i^{g}t'ɔrʂ^{R}uàŋatagɔ'q*
to drink for him." "Enter, enter, enter!" Their oldest man

ima' *kilumi'tɔrʂ^{R}ɔ̀tlune* *hinɛr-*
(: house-older), it is told, thus being on the rear of the sleeping platform he made

pAqta'paluŋ'uàlɛrɕɔ'r *iʂherdlutin* *iʂherdlutin* *iʂherdlutin*
haste to move towards the front edge: "Enter, enter, enter!"

animagɔ̀r *imixɕa'nɪŋ* *ta'ja'gɔ̀q*
For my elder brother, it is said, something to drink for him!" Thus, it is told,

pixàtla'luàlɛrɕɔŋ *i^{g}t'ɔrʂ^{R}vàŋatagɔ̀r* *iʂherqutiÀrtɔr-*
she said only for the time being. Their house-elder, it is told, he kept on bid-

þ^{R}in'àlɛrqiga' *iʂherqutiÀrtɔrʂ^{R}in'apaluŋ'uàlɛra'* *ke'ɕagɔ̀r*
ding her to enter, he only kept on bidding her to enter. At last, it is told,

iʂḥɛrʂʀin'Artɔ'r^{ŋ} *ke'ɕagɔ̀r* *iʂherʂ^{R}in'Aqtɔq* *tan'a'* *aniŋ'uatagɔ̀q*
she only entered. At last, it is told, she only entered, she. Her little elder

tàja *tuʂha'tla'lɷ$^{|}$Ara'* *niwdlɔrpatʟàg$^{|}$tɔrɕuAq*
brother, it is told, then he heard (her), it is true, that she cried out,

tɔrqaŋan'e *tuɕA'rqaŋamiugɔ'r* *iʂhern'iAr$^{|}$ʂ^{R}àlɛrɕɔq*
when they seized her. When he heard her, it is told, he entered.

pa'ŋɛrni$^{|}$Arʂ^{R}àlɛràɪ *kukɪ'ŋajuxɯŋ'ɔ'r* *alugtɔq-*
He took care to block their way out for them, the claw-trolls, it is told, who

tɔrʂʀo'gàɪn *a'hak'ua* *nàtɛrme* *ha'wnikɔrʂ^{R}oatiŋ*
were busy licking them those down there on the floor, their remains of bones

nɛrɛqàtluɕuŋ *kipiŋ'ɯtʟuàlɛrqaŋamigiŋ'ɔ'q* *ta'vɕumiŋ'agɔ'r*
devouring her. As he was very angry with them, it is told, with this, it is told,

qiʂhuxɕuArmiŋ *toquɕàlɛrigàugɔ̀r^{ŋ}* *qupanuŋ'uamin*
with the large piece of wood he killed them, it is told, from the little sparrow

piʂh^{i}àrʂ^{Rv}$^{|}$Arminɪ'ŋ *toqvɕàlerigà'ɪ* *nA'rʂ^{Rv}aŋaɪɕigun* *kapɔr-*
with (his) that which he had got, he killed them, in their stomachs stabbing

tɔrʂ^{R}ɔ̀tlugɪ'n *ilapaluxuàŋan* *ke'ɕa* *iglA'rʂhumuŋ'ɔ'r* *qima'-*
them hard. One of them at last into the side-house, it is told, attempting

nialugtɔrʂ^{R}uAŋ *ArŋnArʂ^{R}^{v}Aq* *nA'rʂ^{R}^{v}akik'ut* *kapɛrqiga'* *takan'a-*
to flee a large woman in her stomach he stabbed her. Down

gɔ̀·r *keˢhimi* *kukɪ·ŋajora|paluk* *nàtɛrmun* *nak·ar-*
there, it is told, he only a little claw-troll down on the ground he had

qɪˢhɔ̀r *v·maʂvpalɔ̀·uk* *a·ʷtagɔ̀r* *toqvʂaqɪm·iga·* *tàʂanijɔ̀r'*
fallen alive. Also, it is told, he killed him. There, it is told,

najàŋ·uarmɪ *ha·wnɪŋ·uaŋɪ* *kàtɛrʂᴿupaluxʂàlerà·ɪ* *kàtɛrʂᴿv-*
his little sister's (her) small bones he began to gather them together, he began

paluxʂàlerà·ɪ *nàtˢɛrminuŋ·ɔ̀·q* *qiapaluxʂardlvgitlo*
to gather them in his sealskin jacket, it is told, and crying bitterly over them.

kàtɛrʂɔrˢʀaramigɪŋ·ɔ̀r *qilàgˣʂɔrˢʀaramiuk* *nàtˢine*
When he had gathered them, it is told, when he had tied it up, his sealskin jacket

naŋmiu|k·amigin *a·wtlarqiʂɔ̀·r* *qim·iuˢhà|ŋ·ɔrdlunijɔ̀r*
when he had taken them on his back, he went off becoming a dog figure, it

qim·iŋ·uaŋa *nuniwa·|ŋɔrluniga̱ɔ̀r* *pu·guta·* *iwi|ŋɔrluniga̱ɔ̀q*
is told, his little dog becoming a leaf, it is told, his dish becoming a blade

qɪʂuga̱à·ⁱtˢiarquta· *tan·a·*
of grass, it is told, his little piece of wood it.

taimagɔ̀r *ŋerlàˢxàlɛrʂɔq* *tàʂ·ane·* *ŋmɛrdlune* *ŋ·mɛrdlune·*
Thus, it is told, he wandered along there singing, singing,

ŋmɛrlune *hˢulitlua̱r* *ŋerlàlɛrʂɔ̀·q* *najàŋ·uarme* *ha·wnɪŋ·uaŋe*
singing constantly; he wandered along his little sister (her) small bones

naŋmagdluga̱·n *ke·ʂagɔ̀r* *ilan·e* *oqiŋ·it·tˢuŋ·oriartulerihɔ̀r*
carrying them on his back. At last, it is told, once she began to grow heavy

hᴿule *ŋmɛrdlune·* *ŋmɛrdlune* *ʂule·* *kehagɔ̀r* *tagpika*
ever singing, singing ever. At last, it is told, up there

oqiŋ·itˢuŋ·oriartule|rɪhun *ha·wniŋ·uaŋe·* *oqiŋ·it·u|ŋ·ɔrdluàlerqiʂun*
they began to be heavy, her small bones, they began to become heavy

ke·ˢha *tagpika·* *kehagɔ̀r* *oqiŋ·it·luàlerà̱ŋamiŋ*
at last up there. At last, it is told, when they had become quite heavy,

niʷdlɛrqiʂɔq *tan·a* *pitˢiàlɛrpɔŋ* *tagpika* *naŋ·mak·a·ne*
she began to give utterance she. She said up there while he carried her

ane·ŋ *iluàrʂᴿiga̱àt|lardlaŋatɔŋ*
on his back: "Great brother, would I could be put in order for the present!"

ha·wniŋ·uaŋijɔ̀q *tamak·ua* *iluàrʂᴿililuxʂàlɛrpaɪ* *iluàr-*
Her small bones, it is told, these he began to set them in order, he

ʂᴿililuxʂàlɛrpa·ɪ *iluàrʂᴿilererʂᴿaramigiŋ·ɔ·r*
began to put them in order. When he had finished arranging them, it is told,

awta *naŋmiuŋmiga̱àɪ* *a·tagɔ̀r* *a·ʷtlarmⁱɔ̀·rᵑ* *ŋerd-*
again he took them on his back, and again, it is told, he went off. He

làlerʂɔr *ŋɛrdlàlerʂɔr* *ŋɛrdlàlerʂɔr* *ŋmɛrdlune* *ŋmɛrd-*
wandered along, he wandered along, he wandered along, singing, singing,

ʟune qiàtʟune ɕule· ˈŋɐrʟàɕˣàtla·lʲàlɐrɕɔr a·wta-
weeping, ever still. He kept on wandering along for some time. Again,

jɔ̀q tagpika pɪŋ·ualitʟarmɯŋ ane·ᵑ iluàrɕᴿijàtlardlaŋatɔŋ
it is told, up there she called out: "Great brother would I might first be

a·tagɔ̀r iluarɕᴿilɐrɕᴿa·tlarhiˈnardlagɒ
put in order a little!" Again, it is told, after first having put them in order,

a·ta a·ʷtlarɪʰɔʳ ɪŋɐrdlàlɐrɕɔr ɪŋɐrdlàlɐrɕɔr ɪŋɐrdlàlɐrɕɔ̀·r
again he went off, he wandered along he wandered along, he wandered along.

a·ʷta a·ʷtagɔ̀q tagpika pɪŋ·ualitʟarmɯŋ oqiŋ·iˈtˢuˈŋɔrdlua-
And again, again, it is told, up there she called out, when she had

raŋamɪ keˈ·ˈhàtlʲvar ima· pɪŋ·ualitʟarmiga· anine
become quite heavy at last greatly, thus she said to him her elder brother:

ane·ᵑ piˢhugʟàŋatɔŋ anɪŋata ɪma· pitˢiA·-
"Great brother would I might only walk!" Her elder brother thus he ever

rara· ˈututu ˈututu ane·ŋ piˢhùgʟɪŋatɔŋ
said to her: "A moment! a moment!" "Great brother would I might walk!"

ta·jagɔ̀r pɪᵍɪn·arʟuaˈlɐrmija· ke·ʰᵃgɔ̀q piˢhugtitlugo
Thus, it is told, she kept on saying to him. At last, it is told, letting her walk

v·gtuˈlɐrmiga· v·gtulɐrmiga· nukiˈŋ·ɐrdʟuàleqiɕorɔ·q a·tagɔ̀r
he tried her, he tried her. She became quite exhausted, it is told, and again,

naŋ·miumˑiga· a·tagɔ̀r ɪŋɐrʟàˈlɐrmiuŋ
it is told, he took her on his back. Again, it is told, they set off wandering.

ɪŋɐrʟàˈlɐrmiuŋ ɪŋɐrʟàˈlɐrmiuˑk ke·ɕagɔ̀r a·ta pɪŋ·ua-
They wandered along, they wandered along. At last, it is told, again she ex-

litʟarmɪɔŋ ane·ᵑ piˢhugʟàŋatɔŋ utˢiar utˢiA·ru
claimed: "Great brother, would I might walk!" "A moment, a moment!"

ɪŋɐrdlàlɐrɕuŋ ɪŋɐrdlàlɐrɕuŋ ɪŋɐrdʟàlɐrɕò·uk a·tajɔ̀q
They wandered along, they wandered along, they wandered along. Again, it is told,

pɪŋ·ualitʟarmɪɔŋ ane·ᵑ piˢhùgʟàŋatɔŋ ke·ɕagɔ̀q
she called out: "Great brother would I might walk!" At last, it is told,

tàɕuŋa piˢhuxɕinaˈlɐrmɪɔŋ piˢhùleriɕɔ̀·r
that way she actually began to walk, she began to walk.

ɪŋɐrʟàˣɕàlɐrɕvgɔ̀·r ɪŋɐrʟàˣɕàlɐrɕuk ɪŋɐrʟàɕàlɐrɕv·k
They wandered along, it is told, they wandered along, they wandered along.

keˑhajɔ̀q tamaˑne takuleqɪ·kˑɪŋ tunˑɔrɕᴿoin
At last, it is told, here they caught sight of (them) large pieces of reindeer

aŋmalɔqɪɕA·rɕᴿoɪ·n amɐrdʟahütʟuaˑn kunɪràtˑarʀalerɪkˑigɔ̀r
tallow, round many. They began to sniff at them,

anarŋnitun hˢunavkᵘagɔ̀r makua aˈnarˢᴿᵛɪ·n
it is told, they smelled of dung, indeed, it is told, these (: they were) ex-

ke·ˢhajɔ̀q tama·ne ɪnu·xuit takuleqɪ·k·ɪ·ⁿ
crements. At last, it is told, here human beings, they caught sight of them,

ɪnu·xue·ⁿ najàŋ·uaŋagɔ̀q tan·a anime tunua-
human beings. His little sister, it is told, she her elder brother('s) behind

nun ɛrςᴿüt^{s}erihɔ̀·rᵑ inuxuiŋ·ɔ̀q takua tikinamik·iŋ
him she hid. The people, it is told, these, when they came to them,

ima· piɬeriga·ⁿ tan·a aniŋ·uaŋa aɪpan pɪŋ·a
thus they said to him, him, her elder brother: "Thy companion up there

ˡhuˢhɔŋ ɪnuxuit pɪŋ·a nɛrɛqᴀrʰᵒʳʀo·ŋmane ˡɛr-
what is wrong with her?" The people up there, they having eaten her she

ˡˢʀüˡtᴀqˡtɔq inugtu·màŋ·itɔrˡςᴿoagun taku tàja taɪma·tɔqtv·màŋ·itɔr-
uses to hide." "We are not man-eaters look here, such things we will not

ςᴿo·ᵃwv·n hunaukvagɔ̀r makua ɛrqilɛrςᴿüɪ·n iteqàŋ·i-
eat at all." Indeed, it is told, these (: they were) inland-wellers quite

tɔᴿᵛɪ·t uluς·amiŋne anàg·xamauteqᴀˡqàtᴀqtun
without any anus, in their cheeks (they) using to keep what should become ex-

tun·ɔrςᴿuᴀrnɪ·ŋ agxàŋmiŋnijɔ̀r akulᴀ·rqᴀr-
crements of (: to wit) reindeer tallow, in their hands, it is told, having forks,

ʟutiŋ piˡˢhɔrςᴿuin querqàtᴀrʟutik agxaŋmik·ün
they were constituted, (they) using to urinate through their hands,

ilɛrɪɟdʟugo qanɛrςüˡᴀrtiŋ uluàŋmiŋne anàgςaqᴀqàtᴀrtɔr-
using it as an anus their large mouth, in their cheeks using to have what

ςᴿüɪ·t tàς·ane ɪnvqàtigin·àlɛrɪk·in
should become excrements. There they only took up their stay with them,

ɪnoqàtigilerɪk·ɪ·ⁿ
they took up their stay with them.

ke·ˢhagɔ̀r ilan·e najàŋ·uaŋa uwiˢha·t^{s}iᴀrmiɔŋ uweqàlɛ-
At last, it is told, once his little sister she got a husband, she got a

riςɔq tàςa nuliᴀrɪlɛriga· ila·ta· nuliᴀrɪlɛriga·
husband then. He took her as his wife, one of them he took her as his wife,

nuliᴀrɪlɛriga· najàŋ·uagɔ̀q tàςa ila·ta nuliᴀ-
he took her as his wife. His little sister, it is told, then one of them he took

rɪlɛriga· nuliᴀrɪlɛriga· ke·ςajɔ̀r nᴀ·qtuleriςɔq
her as his wife, he took her as his wife. At last, it is told, she became pregnant;

nᴀ·qtuhukta·ᵊrɔ·q ila·n nᴀ·qtuleriˢhuk
she also being pregnant, it is told, one of them they (two) became pregnant.

ta·n·ᴀrςuᴀ·r naςitluàˡlɛrmiɔrɔ·q tan·a ilᴀr-
She (the great one), she began to have a big stomach, it is told, she one of

ˡςᴿvaŋan ta·kuᴀrςᴿvɪ·n naςitluàˡlɛrmɪɔ̀·rᵑ i^{g}t·ɔrςᴿuˡàŋagɔ·q
them, of these, she began to have a big stomaeh. Their oldest man,

þiliʌrς^{R}in·ȧlɛrqιςɔ̀·r *ɛrnigin·ʌrιςi|lɛŋman*
it is told, he only began to cut up; when it looked as if she were going to give

hˢiliȦrς^{R}in·ȧleriςɔ̀·r^{ŋ} *ke·hajɔ̀r* *ɛrniςuleriςɔ̀·q*
birth, he only began to cut up. At last, it is told, she was going to give birth.

pilʌrqiga· *na·palukik·un* *aniςerqalugo* *tan·a* *qitɔrŋapalua*
He cut (her) up (in) her stomach, taking it out, that her little child.

mamerȧtʌrςi|nʌrmιɔ·ŋ *a·ta* *tȧ·j^{a}* *a·taligɔ̀r* *nȧς·i|lɛrman*
It closed up always (simply) again then. But also, it is told, when she began

tan·a *|ιnuŋ* *a·^{w}ta* *igtɔr|ˢʀuaŋan*
to have a big stomach, she the human being, also their oldest man

hˢiliʌrς^{R}in·ȧlɛrim·iɔ̀·rŋ *hˢiliʌrς^{R}in·alerihɔ̀·r* *ima·gɔ̀r*
he was on point of cutting up, he was (just) on point of cutting up. Thus, it is

piɬeriga· *ke·ςa* *aniŋ·uaŋata* *ta·ςuma* *ιŋminiŋ*
told, he said to him at last, her little elder brother hers: "By herself

ɛrnijahɔ̀rς^{R}vʌr *ȧlʌr|ˢʀina|ςi^{gi}ςe* *aςugɔ·r* *ke·ςa* *|taι|ma|ςʌrʟune*
she can be delivered, only don't touch her;" Verily at last after a little while

iŋminiŋ *ɛrnigin·ʌrιˢhɔŋ* *ɛrneqȧŋaŋ·ɔ̀·r* *ιŋminiŋ*
by herself she was delivered. When she had been delivered, it is told, by herself

takululeriga· *tamak·ua* *ιnu·ςui^{n}* *ilʌrˢʀ^{v}ȧŋ·atagɔ·q* *itilipalv·ŋ*
she saw (it) (of) these (of) the people one of them, it is told, (: that it was)

ima·gɔ̀q *piɬeriga·gɔ·r* *niŋiɔr|ς^{R}uaŋan*
one with an anus. Thus, it is told, she said to her, it is told, their oldest woman

ta·kua *ɛrqilɛrς^{R}uit* *itiligȦ·rˢho·^{u}ŋuamijɔ̀r* *ɛrŋu-*
these the inland-dweller's: "(with) a little one with an anus, it is told, I have

tʌqtʌ·r|qiςuŋa *aja^{x}ςa·wtiga* *nauŋ* *aja^{x}ςa·wtiga* *na·^{v}ŋ*
got (: as) a grandchild, my meat stick where is it, my meat stick where is it?"

tamaŋ·ajɔ̀r *ajax|ςavne* *nanigȧmiuŋ* *itilɛrnialuglune*
From here, it is told, her meat stick when she had found it, very much

iς·uawiliu·teriga· *tʌrqamuŋa* *kape^{r}qalune*
wanting to have an anus she sat down on it, in there inserting it.

herq·uluxςijɔ̀q *ta·ja·* *itilɛrnialuglune*
What a noise it made, when it broke, it is told, heigho! wanting to have an anus

toqoqalune· *itɛrtʌ·rnialuglunigɔ̀·q* *toqum·ιɔŋ* *aς·ι·^{gi}nialulɛ-*
dying, trying to get a (new) anus, it is told, she died, because she

raŋamiuŋ *ɛrŋutȧŋ·uane* *itiliŋmiɔŋ* *tȧιma*
wanted to be like him, her little grandchild who had an anus. Finished!

38. The Fox-Wife and the Penis of the Lake.

(*Amaunalik — Phon.*).

ɪnuxuaqɔ̀r *ukua* *kiˢhɪŋ'uamɪŋ* *nunaqarʟutiŋ*
Two human beings, it is told those alone having a dwelling-place,

nuliarɪ't *avˢharˢʀvarm'e* *nunaqarʟutɪ'ŋ* *uwɪŋaqɔ̀r*
a married couple; in the summer (they) having a dwelling-place her husband,

qajartuluxʂàmahin'aràt'artɔrˢʀoa'r *huˈlerʂuar* *mulurà t'artɔ'r*
it is told, he ever used to go out kayaking, everand ever he used to stay out.

mululera'ŋat *tàɪa* *tàʂ'ane'rqàtartɔŋ* *nuliaŋa* *kiˢhɪŋ'uame'*
Whenever he was away then there she used to be, his wife alone.

ke'ʂajɔ̀r *ilan'e* *piʂoraloqàt'alerɪhɔr* *mulɔrpaxʂuaràt'à-*
At last, it is told, once she began to go out walking. When he had been

leraŋame *uwiŋaqɔ̀'r* *tikiˣʂa'rarɔɔq* *nuliane* *tàʂ'a-*
away for long, her husband, it is told, he used to come home, his wife she

nɪ'ŋ'itɔr *ta'jaqɔ̀r* *hˢulɪ'narˢʀᵛar* *ta'ja'rqàt'àlɛrqɪʂɔ̀'q*
not being there. Thus, it is told, always, thus it was all along,

tikiʂamahutoqaŋutʟara'ŋaŋɔ'q *kiʂiàne* *uwine* *tiki-*
ever long after he had returned home, it is told, only then her husband she

ʂàlerara' *ta'jaqɔ̀r* *qajartuluxʂamaqàtlarhiˈnarʟune*
used to return to him. Thus, it is told, after having for some time rowed about

aŋɛrdʟarʂàlerarɔɔq *nuliane* *tàʂ'anɪ'ŋ'itɔr* *ke'ʂaqɔ̀q*
in his kayak he used to return home, his wife she not being there. At last, it

ta'ja'ŋ'ɪn'arɪˢhin'àleqaŋane *nuliapalune* *ila'n'e* *qajartuluŋ-*
is told, she ever treating him thus, his wife once pretending to

nerʂɔrdʟune *nu'ŋuamun* *tarqillune* *iˢhe'n'àˈlɛrmiqa'*
go out kayaking at a little naze concealing himself, he kept an eye upon her,

alik'artɛrˈʟuguqɔ'q *nunàk'ut* *a'wtlarˈtɔrʀoar* *tagpâwŋaɪn'aŋ* *iˢhiᵍileriqa'*
seeing her appear by land, (she) setting off straight up inland he saw her.

iˢhe'rqaŋamiuqɔ'rᵑ *a'wtlartᵖhoar* *maliqiartɔriqa'* *malɛrʂu-*
When he had seen her, it is told, setting off he went after her. He followed

leriqa'qɔ̀q *tarqiˢhardlugo* *ɪŋɛrʟàleriˢhɔ'q* *tàja* *nulia-*
her, it is told, concealing himself from her he wandered along. There his wife

palua *ɪŋerʟaleriˢhɔŋ*
she wandered along.

tàʂerarʂuŋ'uaq *ke'ʂa* *ɔrnileriqa'* *nuliapaluata* *iˢhe'-*
A small lake at last she walked towards it, his wife (she)

nʌqt'ʂo'ga'ne *tàʂɛq* *ɔrnileriqa'* *ɔrnileriqa'*
being seen by him. The lake she walked towards it, she walked towards it.

tikeqaŋamiuqɔ'r *imàliuleriqa'* *takanuŋa* *tàʂerA'r-*
When she had come up to it, it is told, she said thus to it down there to the

ɕuŋ'uamun *hˢina'nun* *pilʟune* *u|ɕuᵍ* *u|ɕuᵍ* *u|ɕuk* *uɕughuʌr*
little lake to its shore coming: "Penis, penis, penis!" A large penis

nuerqiɕɔ'r *nueqaŋaŋ'ɔ'r* *vjugɕuʌq* *tàɕ'uŋa* *kujàtˢile-*
it emerged. When it had emerged, it is told, the penis over there, it copulated,

qiɕɔ'r *kujàtɕileqiɕuŋ'ɔ'r* *tàika* *nʌrqvgileqaŋamiuqɔ'r*
they copulated, it is told over there. Getting disgusted with her, it is told,

ɛrˢʀutʌrdluqo *qimaŋmiqa'* *tàja'* *aŋɛrdʟaralune* *qajʌr-*
without showing himself to her he left her then. Returning home, going out

tuluiʌrtɔrʟune *muluxɕàŋ'uàlerɨɕorɔ'q* *taja* *qajʌrtu-*
kayaking, he stayed away for some time, it is told. Thus he had only

luxamaɕɪŋ'uàlɛrqiɕɔq *nuliapalune* *nʌrqvᵍⁱtʟuaqaŋamiuŋ* *taima*
gone out kayaking, his wife because he felt disgusted with her; thus

mululɛrɕɔr *hulerɕuʌ'r*
he stayed away for long ever.

ke'ɕajɔr *aŋɛrʟʌrniʌrˢʀàlɛrɕɔr* *nuliapalu|ni-una* *aŋɛrdʟʌr-*
At last, it is told, he set off for home his wife she, she having

|ˢʀamahɔŋ *ke'ɕaqɔ̀r* *aŋɛrdʟaʀamalerame* *nuliane* *aŋɛrdʟa|ˢha-*
returned. At last, it is told, when he had returned, his wife having returned,

mahɔŋ *tàɕerʌrˢʀuŋ* *ɔrnilɛrqiqa'* *a'wtʟʌriˢhɔq* *ta'wuŋa* *tàɕerʌ'r-*
the little lake he went to it. He set off over there to the

ɕuŋ'uamun *pitʟune* *ɪŋɛrdʟàɕ'àlɛrɕɔ'r* *ɔrnɪɕàlera'qɔ̀'q*
little lake coming. He wandered along, he walked towards it, it is told,

tàɕerʌ'rɕuŋ'uʌq *ɔrniˣɕàlera'* *ke'ɕa* *ɪŋerdʟahɔrˢʀɔ̀tʟunijɔ̀q*
the little lake he walked towards it. At last wandering along, it is told,

tàɕerʌ'rɕuŋ'uʌq *tiki|n'amiuŋ* *uɕuŋ'uɕɔ'qtuleriqa'* *taka-*
the little lake, when he came up to it, he began to cry "penis" to it, down

nuŋa *aɕuqɔ'r* *uˢhuˣɕuʌr* *nuerqiɕɔ'r* *hˢiuʌrqiqa'qɔ̀q* *toqɔr-*
there. Verily the large penis it appeared. He beat it, it is told, killing it.

qalugo' *hˢiuʌrqa|ŋamiuqɔ'r* *aŋɛrdʟa'wtileriqa'* *toqoqàŋa-*
When he had beaten it, it is told, he carried it home. When he had

miuŋ *aŋɛrʟa'wtileriqa'* *aŋɛrʟa'wtera|ŋamiuqɔ'q* *aŋɛrʟa-*
killed it, he carried it home. When he had carried it home, it is told, when he

rame *nuliane* *hˢule* *ɕinigtɔq* *piqamiuŋ* *iqaleriqa'*
returned home, his wife still sleeping when he saw her, he cooked it,

iqaleriqa' *iqaqàŋamiuqɔ'r* *nuliapalune* *neqiɕiɬeriqa'*
he cooked it. When he had cooked it, it is told, his wife he gave her to eat,

auna *nɛqiɕ'àn* *itɛrˢʀᴬʀᴬ'tlɛrɕi|nʌrdL$_a^v$qv* *nuliàpaluatajɔq* *tiqupa-*
'There, thy food!" after first having roused her. His wife, it is told, she took it,

luŋ'uʌra' *nɛrɪpaluleriqa'qɔr* *ima'qɔ̀r* *|piɬeriɕŋ* *nulia-*
she began to eat it, it is told. Thus, it is told, she said his wife:

palua *huna-man·a* *mamakutla·ˈlugtɔq* *tɬ·kutla·ˈlugtɔq*
"What (is) this which tastes good, which smells (:tastes) good?"

ta·ja·gɔ̀q *peqaŋane* *nuliapalune* *ima·* *periga·*
Thus, it is told, when she had said to him, his wife thus he said to her,

uwiŋata *uwiwin* *uɕua* *ta·ıma·gɔ̀q* *peqaŋane*
her husband: "Thy husband's (his) penis!" Thus, it is told, when he had said

nɛrɟuŋne·rqalugo *ıᵐˈn·Aqtɔrqiɕɔr* *qipig·tɔrqȧlune·*
to her, ceasing to eat it she lay down to sleep, putting the sleeping-skin

qipigtɔrqalune *ta·ja·* *qipigtɔrqaŋaŋ·ɔ·q*
over her, putting the sleeping-skin over her thus. When she had put the skin

qugdlugiArˈˢRᵛArniglu *niwiugȧxɕuˈArniglo* *a·ɕerɕuˈAr-*
over her, it is told, (with) large worms (and) and (with) blow-flies and (with)

niglo *katerɕuleriɕɔ̀·r* *niwiuˈArˢhugɕuArniglo* *qupɛrdLɔrˢRuArniglo·*
larvæ he began to gather and (with) flies(e) and (with) large maggots.

nuliane *narquitluȧleraŋamiv·k* *katerɕᴿigȧtlArhiˈnArdlunigɔ̀q*
His wife having conceived a disgust for her, after first having gathered, it is told,

nuliapalv·ne *qipiɕȧmaɕupalu·ŋman* *qipipaluanun* *ilɛrqigȧ·ı*
his wife when she lay covered, in under her sleeping-skin he placed

tȧɕuŋagɔ·q *ilɛrqaŋatiŋ* *nɛrˡleqiga·n*
them. In there, it is told, when he had placed them, they began to eat her,

tan·a *nuliapalua·* *nɛrıleqiga·n* *nɛrɛqaŋaɕ·ugɔ̀q*
her, his wife they began to eat her. When they had devoured her, it is

tȧıa *nuŋuleqiga·n* *hˢule* *qipiɕamahɔŋ* *ke·ɕajɔr* *uwı-*
told, thus they ate her up still lying covered. At last, it is told, her

ŋata *nuŋɔrqaŋaɕ·uk* *nuliapalune* *ta·kua* *qvgluiArɕᴿuitlo*
husband, when they had eaten her up, his wife, these the worms (and)

niwiugArɕuitlo *a·wɕerˢRitlo* *niwiugȧxhuitlo* *qupɛrdLɔrɕᴿvitlo* *kuk·ɔr-*
and the blow-flies and the larvæ and the flies and the maggots he burned

qigȧ·ı *ikitileriqȧı* *ikiteràŋamigıŋ·ɔ̀·q* *tȧja*
them, he set a fire to them. When he had burned them, it is told then

tȧɕ·aniqɔ̀q *tupeqArLune* *qajArtuloqȧt·alɛrpɔŋ* *kıˢhıŋ·uame·*
there, it is told, having a tent he began to go out kayaking, alone

tȧɕ·anı·tLune· *aŋɛrLArȧtArdLune* *kihıŋ·uame* *mulɔrpaxɕuȧtlara·-*
staying there, always returning home alone, whenever he had been

ŋame·
away for long.

ke·ɕajɔr *ilan·e* *aŋɛrLapaluxȧlɛrɕɔq* *a·ɕe·n* *oˈˢhuŋ·ɔ̀·q*
At last, it is told, once (he) returning home again as usual, the boiled

pujɔqtun *kamin·ilo* *ˈukua* *katluterɛrɕimahun*
meat, it is told, (:it was) steaming and his kamiks those having got the stockings

ta·ja·ŋ·in·ʌrɔ·q *aŋɛrʟʌrqàt·ʌrˢʀaŋ·uàlɛrqɪɕɔ·q*
thrust into them. Thus ever, it is told he now ever returned home,

nɛrɛràtʌrˢᴿin·à|lɛrʟunilo *a·wtajɔr* *qajʌrtuluŋ·uat|ʟʌrᵗajɔr*
and using only to eat again, it is told, he again went out kayaking.

a·wtaqɔr *aŋɛrʟʌrˢʀàlerʌrʌɔŋ* *a·wtaqɔ·r* *|vkua* *hˢule*
again, it is told, he used to return home. Again, it is told, these ever,

ta·ja·tun *v·hutʟuqɔ·q* *puɟɔrdʟutiŋ* *kaŋmilo*
they were thus, both the boiled meat, it is told, steaming and his kamiks,

katʟuɕamatʟutik *panɛrdʟulik* *tà·ɪma·ŋin·ʌ·rɔ·q* *aŋɛrd-*
with the stockings thrust into them, dry. Thus ever, it is told, he now

ʟʌràt·à|lɛrmiɔŋ *ˢhulɪ·n·aŋ*
used to return home ever.

ke·ɕaqɔ̀q *tà·ɪma·ŋ·in·ʌrqàt·a|lɛrman* *tupine* *nu·ŋ·uamun*
At last, it is told, as it kept on being thus his tent, at the little naze

tʌrqitʟune *nu·ŋ·uamun* *tʌrqitʟune* *alik·ʌrti|lɛrmiqa·*
concealing himself, at the little naze concealing himself he waited for her to

tʌrqikàtʟʌrˢʀi|nʌrdʟune *iˢhe·leriqa·qɔr^{ŋ}*
appear. After having lain hidden for some time, he caught sight of it, it is told,

inuŋ *tàɕ·uŋa* *tupɛrmun* *iˢheriʌrtɔqtɔŋ* *qilɛrti-*
a human being over there, into the tent being on point of entering, having a

tu·dluʌ·r *|ɛrɪʌrn·ʌrtɔ·^{ŋ}* *iˢhiqiɕˣàlera·* *iˢhe·rqaŋamiuqɔ·r^{ŋ}*
large hair-knot, being very beautiful, he saw her. When he had seen her, it

a·^{w}tlʌr^{F}wiqiɕ·ʌra· *tàja* *piŋ·itɔrɕɔrdʟune* *a·ˢhe·n*
is told, he set off towards her but then without finding any one now again

ɔrnileriqa· *tuaɪwiɔrdʟuardʟune* *ɔrnilera·*
as usual. He went towards her, hurrying greatly, he went towards her,

vŋ·ɛrɕ^{R}àlɛrpa·qɔ̀q *ʌr^{ŋ}nàŋ·uarɔ·r* *a·kɪŋ·a*
He laced the tent together for her, it is told, a young woman, it is told, she over

ɛrɪʌrn·ʌrtɔ·q *tak·iqaqɔ̀r* *tupɛrminun* *hapɛrqiqa·qɔ·r*
there wondrously fair! Over there, it is told, against his tent he blocked her way.

kilumuŋ·ɔ·r *qima·rqiɕɔ·r* *hapɛrqiqa·qɔ̀q*
Towards the rear wall, it is told, she fled. He blocked her way, it is told,

tàɕ·uŋa· *tɛrɪàn·ɪarˢʀvar* *ɕun·ɒ·v* *pa|miune* *qilɛrtˢigiqa·*
over there. A fox indeed its tail it had it as a hair-knot.

ke·ɕajɔ̀q *nuliʌqtʌ·rigin·àlɛrmiqa·* *hapɛrqà|ŋamiuŋ* *taja*
At last, it is told, he took her as his wife, after having blocked her way; then

qajʌrtulv|qàtʌrtɔr *ɕulɪ·n·ʌŋ* *qimatʟuqo* *nuliane·* *nuliàŋata*
he kept on going out kayaking, ever leaving her his wife. His wife

uwigitʟuarˢʀin·àlɛrmiqa· *tàɕa* *tàɕ·anv·ɕàŋ·uàlɛriˢhv·ŋ*
she had him now as a proper husband. Then there they now were.

ke·ʂa *ukiorutilɛrqe·ŋ* *ukioruterqe·ŋ* *ukiɔr-*
At last winter began to come upon them, winter came upon them. When it

qaŋaŋ·ɔ·r^{ŋ} *ke·ʂa* *inuŋnun* *pinialuxʂälɛrmivŋ*
had become winter, it is told, at last to human beings they tried to come.

a·wtLArqɪʂv·ŋ *iŋɛrLäʂälɛrʂv·ŋ* *iŋɛrLäʂälɛrʂv·ŋ* *iŋɛrLäʂälɛrʂuŋ*
They started off, they travelled along, they travelled along., they travelled along.

takulɛrqɪ·k·iqɔ̀q *tama·ne* *ɪnu·xuȧk|tAr^{w}Li — uk·ua*
They caught sight of them, it it told here also a married couple—those

iglulis·uȧŋ *ukiorolits^{ɪ}Arporɔ·q* *tȧs·anɪ·tv·n*
(two) having a house. It was beginning to become winter, it is told, they staying

ukioqaŋaŋ·ɔ·r *ke·ʂa* *ɪ|nuŋnun*
there. When it had become winter, it is told, at last to human beings

pinialuqamats^{ɪ}iälɛrpuŋ *a·^{w}tlȧts^{ɪ}i|Arpvqɔ·q* *ɪŋɛrLȧts^{ɪ}iälɛrpv·* *ɪŋɛrLȧts^{ɪ}iä-*
they now wanted to come. They set of, it is told, they travelled along, they travelled

lɛrpv·^{k}
along.

tama·nijɔ̀r *nala·wtilerɪ·kiŋ* *inuxuȧktAr^{w}Li — uk·ua* *hunauFwa*
Here, it is told, they met them also a married couple—these indeed

|ukua *ukalɛrdLo* *a|nArdLu* *nuliArɪ·^{q}ʂuk* *tȧs·aniqɔ̀r*
these a hare (and) and an excrement, married to one another. There, it is told,

inoqȧtiqiluxʂäleɪɪk·iŋ *ke·ʂajɔ̀q* *tȧs·ane* *awiliArɪ·ts^{ɪ}iä-*
they settled down to live with them. At last, it is told. there they began to

|lɛrmiün *ukalɛrdLo* *inuglo* *tutiiA·rtuŋ*
exchange wives, the hare (and) and the human being (they) lying with each other

a|nArdLo *tɛrɪȧn·iArLo* *uk·uArLutiqɔ̀·r* *tȧja*
(and) the excrement and the fox, closing the house-passage behind them thus

ujAräxʂuArmɪŋ *ukuArqälutiŋ* *ima·qɔ̀r* *tȧʂane* *hiniŋnialuglutiŋ*
with a large stone (they) elosing. Then, it is told, there (they) attempting

tɛrɪȧn·iAr *pits^{ɪ}ia|lɛrmɪɔŋ* *|halunij* *ta·ɪma·qɔ̀q*
to sleep the fox it exclaimed: "(From) excrements!" Thus, it it told,

peqaŋ·ane *anArʂ^{R}vAr* *tɛrɪȧn·ɪam* *taɪmaɪleraŋane*
when it had said to it (:to) the excrement the fox, when it had said this to it,

ima·qɔ·r *pɛrqɪʂɔq* *|anArʂ^{R}Ar* *|ʂuɪnɪn* *ta·ja·qɔ̀ŋ*
thus, it is told, it said the excrement: "Fox stench!" Thus, it is told,

peqaŋane *tɛrɪȧn·iäŋ·uAq* *ukuʂ·am* *kitLäŋuäŋ·aqun*
when it had said to it, the little fox, the doorskin('s) through a little hole

|anerqiʂɔ̀·r *taɪa* *muluin·Arqiʂɔ̀·r^{ŋ}* *nuliaŋerʂɛrqiʂɔq* *tan·a*
in it it went out. Then it stayed away. He lost his wife, he

ɪnuŋ *aɪpa·ta* *nuliaŋerʂɛrdluAriqa·* *ana|ŋɔrLuniloqɔ̀r*
the human being, his comrade he letting him lose his wife, and being turned

anarsᴿa·r *ukali|ŋ·ɔrʟunilo* *tan·a*
into an excrement, it is told, the excrement and becoming a hare she,

perqiçɔq *tàç·a* *kiçern·iulɛrqiçɔ·q* *tan·a* *ınuŋ*
she became, and thus he became alone, he the human being.

ke·ˢhajɔ̀r *nuliame* *tumàı* *atuardʟugin* *a·wtʟarqiçɔ·r*
At last, it is told, his wife's (her) footprints following them he set off.

iŋɛrʟàlɛrçɔ·r *atualerà·ı* *iglu|aniqɔ̀r* *i|nugtun*
He wandered along, he followed the footprints on one side, it is told as human

tumeqarʟune *igʟuaniŋ* *terıàn·iaŋ* *atualerà·ı*
being having footprints on the other fox. He followed the tracks

atualerà·ı *hˢulijɔ̀q* *tama·ne* *nala·wtileriga·* *iŋerdʟat-*
he followed the tracks. Still, it is told, here he came across (it), wandering

ʟune *tʟ·qtu·tˢiàŋ·uar* *tʟrqamuŋa* *|pularqahɔŋ* *tʟrqamuŋaqɔr*
along, a little dark cave. In there she had entered. In there, it is told,

pularqʟᵀm·an *tàç·anı·paluxçàlɛrçɔ·r* *ke·çaqɔ̀rᵑ* *pularqiga·*
she having entered there he now was. At last, it is told, he entered it.

tʟrqamaŋ·a *anerqupaluxçàlera·* *tan·a* *nuliàŋ·uane* *tiqujàmapalux-*
From in there he bade her go out, her, his little wife. He would like to

çàlera· *tʟrqamaŋ·a* *nuliane* *inorɔrˢʀamahɔrˢʀoarɔ·q*
get hold of her from in there his wife. A being in human form, it is told,

anipaluŋ·uʟqtɔŋ *anɛrqvlɛrm·aqo* *ta·n·a* *nuliàne*
it came out, when he had said she should come out, she, his wife.

anɛrqvlera· *tʟr|qamuŋa* *anipaluŋ·uʟqtɔrɔ·q* *niwiuʟrsᴿu-*
He bade her come out (:saying) in there. It came out, it is told, a fly

paluŋ *ima·* *piçɔrçᴿɔ̀tʟune* *uwaŋaqɔ̀q* *pi|làŋa* *na·gʟrqaŋane*
thus saying: "Me, it is said, take me!" When he refused it,

a·ta *içipaluŋ·uàlʟrmıɔŋ* *a·taqɔ̀r* *tʟrqamuŋa* *anerqvçà|lɛr-*
again it entered. Again, it is told, in there he bade her come

miqa· *a·t·alijɔ̀rᵑ* *a·çɛrç·uar* *anipaluŋ·uʟqtɔ·ŋ* *uwaŋaqɔ̀q*
out. But again, it is told, a large larva it came out: "Me, it is said,

pi|làŋa *a·t·aqɔ̀q* *nag·a·rqaŋane* *iˢherçᴿı|n·ʟrmiɔŋ*
take me!" And again, it is told, when he had refused it, it only went in.

a·wtaliqɔ̀q *qupɛrdʟupaluŋ* *anipaluŋ·uatʟrmiɔŋ* *uwaŋaqɔ̀q*
But again, it is told, a maggot it came out: "Me, it is said,

|pilaŋa *a·tajɔ̀q* *taja* *keça* *pijamaŋ·im·iga·* *a·ʷtaqɔ̀r*
take me!" Again, it is told, then at last he would not have it. And again,

anipaluŋ·uàtʟrmiɔŋ *niwiuqàxçuaŋ* *uwaŋajɔ̀q* *pi|làŋa*
it is told, it came out a blow-fly: "Me, it is said, take me!"

ke·çajɔ̀r *ta·ıma·ʟiɔrˢʀin·àlɛrqaŋan·e* *narqvgilɛrqaŋamigin*
At last, it is told, as they only said thus to him, he abhorring them

tʌrqamuŋa iˢhileriʂɔq pulatileriʂɔ̀·r nuliȧŋ·uane tiguiʌrtɔrnialugʟugo
in there he entered; he entered his little wife in order to try to take her.

quglugiʌrʂʀuŋ·ɔ·q ima· pipaluŋ·uȧlera· v·tʌqtɔr|tˢɪŋa qilu-
The worm, it is told, thus it said to him: "He who has burnt me, he who

tʌqtɔrtˢɪŋ·a |nũᵑ pakaˢhu·tʟuŋ v·tʌqtɔrtˢɪŋ·a qilutʌqtɔr-
has singed me well! let us pull at hooks! He who has burnt me, he who has

tˢɪŋ·a takana·ɪma takan·a ima·gɔ̀q pipaluŋuȧlera·
singed me down there, thus (?) down there!" Thus, it is told, it said to him

qvgdlugiʌrʂʀv·ᵐ hˢunavᶠwa |vkua ikitiˢhamahɔrˢʀoŋmatɪŋ nulia-
the worm, verily these he having burnt them, his wife

pa|lune tan·a nɛrɛqaŋaʂ·uŋ nɛrɛqaŋaʂ·uŋ
her, when they had devoured her. When they had devoured her

ikitiʂamahɔ̀rˢʀoŋmatɪŋ ɪnorɔrˢʀam·a|hɔrʂʀuin nala·wteqalugin
after he had set fire to them, transformed into human beings coming across them,

tȧʂa tɛrɪȧn·iam ɪnɪ·ʂɔrˢʀo·gȧɪ tȧʂ·ane taɪmaɪliɔrˢʀin·ȧlɛr-
then the fox it came to stay with them there. Thus it only said to

qiga·gɔ·r ta·ʂuma qvgdʟugiʌrˢʀv·m nalulerɪ·ga tȧima
him, it is told it the worm. I know no more of it thus

tȧʂuŋa ɪne|ralugo |tȧima
here concluding it, finished!

38. Variant A. (The Fox-Wife).

(*Pualorssuaq — D. D.*).

hˢiuleqȧtupalu·ŋɔ·q nuliȧŋa toqɔrqaʂɔq tɛrɪȧn·iamɪŋ
One of the ancestors, it is told, his wife she was dead (with) a fox

ʌrŋuʌrqarʟune nule· toqvqalɛrᵑman qajʌqtɔqtɔq
having (:for) amulet. His wife when she had died, he rowed in his kayak.

qajʌrtɔrame aŋɛrdʟapaluktɔq tɛrɪȧn·iʌq tupɛrmine
After having been out kayaking he returned home a fox in his tent

iˢⁱhɪ·tlugo a·wdlʌqtɔq iˢⁱhɪ·|gamiuŋ tupipalune tikik·a·
seeing it. It ran away, when he saw it. His tent, when he came up to it,

kam·aŋ·ne panerþer|samahuk a·wta a·wdlʌrmiɔŋ a·wdlʌ·rame
his kamiks they were dried. Again he went away. When he had gone

tupipalune ɔrnik·a· tɛrɪȧn·iȧm tupɛq tiki|n·amiuŋ
away, his tent it came up to it a fox. The tent when it had come

tɛrɪȧn·iam ta·ʂuma a|m·e pe·ra· ʂɔrᵈʟunun
up to it the fox that one its skin it took it off at the "nostrils"[1])

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[1]) i. e. the ventilation hole of the tent.

panerς^{R}iςiüdlugo *ιnupalu·^{m}* *ˈAqpaŋilɛrqiga·* *hapɛrqiga·*
hanging it to dry. The human being he jumped up to her, he blocked her way

tupɛrme *iluanun* *nuliAqtA·rqilɛrqalugo*
his tent('s) into it, taking her as his wife.

nuliArileramiuŋ *inux·u·m* *adlam* *awiliArqv-*
When he had got her as his wife, a human being another (he) would like

malɛriga· *nulialixςu·gami^{ü}ς·A·q* *aιpArminün*
to exchange wives with him, he also having a wife. to his (:the) other one

nuliAr^{x}ςuane *tun·iüdlugo* *tɛrιàn·iAq* *ta·ςuma* *ιnuxu·^{p}* *atulɛrqiga·*
his wife giving her, the fox, he the man he used it

aιpArme *nuliàŋa* *i^{m}nArniàlɛramiŋ*
(:as a wife) his companion's (his) wife. When they lay down to sleep,

tan·a *oqalɛrιςɔq* *aŋuς·uAq* *ˈh^{ς}una* *ˈςuŋniŋ* *tɛriàn·ia^{p}*
he, he said the man: "What is that stench of a fox!" The fox

am·e *tigugamiuk* *ˈanerqiςɔq* *paŋaliglune* *a·wdlArqιςɔq*
its skin when it had taken it, it went out, leaping along it ran away.

ta·ςuma *ιnux·u·^{p}* *nuliàŋa* *aιpArme* *a·wdlArteriga·*
His, the man's (his) wife, his companion he made her run away,

mamaŋ·ιpalorqaŋamiuk *aιpe* *nuliàŋ·erςeriga·*
because he did not like the small of her. His companion he made him lose his wife,

awiliArqvmapalvqaŋamiuk *aιpArς^{Rv}Arme* *nulie*
because he would like to exchange wives with him. His comrade, his wife

awdlAqteqàŋago *ιwArιapaluxςàlera·* *tumài*
when he had made her run away, he began to search for her her footprints

atuArdLugιk *aςugɔ·q* *iglɔrς^{R}uaq* *er^{ð}þeriga·* *nuliame*
following them. Indeed a house he caught sight of it, his wife's

tɛrιàn·iàp *tumàι* *ςule* *atuArdLu$^{w}_{g}$ik* *tàςuŋa* *iglɔrςuArmun*
the fox's its footprints ever following them in there, into the house

iþerςamahɔŋ *iþerςamahɔrς^{R}o·ŋman* *i^{ð}þerς^{R}in·apalulɛrςɔŋ* *qug-*
she having entered. When she had entered, he only entered (in) to

dlugiArς·uArnun *nule·* *tàς·ane* *takulɛra·* *qugdlugiArςuit* *inorɔ·r-*
some large worms. His wife there he saw her. The worms having

ς^{R}amahɔrς^{R}o·ŋmata *qugdlugiArς^{R}v·m* *aŋut* *takan·a*
been transformed into human beings, a worm the man down there

iςerqA·^{ŋ} *pipaluŋ·uàlera·* *ˈnuŋ* *te·mɛr$^{ς R}$ṽtLuk*
who had entered, it said to him: "Nung! let us pull at hooks (with the fingers)

takana *o·tAqtɔrtiˈŋa* *qilutA·qtɔrtiˈŋa* *takan·a* *qugdlugiAq*
down there he burnt me, he singed me, down there!" The worm

taιma· *oqarpalɔ̀rqaŋan* *aŋerς^{R}in·Ara* *ιnugɔ·q*
thus when it had spoken, he only said yes to it. The human being, it is told,

agʂorv̇tlɔrʂ^{R}v·tlugo *ʌqtɔrʀɪt·apalɔriga·* *ɪnu·ŋɔ·q*
making a great effort against it, it could not manage it though. The human being,

nule· *tɛrɪȧn·iʌq* *pɛrȧt·apalu|k·alv̈ʌra·* *a·wdlʌqluk*
it is told, his wife the fox it is true he said to her: "Let us go away!"

nuliȧŋagɔ̀q *qia^{ʂ}hɔrʂuʌq* *inuxu·m* *mamaŋ·ɛrqvpaluktɔr-*
His wife, it is told, she wept the human being, because it had said it did

^{ʂ}ho·ŋmane *ke·ʂa* *ɪnuk* *ta·na* *a·wdlʌrʂ^{R}in·ȧŋ·uapiɫɛriʂɔq*
not like her smell. At last the human being this he must go away.

taɪma· *oqʌlugtuʌrɪgajuk·a·n*
Thus they use to tell of him.

ɪnu·m *nuliȧŋa* *tɛrɪȧn·iamɪŋ* *ʌrŋuaqʌr^{ʂ}ʀamaŋmaŋ·ɔ·q*
The man's (his) wife (with) a fox as she had had for an amulet, it is told,

ʌrŋuaŋa *ɪnorɔ·rʂ^{R}amaŋmat* *ɪnu·m* *nuliʌ·^{ɛr}qaŋmago*
her amulet having been changed into a human being the man having lost his wife,

nule *toqvŋman* *ʌrŋuaŋa* *nuliʌrɛrqaga·* *taɪma·* *oqʌlug-*
his wife when she had died, her amulet he married it. Thus they use

tuʌrɪgajuxʂu·gȧɪ^{n}
to tell about them.

39. The Girls who Married a Whale and a Sea-gull.

(Amaunalik—Phon.).

niwiȧrʂ^{R}iȧŋ·ɔ·r *|pɪŋa^{ʂ}hun* *pɪŋ·uȧŋ·uat^{s}iȧlɛrpun* *piŋ·uȧŋ·uȧt^{s}iȧlɛrpv·^{n}*
Girls, it is told, three they began to play They began to play in-

pɪŋ·uȧŋ·uʌrdʟutiŋ *uweqaŋ·uȧt^{s}iȧlɛrm^{ɪ}v̇·^{n}* *ila·ŋ* *ima·* *pit^{s}iȧ-*
deed; playing they took husbands. One of them thus she said:

lɛrpɔŋ *na·^{w}jʌr^{ʂ}ʀ^{v}ʌrt·a* *apɪŋ·a* *uwerʂu̇ʌra* *a·wtaligɔ̀r* *ila·ŋ*
"The large sea-gull up there my husband!" But also, it is told, one of them

pit^{s}i|ʌrajɔ̀r *a·^{w}nat·a* *uwerʂu̇ʌra* *ʌrfwriminȧɪt^{s}iʌr* *uwerʂu̇ʌra*
she also said: "That one there also my husband, the whalebone my husband!"

a·wtalijɔ̀q *pɪŋajuȧŋ* *pɪŋ·uȧt|ʟʌrajɔr* *ʌ·qamnata*
But also, it is told, the third of them she said: "That one over there also

pitlugo *iliwɛrʂuʌr* *uwerʂu̇ʌra* *ta·ɪma·gɔ̀r* *perqȧŋame*
taking it the grave my husband!" Thus, it is told, when she had said,

ilȧ·ŋ *tan·a* *iliwɛrʂuʌrmun* *|tʌrqamuŋa* *pu|lʌrqɪʂɔq* *qimajȧɪ*
one of them she into the grave, in there she crept in, she left them.

a·^{w}talijɔ̀r *tan·a* *ilapaluȧŋ* *na·wjʌrpax·v·m* *tɪŋuteqɪm·iga·*
But also it is told, her one of them the huge sea-gull it flew away with her,

na^{ʂ}ha·wʂa|paluagun *kɪitlugo* *inerʂuʌrminun* *tagpikuŋa*
at her hood taking her with its teeth to its large nest up there

a·wtLArwteqalugo· tagpikuŋagɔ̀q tȧɩ piς·uteriga· a·wtaligɔ̀q
carrying her away. Up there, it is told, thus it brought her. But also it is said,

tan·a ArFwriminȧitˢiapalv·m qɩkȦqtA·rˢhumun ila·ŋ piς·uteqim·iga·
her the whalebone to a little island, one of them it brought her.

takananɩ·leqiςugɔ·r qɩkȦqtArςume ta·kua ArFriminȧɩtˢiapalv·m
There they remained, it is told, on the small island these. The whalebone

nuliArɩleriga· tan·a· nuliArɩleriga· aniˢherqȧtArLugugɔ·q
it took her as his wife her, it took her as his wife using to let her go out,

inalüς·aminiŋ pitutLugo aniˢherqatArLugo iˢherqv̈lera·ŋa-
it is told, with his guts tethering her letting her go out, as often as it bade

miuŋ nusugtorȧtArLugo nuςuktutlara·ŋane iˢherȧtArLune
her enter using to pull at her, every time it pulled at her she using to enter.

ˢhule·nArˢRA·r ta·ja·tɔrςRo·ga· ke·ςajɔ̀r ilan·e a·ˢhe·
Ever thus it did to her. At last, it is told, once again as usual

a|nerdLune iˢhe·leriga· umiȧŋ·uAr ag·ɛrςɔrςRvAr
going out she caught sight of (it) a boat which was on its way there,

ilame aɩςɔrˢho·ga·n·e· iˢhe·leriga· a·wtagɔ̀r
her relatives coming to fetch her she caught sight of it. Again, it is told,

iˢher|ς·Armɩɔŋ nusugtorȧŋane a·tagɔ̀q tȧja aneqim·iɔŋ
she entered when it pulled at her. Again, it is told, then she went out.

a·tagɔ̀r naperςv·terɩm·iga· a·wta |i|ˢhertȧɩ|li|tˢxȧtla·|lɔ̀|ra-
Again, it is told; it tied her to a stone, and again, after she had not entered

mijɔ̀r a·ta iˢhermɩɔ̀ŋ qaglidluArtɔrςRvin
for some time, it is told, again, she entered that they had come quite close

iˢhe·rqȧtlugin ta·imajɔ̀r a·t tȧςane iςer|ςRamaςRArȧtlArhi|nArLune
seeing them. Then, it is told, again there after having for some time entered

a·wta ani|lɛrmiɔŋ anɩŋ·maŋ·ɔ·r a|nigamijɔ̀q
again she went out. When she had gone out, it is told when she had gone out,

tamauŋa tan·a qilA·rςuane ujArqamun qilȧgdLugo ikiiAr-
it is told to here that her tether to a stone tying it, she went

tɔriςɔr umiȧŋ·uamv·n ilȧɩςa a·wtLA·rvteriga·n a·wtLAr-
on board in the (small) boat. Her relatives they carried her away; they went

qiςuŋ·ɔ·r ɩŋɛrLȧleriςv· ɩŋ·a nuςugtɔrȧtlArdLugo
off, it is told, they sailed along. That one over there first for some time pulling at it

ArFwɛrςuAŋ ag·iȧtlAriςɔ·q qApuxςijɔ̀·r ag·ileriςɔ̀·r
the whale it rushed off; how it foamed, it is told, it was underway.

ag·ileqaŋaŋ·ɔ·r qagliArtuleqaŋaŋ·ɔ·r
When it was underway, it is told, when it was coming nearer, it is told,

ilaɩςa ima· piɫeriga·n ta·n·a a·ɛrqapin iglua
some of them thus they said to her, her: "Thy mittens(') one of them

e·ʂuk *a·ɛrqamijɔ·r* *iglua* *e·paluæʂara·*
throw it away!" Her mittens', it is told one of them she threw it away.

ɪ·m·aqvqɔ·r *pa·leriqa·* *pa·lera·*
When she had thrown it away, it is told, it tossed it about, it tossed it about,

pa·lera· *a·wtajɔq* *ta·n·a* *pa·|xàtla·lɔ|ramiuŋ*
it tossed it about. And again, it is told it, when it had tossed it about for

aq·iàllaqim·ɪɔ·r *Aq^{F}wrɛrʂ·uAr* *ArFwiminàɪt^{s}iArʂvAr*
some time it set out out again violently the whale the whalebone

tan·a *aq·ileqim·ɪɔŋ* *a·ta* *qagliArtuleqim·ɪɔ^{ŋ}* *a·ta·* *a·tagɔr* *ima·*
it, it set out again, it came nearer again. Again, it is told, thus

piɬerim·iqa·n *qA* *a·^{ɛ}rqapit* *iglua* *e·t|Làŋmiuŋ*
they said to her: "Make haste, thy mitten's the other one throw it away!"

a·wtagɔr *ɪ·^{qi}palum·iqa·* *a·tagɔr* *tàɪ* *pa·leqɪm·iqa·*
Again, it is told, she threw it away. And again, it is told then it tossed it about,

pa·lera· *pa·lera·* *pa·xàtla·lɛ|ramiuqɔ·r*
it tossed it about, it tossed it about. When it had tossed it about for some time,

a^{w}ta *a·^{ɛ}rqàtipa|luaqɔ·r* *a·ta* *malixʂàŋ·uatLArmiqà·ɪ*
it is told again her small mitten, it is told, again it pursued them.

malixʂàŋ·uatLArmiqà·ɪ *a·wtagɔr* *qagliiArtɔrLuàlermiɔ·r^{ŋ}* *qag-*
it pursued them. Again, it is told it began to come quite close. When

liiArtɔr^{ʂ}Rin·àlɛrqaŋaŋ·ɔ·q *aŋuleqàŋatiŋ*
it was coming quite close, it is told, when it was on point of reaching them

a·wta *pilerim·iqa·n* *nat^{s}ɪ·n* *pe·ruŋ* *e·niArɪn* *a·tagɔr*
again they said to her: "Thy fur jacket take it off, throw it away!" And again,

nàt^{s}ine *pɛ·|ramiuŋ* *e·paluæ|ʂArmiqa·*
it is told, her fur jacket when she had taken it off, she threw it away.

e·m·aqoqɔ·r *a·ta* *pa·|lɛrmiqa·* *pa·|lɛrmiqa·*
When she had thrown it out again, it tossed it about, it tossed it about,

qApuxʂijɔ·r *taika·* *pa·leriqa·* *a·wtagɔq*
how it foamed over there, it tossed it about. And again, it is told

tàja *alArqaŋamiuŋ* *a·ta* *ag·iàtLàŋ·uatLArmɪɔ·r* *a·tagɔr*
then when it had let it go again it set out violently again, it is told,

ag·ileqim·ɪɔ·r^{ŋ} *qAgLiArtuŋ·ualitLArm^{ɪ}ɔ·r* *a·tagɔr* *qaglileqaŋan*
it set out it came nearer. Again, it is told when it came nearer,

ta·ja· *piʂà|lɛrmiqa·n* *at^{si}e·tin* *qa·* *e·t|Làŋmik·in*
thus they said to her: "Thy underjacket (pl.), make haste throw it away!"

a·wtagɔr *e·rqim·iqà·ɪ* *|atie·ne·* *a·wtagɔq*
Again, it is told she threw them (:it) out her underjacket; and again, it is told

pa·lɛrmiqàɪ *pa·lɛrà·ɪ* *pa·lɛrà·ɪ* *atie·|palɔɪ*
it tossed it about, it tossed it about it tossed it about her underjacket

aligtɔrʟugin *pa·leriga·ɪ* *ta·kuagɔq* *pa·ʂxäŋ·ua-*
tearing them (:it) to pieces it tossed them about, these, it is told it handled

lɛrqigäɪ *a·ʷtagɔq* *pa·juŋne·rqaŋamigin*
them violently. And again, it is told, when it had ceased tossing them about,

at·a *ag·iätʟäŋ·uatʟarm·ʧɔ·r* *ag·ileqim·iɔŋ* *at·a·* *qagliartuŋ·ualitʟarm·ʧɔ·r*
again it set out violently, it set out again, it approached apace.

a·ʷtagɔr *ima·* *pitlerim·iga·* *uˈʂhɛrdʟutin* *kaˈmikpin*
And again, it is told, thus he said to her: "Pull off thy kamik, thy kamiks'

iglua *a·ʷtagɔr* *kamipalune* *e·rqim·iga·* *a·ʷtagɔq*
one of them!" Again, it is told, her kamik she threw it away. And again, it is told,

pa·leqim·iga· *pa·lera·* *palera·* *a·ʷtagɔr*
it tossed it about, it tossed it about, it tossed it about. Again, it is told,

aleqaŋamiuŋ *awta* *a·ʷtlarʷᶠwiŋ·uatʟarmiga·ɪ* *a·ʷtagɔr*
when it had let it go, again it began to pursue them violently. Again, it is told,

aŋuleqim·iga·ɪ *aŋuleqaŋatijɔr*
it was on the point of reaching them. When it was on the point of catching up with them,

a·ʷta *ta·ja·* *pitlerɪm·iga·n* *igˈluaniglv-qa·*
again then they said to her: "(With) the other one also make haste!"

igˈluanijɔr *a·ta* *ˈkamipaˈlunɪ* *e·miga·* *aʷtagɔq*
(with) its other, it is told, also her kamik she threw it out. And again,

paˈˈlermiga· *pa·lera·* *pa·lera·* *hʂuligɔ·q*
it is told, it tossed it about, it tossed it about, it tossed it about, ever, it is told,

ɪŋɛrʟätʟutik *aporɔ·wtɪŋ·itˢut* *a·ʷtagɔq*
while they sailed along without their having reached the shore. And again, it is told,

pa·juŋne·rqaŋamiuŋ *a·ʷta* *ag·iätʟaqɪm·ʧɔ·r* *aŋujʌ·raleqim·i-*
when it had ceased tossing it about, again it set out. It was on the point

jä·ɪ *a·t·a·* *a·tagɔr* *pitlerim·iga·*
of catching up with them now again. Again, it is told, he said to her:

naˈn·ukitlo *naˈn·ukitlo* *nan·uŋnijɔ·r* *a·ta* *pɪ·ipalux-*
"Thy trousers also, thy trousers also!" Her trousers, it is told, also when she

ʂaramigin *ɪ·qiʂʌrmɪ·ŋ* *e·ɛrqaŋagigɔ·r*
had taken them off, she threw them out. When she had thrown them out, it is told,

a·ʷta *pa·leqɪm·e·ŋ* *pa·lerɪ·k* *pa·lerɪ·k*
again it tossed them about, it tossed them about, it tossed them about.

at·agɔr *pa·juŋne·räŋamigiŋ* *a·ʷta* *ag·iätlaqɪm·ʧɔ·r*
Again, it is told, when it had ceased tossing them about again it set out.

paˈˈxätla·leˈramigiŋ *ke·ʂha* *qagleraɪˈʌrʂᴿälɛrˈqɪʂutʟu*
After having for some time tossed them about, at last they being now approaching

a·ʷtagɔq *pilerɪm·ija·n* *aŋujʌ·rilɛrqaŋatiŋ*
(:land), again, it is told, they said to her when it was on the point of catching up

qARLɪ'kilLO *qa'* *e'tLàŋmik'iŋ* *a'^{w}tagɔ̀r*
with them: "Thy undertrousers also, hurry throw them away!" Also, it is told,

e'paluxçARme'ŋ *a'^{w}tagɔ̀q* *pa'lɛramigiŋ* *pa'lɛra-*
she threw them away. And again, it is told, how it tossed them about, how it

migiŋ *hˢulitLv̀A'r* *ke'ça'* *pa'lɛrme'k* *pa'lɛrme'k*
tossed them about, all along at last, it tossed them about, it tossed them about.

ke'çagɔ̀r *aporå'wteqɪçv'n* *tagpåw^{v}ŋagɔ̀r* *kajuçilɛrdLutiŋ*
At long last, it is told, they landed, up there, it is told, shooting right up

majuapalugtv'n *ag'iàtLARqiçorɔ'q* *tan'a*
on the shore they got up. It was coming apace, it is told, it

ARFwiminàɪtˢiapalv̀' *ag'ilerɪˢhɔ̀r* *ag'ileriçɔ̀'r* *qApuxçigɔ̀'r* *ke'ça-*
the whalebone; it was coming, it was coming, how it foamed! At last,

gɔ̀r *qaglɪ̀leqiçɔ̀'r* *tikileqiçɔ̀r* *AR^{F}wriminàɪtˢiAr* *tan'a'* *nunamuŋ'-*
it is told, it came nearer, it came the whalebone it; up on the

ɔ'r *qAkileriçɔ'r* *kaju|çerqAriˢhɔr* *tagpawŋa'*
shore, it is told, it shot up, it shot right up on the shore up there

kiˢhimijɔ̀q *tàça* *AQ^{F}wiminàɪtˢiam* *çaɔrŋa* *ta'n'a* *tàɪa*
only, it is told, now a whale skeleton('s) (its) bone. This finished.

|tagpɪŋ'aligɔ̀r *na'wjAR|paxçu'm* *nuliArɪçɔrç^{R}o'ga'*
But her up there, it is told, the huge sea-gull it had her as his wife,

tagpikanɪ'tupalv'k *muliAr^{ɪçɔr}ç^{R}o'ga'* *tagpikanɪ'tɔrç^{R}oA'ŋ*
her (the little one) up there it had her as a wife, her (the great one) up there;

qilaluwAràtArt^{ɔr}ˢRɔ̀tLunigɔ̀q *na'^{w}jArpax'uA'r* *ig'iArmixˢɔrˢRɔ̀'tLune*
using to catch white whales, it is told, the huge sea-gull having (:them) in the

|tikerà|tArt^{ɔr}ço'ga' *tan'a* *nuliàne'* *tikeràtArt^{ɔr}ç^{R}o'ga'*
throat it used to come home to her, her his wife it used to come home to

qilaluwArç^{R}Armi'^{ŋ} *tàç'anɪ'lɛrqɪçut* *qilaluwArç^{R}in'Artɔr|ˢRoArɔ'q*
her with a large white whale. There they remained. It was good at catching white

ta'n'a *|ɪnuŋ* *nuliArɪçɔrˢRo'dlugo* *niwiArç^{R}iAq*
whales, it is told, her the human being having her as his wife, the girl.

tàç'anɪ'çàŋ'ualerɪçorɔ̀'r *a'çhàk'uagɔ'r* *|ilane*
There she now remained, it is told. Down there, it is told, her relatives

atiminɪ'tɔrˢR^{v}ɪ'^{n} *ARqArnɛrLO* *ajɔrLugò'* *ke'çajɔr*
they being below her and descending not being able to. At last, it is told,

iwaluleqàt'àlɛrqɪçɔq *tamak'ua* *qilaluwArˢR^{v}in* *mulu|lit|LAra'-*
she began to gather sinew-thread these the white whales'. Whenever it was

ŋaŋ'ɔ'q *ta'n'a* *panɛrtˢitˢeqàtArdLune* *perLA'qv̀çiulɛrqiçorɔ'r*
away, it is told, it, ever drying, she began to make plaited

iwalɔrç^{Ru}|Arniŋ *uijulerɪ'^{g}çɔrˢRɔ̀tlugɪ'^{n}* *uwer|çüa-*
sinew-thread, it is told, of the sinew-threads, joining them together, her husband,

nijɔ̀q *tikitlara·ŋan* *qɛrlɛrqàtarlugin* *iˢhixça·ᵛjuŋne·rlugᵢ·ⁿ*
it is told, whenever he came home hiding them, removing them from his

qɛrlɛrqàtarlugin *ke·çajɔ̀rᵑ* *na·maxçitluàlerigàı*
sight hiding them. At last, it is told, she found them sufficient

perdla·rˢʀuarne *tahamuŋa·* *na·maˣçitluàlerigàı*
her plaited sinew-threads, down there (: in order to reach) she found them fully sufficient,

v·gtɔrà|tarlugin *ima·gɔr* *keça* *pilɛrmiga·* *uwer|çûane*
first trying them. Thus, it is told, at last she said to him, her husband,

na·magçeràŋamigin *awàŋ·atlua r* *awàŋ·atlua r* *nɛqixçaqtarnia-*
when she found them sufficient: "From far away, from far away get me something

|rıŋma *qilaluk·amıŋ* *ta·ja·gɔ̀q* *pim·ane*
to eat (with) white whale!" Thus, it is told, when she had said to him,

uwer|çüaŋa *açuga·r* *a·wtlariˢhɔq* *tan·a* *na·wjarpax·ua·r* *a·wtlariˢhɔq*
her husband indeed he went away, it the huge sea-gull it set out

taima· *tan·agɔ̀r* *nıŋ·ileqiçɔ̀·r* *niwiàrçiaq* *ta·n·a* *aŋɛrlar-*
thus. She, it is told, she let herself down, the girl she returning

tɔrˢʀɔ̀tlune *nıŋ·ɛrqiçɔ·r* *ilaminuŋ·ɔ·r* *perqiçɔ·q*
homewards she let herself down. To her relatives, it is told, she came.

ilaminuŋ·ɔ·q *pɛqaŋan* *tagpika* *açuga·r* *na·wjar-*
To her relatives, it is told, when she had come up there indeed the huge

paxˢuaq *tikerqıçɔ·q* *tikerqaŋamijɔ̀q* *tagpika* *qv̀ʷiɔrta·leriçɔ·r*
sea-gull it came. When it had come, it is told, up there, it shrieked "qüwio",

iwàrdlileqiçɔrɔ·r *qùwio* *qüwio* *qüwiu·ᵏ* *imàılıɔrtɔrˢʀɔ̀tlunijɔ̀·r*
it began to search, it is told, "qüwio qüwio qüwiûk!" Saying thus, it is told,

ke·çagɔ̀r *arqa·tlarqıçɔ̀··r* *qüʷiɔrtɔqɔrˢʀɔ̀tluniga·r* *tikerqiçɔq*
at last, it is told, it swooped ever shrieking "qüwio". It came

tak·igagɔ̀·q *igalaç·am* *ha·ŋanun* *perqıçɔ̀·rᵑ* *ima·gɔ̀q*
over there, it is told, the window('s) in front of it it came. Thus, it is told,

pilɛriga· *taçuma* *aŋuta·ta* *aŋnam* *niŋa·vnarquma·rnia|ritigin*
he said to it, he her father the woman's: "Now prove a real brother-in-law,

unɛrçᴿuin *ikerˢʀiçv·ᵍ* *uner|çv̀anijɔ̀r* *|ikɛrçᴿerija·* *ikerçᴿe-*
thy armpit open it!" Its great armpit, it is told, it opened it. When it

qàŋ·agogɔ·r *uner|çv̀aŋagun* *piçerqiga·* *toqoqalugo·* *toqoqa-*
had opened it, it is told, in its armpit he shot it, killing it. When he

ŋamiugɔ·q *taja* *tàçanı·çàŋ·ualerıçv·t* *ila·tagɔ̀q*
had killed it, it is told, then there they now remained one of them, it is told,

ku·tiᵍᵢ|çuaŋa *hˢiˢhigarqutigilɛrqiga·* *ta·çuma* *naıwjar-*
the large socket of its hip joint he used it as a kennel its the huge

|paxçv·m *hˢiçigarqv̀tigiga·* *aŋiçɔrçᴿoŋman* *na·wjarpaxuar*
sea gull's, he used it as a kennel it being very large the huge sea-gull.

IV. FAIRY TALES

40. Man Visits Bears. (*Amaunalik — Phon.*).

inuqɔ·q *piqʉleqarʟune* *aglunàʉlˢiarqute-*
A human being, it is told, having hunting implements, having harpoon line

qarʟunilo *e·maqarʟunilo* *nanɔrʀvarnɪ·tˢiàlɛrpɔ·ŋ*
(and) and having ice-hunting harpoon, he came for some time to stay with

nanɔrˢʀᵒin *ɪnoqatilˢiàlɛrpaɪ* *ɪnorɔrʀam·ahɔrʀv̀ɪ·n*
bears. The bears he lived with them, some which had been transformed into

ɪnuˢhugtɔrqvA·rɔr *pɪŋ·uAqàtigerà|tArLᵛᵤgo* *hulilʟuA·r*
human beings. A young (bear), it is told, using to play with it ever,

pɪŋ·uAràtArtuŋ *hˢulilʟuAr* *nanɔrˢhoAr* *ɪnuqugtɔrqvAq* *pɪŋ·uArati-*
the two using to play ever; the bear, the young one playing with

gilʟugo· *pɪŋ·uArpaxquAràtArtv·ŋ* *hˢulilʟuAr* *muloqàt·Artv·ŋ* *ke·ˢhagɔr*
it the two used to play, indeed, ever staying away. At last, it

ila·n·e *pilˢiàlɛrpɔŋ* *iˢhera·ŋaniŋ* *ig·tɔrquAr* *ima·*
is told, once it said, when they entered, the housefather, thus

peràt·alerɪhɔŋ *nanɔrqvAr* *|igtɔrç·uAr* *|ɪnorɔrçama|hɔrçᴿuAr* *talera*
it used to say the bear, the housefather in human shape: "My arm

man·a *amiquŋ·Arpɔŋ* *ta·ja·* *oqAqÀtArtᵖʳᵠhoᵛŋman* *nanɔrˢʀv·m*
this it is getting thin!" Thus as it used to say, the bear

ta·quma *ɪnu·guqtɔrˢʀv̀·m* *ima·* *peqàt·alera·* *|tArqamale* *nɛrɪ-*
it, the young one, thus it used to say to him: "(But) in there he

jamahɔrʀo·gamiˢhin *ta·ja·* *peqàtAr|tɔrçoAr* *ilan·e*
wanting to eat thee thus he used to say; when opportunity offers,

a·ʷtlaça·wᵛtin *pɪŋ·uArà|t·ARA·tlArniArtuguŋ* *nanɔrˢʀv·m* *ta·quma*
thou must go away we first going out to play as usual!" The bear this

ɪnuqugtɔrˢʀu·m *ima·* *peqàt·ara·* *aˢhugɔ·q* *pɪŋ·uArˢrin·Arà|tArtɔrˢʀvin*
the young one thus it said to him. Indeed they only kept on playing,

pɪŋ·uArˢhin·Arà|tArtᵖᴿᵛⁱⁿ *iqera·ŋaniŋ* *ta·ja·* *pɪŋ·ualitʟArArAɔq*
they only kept on playing. Whenever they entered, thus it always used to say,

|igtɔrˢʀvAr *ta·na* *|nanɔq* *talera* *man·a* *amiquŋ·Arpɔŋ* *ta·ja*
the housefather, it the bear: "My arm this it is getting thin!" Thus

hˢulı'n'ʌŋ *ta'ja'ŋ'ın'a'l'ɕv'ŋman* *puŋ'uʌrhin'ʌrʌtʌrt'ɕv'gamuŋ* *ke'ˢha*
ever as it ever said thus, when they were playing as usual, at last

ilan'e *aˢhugɔ'r* *a'ʷtʟʌlɛrqıˢhɔ'r* *a'ʷtʟʌrvleriga'* *a'ʷtʟʌrni|ʌrtutin*
once indeed he set out. He bade him go away: "Go away

tuawiɔrdʟutin *pini|ʌrtutin* *tuawi|ɔrtutin* *ta'wuŋa* *ıŋɛrʟani|ʌrtutin*
that thou makest haste take care, making haste away go thou (away)!"

aɕugɔq *tuawiɔrʟune* *a'wtlapaluxʌrtɔŋ* *tumʌjɔr* *atuʌrʌ|tʌr-*
Indeed making haste he went away; his footprints, it is told, all along

ʟugin *tam'ʌrˣ|hʌrʟugin* *ta'ɕuma* *ınu'ɕugtɔrˢʀv'm* *pijʌı*
walking in them, obscuring them, it the young one it did to them.

ke'ˢhagɔr *aˢhugɔ'q* *tuawiɔrpaluxɕʌlɛrpɔ$^{\eta}$* *tan'a* *|ınv'*
At last, it is told, indeed he hurried, he the human being,

tuawiɔrpaluxɕʌlɛrɕɔ'q *tuawiɔrdluapaluglunijɔr* *ˢhule* *ke'ɕa* *ilan'e*
he hurried greatly. Hurrying greatly, it is told, still, at last once

na'lapa|luxʌlɛrpɔ$^{\eta}$ *aˢhugɔ'r* *anɛrn'ɛrpaluxuʌr* *nanɔrˢʀv'm* *ta'ɕumʌr-*
he began to listen, indeed an awful panting, the bear this

ˢʀ^{v}m *aŋuijʌ'riˢhɔrˢʀo'ga'ne* *tuɕa'leriga'* *|igtɔrˢʀv'm*
that it was on point of catching up with him he heard (it), the old

nɛrıʌrtɔrnialugdlugo *ke'ˢhagɔr$^{\eta}$* *ta'leriɕɔq*
housefather wanting to try to eat him. At last, it is told, he took off his fur-jacket,

kapatʌŋne *pe'leriga'ı* *hawigtɔrʟugo* *ı'maminun*
his jacket(s) he took them (:it) off, fixing the harpoon head on it on his ice-

aglunʌıtˢiʌrqv^{w}n'e *e'maminun*
hunting harpoon, his harpoon line with the head attached on his ice-hunting harpoon

tʌɕ'uŋa *na|p'ʌrtʟugo* *na|p'ʌrdlugo* *tʌɕuŋa* *kapatʌŋne*
on that placing it (:the harpoon) upright, placing it upright on that his fur-jacket

ʌqpaŋɛrʟune *a'ʷtlapaluglɔ'r* *|ʌq|paŋilɛrɕɔ'r* *tʌɕa* *uŋaˢhiˣɕı'tlugulo*
leaping along he set out; he leapt along then now getting far away

na'lʌxɕʌlera' *na'lʌxʌlera'* *ta'wa* *|anɛrn'ʌrpalux'uʌ'r*
from it. He heard it, he heard it, there far away a violent panting.

ke'ˢhagɔr *tʌika* *ɛrŋ'ʳvtlʌkpatʟʌrqıɕɔ'r* *ta'ıagɔr* *ɛrŋ'-*
At last, it is told, over there a crash was heard. Then, it is told, when

ʳvtlʌkpatʟaraŋan *a'ʷʟʌrqıˢhɔq* *tuawiɔrdʟuapaluxɕʌlɛrɕɔ'r* *|ınuŋnun*
a crash had been heard, he set out, he hurried greatly. To human

tʌɕ'uŋa *tikerqıɕɔq* *oqa'wtigileriga'ı* *ʌqʌguŋ'ɔrmaŋ'ɔ'r* *qavŋ-*
beings over there he came. He told of them. The next day, it is told, when

man *takuiʌrtɔrˢʀʌlɛrpa'n* *takuxʌlɛrpa'n* *aɕugɔrm'iuna*
it became daylight, they went out to look for it. They saw it verily it

ıŋminiŋ *na'wlixɕʌmahɔrɕuʌq* *tan'ʌrˢʀʌr* *nanɔrˢʀ^{v}ʌr* *ig'tɔrˢʀ^{v}ʌ'r*
itself it had harpooned itself, it the bear the old housefather

toqoqalune· *kapatȧɩ* *ta·kua* *ˈqȧtleriʌrqȧŋamigin*
dying, his fur-jacket(s) them (:it) when it rushed over them (: it)

haˈwiɕʲȧmaˈhɔrʀoʌr *peqȧlugo*
having been stabbed rushing against it.

41. Man sells a Knife to Wolves.

(Amaunalik — Phon.).

ɩnugɔ·runa *tama·ne* *piɕoralopaluxɕȧlɛrpɔ·ŋ* *hawe-*
A human being, it is told, it here he went out for a walk, having a

qʌrdʟune *ɩŋerʟȧlɛrɕɔr* *ɩŋerʟȧlɛrɕɔ·rᵑ* *ke·ɕajɔ̀q* *takulerqɩ·ŋ*
knife. He wandered along, he wandered along. At last, it is told, he discovered

igʟɔrˢʀoäŋ *ˈmardʟuk* *aɩpa·* *ɩnoqʌrpalugʟuʌrtɔ̀·rᵑ*
them (two) houses two, one of them it was heard to be full of human

aɩpa·le *nipaɩtʟu̇ʌ·rtɔ·r* *tȧɕ·uŋajɔ̀·rᵑ* *ɩnugpala·-*
beings, but the other one quite still. In there, it is told, (in) where no

ŋidluʌrtumun *iˢherniˈʌrˈˢʀȧlɛrɕɔr* *ˈqʌ̇lɩŋ·v·leqiga·gɔ̀·r*
talk was heard he was on point of entering. It snarled at him, it is told,

amʌrᵓʳɕᴿu·m *ɩnorɔrɕᴿamahɔrˢʀɔ̀·ᵛᵖ* *qalɩŋ·v·leriga·* *hawɩŋmi-*
a wolf transformed into a human being, it snarled at him. (With) his

nigɔ̀r *maniɕ·ara·* *qalɩŋv·leqȧŋane* *iˢherqu̇leriga·gɔ̀r*
knife, it is told, he showed (:it) to it, when it snarled at him. It bade him enter,

iˈɕerin *iˈɕerin* *qalɩŋ·ɔ·ruŋne·rˈqalugo* *ima·gɔ̀q* *piɫeriga·*
it is told: "Enter, enter!" Ceasing to snarl at him. Thus, it is told, it said to

tȧs·a *qitɔrŋʌrˢʀvȧk·a* *iˢhijahɔrˢʀvin* *aɩlitˢlam*
him: "Now, my children they are about to enter, the wallskin('s)

pikuŋa *tunuanun* *ɛrˢʀu̇tˢigin* *tagpikanɩ·ˈlɛrtutin* *ɩma·jɔ̀r* *piɫeriga·*
up there behind it hide thou stay up there!" Thus, it is told, it said to

aɕugɔ̀·rᵓ·ʳ *tagpikanɩ·ɕȧlɛrɕɔŋ* *tȧjagɔ̀q* *tȧɕ·anɩ·ɕȧlɛrɕɔ·r*
him. Indeed, it is told, up there he remained. Then, it is told, there he now remained.

aɕugɔ·rᵓʳ *qitɔrŋaˢʀᵛaŋiɕa* *ilʌrˈˢʀᵒaŋan* *iɕerpatʟʌrqɩɕɔ̀·rŋ*
Indeed, it is told, their children('s) one of them it was heard to enter.

iɕerqȧŋamijɔ̀r *ima·* *peqpaluleriʰᵓŋ* *ta·whuŋniŋ*
When it had entered, it is told, thus it was heard to say: "(With) human beings

ta·wˢhuŋniŋ *taɩmȧɩliuleqaŋaŋ·ɔ·q* *ima·* *pileriga·*
(with) human beings!" When he had said thus, it is told, thus she said to him

ta·ɕuma *ʌrŋnʌrˢʀᵛȧŋata* *amʌrᵓʳɕᴿu·ᵖ* *tɒ·wtʌqʌrpaŋ·itˢɔŋ*
she his mother the wolf: "There is no human being at all

man·a *ˈqamaman* *ta·ja·gɔ̀q* *peqaŋane* *tȧ·ja* *anitˢi-*
this ?" Thus, it is told, when she had said to him, then he

ˈArpᵊᵑ hunaukuagɔ·q uwerˢRᵛȧŋa muluhɔ̀rʂvAŋ pinialuxʂamahɔr-
went out, verily, it is told, her husband, he was away having gone out

ˢRɔ̀·tlune taɪmajɔ̀q tȧʂ·anɪ·ˣʂȧlɛrʂɔr ke·ˢhɪjɔ̀r naŋmaer-
hunting. Thus, it is told, there he now remained. At last, it is told, he was

patLArqɪʂɔ̀·r tugtɔrˢRvˈArniŋ naŋmagtɔrˢRɔ̀tLune uwerˈʂv̇ȧŋa
heard carrying on his back (with) large reindeer, carrying on his back her husband

tik·ɛrqiʂɔ̀·r tikeqȧŋamijɔ̀r iˈˢhileqɪˢɔ̀ʳ iʂeqȧŋamijɔ̀rᵑ
he came home, when he had come home it is told, he entered. When he had

a·ʷtalɪ tȧ·ɪmȧ·ɪliuleqim·iɔŋ ta·wˢhuŋniŋ
entered, it is told, also (but) he said thus: "(With) human beings!"

uwerˢRᵛanijɔ̀q tȧɪmȧɪliuleraŋan amArᵊʳʂᴿuAq ˈunik·a·leriˢhɔ̀r
Her husband, it is told, when he said thus, the wolf she began to relate

ima· niux·awin ˈpanaxanɪŋ pa·tigu·k
thus: "The bone thou shouldst have (:to eat) (with) a knife for thee he gave us!"

ta·ja·gɔ̀q perqiga· hawixʂeqaŋatiŋ
Thus, it is told, she said to him, because they had been given a knife by him.

aʂugɔ̀q taja nɛrɪamajuŋne·riga. ta·ʂuma amArᵊʳʂᴿv·ᵖ hawix-
Indeed then he would no longer eat him he the wolf, because

ʂeqȧŋatigɔ·q nɪ·utɔramagalvAramiugɔ·q
they had been given a knife by him, it is told, though he would otherwise like to

tȧʂagɔ̀q tȧʂ·anɪ·ˣʂȧlɛrʂɔr
eat his bones, it is told. Then, it is told, there he now was.

ima·gɔ̀q piɫeriga· qɪtɔrŋⁿArˈˢRvawuŋ hˢiniˈlɛrpala
Thus, it is told, it said to him: "Our children when they have fallen

a·ʷtˈlȧˈʂahutin tȧʂ·anɪ·ˣʂȧlɛrʂorɔ·q ɛrˢRüterqAr-
asleep, thou must go away:" There he now remained, it is told, hiding himself.

hɔrˢRɔ̀·tlune· ta·jᵃ aʂugɔ̀·r un·oqiʂɔŋ qitɔrŋArˈˢRoaŋĩŋ tuʂArˢha·w-
Then indeed evening fell. Their children they were heard

juŋne·rqiʂun hinileqȧŋamiŋ hanArˢRv̈·tileriga·ŋ
no longer they being asleep. They now provisioned him for his journey

naŋmiɔrtɔrˢRɔ̀·tlugo tugtɔrʂuArnɪ·ŋ hawia piʂiArɛqaŋamik·u
giving him on his back (with) reindeer, his knife because they had got it.

ke·ʂajɔr aʂugɔr a·ʷtlArquleriga·ŋ hinilerȧŋata
At last, it is told, verily they bade him go away, when they had fallen asleep

qitɔrᵑnArˈˢRvatɪŋ nuliȧŋatagɔ̀·r qaniulera·
their children. His wife, it is told, she went part of the way with him,

qaniulera· tumȧɪ tam·ArhᴿArdLugin atuAr-
she went part of the way with him his footprints obscuring them ever

qȧtArdLugin ima·gɔ̀q piga· alȧɪa·lɛramiuŋ
walking in them. Thus, it is told, she said to him, when she was on point of

tàɪma *ag·ɛrʂɔrtaqʌrniàŋ·ilˢɔŋ* *qilɔr|ŋaŋnuŋ* *nɛrɪahɔr-*
letting him go; "Thus, no one should try to come, our children they will

ʂʀo·gàɪᵗ *ta·ja·gɔ̀q* *pi|galuʌra·* *aŋɛqtɔŋ* *taja* *aŋɛr|lʌriʂɔr*
eat them!" Thus, it is told, as she verily said to him, he agreed. Then he returned

aŋɛrʟʌrˢʀàlɛrʂɔ·r
home, he set out for home.

k·eʂagɔ̀q *tikerqɪʂɔr* *tikerqɪʂɔ·r* *ilaminv·ⁿ* *|nakin*
At last, it is told, he came home, he came home to his companions. "Whence

makua *pe|qaɪgit* *tugtɔrʂᴿuin* *nakin* *peqaɪgit*
these hast thou got them the reindeer, whence hast thou got them?"

ta·ja·gɔ̀q *pilerà ŋane* *pilerigàɪ* *ima·* *amʌ·rᵊrʂᴿᵛin*
Thus, it is told, when she had said to him, he said to them thus: "Wolves

inorɔrʂᴿama|hɔrʂᴿᵛin *nala·wɪerɪ·k·a* *hawiʂɪʌ·reqaŋamik·o*
transformed into human beings I met them. They having got the knife

akɨlerigа·n *tàimajɔ̀r* *ag·ɛrʂɔrtaqʌrniàŋ·itɔŋ* *nɛrɪjahɔ̀rʂʀo·ga·n*
they paid for it. Thus, she said, no one shall try to come, they will eat him!"

ta·ɪma·gɔ̀q *pigalᵛʌràɪ* *ila·ŋ·ɔr* *a·ʂhe·n*
Thus, it is told, although he said to them, one of them, it is told, now again

tuʂha·|ŋitʟune *tumàɪ* *atu|àtʟʌrigàɪ* *|hawᶠʷi|hʌrtɔr|ʀɔ̀tlune*
paying no attention, his footprints he followed them, taking a knife with him

a·wtlʌriʂorɔ·q *tumàɪ* *atuʌrtɔrʂʀɔ̀tlugɪ·ⁿ* *|tʌr|qa|kuagɔ̀r*
he set out, it is told, his footprints following them. They over there

inugpalʌ·qʟᵘʌqtɔrʂᴿᵛɪn *iʂhernialulerigà·ɪ*
(towards south), it is told, those who talked loudly, he tried to enter into their

amunialuleqà ŋan·igɔ̀·r *nɛrɪnialuɬeraŋanɪgɔ̀·ŋ*
house. When they were beginning to pull him up, it is told, wanting to eat him, it

ʂhawiŋ·miniŋ *manɪŋ·uapitʟa·lᵛʌrà·ɪ* *nɛrɛrqigaŋ·ɔ·q*
is told, (with) his knife although indeed he showed it to them, they devoured

taja· *muluin·ʌrqalune·*
him, it is told, thus he ever remaining away.

41. Variant A. (*Pualorssuaq — D. D*).

ɪnu·xuʌrɔ·q *tugtulialupalugtɔq* *tugtuliʌrtɔrʂᴿo·tlune*
A human being, it is told, he was out reindeer-hunting. Being out reindeer-

iglɔrʂᴿvàk *ke·ʂa* *alik·ʌrqɪgiŋ* *alik·ʌrqaŋamigiŋ*
hunting two houses at last he caught sight of them. When he had caught sight

ɔrniʂin·alerɪ·ŋ *aɪpa·* *mikiʂuŋ|uʌq* *mikiʂuŋ·-*
of them, he went right up to them, the one of them small. Into the

uamun *iᵈ þerɪʌrtɔrʂᴿin·apalulɛrʂɔq* *ɪʂe|ramɯŋ* *ʌrŋnʌq*
small one he only entered. When he had entered it. a woman

tȧς·anι·tɔq takulera· an·u|t·ɔrς^{R}uAq a|n·u|paxςuȧlεqaŋan hawix-
who was there he saw her, very sulky. She being very sulky (with)

ςüArminιŋ ke·ςa tunipaluxςinȧlera· tunιŋmane
his knife at last he (only) gave her. When he had given her a present,

nuan·a·lεriςɔq nuan·a·leraŋame aιlit^{s}tam tunuanun qεrLεriga·
she was very pleased. Being very pleased, the wallskin ('s) behind it she pressed

ιnuxuAr ta·n·a ke·ςa uwerςüaŋa tikiɬεrqιςɔq
him in the human being him. At last her husband he came home

tArqAmane nεrιjamahɔr^{ς}Rɔ̀·tLune ιnuŋmiŋ kamaςulεrqaŋan
outside there, being very hungry with (: for) human being. He getting very busy

nuliArς^{R}uȧŋata pilεra· niux·ςawit panȧxςalip·a·tin
his wife she said to him: "The bone thou shouldst have it has got thee a

nuan·a·lεrqaŋame miag·u·ɬeriςɔq iςerqiςɔq |ιnuŋ
knife!" He being very pleased he began to howl (: like a dog). He entered. The

takujamatLuȧlεriga· takugȧtLArRi|nArdLugo qεrd-
human being he was keen to see it. After first only having peeped at it, he hid

Lεrqεriga· aιlit^{s}tam tunuanun ke·ςa qιtɔrŋArςuaŋιŋ ta·kua
him again the wallskin ('s) behind it. At last their children these

tȧς·ane ig·luliς·uȧk·uk tikerqiςun iςeqaŋata
there having a house (: living there), they came. When they had entered

naιmahɔr^{ς}Ro·tlutik ata·tAr|^{ς}Rvaŋιŋ oqArpalugtuk qιŋ·ak·un
greatly scenting, their parents they said: "Through the nostrils

tuluk·am nȧk·a·ςa· man·a naιma·ιςe taιma
(: airhole) a raven ('s) something it let fall, this you smell (it)!" Thus

pιm·anιŋ iglɔr|R^{o}Armun aŋiςɔ̀rς^{Rv}Armun i^{đ}serιAr-
when they had been told, into the (great) house, into the great one, they

tɔrιςun i^{đ}serιArtɔrqaŋata ιnupaluk ta·ςuma amAr^{ɔr}^{ς}Rv·m
entered. When they had entered, the human being, this the wolf,

pilεra· aw^{d}lArniArtutin tugtɔrRv|Armιŋ naŋmagdlutin
it said to it: "Now set out, (with) a reindeer thou carrying on thy back

hawiς·^{j}ui^{n} akiliA·rιja qitɔrŋak·a ςule·rςüAr oqAlu·tu·ti^{gi}Arik·a
thy knife I will pay for it. My childen all along I will talk to them,

tuawiɔrdlutin ιŋerLaniArniArtuti^{n} ag·erqiς·aι|litluti^{n} nεrιjahɔr^{ς}Ro·-
thou making haste see thou get off, let be coming back, as they want to

ga·tin
devour thee!"

aŋεrLArame unik·a·lεrςɔq ima· amAr^{ɔr}ς^{R}uin ιno-
When he had returned home, he related thus: "Wolves trans-

rɔr^{ς}Ramahɔrς^{R}uin nala·wterik·a tugtɔrRo|Arnιŋ ha|wixςüAra
formed into human beings I met them. With reindeer my knife

akilɛrpaxsùʌriga *it·ɔrʀoaŋata* *taima* *oqʌrfwri·gʲja·ŋa*
I was given great payment for it. Their housefather thus he said to me,

ag·ɛrqik·umagɔ·q *nɛrɪjahɔrʀo·ŋmaŋa* *ɔrneqɪja·ŋ·ekik·a* *aipapalua*
if I return, he said, then he will eat me, I will not visit them again." His comrade

ɔrnijamalɛrqigài *pɛrqvŋ·ik·alʲvʌra·* *kap·iasugluʌrˢhamagame*
he felt inclined to go to them, although he forbade him, he having become very much

ta·ɕuma *amʌrᵊrᴿuʌrnɪŋ* *pulʌ·rˢʀamahun* *aipapalua*
afraid., he with (:of) the wolves who had come visiting. His comrade

na·laŋ·itɔrˢᴿo·game *a·wdlʌrˢᴿin·ʌrɪɕɔq* *oqʌrpalorqalune* *aŋer|qisamun*
not wanting to listen he only set out saying: "Into the greater,

atugo *iᵈserɪʌrtɔrniʌrtuŋa* *muluin·ʌrɪɕɔq* *na·laŋ·itɔrˢᴿv·game*
well, I intend to enter!" He stayed away, because he would not listen.

taima· *oqʌlugtuʌrɪgajuxɕu·gàin* *hˢiuleqatuxɕu·ŋmatagɔ·q*
Thus they use to tell of them, because they were great ancestors, it is told,

amʌrɔrˢᴿuin *ɪnorɔrˢᴿamahɔrˢᴿuin*
the wolves which had been transformed into human beings.

42. The Body-snatcher Troll (the Origin of the Fog).

(*Amaunalik — Phon.*).

ɪnuiŋ·ɔ·q *toqvˢhut* *tam·ʌrˢʀin·àtˢiàlɛrpå·n*
Human beings, it is told, dead they began to disappear entirely,

tam·ʌrˢʀin·ʌrtɔrˢʀɔ̀tʟutik *takuiʌrtɔrnialoqàtapalukaluaràin*
disappearing quite simply. They tried, it is true, to go out to look at (them)

qiŋnɛrɕɔrɕamaràtʌrtv̀·n *ilɔrʷFʳit* *tà·ja* *ta·ja·ɪŋɪn·ʌrɛqàtʌqtùn*
those, from which there used to be stolen the graves thus. Thus they kept on doing,

ta·ja·ŋin·ʌrɛqàtaqtùn *ɕulɪ·n·ʌrˢʀᵛʌ·r* *taima·ŋ·ɪn·ʌrɛrqatalɛrmatagɔ·r*
thus they kept on doing, ever. As they continued in this way, it is

aɕugɔ·r *ke·ɕa* *ila·n* *toqunɛrɕv·ha·|lɛrmiɔŋ* *qiŋnia·-*
told, indeed at last one of them he made believe he was dead. They put

|lɛrmiga·n *qiŋneqàlugo* *ujʌragɕuʌrmɪŋ* *tàɕ·a*
him into a stone grave, covering him with stones, with a large stone thus

peqàlugo *oquma·ɪlütˢerqalugo* *qiŋnerqɪga·n* *tàɪa·*
providing him, providing him with something heavy they buried him thus now,

tà|a *qiŋneqàleqaŋamiuŋ* *taɕ·anɪ·paluxˢàlɛrɕɔq* *tan·a* *ɪnuŋ*
Then when they had buried him, there he now lay, he the human being

tàɕanɪ·hvwɕàlɛrɕɔq
there he now lay.

ke·ˢhajɔ̀r *tʌrqama* *aςugɔ·rme* *qiŋnerςɔrpalùlɛriga·*
At last, it is told, outside there verily he was heard to take from

qiŋnɛrς^{R}ɔrpalùlɛriga· *agdlʌrh^{R}uŋ·ɔ·q*
the grave, he was heard to take from the grave; a large inland dweller, it is told,

ɪnorɔrˢʀamahɔrˢʀu·m *qiŋnɛrςɔqtɔrh^{R}o·ga* *tɪɔrqaŋamiugɔ̀·q*
transformed into a human being, he took from the grave. When he had taken

takanaŋ·a *i|lɔr^{F}wanit* *tɪɔrqa|ŋamiuŋ*
him, it is told, from down there from his grave when he had taken him,

naŋmiulɛriga· *naŋmiulɛriga·* *naŋmiɔrqa|ŋamiugɔ·q*
he took him on his back, he took him on his back. When he had taken him on

a·^{w}tʟʌrqɪςv·k *naŋmagtɔrˢʀɔ̀tʟugo·* *naŋmalɛriga·*
his back, they set out carrying him on his back, he took him on his back,

naŋmalɛriga· *ɪŋɛrdʟahɔrˢʀɔ̀tʟutigɔ̀·r* *nukɪŋ·itʟara·ŋame*
he took him on his back. (They) wandering along, whenever he became tired,

unit^{s}iʌrʌrauk *unitʟara·ŋamigɔ·q* *naŋmaer-*
they used to stop for a little while. Whenever he had stopped, it is told, whenever

ςamalitʟara·ŋane *patlɛrˢʀ^{v}in* *tɪ·miςaqàtʌrtɔrho·gà·ɪ* *tɪ·mi-*
he had laid him down, the willow branches he ever took hold of them, he ever

ςaqàtʌrtɔrho·gàɪ *naŋmiunialulɛra·ŋamiuk* *ima·* *pit^{s}iʌ-*
took hold of them; whenever he tried to take him on his back thus he used

rʌrʌɔq *aglʌrˢʀ^{v}ʌr* *ta·na* *ɪnorɔrˢʀamahɔ̀rˢʀoʌr*
to say the inland dweller this one who had been transformed into a human

ςɔ·q *pɪŋ·a* *ɔq|pɪŋnun* *nàk|tʌqpa* *oqar-*
being: "Why he up there to the willow branches doth he cling?" he used

paluŋ·uʌrʌrʌɔq *a·^{w}ta* *a·tlàt^{s}iʌrʌrʌuk* *iŋɛrdʟàςàlɛrςv·k*
to murmur. And again they used to walk on a little; they wandered along,

ɪŋɛrdʟàς^{x}àlɛrςo·^{uk} *unɪŋaràtʌrtut* *nukɪŋitʟara·ŋame*
they wandered along. Whenever they had stopped, as often as he was tired,

taɪa·ŋin·ʌrˢʀoʌrɔ·q *peqàtʌrtɔŋ* *tamakua* *ɔqpikςuit* *tigutʟa-*
ever thus, it is told, he used to say. These the willow bushes whenever

ra·ŋagit *ta·ja·gɔ̀r* *piŋ·uàtʟʌrʌrʌ^{ɔ}ŋ* *ςɔ·q* *pɪŋ·a*
he caught hold of them thus, it is told, he used to say: "Why he up there

ɔq|pɪŋnun *nàk|tʌqpa* *taɪma·* *peqàtʌrtɔŋ* *ɪŋɛrʟàlɛrɪhɔ̀r*
to the willow bushes doth he cling?" Thus he ever said. He wandered along

naŋmagtɔrˢʀɔ̀tʟugo *ɪŋɛrʟàlɛrςɔr* *ɪŋɛrʟàlɛrςɔ̀·r*
carrying him on his back, he vandered along, he wandered along.

ke·ˢha *aςujɔ̀q* *qɪtɔrŋnʌrʀʌ·rminun* *tikerqɪˢhɔ̀r* *ʌrŋna·w-*
At last indeed to his great children he came home. To his great

nɛrςuʌrminv̀·n *iˢhɛrqiga·* *tàςuŋa* *iliς·ara·* *tàɪkvŋa*
woman he brought him in, over there he laid him over there

ig|lArˢRvmun a·wxiçùtLugo ilipaluŋ·uara· tàι-
at the side platform in order to let him thaw he laid him a little while. Over

kanι·çàlɛrçɔr tàιkanι·çàlɛrˢᵊʳ nuliArˢRᵛàŋagɔ̀q qιçuktAq-
there he then lay, over there he then lay. His great wife, it is told, in order to

tɔrˢRɔ̀tLune a·ʷtlàtˢiArpɔŋ inu·lioruti̇ˢhArˢhA·rminιŋ
gather fuel she set out, for something which she could use for boiling the man.

tàja anipaluŋu|Artɔŋ mulu|lɛr|mà|ŋɔq qitɔrŋapalu·ŋ
Then she went out. While she was away, it is told, the two small children

imàιliɔrˢRinArtopalutˢiàlɛrpv·ŋ itɛrqᵒA·rniçàk·a·
they began to say thus: "Those I am going to have for rotten flippers[1])

inuᵍaç·àk·a· itɛrqᵒA·rniçàk·a·
(to eat); those I am going to have for toy knuckles; those I am going to have for

ιnuᵍaç·àk·a· nuan·a·wtigitlugit
rotten flippers (to eat); those I am going to have for toy knuckles!" rejoicing in them

a·mak·ua inugàxçArtapalùi aᵍxɛrpalui ha·wnipalui
these there, those he should have for toy knuckles his hands their bones,

iˢhigapalùilv ha·wnipalui nuan·a·wtigitLugin taιmaιliɔrˢRin·Artvpalo·ᵘᵍ
and his feet their bones, rejoicing in them thus those two only said.

iˢⁱgiŋ·nA·rqàt·alerqι·ᵍιk uwerqà|tArLune aŋuçuArtiŋ
He began to look at them (those two) frequently opening his eyes; their father

hˢinigtɔrˢRoŋman iˢhie·qàtàleqiga·ŋ uʷiçahɔ̀rRoAŋ takupa-
as he slept, he kept on peeping at them. With wide open eyes they saw

luŋ·uAra·gɔ·rᵑ pipaluŋ·uàlɛrçugɔ·q tak·u ιŋ·a a·paŋaja·ŋne
him, it is told. They began to say, it is told: "Look, he over there his eyes (?)

uwi|p·aŋ taku pipaluŋuàlɛrçɔq apa·|pɒu a·pɒu a·paŋajà·ŋne
he opens them, look!" he said. "The food (?) his eyes

ᵘwi|p·aŋ pipaluŋ·uàlɛrpɔrɔ·r aŋuçu|Artιŋ itɛrˢxArdLugv qanɔŋ
he opens them!" he said, it is told, their father rousing him. "How

a·pɒw apa·pɒw iˢhiŋne uwin·iA·rin ɔr|piŋnun ιŋ·a
the food (?) his eyes will he open them? to the willows he over there

nàktArtɔrᵑ naŋmArqA·rija taιja·gɔ̀r pigàtLArˢRi|nArLune
clinging I have just carried him." Thus, it is told, after having only said

a·wta tàιja hin·ilɛrqim·iɔ·ŋ ˢhinilɛrqιˢhorɔ·r
again then he fell asleep, he fell asleep, it it told.

hinileqàŋaniŋ ta·kua qitɔrŋnapalu·k hιn·ɛr-
When those two were on point of falling asleep these the two children he made

qijàι hιn·ɛrqιjàι tamArm·ιŋ hιᵑn·ɛrqaŋamigiŋ·ɔ·r
them sleep, he made them sleep. All of them when he had made them sleep,

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[1]) H. N.

hˢinilɛrqàŋata tamarˢR°A·rmik tà·ja arŋna·unɛr|ɕuaŋan muluhɔrɕu-
when they slept all of them then, their great woman while she was

|Arme anilɛrqiɕɔ̀·r anilɛrqiˢɔ̀r qima·tLune a·wtLarqiɕɔ̀·r ta·ɕuma
away, he went out, he went out fleeing he set out. She,

arŋnarˢRu·m AgdlarˢRu·m ınorɔrɕimahɔrˢRʊm takɔrqiga·
the woman, the inland dweller transformed into a human being, she saw him;

pilɛriga· nɛrijatLArniArtutitLe·· nɛrıjatLArniArtutitLe··
she said to him: "Please first have something to eat, first have something to eat!"

pɛrpaluɕàŋ·uàlɛrqiɕorɔ·q Aqpa|ŋɛrdLune a·wtLariɕɔq tuawi-
she could be heard to say, it is told. Leaping along he went away making

ɔ·rdLune·· Aqpaŋɛrɕàlɛrɕɔ̀·r iglɔrɕuArminv·n iˢherätLArçRi|nArLune
haste. She leapt along towards her great house; after first just having

ınuŋ malixɕArçRınAriga· malixɕAriga·
been in there the human being she pursued it, she pursued him,

itɛrçRAraluaramiuŋ ıŋminɛrˢRvAr malixɕAriga·· qagliArtule-
although she had roused him alone she pursued him. She gained on

riga·gɔ̀·r
him, it is told.

piŋoraja·ŋ·uaq tama·ne takuleramiuk tan·a ınuŋ
A little hill here when he caught sight of it, he the human

ıma· pitˢiArpɔıŋ pıŋv· na|guit aɕugɔ̀·rme na·oqıɕoʳɔ·r
being thus he said: "Hill grow up!" Indeed it shot up, it

kıŋɔrŋagut aglarˢRAr tan·a majuArnialukpalulɛrqiɕɔ·r
is told. Afterwards the inland dweller she she could be heard to attempt

qA·rLulA·rˢhRe·· |maju|Arnialuk·aluAra· taɕa
greatly to ascend, what a yell! she tried, it is true, to ascend it then

tana pıŋɔrçRuA·r qArLulA·rçRe· pitArqiga· ke·ˢhajɔ̀rŋ
this the great hill, what a yell! she got up over it. At last, it is told,

tauna a·wta qıma·tLune a·wtLarqim·iɔ̀·rŋ na·gàtLarRi|nArdLugo
he again fleeing he set out, After first having come to an

ıŋɛrdLalɛriˢhɔ̀·r qakeqaŋamiugɔ·q a·wta
end with it she set out, when she had ascended it, it is told, again

paŋ·aliglune Arqa·tLaqim·ɬɔ̀·rŋ qagliArtuŋ·ualitLarmiga·gɔ̀·rŋ
leaping along she went down. She began gradually to get nearer to him, it

awt·a·· qag·liArtulɛriga··
is told, now again she approached him.

ku·rɔ·raja·ŋ·uAr atore·|ramiuk ta·ɕuma ınuŋ
A small river after he had crossed it, he the human being,

ıma· pitˢiAriga· awt·a kv·k hup·u|ın ku·lɛrqiɕorɔ·r
thus he said to it also: "River become rapid!" It began to flow, it is told,

agɕütʟuA'r *a|kianun* *ɪnuŋ* *taɪkuŋa* *pɛrqiɕɔq*
violently. Over to the opposite side the human being over there he had come

agdlArˢRuAŋ *ku'leqàŋami* *atɔrnɛrŋ* *ajɔrnàlɛrʟune*
The inland dweller, when it flowed violently, to get over being unable to

ta'kuŋajɔr *tàika* *perqɪˢhɔ̀'r* *aglArˢRouŋɔ'q* *ta'n'a*
over there, it is said, over there she came. The inland dweller, it is told, she

ima'jɔ̀q *pɪlɛriga'* *tàikane* *tan'a* *ɪnuŋ* *qanɔŋ*
thus, it is told, she said to him over there him the human being; "How

man'a *ikA'rqa'juᵏ* *imɛrʟugo* *ikA'rɪ'ga* *ima'jɔ̀q*
this didst thou cross it?" "By drinking it I crossed it!" Thus, it is said,

periga' *ɪnu'm* *aɕugɔrme* *tàika* *aglArˢRɔ̀ᵘᵖ*
he said to her the human being. Indeed over there the inland dweller

imilɛrqiga' *imilɛra'* *imilɛra'* *imilɛra''* *ke'ɕagɔ̀r*
she began to drink it, she drank it, she drank it, she drank it. At last, it is told,

ɪmɛrˢRi|nArlɪArς^R a|lɛrmat *ima'* *periga'* *ta'ɕuma*
when she was on point of emptying (: it) entirely, thus he said to her he

ɪnu'ᵐ *kɛrŋʳin* *mi|ɕukpɔŋ* *misuktimArdʟugo*
the human being: "Thy fur-flap it dips into the water." Believing that it dipt

kininigɔ̀q *qiwiAriapaluŋ'uara'* *qA'|qàlune'*
into the water her fur-flap, it is told, she bent down to look for it bursting,

pujuŋɔrqalune' *putˢiliuteqiga'gɔ̀q* *tan'a* *|ɪnuŋ*
becoming fog. She shrouded him in fog, it is told, him the human being;

putˢileqiɕɔ'rɔ'r *agɕütʟuA'r* *pujuŋɔrqaŋan* *aglArˢRAr*
she produced fog, it is told, violently, having become fog the inland dweller

ɪnorɔr|ˢRamahvpaluˣɕuA'r *tàuma*
transformed into a human being. Finished!

42. Variant A. *(Inugarssuk — Phon.).*

toquɕut *tam'ArqàtàlɛrqiɕUn* *ɪnuin* *toqvˢhvn*
The dead they began frequently to disappear. Human beings dead

qiŋnehArRinAqtɔrɕo'gàɪ *ɪnorɔrς^R am'aRàt'Artv'palv'm*
it took them from the graves the one who used to be transformed into a human being,

a|mArqvp *amArɔq* *ɪnorɔrRamahɔŋ* *miɕigilɛrqigà'ɪn* *ke'ɕa*
a wolf, a wolf in human shape. People began to observe them at last

qiŋnehArhinArˣtɔrɕo'g'à'ɪ *aɪge'nArtɔrˢRo'gà'ɪ* *ke'ˢhajɔr*
that they took them from the graves, that it actually fetched them. At last, it is

ila't *toqunArɕu'ɕàlɛrɪɕɔq* *tàja* *iliArtɔriga't* *ilaɪɕa*
told, one of them he pretended to be dead. Then they buried them his relatives.

toqunʌrʂv·ˈhʌrtɔq *aʂugɔ·r* *qiŋnɛrʂɔrpaluleriga·*
The man who pretended to be dead indeed they heard it was on point of

qiŋ·nɛrʂüleriga· *atʟʌ·rʷ-*
taking him from the grave, it was on point of taking him from the grave, it carried

teriga· *naŋmiüɬɛqalugo* *ta·na* *toqunʌrʂu·ˈhʌrtɔq*
him away, carrying him on his back. Him who prentended to be dead

naŋmaleriga· *naŋmaleriga·* *toqunʌrʂiuˈhʌqtum*
it carried him on its back, it carried him on its back. He who made believe he

patʟɩ·n *ɔqpilvŋ·uȧn* *te·miqȧtȧlerȧɩ*
was dead the willow branches, small trees, he all along took hold of them.

nȧktim·an *he·rqȧtepalüleriga·* *ʂɔ̀·q* *piŋ·a* *ˈnȧkˈtʌrˈqȧ-*
When he stuck it said charms over him: "Why he up there doth he all along

ˈtʌqˈtɔŋ *ɩŋɛrdˈʟȧlɛrʂuᵑ* *ɩŋɛrdˈʟȧlɛrʂuᵑ* *iˢherqiga·* *qitɔr-*
stick?" They wandered along, they wandered along. It brought him in. Its

ˈŋʌrʂv̇aŋe *mardʟuk* *iˢhɛrᴱwᵗgᵉqɩ·gɩŋ* *tȧʂ·ane·*
children two it went in to them there.

tȧʂ·anɩ·lɛrᵍⁱʰɔʳ *tȧɩᵃ* *patʟɛrˢhʌrdʟune* *awtlʌrpalvŋ·uʌrtɔq*
There he now was. Then in order to gather fuel it set out.

hˢinikȧtlaˈlɛrmiɔŋ *hˢinileriˢhvgɔ·r* *qaʂeqaŋ·ame*
It (: she) first lay down to sleep, they lay down to sleep, it is told, she being tired.

takvqȧtȧlɛriga·n *qitɔrŋnʌrʂuȧk·in* *takvqȧtȧlɛriga·n* *a·pam*
They began to look at him her two children, they began to look at him. "Âpa

a·pam *iˢhiŋne* *uwiˈp·aŋ* *a·pam* *a·pam* *iˢhiŋne* *uwi·ˈp·aŋ*
âpa, his eyes he opens them. Âpa âpa his eyes he opens them!"

aʂ·a·wŋɩŋ *uˈwiŋnɛŋ* *a·pɒʷm* *a·pɒʷm* *iˢhiᵑn·e*
'What a pity (for him) that he can open (: them) âpa âpa his eyes

uwin·ɛŋ *ˈɔqˈpiŋˈnun* *nȧkteqȧt·ʌrqʌ·qtɔŋ* *ɛrqijaqȧŋame*
open, to (: in) the bushes he has just lately clung." When she had awakened,

patʟʌrˢhʌrdʟune *a·wtʟapaluŋ·uʌrtɔŋ* *taɩma* *mululerɩʂɔ̀r* *mu-*
in order to gather fuel she set out. Thus she stayed away, she

lulerɩˢhɔ̀r *mululeqȧŋan* *qitɔrnapalu·ŋ* *toquʂʌr-*
stayed away. When she had been away for some time, the two children he killed

qe·ŋ *kiluk·un* *axȧglune* *anerqɩˢhɔq* *qvlɩpalua* *axˢa-*
them. At the rear of the house digging he went out its ceiling digging

qalugo *kiluk·un* *a·wtʟʌrqɩˢhɔŋ* *ʌqpaˈŋɛrdʟune*
in it. Through the rear end of the house he set out, leaping along.

tikikpalupaluŋ·uȧlɛrʂɔr *tikilerɩˢhɔ̀r* *tikilerɩhɔ̀r* *uŋa-*
She was now heard to come, she was coming, she was on point of coming some

ˢhiˢhitˢiʌrt·ɔŋ *maligʂʌriga·* *maligʂʌriga·* *ɩŋɛrʟaleriˢhɔ̀·r*
distance away. She pursued him, she pursued him. He wandered along

malɛrɕo·^{u}tilɛri^{s}hv·^{ŋ} *ut^{s}iA·r-ut^{s}iArvle·* *inugtu·mahupalu·^{m}* *ta·ɕuma*
They pursued each other. "A moment, a moment!" the man-eatre she

ut^{s}iA·rvle·rɕin·àleriga· *ut^{s}iArole··* *ut^{s}iArole··*
she kept on calling "a moment" after him: "A moment a moment!"

ke·ɕa *piŋuArujuŋ·uAr* *atuleriga·* *atuleriga·* *atuleriga·*
At last a small hill he ascended it, he ascended it, he ascended it.

ke·ɕa *piŋo* *tan·a* *ɪnu·m* *ta·ɕuma* *atɔramiuŋ*
At last the hill this the human being this when he had got over it,

pilɛrɕɔ̀r *piŋv·* *na|gui^{t}* *na·ɔrqɪɕɔq* *h^{s}iwiɕu·ŋɔrtinialugLugo*
he said: "Hill grow up!" It grew, trying to make it longer to pass

na·ɔrqɪɕɔ̀r *a·ta* *qaglipaluŋualitLAriwa·* *qimA·r-*
it grew. And again she began to come dangerously near to him. He fled

haleqiga·^{ɔr} *qimA·rhaleqiga·* *ku·gȧ^{t}t^{s}iaŋ·uAq* *ke·^{s}ha* *tikilɛriga·*
from her, it is told, he fled from her. A small river at last he came to it.

qaglilɛràŋane *at·a* *ku·gȧ^{t}t^{s}iAq* *ɕupigit* *ima* *periga·*
When she approached him again: "Little river swell!" thus he said to it.

ku·^{k}|paxɕua·leqi^{s}hɔ̀·^{r} *ku·kpax·ɕualeri^{s}hɔ̀·r* *i^{s}hi^{q}ɪ·na·lera·* *ku·gȧ^{t}t^{s}iaŋ·-*
It swelled violently, it swelled violently. She looked at it the little river.

uAq *ku·^{k}|paxɕuàleqiɕɔq* *ajɔqɕipaleriɕɔq* *ta|ika* *ajuleriga·*
It began to swell violently. She could not cross over there, she could

qanɔŋman·a *ku·k* *atɔrqa·ɪuk* *pipalu^{x}ɕàŋ·uà-*
not cross it. "How this river didst thou get over it?" she said to him

lerija· *ta·ɕuma* *inuktu·mahupalu·m* *qanɔŋ-naw* *man·a* *atɔr-*
she the man-eater, "How on earth this didst you

qa·uuk *imɛrdLugo* *imɛrdLugo* *imerȧtArdLugo* *ikA·rqe·ga*
get over it?" "By drinking it, by drinking it, by ever drinking I crossed it,

ɪ|maruŋ *ɪ|maruŋ* *imileriga·* *imileriga·* *imeq-*
drink it, drink it!" She began to drink it, she began to drink it, she only

tɔrɕ^{R}v·^{q}ɪn·àlɛrqiga *tȧɕ·a·* *imeqtɔrɕ^{R}o·^{q}ɪn·àlɛrqiqa·* *ku·k* *ime·rnia-*
kept on drinking of it thus, she kept on drinking of it, the river she made

luleriga· *qanɔŋ-naw* *man·a* *ime·rqa·^{t}juk-ajɔr* *imɛrLugo*
attempts to empty it. "How on earth this didst thou empty it?" "By drinking it

imɛrLugo *axɕütLuAr* *imɛrLugo* *imilera·* *imilera·*
by drinking it, with all my might by drinking it." She drank it, she drank it.

ke·ɕa *pileriga·* *ta·ɕuma* *ɪnu·^{p}* *pɛrqit^{s}ɪ·^{t}* *qiwiAruk*
At last he said to her he the human being: "Bend down look for it

kɛrŋrin *ke·ɕa* *qiwiapalugdLugo* *qA·rqiɕɔ·r* *pujuŋ·ɔrqalune·*
thy fur-flap!" At last looking for it she burst, becoming fog,

qA·rqiɕɔ̀q *pujuŋ·ɔrqiɕɔ̀·^{r}*
she burst she became nothing but fog.

taɪma *putˢilɛrqiɕɔ̀··r* *putˢilɛrqiɕɔ̀r* *nunan* *iˢhiɕ·a·juŋne·r-*
Thus fog came, fog came, the countries becoming quite

qàlutiŋ *tàɕ·ane* *pujuɛr·ˢʀɪ·ʷᵗpaluˣɕàŋ·uàleriˢhɔ̀q* *aɪp·a·* *ta·n·a*
invisible. There he waited till the fog disappeared her companion, he

ɪnu·ɕ·uar *toqutɛrqiga·* *ɪnuxtu·mahupaluk* *ta·n·a* *ɪnuin*
the man. He managed to kill her the man-eater her. Human beings

a·wtlarutɛrqigàɪ *iliˢha·wɕut* *awtlarᵘhin·artʊpaluŋ·magit*
she carried them away. Those buried because she quite simply carried them away,

toqu·tim·iga· *ke·ɕa·* *puju|ŋ·ɔrtupalɔ̀·rqiɕɔq* *tàɪma* *pujuŋ·ɔrqihɔ̀·r*
he managed to kill her at last. She became fog, thus she became fog.

nalutˢiàlɛrmɪ·ga *tà·ja* *tàɕàŋa* *na·tˢiàrmiɔ·ŋ*
Then I know no more of it. Then from here it is finished.

43. The Earth-Spirit with Large Intestines of Pearls.

(Amaunalik — Phon.).

niwiarˢʀiàŋ·uaŋ *marluŋ·uaŋ* *piɕvraluglutiŋ* *a·wtlarqɪɕuŋ*
(Two) little girls two (small) walking they walked along,

aɪpa· *amᴀ·qtu|ᴀqtɔŋ* *aɪpa·* *amᴀ·qtu-*
one of them carrying a child in her amaut, the other one of them without a

àŋ·itˢɔŋ *piɕoralugɕàlɛrɕv·k* *piɕoralugluti·k* *piɕoralulɛrɕv·k*
child in her amaut, they went out for a walk, walking they wandered

piɕᴀ·rtɔrluà|lɛrmiuŋ *ke·ˢha* *tama·ne·* *ɪnu·ˢhᴀqtᴀ·qtɔrluà-*
about. They found something nice at last here; they had the luck to get

lɛrmɪv·k *piɕᴀ·rtulɛrɕuk* *piɕᴀ·rtulɛrɕv·k* *amᴀ·qtu-*
new dolls; they ever found something, they ever found something. Her child in

àŋ·uaŋa *aɪpa·ta* *qinuin·aleriˢhɔ̀r* *qinuin·aleriˢhɔ̀·r*
the amaut, the other one's it ever began to ask for something, it kept on asking

amᴀ·qtuàŋ·uane *ke·ˢhajɔ̀q* *tama·ŋa* *puiˢhim*
for something her little one in the amaut. At last, it is told, from here a seal's

ag·le|rvanɪŋ *tun·eriga·* *piŋ·uäŋ·uarɪniàrmagv* *ɔ·rloʳɛrɕav-*
(with) its lower jaw she gave it, in order that it might play with it, in order

tɪ·ni|àrmago *tuneriga·* *tàja* *a·ta* *piɕᴀ·rtɔrʀà|ler-*
that it might rest content with it she gave it. Then again they ever found

miuŋ *ɕulitluᴀ·r* *piˢhᴀ·rtɔʀàtla·lᵘàlɛrɕv·k* *piˢhᴀ·rtɔʀàtla·-*
something, all along, they kept on finding something, they kept on finding

luàlɛrɕv·k *ɪnu·ˢɔ̀rɕᴿᴀ·rnɪ·ŋ* *inu·ˢhᴀqtᴀqtulerɪhv·k* *katɛrˢʀilerɪˢhv·k*
something (with large) dolls. They all along found dolls. They collected,

piɕᴀ·qtulerɪˢhv·k
they ever found.

ke·ˢhajɔ̀r *ilan·e* *piˢhA·rtɔqLuArLutiŋ* *maki-*
At last, it is told, once when they indeed found something good, they

paluxɕà|lɛrmiuŋ *makiɕˣàlɛrpugɔ̀·r* *ɪnupalugɔ̀·runa*
got up, they got up, it is told, a tiny human being, it is told, he,

kamigtɔrnialugtupalv̀ᵘᵏ *kamigtupaluk* *kameqàŋamigɔ̀·q*
trying to pull on his boots, pulling on his boots. When he had got on his boots,

kataxɕu|Arminun *perqiɕɔ·r* *iglɔrˢRu|Armun*
it is told, into his (large) house-passage he went. Into the large house

iˢherqa|nɛrdLutɪ·ŋ *kataxɕuArminun* *pɛrqiɕɔq* *takan·a·*
evidently they had entered. Into his house-passage he had entered down there.

tàɕ·aniɟɔ̀r *hapima·paluleràŋatiŋ* *mauŋa* *qiwiara·lux-*
There, it is told, when he had now blocked their way, here they began to

ɕàlɛrɕuk *qiwiara·luxɕàlɛrɕuk* *ɪnuxuŋ·ɔ̀·r* *makua* *niAqɔr-*
look up, they began to look up; human beings, it is told, these their (large)

|ˢRoaŋɪn *kuɕerɪArtɔrˢRᵛɪn* *qa·ʷɕAr|ˢRᵛArmiŋniŋ* *kuɕerv̀ArtɔrˢRᵛɪn*
heads, ever dripping with their moisture ever dripping,

qa·ʷɕAr|ˢRvaŋɪn *kuƀerv̀ArtɔrᵇRᵛe·ⁿ* *ɯ|nArˢRɪAriɕɔrˢRo·gài* *ɪnu·xuin*
their moisture ever dripping. He put them by for rotting, human beings'

niArqɔrɕuaŋɪn *ima·gɔ̀q* *piɬeriga·* *ke·ɕa* *tak·uŋ* *pɪŋ·a*
their (large) heads. Thus, it is told, she said to him at last: "Look that up

kuɕiia·lerɪhɔr *ta·ja·gɔ̀q* *pim·ane* *alugiAr-*
there it begins to drip!" Thus, it is told, when she had said to him, he began

tupalɔriga· *ɪnugtu·mahɔrRo·game* *inugtu·mahupalu·neramigɔ·q*
to lick it, he being a man-eater. That he was a man-eater, indeed, it is

nalujuŋne·riga·ŋ *ima·gɔ̀r* *piɬeriga·ŋ* *inug-*
told, they now understood (of him). Thus, it is told, they said to him, that he

tu·mahupalu·ŋman *nalujuŋne·rqaŋamik·o* *ta·n·a* *alɔrqaŋagv*
was a man-eater they now knowing of him this, when he licked it:

erˢ^Riliɕit *maŋ·eqiuk* *ɕiutik·in* *matutLugiŋ* *hupiàtLutin*
"The door sill-stone gnaw it thy ears closing them wriggling (as in

nuan·A·rLutin *nɛriniàleqàŋa|tigutli* *Arqɪtɪ·tˢiAŋ*
drum dance) (thou) being glad, as thou are going to eat us the rather soft

ƀ^Riutliutlugo *aɕugɔ·r* *ɛrˢ^Rilin·e* *kata·vm* *erˢ^Ri-*
taking that first!" Indeed his door sill-stone, the house-passage's its door

liˢha· *maŋ·iɬeriga·* *ɕvpiahɔ̀rˢ^Rɔ̀tlune* *hˢiutiŋne* *matɔrqalugɪ·k*
sill-stone he began to gnaw it, wriggling greatly, his ears closing them.

|qAqA *|qAqA* *|qAqA* *nua|n·ArLutin* *qa·* *hˢiutik·in*
"Keep on, keep on, keep on, (thou) being glad please, thy ears

matutlugin *nɛriniàleqaŋa|tigutli* *ama·ŋ·u|amiɟɔ̀·q*
closing them, as thou art now going to eat us!" Her little amaut child's, it is told,

pɪŋ'uàŋ'uàŋaniŋ *qA'qA'qtɔràtArLugugɔ'q* *ta'ɕumiŋa*
with its little toy, ever saying: "Keep on, keep on!" to him it is told, with this,

aglɛruŋ'uamiŋ *axˢàgdlugo* *iwɕuin'ArɕRuArmiŋ* *iglulig'u'ŋman*
with the little jawbone digging in it, exclusively of peat he having a house,

kiluk'un *aninialuleriɕv'k* *qAqA* *qAqA* *qAqA*
through the rear wall they tried to get out. "Keep on, keep on, keep on!"

qA'qA'qtɔràtAqtɔrhɔ̀tlugo' *aninialuleriɕuŋ* *Aŋmalɛrqiga'gɔ'r*
ever saying "keep on" to him they tried to get out. She began to get a hole in

ke'ɕa' *ke'ɕa* *nɛ|rutuleriga'* *kilArqiga'*
it, it is told, at last. At last she managed to make it greater, she got a hole

ke'ˢha' *a'tagɔ̀r* *qA'qA'qtɔràtArˢRA'tlàlɛrmiga'*
in it at last. And again, it is told, she kept on saying "keep on" to him:

qA'qA *qA'qA* *nua|n'ArdLutin* *Arqɪtˢü'tˢiAŋ* *ˢᴿutliutlugo* *nɛrɪ-*
"Keep on, keep on, (thou) being glad, the rather soft taking it first, as thou

niapileraŋatigun *ax|ɕɔrin* *pigin'ArˣtɔrˢRo'ga'gɔ̀'r*
art now going to eat us, keep fussing!" She kept on talking to him, it is told.

ke'ɕajɔ̀q *tan'a* *ama'ŋ'itum* *amA'qtɔr*
At last, it is told, her, her without a child in her amaut, her with a

ak'erqiga' *a'ʷtaligɔq* *tan'a* *ama'|ŋi|tɔŋ*
child in her amaut she lifted her up. But also, it is told, she who had no

tàɪmàɪliɔràtLArRi|nArdlune *ima'* *pijàtlArhi|nAr-*
child in her amaut still ever saying thus, thus ever saying to him

dlugo *takan'apaluŋ* *qAqA qA'qA qA'qA* *Arqitˢü'tˢiAŋ*
the tiny one down there: "Keep on, keep on, keep on, the rather soft

ˢᴿutliutlugo *nɛrɪniàleqaŋa|tigut* *nuan'A'rLutin* *a'ʷtaligɔ̀r*
taking it first, as thou art going to eat us (thou) being glad!" But also, it is told,

qilɔrqim'iga' *ama'ŋ'itɔŋ* *amA'rtum* *ta'ɕuma*
she hauled her up, her without a child, her with a child in her amaut. She

tan'a *ama'ŋitɔŋ* *qilɔrqaŋamiugɔ'r*
her without a child in her amaut when she had hauled her up, it is told,

Aqpa|ŋɛrdLutiŋ *a'wtLArqiɕv'ŋ* *Aqpaŋilɛrɕv'ŋ* *aŋɛrLArtɔrˢRɔ̀tLutɪ'k*
(they) leaping along they ran away; they leapt along returning home.

Aqpaŋilɛrɕuk *Aqpaŋilɛrɕv'k* *anipalɔriɕorɔ'q* *tan'apalo'uk*
They leapt along they leapt along. He came out, it is told, he, the little fellow:

na'vŋajɔ'r *nɛqiɕàŋ'uak'a* *an'ɛ'rqɪk'a*
"How bad, the little ones I should have to eat, I let them get away from me!"

ima'gɔ̀q *perpaluktɔrˢRɔ̀tlune* *nɛqiɕäŋ'uak'a* *an'ɛ'r-*
Thus it is told, being heard to call: "The little ones I should have to eat, I let

qɪk'a' *tuˢha'leriga'ŋ*
them get away from me!" They heard him.

aŋerʟaramigɔ·r *tàsane* *ilaminù·n* *oqalu-*
When they had returned home, it it told, there to their relatives they began

leriˢhuk *ta·ja·* *tak·üŋ* *inugtu·mahupaluk* *ta·wane* *nala·w-*
to talk now thus: "Now look! a man-eater there away we met

teqɪ·kpuŋ *ta·wane* *tà·ja* *ta·ja·gɔ̀q* *pileràŋaniŋ* *tamakua*
him there away there!" Thus, it is told, when they had said, these,

inuχuin *aŋak·uerʂᴿa·lerɪhun* *hʌrqumɛrqɣ̀tʟugo*
the people they began to shamanize in order to make him appear before them,

ta·n·apaluŋ *inugtu·mahupaluŋ* *taɪma·lugɕin·ʌrtᵖʂv·ŋmata* *ɪnuin*
the little fellow the man-eater. When they had done thus in vain, the people

aŋak·uerˢʀa·ràtʟʌrqɪ·|nʌrʟutigɔ̀r *iwʌriʌrtɔrˢʀɔ̀tlugo*
after having first for some time shamanized, it is told, going to look for him

a·wtlʌrqiɕv·n *a·wtlʌrqɪɕv·n* *niŋiululiˢhʌrtᵖˢʀɔ̀tlutiŋ* *mʌrdʟɔr|ˢʀvaŋnɪŋ*
they set out, they set out, taking old women with them (with) two.

ɪŋɛrʟàleriɕuŋ·ɔ·r *tàsuŋa* *un·erˢʀuʂutɪ·ᵍⁱʂɔrˢʀɔ̀tlugik*
They wandered along, it is told, to there having the two to show them the way,

ta·kua *amʌ·qtuʌqtuŋ·uʌrʟo* *tàʂ·agɔ̀q*
them (:her) and the little one with a child in her amaut. Then, it is told,

tikeriga·n *aʂugɔ·r* *a·una* *pʌ·rʂᴿuaŋa·* *pʌ·rʂüà-*
they came to him. Indeed there it was his (great) entrance. Through his

|ŋatigun *niŋiuluxuagɔ·q* *ta·kua* *iˢhileqɪhuŋ* *aglunàsɪʂʌr-*
entrance the two old women, it it told, these they entered, bringing a line.

tɔrˢʀɔ̀tlutik *iˢhileriga·ŋ* *a·ˢhɪ·ŋ·ɔ·runa* *kamigtɔrnia-*
They went in to him, now again, it is told, he trying to pull on

lugtupaluk *kamin·ialugtɔrʂuʌ·r* *ima·gɔ̀q* *pileriga·*
his boots, making an effort to pull on his boots. Thus, it is told, she said to

kamin·ialuleràŋan *kukɪ·jʌrɪʌrtorɪtˢikɪŋ·ɔ·q*
him as he had difficulty in getting on his boots: "People say, begin to cut their

ʌrᶠwràɬlɨɬɛrmata *pipaluŋ·uʌrtɔrɔ·q* *tan·apaluŋ*
nails as they are going to catch more whales[1]). He said, it is told, the little fellow:

aʂulu *kukitʟʌrm·a* *uˢhɛrˢʀitipaluŋ·uàlɛrʂorɔ·r* *uˢher-*
"Yes indeed, cut my nails!" He began to take off his boots, it is told. When he

qàŋaŋ·ɔ·r *hɪŋɛrnipa|luiˢhigun* *ta·ʂumɪŋ·a* *aglu-*
had taken off his boots, it is told, around his ankles with this, with the

nʌrˢhuʌrmɪŋ *hɪŋ·ɛrᴱqiga·ŋ* *taɪma·qalutikʟo* *taɪma·*
line they gave him bootlaces and saying: "finished!". "Finished!"

taɪma·qaŋan·igɔ̀rᴵᴶ *nuʂuleriga·n*
When they had said "finished" to them, it is told, they pulled him towards to them.

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[1]) H. N.—To Amaunalik there is no deeper meaning in this word, "it is only something he says."

ɛrʕ^{R}iliʕi|palunijɔ̀q *tukerʕ·^{R}amaŋ·uapitLa·lv̀Ara·* *|tArqAmuŋagɔ̀q*
His door sill-stone, it is told, although he set his feet against it out there, it is told,

ta·ja· *uniArtɔrʕRɔ̀tlugo* *a·wtlA·r^{u}teriga·n* *iŋerdLàtileriga·n*
then dragging him along after them they carried him away, they dragged him

ɪŋ·erdLahɔ̀rʕRɔ̀tlutigɔ̀·q *mat·apaluxArtɔŋ* *taɪa*
along. (They) walking rapidly, it is told, he had his clothes torn off thus

kɪŋ·uArtɔr^{x}tɔrʕRo·game *uniArtɔrʕ^{R}o·ŋmanɪ* *tunupalua*
being pulled backwards, because they dragged him after them his back

amɪ·leqalune· *a·vnA·rʕRula·leqalune·* *an·erɪleqaŋamiugɔ·q* *ke·ha*
becoming quite raw, becoming quite bloody. As it hurt him badly, it is told, at last

ima· *pile|rɪhɔq* *tan·apalu* *ut^{s}ut^{s}u·t^{s}ut^{s}u·* *iluArʕ^{R}iàtLArdLàŋale·*
thus he said the little fellow: "Wait a little let me arrange myself a little,

tugLɛrɒ·wtiniŋ *ɪna|lualiŋa* *kan·ùʕ·aniŋ* *ti|ŋuliŋa* *huŋaliŋa*
of pearls I have intestines, of copper I have liver, I have gall-bladder

ɛrŋa·wʕɛr|ŋuʕamiŋ *nakaʕuliŋa* *nila·wʕhamiŋ* *ta·ɪma·gɔ̀q* *peqa-*
of dark glass, I have bladder of glass!" Thus, it is told, when

ŋan *keʕha* *toqvhin·a|lɛrmiga·n* *ɪŋerdLahɔrʕ^{R}oàŋɪn·a·wtLutiŋ*
he had said at last they only killed him, ever walking along

toqɔrqiga·n *toqoqaŋamik·ugɔ·q* *pilàlɛrqiga·n* *aʕugɔ·q*
they killed him. When they had killed him, it is told, they cut him up, indeed,

tug|lɛrvtiniŋ *tug|lɛrvtiniŋ* *a'* *ɛrɪÀrnArtunɪ·ŋ* *aʕùtluA·r*
(with) pearls, (with) pearls, oh! (with) beautiful greatly!

tigɔrqaŋamik·igɔ·r *aʕv* *takululerigàɪ* *inaluAr-*
When they had taken them, it is told, indeed they looked at them, his guts

ʕRvaŋe *|tuglɛrvʕvɪ·n* *piʕA·rtugArilerigàɪn* *ɛrɪÀrn·ArLuArtɔrʕhvɪ·n*
(large) pearls! They took them as their own splendid

ɪnaluArʕR^{v}aŋe *tamArʕRuArm·ɪŋ* *ɛrŋa·wʕɛrŋu^{s}hàt^{s}iArʕRuArmɪŋ* *ʕuŋalɪ·^{k}*
his guts all of them, of dark glass having gall

nakaʕɔrqArLune *nila·wʕamɪŋ* *piʕA·rtugArilerigà·ɪn* *pɛrqvtitA·rtua·le-*
having urine bladder of glass. They took them, they took possession

rigà·ɪn *aŋerdLa·wterigàŋ·ɔ̀·r* *ta·kua* *pɛrqutita·t^{s}iAr-*
of them. They took them home with them, it is told, these their new posses-

ʕRuatiŋ *ɛrɪÀrɪtLuàleràŋamik·iŋ* *aŋerdLAramigɔ̀·r^{ŋ}*
sions, finding them splendid. When they had come home, it is told,

kaŋilinɛr^{ŋ}miŋnun *niwɪŋ·ArʕRv̀lerigàɪn* *tug|Lɛrutequtit^{s}iArʕR^{u}A·tɪ·ŋ*
on their side wall they hung them up. Their supply of pearls

niwiŋahɔ̀rqvtigilerigà·ɪn *niwiŋahɔ̀rqv̀ti^{gi}ʕɔrʕRɔ̀tlugiŋ·ɔ̀·r^{ŋ}*
they had them as a suspended decoration, using them indeed as (suspended) finery,

un·uŋ·màŋ·ɔ·q *hʕinileriʕhut* *hʕinig-*
it is told. When evening fell, it is told, they lay down to sleep. While they

tɔrˢʀɔ̀tʟutiɡɔ̀r *ila·n* *tupaxʂʲàlɛrʂɔ̀·r* *qiwiʌrɪapaluxʂaràɪɡɔ̀·q*
slept, it is told, one of them he awoke. He looked up at them, it is told,

niwiŋahɔrqutitˢiʌrˢhvʌrne *kuʂerɪʌrtupaluxuɪ·n* *inaluʌrʂʀe·ⁿ* *qàtʟu-*
his suspended things which began to drip badly, guts, down

tipaluŋmiŋnuŋ·ɔ·q *tama·vŋa* *kuʂerʂupaluxue·* *e·rqaleriɡàŋ·ɔ̀·r*
into their jugs, it is told, over there their dripping! They threw them away,

ma·wjüⁱtˢàɡlv̀ʌrqalutɪ·ŋ
it is told, feeling a great loathing.

44. The Infant which Ate its Parents.

(Amaunalik — Phon.).

qɪtɔrŋaqàtˢiàlɛrpuɡɔ·r *ˈukua* *miŋulɛqteqàtàˈŋ·itluko*
They got a child, it is told, these. Not using to smear it (with food)

ˈagliʌrtuŋ·itlʲuʌrtɔ·r *ag·liʌrtuŋ·itlv̀ʌrtɔ·r* *ima·ɡɔ̀r*
round its mouth it would not grow, it would not grow at all. Thus, it

ˈʌrqʌrˣʂʀinʌrtᵓʂo·ɡa· *aglinàɪtɔr* *taglinàɪtɔr*
is told, she only petted it: "The one which will not grow, the one which

aglinàɪtɔr *taglinàɪt·ɔŋ* *hˢunavkuaɡɔ̀·runa*
will not grow tall whieh will not grow not grow tall!" Verily, it

ag·liʌrtuŋ·itˢɔrʂuʌq *tamak·ua* *perquŋ·iʂàn* *nɛrɛqàtʌrtᵓʂo·ɡamik·iᵑ*
it grew not tall, these forbidden things because they used to eat them

na·wliŋiaqʌrʟutik *taɪma·ɡɔ̀r* *ʌˈqʌrtutoqàɪn·ʌrʂo·ɡa·ŋ* *aglinàɪtɔr*
(they) having an infant. Thus, it is told, they (?) ever petted it: "The one

taglinàɪtɔr *tàɪmàɪliɔrtutoràɪn·ʌr-*
which will not grow, the one which will not grow tall!" Thus, she said all along

ʂo·ɡa·ɡɔ̀·rᵑ
to it, it is told.

ke·ʂaɡɔ̀r *ilan·e* *miŋulɛrtüjuɪ·tlukolu·nɪ·t* *piɡa·n*
At last, it is told, once never as much as smearing its mouth they did to it,

ˈnɛqemiŋ *qaniŋ·uaŋa* *tà·ɪma* *piʂüɪ·tluɡo* *nɛˈqemiŋ* *qʌrɪa-*
with meat its little mouth thus never doing to it, with meat. (They)

rɪ·xʂuʌrmɪ·tɔrˢʀɔ̀tʟutijɔ̀·rᵑ *qʌriʂ·ami·tʟutiɡɔ̀r* *ˈvkua*
living in a double-house, it is told, (they) living in a side-house, it is told, those,

ke·ʂaɡɔ̀r *aŋajɔrqàŋne* *hˢinigtupalv·ŋ* *nɛrɛrqànɛrɪ·ŋ* *nɛrilɛr-*
at last, it is told, its parents (the two) asleep it ate them indeed, it began

qànɛrɪ·ŋ *nɛrɛqaŋamiɡiɡɔ̀rᵑ* *hˢinigtɔrʂʀᵛʌrn·e*
indeed to eat them. When it har eaten them, it is told, while they slept

ta·kua *inuxuin* *hʌrq·vm·ileriʂɔ̀·r* *ima·ɡɔ·r* *qiaˢhɔrˢʀɔ̀tlune·*
these, the people, it came forth thus, it is told, crying:

aŋajɔrqaŋ·uaŋ·male· *aŋmiga·ju|ɪŋmäŋa·* *neriwak·a·*
"My parents though, because they did not give me enough to eat, I have eaten

ta·ɪma·gɔ̀q *piˢhɔrˢRvAq* *takuleqȧŋamik·v* *tiwᴱLi-*
them!" Thus, it is told, saying, when they caught sight of it, with fat

lixçüAq *qima·tlutiŋ* *a·wtla·luleqɪçv·ⁿ* *qima·leqɪçv·n*
round its mouth fleeing they fled away, they fled away.

qima·ˢhɔrˢRɔ̀tlutigɔ̀q *a·ʷtLaraŋamiŋ* *i|lan* *ima·* *pileriˢhɔr*
Fleeing along, it is told, when they set out, one of them thus he said:

|hawija *puiɔrqi·ga* *kiale* *a·ɪätlArquna·lv̈Aŋ* *panɪ·ja* *nuliA·-*
"My knife I forgot it, whoever would only fetch it, my daughter then he

rᵃniAramiuŋ *|uwaŋa* *|uwaŋa* *ilȧŋ·ɔr* *oqArqɪçɔq*
will get her as his wife!" "I! I!" one of them, it is told, he said:

uwaŋa *uwaŋa* *aɪlago* *açugɔ·r* *aɪtlugo* *a·wtLArqiçɔr*
"I¡ I let me fetch it!" Indeed in order to fetch it he went

taikuŋa *iŋer|Lȧçȧlɛrçɔr* *iglumv·n* *ɪŋerdLȧçȧlɛrçɔ̀·r* *tikerqiçorɔ·q*
there, he set out towards the house. He set out. He came, it is

i|ˢhɛrnialugtɔrɔ·r *|anilɛrqɪçɔq* *tan·ArˢRA·r*
told. He being on point of entering, it is told, it was on its way out this (great).

|ka|taŋ|muŋɔ·r *qaŋa|t·AriapaluˣçinAqtɔ̀·rᵑ* *taɪma·*
Down into the house-passage, it is told, it slipped under (: the man) thus

qiahɔrˢRɔ̀tLune· *aŋajɔrqaŋ·uȧŋ·male·* *aŋmija·juɪŋ·mȧŋa·*
crying: "My parents though, because they did not give me enough

nɛriwak·a· *tiʷdlilixçuätLune·* *ke·çagɔ̀q*
to eat I have eaten them;" having much fat round its mouth. At last, it is told,

taja *anerqaŋan* *hawik* *tan·a* *an·ikȧtLArhᴿi|nArLugo*
then when it had gone out, the knife it after first having taken it out

a·ʷta *a·ʷtlapaluŋmiɔ̀·q* *qimagdLugo·* *qimaxçinAralugo* *ta·n·ArˢRA·r*
again he set out leaving it, only leaving it this.

44. Variant A. (*Qarqutsiaq — Phon.*).

na·wlɪŋiArˢRum *ana·nane* *miluglune* *nɛrɪçɔrˢRo·ga·* *atugulo*
An infant its mother suckling it ate her, and also

ata·tane *ɪnuin* *tamArmɪŋ* *hinigtune* *ke·ça* *pa·çiɫɛrpa·n*
its father, the people all of them, while they slept. At last they began to

aŋajɔrqa·ne *nɛrɪçɔrˢRo·gȧɪ* *pa·çigamik·v*
understand (it) its parents that it ate them. When they had realized it,

ila·t *oqArpɔq* *aŋajɔrqa·ne* *|taku* *nɛrɪçɔrçᴿo·gȧɪ* *imajɔ̀r*
one of them he said: "Its parents, look it eats them!" Thus, it is told,

pilerihɔ̀r *aŋajɔrqa·ne* *taku* *nɛrɪçɔrçᴿo·gȧ·ɪ*
he said: "Its parents, look it eats them!"

qima·tʟutiŋ *a·tʟarɪʂun* *anitʟutiŋ* *a·ʷtʟaraŋamiŋ*
(They) fleeing they set out (they) going out. When they had set out,

ila·ta *ʂhawipalune* *puiɔriga·* *puioramiuŋ* *ɔrqàlɛrƥɔr*
one of them his little knife he forgot it. Having forgotten it he said:

kia *ʂɔrdʟo* *aɪniara·* *panija* *nuliaraŋniaramiuŋ*
"Who as it were will fetch it my daughter then he will get her as his wife."

uwaᵑᵍᵃ *uwaŋa* *tàjà* *iˢhilɛrpɔq* *na·ʷliŋiarʂukʂuar* *tan·a* *kataŋmɪ·tɔq*
"I! I!" Then he entered, the large infant it (it) being in

nalawtʟugo *ɪˈˢhɛrame* *nanigamiuŋ*
the house-passage meeting it. When he had entered, when he had found it,

tan·a *ˈhawiŋ* *a·ʷta* *anilɛrʂɔr* *nawlɪŋɪarʂuk* *qʊ̀la·ʷtʟugo* *kaˈtaʷm*
it the knife, again he went out the infant passing over it, the house-

qila·ŋa *atɔrʟugo* *kanɛq* *nak·a·lugtitlugo* *nak·a·-*
passage's (its) ceiling using it, the rime making it drizzle down, making it

lugtitlugo *nak·a·lʊtitˢiwim·ane* *näʂapalune*
drizzle down. When he made it drizzle down greatly on it, its fur hood

tàt·ɔrtɔrʂᴿo·gamiuŋ *qineraluarʟugo* *takuŋ·eqiga·*
because it was too narrow for it, although looking for him it saw him not.

arʟuŋagalʊ̀arʟune *iʂigɪŋ·ˈinmane* *kataŋmɪ·tɔrhᵒar*
Although looking upwards, as it saw him not, the great (: the infant) which was

qimagʂin·ariga·
in the house-passage he left it only.

44. Variant B. (*Pualorssuaq — D. D.*).

nɛrɛqiga· *ana·nane* *aʷt·a* *ata·tane* *nɛrɛʀim·iga·* *ata·tane* *neri-*
It ate her its mother. Also its father it ate him. Its father when

lɛrqaŋago *ɪnuxu·m* *takɔriga·* *oqarqɪʂɔŋ* *aŋajɔrqa·ŋne*
it began to eat him, a human being he saw it. He said: "Its parents

nɛrilɛrqɪ·ŋ *nɛrilɛrqaŋagik* *hˢinigtɔrˢʀɔ̀tʟutik* *qima·-*
it is eating them!" When it began to eat them (two) while they slept, they

lɛrqɪˢhun *qima·lɛrqaŋamiŋ* *ila·ta* *hab·e·* *puiɔriga·*
fled. When they began to flee, one of them his knife he forgot it.

iglumun *puiɔrqaŋamiuŋ* *oqartɔq* *kia* *ʂɔ̀rdlo* *aɪniara·*
In the house having forgotten it he said: "Who as it were that he will

paniga *nuliaraniaramiugli* *nukapiʂ·àn*
fetch it, my daughter then he will get her as his wife!" The unmarried men

ila·n *oqartɔq* *uwaŋa* *aɪlago* *aɪlɛramiuŋ*
one of them he said: "I! let me fetch it!" When he went to fetch it,

katak·ut *iˢhilɛrʂɔq*
the through house-passage he went in.

anilɛrqiɕɔŋ *na·wliŋiahugɕuar* *pa·rdlagˢhinardlugo* *aŋajɔrqa·ŋne*
It went out the dreadful infant only passing by him, its parents

nuŋun·amigiŋ *anilɛrqaŋan* *auglagtɔrdlune* *atɒ·w-*
it having devoured them. When it was on its way out full of blood when

tilɛrqaŋane *apuɕui$^{t}_{k}$* *nak·a·lugt$^{ɛ}_{ɔ}$riga·* *nak·alugtɔrqa-*
it came under him, the rime he let them (:it) drizzle down. When he made it

ŋagin *na·wliŋiahugɕu·m* *ta·ɕuma* *iˢhi·nia|lugla·luara·*
drizzle down, the dreadful infant it, although it tried to catch sight of him

naɕapalune *matuiˢhɔrˢʀɔ̀tlugo* *takuŋitlahuxuariga·* *nawliŋiahugxuar*
its fur hood drawing it tight it did not see him at all. The dreadful infant

oqalugtɔrɕuar *aniˢhɔ̀rˢʀɔ̀tlune* *aŋajɔrqa·k·ale·* *nɛriwak·ale·*
it said while going out: "My parents (but), I ate them (but)

aŋmiga·ŋ^{iŋ}maŋ·ale· *hawiˢxaraŋame* *nuliaq-*
as they did not give me enough!" When he had fetched the knife he got

ta·ra·
her as his wife.

iliarˢhupalu·ŋ *uja·hugxu·m* *qa·ŋanun* *qaqihinardlugo* *qima·-*
An orphan a large stone('s) up on it only putting him up they

qiˢhun *ta·ɕ·uma* *nawliŋiahugxu·m* *malɛrɕɔrtɔrˢʀo·giŋ* *malɛr-*
fled. This the terrible infant it pursued them (two). When it

ɕuleraŋatik *aŋajua* *oqartɔq* *ɕɛr^{p}w^{F}à̀ŋ·ɔrdluk*
pursued them, his elder brother he said: "Transform him (:the orphan) into

ɕɛr^{p}w^{F}à̀ŋ·ɔrdluk *na·wliŋiahɔ̀rˢʀv·m* *kakuaŋu-*
a guillemot, make him a guillemot!" The infant it could not

ɕɒ·^{v}ŋila·
recognize him.

45. The Woman who Nursed a Worm.

(*Inugarssuk — Phon.*).

ujaraxɕu·m *kigdliŋane* *ınuxuit* *qitɔŋnà^{g}xˢaqtarqà̀taqtɔrˢʀ^{ɔ}e·^{n}*
A large stone('s) at its margin people they used to come for step-children,

ujaqam *kigdliŋane·* *ke·ɕajɔ̀r* *ila·t* *qitɔŋnà^{g}xaq-*
the stone('s) at its margin. At last, it is told, one of them she made an

|tarniapaluxɕà|lɛrmiɔrle *qitɔr^{ŋ}nà^{g}xˢaqaŋ·ilɛrqiɕɔq* *ajülɛrqiga·*
attempt to get a step-child. She got no step-child. She could (it) not

qitɔr^{ŋ}nà^{g}xˢaqtarnɛr^{ŋ} *qitɔr^{ŋ}nàxˢaqtar^{ŋ}nɛŋ* *ajɔrluà̀leriga·* *ke·ˢa*
(to) get a step-child, to get a step-child, it was impossible for her. At last

qugdlugiˢ·amıŋ *tiguˢigiŋ·aqtɔŋ* *aŋɛrla·wteriga·* *qitɔrŋa·lɛriga·*
(with) a worm she only took (:as) a nursling. She took it home. She took it as

qitɔrŋᴀ·lɛriɡa· *tȧς·a·* *aɩlitˢtȧm* *tunuanun*
her child, she took it as her child, thus the wall-skin('s) behind it

ilerȧtᴀqtɔrˢʀɔ̀tluɡo *niŋiɔrς^{R}vȧŋ·ata* *iɡlɔqȧtiɡepaluk·ȧɩ* *ςine-*
using to put it. Their oldest woman she had them as house-mates. When

ˈqȧtȧlɛrςuŋ *iˢhi^{ɡ}e·rˈqȧtȧleriɡa·* *qugdluɡiᴀrςuᴀr* *iti^{w}ς·a-*
they lay down to sleep, she always looked at it the great worm; she laid it

kᴀ·rˢʀo·ɡa· *ςiniɡʟutɩ·ŋ* *milugtɔrˢʀo·ɡa··* *ˈanerqiςv^{ŋ}*
against her breast, while they slept. It suckled her. They (two) went out

a·ˢhe·^{n} *ˈanerqiςv^{ŋ}* *a·ˢhe·n* *tȧ·ja* *qimaɡluɡo* *aɩlitˢtȧm*
again as usual, they went out again as usual, thus leaving it the wall

tunuanun *ilɛrqȧluɡo* *alɛrς^{R}imɩŋ* *po·rqaluɡo* *ke·ςa*
skin('s) behind it putting it, with a stocking wrapping it up. At last

a·erqȧteqalune *niŋiupaluata* *tiɡunialuleriɡa·* *ᴀ·rqȧteqalune*
wearing mittens their old woman she tried to take it wearing mittens,

quin·ȧ^{i}leqaŋamiuŋ *ɩ·tamaleriɡa·* *kaˈtaŋmun*
she shuddering to touch it. She wanted to throw it out into the house-passage;

kaˈtaŋmun *e·rqiɡa·* *ˢherp·alia·tʟaxς^{j}e·* *a·wxvȧŋ·-*
into the house-passage she threw it out; what a smash it made! turning it

ɔrqaluɡo *katax·ûᴀ·r* *ᴀrŋnapalune* *nuŋuleqaŋaɡo*
entirely into blood the great house-passage, its little mother because it consumed her

perdʟileqaŋan *ᴀrŋnapalua* *iˢh^{iɡ}e·rpalu·lerɩˢhɔ̀r* *hˢuna*
being very hungry. Its mother she could be heard to see something: "What

man·a *a·wɩn·ȧ·^{ȧ}* *hˢuna* *man·a* *a·wˈxuaŋȧ·* *ˈiˢherqiςɔ̀r*
this nothing but blood, what this its blood!" She entered,

iςherpaluktɔq-tȧ·ika *ᴀrŋnarςuˈȧŋata* *oqᴀrᴇwrɩ·lera·* *niŋiɔrςuȧŋata*
she entered—over there. Her mother she said to her, their old woman:

miluleqȧŋatˢin *haluxςiɫeqaŋawin* *e·rqe·^{ɩ}ɡa*
"Because it suckled thee, because thou beganst to pine away, I threw it away."

ˈerŋutaqᴀruŋne·rmiɔ^{ŋ} *qugdʟuɡiς·amiŋ* *tȧɩma* *tȧ·^{ɩ}ja* *ˈahe·n*
She had no longer any grandchild (with) a worm. Finished! Then again

nalutˢiˈȧˈlɛrme·^{i}ɡa
I know no more of it!

45. Variant A. (*Pualorssuaq — D. D.*).

ɩnuɡtᴀ·rnɛŋ *naluɫeraŋamiuŋ* *qugdluɡiᴀrςuɩ^{n}* *takuɡɩn·alɛrqaŋa-*
To get a child she being unable, the worms after having gone about

miɡin *ila·n* *ke·ςa* *qitɔrŋnᴀrtᴀ·rɡɩ·nᴀriɡa·* *qugdluɡiᴀq*
looking at them one of them at last she only took it as her child. The worm,

ɩnupalv·m *na·wliŋiᴀriɡa·* *pɛrdʟɛr^{u}tɩɡɩ·lɛrqaluɡo*
the human being it took it as its suckling babe, getting it as a cause of emaciation.

na·wliŋiàlɛriqamiuŋ *oqaràtʟartɔq* *tˢɛrçim·iʟŋ* *tɛrçim·i-*
Having taken it as a suckling babe she always said: "Tersímiaq, be a little

àŋ·uʟ·rin *qugdlugiʟq* *taua·* *pitʟuqo* *pɛrdʟɛrötiqı·lɛrqaŋaqv*
Tersímiaq!" The worm thus calling it. As she became emaciated because of it,

ana·na·ta *paniŋ·me* *qugdlugiʟrçuaŋa* *a·ᵉrçuʟrmun* *po·ligçuʟr*
her mother her daughter('s) (her) large worm in a sleeve wrapped up

kataŋmun *e·rqiqa·* *pan·e* *tama·nı·ŋ·ilˢɔq*
out into the house-passage she threw it away, her daughter she not being there.

paniata *içerame* *iwɛqtuleriqa·* *ana·na·* *oqartɔq*
Her daughter when she came in, she looked for it. Her mother she said:

kataŋmun *e·rqı·ᵍiqa* *pɛrdʟa·ᵛtiqilɛrqaŋak·o*
"Into the house-passage I threw it away thou becoming quite emaciated with it!"

paniata *qialɛrı·qa·*
Her daughter she wept much for it.

46. The Girl who Would not Marry.

(*Inugarssuk — Phon.*).

a·ʷta *aᵗʟa* *uweqʟaramaŋ·itɔrçuʟ·r* *uweqʟaramàŋ·ile-*
Also another one who would not have any husband, she would not have

rim·ı̇ɔ·rᵑ *ke·ˢᵃ* *a·wta* *tan·a* *uweqʟaramaŋ·ilerım·ı̇ɔŋ* *ke·ˢha*
any husband. At last also she she would not have any husband. At last

a·ta *qilàgçuerıqa·ᵑ* *ıglum* *hˢilata·nun* *aglunʟrçuʟrm·ıŋ*
also they tied her the house('s) outside it with a strong strap.

pe·ʲjʟriqa· *|iˢherqıhɔ̀r* *aŋutɛrçuàŋata* *piłɛrqiqa·* *qa·naᵊŋ*
She removed it. She came in. Her father he said to her: "How

perqà·ın *atuqo* *quliçiwiç·uʟrmùn* *a·ᶦniàlɛrqı·qa*
didst thou manage well, then! to the fissure in the rock I will take her."

niwıŋ·ʟriʟrtuleriqa· *ke·ça* *kuçʟrteqàluqo·* *niwıŋ·ʟqteriqa·*
He suspended her at last letting her head hang downwards, he suspended her,

niwıŋ·ʟriqa· *taıma* *qımʟrıqa·* *uniŋ·alɛriçut* *taç·ane* *utʟrqilɛr-*
he suspended her, and then he left her. They remained there. They began

qiçv̇·n *nulianilo* *ɛrçɛrpatʟʟrıˢhɔ̀·rᵑ* *ɛrçɛrpatʟʟrıˢhɔ̀r*
to wait (he) and his wife. She could be heard to come forth, she could be heard

tiŋuka·ᵃhà···ᵃ *nujʟrıluqà·ᵃhà·* *|puq|xaka·aha·* *içigiluqà·-*
to come forth. "My liver having it as hair, My lungs having them

àhà· *|tʟʀ|tuka·aha·* *|qiŋa|haluà·àhà·ᵑ* *ınaluarà·àhà·* *qaˢxu-*
as eyes, My kidneys having them as nostrils, My gut having it

gå·tilugå·åhå· *naktora·luᵍå-åhå·* *o·matiqà·àhà··ᵑ* *içilɛqiᵍı·ŋ*
as amaut string, having it as an amaut clasp my heart." She went

niwerȧtarç^{R}in·ar|puŋ *ta·ja* *aŋajɔrqa·rçvȧk* *toqɔrqa-*
in to them. They fell straight backwards then her parents, dying.

lutɪ··ŋ *tatumɛrqɪ^{q}ɪ··ŋ*
She frightened them to death.

46. Variant A. (*Amaunalik — Phon.*).

inuxuiŋ·ɔr *ahe·n* *i|lan* *niŋaɔrqaramatlua-*
People, it is told, now again (as usual) one of them he wanted very much

lɛrmɪɔ·r *panine* *uweqaramȧŋ·itɔrçoarme·*
to have a son-in-law, his daughter she being one who would not have any husband

niŋaɔrqaramatluȧlɛrmɪɔ·^{ŋ} *ke·çajɔq* *panine*
at all, he wanted very much to have a son-in-law. At last, it is told, his daughter

uweqaramȧŋitluȧleraŋan *niwiŋ·ariartɔrmiqa·*
as she absolutely would not have any husband, he went and suspended her

ɪm|narçu|armun *kuç·ȧŋa|humɪŋ* *ihiqȧɯɔ·r*
on a steep rocky wall, hanging with her head downwards, her feet, it is told,

qilȧglugin *niwɪŋ·ariqa·* *mat·ȧŋ·uapileriçɔrɔ·q* *|niwi-*
tying them he suspended her. She was dropping her clothes, it is told, hanging

ŋahɔrro·qamɪ *kuç·ȧŋahɔrro·qame·* *tunvpalua* *ujaraxuarm·un*
having her head downwards, her back to the stone

niputeqȧlune· *tȧç·anɪ·paluxçȧlɛrçorɔ·r* *ke·çajɔr* *ima·* *|ɪŋmiŋ·ua-*
sticking, there she now was, it is told. At last, it is told, thus she began

pileriʂhɔr *ujaqa·mv·ma·* *niputa·ŋ·aha·a··* *umiȧnȧk·oha·a·* *qa·ɪ-*
to sing: "The stone's—its its fast-sticking boat-people out there come

lɛrɪtsihe·e· *uwiqilȧwçɪhe·e··ŋ* *ta·ima·qɔr* *iŋmipaluxardlune·*
you, let me marry you, hâ-eng!" Thus, it is told, singing.

46. Variant B. (*Qarqutsiaq — Phon.*).

ke^{ha} *^{o}qar^{ȧt}larlȧŋa* *oqarȧtlarniardlvŋa* *utɔrqa·ŋ·ɔr*
At last let me first tell I trying first to tell. Two old people, it is told,

paniçik *uweqaramaŋ·it^{s}ɔq* *uwiça·rqvtlua|lɛrmiqa·^{n}*
their daughter who would not have any husband they now demanded that she

uwiça·rqvtlua·lua·ramik·v
should take a husband. Although they demanded that she should take a husband,

pɪjamaŋ·iliçɪaɪnɛŋman *ke·ça* *quliçiwiç·uarmun'* *niwɪŋerɪartɔr-*
she ever not being willing, at last in a large fissure in a rock they suspended

miqa·^{n} *içiqȧɯçiqun* *qilȧglugo* *kuçɛrtitlugo* *niwɪŋ-*
her; by her feet tying her letting her head hang downwards, they su-

nȦrmiga·n tan·a ʌrqalv̈ʌrʌrʟunι ta·ʕuma takui|ʌrtɔ|ràtʌ|ra-
spended her. She having a younger brother, this one he went indeed to look

lv̈ʌ·ra· qatȧŋuta·ta ajɔrʟugulo tȧja hʕinile|riʕun
for her, her brother also being unable to help her. Then they lay down to sleep.

imnʌrʕʀamatʟutik keʕha ɛrþɛrpat|ʟʌrιhɔr
When they had lain down to rest, at last she could be heard to come forth

iŋmɛrʟunι ɛrþɛrpatʟʌrιhɔ̀r ima·
singing she could be heard to come forth thus:

tʌrtukä·ähä ιʕigitʟu^{g}ι·ιhe·^{e}e·ŋ
"My kidneys having them as eyes,

maʕ·agȧ·^{a}he· ɔrqa·tʟugo·oho·
my milt using it as a tongue,

ιnalu^{aha}rȧ·^{e}hä·^{ŋ} qaxugatιʟugo·^{v}ho·
my gut letting it be an amaut-string,

v·matigä·^{e}hä· naktorahȧt|ʟugvho·^{o}ho·
my heart making it an amaut-clasp,

tιŋukä·^{a}hä·e nujarȧtʟuhä·ehä·|ιŋ
my liver having it as hair."

ima· ιŋmɛrtɔq tuʕʌ·ramik·o ʌrqaluapaluata pe·rʕʀamapa-
Thus singing when they heard her, her little brother having removed

lugtɔrʕʀo·ga· iʕhi|lɛrιʕhɔr aʕutluʌr alι·nιɒ^{w}tlune tuʕʌ-
the string round her leg, she came in, very much having became ugly. When

ramiuŋ iliʕʌriga· ʌrqaluapaluata ʌrqaluapalua qipiktɔq
he heard her, he recognized her, her little brother. Her little brother he pulled

takutȧιlidlugo tatamerijȧ·ι
the sleeping skin up over him in order not to see her. She struck them with terror,

tatamerijȧι|jɔ̀r toqotitlui^{t} tȧʕiŋa nalu-
she struck them with terror, it is told causing them to die. From here I know

lɛrmι·ga tȧιma
no more of it, finished!

47. The Girl who was Turned into Stone and her Sewing-bag into Little Auks.

(*Inugarssuk — Phon.*).

uweqʌramȧŋ·it·ɔq uweqʌramaŋ·itɔq a·ιlɛra·n
She would have no man. Her, who would not marry, they came to fetch her:

qa^{v}t^{s}upalu̇·ŋ·ɔ·r nuliʌrιniʌra·tin pijamȧŋ·-
'Qautsupaluk, it is said, he would like to have thee for his wife!" She was not

ilerɩʕhɔ̀·r *mʌrʟue·rʕʌrdʟune* *oqʌrᵖᶠwɩ·ᵍⁱja·* *hanʌrʕ·ᴿorɩŋ·ɔ̀·r*
at all willing. (Saying) twice he said to her: "Make thyself ready, it is

qawtˢupalu·ᵖ *aɩja·tin* *pija·ŋ·it·uŋajɔ̀·r*
said, Qautsupaluk, he comes in order to fetch thee!" "I will not, it is said!"

pija·ŋ·it·orɔ·q *qa·ɡɔ̀·q* *pin·ihin·ʌrʟe* *ujara·ɡɔ̀riliɡɔ̀·q*
"She will not, she says!" "Well, it is said, then let her only be, would she might

e·jɔ̀q *qa·* *a|jȧk|ta*
be turned into stone, it is said!" "Yes, it is said!" "Well, let us push off from

ta·ja *a·ʷtʟʌrqiʕv̀·n* *ajaŋmata*
the shore!" then they sailed along. When they had set off from the shore,

maliᵍxʌrqiɡȧ·ɩ *nunak·ùn* *umiʌqtɔqtv·t* *tiwdlɛrʕu-*
she followed them along the shore, those sailing in a skin-boat she followed

leqiɡȧɩ *hanʌrʕʀulɛrɩʕɔ̀·r* *na·ᵍxaɡɔ̀r* *na·ᵍxaɡɔ·q*
them along the shore, she made herself ready (to leave). "No, it is said, no, it is said!"

ta·wa *malixʕeriɡȧɩ*
Then she followed them:

qȧɩlɛre·ᵗtˢɩe·ʳ *ag·ilɛre·ᵗtˢɩe·ʳ*
"Come, you! Come here, you!

putuk·uk·a· *ta·wtu·ᵘv·ma··*
my great toes, now

ujaraŋ·ulɛr|puk
they are turning into stone,

qȧɩlɛre·ᵗtˢɩe· *ag·ilɛre·ᵗtˢɩe·*
Come, you, come here, you!"

malɛrʕᴿvlerija·ɩ *ujaraŋ·ɔrpaluleriʕu·ŋ* *alɔrʕʀoa··ŋe*
She followed them. She felt that they began to turn into stone her foot soles,

mak·ulux·ualiɬɛriʕhv̀·ᴵᴵ *ke·ʕa* *pa·tʟʌrqiʕhɔ̀··ᴵᴵ* *pa·tʟʌrqiʕhɔᴵᴵ*
they began to give a heard ring. At last she fell, she fell.

pa·tʟʌraŋame· *|igpiʌrʕhuŋuȧŋaɡɔ̀·q* *agxȧlɛrqiʕɔq* *iŋmilɛrqiʕɔ̈·ʳ*
When she had fallen her little bag, it is told, it began to roll. She started

tv̀·tɔ̈··tv̀-tv̀tv̀tv̀ *tɔ̀·q-tv̀-tv̀tv̀tv̀* *tiŋ·miȧŋ·ɔralutiŋ*
singing: "Ty — tyyty, ty-ty-ty... tyyq ty ty-ty-ty...." they becoming birds,

agpaliʌrʕᴿᵃvŋɔrqalutiŋ *tamʌrʕ·uʌrm·ɩ·ŋ* *ujarȧŋ·utˢiȦrm·iɔŋ* *|tȧja*
becoming little auks all of them she was turned into stone. Then

|tȧʕȧŋa *kigliɡinɛrme·ɡa* *naluɬeqaŋak·o*
from here I conclude it, as I know no more of it."

48. Qerersorssuaq (The White-haired Old Woman).

(*Amaunalik — Phon.*).

ɪnuxʂuaɡɔ̀r *ˈvkua* *patùtˢiàlɛrpv·ŋ* *patùtˢɪà-*
Two human beings, it is told, those they began to beat each other, they began

lɛrpv·ŋ *qitɔrŋaqA·rLutɪ·ŋ* *patulerɪʂv·k* *pat·ɔraŋani-*
to beat each other, having children they beat each other. When he had

ɡɔ̀rŋ *amA·rLune* *nuliàŋa* *ˈqiwileqɪʂɔ·r*
beaten her, it is told, with a child in her amaut, his wife she wandered off

uwimɪ *pat·ɔraŋane* *qiˈwilɛrʂɔr*
(as a mountain walker). Her husband, when he beat her, she wandered off,

qiwilɛrʂɔ̀·r *ɪŋerˈLàleriʂɔr* *qiwit·ɔrˢRɔ̀tLune·* *ɪŋerLàlɛrʂɔr*
she wandered off, she wandered along walking as mountain walker, she wandered,

ɪŋerLàlɛrʂɔ·r *iŋerLàtLunijɔ̀r* *qaʷn·a* *takulɛrpa·*
she wandered. Wandering along, it is told, down there she caught sight of (it),

ˈiɡlɔrˢRvˈaŋ *qArɪArɪ·ʂv·ŋ* *iˢhàɪniʂàlɛrpa·jɔ̀·r* *iˢhàᵗn·i-*
a (double) house, a double house. She peeped into it, it is told. When she

ɡamiuɡɔ̀rᵑ *iˢhàᵗn·ijamiuɡɔrᵑ* *ĩmà·ŋ·uAr*
had peeped into it, it is told, when she had peeped into it, it is told, a little

ikumàitˢiArtɔq *takulɛrpa·* *iŋ·maŋ·uAq* *takuɡamiuɡɔ·r*
the lamp being lighted she saw it. A little, when she had seen (it), it is

ikumàitˢiˈArtsvŋmàŋ·ɔ·r *iˢhileriɡa·* *iʂeramiuɡɔ·rŋ*
told, the lamp being lighted she went into it. When she had entered it, it

tArqiʂu·n *ikik·àtLArRiˈnArLᵛᵃɡo* *ta·wuŋa* *perqiʂɔq*
is told, the lamp-trimmer after first having lighted it over there she went

qAriʂ·amun *taikanijɔ̀q* *tArqileriˢhɔ̀·rᵑ* *panerþᴿɪ·leri-*
into the side house. In there, it is told, she lighted a lamp. She began to dry

ʂɔrɔ·q *tàʂane* *panerʂᴿɪ·lerɪˢhɔ̀·rᵑ* *panerˈʂᴿiˣʂʲàlɛrʂorɔ·q*
kamiks, there she began to dry kamiks, she began to dry kamiks, it is told.

ke·ʂajɔ̀q *tàʂ·anɪ·tLune* *tuʂa·lɛqiɡa·* *ʂiɔrRux·uA·r* *ʂiɔrRux·uA-*
At last, it is told, being there she heard (it) a violent whizzing. A violent

rɔ·q *tuˢha·leràŋamiuɡɔ̀r* *ikuŋa* *qiwiÀrˢRàlɛrʂɔr*
whizzing, it is told, when she heard it, it is told, over there she peeped,

qɛ·rʂɔrˢRo·ᵛŋɔ·q *iʂ·uma* *iɡu·tArˢRvane* *tiɡuhɔrˢRo·ɡa·* *qule-*
Qerersorssuaq, it is told, she over there her great axe she took it, from

rv̀ʂ·amin *tiɡuhɔrˢRo·ɡa·* *tiɡvˈqàŋaɡvɡɔ·rᵑ* *kam·aŋ·nɪ*
her shelf she took it. When she had taken it, it is told, her kamiks

tiɡuɪˈn·ArLuɡɪŋ *iɡalaʂ·àk·v̀n* *aniɡià·rpaluɡtɔ·r* *ˈAqpaŋɛrLunijɔ̀r*
only taking them, through the window she went out; leaping along, it is

a·^{w}tLArqiɕɔ̀·r^{ŋ} *malix^{ʕ}erija·gɔ̀q* *ta·ɕuma* *qɛrɛrɕɔrɕ^{R}v·m*
told, she ran away. She ran after her, it is told, she Qerersorssuaq.

Aqpa$^{|}$ŋilɛrɕɔr *Aqpaŋilɛrɕɔ·r* *qag$^{|}$wArtɛrnɛrɕɔrà$^{|}$tArLunijɔ̀r* *akula·ŋ-*
She leapt along, she leapt along, frequently lifting her amaut, it is told, through

migun *i^{ʕ}he·ɛrà$^{|}$tArLugo* *qag·liArtɔrtvpaluxu·ga·ne·* *igu·tAr-*
her fork ever keeping an eye on her, when she approached her, her great

^{ʕ}RDwane *te·miArtɔr^{ʕ}Rɔ̀tlugo·* *qa^{w}g^{F}|wArtɛrnɛrɕɔrà$^{|}$tArdLune*
axe holding it in her hand, ever lifting the amaut (: by bending down).

ke·^{ʕ}hajɔ̀r *i^{ʕ}higileriga·* *qag·lihɔ̀rRo·ga·ne* *$^{|}$qaglileràŋa-*
At last, it is told, she saw her that she had come close to her. When she had

niqɔ·q *ke·ɕa* *ama·$^{|}$palune* *tan·a* *ni·ɔrqiga·*
come close to her, it is told, at last her child in the amaut it she dropped it,

niuqamiuqɔ·q *qiwiÁr^{ʕ}Ràlera·* *niArqvèrɕɔrɕ^{R}o·-*
When she had dropped it, she looked about her for it (and saw) that she chopped

qa·qɔ·r *quŋah^{ʕ}iŋ·uaŋ·aqun* *ikugtɔr^{ʕ}Ro·ga·* *ikoqaŋamiu-*
off its head, it is told, in its little neck that she cut it. When she had

qɔ·r *ima·* *perpalüt^{s}iArpɔŋ* *a·vŋu^{a}ŋ·ala·*
chopped it, it is told, thus she said: "Look, its (nice) blood!"

malixɕeraluqulo *tan·a·* *inuleràŋamiuqɔ·q* *ke·ɕ^{a}*
and pursueing her, her. As she could not overtake her, it is told, at last

tàua *alAr^{s}Rin·Ariga·* *tàja* *aŋerLAriɕɔ̀·r* *tikixɕàlera·gɔ̀r*
then she let her only be. Then she returned home; she returned to him, it

uwine *uwiŋatagɔ̀r* *pileriga·* *qitɔrŋaŋ·uàn*
is told, her husband. Her husband, it is told, he said to her: "Thy little child

nɒ·v^{ŋ} *qɛrɛr$^{|}$ʕhɔr^{ʕ}Rv·^{p}* *periga·* *i^{w}blin* *toqɔrqi·n*
where it is?" "Qererssuaq she has killed it!" "Thou, thou hast killed it,

hagluhɔr$^{|}$Roatin *toqɔrqi·n* *qɛrɛr$^{|}$ɕɔrɕ^{R}v·m* *toqoqiga·*
thou liest, thou hast killed it!" Qererssuaq she has killed it!"

atuqo *toqun·iàleqi·ga* *ta·ja·gɔ̀q* *pileraŋane*
"Well then I will also kill her!" Thus, it is told, when he had said to her,

pi^{ɬ}era· *qa·me qa·* *av$^{|}$ŋuaŋa* *takuni^{A}|rikpuŋ* *ta·ja·gɔ̀q*
she said to him: "Come, hurry, its blood let us see it!" Thus, it is told,

piŋmane *aɕuqɔ·r* *a·vŋuaŋa* *takuiArtɔr^{ʕ}Ràlera·n* *a·vnaŋ·-*
when she had said to him, indeed its blood they went to see it. "A little

uaŋ *avŋuaŋa·* *iglɔr$^{|}$ʕRvaŋa* *awani* *ɔrniɕàlera·gɔ̀q*
one who has bled, its blood!" "Her house over there!" She went up to it,

i^{ʕ}hà^{t}nixɕàlera· *a·^{ʕ}he·n* *iŋ·a* *ikumàit^{s}iArLune*
it is told, she peeped into it. Now again over there the lamp burning faintly

h^{ʕ}inigtɔrɕ^{R}vAr *h^{ʕ}inigtɔr$^{|}$ʕRoŋmàŋɔ·r* *tunɔr^{ʕ}R^{v}Armijɔ̀r*
she slept. As she slept, it is told, (with) rein deer tallow, it is told,

ikumahɔ̀rˢʀo·ɡame ɪŋmȧŋ·uʌr ikumȧitˢiʌrȧˡtʌrtˡtsvŋmat
burning a little only she being wont to have the lamp lit,

ima·ɡɔ̀q pilera· nuliȧŋata qulerùς·aminin igu·tʌrˡˢʀuane
thus, it is told, she said to him his wife: "From her shelf her axe

iˢhe·rqʌ·rˢʀo·ɡaluˡʌriɡa tiɡuhɔrˢʀo·ɡa· uwɪŋataɡɔ̀r iˢhileriɡa·
I saw her otherwise first that she took it!" Her husband, it is told, he went in

nuliame iˢhȧˡniςʌ·ra·ne hˢinigtupalux·uʌ·r
to her, his wife while she peeped in after him. She slept soundly,

ta·n·ʌrˢʀᵛʌ·r aςuɡɔ·r qulerùς·ame iwʌrʟɛrˢʀȧlɛrςɔr igu·tʌrˡˢʀᵛaŋaɡɔ̀r
she. It is true, on the shelf he began to search, her axe, it is told,

aςuɡɔ·r a·vna· ikuija·leriɡa·ɡɔ̀r qvŋaςɛrς·uaŋaɡv·n
indeed there it was. He began to chop her, it is told, in her neck

ikɔrqiɡa· ˡnȧˡtɛrˡmuˡŋɔr niʌqɔrςuaŋa nȧk·ʌrqɪςɔq
he chopped her. Down on the floor, it is told, her head, it fell.

qɛrᵉςɔrςʀᵛ·m timɛrˡˢʀuaŋa mak·erqiςorɔ·q ima· piςɔrˢʀɔ̀t-
Qerersorssuaq's (her) body it raised itself, it is told, thus saying:

ʟune qʌrʟɪ·k·a· ima·ɪliɔrqiςorɔ·r ta·ɪma· oqʌrqiςorɔ·q
"My trousers!" Thus she said, it is told, thus, while she

tȧςa toqɔrqiɡa·n toqɔqaŋamiuɡɔ·q
was saying, it is told, then they killed her. When he had killed her, it is told,

tȧς·anɪ·ςȧlɛrςv·k qitɔrŋaŋ·uamijɔ̀r ˡaiŋa niʌrquŋ·uaŋa
there they now remained. Her child's, it is told, over there its little head

pv·ɡutʌrmiɔrɪςɔ̀rˢʀɔ̀tluɡo timiŋ·uaŋa quliςɛrdʟuɡo hˢinigtɔrςʀuʌ·ŋ
having it lying on a dish, its body boiling it she slept.

tȧς·anɪ·ςȧlɛrςoɡɔ·q tȧς·anɪ·ςȧlɛrˢʀv̈·ᵘᵏ tȧς·anɪ·tʟutijɔ̀·q
There they now remained, it is told, there they now remained. While staying

ɪnukpalʌrˢʀvʌr tuςa·leriɡa·ŋ iςilɛrqaŋataɡɔ̀rŋ
there, it is told, noise of human beings they heard (it), when they were on point

tȧς·anɪ·ςȧlɛrςuŋ kataŋmun takanuŋa manuς·a-
of entering. There they now were. To the house-passage down there at the

mun piɫɛrςɔr uwɪŋa imaɪliɔrtɔrˢʀɔ̀tʟutiɡɔ·q tʌrqʌma·
door-sill he placed himself, her husband, they saying thus, it is told, out there:

ana·naŋ ana·na· ikuwiʌrfriςʌrˣςʌrqa·ɡe·n
"Mother, mother, we are bringing thee something for a new platform skin;

a·ˢhe·tlɪ· hinitlaςa·ŋnʌrpɔŋ ˡtugtuliʌrʀam·ahɔrʀo·ɡamijɔ̀q
now again she seems to be asleep as usual." They having been reindeer-hunting,

hˢünɒ·v tugtɔrςuʌrniŋ naŋmagtɔrˢʀo·ɡamɪŋ taɪmaɪ-
it is told, indeed, (with) reindeer (they) carrying on their backs, (they)

liɔrpaluxςin·ʌrtᵖˢʀɔ̀tlutiɡɔ̀q tʌrqʌma qag·liʌrtɔrpaluleriςv·t
only saying thus, it is told, out there they could be heard to come nearer;

ana·naŋ ana·na· ikü^{w}iArFwriçArçArqa·gι·n a·ˢhι·tli
"Mother, mother, we are bringing thee a new platform skin, now again,

hinitlaça·ŋnArpɔ·ŋ ta·ιmàιliɔrtɔrˢRɔ̀tLutiŋ qag·liArtɔrpalu-
she seems to be asleep, as usual!" (They) saying thus they began to

lerιˢhv·n ke·çagɔ̀r ilan' iˢhεqpalulerιˢhɔq
come nearer. At last, it is told, one of them he was heard to be on point of entering,

ta·ιma· çule piçɔrˢRɔ̀tlune ana·naŋ ana·na· ikü̇wiArFwriçArˢhAr-
thus ever saying: "Mother, mother, we are bringing thee a

qa·gι·n a·ˢhι·tli hinitlaça·ŋnArpɔŋ nuiˢhÀrŋmaŋ·ɔ·q
new platform-skin; now again she seems to be asleep as usual!" When he emerged,

niArqvεrqiga· niArqvεrqaŋago nuliàŋatagɔ̀q
it is told, he cut off his head. When he had cut off his head, his wife, it is told,

takanaŋ·a timer|çüàŋa amorqiga· a·wtajɔ̀r ila·n
from down there his body she hauled it up. And again, it is told, one of them

içileqim·iɔŋ a·wta nuim·an ikɔrqιm·iga· a·wta
he was on point of entering. Also, when he emerged, he cut him down. Again

nuliàŋata amorqιm·iga· timer|çüàŋa a·^{w}t^{a} ι|nεrŋman
his wife, she pulled it up his body. And again when he had finished

ikoqalugo tak·iguŋa a|kɔr|ŋaŋ|nun qArιarι·çuŋmanιŋ iglɔrˢRuàŋ
cutting him in there in the interspace, being a double-house the two houses,

iliɔràlεqigàι toqvçàlerigàιgɔ̀q ta·jaŋ·in·ArˢRA·r
she heaped them up. He killed them, one after the other, it is told, thus all along.

ke·çajɔ̀r a·wçuAq tahama kv·lεrqιçɔ̀·r^{ŋ} ila·ŋɔ·q
At last, it is told, the blood down there it began to pour. One of them, it is told,

a·wta imaιliɔrtɔrˢRɔ̀tlune iˢheqpaluŋ·ualitLArmiɔŋ qɔ·qtAr-
again saying thus he was heard to be on point of entering: "Their

|ˢR^{u}Artiklv ke·ça kuerqalugå· iˢhileqalunilo a·wçuArɔ·q
urine also at last pouring it out!" and entering the blood, it is told,

piçɔrˢRɔ̀tlugo a·^{w}tagɔ̀r ikɔrqim·iga· a·t·a ta·wuŋa
coming across it, also, it is told, he cut him down, and again over there

e·rqiga· nuliàŋata ke·hagɔ̀q tàja a·wtlArpatla|palɔ̀riçun
she threw him, his wife. At last, it is told, then they were heard to go away,

ilapaluxçuàŋe·n iliçA·reqaŋamik·v |tArqAmaŋa toquçArtɔrˢRo·ga·tiŋ
their comrades, when they discovered (him) from in there that he killed them.

tàç·anι·çàlεrçvgɔ·q |tugtɔrç^{R}uArnijɔ̀r naŋmaçamahɔrˢRvι·n
There they now were, it is told. (With) reindeer, it is told, which had been carried on their

ta·kuagɔ·q tugtɔrˢR^{v}in |naŋ|max|çuàŋιn takɔrqa-
backs, these, it is told, the reindeer which they had carried on their backs, when they

ŋamik·iŋ peqalugin aŋerdLAràtArˢRin·alεrpv·ŋ aŋεrdLA·wteqàlugι·n
saw them, taking them they only returned home, taking them home with them.

49. Igimarasugsugssuaq.

(*Amaunalik — Phon.*).

nɛrɪjamaluleqaŋamigɔ̀r *e·ma·^{hv}huxhv·^{m}* *ilane*
When they began to starve, it is told, Igimarasugsugssuaq his companions

nɛrilerigà·ɪ *nɛrilerigàɪ* *e·ma·^{hux}huxv·p* *ilane·*
he began to eat them, he began to eat them. Igimarasugsugssuaq his companions

nunaqàtine *nɛrɪçɔrᶜʀo·gà·ɪ* *nuliàŋatagɔ̀r* *ɪ·gaqàt·a-*
his dwelling-place companions, he ate them. His wife, it is told, she used to

paluxçarà·ɪ *nɛri|ᶜ·anane·* *igaqàt·apaluxçarà·ɪ* *qiçuktaràtlarqaralune*
boil them without eating. She used to boil them, after first having gathered

patlɛrçu|arnɪŋ *ikumatixartaràtlarqaralune* *igaqàt·aràɪ*
fuel (with) willow-branches using first to gather (:as) fuel, she ever boiled them.

uwerçù|armɪ *nɛrilitlara·ŋagin* *niarqȗit* *kumɛrlugin* *arŋnaqa*
Her husband, as often as he ate them the heads, lousing them Arnaqa,

arŋna|qamiŋ *nuliaqarlune* *e·mahuxhuxuar* *nɛrileqigà·ɪ* *nɛrileqigài*
to Arnaqa being married, Igimarasugsugssuaq. He ate them, he ate them,

qitɔrŋàŋ·uanilo *nɛritlugin* *ke·çagɔ̀r* *arqaluàŋ·uaŋa* *arŋnaqàp*
his children also eating them. At last, it is told, her younger brother Arnaqa's,

kiˢhuŋ·vrâ·teqiga· *nɛrɪ|ŋ·itlugo·* *a·^{w}ta* *nɛriniarlugo* *a·wtagɔ̀q*
him alone he had left, not eating him. Also wanting to eat him and, it is told,

toqoqàŋago *ikumatixartaràtlarrinardlune* *patlɛrçu|àrniŋ*
when he had killed him, first only gathering fuel with (:of) willow-

igapaluxçàlera· *arŋnarqàp* *arqaluàŋ·uane* *uwerçu|armi*
branches, she began to boil him, Arnaqa. Her younger brother, her husband

nɛrijàrŋmago *niarqo^{u}ŋ·uaŋa* *a·he·^{t}* *kumà·rl$^{v}_{a}$gv*
when he was on point of eating him, his head now again lousing it

qiapaluxardlunilugɔ·r *e·mahuxhuxhuŋ·ɔr* *tikeriga·*
and crying bitterly, it is told, Igimarasugsugssuaq, it is told, he came up to her,

arŋnaqa *ima·gɔ̀r* *apɛrilɛriga·* *igàtlugo·lo* *qiàt|lugulo*
Arnaqa. Thus, it is told, he asked her: "Boiling him (and) and weeping over

arŋnaqagɔ̀r *ima·* *piŋ·uaperqɪhɔ̀r* *nâ'a'* *ᶜhupiga|luamun*
him!" Arnaqa, it is told, thus she said indeed: "No, with blowing the fire,

|ukua *iˢhik·a* *marqʊ̀in·artuŋ* *qiàŋ·it·ɔr|ᶜʀoaŋa* *haglɔrqà|tardlugo*
they, my eyes they only water, I cry not!" lying to him,

uwer|ᶜvane *qiapaluxardlune* *niarqvŋ·uaŋ·agɔ·r* *kumàɪpalu|xardlugo*
her husband, crying, his little head, it is told, lousing it.

a·^{w}tagɔ̀r *tàja* *nuŋum·iga·* *a·wtagɔ̀r* *tàça* *nɛriniarlugo*
And, it is told, then he ate him up, also, it is told, then intending to eat her

nuliane *a·^{w}tagɔ̀r* *ɪŋminik* *patlɛrça·wtipaluxçà|lermiɔr*
his wife. And again, it is told (:for) herself she went out to gather willow-branches

ikum·atix|ɕaniŋ *uwerɕuàrm·e* *patlerɕarniarlune* *a·ʷtlaa·|lerame*
as fuel for him, her husband. To gather willow-branches, when she was on

awtla|lerame *ima·* *pilerɕɔq* *ajɔr* *uluqa*
point of going, when she was on point of going, thus she said: "Oh, my ulo

puiɔrluarqi·ga *kuˢhihitlɓarqàta·ra* *arnaqajɔ̀q*
I forgot it entirely, the one I always have such good use for!" Arnaqa, it is told,

taja *oqarlune* *ulune* *tiquàtlarhi|nardlugo* *a·ʷta* *a·ʷt|larmɪɔr*
thus saying her ulo first taking it again she went away.

qima·tlunijɔr *a·ʷtlarqɪhɔ̀r* *uwer|ɕùane* *qima·giɕɔrˢrɔ̀tlugo·*
Fleeing, it is told, she went away, her husband entirely leaving him.

ta·rqiˣ|ɕ·arame *|aqpaŋilerqiɕorɔ·r* *|aqpaŋilerqiɕɔ̀·r*
When she was out of sight, she began to leap along, it is told, she leapt along,

ɪŋerlaleriɕɔ̀·r *ke·ɕaqɔ̀q* *tama·ne* *ujarᴬhuxhux·uaq* *uja·ra-*
she wandered along. At last, it is told, here a large stone, a huge

hux|huxuaq *tiki|k·amiuŋ* *uja·ra|huxhv·m* *kigliŋanun* *ɪŋitlune*
stone, when she came up to it the large stone('s) at its edge sitting down

ᵇhe·rraleriˢhɔ̀·r *arnaqa* *ima·qɔ̀r* *piɕɔrˢrɔ̀tlune*
she began to utter magic words Arnaqa, thus, it is told, saying:

ɕilarˢrvàtˢiar *qamitˢe·* *ɕilarˢrvàtˢiar* *qamitˢe·* *aɕuqɔ·q* *tàɕ·àŋ·-*
"Weather, extinguish, weather, extinguish!" Indeed, suddenly

aɪn·aŋ *|hˢit|lardluleqɪɕɔ·r* *qan·ileqiɕɔr* *anɔrˢra·rtɔrˢrɔ̀tlunilo·*
the weather became bad, it began to snow and to blow a gale.

oqoanuŋ·ɔ·q *ta·ɕuma* *uja·rahux|huxv·p* *ɪŋipaluxartɔ·r* *anɔr·a·-*
At its leeside, it is told, its the large stone's she sat down. It began

leqiɕɔ̀·r *qim·iàx·uliuterqiqa·qɔ̀q* *ta·ɕuma* *perþerþɔr-*
to blow violently. The snow settled against it, it is told, it, when it

ᵇro·game· *tàɕ·anɪ·paluxɕàlerɕɔrɔ·q* *tàja* *aputeqaŋane·*
drifted greatly. There she now was, it is told, thus when the snow had covered

e·maʰᵘˣhuxhu·m *nuliane* *iwa|lermiqa·* *nuliàne* *nerɪjama-*
her. Igimarasugsugssuaq his wife he looked for her, his wife being hungry

hɔrˢro·gamiuŋ *nerɛniaramiuŋ* *e·maʰᵘˣhuxhuŋ·ɔ·r* *nule·*
for her, wanting to eat her. Igimarasugsugssuaq, it is told, his wife

utarqixàtla·luaramiuŋ *nerɪniàleraŋamiuqɔ·r* *qaɕɔ̀rqaŋan*
after first having waited for her, he wanting to eat her, it is told, when the

iwarɪarlugo *a·ʷta* *awt|làrmiɔŋ* *ɪŋer-*
weather became quiet in order to look for her again he went out. He

|làɕàlerɕɔr *ɪŋer|làɕàlerɕɔq* *tamak·ua* *ujaraˢhuxhux·uin* *qimiàxˢu-*
wandered along, he wandered along, these tbe large stones the snow

lixɕu·ŋmata *apuɕ·u·ŋmata* *tu·ʷkalutlugɪ·n*
having settled against them, they being snowed up, pushing his ice-chisel against them

iwʌrlɛrʀatla·luàlɛrɕɔ·q *ke·ɕajɔ̀r* *ila·n·e* *ʌrŋnʌqam*
he searched, for some time, it is true. At last, it is told, once Arnaqa

qikʌ·rpaluxuʌr *tuˢha·leriga·* *qikʌ·qpaluxuʌ·ŋ* *tagpikajɔ̀q*
a creaking she heard it, a loud creaking, up there, it is told,

tuwxaluleriga· *aɕugɔ·rme* *uja·ʳᵃ|huxhum* *ta·ɕuma* *ɔrqva*
he began to thrust into it. Indeed, the great stone's its (its) leeside,

inipaluata· *tuʷxaluleràŋaguɢɔ̀·r* *|u|lu|miniŋ*
her abode('s), when he began to thrust at it, it is told (with) her ulo, it is told,

nalerqɛràt·apaluxɕàlera· *e·mʌrˢRᵒàŋa* *tuʷk·alv·|ɕ·uaŋa*
she placed (:it) all along opposite to it his harpoon, his ice-chisel

nalɛrqɛràt·àleriga· *nuɕoràt·àlerɪˢhɔq* *tàja* *ujʌra·vnaɕi-*
she placed (:it) in the direction of it. He withdrew (:it) then, thinking it

witluqo *ke·ˢhajɔ̀q* *takiga* *taqiɔqtɔqpalulerɪhɔŋ* *ha-|aŋ*
was a stone. At last, it is told, up there he began to snort: "Ha-ang,

ha-|aŋ *tʌrtuˢxàk·a* *ag·erɕᴿuk·in* *tʌrtuˢxàk·a*
ha-ang, the kidneys I am going to have, let them come, the kidneys I am going

ag·erˢʀuk·in *e·maʰᵘˣhuxuʌr* *ima·* *peqàŋan* *ʌrŋnaqʌ*
to have let them come!" Igimarasugsugssuaq thus when he said Arnaqa

majɔrʀugtaŋ·uapitˢiʌrpɔŋ *e·mahuxhuxuʌr* *uwer|ɕûane* *tàɪmàɪliɔqaŋan*
she raised her shoulder a little, Igimarasugsugssuaq her husband, when he said thus.

tuʷxaluxàtʟa·lÿʌ|ramiuqɔ·q *tàɕane* *ke·ɕa* *tàja*
When he had now for some time thrust after her, it is told, there at last then

a·wtlʌrpatlʌriˢhɔ·r
he could be heard to go away.

a·wtlʌrpatlaraŋaŋ·ɔ·r *ta·ɪma·xɕʌ·rdʟune* *ʌrŋnaqa*
When he was heard to have gone, it is told, when some time had passed Arnaqa

tàɕàŋ·a *aninialuhvxɕàlerɕɔ̀·r* *an·erqaŋamijɔ̀r* *a·wtlʌrqɪɕɔ̀r*
from there she tried to get out. When she had got out, it is told, she went away

awuŋaɪn·ʌ·r *ɪŋɛrʟàleriɕɔ̀·r* *ɪŋɛrʟàleriɕɔ̀·r* *ɪŋɛrʟàleriɕɔ̀·r*
only away. She wandered along, she wandered along, she wandered along,

ɪŋɛrʟàɕ·àlerɕɔrɔ·ᵍ *keˢhajɔ̀q* *tama·ne* *takuleriga·*
she wandered along, it is told. At last, it is told, here she caught sigth of it,

utʟàɕa·wɕuʌq *tɛrɪàn·ɪʌrnialü·ɕuʌ·r* *tɛrɪàn·ɪʌrtalixɕuʌrɔ·q* *|mʌr-*
a tower-trap, a large fox-trap, one with foxes in it, it is told. (With)

|ʟunijɔ̀q *tɛrɪàn·ɪʌrtalixɕv·ŋman* *aɪp·a·* *nɛri|lermiqa·*
two, it is told, there being (:two) foxes in it one of them she ate it

tàɕ·ane *nɛrɪjamahɔrˢʀo·game* *aɪpa·* *nɛri|ŋ·itʟuqo* *ke·ɕajɔ̀q*
there (:now) she being very hungry, the other one not eating it. At last, it

tàɕanɪ·ɕxàlerɕɔrdlo *qimuɕɛrˢʀᵘʌ·r* *iˢhe·leriga·* *keˢa*
is told, (and) being there a sledge she caught sight of (it). At last,

tȧçanι·tlune *ta·kuagɔr* *qimuçɛrᶜʀvȧŋ* *takoriga·ŋ* *taku-*
(she) being there these, it is told, the two sledge-drivers they saw her. When

gamik·ugɔ·r *aliaçulerιçv·ᵏ* *qima·tʟutijɔ̀r* *a·wtʟʌrnialu-*
they saw her, it is told, they got frightened; fleeing, it is told they wanted to

lerιçv·n *tak·u* *pιŋ·a* *tɔrŋʌrᶜhux·uʌ·r* *qimʌ·r|qalvŋ*
get away: "Look that one up there a great spirit, let us flee!"

aιp·ιjɔ̀q *pileriga·* *mʌrdʟv·dʟutiŋ* *tɔrŋʌrçux·uʌ·ŋ*
His companion, it it told, he said to him, they being two: "A great spirit!"

ʌrŋnaqʌjɔ̀q *torʟuapaluxçȧlɛrçɔq* *torŋʌ·rᶜʀvŋ·it·uŋa·* *torŋʌ·rçvŋ·-*
Arnaqa, it is told, she began to call out: "I am no spirit, I am no spirit,

it·uŋa· *|ʌrŋnaqʌŋa* *ʌrŋnaqʌŋȧ·* *tȧιma·gɔ̀q* *pim·an*
I am Arnaqa, I am Arnaqa!" Thus, it is told, she having said,

ɔrnileriga·ŋ *tikeqiga·ŋ* *tȧçagɔ̀·r* *oqʌlupalux-*
they went towards her; they came up to her. Then, it is told, she began to

çȧŋ·uȧleriçɔq *unik·a·paluxçȧŋuȧleriᶜhɔ̀·r* *e·maʰᵘˣhuxhu·m* *ilane*
talk, she began to report greatly: "Igimarasugsugssuaq his com-

nɛriçɔrᶜʀo·gȧ·ι *nɛrιjamaluleqȧŋat·a·* *axçütluʌ·r* *ta·ja*
panions he has eaten them, when we began to starve greatly then

ι·ma·çux·uŋ·ɔ|ralune *aŋiᶜhɔ̀rçuȧŋ·ɔralune* *ilane*
becoming a proper (:fat) Igimarasugsugssuaq, getting very large, his companions

nɛrɛrqigȧ·ι *tȧιmajɔ̀q* *tɔrʟuapalüŋ·uȧlerȧ·ι* *ʌrŋnaqʌŋa* *ʌrŋna-*
he ate them!" Thus, it is told, she called to them: "I am Arnaqa, I am

qʌŋa· *tɔrŋʌrçuŋ·itˢuŋȧ·* *ɔrniçȧlera·gɔ̀r* *tikilera·ŋ*
Arnaqa, I am no spirit!" They went towards her, it is told, they came up to her.

e·mahu|huxuᵐ *ilane* *nɛrɛrqigȧι* *nɛqixçaqaŋ·ilɛra·ŋat·a*
"Igimarasugsugssuaq his companions he ate them, we having nothing to eat;

kiᶜhιŋ·uama *tȧça* *ke·ha* *qima·gi|n·ʌrtuŋa* *a·ta* *nɛrιa·lerȧŋaŋa*
I alone then at last I only fled, also he wanting to eat me!"

ta·ja·gɔ̀r *unik·a·|hvˣçȧŋ·uȧleriçɔ̀·rᵑ*
Thus, it is told, she began to relate.

aŋerdʟa·wtileriga·jɔ̀q *tȧç·uŋa* *ilamiŋnu·n*
He took her home with him, it is told, there to his companions

aŋerʟa·wteriga· *pɛrʟɛrnitʟuʌ·r* *ʌrŋnaqʌpalv·ᵍ* *tȧç·anijɔ̀r*
he took her home, the greatly starved Arnaqa. There, it is told,

unik·a·loqȧt·apaluxçȧŋ·ua·leriᶜhɔ̀·r *e·mahuˣhuxuʌq* *taku tȧ·ja*
she began to keep on telling: "Igimarasugsugssuaq now look

qimuxçerᵢᵃçȧxhuʌqtun *taja* *ɛrçʀijahɔrçʀuʌ·r* *ke·çajɔr*
like a real sledge with many dogs,[1]) now he will appear!" At last, it is told,

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[1]) H. N.

ima· *perȧt·ȧ|lɛrmiɔŋ* *aŋiɕu·paluxɕuA·r* *qimu^{x}ɕerɪɕȧxuAqtun*
thus she began to say: "Immensely large like a real sledge with many dogs

taja *ɛrɕ^{R}ijahɔrɕ^{R}uA·r* *ta·ja·gɔ̀q* *perȧt·Art·^{t}svŋ·man* *qineqȧtAr-*
now he will appear!" Thus, it is told, as she kept on saying, they now

^{ɕ}Rȧlɛrpa·n *aɕugɔ·q* *tamak·ua* *ɪnu^{x}ɕue·* *aɕugo* *ke·ɕa*
began to look for him verily, these the people. "Indeed at last

ɛrɕ·ɛrɪ^{ɕ}hɔ·q *pileriɕuŋ·ɔ·q* *aɕugo·* *ke·ɕ^{a}* *ɛrɕ·ɛriɕɔr* *e·mahu^{x}huxuA·r*
he appears!" they said, it is told, "Indeed at last he appears, Igimarasugsugssuaq!"

i^{ɕ}hiqileriqaŋ·ɔ·r *tȧɕ·a* *qa·gliɬeri^{ɕ}hɔ̀·r* *ima·gɔ̀q* *|pilerɪhɔ̀r*
They saw him, it is told, now there approaching. Thus, it is told, she said,

Arŋnaqa *namun* *ɕɔ̀rlo* *ɛrɕ^{R}üt^{s}iniArt·uŋa* *|pikuŋa* *|pikuŋa*
Arnaqa: "Where as it were shall I hide?" "Up there, up there

ɛrɕ^{R}üt^{s}iqin *manuArtu·ŋ·uamun* *tikik·une* *iglumun* *ɛrɕ^{R}üt^{s}iqin*
hide, to the sill-stone when he comes into the house, hide,

tȧɕ·uŋa *i^{ɕ}hiɕ·ahɔŋ* *ima·gɔ̀q* *piɬeriqa·n* *aɕugɔ·r* *tagpikuŋa*
in there he must enter!" Thus, it is told, they said to her. Indeed up there

i^{ɕ}herɪArtɔrqi^{ɕ}hɔq *ta·ɪa* *aɬit^{s}tam* *tunuanun* *ɛrɕ^{R}üt^{s}·eriɕɔq*
she went in; and then the wall-skin('s) behind it she hid

kilumu·n *tagpikanɪ·^{x}ɕȧlɛrɕɔ̀·r* *ke·ɕa* *ɪ·mahuxhuxuAr*
at the back wall. Up there she now remained. At last Igimarasugsugssuaq

aɕugɔ·q *tikiɬeraŋan* *ɔrnileriqa·n* *ɪnuxuin*
indeed when he was on point of coming, they went towards him, the people,

ɔrneriqa·n *|tikerqiɕɔq* *tȧɕa··* *unik·a·luxɕȧŋ·ua·leriɕɔ̀·r*
they went up to him. He arrived then. He began to tell at random;

ima·gɔ̀q *|piɬeri^{ɕ}ɔ̀r* *e·mahu^{x}huxuAq* *ɪnuitlo* *qɪm·itlo*
thus, it is told, he said Igimarasugsugssuaq: "People (and) and dogs

Ar^{w}F^{r}a·la·tLArm·ata *piwa|lȧnakam* *hag·lulugtɔrɕ^{R}ɔ̀tlunijɔ̀q*
they having caught a few whales I have become fat!" lying tremendously, it is told,

ta·ja· *pilerȧ·ɪ* *AqFwA·rtimA·rdLugɪ·n* *tȧɕ·ajɔ̀q*
thus he said to them, pretending they had caught whales. Thus, it is told,

tȧɕ·anɪ·luxɕȧŋua·lerɪ^{h}ɔ̀r *piɬerijȧŋ·ɔ·r* *ima·* *i^{ɕ}hɛrdlutin*
there he now was. They said to him, it is told thus: "Come in

piniArtutin *tamatLuȧŋiɕagɔ̀·q* *tat·orȧɪ*
make an effort (: please)!" All things, it is told, he found them too narrow

aŋiɕv·|ŋunɛrmin *pua|lȧnɛrmin* *i^{ɕ}hern·ia|lütLa·luAra·*
because of (: his) size, of fatness. Though, it is true, he tried to enter it

ke·ɕagɔ·r *manuɛrLugo* *i^{ɕ}herti|lɛrmija·n* *i|^{ɕ}hɛqti|lɛrmija·n*
at last, it is told, taking away the door-sill they got him in, they got him in:

u·ŋa *u·ŋa* *i|ɕerit* *i^{ɕ}heqteriȧ·ŋ·ɔ·r* *tȧɕ·uŋa* *nuliapalua*
"That way, that way enter!" They got him in, it is told, in there his wife

a·pɪŋ·a *kilumɪ·tɔr* *tàsqajɔ·q* *tàsanɪ·luxsàŋ·ualerɪʰɔr*
she up there being at the backwall. Then, it is told, there he now was.

e·maʰuxʰuxuA·r *|ig|lArsᴿumun* *|ɪŋɛrqɪsʰɔ̀r* *v·sɔqtɔqtin·ialuk·-*
Igimarasugsugssuaq on the side-platform he sat down. Although they offered

aluArman·ijɔ̀·r *qvtLium* *tunuanun* *iligi|n·Armija·*
him boiled meat to eat, it is told, the lamp('s) behind it he only put it

v·hux·ane *tàs·ajɔ̀q* *tàs·anɪ·luxsàŋ·ualerisɔq*
that which should be boiled for him. Then, it is told, there he now was.

pɛra·ŋ·uAɪŋ *a·kan·a* *nàtɛrme* *tuʷka·leràtArtuŋ·uar* *isʰhe·tlugo*
A small child down there on the floor, (a small one) walking about, seeing it,

e·mahuxʰuxuAr *pipalɪiŋ·uàlɛrsɔr* *Aŋ- ArŋnArqàpLɪ* *qitɔrŋàŋ·uaŋa*
Igimarasugsugssuaq he said: "Ar-, Arnaqa's her little child

taɪmaɪtuŋ·uAɪŋ *iglɛrqunàŋ·uAɪŋ* *u|lɛrdLuA|riguŋa* *ArŋnArqàp* *qitɔr-*
such a small, a small dear being I say inadvertently, Arnaqa's (her) little

ŋàŋ·ua *tàɪma·* *Arqa·vse|qArŋman* *imaqɔ̀q* *pipaluŋ·uàlɛrsɔr*
child thus because it is one to be petted." Thus, it is told, he said,

ig·liisɔ̀rsᴿo·qalüAramiuŋ *tàsaqɔ̀r* *täs·anɪ·luxsàŋualerɪhɔ̀·r*
although he was greedy to eat it. Then, it is told, there he now was.

ke·saqɔ̀r *pi|lɛrmiun* *ilumà·ileraŋamik·v* *e·ma-*
At last, it is told, they said, they becoming suspicious of him, Igimara-

shusʰuxuAr *mumeqà|t·Artɔrˣhuä|k·aluaqun* *hukArɪs·anun*
sugsugssuaq: "We otherwise are in habit of singing drum-songs, to the ceiling-post

qilàxsu·dluta· *hulitluAr* *ta|kanuŋa* *qilàxsu·tLuta*
we letting ourselves be tied, always to it we letting ourselves be tied!"

ila·ŋɔq *takanuŋa* *qilàgsu·dlune* *mumilɛrqɪsɔ̀r*
One of them, it is told, to it letting himself be tied, he began to sing a

mumilɛrqisuŋ·ɔ·r *qilàgsu·tLutiŋ*
drum-song; they began to sing drum-songs, it is told, letting themselves be tied.

ɪnuin *ilAr|sRaŋa·n* *takan·a* *mumilɛrqɪsɔ·q* *mumeruŋne·|ràŋa-*
The people, one of them over there he sang a drum-song. When he had finished

mijɔ̀·r *a·wta* *qilAruşA·rqàŋame* *awtale* *e·maʰuxʰuxuAr*
singing, it is told, again when he was untied, now also Igimarasugsugssuaq

ima· *pilerim·ija·n* *|iwdlitlo qa·* *qilàxsu·dlutit* *ta|kanuŋa*
thus they said to him: "Thou also, please! letting thyself be tied to (down) there

|mumerin *asugɔ·r* *ta|kanuŋa* *qilàxsu·teriga·n* *e·mahuxʰuxuAr*
sing thou!" Verily, it is told, to it they tied him, Igimarasugsugssuaq.

hsukA·risˑanv·n *qilàxsʲu·teràŋamikugɔ̀·r* *ila·n* *mumitsià|lɛr-*
To the ceiling-post they having tied him, it is told one of them he began to sing

mɪɔŋ *ima·* *ɪŋmɛrtɔrsRɔ̀tLune*
thus singing:

e·ma·ʕuxhux·uA·r *ˈɩnuniŋ* *neqɩliʕ·ʲuAq*
"Igimarasugsugssuaq, of human beings having meat,

e·ma·ʕuxhux·uA·r *iˈnuniŋ* *neqɩlixʕ·uAq*
Igimarasugsugssuaq, of human beings having meat!"

e·ma·huhuxuArɔ·q *kap·iaʕuˈlɛrmiɔŋ*
Igimarasugsugssuaq, it is told, he began to get frightened:

ArnaqA *oqArpɔ·q* *ArnaqA* *oqArpɔ·q* *ta·ima·gɔ̀q* *tɔrLualeraŋan*
"Arnaqa has talked, Arnaqa she has talked!" Thus, it is told, when he had cried,

ima· *pileriʕun* *tamak·ua* *ɩnuxʕuɩ·t* *nuliȧŋata* *kapiliuk*
thus they said, these the people: "His wife let her stab him,

nuliȧŋata *kapiliuk* *nuliȧŋagɔ̀r* *ˈArqapaluŋ·uArtɔr*
his wife let her stab him!" His wife, it is told, she crawled down

nȧtɛrmun *tahama* *ˈArqAqtipaluŋ·uȧlɛrʕɔ̀·r* *hawiʕ·uˈȦrmijɔ̀q*
on the floor down there she crawled down. (With) a large knife, it is told,

tun·ɛrqiga·n *nuliArʕRᵛaŋ·a·* *ˈkaˈpinialuŋ·uapitLa·lv̀a·ra·gɔ̀rŋ*
they gave her his wife. Although, it is true, she made an attempt to stab

uwerˈʕuane *Artuŋ·uapɛrqiga·* *ˈkapinɛŋ*
him, it is told, her husband she evidently could not manage (him) to stab,

anaʲjȧɩtLugo *ima·* *pitLArpak·ȧɩn* *ila·tagɔ̀r*
not finding it in her heart to do so to him. "Thus they attack him!" One of

A·rqiga· *kapɛrqiga·* *toqoqigaŋ·ɔ̀·r*
them, it is told, he took it; he stabbed him. They killed him, it is told.

e·mahuhuxuAr *toqoqaŋamik·ugɔ̀·q* *toqoˈqaŋaʕ·ugɔ̀q*
Igimarasugsugssuaq, when they had killed him, it is told, when they had

ta·ja *ArŋnaqA* *ima·* *pipaluŋ·uȧlɛrʕɔq* *iterʕRinera*
killed him, it is told, then Arnaqa thus she said. "My rectum,

pɩŋ·a *kuˈmȧŋniŋ* *tȧtȧt·ɔr* *tȧ·ima·gɔ̀q* *peqaŋan*
it up there with lice it is chockfull!" Thus, it is told, when she had said,

a·ta *toqutˢ·amaleriga·n* *nɛrɛqȧtigeqȧt·ArʕRamahupaluxu·hA·ra·*
also they intended to kill her: "She seems to have been in the habit of eating

toqoqaˈlAqpun *tak·v* *a·tagɔ̀q* *toqoqɩm·iga·n* *toqoqä-*
with him, let us kill her, look!" Also, it is told, they killed her. When

ŋamik·ugɔ·r *at·a* *pilaleriga·n* *qimɛrLu·lugtɔrʕRɔ̀tLugo·*
they had killed her, it is told, also they cut her up in order to examine her

aʕugɔ·r *itɛrʕRinipalua* *kumȧŋ·niŋ* *tȧt·ȧt·ɔ̀·r*
more closely, indeed her rectum with lice it was chockfull,

qitLuˈpalualugɔ·q *tikɛrn·iŋ* *tatȧtLune* *tam·a·lugaˈpalvɩniŋ*
and her gullet, it is told, with thimbles being filled, with discarded remains

atuŋȧxʕuArnɩ·ŋ *ima·gɔ̀q* *piɬeriʕut* *tamak·ua* *nɩŋiuʕxArʕuˈAqpun*
of sole-skins. Thus, it is told, they said these: "Her we should have

nɒ·w tupilàgLuA|rɪkpun |ajɔ·r inuktɔ-
as house-elder, how stupidly we have behaved about her, woe! woe! she who

qàt·ArʕRamaŋ·itˢupalv̈ᵘk to|qo|lux|ʕi|nAr|Lua|ralugogɔ·r
never has eaten any human being!" killing her to no purpose whatsoever, it is told,

niŋ·iuxArʕRArtɪ·ŋ
her, they should have had as oldest woman in the house.

49. Variant A. *(Pualorssuaq — D. D.).*

pera·paluɪŋ·ɔ·r ʕiutipaluiʕigun pe·ràtArtɔrʕRo·gàɪ
Little children, it is told, (by) their ears he used to take away from them

tam·uàt·uà|lɛrdLugit hʕiutipalugik toquʕara·-
(:to tear off their ears), ever munching them, their small ears. When they

ŋatagɔ·q qim·iminùn nɛriʕɛrqàt·aràɪ i|lArʕRuArne
died, it is told, to his dogs he used to give them to eat. His companions

haniwArtᵓʕRɔ̀tlutik a·wtLAra·ŋata nuliàŋik iʕᵉrqàt·Araɪ
(they) going out hunting, when they had gone away, their wiwes he used to go

a·ʕhɪ·ŋ·ɔ·q paɪlɛrŋman iʕherqaŋane
to them. Now again, it is told, when he remained at home, when he came to her,

Arnam ima· piɫɛrqiga· e·maʕuʕugʕuAŋ taman·uŋ
a woman thus she said to him, Igimarasugsugssuaq: "Both of us (:herself and

|piʕiʲuk tamaŋnigɔ̀·q toquʕin·Armigik
the child) kill us!" Both of them, it is told without further ado he killed them.

tamaŋnigɔ̀q toquʕamalera·ŋagik haniwArnɛrʕɔrdlutik
Both of them, it is told, when he had killed them, pretending they were going

qim·iʕhiŋ aŋutiŋ a·ʕhɪ·nArigàɪⁿ uŋaʕhiʕ·umun
out hunting, their dogs their men they only sent them away far away.

e·maʕuʕugʕuArɔ·q nigpalɛriga·n pa·me
Igimarasugsugssuaq, it is told, they placed themselves and waited for him at the

aʕugɔ·rɔ·q qim·eqaŋilɛrqaŋata iᵈseriArtulɛrqiʕɔq
house-entrance. Indeed, it is told, they having now no dogs, he entered.

ila·tagɔ·q aŋutim aŋuwigiAriga· toqɔrqalugo
One of them, it is told, a man he stabbed him with his lance, killing him.

nuliàŋagɔ̀·q oqArᴾwigiArtulera·k uwerʕüiŋ·ɔ·q toqorqiga·n
His wife, it is told, they went and told her: "Thy husband, it is said, they have

qitɔrŋnaqAruŋne·rþᴿin·àlɛrqaŋatiŋ nuliàŋagɔ̀·q
killed him, because he had robbed them of their children!" His wife, it is told,

akiʕɔq un·e·n toqvʕi|nArdliʕuk qitɔrŋArqumaʕak·-
she answered: "It does not matter, let them only kill him, the children, I should

aluak·a qimɛrquti^{ger}qàt·alitlArpak·àɪ
have liked to have kept he always used them for dog's food!"

50. Child is Eaten by Grandmother in the Shape of a Bear.

(Pualorssuaq — D. D.).

pɛrA·rς^{R}uiŋ·ɔ·q ig·luwiȧŋ·ɔrqalerqiçün ig·luwi^{l}ȧŋ·ɔrqaleqaŋ·-
Children, it is told, they were shut up in a snow-house. While they were now shut

amijɔ·q ila·t i$^{ç i}$hɪ·nipalugtɔq nanɔrç^{R}v·m
up in the snow-house, it is told, one of them he caught sight of a bear

ɔrnigtɔrç^{R}o·ga·tik kiluk·uŋ·ɔ·q qima·lɛrqiçun
that it was coming towards them. Through the back-wall, it is told, they fled,

i^{l}lArç^{R}uaŋan pualaçɔrç·^{R}uAŋ pualaçɔrç^{R}vŋmaŋ·ɔ·q amA·rniapa-
one of them very fat. He being very fat, it is told, they tried to carry

luk·a·n amA·rniapalugluqoqɔ·q nanɔrç^{R}v·m tikilɛrqaŋatik
him. Trying to carry him, it is told, the bear, when it came up to them,

ɪpA·rç^{R}in·Ariqa·n ilapa^{l}lugtik ta·n·a pualaçɔrç·^{R}uaq nanɔrç^{R}v·m
they only dropped him their little comrade, him the fat one. The bear

qAk·ɔrqiqa· qAkɔrqaŋamiuŋ an·orɪ·^{t}Arqiqa· an·orɪ·^{t}Arqaŋaqo
it crushed him. When it had crushed him, it tore off his clothes. When it had

qɛrɪçv·^{m} kakä·rFwrɪijArtulera·
torn off his clothes, Qerisoq he went up to it carrying (fodder) on his head

ɪma· oqArLune ɪnuŋ·uan nɛrɪçüwik·ȧɪ^{n} ta·kuaqɔ·q
thus saying: "Small human beings them they eat not!" These, it is told,

nɛrɪjamaŋ·ik·ȧɪ a·^{v}Rum tulimArç^{R}uaŋe ɪnuŋ kiçiȧt
it would not eat them, a walrus its ribs[1]) the human being only

nɛrɪjamatLuqo pualahɔrç^{R}v·ŋman qɛrɪçv·ŋ·ɔ·q toquçAriqa·
wanting to eat it, because it was fat. Qerisoq, it is told, he killed it.

toqvŋ^{l}namiuk amɛrçüaŋa pɛ·^{l}ramiuŋ haunɛrpalue
When he had killed it, its skin, when he had torn it off, his bones

ɪnupalu·^{m} na^{l}n·um amɛrçu^{l}aŋanun ɪm·uteriqȧɪ
the little human being's the bear's in its skin he wrapped them up,

a·nArçuȧŋ·ataqɔ·q ima· pɛrȧt·açamahɔrç^{R}oŋmaqo iglin·Ar-
his grandmother, it is told, thus because she had always said to him: "The

çuA·runa nanu^{l}ŋ·ɔrLuŋa atuqo nɛritlȧxçɪ·$^{q ɪ}$qa
palatable one — him I becoming a bear well, some day I will eat him,

pualaçɔrç^{R}o·qA·^{ɔ}rLu^{k} ata·ta· haniwAr$^{l ç}$Ramahume nanɔrç^{R}v·ŋ·ɔ·r
the little fat one!" His father while he was out hunting the bear, it is told,

nɛrɛqiqa· ta·n·a pɛra·ŋ·uAŋ ɪaɪma· oqAlugtuArine^{l}qArtɔq niŋiolu-
it ate him, him the child. Thus it is told of him. An old wo-

[1]) These he carried on his head (like dogs' food) to give to the bear, in order to lure it away from the child.

paluŋ·ɔ·q *|ad|lap* *taıma·* *pɛrqaqalʊ̈ara·* *pugta·gin·ara·n*
man, it is told, another, thus she said otherwise to him (?): "They only call it

nuna *nan·un*
an ice-floe the country, the bears."

51. Man Boils his own Thigh

(Pualorssuaq — D. D.).

ɕiuleqatug^{x}ɕuarɔ·r *nigpartarqàtaqtɔq* *ag·lumun*
One of the forefathers, it is told, he used to go out waiting at a breathing

a·ɕhe·^{n} *nɛrıjamalugtɔrɕ^{R}o·qame* *nigpariarɕ^{R}amaɕorɔ·q*
hole, now again, when he was starving. He having gone breathing hole hunting,

nuliäŋata *nat^{s}ɛr|ɕuane* *ka·mi^{ʊ}ta·leriqa·* *i|wi^{ʊ}ɕ^{j}uarnik*
it is told, his wife her sealskin jacket she stuffed it with grass.

ka·mitA·rqaŋamiuqɔ·q *i^{m}n·aqteriqa·* *hɕinig^{F}wim·inun'*
When she had stuffed it, she laid it (in order to sleep) in her sleeping place.

katàŋmuŋ·ɔ·q *naju·tɛrqiɕɔq* *naju·tɛrqaŋamiqɔ·q*
To (:at) the house-passage, it is told, she made a cave. When she had made a cave,

uwerɕuaŋa *tikerqiɕɔq* *nuli^{i}qɔ̀q* *ımnaŋaɕɔq*
it is told, her husband he returned. His wife, it is told, lying sleeping

hɕi|ni^{w}gwiane *kapɛrqiqa·* *taku^{w}iara·qɔ·q* *kapɛrqaŋa-*
in her sleping place he stabbed her. He discovered (it), it is told, when he had

miuŋ *nàt^{s}ɛrɕüar* *ınvqaŋi|tɔrɕuar* *ınvqaŋitɔr-*
stabbed (it), the sealskin jacket being quite without a human being. That there

ɕuarɔ·r *takuqa|ŋamiuŋ* *kiɕxàg|ɕ^{x}àleriɕɔq*
was no human being in it, it is told, when he saw (it), he began to heat up (: boil).

qalaleqaŋ·aŋ·ɔ·q *qugtorarɕuane* *v·glileriqa·* *pilàg-*
When it began to boil, it is told, his thigh he began to boil it. Flensing

tɔqtɔrɕ^{R}ɔ̀tLuqo *v·gliutɛriqa·* *quliɕ·ium·inün* *naŋmine·rpaluk*
it he placed it to be boiled in his pot. Himself

pilàgtɔrqàŋame *ilapa|luniqɔ̀q* *v·gliuteràŋamiuk* *oqar|pa-*
he having flensed, part of himself, it is told, he having put it to boil, he said:

lɔ̀rqiɕɔq *ɕɔ·q* *pixɕuma* *tA·qtA·rpaŋa* *toqueraŋame*
"Why that up there (: his eyes) it darkens me!" because he was dying

naŋminɛŋ *quliɕ·erɕɔrʀɔ̀tlune*
himself boiling.

52. Old Woman as Baby of Stone-beings.

(Amaunalik — Phon.).

niŋiuluxuʌrɔ·q *piʂora·lupaluxʂälerpɔ·q* *piʂora·lupaluxʂälɛrpɔ·r*
An old woman, it is told, she went out for a walk, she went out for a walk.

tama·nigɔr *nala·wtilɛrı·k* *ujʌraʂuäŋ* *ınorɔrʂamahɔrʂua·k*
Here, it is told, she met (them), two stones turned into human beings.

tigɔrqiga·gɔ·r *qilɔrŋʌrtʌ·riga·ŋ* *iglɔrʂuʌrmiŋnun*
They took hold of her, it is told, they took her as their child, to their house

aŋerʟa·wteriga·ŋ *an·oräıʌrʟukugɔ·q* *tama·ne* *iglɛrmuŋ·ɔ·q*
they carried her home. Taking off her clothes, it is told, here on the sleep-

hinigteqät·äleriga·ŋ *ʌ|qʌrˣluk·u* *ʂhule·*
ing platform, it is told, they now always let her sleep, caressing her ever,

ʌqʌrˣluk·o· *ʂhule·* *|tugtuliäıa·litʟara·ŋamijɔr*
caressing her ever. Whenever they were going out reindeer-hunting, it is told,

an·ora·paluiniŋ *inɔrʂᴿitluqo* *a·wtlʌrätʌrtuŋ* *tä·ı*
(with) her clothes, taking them out of her reach, they used to go away, and thus

mulorätʌrtuŋ *hulitʟuʌ·r* *ta·ja* *mulutʟutiŋ*
they used to stay away for some time ever. Thus when they were away,

an·ora·palunı *inulera·ŋamigin* *ta·ja* *an·ora·qa|ŋ·itʟune*
her clothes she never being able to reach them then without a fur-jacket

täʂ·anı·ŋuhʌ·rät·apalugtɔ·r *tun·ɔrtu·|matlö|ʌrdlune·*
there she must always remain, although she otherwise greatly desired to eat rein tallow.

tikitˢ·iʌraravgɔ·q *täʂ·agɔ·r* *ʌqʌxʀaŋ·-*
They (two) used to come home, it is told, and then, it is told, they used to

uatˢiälerara·ŋ *ʌqʌxʀaŋ·uatˢiälerara·ŋ* *ke·ʂagɔr* *qiŋapalöata*
caress her, they used to caress her. At last, it is told, her nose's

nu·|palua *ujaraŋuleqiʂɔ·r* *iluäŋ·itluäleriga·* *ujaraŋu-*
(its) tip it began to turn into stone. She found (it) entirely wrong, when it

leqaŋa·n *ke·ʂhagɔr* *ima·* *pi|lerme·ŋ* *awtläıa·-*
began to turn into stone. At last, it is told, thus she said to them, when they

leraŋanıŋ *a·ʂhe·t* *iluäŋ·itlualeqaŋamiuŋ* *a·ʷtläıäŋ·-*
were on point of going out, now again she finding it entirely wrong: "I will go

itɔr|ʂʀoaŋa *an·ora·k·ale* *qaıkätlʌrnia·ritiŋ* *tunɛrqiga·gɔr*
nowhere, but my clothes, please, give them to me first!" He gave her, it is

ke·ʂha *an·ora·ŋınıŋ* *a·wtlʌraŋan·ijɔrᴵᴵ* *a·wtlʌr-*
told, at last (with) her clothes. When they had left her, it is told, she went

qıʂhɔr *ʌqpaŋɛrdʟune·* *tʌrqeqäŋane·ŋ* *ıŋɛrʟäleriʂɔr*
out, leaping along when they were out of sight; she wandered along,

ıŋɛrʟäleriʂɔ·r *tamauŋagɔr* *unipaluxʌrtɔŋ* *ɛrƀᴿütˢeralune*
she wandered along, here (to here), it is told, she stopped hiding.

ke·ɕagɔ̀r aɕugɔ·r ɛrɕɛrpat|lʌriɕut ta·ja·xɕʌrdʟutɩ·ŋ
At last, it is told, indeed they were heard to come, some time having passed

unatɒwpalugtɔrɕ^{R}ɔ̀tʟutigɔ̀·r ujʌrakpalugɕigɔ̀·r
(for them), beating each other, it is told, how it rang with stone, it is told.

nuliʌr|ɕ^{R}uàŋagɔ̀r ima· perpatlàt^{s}iʌraraɔq a^{w}dlora·pia nalunʌ·ruŋ-
His wife, it is told, thus she kept on saying: "Her footprint it is no longer

ne·rɕɔq unataɯpalugtɔr|ʀoagɔ̀·r ujʌ^{r}ʌqpalugɕe·
distinguishable!" They beat each other severely, it is told, how it rang with stone.

tàɩmäɩliɔrpaluxɕinʌrt^{ɔ}R^{o}A·r nuliʌrɕ^{R}vaŋa a^{w}dlora·pia nalunʌ·ruŋne·rɕɔq
Thus she only kept on saying his wife: "Her footprint it is no longer

ke·ɕajɔ̀q tàja h^{s}ule tàɩmàɩliɔrhɒ^{w}glutiŋ
distinguishable!" At last, it is told, then still ever (they) behaving thus

ali^{i}ʌrtɔrɕ^{R}in·ʌriɕv·^{k} imàɩliɔrhɒ^{w}glunɩ h^{s}ule nuliʌrɕ^{R}^{v}aŋa· a^{w}dlora·pia
they withdrew, thus saying ever his wife; "Her footprint

nalunʌ·ruŋne·rɕɔq ta·ɩma keha a·wtlʌrpatlaraŋanɩŋ
it is no longer distinguishable!" Then at last when they were heard to have

aŋɛrʟʌrʟune a·wtʟʌrqɩɕɔ̀·r qiŋapa|luŋme nu·palua ujaraŋɔr-
gone, returning home she went off her nose's (its) tip being

|ɕ^{R}amahɔŋ tàɕ·ane ilaminun tikiŋ·uapilerihɔ̀r tan·a nɩŋiu-
turned into stone. There to her relatives she went home she the

luxua·r
old woman.

52. Variant A. (*Pualorssuaq — D. D.*).

nɩŋiolu^{x}ɕuʌrɔ·q piɕora·|lugtɔq igbɔrɕuʌ·rɔ·q
An old woman, it is told, who was out walking a house, it is told,

nala·wtilɛriga· ɩnux·uagɔ̀·q anerqɩɕuk anerqaŋamɩŋ
she came across it. Two human beings, it is told, (they) came out. When they had

tigɔrqiga·k nawlɩŋ·iaralɛr|qalugo an·ora·ŋɩnigɔ̀·q
come out, they took her, taking her as a baby. (With) her clothes, it is told,

ɛr^{s}ʀɒtitlugo tugtuliʌràtʌqtuk tikit·ʌra·ŋamigɔ̀·q
hiding from her they used to go out reindeer-hunting. Whenever they came home,

niŋivlux·uaq ʌqʌrpax·uaqàtʌra·ŋ ke·ɕagɔ·q
it is told, the old woman they used to caress her greatly. At last, it is told,

kap·iaɕugiʌrtulɛrqɩɕɔq u|t·u^{s}xuàŋne h^{s}awipalu|k·amigɩŋ ujʌràŋ·ɔ-
she began to be frightened, her sexual organs when she touched them, they being

rɩʌrtɔqtɔrɕ^{R}uaŋ a·^{s}hɩ·ŋ·ɔ·q tugtulia·ɩa·lɛrqaŋanɩŋ
on point of turning into stone. Again, it is told, when they (two) were going out

ke·ɕa oqʌrpalulɛrɕɔq an·ora·k·a qaɩɒ·wlit
reindeer-hunting at last she said: "My clothes might they come here

uʷdlume ane·rᵈʒɔrniʌrpuŋa awdlʌrqaŋan·iqɔ̀·q a·ʷdlʌrqɪʒɔq
to-day I want to go out." When they had left her, it is told, she went away.

tʌ·rtuŋ·uamvŋ·ɔ·q un·u·tilɛrqàŋane pulaqiapalugtɔq pula-
Towards dark, it is told, when evening came upon her, she hid herself, and

qiʌrʒᴿamapalulɛrʒɔqʟo erᵈʒɔrpatʟʌriʒuk ima· piʒɔrʒᴿɔ̀tluqo
when she had hid herself, the two were heard to emerge, thus (:she) saying to

na·wliqiàŋ·uʌrpuk tam·ʌrqɪʒɔq ʒɔ·q an·ora·ŋinik
him: "Our little child it has disappeared, why (with) her clothes

tunerqa·juk qukernàŋ·uʌrɔ·q paˡl·ɔqtɔrʒᴿuàk
gavest thou her?" With a deafening noise, it is told, those two there beat each other,

hunaugᶠʷaqɔ·q ɪnorɔrʒᴿamahɔrʒᴿuàk ujʌràqsˣuàk
verily, it is told, they were two, turned into human beings, two large stones

kaʂugtaʷtɔrʒᴿɔ̀tʟutik ujʌràgpaˡluxʂi ke·ʂaqɔ·q
hammering against each other, how it rang with stone! At last, it is told,

ɪnuŋnun piˡpalɔrqɪʒɔq oqalugtuàŋ·ɔrteqalugo taɪma· uniʷkʌ·-
to human beings she came telling of it. Thus she ever

ràt·apalulɛrʂɔq qɪˡŋʌrʂuᵃŋne uja·rʂʀamahɔrʒᴿoàk
began to tell, her nostrils they having turned into stone.

53. Swinging Child Rushes out through the Window.

(*Amaunalik — Phon.*).

pɛra·palugɔ·runa iˡx·ʂʌrʂʀiˡn·ʌrtupaluk piqʌ·rtupalv·dlune·
A little child, it is told, only sitting swinging, being awake,

iglɛrme ixʂʌrʒᴿiˡn·ʌrtupalv·ᵍ piqʌ·rtupalu·dlune hʂulv·n·ʌŋ
on the platform only sitting swinging, being awake, ever

ixʂʌrtutoqàɪn·a··ᵑ ke·hagɔ̀r ilan·e ʌrŋna·ta hiniŋnɛr-
it ever sat there swinging. At last, it is told, once its mother she let it be-

ʂʀv·ha·wtiˡlɛrmiqa· ixʂʌqtupalu·dluniqɔ̀r ke·ʂa pijʌqtɔrʒᴿin·älerɪhɔ̀r
lieve that she slept. Swinging, it is told, at last it began to do (:swing)

iˣʂ·ʌrɪʌqtɔrʒᴿin·alerɪʂhɔ̀·r iqalʌ·rᶠwʳik kehᵃ tikɛr-
violently, it began to swing with all its might. The window at last it came

qàjaqät·älerɪqa· ke·ʂaqɔ̀·q tàɪ iqalaʂ·äk·un
ever nearly right up to it. At last, it is told, then through the window

anerqɪʒɔ̀·ᵑ anerqàŋàŋ·ɔ·r ʌŋna·ta malixʂàŋ·uapitla·lvʌra·
it went out. When it had gone out, it is told, its mother though indeed she followed

ˡqamuŋa iwarɪʌrʟᵛ₍ₐ₎go iglulu· ka·uwàtʟàgluqo
after it out there in order to look for it, and the house walking round it,

pitla·lvˡʌqtɔq nalɔ̀rqiqa· iʂhɛrʂʀiˡn·ʌrmiɔʳɔ·r
although crying aloud she knew not where it was. She only went in, it is told.

a·ta *tàima* *tam·ʌralunijɔ̀q* *taıma* *nalulerayamiuŋ*
again, thus not understanding, it is told. Thus not knowing where it was,

alʌrʂᴿin·ʌriga·
she only gave it up.

54. The Woman who Played a Mountain Spirit.

(Amaunalik — Phon.).

patütˢiàlɛrpugɔ·q *nuliàŋagɔ̀r* *qiwitʟune*
They beat each other, it is told. His wife, it is told, (going away) as moun-

aʷtlàlˢiʌrpɔ·q *ıŋɛrʟàlɛrʂɔr* *ıŋɛrʟàlɛrʂɔ·r* *keˑʂagɔr*
tain walker she went away, she wandered along, she wandered along. At last, it

qàᵐn·a *iglɔrʂvʌr* *takuxʂàlɛrpa·* *takuxàlɛrpa·*
is told, over there (toward south), a house she caught sight of it. she caught sight

iʂhitˢiʌrp·a· *ınoqàŋ·itˢɔ̀·r* *tàʂ·anı·luxʂàŋ·uàle-*
of it. She entered it, there were no human beings in it. There she now only

riʂorɔ̀·r *keˑʂajɔ̀q* *takuleriga·* *puʷgiàtuliʂ·uʌr*
remained, it is told. At last, it is told. she discovered (it) that it had a store-room

kaŋili|nɛrmine *tàʂ·anı·|tɔrʂᴿuin* *tun·ɔrʂuin* *tàikanı·tɔrʂᴿᵛı·n*
at its rear end, in there (they) being reindeer tallow being over there.

|tàıkuŋajɔ̀q *|pilɛrıʂhɔŋ* *an·ora·ne* *uleqàlugin* *alɛrʂᴿinilo*
There, it is told, she repaired; her clothes turning them inside out and the stockings

ulitʟugin *atı·nilo* *ulitʟugin*
turning them inside out and her under jacket(s) turning them (:it) inside out,

ta·ıkuŋa *pulʌrqıʂhɔ·r* *taıkanı·leqiʂorɔ·r* *keˑʂagɔ̀r* *aʂugɔ·q*
in there she crept. There she now was. At last, it is told, indeed

tikip·at|lʌriʂun *inuxʂuin* *taıkanı·tɔrʂᴿᵒʌr* *iʂeqpatʟʌrqıʂv·n*
they were heard to come the people while she was in there, they were heard to

iʂhɛqpat|lʌriʂut *taıa·* *iʂhɛqpatlaraŋamigɔ̀·q*
enter, they were heard to enter now. When they could be heard to have entered,

tàʂ·ane *nɛrilulɛrqıʂv·n* *nɛrı|luleqıʂun* *nɛriloɛ·r|qaŋamigɔ̀·q*
it is told, there they began to eat, they began to eat. When they had eaten, it

tàʂ·anı·luxʂàŋ·ualeqıʂv·n *keˑʂajɔ̀r* *i|n·ʌqtileqıʂv·n*
is told, there they now only remained. At last, it is told, they lay down to sleep.

ıᵐn·ʌrqıʂv·n *|tugtuliʌr|qʌrᴿᵛit*
They composed themselves to rest. After having just been out reindeer-hunting,

tugtuliʌr|qʌrʂᴿuin *ıᵐn·ʌrqıʂv·n* *hʂinileqiʂuŋ·ɔ·r*
after having lately been reindeer-hunting they lay down to sleep. They fell asleep,

hʂinileqiʂv·n
it is told, they fell asleep.

ilaŋ·ɔq *ˈtupʌrqiʕɔŋ* *anʌŋ·nι·ʕuglua*ˈ*lɛrmιɔŋ*
One of them, it is told, he woke up: "It begins to smell badly of excrements,

*anʌŋnιtlu*ˈ*ȧlɛriʕɔŋ* *ma·ŋ·a* *naneruʌrtɔrʕʀɔ̀tʟunijɔ̀·rŋ* *tama·ŋa*
it begins to smell of excrements here!" Lighting a trimmer, it is told, over here

*i*ˈ*wʌ̀rnialulera·* *iwapaluxʕȧtla·lv̈a·ra·* *ta·ikȧŋa-ajɔr*
he began to look for it. As he had now looked for it for some time, from in there,

hupɛrqiga· *hupeqȧŋagogɔ̀r* *aʷta*
how bad, she blew it out. When she had blown it out, it is told, again

*iwʌrʟɛrn·iapaluxʕȧ*ˈ*lɛrmιɔŋ* *ikitʟugo* *a·wtagɔ̀r* *tʌr*ˈ*qiʕune*
he began to search lighting it, again, it is told, his lamp-trimmer

ikitʟugo *a·ʷtagɔ̀r* *hupɛrqim·iga·* *a·ʷtajɔ̀r* *tʌrqiʕ·unι*
lighting it. And again, it is told, she blew it out. Again, it is told, his lamp-

*kuku*ˈ*x·ʌrmiga·* *a·ʷtajɔ̀r* *ta·ʕuma* *iwʌrʟɛrnialulɛrm·an*
trimmer he lighted it. Again, it is told, she, when he was going to

a·ʷta *hupiŋ·uȧtʟʌrmiga·* *ke·ʕagɔ̀r* *aliaʕhulerιʕut*
search, again she blew it out. At last, it is told, they got frightened:

taku *ikȧŋ·a* *tʌrqixʕu·tiga* *hupeqȧt·ȧleriga·*
"Look from over there my lamp-trimmer it blows it out all the time!"

qima·tʟutigɔ̀r *a·ʷtʟa·luleriʕun* *an·orʌ·rteqaŋ·itɔrʕʀɔ̀·tlutiŋ* *an·i-*
(They) fleeing, it is told, they went away. quite without any clothes they

oralɛrqιʕv·n *taikȧŋa·gɔ̀·r* *ta·nʌrʀʌ·r* *anilɛrqiʕɔq* *ima·*
poured out. From over there, it is told, she, she went out thus

piʕupaluxu·tʟune· *ʌ·papʌ·* *iʕa·ʕhe·* *aŋun·ajuȧt·a-qa·*
calling aloud: "Âpapâ isâsê as we are quickly to overtake, make

qima·ŋ·uapilɛrqiʕuŋ·ɔ·q *qitɔrŋaŋ·uatiŋ* *an·orʌ·rteqaŋ·itˢuⁿ*
haste!"[1]) They rushed off, it is told, their children without any clothes

*tigɔ·r*ˈ*qʌrʟugin* *ta·ιma·* *piʕupaluxu·ŋma·n* *tan·ʌrʕʀʌ·r*
taking them, the one after the other, thus when she said, she,

qiwiʕamahɔrʕʀɔ̀tʟune *ima·gɔ̀r* *oqʌlugtupaluxu·ŋman*
who had become a mountain walker, thus, it is told, when she said:

ʌ·papʌ· *iʕa·ʕe·* *aŋun·ajuat·aqa·* *ke·ʕa* *tȧιa*
"Apâpâ, isâsê, as we are quickly to overtake, make haste!" At last then

qima·tlutiŋ *a·ʷtʟa·luŋ·uapeqiʕhun* *an·orʌ·rteqʌrʌte·ŋ*
(they) fleeing they set off indeed without any clothes.

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[1]) Amaunalik: Not intelligible. — H. N.: "I have a chance to overtake you."

55. The Woman who Married her Daughter-in-law.

(Inugarssuk — Phon.).

nuliaqarʟunilo *arŋnaqarʟunilo* *tàç·anı·pun* *a·tʟarpɔq*
Having a wife (and) and having a mother there they now stayed. She went

nuliajɔ̀q *unatʌrmane* *qiwitʟune*
away, his wife, it is told, when he beat her, becoming a mountain-walker.

muluin·arpɔ^{q} *muluin·araŋan* *arnarçuaŋata* *iwàlɛrpa·*
She ever stayed away. When she ever stayed away, his mother she went

iwàlɛrpa· *ke·ʕa* *nanɛrqiga·* *qɔrdʟu·-*
out to look for her, she went to look for her. At last she found her. The great

lahɔ̀r^{ʕ}ʀv·m *qula·gün* *igʟuta·rqıçv̈·^{ŋ}* *nuliʌrileriga·*
waterfall('s) above it they got a (new) house. She took her as her wife,

nuliʌqta·rqiga· *muluin·arqàlutiŋ* *tàç·a* *ˈtugtɔrqàˈtʌqtɔr^{ʕ}ʀv·t-*
she took her as her wife, they ever staying away. Then also ever catching many

ʟunilo *pileri^{ʕ}hɔ̀·r* *ke·^{ʕ}ha* *tugtum* *ù^{ʕ}hugçuàŋanıŋ*
reindeer she provided well. At last a reindeer's (with) its large penis

u^{ʕ}hugta·rqıçɔ̀·q *ˈqamuçiuteqalugik* *ut·u^{ʕ}xuàŋ·ne*
she got herself (:for) a penis, using them (two) for sledge-runners her pudendal lips,

qamutigileralugık *i^{ʕ}higàç·uarne* *qim·ɛrılɛrqàlugı^{ŋ}* *tàç·anı·lɛrıçu^{ŋ}*
using them as a sledge, her (large) feet using them as dogs. There they now lived.

ke·^{ʕ}ha *ɛrŋata* *iwàlɛrqı^{g}ı·k* *iwàlɛrıgık* *iwàlɛrıgık*
At last her son, he began to look for them, he looked for them, he looked

nanɛrqı·^{gık} *muluhɔ̀r^{ʕR}ɔar* *arŋnarˈçüaŋa* *çaniwarç^{R}ama-*
for them. He found them, while she was away, his mother; she having

hɔrç^{R}ɔa·r *ɛrç^{R}üt·alɛrqiga·* *ɛrç^{R}v̈t·àleri^{ʕ}hɔ̀r* *tikip·alulɛrqiçɔ̀r*
gone out hunting. He hid himself from her, he hid himself. She could be heard to

tikip·aluleraŋan *napˑarˈpatʟarqı^{g}ı·k*
come. When she could be heard to come, he could hear her placing (them) upright

qamuˈçüaŋne *ikʌ·rçüarminv̈·n* *a·vpitˈlarˣç^{R}e* *iˈçɛqpaˈlüleriçɔ̀r*
her large sledge against her meat-scaffold; how bloody it looked! She could be heard

açugɔ··r *içɛqpalùleriçɔ̀·q* *i^{ʕ}hileràŋame*
to enter, indeed she was heard to enter. When she was on point of entering,

ˈmanuçam *ata·nun* *uˈjuxuane* *kàtʌriga·* *katʌriga·*
the sill-stone('s) down under it her (large) penis she dropped it, she dropped it:

ukuama·ŋ *nuliama·ŋ* *uçua* *kan·a* *qa·ˈçuŋ* *kaŋu^{ʕ}hug-*
"Daughter-in-law, wife, its penis down there bring it me!" She became

luaˈlɛrmiɔq *ɛrniŋa··* *hʌrqvm·ɛrqı^{ʕ}hɔ̀·r* *hʌrqvm·ɛqı^{ʕ}hɔ̀r* *ta·ima* *aner-*
quite bashful. Her son, he emerged, he emerged. Then she

qıçɔŋ *ɛrnıŋata* *tiguniʌraluʌra·* *arŋnarˈçüane* *anerqaŋan*
went out. Her son, it is true, he tried to catch her. His mother when she

ta·ɪma kaŋuʂuleqaŋame ukɔrpat|ʟʌriʕhuk
had gone out, thus because she was ashamed, they were heard to break down,

qamuʂ·u|aŋ iwɛrtipat|ʟʌriʕhv̈·ŋ iʕhigȧx|ʂʲu̇ȧŋe
the large sledge-runners. They were heard to be put in their place, her feet,

iwɛqtitɛqpalu·leriʕhu·n uwɛrv̈ȧtʟʌ·qtʌ·rʂʀe·
they were heard to be put in their place, one after the other, how they growled with

hʌ·· hʌ·· ta·ɪma malɛrʂu̇leriga· keʂa· a·wtʟʌraŋa·n
discontent "Hââ hââ!" Then he followed her at last. As she had set out

qorʟu·lahɔ̀rʕhvʌrmv·n a·wtʟʌrqʌŋa·n ɪŋɛrdʟȧlɛqʌŋa·n
in the direction of the great waterfall, as she had gone away, as she now was on

ɪnɔqtɔrqiga· qiʂ·ɛrqiʂɔq qɔrᵈʟu·lahuk·un nak·ʌrqiʕhɔq
her way, he could not reach her. She leapt, through the waterfall she fell down,

taja taʕhamuŋa nak·ʌrʂin·ʌrqɪʂɔq taima·· toqoqalune· tamak·ua
thus down there she fell down, thus being killed. These

tugtu|sv̈ȧŋe tug·tu·tɪ·lɛrqigȧɪ nanɛrqiga· nule··
her reindeer he took them as his reindeer meat. He found her his wife

nanitˢiʌrmiga·· taima·tlȧgle·
he (rather) found her. Let that be sufficient!

56. The Liar Qasigiaq Sells his Dead Mother.

(Pualorssuaq — D. D.).

umiʌrʂuʌr ɛrþɛriʂɔq ɪnugxuin qɪma·hun ɛrᵈþinɛrmiⁿŋ qaʂigiʌq
A ship it appeared. People they fled in terror. Qasigiaq

qima·ŋ·itˢɔq ana·nanilo umiʌrʂ·uʌrmun awlʌriʂuŋ umiʌrʂ·uʌr-
he fled not and his mother. To the ship they (two) went. To the ship

mun apv·teriʂuŋ qaʷʟunʌrʂuin ʌrqa·ŋata ana·nane
they arrived. The white men when they came down his mother

aɪpa·tʟugo toquŋahɔ̀rʕʀvʌr toqɔrqaŋamiuŋ
having (:he had) her with him, tied, dead, he having killed her.

qaᵈʟunʌrʂuin piɫerigȧɪ ana·naga ɪmɛrhugtɔrʂuʌr tuʂa·ŋitˢɔr-
The white men he said to them: "My mother (:she is) very thirsty, as she

ʂo·game hʕiuwʌrqalugo kiʂiȧn·e qaʷᵈʟunʌrʂuin imiʂitlɛriga·n
cannot hear properly beat (-ing) her only!" The white men they gave her

tuniʕxȧtla·luʌramik·o ke·ʂa ʂiuwʌriga· qaʰⁱʂu·ʂam
to drink. Although they had first given her gifts, at last they beat her, Qasigiaq

tȧɪa oqʌrman ʂiuwʌrqiga· ukutɛrqalugo qaʕhigiʌq oqʌrqi-
thus because he had said he beat her, overthrowing her. Qasigiaq he said:

ʕhɔŋ navŋajɔr ana·naga toqɔrqɪ·gin akilɛrpaxuʌrniȧlɛrqigiʂe
"Woe, woe my mother, thou killedst her, You will have to pay her dearly!"

qa^{w}LunArçuArnin piç$^{A}_{ɔ}$rpaxuArqıçɔŋ ınuxuArnun perqiˢhɔŋ
From the white men he received a lot of things. To human beings he came

piçɛrpaxuArqalune ilArçuaŋe tuˢhv̀ı·lɛriga· oqArqiçɔq
having got a lot of things. (One of?) his companions he envied him. He said

qaçiŋiAq qa^{wd}LunArçuit toquŋahɔ̀wlɛrıhɔrçuit ana·naga toqun·ak·o
Qasigiaq: "The white men they like having dead people; my mother when I had

piç$^{ɔ}_{A}$rpaxuArqiçuŋa qitɔrŋaˢhı toqɔrhArçuˢhe tupilȧxuAr
killed her, I got a lot of things, your children kill them!" The fool!

toquhArigȧın qa^{wd}LunArçuArnun a·ılɛrigȧın qitɔrŋna-
They killed them. To the white men they brought them, they without

qaŋit^{s}ut nuliatik toqutLugit qaˢhigiAq haglohɔrˢRo·ŋman toqvŋa-
children their wives killing them, Qasigiaq because he had lied. They

hɔrˢRo·ŋmata pijamȧŋerigȧı^{n} qaˢhigiAr haglɔrqaŋan
being dead they did not want them, Qasigiaq he having lied.

57. He who Spoiled the Corners of People's Mouths.

(*Inugarssuk — Phon.*).

a^{w}t·agɔ̀r^{ŋ} adla erqıŋertsiga· erqim·ıopaluk
Also, it is told, another he spoiled the corners of his mouth. One who meddled

ˈkata·m erqıŋane·tvpalu^{ŋ}
with the corners of people's mouths the house-passage('s) staying in a corner

kat·avm tɛrqɛrq·vane aniˢhvŋ·ɔ·q
of it, the house-passage('s) in its corner those who went out, it is told,

tamuȧdlutiŋ tamua·çɔrç^{R}v·tLutiŋ aniˢhɔrç^{R}oin erqiŋerȧtArtɔrç^{R}o·gȧı
chewing properly munching, those who went out he was in the habit of

oqum·iapalua tak·iŋ·a
spoiling the corners of their mouths, his chewing bit, that up there (:in the mouth)

amunialugtɔrˢRɔ̀tLugo ɛrqipalua çı·rˈqȧlugo
trying to pull it out, the corner of his mouth tearing it open.

V. SONGS FOR CHILDREN

58. A Threat to Children.

(*Inugarssuk — Phon.*).

qiä|ŋ·ituti^{n} *qiä|ŋ·ituti^{n}* *qiä|ŋ·ituti—|täkv* *tuluwʌrçv·m*
"Cry not, cry not cry not — look (: listen)! The large raven

iᶜhitutʟäç·awa·tit *tuluwʌrçv·m* *iᶜhitutʟäç·awa·ti — qiä|ŋ·ituti^{n}*
it will pick out thy eyes, the large raven it will pick out thy eyes — cry not,

qiäŋ·it·uti^{n} *qiäŋ·it·uti^{n}* *qa·ŋ* *qa·ŋ* *qa·ŋ* *qa·ŋ* *qa·ŋ* *qiäŋ·it·utit*
cry not cry not, qâng qâng qâng qâng qâng, cry not,

qiä|ŋ·ituti *tuluwʌrçu^{m}* *iᶜhitutʟäç·awa·tit*
cry not, the raven it will pick out thy eyes.

59. Lullaby. (*Inugarssuk — Phon.*).

aɪ|pʌrme *qitɔrŋa·* *pʌ·riga·* *täça* *na·wliŋia·lera·*
Her comrade's (its) child she nursed it, thus she had it as a small baby

qɪ̈agɪ·nʌrtuŋ·uʌr^{ŋ} *qiag·täulidlugo* *iᶜhera·|luŋman* *ana·na·*
the little one ever crying saying it was to cease crying she being busy its mother:

qʌŋ *qʌŋ* *qʌŋ*
"qang qang, qang,

pikäŋ·alo *kanaŋ·alo* *na·wliç·ɪ·nɛrŋ|mit*
(both) from up there and from down there with harpooning,

qʌŋ *qʌŋ* *qʌŋ*
qang, qang, qang,

pikäŋ·alo *kanaŋ·alo* *na·^{w}liç·inɛrŋ|mit*
(both) from up there and from down there with harpooning!"

pa·riga· *täç·a* *ɔ·rluʌrçʌrdlugo* *qanɔrm^{e}* *a·ta*
She tended it and thus silencing it. How also (: more)

pipalùniälɛrɪ·ga—ajɔr
shall I say (it)!

VI. FABLES AND TALES OF ANIMALS

60. The Raven who Married the Geese.

(*Amaunalik — Phon.*).

mArLuŋnik *nuliAqàtˢiàlɛrpɔq* *nuliAràtˢiàlɛrpaŋ* *nɛrLɛrʕvin*
With two it married, it got them as wives geese

marLɔrˢRoin *tuluwArˢRv·ᵐ* *aʷtLAratàŋ·itɔrˢRɔ̀tLune* *aʷtLAràtArˣtɔrˢRᵛin*
two the raven, (it) not using to go away they using to go away

nɛrLɛrˢRvin *nuliAriˢxàŋ·uàlɛrqɩ·ᵏ* *tàʕ·ane·* *ke·ˢhajɔ̀r* *ilan·e*
the geese. It got them as wives there. At last, it is told once

nuliArˢRåʷᵃkin *piɬeriga·ŋ* *a·ʷtlaɩahɔ̀r|ˢRoagun* *ta·wuŋArˢRᵛAr*
its two wives they said to it: "We are going away there far away!"

pɛqata·w|jahuŋatA·ᵓq *|takuⁿ* *hin·eqàtaɩahɔr|Roaŋa* *iluliʕ·ame*
"I too will go with you, look, I will ever sit down to sleep on an iceberg!"

tak·uⁿ *ilulerLɔrʕuAr* *tikijahɔrˢRu|ikpun* *ta·wuŋArˢRAr* *pilɛr-*
"Look, a place without icebergs we will come to (it) there away when

|qijuta *ɩŋerLaɩjahɔ̀rˢRo·in* *ilulɛrˢRᵛAr* *ilulɛrdLɔr-*
we come, thou wilt have to go there where there are no icebergs, where there

ˢRᵒA·r *atɔrˣtɔrˢRɔ̀tLugo·* *qutLArhAᴿᴬtlArqArdLuŋa* *hˢin·e-*
are no icebergs at all going that way!" "(I) floating overhead the while I will

ràtàɩjahɔr|ˢRoaŋa *peqàtɒwɩn·a|jArtuŋa* *tuluwArˢRAr* *pipal$^{i}_{u}$ŋ·uàlɛrpɔq*
ever sleep, I will follow you ever!" The raven it said,

nɛrLɛrˢRᵛin *mArLɔrˢRᵛin* *nuliAraiʕɔrˢRɔ̀tLuin*
the geese they two having them as wives.

aʕugɔ·q *ukiɔriArtuleraŋan* *a·ʷtLArqiʕù·n* *maliˣʕa·wtipaluŋ·uArtɔr*
Indeed, as it began to winter, they set off. It went with them

tuluwArˢRA·r *ta·ja* *ɩŋer|Laʕàlɛrʕun* *iŋer|Laʕàlɛrʕv·ᵗ* *iluliʕ·am*
the raven. Then they flew along, they flew along, an iceberg('s)

qa·ŋanun *aˢhugɔrm·ɩ* *hin·iᵍiArtɔràt·apaluxʕàŋ·uàleriˢhɔ̀·r* *iluliʕ·am*
on top of it indeed it used to sit down to sleep, an iceberg('s)

qa·ŋanun *hin·eqàt·apaluxʕàŋ·uàlɛrqiʕɔŋ* *ata·ne* *im·ame* *a·ʷta*
on top of it it used to sleep, below in the sea also

nɛrLɛrˢᴿᵛɪ·ⁿ *hˢinigtɔrˢᴿᵛɪ·ⁿ* *tagpika* *tuluwArˢᴿᵘAr* *ititlara·ŋame*
the geese they sleeping. Up there the raven, whenever it awoke,

a·ʷtLàŋ·uatLA·rAra·vn *ke·ˢhaqɔ̀r* *ilan·e* *pitˢià|lɛrmɔŋ* *ilulɛrd-*
they used to set out. At last, it is told, once it happened a place

Lɔrhᵒ Ar *aˢuqɔ·q* *tikitˢiArmiga·n* *ɪŋɛrLahɔrˢRɔ̀tLutik*
without icebergs indeed they came to it, they flying along (: underway).

aˢuqɔ·r *hin·erȧt·apaluxˢȧŋ·uȧlɛrqiˢorɔ·q* *ɪŋerLahɔrˢRɔ̀tLutiŋ* *hˢini-*
Indeed it now began to sleep, it is told, while they were underway, whenever

litLara·ŋata *nɛrdLɛrˢᴿuin* *imArˢRᵛArme* *merqAralutiŋ* *hˢinerȧ-*
they went to sleep the geese, in the sea (they) sitting down, whenever

|tArtᵒʳˢhvŋmata *qvtLArRArȧtLArqArdLune* *hin·eqȧt·apaluxˢȧŋ·-*
they slept, (it) for the time being floating above it used to sleep,

uȧlerɪhɔq *nak·ArtɔrˢRɔ̀tLune* *tahamuŋa··* *iˢha·|ŋatLune·* *|ɪmArRA·r*
falling downwards, down there with its wings spread; the sea

qaglileralugo *tu·papalȧitˢiArArA·ᵓŋ* *ke·ˢaqɔ̀r* *ilan·e* *nuliAr-*
approaching it it used to wake up. At last, it is told, once its wives(')

ˢRoArm·e *qa·ŋane* *hˢiniŋniapalulerihɔ̀r* *hˢinipaluleriˢhɔ̀·q*
on top of them it wanted to sleep. It fell asleep.

ima·gɔ̀q *pi|eriˢuŋ* *nuliArˢRoaŋ* *pɪŋ·a* *hArqiˢi|nAr-*
Thus it is told, they said its two wives: "That one up there let us all of a

niȧtLȧˢ·a|wAqpuŋ *aˢhugɔrm·e* *hArqɛrqiga·ŋ* *imAr-*
sudden move aside from it!" Verily, they moved away from it, down into

|RArmun *nak·Arteqalugo··* *nak·eraŋamigɔ̀·q* *tahama*
the sea letting it fall. When it had fallen down, it is told, down there

qimaqaŋaŋne *tɔrLuapaluxˢȧŋ·uȧlɛrqɪ·k* *nuliArˢRᵛaŋne* *mArLɔrˢRᵒaŋ*
when they had left it, it began to call to them his wives two,

ta·kua *nɛrLɛrˢRᵒak* *qa·ˢa·* *kat·uˢitˢe··k* *qa·ˢa·* *kat·uˢhitˢe·k*
these the two geese: "Come here move together, come here move together!"

qimagˢin·ȧleriga·ŋ *ta·wa·* *ke·ˢaqɔ̀q* *pitˢiArmiɔŋ* *tȧ·ɪmȧuliɔr-*
They only left it then. At last, it is told, it happened while it kept

tupaluxuȧŋin·awtLune *awg·uleriˢɔ·q* *tulukɒ·wˢhȧ|ŋ·ɔrLune·*
on saying thus, it went to pieces becoming "sea ravens" (pteropods),

tulukɒ·whȧŋ·uleriˢɔq *awguArdLune* *mikiˢhuŋ·uȧŋ·ɔrpax·uArdLune··*
it was turned into pteropods, going to pieces, becoming a great number of tiny

qa·ˢa· *kat·uˢitˢe·* *imȧuliɔrLune* *ˢule*
parts: "Come here move together!" saying thus ever.

61. The Raven and the Falcon Painting each other.

(*Amaunalik — Phon.*).

ɪnupalu·gɔ·r-uk·ua *ɪnerˢʀüς·ane* *piŋ·uȧŋ·uapalu-*
Two little folks, it is told, they in the tent rings they began to play,

lɛrςuŋ *pɛra·palv·ᵑ* *piŋ·uȧŋ·uȧlɛrςuŋ* *pɪŋ·uȧŋ·uȧlɛrςv·ᵘk*
two children they began to play, they began to play very much.

pɪŋ·uȧŋ·uʌrtupalv·tʟutiŋ *ke·ˢha* *tama·ne* *ɛrŋa·wˢhin·ɛrςuaq* *taku-*
Playing at last here a lamp dripping bowl they

leri|gaŋ *qutʟium* *ɛrŋ·a·w|ˢhinɛr|ςuaŋa* *ɪnɛrˢʀüς·ane* *taku-*
caught sight of it, a lamp's its dripping bowl, in the tent rings. When

leramik·ugɔ·q *aɪp·apalune* *tɪ·miapaluŋminiŋ*
they caught sight of it, it is told, his comrade with something he had in his hands

aglȧleriga· *ɛrŋa·w|ςinɛrmun* *miςorȧtʌrdʟᵛ$_{a}$go* *aglȧleriga·*
he made spots on him, in the dripping bowl ever dipping it he made spots

aglȧleriga· *inv·m* *iˢhe·leqe·ᵏ*
on him, he made spots on him. A human being (he) caught sight of them.

aorȧtʌrʟugigɔ·r *ɔrnileqe·ŋ* *ɔrnileqe·ŋ*
Creeping up to them, it is told, he came towards them, he came towards them.

aɪpapaluatagɔ̀r *ima·* *piɬeriga* *uwaŋale-qa·* *aςugɔ·rmigɔ̀q*
His comrade, it is told, thus he said to him: "Now, (: let) me!" Verily, it is

|aglȧleqɪm·iga·le *a·ʷta* *aɪpapalune* *ima·gɔ̀r* *piɬeriςɔr*
told, he made spots on him also, his comrade. Thus it is told, he said

aip·apalua *pigi|n·ȧleriˢhɔ̀r* *qʌ·ŋ·u|ʌrale* *a·ɪat|ʟʌrdʟagu*
his comrade, he only said: "But my platform-skin let me first fetch it,

qʌ·ŋ·u|ʌrale *aɪȧtʟʌrdʟagu* *ɪnu·ŋɔ·q* *ta·ςuma*
my platform-skin let me first fetch it!" The human being, it is told, he

aorȧta·leqɪ·ŋ *aorata·leqɪ·ŋ* *qagliɬeraŋamigigɔ·q*
he crept towards them, he crept towards them. When he had got near them,

ke·ˢhᵃ *tu|pȧxςʌ·rqe·ᵏ* *ta·ʷςumapalu·ŋ·ɔ·r* *aɪp·apa|lunɪ* *ɛrŋ·a·w-*
at last he frightened them. The little fellow, it is told, his comrade with the

ςinɛrςu|ʌrmɪŋ *kuw|xɛrɛriga·* *qa·qa·* *imȧ·ɪliˢhik·aqalugo·*
dripping bowl he poured upon him, "qâ—qâ!" saying suddenly thus to him,

tan·apaluxʟijɔ̀q *qⁱe·r—qⁱe·r* *imȧ·ɪleqalune·* *tuluwʌrςʀʌ·r* *ke·ςa*
but he, it is told, "qiêr—qiêr!" saying thus, the raven at last

imȧɪliuleralune *qa·qa·qa·* *imȧɪliuleqalune* *ke·ςa*
now beginning to say thus: "Qâqâqâ!" saying thus, at last (: now)

kixςawiʌrςʀuk *qɪ·r qɪ·r qɪ·r qɪ·r*
the falcon: "Qêr qêr qêr qêr!"

62. The Louse. *(Inugarssuk — Phon.).*

naᵘk *ilȧgxuArniArik·a* *unɛr|ˢRȧliȧt*
"Where (: How!) I will join them those which are going into the armpit.

a·ᵉrqȧçak·a *tu·çɒw* *|hutluane* *qaⁱk·ik* *na·ᵘk*
My mittens the roof beam's in its hole give them hither!" "Where (: How)!

pukinɒwçuι·n *na·ᵘk* *pukiȧŋ·it·ɔrˢRo·ga·ŋa*
Thou wilt be crushed between the teeth!" "Where (: How)! They will not crush me.

pukik·alv̇Arpaŋ·a *|erqagun* *aupitlȦrdLuŋa*
If nevertheless they should crush me through the rump (I) becoming red

aniamA·rpuŋa *tikitamA·rporɔ·q* *nulι·* *tikitLugo*
I shall manage to get out!" He was, it is true, to come, it is told, his wife (coming) home

tȧs·a *toqoqa|ŋ·itLune* *ιnuŋ* *putɔrqvçamagamiuŋ*
to her, thus not dead; the human being when it had pushed through it

toqvŋeqalune *nule* *tikerA·ʳtArˢRin·Arpa·* *çɛrm·ιn* *tatutiŋ·iᵑm·ane*
without dying his wife it came back to her. The glaciers not having crushed it

tikerA·rtȧŋ·uArˢRin·Arpɔŋ *kukiŋ* *çɛrmɛrçv̇AritLugo* *ta·ᵗwagɔ̇q*
it simply returned home again, the nail calling it a glacier. Then, it is told,

taιma *a·piᵈlȧleriga·* *tȧιale* *tȧçȧŋa* *na·ᵛŋιn·aja·lɛrmι·ga*
thus he made it red. But then (from) here I will only finish (it)!

63. The Running-match of the Louse and the Worm.

(Pualorssuaq — D. D.).

oqArtorɔ·q *|kumȧk* *ιnuŋmun'* *ιŋiArqɔ̈tɒwtluk*
It said, it is told, the louse: "To a human being let us see who comes

Aqpa|ŋerdluk *qugdluwiᵍⁱç·ȧŋ·ɔq* *|aŋeqpa·* *uŋaˢhiç·u-*
first, we leaping along!" The worm, it is told, agreed with it. From far away,

mιŋ·ɔ·q *Agpa|ŋilɛqpuk* *qugdlugiArɔ·q* *Aqpa|ŋerdlutik*
it is told, they began to leap along. The worm, it is told, while they were

pa·tLArιçɔq *kuma·ᵘŋɔ·q* *iŋiArqiga·* *i|nuŋ-*
leaping along, it fell. The louse, it is told, it came before it to the

mun *kumaliutiwkArdlune*
human being, now becoming its louse.

64. The Drum-fight of the Birds. (The Greedy Owl).

(Amaunalik — Phon.).

inu·ŋɔ·q *tama·ne* *takulɛrpaι* *ιnorɔr-*
A human being, it is told, here he caught sight of them, changed

|ˢRAmahu̇n *tulukak·un* *na·wjȧk·u̇n* *kiçawiArˢRuk·un*
into human beings the raven (and his family), the seagull the falcon

iʕuŋȧk·un *ugpik·un* *tȧʕ·aɡɔ̀q* *tikitˢi|ʌrpa·ι* *iglu-*
the arctic gull the owl (families) Thus, it is told, he came to them they

liʕ·uιŋ·ɔ̀·r *ke·ʕajɔ̀rᴵ* *tulukȧk·unun* *iʕherʕʀȧlɛrpɔŋ*
having houses, it is told. At last, it is told, to the ravens he went in.

iʕhitˢi|ʌrpɔrɔ·r *iʕhermȧŋ·ɔ·r* *tuluk·ȧk·un* *pilɛrpa·ι*
He entered, it is told. When he had entered, it is told, the raven it said to

qitɔrᴵnane *tikerʌ·runa* *nɛriŋitʟuȧlerihɔ̀r* *atˢinɛrtɔ·q*
them his children: "The guest there he gets nothing at all to eat, Atinertôq

ka·ta·lug|ʕiɔrin *aʕuɡɔ·rmiɡɔ̀rᴵ* *atˢinɛrtɔ·r* *anerqiʕɔq*
fetch some "kâtâ" (: excrements)"! Indeed, it is told, Atinertôq it went out

ka·ta·lugʕiɔrdʟune *ane·rȧtʟʌrʕi|nʌrdʟunijɔ̀r* *iʕhitˢi-*
in order to fetch some "kâtâ". After just having been out, it is told, it brought

|ʌrpa· *anʌrʕʀᵛʌ·r* *takan·a* *ilitˢi|ʌrpa·* *ha·tˢü·tˢiʌq* *ʌ·rqitˢu-*
it in an excrement, down there it laid it something thin, some thin

liɔrnɛrʕuʌ·r *tuluwʌrʕʀuŋ·ɔ̀·r* *ag·upaluŋ·uȧlɛrpa·* *qaq·uʌrtɔrʕʀɔ̀tluɡo*
evacuation. The raven, it is told, it began to divide it, crunching it properly,

aʷgulɛrpa· *aʷgoqaŋ·amiuɡɔ̀r* *ima·* *pipaluŋ·-*
it is told, it divided it. When it had divided it, it is told, thus it said:

uälɛrpɔŋ *nɛqit* *tȧʕama* *inuŋ* *piʕɔrʕʀɔ̀tʟuɡo*
"The meat (down) there!" The human being saying to it.

ιnuɡɔr *ima* *oqȧtˢiʌrpɔr* *ta·ιma·tɔrtu·maŋ·it·uŋa*
The human being, it is told, thus he said: "Such a thing I will not eat!"

|a|jɔ̀r *nɛrιŋilɛrqiʕutin* *qa* *atinɛrtɔ·rᴵ* *nutʌra·luxʕiɔ-*
"What a pity that thou will not eat listen! Atinertôq, look and fetch in

|rȧtʟʌrin *a·tajɔ̀q* *pitˢiʌrpa·* *qitɔrnʌʳʕʀᵛʌrne* *tulu-*
some fresh meat!" Again, it is told, it said to it its child, the raven.

|wʌrʕʀavm *anitˢiʌrpɔ·r* *a·wta* *tȧι* *anitˢiȧlɛrpɔr* *a·wtajɔ̀r*
It went out a little, again then it went out a little and again,

iʕhitˢiʌrpa· *na·ʷlιŋiʌrʕʀvpaluŋ* *ιnupaluŋ* *a·ʷtajɔ̀r*
it is told, it brought it in a small infant, a small human being. And again,

ke·ʕa *aʷgutˢiȧlɛrpa·* *tuluwʌrʕʀavm* *aʷgulɛrpa·* *aʷgu-*
it is told, at last it began to divide it, the raven it divided it. When it

qaŋamiuɡɔ̀r *aʷta* *taιa·* *pitˢiʌriɡa·* *ta·na* *ιnuŋ*
had divided it, it is told, again then it said to him him the human being:

nɛqit *|tahama* *ta·ιa·tɔrtv·maŋ·it·uŋa* *a·ʷtajɔ̀r*
"The meat (down) there!" "Such a thing I will not eat!" Again, it is told,

pιŋ·uȧt|ʟʌrᵘ̇ᵢjɔr *a·jɔr* *nɛrιŋ·ile|qiʕutit* *keʕa* *tȧ·ι* *nɛqa·ʷte-*
it said: "What a pity that thou wilt not eat, at last then I have

qʌrᵛŋne·r|qιʕhuŋa *tuluwʌrʀʌ·r* *pipaluŋ·uʌqtɔŋ*
no more meat!" The raven it said.

tȧς·anι·ˁxArˁRi|n·ArLunijɔ̀·q qAriArι·ςɔrˁRvŋmata na·ᵘjȧk·utLu
Still being there, it is told, they having a double house the seagull

tulukȧk·utLo ta·wvŋa qarιArmiunun iˢhitˢi|Arpɔŋ
and the raven families, in there to those living in the side-house he went in

na·ʷjȧk·unun tȧς·anι·ςˣȧlɛrpɔrɔ·r na·ʷjajɔ̀·rᵑ anitˢiArpɔq
to the seagulls. There he now was, it is told. The seagull, it is told, it went out a

ta·kua tȧ·ja iˁhitˢiArpaιjɔ̀r AqpaliArˁRvitlo
little. These then it brought (them) in, it is told, little auks (and)

ɛqaluȧŋ·uȧtlo iˁhɛrmaɡιŋ·ɔ·q tȧςane nɛrɛqv-
and little salmon. When it had brought them in, it is told, there when it

|lɛrmaɡin naujam aςuɡɔ·rm·e nɛrilɛrpaι nɛrilɛrpa·ι
bade them to eat them the gull, indeed he ate them, he ate them.

neriȧtLArˁRi|nArdluniɡɔ̀·q tȧς·ane a·ʷta anijamatˢiȧ|lɛrmιɔη
After first having eaten, it is told, there again he had a mind to go out.

a·ʷta anitˢiArpɔrᵑ a·ʷta kiς·ˣawiArˁRvk·unun iˁhɛrLune iˁhitˢiAr-
Again he went out also to the falcons entering. He entered,

pɔrɔ·q kiςawiArˁRuk·unun tȧς·aniɡɔ̀r agpaliArςᴿuxςiɔrqιςɔ·q
it is told, to the falcons. There, it is told, it brought in lots of little auks

kiς·ˣawiArˁRuk aɡςȧtLuA·r A·qpaliArˢhuk qιŋ·nɛrςȧArminι·ŋ Aqpali-
the falcon, very much little auk, from its meat pit. He began

Arˁhuktulɛrςɔ̀·r
greatly to eat little auks.

AqpaliArςᴿuktɔrȧtLArˁhi|nArdLune a·ʷta aniɡame
After now only first having eaten little auks, again when he had gone out,

iˁhuŋȧk·unun a·ʷta iˁheriArtupaluxArpɔη iˁhuŋȧk·unι·paluxςȧlɛr-
to the artic gulls also he went in. He now came on a visit to the

pɔrɔ·q iˁhuŋ·ȧk·un nɛqa·ʷteqaŋ·itˢv·n kiˁhiȧnijɔ̀r
artic gulls, it is told. The artic gulls they had no meat at all but, it is told,

hitˢ·ɔrqιminA·rdLuŋ·uanιŋ nɛqa·wteqArLutiŋ a·wtali nɛrιa-
(with) little remains of disgorgement they having as food. But again he would

maŋ·itLuarȧ·ι tȧςanijɔ̀r a·wta pulA·rRA·tlArˁRi|nArdlune
not at all eat them. There, it is told, also after only just having been on a

a·ʷta ugpik·unun pulA·rRA|lɛrmiɔη ugpijɔ̀q
visit there, also to the owls he went on a visit. The owl, it is told,

pipaluŋ·uȧlɛrςɔq na·ʷŋajɔ̀q nɛrqa·wteqaŋ·itLuArtɔr|ˁRoaɡun tȧς·ane
it began to say: "Woe, woe! we have nothing whatsoever to eat, there

utArqiɡȧtLArniArtutin nɛqiςAqtArȧtLArni|Ariʷkin tȧς·anι utArqiɡȧt-
if thou wilt only wait a little I will fetch some food for thee; there wait (thou)

LArniArtutin uŋɛrςupaluŋ·uȧlɛrpɔrɔ·r ugpiς·uA·r mArd-
for the time being!" It tied its boot-strings, it is told, the great owl: "(With)

ʟuŋniŋ piniʌrtɔr|ʀoaŋa mʌrdʟuniŋ piniʌrtɔr|ʀoaŋa pipaluŋ·uàlɛrçorɔ·q
two I will catch, (with) two I will catch!" it said, it is told.

ke·ça nuliàŋataqɔ̀r ima· pitˢiʌrpa·qɔ·r ata·ʷtˢimiŋ
At last its wife, it is told, thus she said to it, it is told: "(With) one

un·ɪ·ⁿ piŋ·ʌ·q ima·qɔ̀·r pitˢiʌrpɔr a·ta ugpik·un ata·ʷçi-
never mind catch!" Thus, it is told, it said again the owl(s): "One poor

palu |hugʟun mʌrʟɔrʀv|aŋnuŋ un·ɪ·n puŋ·ʌ·r ta·ja·qɔ̀·r
thing that is too little, (with) two (large) never mind take!" Thus, it is told,

piqàtʟʌrʀinʌrdlune tàja a·wtlàtˢiʌrpɔ·ŋ awtlàtˢiʌrpɔ·r açuqɔ·q
after first having said then it went off, it went off. Indeed

tama·ne ukalɛrçᴿuàk quŋalugtɔrˢʀoa·k tikitˢiàlɛrpaɪ
here two hares, two which were on point of eating, it came up to them,

tikitˢiàlɛrpa·ɪ ke·çaqɔ̀rᵑ tiqᵘgiaɪpaluŋ·uàleràɪ tiguqiaɪpa-
it came up to them. At last, it is told, it caught at them, it caught at

luŋ·ualerà·ɪ awiçʌ·rqiçuqɔ·r |mɛrqupalv·ŋ
them. They moved apart from each other, it is told, the thighs

akulà·rqalune· anˑɛrɪçuleqaŋamiqɔ̀·q tà·ɪa ipʌ·rˢRin·ʌrqⁱᵍɪ·ŋ
(it) splitting the fork. As it hurt it, it is told, then it only let them go

ta·kua ukalɛrˢRᵛà·k aŋɛrʟʌrˢRin·àŋ·uapɛrqiçorɔ̀·r a·wnʌrtɔrˢhɔ̀tʟune
these the two hares. It only had to return home, it is told, greatly bleeding

ɪŋɛrʟapaluxçàlɛrçɔrɔ̀·r tikuŋ·uapɛrqiçorɔ̀·r hᴿu|ŋ·itʟune·
it went off, it is told. It is true, it returned home, it is told, without having

akulà·rqaŋamiqɔ̀·r tàç·anijɔ·rᵑ
caught anything having split in the fork, it is told. There, it is told,

hu|ŋ·idluʌr|ˢRinʌrqiçɔq
it caught nothing.

ke·çajɔ̀r tuçʌ·rɪʌrquhitˢià|lɛrmiun tuçʌrɪʌritˢiqɔ̀·r
At last, it is told, they began to say, "come and listen!" "Come and listen,

tuçʌrɪʌritˢiqɔ̀·r ta·ja·qɔ̀r peqaŋata
it is said, come and listen, it is said!" Thus, it is told when they had said

ke·ça açuqɔrme tan·a ɪnuŋ a|niçˣʌrtɔŋ tàika
at last, indeed he the human being he went out. Over there,

ikuŋa ɪŋɛrʟàˢxàlɛrçɔr tulukàk·unun naʷ·ʷjàk·unun tuçʌrɪʌrtɔr-
over there he went, to the ravens to the gulls when they went

ˢʀoŋmata taikane açuqɔ·r içerˢʀàlɛrçɔ̀·r tàç·anɪ·tɔrˢRᵛɪ·t
in order to listen. Over there indeed he entered. There they had

kiç·awiʌrˢʀuk·un iˢhuŋàk·ün naʷ·wjàk·ün tulukàk·ün
assembled, the falcons, the arctic gulls, the gulls, the ravens,

tàç·anɪ·tɔrˢRᵛɪ·n ta·jajɔ̀r tàç·anɪ·çˣàlɛrçɔr açuqɔrm·e
there they were. Then, it is told, there he now remained. Verily,

tulu|wArʕRAr *mumia·paluŋ·uàlɛrçɔr* *ima·gɔ·r* *|agpe-*
the raven it began to sing a drum-song, thus, it is told, chiming in

qiçɔ·r
violently:

iʕhik·atin *tAr|qAqtv·n*
"Thy feet they have large veins,

a·ʷkpa|jAqpa|jàkpv·n *ka|nukpa|jàkpa|jàkpv·n* *tajaja·ja·|ɩŋ*
They are quite red, they are red-brown tajajâjâ-ing!"

mumitˢiàlɛrpɔrɔ·q *tuluwArʕRᵛA·r* *taɩma* *aʷta* *mumàŋ·it·ɔ·r*
It sang a drum-song, it is told, the raven. Then again not singing

na·ʷjamun *tuniuteqiga·* *qilavn* *na·ʷjaʕRᵛArlv* *aʷta* *mumijȦ·rtɔŋ*
to the gull it handed it the drum, and the gull also it began to sing:

|nuli|àkitLi *pik·ua* *nulɔrdLu·ᵏ*
"Thy two women (but) they up there they have ugly posteriors

kukiç·ü^{i}ja·t|LArnɛrmɩ·ᵑ *ikɩ·ɩja^{ɩ}ja·ɩŋ* *ikɩ·ɩja·|jaɩŋ*
from being torn with the claws, ikêjajâing ikêjajâing!"

nuliAr|ʕRuagɔ·q *nulɔrLugtɔrʕRoŋmaniŋ* *kukiç·ɔ·rʕRo·ŋ-*
its two wives, it is told, because they had ugly posteriors it being given to tear

maŋ·ɔ·q *tuluwArʕRuAq* *taɩma* *mumeràtLArçinArdlune*
with its claws, it is told, the raven. Thus after having for some time sung

a·tale *iʕhuŋ·amun* *tun·iuteqim·iga·* *qilaun* *ima·gɔ·q*
also to the arctic gull it handed it the drum. Thus, it is told,

içuŋ·Aq *mumitˢiàlɛrpɔŋ*
the arctic gull it began to sing:

hʕila *ha·ŋna ha·ŋna* *hʕunaçukia·|ɩŋ*
"The weather out there (repeated 9 times), nothing caught!"

taɩmagɔ̀r *aʷta* *mumeràtLArʕhinArdLune* *iʕhuŋ·am* *iwɛrdLugo*
Thus, it is told, again (it) singing for some time the arctic gull satirizing it,

kiç·awiArʕRuk *iwerdLugo* *iwɛrigamiuŋ* *a·ʷtaligɔ̀q*
the falcon satirizing it. When it had sung satirizing it, now also

kiçawiȦrʕRuk *mumiia·tˢiàlɛrpɔŋ*
the falcon it began to sing:

kiçiàn·ile *mak·ua* *akinàɩtˢiàn* *akinAqtArLugĩ·ᵑ*
"But these mountain sides heading straight for them

piArɩàglẽ·ᵑ *naᵍxajorat·vnĩ·* *aŋujoràt·unẽ·*
it is necessary (for them), without intermission to reach[1])!"

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[1]) H. N.

ta·ɪma·gɔ̀·r *mumɛrtv̀··n* *ke·ɕajɔ̀q* *taɪma*
Thus, it is told, they sang drum-songs. At last, it is told, thus (: when they

qimaxɕinȧtˢiarpa·ɪ
had finished) he only left them.

65. The Snow-bunting's Song of Lamentation.

(*Amaunalik — Phon.*).

tȧɕ·ajɔ̀·r *tajajɔ̀r* *umiȧŋ·uarɕᴿᵛɪŋ·ɔ̀·r* *iˢhⁱe·leriġȧin*
Now, it is told, there, it is told boats, it is told, they saw them

qupanupalu·k *takoriartɔrȧt·artupalu·k* *qitɔrɪŋna-*
two small snow-buntings which ever came in order to look to their children,

palutiŋ *takɔrdlugin* *tȧ·ɪa* *nɛrɪpalulɛrmata* *qupanupaluin*
in order to look to them there they being eating the buntings.

takoriȧrtɔrȧtartvpalu·k *tȧɪmȧuliɔrtA·ˈrutlutiŋ*
The two which ever came to look ever behaving thus (: flying backwards and

a·he·n *umiȧŋ·uartɔqtɔrˢruȧk·un* *iˢhⁱe·leriġȧ·ɪn*
forwards) now again those rowing in a boat they caught sight of them.

iˢhⁱ·e·leràŋamik·iġɔ̀r *ila·ta* *nig·eriȧrtȧtˢiar-*
When they had caught sight of them, it is told, one of them he went and set a

miġȧɪ *nȧtˢaminiŋ* *nig·ɛrqɪ·n* *uwipaluatagɔ̀r*
snare to them, with his hair he set a snare to them. Its little husband, it is told,

qitɔrŋaŋ·uane *takorɪartɔrnialugluġin* *ˈnapɪŋ·uapɛrqiˢhɔ̀r*
its children when it came in order to look to them indeed, it was snared

tȧɕ·uŋa *nigarɕᴿᵛA·rmv·n* *na·peqaŋan* *tȧjȧ* *tiguin·armiġa·n*
there in the snare. When it had been snared, then they only took it,

qitɔrŋaˈpaluilo *quˈitlu^q i^n* *a·ʷtlaralutiglo* *taj^a* *ta·ɕu-*
and its small children pissing on them and (they) going away. Then its, it is

maġɔ̀r *nuliapaluata* *qupanuȧn* *takuxɕȧleràɪ* *qitɔrŋaˈpalune* *quer-*
told, its wife the buntings it saw them its children that

qàŋatiŋ *ɪnuxu·m* *ta·ɕuma* *ta·ja* *napititlugo*
he had pissed on them the human being, this and then snaring it

uwɪŋ·uaŋa *ima·gɔ̀q* *tan·a* *pɪlerɪɕɔ̀r* *umiȧŋ·uarɕᴿuiŋ·ɔ·r*
its little husband. Thus, it is told, it it said the boats, it is told,

kɪŋutˈlɛrɕᴿuin *harˣrutilerȧŋata* *ɪŋ·milerɪɕɔq* *qupanupaluŋ*
the hindmost when they sailed past, it began to sing the little snow-bunting:

uwija· *ujaa·* *ujaha·a··*
"My husband, my husband, my husband,

tA·rɕᴿoˈinimaha·a· *piŋanuŋataha·a·* *nakɔrnuŋataha·a·*
human beings, thus because they are mightier, because they are stronger

hˢɔ̀·rqᴀ·r|ʟuŋmiŋ *ima·* *napɛrʟugo* *tiguwa·n*
with the wicked whalebone (·snare) thus snaring him they took him,

qalumɪ·na *|itɛrqvmiŋ* *ɪmɛrdʟune* *qᴀ·qtɔ··q*
Qalumîna (with) urine drinking it burst,

|nunȧglin *inɔrdʟugin*
people with dwelling places not reaching them

nunȧgʂa·wʂe·
you must camp for the night!"

umiȧŋ·uᴀrˢʀᵛiⁿ *tahȧk·ua* *tɔrdʟuahɔ̀rˢʀɔ̀tʟugiⁿ* *a·ʷtʟᴀriʂuŋ·ɔ·q*
The boats they out there calling to them. They went off, is is told,

ta·wa· *umiȧŋ·uᴀrʂᴿᵛin* *ta·k·ua* *ɪŋerʟȧleriʂut* *nunᴀrqiʂut*
then the boats these they sailed along. They camped[1])

tamauŋa *nunaqaŋamigɔ̀q* *tȧja* *nunaqaŋata*
here. When they had camped, it is told, then when they had camped

ta·kua *umiȧŋ·uᴀrtɔqtɔrʂᴿvin* *anɔrˢʀᴀ·leriʂɔ·q* *taik·ua*
these those rowing in boats it began to blow a gale. Those over there

naperʂᴿiʂuminɛrˢʀvȧk·un *qupanuŋ·uamiŋ* *|umioqalutiŋ* *|umio-*
those who had caught in a snare (with) a bunting suffering shipwreck, suffering

qalutiŋ *qupanuŋ·v·m* *iliˢhe·rqaŋatɪ·k*
shipwreck, the bunting because it had practised witchcraft on them.

65. Variant A. (*Inugarssuk — Phon.*).

qupanuŋ·uᴀrɔ·q *qupanuŋ·uᴀrɔ̀·rᵑ* *umiᴀrtɔq-*
A little snow-bunting, it is told, a little snow-bunting, it is told, (they) sailing

tɔrˢʀɔ̀tʟutigɔ̀r *niugamɪŋ* *inɪŋuaŋa* *nùtˢaminiŋ*
in skinboats, it is told, after they had gone ashore its little nest with his hair

nigxɛrqiga· *napitɛrqiga·* *uwɪŋ·uaŋa* *napitɛrqiga·*
he set a snare at it. He caught it in the snare, its little husband he snared it;

ila·t *ilᴀr|ʂùaŋan* *kamaʂupaluŋuȧlɛrʂɔq* *nigɛrdʟugo*
one of them one (a large) of them he bestirred himself, snaring it

nùtˢaminiŋ *tigutʟugo* *piʂᴀ·rqiga·* *aʂugɔ·r* *uwɪŋa* *piʂᴀ·riga·*
with his hair, taking it he caught it. Indeed its husband he caught it,

napitɛrqiga· *piʂᴀ·rqȧŋamiuŋ* *qitɔrŋnapaluɪ* *quɛrqigȧɪ*
he caught it in a snare. When he had caught it, its little children he pissed

quitʟuᵍiᵗ *toquˢhᴀrigȧ·ɪ* *ta·ja* *qiŋnɛrqalugin*
on them, pissing on them he killed them. Then covering them with stones

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[1]) H. N.: Not necessarily on the shore, although the literal meaning is: go to the shore.

a·ʷtlʟarqiçun *nuliàŋ·uaŋa* *kɪŋore·rpaluŋuapilɛrqiˢhɔŋ*
they went away. Its little wife she was now there alone left behind,

ˈagpip·atˈʟariˢhɔ̀r
She was heard to commence singing:

uwiⁱja· *uwiⁱja·* *uwiⁱja·*
"My husband, my husband, my husband,

tʌ·rçᴿoɪn·-ima· *piŋinɪ·ŋ·ata-ha·*
the dark (: human beings) thus because they are more powerful,

aŋinɪ·ŋ·ata·
because they are greater,

çɔ̀rqʌ·rˈʟuminɪŋ *ima·* *napɛrdʟuqo* *tiquwà··àⁿ*
with their whalebone thus snaring him, they took him,

qàlvmɪ·na *qvx·umiŋ* *imɛrʟune* *qux·umiŋ* *imɛrʟune* *toquwɔ··ŋ*
Qalumîna (with) piss drinking, (with) piss drinking it died.

uwija· *uwija·* *uwija·*
My husband, my husband, my husband

çɔ̀rqʌ·rʟuminiŋ *ima·* *nigɛrʟuqo* *ɪnux·v·p* *tiquwa·*
with his whalebone thus snaring him, the human being it took him,

pɪŋanɪŋata-ha· *aŋinɪŋata-ha·*
because it was more powerful, because it was greater.

nunaçe *inɔrdʟuqo* *nunaˈç·açuˢhe*
Your country not reaching it you must camp!"

qupanuŋ·u·m *anɔrdlàtˢilɛrqaluqo* *toqutinialugtɔrˢʀɔ̀tʟuqin*
The little bunting letting it come on to blow trying to kill them

toquterigàɪ
it killed them.

66. Little Auk's Song.

(Amaunalik — Phon.).

keˈçaqɔ̀r *umiàŋ·uan* *tuˢha·tˢiàlɛrpa·n* *agpaliʌrˢʀuk*
At last, it is told, the men in an umiaq they heard it a little auk

tama·ne *mitˢimahɔŋ* *pitlunɪ* *iˢheˈçàlera·n* *a·ʷtlʌràtʌrtᵊ-*
here which had sat down talking (?). They looked at it, as they were used

ˢʀɔ̀tʟutiŋ *a·ʷtlaɪa·palugʟutiŋ* *a·he·n* *agpaliapalunilo* *ima·qɔ̀q*
to set off now having to set off again as usual, (:it) and its young one. Thus, it

tan·a *agpaliʌrˢʀupaluk* *ɪŋmilerɪˢhɔr* *tàç·ane* *ɪheŋ·nʌra·n*
is told, it the little auk beginning to sing there they looked at it

ɪnuin
the people:

ikɛrdʟe *man·a* *ha·ja·aha*
"But the sea-bay this, hâjâ-aha,

na·^{w}jaʟvhɔ̀rdʟe *man·a* *ha·ja·aha* *ha·aa* *ha·a··a···*
but the great sea-gull this, hâjâ-aha hâ-a-a hâ-â-ââ

ha· *ha·eà* *haaha·* *ha·à··*
hâ hâ-eä ha-a-hâ hâ-ää;"

qitɔrŋàŋ·uanijɔr *|agpaliàŋ·uin* *na·^{w}jAr^{ʕ}R^{v}in*
its children, it is told, the young ones of the little auk's, the large gulls

nɛrɛqàtArmatigiŋ *tàıa* *ta·n·a* *agpaliAr^{ʕ}Ruk* *nA·rqiʕɔq*
because they used to devour them. Then it the little auk it ended (: its song).

67. The Siskin as an Assisting Spirit.

(*Amaunalik — Phon.*).

ki^{ʕ}hiàn·e *a·^{w}ta* *qupanorv̀·ʕAq* *ima·* *oqAlugtuàŋ·uɔɔq* *ke·ʕajɔr*
But also a siskin thus it is told of it. At last, it is

ınuxu·ŋ·ɔ·r *tɔ·rŋA·leriġàıgɔ·r* *qupanvrù·-*
told, a man, it is told, he got them as assistant spirits, it is told, small siskins.

ʕipaluin aŋakuerRA·rAjuŋ|nArLuapaluktv·n aŋakuerRA·rtehi|nArtɔrRo·ga·n
They ever performing necromancy, it seemed to them that he ever

ınu·xuA·r *ke·^{ʕ}haġɔ̀q* *torŋA·rajamajuŋne·r-*
performed necromancy the man, At last, it is told, he would not at all have

LuArmiġàı *qupanvrù·ʕipaluin* *torŋA·rajamajuŋne·r-*
them as assistant spirits any longer, the siskins. As he would no longer

qaŋamiġiŋ·ɔ·r *ta·n·a* *qupanvrü·ʕipalùin* *ta·kuaġɔ·r*
have them as assistant spirits, it is told, he the siskins these, it is

qv|ilerigàıgɔ·r *qverqàŋatigɔ̀r*
told, he pissed on them, it is told. When he had pissed on them, it is told,

a·^{w}tlaraŋan *tàı* *tan·a* *inuxuAq* *ima·* *qupanvrù·ʕipaluŋ* *|ıŋmi-*
he having set off then he, the man, thus the little siskin it began

leriʕɔq *queqàŋatiŋ*
to sing, when he had pissed on them:

tA·rʕua·ta·aha·
"The human being

qvktArLula *qım·àŋmatiġo·^{o}hun*
pissing on us, because he left us

a·ıʕAŋ *taja·ıʕAŋ* *taja·ıʕa·^{a}ha·^{Aŋ}*
the strong one thus the strong one, thus the strong one

ta|ja-ahAŋ *ta|ja-ahAŋ* *taja·jà··ı*
thus strong, thus strong[1]), tajâ-jää!"

qvkteraŋatigɔ̀r *qimaqaŋatiŋ* *to·rŋA·r^{a}palugLugin*
because he had pissed on them, when he had left them, having them as assistant spirits.

[1]) H. N.

68. The Singing Hare.

(*Amaunalik — Phon.*).

inuχuA·runa *ukatlialu|χàlɛrpɒrɔ·r* *ɪnuχ·uA·r*
A human being, he he went hare-hunting, it is told, a human being

ukatlialuχàlɛrpɔ·ŋ *ukatlialulɛrpɔ·ʳ* *ukalɛrʂᴿɯŋ·ɔr* *takuleriġà·ɪ*
he went hare-hunting, he went hare-hunting. Hares, it is told, he caught sight

qima·leriʂuŋ·ɔ·r *ukalɛrʂᴿᵛ̈ɪ·n* *malɛrʂᴿv̈leriġàɪġɔ̀r*
of (them). They fled, it is told, the hares. He pursued them, it is told,

ukalɛrʂv̀ɪ·n *malɛrʂᴿvlerà·ɪ* *malɛrʂᴿvlerà·ɪ* *ke·ʂajɔ̀r* *ku·χuAr*
the hares, he pursued them, he pursued them. At last, it is told, a great river

ikA·rqiġa·n *|ɪnu·m* *aju|ġArʂᴿvàŋa* *ikA·rnɛ·rŋ* *ikA·r-*
they crossed it, (for) the human being one he could not cross. When

|qäŋataġɔ̀q *tàika* *inuleriġàɪ* *akianɪ·leqaŋata·*
they had crossed, it is told, over there he could not reach them they now being on

tàikaġɔ̀r *akianɪ·tɔrʂʀɔ̀tlutik* *ilapaluan*
the other side. Over there, it is told (they) being on the opposite side one of them

ima· *ɪŋ·mileriʂhɔr*
thus it began to sing:

piʂu|àġata· *|qima·ġata·*
"We being good at walking, when we fled

ku·ġitLi-man·a *ila·tLi-man·a* *|mArʂɔrtɔrdli-man·a*
(of) the rivers—this one of them—this, the swollen one—this,

|ikA·raʂuArnaġo *|ikA·rpArpv·n*
he not being able to cross it swiftly we crossed!"

ta·ɪma·ġɔ̀q *tàja* *ɪŋ·meraŋata* *ajuleraŋamiġin*
Thus, it is told, then they having sung, as he could not get hold of them,

alArʂʀin·Ariġà·ɪ
he let them be.

69. The Singing Reindeer.

(*Amaunalik — Phon.*).

ɪnuχuiŋ·ɔr *qajAqtulugtɔrʂʀɔ̀tlutiŋ* *tugtɔrʂhuin* *iʂhɪ·leriġàɪn*
Some people, it is told, kayaking reindeer they caught

tug·tuwaxʂvɪŋ·ɔ·q *iʂhⁱe·leràŋamik·ijɔ̀rᴵᴶ*
sight of them. Many reindeer, it is told, when they had caught sight of them, it

tAR·a·tiguŋ·ɔ·r *niu·dlutiŋ* *tArqixArdlutiŋ*
is told, along its (: the country's) shady side, it is told, going ashore walking hidden

ɔrnileriġà·ɪn *ɔrnileriġà·ɪn* *ɔrnileraŋatiġɔ̀r*
they walked towards them, they walked towards them. When they were on point

miʂhe·rqiʂu·ᵗ *miʂhe·rqaŋamijɔ̀q*
of coming up to them, it is said, they took the alarm. They taking the alarm, it

ta·kua tugtuwaxʂuin ɪnuin ta·kua miˢhⁱe·leràŋa-
is told, these the reindeer, the human beings those sensing them,

mik·iŋ tuʂa·leraŋamik·iŋ ilAr|ˢRaŋan aŋakuerˢRA·lerɪˢhɔr tugtuwax-
when they heard them, one of them it began to conjure, the reindeer

ʂuAr ima· ɪŋmɛqtɔrˢRɔ̀tLune
thus singing:

inuilAq man·a inuilAq man·a
"The country without human beings this, the country without human beings this

tàʂ·a man·a imaɪp·a· nipaɪp·a·
then now this it lets it be thus(?) it lets it be without voices,

jà·jàjà··à· jajaha··ojaja··a·a-a ojaja-ja jà-àɪ jàjà··ɪ
jâjajää jajahâ ojajâ âa-a ojaja—ja jä – äi ja—jää—i!"

tugtuwaxuArɔ·q taja· ɪŋmɛrqaŋame nalujuŋne·rqaŋamiqin
The reindeer, it is told, thus when it had sung, when it had now become aware

ta·kua ɪnuin ɪm·amun a·wtLArqɪʂun qima·ˢhɔr-
of them these the human beings, into the water they set off fleeing.

ˢRɔ̀tLutɪ·ŋ a·wtLArqaŋataqɔ̀r qaɪnatiŋ ɔrniLugin
When they had run away, it is told, their kayaks going up to them

malixʂAriqàɪn ɪnuxʂuin malɛrˢRɔ̀leriqàɪn tahamuŋa im·amun
they followed them, the people (they) pursued them, down there into the water

uŋɔ·rtɔrˢRɔ̀tLuqɪ·n na·wliqàleriqàŋ·ɔ̀·r |tugtuwax-
driving them in front of them. They began to harpoon them, it is told, they caught

ʂuleriˢhuŋ·ɔ·r ila·taliqɔ̀r tan·a aŋiʂɔ̀rʂuAq |vŋv·leriqa·
reindeer, it is told. But one of them, it is told, it the great one he drove it

tahamuŋa na·wlinialuglugo kihimiqɔ̀·q tugtu-
in front of him down there, trying to harpoon it, he alone, it is told, not

wà|ŋ·itlune vŋuleriqa· ima·qɔ̀q ta·ʂuma
catching any reindeer he drove it in front of him. Thus, it is told it

tugtuwaxʂu·p piɬeriqa· ke·ʂa uŋɔ·rqaŋane
the reindeer, it said to him at last, when he drove it in front of him:

utˢiA·rº utˢiA·rº na·wlin·iàlɛriŋ·ma halɔ̀rqa·vŋa· kit·ɔrqa·vŋa·
"A moment, a moment (thou) harpooning me, I am very meagre I will sink,

nuliàt iluk·u·tikileqana·ɔr ja·jàjà·à· jajaha··[1])
thy wife she will think there is only little (tallow) inside me jâjajää jajahâ

ajaja·a ajaja· jaja· jajà·· ta·ima·qɔ̀q piqàtLArʂRinArLune qaja·
ajajâ-a, ajajâ jajâ jajää!" Thus, it is told, first only saying his kayak

miŋ·eqiqa· imaɪn·ArˢRᵛArm·e tàˢhamane· tagpåwaqɔ̀ŋ
it jumped over it in the water down there. Up there, it is told,

[1]) H. N.

nunamun *a·wtʟarqiʂɔ·r* *qaqamuŋ·ɔ·q* *taja*
into the country it ran off; up on the mountain, it is told, then now

majuarqiʂɔ·rᵑ *kiʂimiqɔ·q* *ta·n·a* *tug·tuwàŋ·eqalune* *ke·ʂaqɔq*
it ascended he alone, it is said, he not catching any reindeer. At last,

tim·uarqiʂut *tamak·ua* *ilarˈˢʀoaŋe* *tug·tuwàxɔrqaŋata·*
it is told they went ashore these his companions, they having caught

tug·tuwaliuleqiʂuŋ·ɔ·r *taʂ·ane* *iqàlɛrqiʂu·t*
reindeer. They began to cook reindeer meat, it is told, there they began to cook.

*iqàlɛqàŋamijɔr*ᵑ *ila·ta* *tugtuwàkˈtɔrʟune*
When they were beginning to cook, it is told, one of them eating reindeer meat

nɛritʟunı *ˈnɛqinı* *tamavŋa* *kiwkaràtʟarˢhinardʟuqo* *nuŋutʟuàˈŋ·it-*
eating his meat over here first only gnawing it not eating it quite

ʟuqo *ˈimeriarˈtɔrʟune* *ku·mut* *ˈpixʂaqtɔŋ* *takuxʂàlerpa·qɔ·q*
up going in order to drink to the river going there, he discovered it, it is

imeriàrtɔrɛrame *ta·na* *neqeminine* *ˈnerqàxˈʂamahɔŋ*
told, when he had finished drinking it his former meat, (: that) there was

nɛrɛràtarˢrin·àlerpa·jɔ·q *tugtu·waxʂuˈıŋɔŋ*
meat on it again. He only kept on eating it, it is told, the reindeers', it is told,

nerqaqàtartɔrˢʀo·ŋmata *haunɛrˈʂvaŋin* *tà·ıma·* *ˈnerqarqeqàtarˢrin·ar-*
they ever getting fresh meat their bones. Thus there ever was grown

ˈtɔrʂoar
fresh meat on it.

70. The Child which was Transformed into a Sparrow and the Grandmother into a Ptarmigan.

(*Amaunalik — Phon.*).

ke·ʂaqɔr *ɛrŋutarı·palu·ᵍ* *qimatˢiarpaın* *mavŋ·-*
At last, it is told, a woman and her grandchild they left them, only leav-

aın·arqalugiŋ *tàʂ·anı·paluxʂàlɛrpv·ŋ* *ɛrŋutapalunilo* *tàja*
ing them in the lurch. There the two now were, (she) and her grandchild, then

tàʂ·anı·paluxʂàlɛrʂv·ŋ *hiniŋ·niapalulera·ŋamiqɔr* *ɛrŋutapalua*
there they now were. Whenever it was going to sleep, it is told, her grandchild

ta·ıma· *pigin·arà·tˈartᵖʂo·qa·* *ana·napalune* *ana·na·ŋ* *ila*
thus it always said to her, its grandmother: "Grandmother, please

ɔqalugtuala·ᵊre·n *ana·na·ŋ* *ila* *unik·a·rtuaˈlaɔre·n* *ta·jaqɔr*
tell a little, Grandmother, please tell a little tale!" Thus, it is told,

pitlara·ŋane *ana·napaluata* *ima·* *pitˢiarara·* *oqalug-*
whenever it said to her its grandmother, thus she used to say to it: "I have

tuaxʂaqa·ıˈlàŋilaŋa *unik·a·rtuàxʂaqa·ıˈlàŋilàŋa* *hin·àxʂa·pilɛrin* *qaŋ-*
no legend to tell, I have no tale to tell, now try to sleep, now

mi^{x}ʕa·pilɛrin ta·jaɡɔ̀r pit^{s}iʌrʌra· hʕiniŋnialulera·ŋan
try to snore!" Thus, it is told, she ever said to it, whenever it was going to sleep

taɩma pit^{s}iʌrʌra· ta·ja·ɡɔ̀q pɩŋ·ualitʟʌrʌra· ɛrŋ·utapa-
thus she ever said to it. Then, it is told, it always said to her, her grand-

luata ana·na·ŋ ˈila oqalugtua·la·ᵓre·n ana·na·ŋ ila
child: "Grandmother, please, tell a little legend, Grandmother, please,

unik·ʌ·rtuala·ᵓrɩ·n tupaxugtɔrʕ^{R}ɔ̀·tluniɡɔ̀·r ana·napaluata ta·ja· piŋ·ua-
tell a little tale!" starting awake, it is told, its grandmother then she

litʟʌ·rʌra· oqʌlugtuaʕaqaɩˈlȧŋilȧŋa unik·ʌ·rtuȧxʕaqaɩˈlȧŋilȧŋa
used to say to it: "I have no legend to tell, I have no tale to tell,

hin·ȧxʕa·pilɛrin qaŋmi^{x}ʕa·pilɛrin taɩmaluɡɔ̀r hʕin·ȧxʕapalv̈ˈralune
now try to sleep, now try to snore!" And then, it is told, lying down to sleep,

tȧ·ɩmȧ·ɩliɔrʕ^{R}inʌrtupalv·ɡa· a·t·aɡɔ̀q ta·ja· piŋ·ualitˈʟʌrɩjɔq
thus she only said to it. And again, it is told, thus it said again:

ana·ˈnaŋ ila oqʌlugtuala·ᵓre·n ana·naŋ ila unik·ʌ·rtuala·ᵓre·n
"Grandmother, please tell a little legend Grandmother, please tell a little (tale)!"

ke·ʕajɔ̀r a·ta pipaluŋ·uȧlerim·iɡa· ana·napaluata unik·ʌ·rtuaxʕa-
At last, it is told, again she said to it, its grandmother: "I have no tale to

qailȧŋilaŋa oqʌlugtuaxʕaqaɩˈlȧŋilaŋa hin·ȧxʕa·pilɛrin qaŋmixʕa·pilɛrin
tell, I have no legend to tell, now try to sleep try to snore

hag·^{x}a·ga· ikȧŋ·a qʌrɩʌrʌ·r^{F}wr$^{ɩ}_{u}$ŋ·min ɩjuk·a·la·tlȧlɛrʕɔq ha·-
hagaga, from over there from the side house it stretches out(?), hâ-

tutututu ˈtuˈpaxʌ·riɡa·ɡɔ̀·r ɛrŋ·utapalune tup·aqaŋamiɡɔ̀r
tutututu!" She frightened it, it is told, her grandchild. When it became fright-

iʕhȧɩniwik·ȕn aniŋ·uapɛrqiʕɔ·q ꜰü··^{q}
ened, it is told, through the peep-hole of the window, it slipped out, "Pfŷq!"

imȧ·ɩliŋ·uapeqalune· qupanuŋ·ɔrqalune ta·ja· anerqȧŋȧŋ·ɔ·r
saying thus, being turned into a sparrow then now. When it had

ɛrqɩ·^{i}paluŋ·uʌqtɔq ana·napalua· iˈwʌrdlilerqiʕɔr
gone out, it is told, she woke up its grandmother, she began to search,

anerqɩʕɔ·r ˈtʌrqʌmaniɡɔ̀r iwʌrdʟɛrʀȧtla·lv̇ʌrame nalule-
she went out. Out there, it is told, though she searched for some time not being

qȧŋamiuŋ ke·ʕa han·ʌrʕʀv̇leriʕhɔ̀·r han·ʌrˈʕʀv̇leriʕɔq
able to find it, at last she made ready (to go away), she made ready

tailiɔrtɔrʕʀɔ̀tlune· pawktu·tipaˈluni kamiŋ·miuliuʕɔqtɔrʕʀɔ̀tluɡit iɡ·pi-
doing thus, her skewers sticking them into her kamiks, her

ʌrʕ^{R}upalunɩ ujȧm·iuteqȧluɡo· ke·ʕa a·wtlʌrqiʕɔ̀·r qiˈaʕhɔr-
little sewing bag putting it round her neck. At last she set off weeping:

ʕʀɔ̀tlune· ɛrŋutʌrʕʀoˈapiɡa—na·v^{ŋ} ɛrŋutʌrʕʀoˈapiɡa—na·v^{ŋ}
"My own grandchild — where is it, my own grandchild — where is it?"

iwÁrʟɛrhɔ̀rˢʀɔ̀tlunijɔ̀q *tama·ne* *ɪŋɛrʟàleriçɔ·q* *qiàtʟunɪ* *çule*
Searching, it is told, here she wandered along, weeping ever

qutʟiˈŋɛrʟune *hˢule·* *iˢhipalv·ŋme* *tunupaluik* *amɪ·lerɪ·ŋ*
wiping away her tears ever, her eyes(') their rims she wore off their skin

a·wpitlɛrˢʀilerɑluqɪ·ᵑ *ɛrŋutArˢʀoˈapiqa—na·vᵑ* *ɛrŋutArˢʀoˈapiqa—*
making them quite red: "My own grandchild, where is it, my own grandchild,

na·vᵑ *iwÁrdʟɛrçɔr* *hvle·* *ke·çajɔ̀rᵑ* *ta·k·ua* *nukiliuwç·u-*
where is it?" She searched ever. At last, it is told, these she used them

terigà·ɪ *pawktu·tipaˈluŋni* *kana·paluŋminu·n* *ˈigpiÁrˢʀupaˈlunilo*
as sinews her skewers on her skins, and her sewing bag

tan·a *puiç·iuteralugå'* *Aqiçipalùin* *iˢhipaˈlüiça* *tunupaluik* *a·wpilàk-*
it using it as a crop, the ptarmigans their eyes' (their) rims red (two)

tupalu·k *ame·rçamaŋmatiŋ* *çule* *qutʟiˈŋɛrʟune*
because she had worn away the skin of them ever wiping away

ɛrŋutArˢʀoapiqa—na·v *ɛrŋutArˢʀoapija—na·v*
her tears: "My own grandchild, where is it my own grandchild, where is it?"

ke·çagɔ̀r *Aqiçiŋ·uleqiçɔ·q* *ke·çajɔ̀q* *taja*
At last, it is told, she was turned into a ptarmigan; at last, it is told, then

Aqiçɪŋ·ɔriçɔ̀·r *ɛrŋutapalua* *qupanuŋ·ɔrʟune·*
she became a ptarmigan her grandchild becoming a sparrow.

71. Child which Turned into a Hare.

(Amaunalik — Phon.).

pitˢiàlɛrpɔrɔ·q *pɛra·palu·gɔ·runa* *tama·ne* *qim·iuˢhAr-*
People relate, it is told, a child, it is told, that one here a little chap

ˈtAqtupaluqɔ̀r *qim·iuˈhArˣtàlɛrçɔ̀·rᵑ*
gathering willow-downs, it is told, he began greatly to gather willow-downs,

qim·iuhArˣtArhᴿàlɛrçɔᵑ *iglɔrˢʀᵘŋ·ɔ̀rᵑ* *a·wtlA·ràtàtla·ˈlᵛÀrmata*
he gathered willow-downs. The houses, it is told, at the time they used to go away

inutiŋ *hˢiniçiˈnArtune* *qim·iuhArˣtapaluxçàlɛrçorɔ̀·r*
their inhabitants, while they lay sleeping, he began to gather willow-downs, it is

qim·iuhArˣtapaluxçàlɛrçᵒrɔ̀·r *ke·çagɔ̀r* *qɪm·iuhArx-*
told, he began to gather willow-downs, it is told. At last, it is told, his gathered

tA·rˢhvArne *amɛrdlahutluArmagit* *tama·ne* *qim·iuhArx-*
willow-downs when he had got a great many of them, here while he gath-

tapaluglune' *hanitˢiàŋ·anuŋ·ɔ·r* *iglɔrçuAq* *tɔrqiçɔ·q*
ered willow-downs a little beside him, it is told, a large house it thumped against.

torqàŋaŋ·ɔ·q *ta·n·a* *a·wtlA·qtɔrçuAq* *tan·a* *igˈlɔrçuAq*
It having thumped against, it is told, this the travelling one, it the house,

tu·pA·rqiɕɔ·r *ukali|ŋ·ɔrLune* *a·wtlArqiɕɔ·rŋ* *(awtlaraŋan)*
he got very frightened, turning into a hare, he ran off. (Having run away),

a·wtlaraŋamijɔr *|mɛrqoliu·teriqȧi* *qim·iuhAqta·paluŋne·*
having run away, it is told, he got them as hairs his gathered downs,

ukaliŋɔrqalune
turning into a hare.

72. Boy Turned into a Loon.

(*Pualorssuaq — D. D.*).

iliArʂupaluqɔ·q *ilan·iqɔq* *hʂiuleqatuxuin* *ta·n·a* *iliArʂ^{R}u-*
An orphan, it is told, once, it it told, the forefathers him the orphan

paluk *pilɛrqiqa·n* *inaluArtu|ŋ·idlutin* *ke·ʂaqɔ·q* *qiapalu-*
they said to him: "Thou must not eat intestines!" At last he began

lɛrqiɕɔq *ima·* *pilɛra·* *ɪnu·m* *ʂɔq* *|qiawin*
to cry. Thus he said to him, a human being: "Why dost thou cry?"

iliArʂ^{R}upaluqɔ·q *qiapalugdlune* *oqArpalulɛrɕɔq* *qulutȧt* *aŋuta·n*
The orphan, it is told, weeping he said: "Qulutat their father,

ɪnaluArtɔrqvŋɪŋmaŋa· *qiaʂuŋa·* *qvArw^{F}rɪŋ* *qvArw^{F}rɪŋ*
because he forbade me to eat intestines, I cry, quarfik, quarfik,

qvArw^{F}rɪŋ *A···* *iliArʂupalu·qame* *kɪŋɔrqutidluapalugdlune*
quarfik, âââ!" Because he was an orphan walking about with his kamiks

qArʂ^{R}A·vŋɔrqiɕɔq *tan·apaluqɔ·q*
worn on one side, he was changed into a loon he the little fellow, it is told,

qArʂ^{R}A·^{v}ŋɔrpalugtɔq *taima* *oqAlugtuArigajuxʂu·ga·n*
he who was changed into a loon, thus they use to tell of him.

73. Two Little Dogs. (*Amaunalik — Phon.*).

qim·ipalu·qɔ·r *|a^{v}kua* *aip·apalua* *ax·avtipaluŋmigun*
Two little dogs, it is told, they over there one of them (by) his paw

nawi|ʂ·ȧmahupaluŋ *aip·apalua* *mɛrqɔrtv·palu^{ŋ}* *ʂhiʂhiqaqArLutiŋ*
(one) having broken, the other (of them) long-haired they having a kennel

taɪmajɔr^{ŋ} *tArqAmanɪ·topalu·^{ŋ}* *ke·ʂhajɔr* *aip·ȧpalua*
thus, it is told, there they were in there. At last, it is told, one of them

katȧŋ·i|uterɪʂhɔq *tan·a* *mɛrqɔrtv·paluk* *ima·qɔr*
it entered the house passage it the long-haired one. Thus, it is told

ʔqȦlerɪɕɔr *ta|kanuŋa* *ka|taŋmun* *aipȧpa|lunɪ* *a^{q}ʂɒwtipalumigun*
it said in there in the house passage, its comrade (by) its paw

nawiɕimahupalu·ŋman *agxa·wtLuxana·ŋ·ɔ·r*
because it had broken: "Agssautdlugsanâq (:thou dear one with a sore paw), it

neri^{x}ça·niŋ *ima·gɔ̀q* *peqiga·* *inuata*
is said, (with) something to eat for it." Thus, it is told, he said to it its owner,

taja· *pipalv|raŋan* *kĩnã·^{vs}hutim·e* *mɛrqor^{s}huana·ŋuhuŋagɔ̀·r^{ŋ}*
thus when it said: "Whoever art thou?" "I am Merqorssuanâq (: the dear long-

tà·imagɔ̀r *pipalv|raŋan* *tà·ja* *nɛrqi^{x}ça·niŋ*
haired one), people say!" Thus, it is told, it having said then (with) some-

aipàpaluata *tunidluqo* *anihit^{s}iarpa·* *taima* *aŋɛr-*
thing to eat for it, for its comrade, giving it he sent it out. Then going

ʟapaloralune *hihiqɛrpaluminun* *aip·àpalune* *nɛrqiçitʟu^{q}u*
home to its kennel its comrade giving it to eat.

74. The Raven. (*Amaunalik — Phon.*).

inu·ŋ·ɔ·r *taku^{x}çàlɛrpa·* *tulu^{w}ar^{s}ra·r* *kiŋ·mi-*
A human being, it is told, it caught sight of (it) a raven, carrying

|artɔrç^{R}oa·r *takuxçàlɛrpa·* *ima·gɔ̀q* *pi|eriga·* *tuluwa·q*
something in its beak he saw it. Thus, it is told, he said to it: "Raven,

tuluwa·r *hunauna kiŋmi|arpiv·k* *ınv·m*
Raven, what is that thou art carrying in thy beak?" "A human being('s)

qug|tora· *ima·gɔ̀r* *pit^{s}i|arpɔŋ* *|tuluwaŋ* *a·ta* *ɔqar^{F}wi^{qi}t^{s}i|arpa·*
its thigh!" Thus, it is told, it said the raven. Again he spoke to it

inu·m *tàçàŋ·ale* *nerqiçit^{s}i|àŋà·ı* *mamarıàk·^{kho}*
the human being: "Of that, indeed, give me something to eat!" "As I like it

e·wara *tuluk·a·rqak·alv* *me·rqak·alv* *auk|torata*
I swallow it, my raven-fellows (and) and my children we eating blood,

kanuk|torata *maŋ·u|aq* *tuluwar^{s}ra·r* *ima·* *pit^{s}i|arpɔ^{ŋ}*
we eating blood(?) ? !" The raven thus it said.

74. Variant A. (*Qiajuk — Phon.*).

tuluga·q *|tulu^{w}a·r* *çuna kiŋmi|arpiv·ŋ* *|ınv·m*
"Raven, raven, what art thou carrying in thy beak?" "A human being's

|quktora· *ait·ıt^{s}iàŋ·ale·* *ait·ıt^{s}iàŋ·ale·* *mamariàk·v* *e·wara·*
(its) thigh!" "Give me a little, please, give me a little!" "As I like it I swallow it."

75. The Raven and the Lost Sewing-needle.

(*Inugarssuk — Phon.*).

mɛrqvta·^{e}rçipalu|lɛrmiɔrɔ̀·r *ke·çagɔ̀r* *tulugar^{s}h^{v}ar*
She lost her sewing-needle, it is told. At last, it is told, a raven

takuleriga· *apɛrçrapalulera·* *mɛrquti·ga—nauŋ*
she caught sight of it. She asked it: "My sewing-needle—where is it,

mɛrqutiɡa—nɒ·u *takan·a* *ʌqv̇tʌrᴾwrɪm·e* *iɕa·*
my sewing-needle—where is it?" "Down there in the dung heap its eye

tukiŋ·aɕɔ̇·r *un·ɛrɕü·m·ija·* *naneriɡa·* *tȧɕ·a* *ʌqutʌrᴾrim·e·*
is sticks out!" it informed her. She found it so there in the dung heap,

nanim·iɡa· *tȧɕ·a* *taɪma* *ˈtȧɕȧŋa* *kigliɫerɪ·ɡa*
she found it indeed! Then thus (from) here I end it!

76. Woman Puts Question to Raven and is Turned into Stone with her Children.

(Amaunalik — Phon.).

ke·ɕaɡɔ̇q *pa·ɪʲɡin·ʌrtᵊʳɕᴿᵒʌ·rɔ·runa* *qɪtɔrŋnʌqʌrʟune*
At last, it is told, she only remaining at home, it is told, she, having children

piˈŋaᶜhunɪŋ *nʌ·qtutlunilo* *ˈaŋun·un·aŋ* *muluin·ʌrtɔrɕᴿvȧ·k*
(with) three and being pregnant, their menfolk (two) ever staying away.

ke·ɕajɔ̇rᵑ *muluin·ʌrʟuʌrʀaˈlɛrmanɪŋ* *ta·kua* *pa·ɪɕun*
At last, it is told, as they (two) ever stayed away, these these remaining at home

näsɛrɕɔ̇rdʟutiŋ *a·wtlahɒvxɕȧlɛrɕv·n* *qʌq·ʌmᵘⁿ* *maju-*
in order to keep a look out they went off on the mountain (they)

ʌrʟutɪ·ŋ *igˈʟugtun* *tȧᶜhiɔ̇rdʟune* *amʌ·rdʟunilo*
ascending, with both hands leading by the hand and with a child in the amaut

nʌ·qtutlunilo· *majuȧlɛrɕvn* *majuȧlɛrɕv·n* *ˈtagpåwᵘŋʌrᶜʀᵛʌr*
and being pregnant. They ascended they ascended, there high up

majuapaluxɕȧlɛrɕᴿv̈·n *ke·hajɔ̇q* *ˈtagpåwŋʌrᶜʀʌr* *peqaŋamɪŋ*
they wandered. At last, it is told, there high up when they had come,

tagpåwᵘŋa *iŋipaluxʌrtun* *qʌq·ʌmun* *is·uapaluxɕȧlɛrɕv·n*
up there they sat down up on the mountain, they sat down

tagpåwane· *tuluwʌrᶜʀᵛʌr* *ke·ᶜᵃ* *iᶜhie·leriɡa·n* *iᶜhie·leramiuɡɔ·ŋ*
up there. A raven at last they caught sight of it. Having caught sight

ima· *piɫeriɡa·* *tuluwʌ·q* *tuluwʌ·r* *tuluk·ȧn*
of it, it is told, thus she said to it: "Raven, raven, the ravens

oqʌlvqȧtʌrtv·n *oqȦluɡɪ·t* *aŋun·unawutʟɪ·k·ua·* *muluᵍin·ʌrtɔr-*
they are wont to tell, tell our menfolk, please, those as (: why) they ever

ᶜʀoŋmata· *ima·ɡɔ̇q* *tuluwʌrᶜʀv·m* *piɫeriɡa·* *ulu·xa·m*
stay away!" Thus, it is told, the raven it said to her: "The ice

ulɪ·gpa·ɪ *unanɪ·na·* *ta·ja·ɡɔ̇q* *peqaŋatiŋ*
it has covered them entirely, ?!" Thus, it is told, when it had said to them

tȧɕ·ane *ixɕuapaluˣɕȧlɛrɕv̈·n* *qitɔrᵑnapaˈlunilo* *mʌrdʟuŋ* *amʌ·rdʟunilo*
there they sat down (she) and her children two, and with a child

apiŋ·a *nA·qtutLunilo·* *ixçuàtLutigɔ̀·r* *ke·ça*
in the amaut (it) up there and being pregnant. They sitting, it is told, at last

tàç·ane *ujaraŋɔrˢʀin·Artv·n* *aŋunanatijɔ̀r* *ˈçunɒ·v*
there they (only) were turned into stone, their menfolk, it is told, indeed

ˈhˢikɔrˢʀv·m *ˈiwᵖuteqaŋagin* *muluin·araŋata·*
the ice because it had screwed them down they ever staying away,

tuluk·am *oqArᶠwʳe·raŋatiŋ* *ujaraŋ·ɔrqɪçv·n*
the raven because it had told them, they were turned into stone.

77. The Mendacious Raven and Piku's Wife.

(*Amaunalik — Phon.*).

pik·ugɔ̀·q *tugtunialupaluxçàlɛrpɔ·ŋ* *taimagɔ̀r* *mulutˢià-*
Piku, it is told, he went out reindeer-hunting. Thus, it is told he stayed

lɛrpɔ·r *nuliàne* *qimaglugo* *ta·ɪma·* *kiˢhiàŋ·ɔ·r* *neqa·ʷ-*
away for some time his wife deserting her thus, only, it is told, having

tɪ·palvgluku *puiˢhim* *kaperdLuminA·rLuŋ·uaŋe* *neqa·vte-*
it poorly as her food a seal's the poor remainder of its backbone they having

qaŋ·itLuArLutɪ·ŋ *taɪmagɔ̀r* *muluxçàlɛrçɔŋ* *muluxçälɛrçɔ·ŋ* *nulià-*
no food at all. Thus, it is told, he stayed away. he stayed away. His wife,

ŋatagɔ̀r *iˢhe·leriga·* *tuluʷArˢʀAr* *qula·vˈtɔrçᴿuAr* *ima·gɔ̀r*
it is told, she caught sight of (it) a raven flying above her. Thus, it is told,

apɛʳᵗpaluŋ·uàlɛra· *piku* *tugtup·a·* *tuluʷArçᴿvŋ·ɔ·r*
she asked it: "Piku, has he caught reindeer?" The raven, it is told,

akitˢiArpa· *e·* *piku* *tug·tɔrqAᵊq* *paŋnerçoàŋɪŋna·ŋniŋ*
it answered her; "Yes Piku has caught many reindeer, (with) exclusively large

mArLɔrˢˈhoàŋniŋ *taɪma·gɔ̀q* *peqaŋane*
reinbucks, (with) two!" Thus, it is told, when it had said to her

tuluk·àm *ugpɛridlugo* *ˈtuluwAŋ* *ta·kua* *neqa·vtiminA·rLuŋ·uatiŋ*
the raven, trusting it the raven these their poor remains of food,

puiˢhim *kapɛrLuminA·rLuŋ·uàŋ* *hAqdliaquŋmiŋnun* *tuniçutɪ·mɪ·ŋ*
the seal's the poor remains of its backbone, to their dogs with pups she gave them,

qArquçiutlugin *tàimagɔ̀r* *muluxçàlɛrçɔq* *uwerçvaŋa·*
letting them be gnawed. Thus, it is told, he stayed away her husband.

aliˈk·àlɛrpɔrɔ·q *ˤhikɪŋaˢhuŋ·uAŋ* *tugtuçamaˈŋ·itlune·*
He came in sight, it is told, bowed down (:dejected), without having caught reindeer.

nuliàŋatajɔ̀q *piɬeriga·ɪ* *ta·kua* *puiˢhim* *kapɛrLuminA·r-*
His wife, it is told, she took them now these the seal's its backbones

Lupalv·g *qim·im* *qArquagArˢʀuàŋ* *ɛrqɔrtuluhvvglugin* *nɛqiçiˈArɪlupa-*
the dog's its gnawed washing them. They now poorly

lulɛrmi·ŋ *tug·tuŋ·eqa|nɛr^{ŋ}man* *tuluk·am* *hag·lɔqit·ar-*
got these for their food he not having caught reindeer, the raven it having

h^{R}amaga· *tug·tuɕamàŋ·ipaluxɕaqtɔŋ*
lied to her, he not having caught reindeer.

78. A Man Killed by a Hare.

(*Pualorssuaq — D. D.*).

hˢiuleqatuxu·ŋ·ɔ·r *nigàɕ·ane* *uŋɔr^{F}we·ràtartɔrɕ^{R}o·gàι*
One of the ancestors, it is told, his snares he used to drive the hares against

kιɕe·ɕa *ukadlι·n* *nɛrqi·g^{i}gamik·iŋ* *agɕɔrɕ·uarɔ·r*
them. They exclusively hares they having them as (food) very much, it is told,

ukalɛrpaxɕ·uarajuxɕu·game *ukalɛrpaxɕuaràtartɔrɕv·game* *ɛrniŋ·-*
he being capable at catching many hares. As he always got many hares (he) and

uaniluqɔ·q *ukadlι·t* *katɛrɕɔrteqalugit* *a·ˢhι·ŋ·ɔ·q*
his little son, it is told, the hares driving them together now greatly again

uŋv·lɛrqιɕut *napitɛrpaxɕuarιɕun* *napitɛrpaxɕua-*
they drove (:them) together. They caught a number in snares. Having caught a

raŋata *i|larɕüaŋin* *u·maˢhɔrɕ^{R}uin* *toquˢhartɔrɕo·gàι* *toqu-*
number in snares, some of them being alive he killed them. He being

ˢhartɔrˢʀôtluqin *ila·ta* *ukad·lin* *ix·ɕuariqa·* *ix·ɕua*
about to kill them one of them, of the hares, it crushed his testicles, his testicle

qa·|qaluqo *ukalipaluk* *tan·a* *a·w^{d}larɕ^{R}in·ariɕɔq* *ιn·e* *toqo-*
bursting it. The little hare this one it only ran away, its man when it

qaŋamiuŋ *ɛrniŋ·uaŋata* *arqa·^{w}niapaluk·a·* *ana·na·ta*
had killed him. His little son he tried to take him down. His mother

takuqamiuqɔ·q *ikajoriartɔra·* *ukalɛrɕüit* *am·ιmιŋ*
when she saw him, it is told, she went in order to help him, the hares with a skin

po·rluqin *arqa·^{v}nialugàɕu^{w}itluqin* *hunauFwaqɔ·q*
wrapping them up thinking that they tried to take them down, indeed

aŋun·e *uniarluqo* *arqa·^{v}niapaluk·a·* *toqvŋ·aɕɔq*
his father dragging him after him he tried to bring him down dead.

ana·na·ta *pa·ra·* *ukadlinιŋ* *arqawɕinaɕü^{i}dluqo* *erniŋa*
His mother she met him (with) hares thinking he brought down. Her son

oqarpalugtɔq *toqoqiqa·* *ukalipalv·m* *arqawˢhin·apaluk·a·n*
he said: "It killed him the little hare!" They only took him down.

arŋnapaluata *niŋiolupalu·m* *naŋmapaluxɕàŋ·uariqa·* *ukuanilo*
His mother, an old woman, she took him on her back her daughter-in-law

ɛrŋutàŋ·uanilo *tikin·amiqiŋ* *nunaqàteqaŋitɔrɕ^{R}ɔt-*
(and) and her grandson when she came up to them. They having no dwelling-

lutiqɔ·q *aŋununeqaruŋne·rqiɕut*
place companions, it is told, they were now deprived of their menfolk.

VII. HISTORICAL LEGENDS

79. Navaranâpaluk. (Thule Var.).

(*Amaunalik — Phon.*).

nawʌrᵃna·paluɣɔ·runa *nɛrᵘwkam* *nuliʌritˢiàlɛrpa·*
Navaranâpaluk, it is told, her, Neruvkaq he took her as his wife,

nuliʌritˢiàlɛrpa· *tàç·anı·ˈjɔr* *tunerçuin* *ilapaluan*
he took her as his wife, there, it is told, the inland dwellers one of them

nuliʌrˡleriɣa· *þe·rqvpaluaguŋ·ɔ·r* *nioqàtʌrʀo·tluɣo·* *niuç·uʌr-*
he took her as his wife, in her knee, it is told, often boring her. With a

me·ᵏ *niɔràtʌrʟuɣo* *hᶜa·wnipaˈlunijɔq* *tikitʟara·ŋaɣoɣɔq*
great bore using to bore her her bone, it is told, whenever he came to it, it is

qiᵃja·mıŋ·uapitˢiʌrʌrᴀ·ɔŋ *aerqaˈtiminiŋ* *kamiçiˈnʌrlune*
told, she used to begin to cry (with) her mittens only using as kamiks

muluin·ʌraˈtʌrman *ta·ja* *aniᶜhara·ŋame* *muluiˈn·ʌrʟune*
when she stayed away, thus whenever she went out staying away,

muluˣçàtlara·ɣamijɔr *iᶜhiŋ·uàtʟa·rʌrᴀ·ɔŋ*
whenever she had been away for some time, it is told, she used to come in.

niulitlara·ŋaniɣɔrᵑ *uwerçùˈʌrme* *ima·* *pitˢiàlerara·*
Whenever he had bored her, it is told, her husband, thus she used to say to him

uwerˈçüane *qawˈçinigle* *qatàŋ·uɣa·qʌrpı·k* *pa·ʷmin*
her husband: "(With) how many, indeed hast thou brothers? [1]) Pavmin,

pa·wˈçaŋin *miˈŋumin* *mıŋuˈçaŋin* *ˈtʌrquliglo* *tʌrquxʌ·rʟo* *ma·jv·k*
Pausangin Mingumin, Mingusangin and Tarqulik, and Tarqugssâq, Mâjûk,

qatitun·àŋ *ta·ıma·ɣɔq* *pitʟàra·ŋane* *ima·* *pitˢiʌrʌra·*
Qatitúnak!" Thus, it is told, whenever she had said to him, thus he used to

qa· *qatàŋutitin* *aık·in* *ta·ja·ɣɔr* *pitʟara·-*
say to her: "Please thy brothers fetch them!" Thus, it is told, whenever

ɣane *pijamàŋ·itˢiʌrʌra·ɔŋ* *qataŋutitˢit* *aık·it*
he had said to her, she used not to be willing to do it. "Thy brothers fetch

tàjàgɔ·q *kamiglunijɔq* *tàjà* *a·erqàtiniŋ*
them!" Then, it is told, putting on kamiks, it is told, thus with her mittens

[1]) As if putting a question to herself.

anitˢi|ᴀrᴀrᴀɔᵑ *mului|n·ᴀrʟune* *ta·jagɔ̀r* *mululerᴀrᴀɔᵑ*
she used to go out only staying away. Thus, it is told, she used to stay away,

mululerᴀrᴀɔᵑ *iʕera·ŋaŋ·ɔ·q* *ta·ʕuma* *nɛrv̇kàm*
she used to stay away. Whenever she entered, it is told, he Neruvkaq

uwɪŋata *he·rqvpa|luagun* *hʕulɪ·n·ᴀŋ* *niùtˢiàlerara·* *niùtˢiàle-*
her husband in her knee ever he used to bore her, he used to

rara· *qiᵃjàŋ·utʟàŋ·uapitˢiᴀrᴀrᴀ·ᵓq* *ʕha·ʷni|paluni* *tikitʟara·ŋagv*
bore her. She always began to cry her bone whenever he came to it.

ima·gɔ̀r *oqarᴱwigitˢiᴀrᴀra·* *an·ɛrɪʕutʟualitʟara·ŋame* *uwer|ʕùane*
Thus, it is told, she used to say to him when it hurt her very badly, her husband,

pitˢiᴀrᴀra· *|qawʕinigle* *qataŋ·ugᴀ·ʳqᴀrpɪ·ŋ* *qvlɪ·ŋan*
she used to say to him: "(With) how many indeed hast thou brothers? Qulîngat

aŋuta·n *pa·ʷmin* *paw|ʕàŋin* *|mɪŋumin* *mɪŋu|ʕàŋin* *|tᴀrqvliglo*
their father, Paumin, Pausangin, Mingumin, Mingusangin, Tarqulik (and)

tᴀrquxᴀ·rʟo *ma·jo·* *qatitùn·aŋ* *qa* *qatàŋutitit* *aɪk·it*
and Tarqugssâq, Mâjûk, Qatitúnak." "Please thy brothers fetch them!"

ima·gɔ̀q *pitˢiàlerᴀra·* *ta·jagɔ̀r* *niʷdʟɪ|ŋ·itʟune*
Thus, it is told, he used to say to her. Then, it is told, without saying anything

a·ta *a·ᵉrqa|tiniŋ* *kamiʕi|nᴀrʟune* *anitˢiᴀrᴀrᴀ·ᵓʳ* *mulu-*
again (with) her mittens putting them on as kamiks she used to go out, only

i|n·ᴀrʟune *hʕulɪ|n·ᴀrʕᵛᴀ·rᵓq* *ta·ja·tutoqaɪn·a·ᵛwa·* *pat·ɔrtutoqᴀɪn·a·ᵛwa·*
staying away. Ever, it is told, thus he ever treated her, he ever beat her,

ʕhe·rqvpaluagun *niɔrʟugo·* *ta·ja·* *peqàt·apaluk·a|lv̇ᴀra·* *nawᴀrn·a·-*
in her knee boring her. Thus she otherwise used to say to him Navaranâ-

palv·m *ta·ʷʕuma* *uwer|ʕùane* *tan·a* *nɛ|rvʷkaᵑ* *ima·* *peqàt·a-*
paluk, she her husband him Neruvkaq thus she used to

|ralv̇ara· *qaʷ|ʕinigle* *qatàŋ·uga·qᴀrpɪ·k* *qvli·ŋan* *aŋuta·n*
say to him: "(With) however many hast thou brothers? Qulîngat their father

pa·ᵛmin *paw|ʕàŋin* *mi|ŋumin* *miŋu|ʕaŋin* *|tᴀrquliglo* *tᴀrquxᴀ·rʟo*
Paumin, Pausangin, Mingumin, Mingusangin, Tarqulik (and) and Tarqugssâq

ma·jo· *qatitun·àŋ* *qa* *qatàŋ·utitit* *aɪk·it* *a·ʕhɪ·ŋ·ɔ·q*
Mâjûk, Qatitunak!" "Please thy brothers fetch them!" Again as usual, it is

tàja *nuliàŋa* *kamigʟune* *muluin·ᴀrqɪhɔŋ* *nawᴀrᵃna·paluk*
told, then his wife putting on kamiks she stayed away Navaranâpaluk,

nɛrvkam *nuliàŋa* *ta·ja* *mululeqiʕɔ̀·r*
Neruvkaq's his wife. Then she stayed away.

ke·ʕhagɔ̀r *nàtˢiliwimɪ·tɔrʕʀɔ̀tʟutiŋ* *nuka·ta*
At last, it is told, while they were at Natsilivik his younger brother,

nɛ|ruʷkam *tɔrʟɔrm·iga·* *nɛrᵛwkᴀ·ᵠ* *aŋutɛrqak·ua* *imɪŋ·-*
Neruvkaq's, he called to him: "Neruvkaq, men, those down there! they want

nialulɛrqiga·ŋ·ɔ·q *aɕuga·r* *qatàŋu|ɕüaŋe* *nawA-*
to try to destroy the house, it is said!" Verily her brothers Navaranâ-

rana·palv·m *tikiᵍtɔrɕᴿᵛι·ⁿ* *hɔrRugtɔrɕᴿɔ̀tLuga* *nɛrᵛkA·q* *|ta|ja|gɔ̀q*
paluk's, they came in order to assail him Neruvkaq. Thus, it is told,

pilera· *nuka·ta* *nɛrᵛkA·ʳ* *aŋutɛrqak·ua* *nɛrᵛkA·r*
he said to him, his younger brother: "Neruvkaq men, down there!" Neruvkaq

tArqAma *iglumι·tɔrɕᴿɔ̀tlune* *qim·ine* *iserƀamahɔrqɔ̀tⁱitluga* *ima·*
in there being in the house, his dog having let it come in, thus

|pïlerihɔ̀r *ututu* *kapiterιàt|LArpuŋa* *nàtˢɛrɕuArminijɔ̀r*
he said: "A moment I will first put on a jacket!" with his sealskin jacket,

atˢitˢinialugtɔrɕᴿɔ̀tluga *tan·a* *qim·ɛr|ɕᴿɔ̀ane* *atitinialugtɔr-*
it is told, trying to clothe it, it his dog, trying to dress it.

ɕᴿɔ̀tluga· *ιŋ·u|ɕArnialuleriġàŋ·ɔ·q* *tArqAma* *nɛ|rvʷkam* *ig·lua·*
They tried to crash into it, it is told, out there Neruvkaq's (his) house

iŋ·u|ɕArnialuleriga·n *ila·ŋ·ɔ·r* *ke·ɕha* *mA·ᵊrqιɕhɔŋ*
they tried to crash into it. One of them, it is told at last he fell through.

mA·ᵊrqàŋàŋ·ɔᵑ *iɕiġàerqiga·* *kipeqiga·ι*
When he had fallen through, it is told, he cut off his foot, he cut them (: it) off

iɕhiġàpalv·e *a·wtLArqiɕorɔ·q* *ta·wa* *na·ŋihArtɔrɕᴿɔ̀tlune* *imài-*
his foot. He went away, it is told, then limping on one leg, saying

liɔrtɔrɕᴿɔ̀tlune *nawArana·palv·m* *qatàŋ·u|ɕüàŋiɕa* *ila·t* *ɛrLa·-*
thus Navaranâpaluk's (of) her brothers one of them: "I have

la·ᵊrqA·ʷvŋa *ɛrLa·la·ᵊrqA·ʷvŋa* *ɛrLa·la·ᵊrqA·ʷvŋa*[1]*)* *ta·ιmagɔ̀r*
lost my foot, I have lost my foot, I have lost my foot!" Thus, it is told

a·tLArqιɕɔ·rᵑ *qim·ɛr|ɕüanijɔ̀q* *tan·a* *nɛrvka·m* *nàtˢɛrminiŋ*
he went away. His dog, it is told, it Neruvkaq, with his sealskin jacket

atitikàtlArhinArdl$^{v}_{a}$go *igalaç·àk·ut* *aniɕɛriga·* *tan·agɔr*
first clothing it, through the window he sent it out. It, it is told,

upagiArtɔriga·n *tàç·uŋa* *toqvçàleriga·n* *toqvçàleraŋaç·ugɔ̀·q*
they fell upon it over there they killed it. When they had killed it, it is told

ta·n·a *nɛ|rv̀ʷkAᵑ* *qaʷn·a* *katak·un* *anitLune* *ta|ka-*
it Neruvkaq him in there through the house-passage going out down

nuŋagɔ̀r *Agpaŋerqiɕɔ̀·r* *ŋArax·ɕuArmv·n* *qakeqaŋaŋ·ɔ·r*
there, it is told, he leapt along to a large stone; having got up (: on it), it

tumɛr|ɕuaŋe *takan·à·* *tagpikuŋagɔ̀q* *peqaŋan*
is told, his footprints look those down there! Up there, it is told, when he had got,

ajuleriga·n pinɛ·rᵑ *ɔrn·eriġaŋ·ɔ·q* *tahamuŋa*
they were not able to get at him. They went towards him, it is told. Down there

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[1]) Amaunalik: inland dweller language.

pi^{s}hit·àlerigàɩjɔ̀q *tahamuŋa* *nɛ|rvkam* *tamak·ua* *nawʌrn·a·-*
he shot them, it is told, down there Neruvkaq these Navaranâpaluk's

palv·m *qatàŋu|ʕüaŋe* *toqvʕàlerigà·ɩ* *ilàt^{s}iapalüiŋ·ɔ·q* *ta·ja*
(her) brothers he killed them. A few of them, it is told, then

a·wtlʌrm^{i}v̇·n *nɛrv̇wk·am* *tàɩa* *nuŋuhi|n·ʌrmigàɩ* *nawʌrn·a·palv·m*
they went away. Neruvkaq thus he put an end to them Navaranâpaluk's

qatàŋu|ʕüaŋe
(her) brothers.

79. Variant A. (*Pualorssuaq — D. D.*).

nɛr^{v}kavm *nule* *niɔriga·* *aluiʕigun* *niɔrqaŋane*
Neruvkaq his wife he bored her in her foot soles. When he bored her,

oqʌrtɔq *tàs·a* *anit·v·ŋa* *alaŋ·a* *niudʟera·ŋane*
she said: "Stop, I have many elder brothers, let me be!" Whenever he

tam·ʌràtʌrtɔq *aŋɛrdʟʌràtʌrtɔq* *tam·ʌrʀa-*
had bored her, she used to disappear. She used to return home. After she had

màtʟʌra·ŋame *animinun* *pɛrqàtlara·ŋame* *ke·ʕha* *anɛr-*
stayed away to her elder brothers she having come, at last her

|ʕuaŋe *tikerqiʕhun* *nɛr^{w}kavm* *nuka·* *iʕhɩ·niʕhɔŋ*
elder brothers they came. Neruvkaq's (his) younger brother looking out

oqʌrtɔq *ner^{w}ka·k* *aŋutɛrqa^{v}k·ua* *oqʌrtɔq* *aŋajua*
he said: "Neruvkaq men there (towards south)!" He said his elder

kapiteriàtʟʌrpuŋa *qimɛrʕuʌr* *nàt·ilɛrqalugo*
brother: "I will first put on a jacket!" A dog putting a jacket on it

an·ora·lɛrqalugo *hʕi^{uw}tli^{v}tɩ·tʟugo* *aniʕeriga·* *tunɛrʕ·uit*
clothing it letting it be in front he sent it out. The inland dwellers

up·ʌriga·n *pa·lɛrqiga·n* *ɩnu·nahʕiutʟugo* *nɛr^{vw}kaq*
they caught at it, they fell upon it taking it for a human being. Neruvkaq

ʌqpaŋɛrqiʕɔq *ikʌ·rʕuʌrmun* *qʌ·rʕune* *tɩ·wiʌrtɔrdʟugit* *tunɛrʕuit*
he jumped to the meat scaffold his arrows taking them. The inland-

ila·n *iglumun* *qiʕàtalɛrqiʕɔŋ* *ma·ɔrqiʕɔq*
dwellers(') one of them to (: up on) the house he jumped. He fell in.

nɛr^{w}kavm *nuka·ta* *niuŋa* *kipeqiga·* *tunɛrʕuʌr*
Neruvkaq's (his) younger brother his leg he cut it off. The inland-dweller

oqʌrqiʕɔq *ɛrdʟʌ·qʌ·^{v}ŋa* *ʌqpaŋɛrqɩʕɔq* *ukuiʌrtɔrqalune*
he said: "He cut off my leg!" He leapt along breaking down entirely.

nɛr^{w}ka^{v}m *ilʌ·rʕuaŋe* *piʕhigtàlɛrqigàɩ* *hakiàt^{s}iʌrʕuʌrm·ɩn*
Neruvkaq his companions he shot them by and by. From their great brother-

qima·tʟutik *a·wtlalɛrqɩʕhun*
in-law fleeing they set off.

80. Navaranâpaluk. (Amer. var.).

(*Amaunalik* — *Phon.*).

nawʌrᵃna·paluɣɔ·runa *inuiⁿ* *ila·ta* *nuliʌri-*
Navaranâpaluk, it is told, her, the human beings one of them he got her

tˢiàlɛrpa· *nuliʌritˢiàlɛrpa·* *nuliʌrɪleriɣa·* *a·rʷqatiniŋ*
as his wife, he got her as his wife, he got her as his wife. With mittens

kamiglunɪ *muluin·ʌràtʌrtɒpalvᵑ* *mulɔrpaxʂuʌràtʌrtɔr*
putting on kamiks,[1]) she used to stay away, she used to stay away long

ˢhulidluʌ·r *mulɔrpaxʂuàtʟara·ŋan* *iʂera·ŋan* ˢhulidluʌr
ever. Whenever she had been away long, when she came in, ever

ˢhe·rqo|paluaɣun *niorʌt·à|lermija·* *nuliapalune·* *niutʟara·ŋanijɔrᵑ*
in her knee he used to bore her his wife. Whenever he had

ha·wnipalùnɪ *tikitʟara·ŋaɣo* *qiajàŋ·utʟàŋua-*
bored her, it is told, her bone whenever he came to it, she used to cry

pitˢiʌrʌrʌᵓᵑ *ima·ɣɔ́q* *pitˢiàlerʌra·* *an·erdʟuàtʟara·-*
bitterly. Thus it is told, she used to say to him, whenever he hurt her

ŋane *qaʷ|ʂinigle* *qatàŋ·uɣa·qʌrpɪ·ŋ* *uʂa·ŋan* *aŋuta·n*
greatly: "(With) however many hast thou brothers? Usângat their father,

qvle·ŋàn *aŋuta·n* *paʷmin* *pawʃ̀àŋ·in* *miŋumin* *miŋuʃ̀àŋin*
Qulîngat their father, Paumin, Pausangin Mingumin, Mingusangin,

tʌrqvliklo *tʌrquxʌ·rlv* *ma·jo·* *qatitun·Àŋ* *ta·ja·ɣɔ́r*
and Tarqulik, and Tarqugssâq, Mâjô, Qatitúnaq!" Thus, it is told,

pitʟara·ŋane *uwɪŋata* *pitˢiàlerʌra·* *qa*
whenever she said to him her husband he used to say to her: "Please

qatàŋutitin *aɪk·in* *aɪk·in* *qa·* *qatàŋutitit* *ta·jaɣɔ́q*
thy brothers fetch them, fetch them please, thy brothers!" Thus, it is told,

taimaɪliutʟara·ŋane *ta·ja·ˣʂʌrʟune* *a·rqàtiminiŋ* *kamig-*
as often as he said to her, some time having passed (with) her mittens putting

lune *aniʂara·ŋame* *muluin·àŋ·uatʟʌ·rʌrʌ·ᵓᵑ*
on (: for) kamiks, whenever she had gone away, she used to stay away for some time.

taja *hulitʟuʌ·r* *mululerʌrʌ·ᵓr* *muluxàtʟara·ŋame*
Thus ever she used to stay away. When she had been away for some time,

tikip·aluɣa·ŋan *tàʂa* |*patùtˢiàlerʌra·* *uwerʂùàŋata·* *patˑɔrʂᴿin·a-*
whenever she returned, then he used to beat her her husband, whenever

litlara·ŋane *keˑʂa* *he·rqvpa|luaɣun* *niorʌt·ʌrtᵓrʂᴿɔ́tluɣo* *tikitʟara·-*
he beat her at last in her knee using to bore her, whenever

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[1]) That is putting the mittens on her feet instead of boots to show how badly treated she was.

ŋame *ta·ja·* *pigin·A|ràtArtᵓʳʕo·galv̈Ara·* *uwer|ʕv̇ane* *ima·*
she came home thus. She, it is true, used to say to him her husband, thus

pitˢiàlerAra· *|qaʕinigle* *qatàŋ·uga·qArpι··ŋ* *vʕa·ŋan*
she used to say to him: "(With) however many hast thou brothers? Usângat

aŋuta·n *qvli·ŋan* *aŋuta·n* *pa·ʷmin* *paw|ʕàŋin* *mι|ŋumin*
their father, Qulîngat their father, Paumin, Pausangin, Mingumin,

mιŋu|ʕàŋin *tArquliklo* *tArquxA·rLv* *ma·jv·* *qatitun·Aŋ* *qa*
Mingusangin, and Tarqulik, and Tarqugssâq, Mâjô, Qatitúnaq!" "Please

qatàŋutitit *aιk·it* *qa·* *qatàŋ·uteqamA·rʕRinAr-*
thy brothers fetch them, make haste, please the one that has so

tɔrʕᴿuAr *qatàŋutitit* *aιk·it* *uwerʕu̇aŋata* *pigin·Aràtar-*
many brothers, thy brothers fetch them!" her husband he ever kept

tᵓʳʕo·ga·
on saying to her.

ilan·igɔ·r *ke·ʕa* *aŋuʕ·uin* *tamat|lv̇amiŋ* *|haniwArʕRa-*
Once, it it told, at last the men all of them they had gone out

matˢià|lɛrmivn *mulɔrpaxʕuàtˢialɛrmiv·n* *mululɛrqιʕv·n*
hunting, they stayed away for a very long time, they stayed away long.

qatàŋ·uʕuaŋ·ijɔ̀q *ta·ʕuma* *nawArn·a·palv·ᵐ* *tik·ɛrqιʕv·n* *Arŋnaιn·Ar-*
Her brothers hers, Navaranâpaluk's, they came, exclusively

ʕRin *tikeqalugι·ⁿ* *ArŋnArʕRιŋ·ɔ̀·q* *tamakua* *toqvʕalerigȧ·ι*
women coming to them. The women it is told, these they began to kill

toqvʕaleraŋatigɔ̀·r *|i|làιn* *ɛrʕRitˢe-*
them. When they had begun to kill them, it is told, some of them they hid,

riʕhv·n *ilatik* *toquʕaleraŋatigiŋ* *qapiàk·aminiŋ*
their companions when they began to murder them, with her (scraping-)

ila·n *ulitLune* *qapiArame* *ila·tLo*
skin one of them covering herself, she scraping skins, and one of them

qimɛrpιŋ·mun *puhiʕ·u̇tlune* *ɛrʕᴿititlunι* *a·t·a* *ila·ŋ·ɔ·r*
in a dogfood bin turning (: it) upside down hiding, and further one of

piliuʕ·aminiŋ *ikititˢim·iɔŋ* *ihιŋ·eriga·n*
them, it is told, with her offal lighting a fire. They did not go in to her,

tan·a *mamaŋ·ilerà̇ŋamik·o* *nawArn·a·palv·m* *qatàŋuʕu̇-*
her as they did not like the smell of it. Navaranâpaluk's (her) brothers

àŋ·iʕa *toqvʕArɛ·rqaŋamik·igɔ̀rᵑ* *pa·mun*
when they had finished killing them, it is told, against the entrance

iliorà̇lerigȧιn *qiʕugȧιtˢiArʕᴿv|Arniŋ* *|erqιʕhigun* *ka·mitˢiwi-*
they placed them, with wooden pales through their posteriors sticking into

gitlugin *qekArtuŋ·ɔrti|tɛrdluin* *tamavŋa* *pa·mv·n* *qιkÀrtvŋ·ɔr-*
them placing them upright, over here against the entrance setting them

tˢitˢeqȧlugin *a·wtlAralutiklo* *ta·ja·* *ta·kuagɔ̀r* *ɛrˁRùtˢɛrqa-*
up and going away then. These, it is told, those who had

huk·un *ɛrˁRit·ɔrqapaluxçȧŋ·ualeriˁhv·n* *ɛrˁRit·ɔrqapaluxçȧŋ·-*
hidden themselves they ever kept hidden[1]) they ever kept hidden,

ualerɪhun *ila·n* *qapiuk·aminiŋ* *uliç·amatlune* *ila·n*
one of them with her skin having covered herself, the other one

qimɛrpɪŋmun *puhiç·ùçamatlune* *ta·kvgɔ̀·r*
in the food bin concealed under that turned upside down, these, it is told,

piŋaçun *ɛrˁR$^{ü}_{i}$tˢɔrqapaluxçȧŋ·ualerɪˁhv·n* *ila·tLɪ* *tan·a*
three they ever kept hidden, but one of them, her

ikititˢiçuminɛŋ *piliuç·aminiŋ* *anɪŋ·itLune·* *tȧç·anɪ·paluxçȧŋ·uȧlerɪçv·n*
her who had put fire to her offal, not going out. There they now were.

ke·ˁhajɔ̀q *tamakua* *han·iwArˁRam·a|hɔrˁRvin* *tiki-*
At last, it is told, these (those) who had been out hunting they

łɛrɪçv·n *tikitɛrqɪçv·n* *ane·rçɔrtalɪŋ·uArɔ·q* *ta·k·va*
were coming, they were coming. There was some one outside, it is said; these

pa·mɪŋni *paɪçɔrˁRɔ̀tLutɪ·ᵏ* *ane·rçv·n* *takujArtɔrçᴿȧlerȧɪⁿ*
at their entrance waiting at home, those who were out, they went to see them.

tikin·amik·iŋ *inukpalA·rFriˣçȧtla·lualerȧɪn* *a·wlȧçȧŋ·i-*
When they came up to see them, although they first talked to them they not as

tˢutlu·nɪ·n *ɔrn·iˣçȧlerȧɪn* *keha* *toqvŋahun* *nap·awçɛrçɔr-*
much as moved. They went up to them at last, the dead ones who had had

|ˁRamahùn *itɛrmik·v̀·n* *ta·kuagɔ̀r* *naniçArmigȧɪn*
pales placed through their posteriors. These, it is told, they found them,

ɛrˁRùtˢɛrqahv̀·n *toquçArigȧɪn* *makua* *ilapaluwv·n*
those who had hidden themselves. "They killed them, these our companions!"

ɛrˁRùtˢɛrqapalugtv·ⁿ *ta·kua* *pitˢiȧlɛrpun* *pɛrdLA·ritˢi* *pɛrdLA·ritˢi*
those who had hidden, these they said. "Twine sinew-thread, twine sinew-

noqArtixçaniŋ *pɪ|ˁhiçiliulɛrqɪˁhuŋ·ɔ·q* *qArçᴿuliɔr-*
thread (with) for bowstrings!" They began to make bows, it is told, and (making)

tɔqtɔrˁRɔ̀tlutiklo· *piniȧlerɪˁhugun* *hɔrRuŋniȧleqɪçugv·n*
arrows. "We are going to, we are going to make war properly!"

ta·kuagɔ̀r *piłerɪhun* *aŋutit* *tamak·ua* *Arŋnȧŋ·ɔ·q*
These, it is told, they said, the men these. The women, it is told,

ta·kua *|pɪŋahùn* *iwalùniŋ* *|pɛrLalɛrqɪˁhv·n*
those three with sinew-threads they twined with all their might,

|pɛrLȧç·anɪŋ *noqArtix·ˁanɪ·ŋ* *piˁhixçin* *noqArtixˁiɔrd-*
(with) twined sinew-threads (with) for bow-strings, the bows providing them

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[1]) H. N.

LUgι·n *qArς^{R}uliɔrtɔrς^{R}ɔ̀·tLutiglo·* *aŋutin* *aŋununεr|ςv̀aŋιn*
with strings, and (they) being busy making arrows the men their menfolk,

ti|kitigɔ̀·q *puςɔrtɔrdlugin* *ku^{w}dLutiglo* *hule*
their forefingers, it is told, wearing holes in them and their thumbs, ever

perLArdLutik *iwalunι·ŋ* *|pεrLȧŋuhA·rdLutiŋ* *ςule* *ta·kua*
(they) twining (with) sinew-threads, twining all they could ever these,

piŋahuin·apalv·gamiŋ *ArŋnArtaιn* *ke·ςhagɔ̀r* *piςhixςitA·rqιςun*
they being only three their women. At last, it is told, they got new bows

tȧι *tamArς^{R}^{v}Armιŋ* *tamak·ua* *aŋutit* *|qArς^{R}uliɔrtoralutιk^{lo}* *amεr-*
then all of them, these the men, and those making arrows (with)

LAςv·tLuanι·^{ŋ} *aŋakuerς^{R}A·leriςhuŋ·ɔ·r* *|hArqumerqv̀tlugin*
a great number. They began to do conjuring, it is told, in order to make them

ta·kua *tunεrς^{R}uin* *nawAr^{a}na·palv·^{m}* *ilArς^{R}^{v}ȧŋ·e·*
appear, these the inland dwellers, Navaranâpaluk's (her) relations,

nawArn·a·paluglo *tȧ·ι^{a}* *tikise·rqalune·* *ta·ιma·* *a·wtLAr-*
and Navaranâpaluk now waiting for them to come. Then at last they went

qiςuŋ·ɔ·r *aŋakuerRA·rȧtlArς^{R}i|nArdLutι·ŋ* *ιŋerdLȧleqιςuŋ·ɔ·r*
off, it is told, after first having done conjuring. They wandered along, it is told,

ιŋerdLȧleqιςv·n *korɔrςuA·r* *man·a* *alik·Arς^{R}A·leriga·n* *kɔ·rqi-*
they wandered along. A great valley this they saw it come in sight, a valley

nεrςuA·r *alikArς^{R}a·leriga·n* *niŋ·ivluxςuagɔ·q* *uk·ua* *mArLɔrς^{R}uȧk*
they caught sight of it. Two old women, it is told, they two

pa·wktɔrtɔrςua·ŋ *pa·wktɔrtɔrςva·ŋ* *tugtɔrςv·m* *amεrςù-*
on point of stretching a skin, on point of stretching a skin, a reindeer's (with) its

|aŋanik *pa·wktɔqtɔrς^{R}ɔ̀tlute·^{k}* *aιp·aς^{Rv}aŋatagɔ̀r* *ima·*
skin being busy to stretch, the one (large) of them, it is told, thus

piςɔrς^{R}ɔ̀tlugo *aιp·ι* *ɔ̀rnileriga·* *tak·u* *hςinȧgtɔr|qiςhuŋa*
saying to her, her companion she went up to her: "Look, I have dreamt

|kumaŋniŋ *|mArdluŋniŋ* *pa·|ςhuŋniŋ* *taιmane* *hɔrς^{R}uŋ-*
of lice (of) two (of two) fighting each other. That time when they

niȧleraŋata *hςinȧgtɔrς^{R}amahuŋat·Aɔq* *|kumȧŋniŋ* *|mArdluŋniŋ*
wanted to make war I had also dreamt of lice (of) two

pa·|ςhuŋniŋ *|nũ^{ŋ}* *qilaι|ArtɔrLuŋ*
(of two) fighting each other, listen! let us (two) begin to practise head-lifting!"

ta·ja·gɔ̀q *peqaŋan* *aςugo* *kamaςuleriςv·k* *a·wtlAr-*
Thus, it is told, when she had said, verily they became very busy. They set

qιςugɔ·q *ta·ja* *ta·ja·* *pigi·|n·ArLutι·k* *ilArς^{R}A·rminv·^{n}*
off, it is told, then and then they (two) only coming to their companions.

ιŋer|Lȧleriςu^{n} *malilerigȧιŋ·ɔ·r* *εrς^{R}utArdLugik*
They wandered along; they followed after them, it is told, being ever hidden from

aςugɔ·q tuperςu̇ˈȧŋan alɪk·ʌriga·n kȧt·ɛrςulɛrqiςuŋ·ɔ·r
them. Verily their large tent they saw it appear. They assembled, it is told,

tȧς·uŋa tuperςuʌrmv·n tȧς·uŋagɔ̀q peqaŋamiŋ tʌrqʌma
there in the great tent. In there, it is told, when they had come, being in

aςugɔ·q qilaleqɪˢhv·ⁿ tʌrqamanɪ tuperςuʌrme·
there indeed they began to practise head-lifting, in there in the tent,

qim·ilixςu·tlutiŋ ata·ʷςɛrςuʌrmɪŋ ɔrnilerigȧŋ·ɔ·r ɔrnile-
they having a dog (with) one (large). They went towards it, it is told, they went

rigȧɪ tʌrqʌma qiˈlʌqpalugtɔrˢʀue·ⁿ qim·ɛr-
towards them, in there those who were heard to practise head-lifting. Their

ςʀuȧŋatagɔ̀r qilɔrŋʌ·lerigȧ·ɪ qiˈlɔrŋʌqtulerigȧɪ ta·kua
dog, it is told, it began to bark at them, it began to bark at them, these

inuxuɪ·ⁿ igtɔrςʀᵛaŋatagɔ̀r ima· qim·ilerɛrpatˈʟʌrɪˢhɔ̀r
the human beings. Their house-elder, it is told, thus he was heard to try to

tan·a qim·ɛrˈςv̈ane ta·kua qilahɔ̀rˢʀvin
hush the dog, it his great dog, they while they practised head-lifting

tuperˢʀᵛʌrme ta·liʌ·rᵑ unatixςȧɪlɛrςɔr kiŋ·a
within the great tent., "Tâliaq it is (: shall be) silent,[1]) it over there!"

ɪnuxςuin ˈaukua qilɔrŋʌrtɔqtɔrςʀo·gȧ·ɪ qilɔrŋʌrtɔqtɔrςʀo·gȧɪ
The human beings those there it kept on barking at them, it kept on barking at

qilahɔ̀rˢʀo·gamik tʌrqama katɛrςɔralutɪ·ŋ ta·ja·ˈgɔ̀r
them, when they practised head-lifting in there being assembled. Thus, it is told,

aniᵍⱼɔ·rςʀinʌrȧtʌrtᵒʳςo·ga· ɪnu·xςuȧŋata ig·tɔrςʀᵒaŋata ta·kua
he only kept on hushing it its master, their eldest man in the house, these

tunɛrςʀuȧk·un ta·liʌ·q unatixˢȧɪlɛrςɔr kɪŋ·a qaglilerigȧɪŋ·ɔ·r
the inland dwellers': "Tâliaq it must be quiet it over there!" They approached

ke·ςa· pa·ŋɛrqigȧ·ɪn aςugɔ·q tak·ia
them, it is told, at last. They blocked the entrance for them. verily, in there

qilahɔrˢʀve·ⁿ tamak·uagɔ̀r aŋuςuɪⁿ piˢhit·ȧlerigȧ·ɪⁿ
those who practised head-lifting, these, it is told, the men, they began to shoot them,

piˢhit·ȧlerigȧ·ɪⁿ ʌrŋnaŋ·ɔ·r piˢhit·ȧŋ·ɪtɔrˢʀɔ̀tluᵍin nuliʌ-
they began to shoot them, the women, it is told not shooting them, wanting

rɪniʌramik·ɪ·ᵑ piˢhit·ȧlerigȧɪn tamak·ua aŋuς·uin nuŋɔrqigȧɪn
to have them as wives. They shot at them these the men, they put an end to them.

ke·ha aŋuςuɪ·n nuŋɔrqaŋamik·iŋ nuŋɔrqaŋamik·igɔ̀r
At last the men having put an end to them, having put an end to them,

aŋuς·uin tȧςa nuliʌqtʌ·rtugʌ·lerigȧɪn tamak·ua ʌrŋna·w-
it is told, the men then they took them as wives, these their women

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[1]) H. N.: presumably: *unagʟɛrta·ɪlɛrςɔq*, let be barking.

nɛrɕiaŋɐ· *nuliʌqtʌqtuqa·leriqȧin* *nuliʌqʌrᵛŋne·rɕamahɔrᶜʀoŋmatik*
folk, they now took them as wives they having been entirely deprived of

nawʌrn·apaluqɔ·r *ima·* *pitˢiȧˈlɛrmɯŋ* *kiale*
their wives by them. Navaranâpaluk, it is told, thus she said: "Whoever

ɕɔ̀rʟo *nuliʌrɪniʌra·ŋa* *a·una* *nuliʌrqvmajuŋ-*
as it were that he will take me as his wife?" There she whom no one any

ne·rɕamahɔrᶜʀo·qa·n·e *ʌrŋna·wnatiŋ* *toqvˈɕʌrtiɕamahɔrᶜʀo·ŋmagin*
longer would have as a wife, their womenfolk she having made them to be killed.

ima·qɔ̀q *pileriᶜhuŋ* *mʌrdʟuŋ* *aŋuṭiŋ* *uwaguŋ uwa uwa uwa*
Thus, it is told, they said two men: "We two, we we we,

nuliʌrɪniʌriʷtik·in *ɔrnipaluŋ·uˈʌriqɔ·q* *ta·kua* *aŋutik*
let us have thee as a wife!" They went towards her, it is told, these the two men,

a·wtlʌrᵘteriqa·qɔ̀r *ʌqpaliutɔrᵠᴿɔ̀tluko* *tȧɕiɔrtɔrᶜʀɔ̀tluko·*
they carried her off, is is told, leaping along with her, leading her by the hand.

ˈʌqpaŋileriɕuŋ·ɔ·q *ʌqpaŋileriɕuŋ* *ʌqpaŋileriɕvᵠ* *ke·ɕaqɔ̀q*
They leapt along, it is told, they leapt along, they leapt along. At last, it is told,

ta·wa *talȧt·ȧtʌrtʌqʟuapaluxɕȧlɛrɕɔr* *nawʌrn·a·palʊ̀·uk* *ke·ɕaqɔ̀q*
then she began to leap along greatly Navaranâpaluk. At last, it is told,

tale·rqɪɕɔ·r *a·vxuˈʌrmijɔ̀q* *tiŋ·mikajʌ·rᵠᴿᵛe·* *tale·r-*
she had her arms cut off, her blood, it is told, how it squirted when she

qaŋame· *ilʌrᵠᴿᵛaŋ·ijɔ̀q* *tamak·ua* *ʌrnʌrᶜʀᵛin* *ima·*
had lost her arms. Her companions, it is told, these the women, thus

aᵍ·perȧtʌrᵠᴿinȧrpv·n
they began to sing:

nawʌ·rna·-aɕe· *pitʟa·wlʌ·ˈrunʌrpɔŋ*
"Navaranâ, now indeed, she had become new-flensed,

aˈjuŋniŋ *tȧtˈʟɛrdlunɪ*
with (: of) blood getting arms

ˈʌqpapɔŋ *ˈutʟakpɔŋ*
she leaps along, she leaps along!"

talilixɕu·tlunijɔ̀r *a·vxuȧŋniŋ* *ˈʌqpaŋɯŋ·uapeqaŋa·n*
having indeed arms, it is told, of blood when she leapt along.

81. Suakak who Married an Inland-dweller. (*Amaunalik — D. D.*).

pɛra·wtʟuniqɔ̀q *ɕuakaŋ* *aŋajɔrqa·me* *tɔrqata* *vŋaɕiqa·ne*
Being a child, it is told, Suakak her parents' (their) tent('s) away from it

pɪŋ·uʌrfeqʌrdʟune *pɪŋ·uʌrȧtʌrtɔq* *kɪᶜhɪŋ·uamɪ* *ke·ɕa* *ila·n·e*
having a playing ground she used to play alone. At last once

tunɛrᶜʀv·m *piŋ·uʌrtupaluŋ* *tikikamiuŋ* *aŋajɔrqa·ŋe*
an inland-dweller the little playing one when he came up to her, her parents

miɕihi·ŋitˢune *awtʟarɪɕu·m·aqo* *nuliäxartarɪtʟuqo*
without their being aware of it when he carried her away in order to get her

aŋajɔrqa·ŋiɕa *ke·ɕa* *iwȧrʀȧtla·luaramik·o*
as a future wife, her parents at last though they searched after her for

taɪma *naluleqaŋamik·o* *alarˢʀinȧtˢiarpa·n*
some time, then as they did not know where she was they gave her up.

tȧs·aqɔ̀q *tunɛrˢʀv·m* *ilarˢʀarminun* *aŋɛrdʟawteraŋamiuŋ*
He, it is told, the inland-dweller to his companions when he had brought her

tȧs·ane *ɪnoqȧtitˢiälɛrpa·n* *utɔrqȧŋɔrɕȧrdʟuqo* *tȧs·aniqɔ̀q*
home there they adopted her, letting her grow older. There, it is told,

qugdʟuqiarˢʀvarnigdʟo *a·wɕɛrɕuarniglo* *kȧtɛrˢʀitlara·ŋamiŋ* *pɛra·v-*
(with) worms (and) and (with) larvæ when they had collected their

na·ne *auktɔrtᵉrqȧtara·ᶫn* *oqitʟȧgɕardʟuqin*
dear(?) children they let them lose their blood in order to make them light-footed,

uqæuæu·m *amɛrˢʀoaŋanun* *qvŋa|ɕɪaqun* *qilȧgdʟuqin* *kat·avm*
a bearded seal('s) in its skin, by their necks tying them up, the house

hanianun *piˢhitʟuqin* *taˢhamuŋa* *nunarˢʀar* *agæȧqȧluqo*
passage('s) beside it placing them, down there the earth digging it.

takananiqɔ·q *ta·ɪa·tʟutiŋ* *kiˢhiäne* *avqaruŋne·rʟûara·-*
Down there, it is told, while they lay thus not before (when) they had lost all

ŋata *amoqȧtardʟuqit* *awtaliqɔ̀q* *tan·a* *ɪnuŋ*
their blood dragging them up. But also, it is told, her the human being

takanuŋa *qugdʟuqiarˢʀarnun* *avɕɛrɕuarnutʟo* *ilitˢiarp·a·n*
down there to the worms and to the larvæ they laid her.

ɕuakȧŋ *aɕuqɔrmiqɔ̀q* *a·vqarvŋnäerman* *amütˢiarp·a·n*
Suakak indeed when she had lost her blood they pulled her up,

oqilaɕuŋɔrqalune *tȧs·aniqɔ̀q* *ke·ɕa* *utɔrqȧŋultˢiarpɔq*
she having become light-footed. There, it is told, at last she grew a little older,

ɕuakaŋ *tȧs·aqɔ̀q* *taʷɕuma* *tunɛrɕv·m* *nuliaritˢiälɛrpa·*
Suakak. Then, it is told, he the inland-dweller he took her as his wife.

ke·ɕaqɔ̀rᵑ *ila·ne* *hakɛrɕuäŋata* *mikiɕɔrteqatatˢiälɛrpa·*
At last, it is told, once her mother-in-law she let her help skinning (foxes),

tɛrɪȧniarˢʀarnɪŋ *tunɛrɕüin* *tɛrɪȧniarɕorajuɕu·ŋmata* *aŋujA·-*
(with) foxes the inland-dwellers they catching many foxes, overtaking

rᵗₐtʟuqit *oqilaɕɔrˢʀo·game(ŋ)* *ke·ɕaqɔ̀q* *ilan·e* *ɕuakaŋ* *ima·*
them as they are swift-footed. At last, it is told, once Suakak thus

pitˢialɛrpɔŋ *aglilɬeqiɕuŋa* *ima·qɔ̀q* *pitˢi|arpa·*
she said: "I am becoming "unclean"!" Thus, it is told, she said to her

hakɛrˢʀᵛaŋata *kɪɕimɪŋ* *ugpatik·in* *aglɛrluk* *mikiɕorȧ-*
her mother-in-law: "Only they thy thighs they are "unclean", only keep on

tarˢʁinˑarin *amˑimiŋ* *ugpatikˑin* *tarʂerdlugit* *mikiʂuˑtlaraˑ-*
skinning, with skins thy thighs covering them!"[1]) As often as she had

ŋamigɔ̀ˑq *tɛrɪàniarˢʁᵛarnɪŋ* *iᵍˢˑuin* *kàtɛrʂɔ̀rdlugin* *pitlaraˑ-*
skinned (with) foxes, the testicles gathering them together when they

ŋamiŋ *tunɛrˢʁin* *ilatiŋ* *aqparàtartɔrˢʁoˑgàɯn*
had done, the inland-dwellers their companions they ran off to them

imaˑ *pitlutiŋ* *hɛrqɔrtarɪartoritˢigɔˑq* *tàsˑagɔ̀q* *aʂugɔrmˑe*
thus saying: "Come and crack, it is said!" Then, it is told, indeed

hɛrqɔrtaˑɪtˢiàlɛraraun *qaqɔràtardlugit* *tɛrɪàniàn* *iʂˑuinˑɪŋ*
they used to crack, crushing them the foxes' (with their) testicles.

tàsˑanigɔ̀ˑq *tàsˑa* *tunɛrˢʁvˑm* *nuliarɪˢxàŋuàtˢiàlɛrpaˑ*
There, it is told, then the inland-dweller he took her as his wife,

iglulixˢuˑtlutigɔ̀q *igalaˑrqaŋˑitˢɔrʂuarnˑɪŋ* *igliƀiqàŋitˢɔr-*
they having a house, it is told, (with) one without windows and (they) not

ˢʁɔ̀tlutigo *igpateqaŋˑitɔrˢʁɔ̀tlutigo* *qutliliʂˑuiŋˑɔˑq*
having sleeping platform and (they) not having lamp-platform, they having a lamp,

hamaniluxuaŋinˑaŋ *pitulixˢuarniŋ* *niwɪŋàŋˑitˢɔrˢʁuarnɪŋ*
it is told, only standing down there, in strings (with) not suspended

quliʂiutiliʂˑuin *keˑʂagɔ̀q* *ʂuakɒvm* *iluàŋˑiluàlɛrqaŋamigin*
they having cooking pots. At last, it is told, Suakak she not finding them all

ilaˑne *uwine* *tunɛrˢʁvar* *tanˑa*
right as they should be, once her husband the inland-dweller him

ajoqɛrʂɔrdlugo *igluŋˑualiütˢiàlɛrpɔŋ* *takuhaxaˑnɪŋ* *aʂugɔrmigɔ̀q*
teaching him she made a little house which he could look at. Verily, it is told,

tunɛrʂvˑm *taˑʂuma* *takulɛrpaˑ* *igliʂɛqardlunilo* *igalaˑr-*
the inland-dweller he he saw it both having sleeping-platform and

qardlunilo *igpateqardlunilo* *igˑpiʂɔ̀q* *takugamiugɔˑq*
(having) window and (having) lamp-platform high. When he had seen it, it

taˑʂuma *tunɛrˢʁvˑm* *aʂugɔrmˑe* *taɪmatumɪŋ*
is told, he the inland-dweller indeed with such a one (: a similar one)

igluliütˢiarpɔq *iˢhɛrtitˢiarpaˑŋˑɔˑq* *qaˑnɛrqardlunilo*
he built a house. They let her enter, it is told, having a space below the sleeping-

igpateqardlunilo *quliʂiutlo* *niwɪŋahɔŋ*
platform and (having) lamp-platform and the cooking pot suspended.

hakɛrˢʁvaŋatagɔˑq *hɪŋutˢɪˑnɛŋ* *ajütˢiàlɛrpaˑ* *qaˑnɛrmutlo*
Her mother-in-law, it is told, sleep she could not, and in below the

pulaqàtardlune *quliʂiutlo* *niwɪŋahɔŋ*
sleeping-platform creeping in, and the cooking-pot which was suspended

[1]) H. N.

ajaqàtʌrdʟugo *ɪʂalvqàtʌrtilɛrqalugo* *ke·ʂaqɔ̀q* *taɪma*
all along pushing it, making it swing. At last, it is told, then

ɛrŋatàxˢɪ·nʌrpɔŋ *ta·ʂuma* *ʂvakʊvm* *ʂakerˢʀvaŋa* *tunɛrˢʀɪŋ·ɔ̀q*
she became quite sleepy[1]) her Suakak's her mother-in-law, the inland-

nuna *hutʟɔrquta·luxinʌrtɔrˢʀo·qamik·o*
dwellers, it is told, the country (: the ground) they being able to pass through it.[2])

ke·ʂaqɔ̀q *ilan·e* *ʂuakaŋ* *nʌ·qtütˢiàlɛrpɔŋ* *ke·ʂaqɔ̀r*
At last, it is told, once Suakak she became pregnant. At last, it is

qitɔrᵑnʌrta·tˢiʌrpɔŋ *qɪtɔrᵑnʌqàleqàlunilʊqɔ·q* *ke·ʂa* *ilan·e*
told, she gave birth to a child, and getting a child, it is told, at last once

aŋajɔrqa·minun *nɪɔrqujumatʟune* *uwine* *oqarʷꜰɪ·tˢiʌrpa·*
to her parents desiring to go visiting, her husband she talked to him.

aʂuqɔrm·e *uwɪŋata* *ta·ʂuma* *tunɛrˢʀv·m* *aŋɛrdʟugo* *nɪɔr-*
Verily her husband he the inland-dweller assenting, letting

qutitʟugo *awtlàtˢiʌrpuŋ* *amʌʾrdʟune* *tàs·aqɔ̀q*
her go visiting, they went away she with a child in her amaut. Then, it is told,

aŋajɔrqa·me *aʂuqɔrm·e* *tupɛrʂuaŋan* *alikàtˢiʌrpa·ᵑ* *uwɪŋata*
her parents' verily their tent they saw it come in sight. Her husband

ta·ʂuma *tunɛrˢʀv·m* *ɪma·* *pitˢi|ʌrpa·* *uwane* *utʌrqi-*
he the inland dweller thus he said to her: "Over there, I will wait

niʌrik·in *qa·* *ilatˢin* *takuiʌrtɔrˢʀinàk·in* *ɛrɪniàlɛruk·in*
for thee, please thy relatives only go and see them, if I begin to long for thee

muxhᴿʌratatɪ|jaʂuŋa *aʂuqɔrm·e* *tan·a* *ʂuakaŋ* *ilaminun*
I will go into the earth."[3]) Verily she Suakak to her relatives

iŋerdʟàxˢàlɛrpɔŋ *tama·nigɔ·q* *tɔrqàta* *vŋaʂiga·ne*
she wandered along. Here, it is told, their tent('s) some distance from it

takuxˢàlɛrpaŋ *piŋ·uʌrtuŋ* *mʌrdʟv·ʟutik*
she caught sight of (them) two who were playing (being) two (: together).

ima·qɔ̀q *aɪp·a* *apɛrɪˢxàlɛrpa* *ki|natˢit*
Thus, it is told, one of them she asked her: "Who art thou? (: What it thy

ima·qɔ̀q *ta·n·a* *pɛra·ŋ·uʌq* *oqàlˢiʌrpɔq* *tan·aqɔ̀q*
name)?" Thus, it is told, she the child she said: "Her, it is said,

ʂuakaŋ *tam·ʌrtɔr* *aterɪqiga* *aŋajɔrqaŋ·ma* *qitɔrŋa·ŋ*
Suakak who disappeared I am named after, my parents' (their) child."

ima·qɔ̀q *pitˢiʌrpa·* *qa·* *aŋajɔrqa·tin* *takulaguk*
Thus, it is told, she said to her: "Come thy parents let us see them!"

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[1]) H. N.: *ɛrŋatatsiàlɛrpɔq* "becomes sleepy".
[2]) H. N.
[3]) H. N. perhaps from morssugpoq, note the inland-dwellers special ability to pass through the earth.

aςugɔrm·e ɔrniˁxàlɛr|pakin amAᵓrdLune nuan·a·tˢià-
Verily she went up to them with a child in her amaut. They were glad,

lɛrpuŋ·ɔ·q qɪtɔrŋArtiŋ tikerqàŋan tàs·agɔ̀q tàs·ane ɪnoqàti-
it is told, their child when it came. Then, it is told, there they let her

giςiàlɛrpa·n unikArRaŋuàtˢialɛrporɔ·q aςugɔrmigɔ̀q uwerςuaŋa
stay with them. She began to relate ever so much, it is told, indeed, it is told, her husband

tan·a tunɛrˁRvAr muxhAratàtˢiàlɛrpɔŋ ke·ςagɔ̀q
he the inland-dweller he went for some time into the earth(?). At last, it

ilàɪςa a·jamitˢiàlɛrpa·n tan·a tunɛrςuAr
is told, her relatives they went to fetch him, him the inland-dweller,

nuliaŋa pɛqatigitLugo qima·ςArtɔrRu|k·alv̈Arɔ·q tiv̈ʷitˢiArpa·n
his wife going with her. Although he wanted to flee, it is told they took hold

tunɛrˁRAr aŋɛrdLa·wteralugo tàςiɔrtɔrˁRo·gamigɔ·q
of him the inland-dweller, carrying him home. He being lead by the hands, it

qim·in takugamigin qɪma·nialugtɔr|hu|kalv̈Ar tupɛrmun
is told, the dogs when he saw them, although he tried to flee into the tent

iˁhɛrtitˢiArpa·n kilumuŋ·ɔ·q qima·tˢiArpɔŋ qipalu-
they let him go in. Over to the back wall, it is told he fled, from the

ςaŋmini$^{n}_{ŋ}$ a·vna·leqalune qim·in ɛrþigitLugit
corners of his eyes bleeding, the dogs being afraid of them.

tàs·anigɔ̀q tàs·a ɪnoqatixàŋ·uatˢiàlɛrpa·n
There, it is told, then they let him live with them.

qajArtujùitˢɔrRoAr tunɛrˁRv·game ima·gɔ̀q qitɔr-
He never went kayaking being an inland-dweller; thus, it is told, his

ŋaŋ·uaŋa ςuakavm qataŋ·utaɪςa ArqAqàtAra·n tunɪŋ·-
little child, Suakak's her sisters and brothers they used to pet it: "Little

uaq tunɪŋ·uAq qajArtùjùitˢuŋ·uAq
inland-dweller little inland-dweller, the little one who never goes kayaking."

ke·ςagɔ̀q ilan·e tunɛrˁRAr tan·a tinin·ik·un
At last, it is told, once the inland-dweller he along the beach

awtlatˢi|Arpɔŋ na·ʷjArˁRɪŋ·ɔ·q pinialùtˢiàlɛrpaɪ tikine
he walked along. Large gulls, it is told, he caught (them), his forefinger

ɛqalugavςArtitLugo tigɔrqArdLugit agςutluArɔ·q na·wjArˁRA·rnɪŋ
letting it be a decoy fish catching them. Mightily, it is told, (with) gulls

naŋmagLune tikitˢi|Arpɔŋ tikine oqvmiArˁRi|nArdLugo
carrying on his back he returned home, his forefinger only sucking it,

nawjàn ame·rqaŋaς·uk tàs·agɔ̀q tàs·ane
the gulls they having worn the skin off it. Then, it is told. there

na·wjatɔr|paxuàtˢiàlɛrpun
they began to eat lots of gulls.

81. Variant A. (*Pualorssuaq — D. D.*).

ARNAq puluŋaˢhiɔrtɔr agpaliARˢhuˑŋniŋ tunɛrɕuˑp
A woman who was out looking under stones for little auks, an inland-

tiqɔrqiqaˑ aŋɛrdLawteqaluqo nuliaˢxARtARiqaˑ
dweller he took her. Bringing her home he took her as his (future) wife.

keˑɕa utɔrqàŋɔriɕɔŋ keˑɕa nuliAqtAˑriqaˑ nuliAqtAˑraŋamiuŋ
At last she grew older. Finally he took her as his wife. When he had taken

tunɛrɕuˑm nAˑqtuleriɕɔŋ qitɔrᵑnAqtAˑriɕɔŋ
her as his wife the inland-dweller, she became pregnant. She got a child.

qitɔrᵑnARtAˑraŋame qataŋuɕuARnˑe takujamaleriqàɪ
When she had got a child her brothers and sisters she would like to see them.

keˑɕa takuleriqàɪ uwerɕuanilo uwerɕuane
At last she began to see them together with her husband, her husband

aɪparaluqo qulaˑnin ARqARᵂFwilɛriqàɪ uwerɕuARme
having him with her. From above (it) she went down to them, her husband

iˢⁱhuˑnaˑraˑne tikeriqàɪ amARdLune
while he kept an eye on her. She came to them with a child in her amaut.

qàtàŋuɕuARne aŋajɔrqARnilo oqawtiguŋmaqo uwerɕuane
Her sisters and brothers and her parents, when she told of him her husband

taqpikanɪˑtɔq ɪˢhuˑnARtɔq qataŋuɕuaŋiɕa nɪŋaɔrˢROARtiŋ
who was up there only looking, her sisters and brothers their brother-in-law

aˑɪlɛrqiqaˑn qimɛrɕuit ɛrɕihɔ̀rˢROˑqàɪ tunɛrɕuˑm
they fetched him. The dogs he was very much afraid of them, the inland-dweller.

noqitɔrɕᴿOAR tàˢhiuleriqaˑn keˑɕa tupɛrmun Aqpaŋɛrqɪɕɔŋ
(He) resisting they led him by the hand. At last to the tent he leapt along

qipaluˡˈɕˑamiqun avnARtilɛrdLuqin ɛrɕinɛrmin qimˑin
(by) the corners of his eyes making them to bleed with fright, the dogs

ɛrɕiqijamiqin oqARqàtàlɛrmanˑe keˑɕa
because he was afraid of them. When they kept on encouraging him, at last

ɛrɕᴿikuŋnàeriqàɪ
he ceased to be afraid of them.

naˑwjaliAramahɔŋ keˑɕa naˑwjàniARɪɕɔŋ
He would like to go out gull-hunting. At last he went gull-hunting.

naˑwjARɪɕɔŋ naŋmagtɔr naˑwjaniŋ ulikˑARdLune agɕɔrɕuAR
He caught gulls. Carrying on his back with gulls full, greatly

amɛrLahɔ̀ˑwniŋ tikinˑame tikˑe oqumiARˢRinˑARaˑ naˑwjàn
with many, when he came, his forefinger he only sucked it, the gulls

keˑɕARqàtˑaaˑŋan(ˑe) eqaluwARhARtitLugvgɔˑq tàɪa
because they had all along bitten him, letting it be "salmon", it is told. Thus

oqʌrtɔq hȧkiȧtˢiʌrme apɛrɪm·an·e tɛrɪȧn·iʌrȧtʌrpaxuʌr-
he said, his brothers-in-law when they asked him, and also using to catch a great

ʕʀɔ̀tʟunilo uwerʕuaŋata ʌrnʌrʕuaŋa iglɛrterʌramiŋ
number of foxes. Her husband's (his) mother, they having a sleeping-platform,

qa·nɛrmun pularȧtʌrtɔq quliʕiutepalune tunɛrʕu·m
in under the sleeping-platform she crept in. Her cooking-pot, the inland-dweller's

ʌrnʌrʕuaŋata niwiŋ·ʌrm·an quliʕiuta· ajarȧtʌrtɔrʕʀo·ga·
(his) mother, it being suspended her cooking-pot she pushed at it all along

takɔrŋʌramiuŋ taɪmaᶦtumik ʕule peqȧŋ·in·ame
finding it amusing to see, (with) such a thing still she not having had.

82. Tuneq Woman who Died with Fright of Dogs.

(*Pualorssuaq — D. D.*).

ʕiuɬeqatux·uʌr qimuxʕɛrhɔ̀rʕʀoʌr tunɛrʕ·ui'ᵏ tikerigȧɪ
One of the ancestors driving on a sledge two inland-dwellers he came to

ig·lulis·uiᵏ qɪm·ɛ·rᵈsɔrwʳɛ·rqigȧɪ qɪm·ɛ·rᵈ
them, they having a house.[1]) He unharnessed the dogs with them. When he

sɔrwrɪqȧŋamigiŋ qimɛrˡʕüaŋe kataŋmun perqiʕün
had unharnessed with them, his dogs into the house-passage they came.

qɪm·ɛrʕüin pɛqaŋata kataŋmun tunɛrʕuik
The dogs when they had come into the house-passage, the two inland-dwellers

qima·lɛrɪʕun qima·lɛrqaŋamɪŋ ana·ˡnʌrʕüʌrtiŋ
they took to flight. When they were on the point of fleeing, their grandmother

hʕɪŋ·ɛrɪga·n toqutiʷkʌralugo iʕⁱhɪ·gamigiⁿ ana·-
they pushed her down, causing her sudden death, when she saw them. Their

nʌrˡʕuaŋan toqɔrqɪʕɔq qim·inɪŋ ɛrᵈþileˡrame ˡɪnu·m
grandmother she died, with the dogs she feeling terror. The human being

ta·ʕuma ima· pilɛrᵈȧɪ ana·ˡnʌrʕüʌrʕe na·ᵛŋajɔr toqutitʟuʌr-
he thus he said to them: "Your grandmother how sad I have caused

qɪ·ga tunɛrʕuɪk ima· oqʌrqᵢʕuk un·e·t
her to die!" The two inland-dwellers thus they said: "It does not matter,

am·erɪᵈjuŋne·rᵈsɔq ɪnupaluiŋ·ɔ̀·q paᵛktɔrqȧtʌqtɔr-
she has no longer a beautiful skin!" Human beings, it is told, because they used

ʕo·gamik·ik amɛ·ʳᵈrȧtʟʌrqʌrdʟugik
to distend them (:their skins) for drying after first having stripped off their skins

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[1]) Pualorssuaq narrates that he has seen a tuneq house resembling a mound or a little hill, at the border of a lake at Îta. This lake is now covered by the inland ice.

paᵛktɔra·ŋamik·ik *igla·wtɪ·jamatlugik* *ig·ʂupaluɪ'* *atâlɛra·-*
when they had distended them wanting to laugh at them, the testicles (they) being

ŋata
attached.

83. Qualâq with the Inland-dwellers.

(*Pualorssuaq — D.D.*).

tunɛrʂ·uit *mARdLuk* *tiguwâɪ(?)* *qualA·q* *aɪpa·lo*
Inland-dwellers two they took them, Qualâq and his companion.

tunɛrʂ·uit *tiguɪŋmatik* *qugdlugiARʂuARnɛŋ* *iliaraɪ*
The inland-dwellers, when they had taken them, treatment with worms they

qugdlugiARʂ·uit *quin·a·gamɪ·n*
subjected them to. The worms when he found that they tickled,

aɪp·a· *pijamâŋ·itˢɔq* *qugdLugiARʂ·uARnun* *tâʂ·uŋa* *pijamâŋ·-*
his companion he would not, to the worms over there he would

itˢɔq *pijamâŋ·iŋmat* *toquk·a·n* *ameˑᵋra·n* *ame·-*
not. As he would not they killed him. They stripped off his skin. When

ramik·o *pawktora·n* *amia* *i·ʂ·uliŋmiŋ*
they had stripped off his skin they distended it. His skin with the

pawktora·n *igdla·wtiᵍiga·n* *aɪpa·* *qugd-*
testicles on it they distended it. They laughed at him, his companion. To the

LugiARʂuARnun *qualA·q* *ilɪʂɔŋ* *ta·n·a* *toquŋ·itˢɔq* *qugdlugiARʂuin*
worms Qualâq he was laid. He he died not. The worms

milugtɔrʂᴿo·ga·n *a·ᵛ|uaŋa* *pe·rdLugo* *ke·ʂa* *oqilaʂɔrqɪʂɔŋ*
they sucked him greatly. his blood removing it. At last he became light-footed

a·vŋɛrqᵃɪŋame *amɛrʂ·uARm·un* *po·liʂ·uᴬʳᵐᵘⁿ* *qugdlugi-*
because he has lost his blood. Into a large skin with bags containing worms

ARʂuᴬʳⁿɪŋ *uŋiatLugo* *ilɛrqiga·ⁿ* *qugdlugiARʂ·uARn·un*
lacing him they laid him to the worms.

ke·ʂa *aŋuniARiARtɔr* *it·ulux·ˢuAR* *tunɛrʂ·uAR* *aɪparalugo*
At last he was going out hunting, the oldest man inland-dweller accompany-

tagpiŋ·itɔrʂuAR *quaʂARʂuâŋɔra·ŋame* *hˢiko*
ing him, one who was quite blind. Ever it had become smooth (new) the ice,

ukiɔrpaxuit *piŋ·itLune* *ʂule* *aŋajɔrqa·kit* *toqɔrqanɪˢhüʷi·ᵍiga·*
for many years (he) not coming ever, his parents they thought he was dead.

ta·na *it·uluxuAR* *tagpiŋitˢɔrʂuAR* *aŋalaqâta* *qualA·q*
He the old man the blind one, his wandering companion Qualâq,

tunɛrʂ·uAR *oqARtARtɔq* *tunɛrʂ·uAR* *qualA·q* *aliwi*
the inland-dweller he used to say, the inland-dweller: "Qualâq hast thou gone

alaʂimina·ŋ·it·uŋa *ke·ʂa* *oqARtARtɔq* *tagpɪŋilᵒʳˢu·ŋmat*
away?" "I have not at all gone away!" at last he ever said because he was blind.

ke·ʂha quaʂalitʟune qɪmɛrpatʟagtɔq tuʂariga· qualʌ·ŋ
At last being on smooth-ice hunting the sound of dogs he heard (it). Qualâq

ʌrpagʟune awtʟartɔq qɪmepatʟàgtɔq ɛrqa·nun
running he set off the sound of dogs towards its neighbourhood (: in that

hulɪ·n·ʌq oqʌràtʌrtɔq tunɛrʂuʌr tuʂa·galuʌrʟugo
direction), ever keeping on saying the inland-dweller although he heard him:

qualʌ·q alɪ·wit qɪmɛrpatʟàgtɔq tuʂa·g^{a}miuŋ niw^{d}Liŋit^{s}ɔq
"Qualâq, are thou gone?" The sound of dogs when he heard it he did not

ke·ʂa ʌqpaŋɛrʂɔq ke·ʂa qimɛrʂ·uit tikɛrqigàɪ
cry out. At last he jumped off. At last the dogs he came up to them.

ɪnuan quaˢhaliʂɔq qamutine utɛrqʌr^{w}iga·
Their master who was out smooth-ice hunting his sledge he came back to it.

ɪnu·m ɔrnik·a· alie·jaramiuŋ oqʌrtɔq
The human being (it) went up to him. Believing him to be a ghost he said:

kinavna quala·ŋa aŋɛrdʟawk·a· tunɛrʂ·uʌr
"Who is that?" "I am Qualâq!" He brought him home, the inland-dweller

taɪa qimaʂinʌraluqo qɷrqiʂɔq tagpiŋit^{s}ɔrʂo·game qualʌ·q
thus only leaving him. He was frozen to death, being quite blind. Qualâq

aŋajɔrqaŋne tikɛrqi$_{q}^{h}$ɪŋ ʌr^{ŋ}na· anʌrqiʂɔŋ tua-
his parents he came home to them. His mother she had evacuation with

paxuʌrniŋ nuan·ʌrdʟune qualʌ·q tikerqaŋan
pebbles becoming glad (: with joy) Qualâq because he had come.

84. Two Men Visiting Inland-dweller.

(Pualorssuaq — D. D.)

tunɛrʂuʌr maligdʟuqo naŋmagtɔrʂuʌr ugxuxuʌrmiŋ
An inland-dweller following after him who carried on his back (with) a bearded

ɛr^{b}Rûtʌrdʟuqo unigdʟara·ŋan ke·ʂa ɯglɔrʂuʌr tikɛrqiga
seal, hiding from him whenever he stopped at last a large house he came to it,

tunɛrʂu·m tak·ua uŋahiʂu'ʌrmin ɪnupalu·ŋ
the inland-dweller, these at a long distance, the two human beings.

ke·ʂa iˢheriga·n ug^{x}huxuʌr ke·ʂa un·ulɛrqiʂɔq un·ulɛr-
At last they brought it in, the bearded seal. At last night came on. When

qaŋan aniˢheraŋata ɔrnilerɪ·kin
night had come on, after they (: dwellers of the house) had been out, they went up to them.

ke·ʂa kataŋmun perqiˢhuŋ ɪnupalu·ŋ ta·k·va
At last to the house-passage they came, the two human beings these.

ɯhɪ·nalɛrqiga·ŋ pilàgtɔrʂuʌr ʌrnʌrʂuʌr an·orʌrteqaŋitɔrˢʀo·tʟune
They looked at her who flensed, a woman (being) quite without any clothes.

ɬɯɕihulɛrqiɕuk *ɪnupaluˑk* *taʷkˑua* *ilʌrˈɕuaŋe*
They amused themselves greatly the two human beings these. Her companions

ɬɪŋuɕiʰⁱleriqȧɪ *ɬɪŋuɕiʰⁱleraŋatiŋ* *itˑuluxuʌr* *oqʌrqiɕɔq*
she gave them liver. When she had given them liver the house-father he said:

ɬɪŋuɕuʌrmᶦŋ *ɬɪŋuɕuʌrmᶦŋ* *aˑheˑn* *ɔʀˑomigdʟo* *ɔʀˑomigdʟo*
"(With) liver, (with) liver now indeed again, and (with) blubber, and (with)

itˑuluxuʌr *taɪmaˑ* *oqʌrqɪˢhɔŋ* *ɬɪŋugtuleraˑŋame*
blubber!" The house-father thus he said. When he began to eat liver

takˑua *ɪnupaluˑŋ* *ɬʷɕiˢhulɛraˑŋamiŋ* *igdlȧtlʌriɕuŋ*
these the two human beings finding it comical they burst out laughing.

ɬunɛrɕuɪⁿ *iˢhikˑutilerisun* *iglȧgᵈpatʟʌˑraˑŋan*
The inland-dwellers they began to stare at each other when there was heard laughter.

inugpatlȧgtɔrtʌraŋitˢɔrɕuʌrman *ɪnuŋmɪŋ* *hˢiàˑnɪˑɕara-*
As no human being could still be heard (with) any human being there being

ŋinˑame *ɬunɛrɕuɪ(t)* *apɛrȧqȧtalɛriqȧɪⁿ* *ilane*
nothing to observe, the inland-dwellers they began to ask them, their companions:

puqaˑn *nilɛrpit* *niliɕiminaˑŋituŋa* *keˑɕa* *qilanialuɬɛrqiɕun*
"Pugân didst thou fart?" "I have not farted at all!" At last they began to try

ɪnupaluˑk *taˑkˑua* *tuɕaˑlɛrqiʷkˑiŋ*
to practise qilaneq (:headlifting) the two human beings these when they heard

qilaˑlɛrqaŋame *ɬunɛrɕuʌr* *oqʌrpᶠalɛrqiɕɔq*
them. When he had practised qilaneq the inland-dweller he was heard to say:

piɕiˢhiglit *qanɛrqaˑn* *aˑtˑa* *oqʌrpᶠatʟʌrqʌrmiɔŋ*
"Those with bows they are near!" And again he was heard saying:

oqumȧŋɔrɕɔrdʟuqit *tȧɪa* *oqʌrfatʟaraŋan* *aniniapalulɛrɕut*
"Make them heavy!" Thus when he was heard to say they tried to get out,

ʌqtulɛrqalutik *ʌqtulɛrqaŋamiŋ* *ʌgxakȧtʌrˢRinʌrdʟutik*
becoming unable to do so. When they could not except by rolling round

uŋaˢhigɛriɕut *anerpatʟʌriɕun* *ɬunɛrɕuin* *qɪʷŋaluqiʌr-*
they withdrew. They were heard to come out the inland-dwellers, looking about

tɔrˢʀotʟutik *taᵛkˑua* *ɪnuˑnun* *pɛrȧŋamɪŋ* *oqalugtuȧŋˑɔrqɪqȧɪⁿ*
them greatly. These to human beings when they came they told of them.

85. Inland-dweller Caught in a Fox-trap.

(Pualorssuaq — D. D.)

ɬunerɕiʌrɔˑr *aˑheˑn* *aŋalahɔrɕˑuʌr* *keˑɕaʒɔˑr*
An inland-dweller, it is told, greatly he wandered about. At last it is told,

naktoralik *tikerqiqaˑ* *nɛqiŋˑuʌq* *itɛrɕuŋˑuˑm* *iluane*
a fox-trap of ice[1]) he came to it. The piece of meat the depression('s) within it

[1]) Pualorssuaq: teriániarsiut nilagssuar (fox-trap of fresh water ice—dead fall).



takuleramiuŋ *a·ˢhe·n* *nɛrɩjamahɔrˢʀo·game* *tiᵍ̊uniapalulera·*
when he saw it, again as always he being hungry, he tried to take it,

tijutʟugulo *nuʂuwiʌra·* *talia* *ajɔrʂ·eriʂɔq*
and taking it, it is told, he pulled it (: the pin) out. His arm it got badly off

tȧʂ·ane *ke·ʂa* *pe·rnɛŋ* *ajuleqȧŋamiuŋ* *qiapaluxˢȧt-*
(: jammed). There at last to remove he not being able to it he first began

la·lu|ʌrtɔq *toqoqalune* *kakix·ʂuane* *tɔ·qtitlugo*
to cry, dying. His snot letting it strike against (: hang as icicles)

toqoqȧnerʂɔq *qɩkʌrdlune* *ʂule* *ɩnupaluk* *ta·n·a*
he was dead apparently, standing upright still. The human being he

terɩȧn·iʌrʂiutepalune *nak·toralɛrquʷᵑn·e* *|hana·ne* *takuniʌr-*
his fox-trap, his dead-fall which he had made, he went in

paluxʂȧlera· *tɛrɩȧn·iʌrᵃʂüᵗdlune* *alik·ʌrpaluk·a·* *ɩnuxuʌr*
order to look to it. Thinking it a fox he saw him appear, a human being

aŋiʂɔ̂rʂʀuʌr *qʌgliɬerqiga·* *ad·laniŋ* *an·ora·lixʂuʌq*
immensely great. He approached him (with) different who wore clothes.

tikik·a· *ʂuna·ᵛʂɔq* *naluleriga·* *ɩnu·ˢhɔq*
He went up to him. What it was he knew (it) not, that it was a human being

naluŋ·ikalv̈ʌrdʟugo *inuŋmiŋ* *taɩma·tumiŋ*
it is true, understanding that it was, (with) a human being (with) such a one

ʂule *takuŋin·ame* *ke·ʂa* *aŋɛrʟʌrʂʀin·ʌrɩʂɔŋ* *aŋɛrdʟʌrame*
until then he not having seen. At last he only went home. As he had come

ilaminun *unika·lɛrʂɔq* *tɛrɩȧn·iʌrʂiutiga* *ɩnuxuʌrmiŋ*
home to his companions he related: "My fox-trap with a human being,

ajɔrʂihamahɔrʂʀuʌrmiŋ *takɔrqɩ·ga* *inux·uȧkaluʌr*
with an injured one I saw it. Possibly it was a human being, but

naluleqaŋak·o *hˢunavʂɔq* *qa·* *takuiʌrtɔrdlʌqpun* *takuiʌrtora·n*
as I knew it not what it may be come let us go and see!" They went to

utɔrqʌrʂuitʟo *takuiʌrtoramik·o* *utɔrqaɩn*
see him together with old people. When they went to see him the old ones

pilera·n *ta·na* *tȧʂ·a* *tunerʂ·uʌr* *qɛriʂɔrʂ·uʌrɔ·q*
they said of him him that it was an inland-dweller. Frozen stiff, it is told,

tȧʂ·ȧŋ·a *pi·iapaluk·a·n* *qiŋnerqiga·n* *ɩnuktun* *piʂ·uʂe-*
from there they removed him. They buried him, as a human being he having

qʌrᵑman *ɩnuin* *mavŋaɩn·ʌrᵑnɛŋ* *ajɔrtɔrʂʀo·gamik·iŋ*
nature human beings carelessness as they could not show them.

tunɛrʂuʌrɔ·r *hunaugᶠwa* *naluˢhɔrʂʀo·game* *taɩma·ᵗ-*
The inland-dweller, it is told, indeed he having no knowledge of such a

tumiŋ *tɛrɩȧniʌrʂium·iŋ* *toqvŋ·uaperqiʂɔq*
thing, of a fox-trap he had to pay for it with his life.

86. Erqilik Man Married to Human Being.

(Inugarssuk — Phon.).

ɛrqitʟit ila·n inuŋmiŋ nuliȦrqȧlɛrm·ɩɔŋ
The Erqiliks one of them (with) a human being he married

ke·ʕha nuliȦrqȧlɛrqɩʕhɔŋ nuliȦrqȧlɛrqɩʕhɔŋ ke·ʕha pɛrululɛrqiʕɔ̇rɔ̇·r
at last. He got a wife, he got a wife. At last she began to have

pɛrᵘluleqȧŋan nuliʌrajuxʕu·gamiŋ
menses, it is told. When she had her menses, they being very desirous of women

kamaʕu·tigilɛrqiga·n naɩmʌrqȧt·äleriga·n ku·ŋmut
they greatly fussed about her, they went all along sniffing at her, to the river

ɛrqɔrtɔrɩʌrtɔrqȧtʌqtukaluʌ·ŋ tak·iganɩ·lɛrqiʕɔr iglume
although she used to go in order to wash herself. There she now remained in a house.

tak·igane peqȧŋat nuliȧŋa tȧʕane ke·ʕha iglume
Over there when she had come his wife, there at last in the house

a·wlȧɩʕʌrʕin·alɛrqulera· iʕhɛrnialvqȧtȧlɛrqisuk ʕiᵘwʌrqatȧlɛrqijȧɩ
he bid her now to stay. They ever made attempts to enter. He struck them every

ta|kanuŋa kataŋ·mun iʕhɛrn·ialugtɔrʕʀvɩ·ⁿ igtɔr|ʕʀoaŋan
time down there in the house-passage. They tried to enter. Their eldest man

ke·ʕa nuɛrqiʕhɔ̈·r ʕiu|ʷʌrʕʀȧleriga· ɩŋnɛruʕhʌqpala·tʟȧgtʌ·rʕʀe·
at last he turned up. He struck him, heigho how sparks could be seen to

qanɛrʕv·aŋa ɩŋ·nɛrpatlȧgtʌ·rʕe· iʕhɛrnialugtɔrʕoaŋin·ʌŋ
shoot forth, his large mouth how it shot forth sparks! He kept on trying to enter,

nuliaqtɔqʕv·tʟune ɩnu·ŋ·uʌq tan·a nuliʌramatʟugo
being intensely desirous of women, the little human being this wanting to copulate

iʕɛrnialugtɔrʕoaŋin·ʌq tak·iga iʕeramatʟuȧ|lɛrmiga·
with her. He ever tried to enter; over there he was very keen to come in to her;

tak·iga iʕeramatʟuȧlɛrmiga· ke·ʕha hʕiuwʌrʕhɒ·w-
over there he absolutely wanted to come in to her. At last he thrashed him only

ʕʌrʕ·in·alɛriga· ta|kanuŋa ka|taŋmun
down there in the house-passage.

87. The Breathing-Hole Sealer and the Erqilik.

(Inugarssuk — Phon.).

aglvʕhiuluglune ɩnupaluk tan·a a·wtʟʌqtɔq
Setting forth breathing-hole sealing the human being this he went off.

a|ŋu|nɛŋ a|jɔrtupa|luga· aŋunɛŋ ajɔqtupalv·ga· aglutʌ·rame
To catch he could (it) not, to catch he could (it) not. When he found a new

nigpȧlɛrʕɔq nigpȧlɛrʕɔq nigpȧlɛrʕɔq ke·ʕha
breathing-hole he stood in wait, he stood in wait, he stood in wait. At last

tusa·lɛrqiġàɩ *nig|pʌrʟune* *ʂuna·ᵛFa* *ɛrqɩlixʂuin*
he could hear (them) standing at the breathing-hole, indeed, Erqiliks

hanɛrqvtilɛriġa·n·e *nuliʌrtɔrˢRɔ̀tʟutɩ·ᵑ* *ham·ama'a·* *ham·ama'a·*
who were passing by him having sexual intercourse, "hamm-ama'-aa, hamm-ama'-aa",

nuliapa|lugtiŋ *|akuapa|luaġvn* *iʂiŋmeqàtʌra·n* *nuliʌqtɔrˢRo·tʟutiŋ*
their wife in her belly they ever kicking her, eagerly copulating.

ke·ˢha *anɛrnɛqpaluʂ·uʌq* *tuʂa·leriġa·* *|igtɔr|ʂuaŋan* *ʂunavFwa*
At last a heavy sighing he heard (it); their eldest man, indeed

qitɔrŋnane *maligtɔrʂo·ġà·ɩ* *ʌrqute·rqiġa·* *oqilàŋ·itɔrʂuʌr*
his children (he) following after them he went in his direction, not a quick walker,

it·uluˣʂv·ġame *tikɛrqiġa·* *tan·a* *nig|pʌrtupaluk*
he being an old man. He came up to him, him the breathing-hole sealer.

ima· *pileriġa·* *niku|itˢin* *niku|ɛrqiʂɔr* *kinipalua*
Thus he said to him: "Get up!" He got up. The front flap of his fur-jacket

tiġɔrqiġa· *tilʌrqeqija·* *nak·ʌrqɩʂɔq* *ɩnu·|ʂʌrʂuʌq* *a·ʷta*
he took hold of it, he beat him. It fell down a large doll, and again

tilʌrqim·iġa· *nak·ʌrqiʂɔᵑ* *qim·iuˢhʌrʂuʌŋ* *tàs·a*
he beat him. It fell down a large figure of a dog. "Look, there they are

a|ŋutàɩliʂuʂ·uʌrtin *a|ŋunɛŋ* *ajɔrtɔrˢRvŋmaġo*
those which prevent thy catching anything!" to catch he being unable to do it.

atu|àtʟàlɛriġàɩ *ta·kua* *ɩnu·ˢhʌ·rˢhuxhu·ġamilo*
He now followed their tracks these being both something of a human being

qim·iuˣhʌrˢhuxhu·ġamilo *aŋuġajuxʂɩatʟʌrqiġa·* *tawʂuma*
and (being) somewhat of a dog[1]). He made him able to catch frequently, this one.

a|ŋunɛq *ajɔrʂàŋ·uʌrqa|ŋamiuŋ* *aŋuġajuxʂerqiġa·*
To catch it having not been possible for him he made him frequently to catch,

aŋula·tʟʌrqaluġo *taɩma* *iᵍt·ɔrˢRv·m* *ɩnupaluŋ* *qimʌrqiġa·*
making him catch frequently. Then the old man the human being he left it,

taɩma· *piġàtʟʌrRi|nʌrdʟuġo*
thus after only having dealt with it.

aŋɔrqàt·àlɛrqiʂɔ̀·r *aŋɔrRvleqiʂɔ̀·r* *aŋɔrRuleqiʂɔ̀·r*
He now began ever to make a catch, he began to catch well, he began to

aŋɔrRɔrdʟuàlɛrʂᴿin·àleriʂɔq *ta·ja* *taɩma* *qitɔrŋnane*
catch well, he kept on catching excellently now. Then his children

malɛrʂɔrtɔrˢRo·ġàɩ *nuli|ʌrtᵓʳˢRᵛin* *ɛrqɩlis·uin*
he went after them, those who were busy with the woman, the Erqiliks

nuliʌrajuxʂu·ŋmata *taima* *erqɩliˣʂ·uin* *piˢhugtɔrˢRɔ̈·t-*
because they were very mad after women, thus the Erqiliks, walking quickly

[1]) H. N.

lutɪ·ŋ u|katʟiɕun nulia|paluan ima· niʷdʟerâtʌqtɔŋ ham·ama'a·
like hares, their little wife thus all along shrieking "hamm-ama'aa

ham·ama'a· akuapa|luagun iˢhiŋmeqâtʌrdʟugo nuliʌqtɔrˢᴿᵛɪ·ⁿ
hamm-ama'aa", in her belly ever kicking her. Those mad after women

malɛrɕɔqtɔrˢᴿo·gâɪ igtɔrˢᴿoaŋata nalùtˢiâlɛrme·ga tâjâ
he went after them, their eldest man. Then I don't know more of it then

|tâsɪŋa
from there.

87. Variant A. (*Pualorssuaq — D. D.*).

ɛrqiliɕ·ûʌrɔ·q nuliwiÄrŋuleràŋame mɛrˢᴿu-
An Erqilik, it is told, when she began to be in heat (: like a dog) she began

luâlɛriɕɔq mɛrˢᴿuluâlɛrqâŋame ke·ˢa nuliulerqɪɕɔq
to sew a little. When she had begun to sew a little, at last she was paired.

aŋutɛrɕüit hˢi·uwʌrˢᴿʌ·rtɔrˢᴿo·tlutik nuliâlɛrqiɕut nuliâlɛrqâŋamɪŋ
The men falling a fighting, they began to pair. As they had now

a·wdlʌrqiɕut it·ɔrtik nuliapaluktu|k·alʊʌr
begun to pair, they went off. Their old house-father who would also have liked

hˢiuwʌrɕerâtʌrtɔrˢᴿo·ga·n qimʌrqiga·n it·ɔrˢᴿoʌrtik
to pair, they beat him all along. They deserted him their old man.

qimaqaŋan·e malipaluxˢɕâlerâɪ malipalugdlugin nigpʌrtɔq
When they had deserted him, he went after them. Following them a breathing-

ɪnu·xuʌr tikipaluk·a· ɛrqiliˢ·ˣu·m ta·ˢɕuma
hole sealer, a human being he came up to him. The Erqilik he

tikinamiuŋ apɛriga· qitɔrŋak·a ɪˢhɪ·ŋeqâ·ɪgun
when he came up to him, he asked him: "My children hast thou not seen them?"

tawˢɕuma ɪnu·m oqʌrᶠwre·giga· na·'a awuŋa tâ·ja
He the human being he said to him: "No (: yes) away there

ɪŋɛrʟʌrqʌrhɔrˢᴿɔin ta·ja· pigamiuŋ ɪnu·m
they have just wandered along!" Thus when he had said to him, the human being,

ɛrqiliɕ·ʲûʌq ta·n·a ima· pilɛra· aŋuˢhù|itluʌrtɔr|ˢᴿoaŋa
(: to) the Erqilik him, thus he said to him: "I catch nothing whatever now!"

ima· pilera· ɛrqiliɕˣv·m nikuitˢit tilugtora· qim·iuˢhʌ·rˢᴿuin
Thus he said to him, the Erqilik: "Get up!" He beat him. Dogs' figures

ɪnu·ˢɕhʌ·rˢᴿuitlo nak·ʌriɕun ɛrqiliɕ·ʲuʌq ɪma· pilɛrɕɔq takan·a
and human figures they fell down. The Erqilik thus he said: "Down there

aŋuna·lu·tˢitin a·wdlâlɛrqalunilo ɛrqiliɕ·ʲuʌr
those that have prevented thy catching!" and going off the Erqilik.

ɪnuk ta·n·a aŋugajux·ˢɛr|paxˢuʌr$^{a}_{i}$ɕɔq tâˢ·âŋ·a
The human being this one he began to catch frequently, from then onwards

ɪnu·ˢhâŋ·uaˢe·r|qalutiŋ
they now no longer having dolls.

88. Mad after Women.

(*Inugarssuk — Phon.*).

aŋ·iʂuleqiʂorɔ·q *Arŋiʂuleqiʂorɔ·q*
He began to put patches on the soles, it is told, he began to put patches on

ArŋnA·ᵓŋʳan *nuliaɩjA·rŋulerȧŋamigiŋ*
the soles, it is told, the women when they were beginning to be lustful of them.

Arŋiʂulɛrqiʂɔq *Arŋiʂulɛrqiʂɔ·r* *qalɛrɩ·ŋnɩŋ*
He put patches under the soles, he put patches under the soles, several on top of

qalɛrɩ·ŋnɩŋ *qalɛrɩ·ᵍʂʲuArn·ɩŋ* *aʂugɔ·rm·e*
each other, several on top of each other, many on top of each other. Verily

nuliAqtɔrᶜRv·tLutik *ke·ʂa* *a·ʷtLArqɩʂv̈·n* *awtLaɩja·lɛrqɩʂv̈··n*
in order to copulate with women at last they went off. They went off

vŋahiʂ·erqalutiŋ *tȧɩᵃ* *hᶜiniʂ·e·rqalvtɩ·ŋ* *nulia·leriʂun*
going far off, thus without getting any sleep they lay with the women,

nulia·leriʂv̈·n *ˈhamAr-A·* *ˈhamAr-A·* *ˈhamAr-A·* *iᶜhɩŋmiʂo-*
they lay with the women, "hamar-aa! hamar-aa! hamar-aa!" They used to

qȧtArtɔrᶜho·ga·n *akuapaˈluagu̇n* *avna·lupaluxArtɔ·ŋ*
kick her in her belly the poor bleeding one (: menstruating),

ɩʂhɩŋmiʂoqȧtArtɔrʂo·ga·n *ˈhamAr-A·* *ˈhamAr-A·* *nuliAramatLutik*
they used to kick her, "hamar-aa! hamar-aa!" wanting to copulate

ʂulerʂ·uAq *aunA·rtinialugLugo* *nuliAramahɔqtɔrʂuA·r* *qim·iʂun*
incessantly, trying to make her bleed, greatly lustful of pairing like a dog

taja· *uniʂ·e·rqȧlutiŋ* *hᶜiniʂ·e·rqȧlutɩ·ŋ* *nuliArLuArpaluxᶜhinArˈtɔrʂvɩn*
thus; without stopping, without sleeping, they were ever busy lying with the

ɩnugtun$^{ɩ\cdot}_{ig}$tɔrᶜRv̇·tLutɩ·k *ham·a-a·* *hama-A·* *hama-A··*
women, like dogs looking like human beings, "hamma-aa! hamma-aa! hamma-aaaa!"

nalutˢiȧlɛrmɩ·ga *tȧja* *tȧʂ·ȧŋa·* *taima·ŋ·ɩn·ȧtLȧŋmijȧ·ɩ*
I know no more of it then from here; let them only be thus!

89. "The Great-Heads".

(*Pualorssuaq — D. D.*).

ɩnu·xuagɔ·q *mArˈLɔrʂuak* *piʂugpaxʂuȧleriʂuk*
(Two) human beings, it is told, two they set out walking on a

inugtA·r$^{v}_{a}$matluArdlutik *a·ᶜhe·ŋ·ɔ·q* *uwiʂaɔrqAr-*
long journey craving to new human beings. Now again, it is told, after having

hɔrʂᴿo·gamɩŋ *ke·ʂa* *ɩnux·uin* *iᶜhⁱgɩ·lɛrɩ·k·ɩŋ*
been driven far out to sea, at last human beings they caught sight of (them)

nunArς^{R}v·m qa·ŋanɪn ςikumun AqpaŋeqàtArtɔrς^{R}uin
the country('s) from above it, out on the ice some who were leaping along.

iˢhiɪ·leqaŋamik·ik aɪpa· piɬɛrςɔq ArqAqwɪ^{g}ɪ·la$^{w}_{g}$uk aɪpa·ta
When they saw them one of them he said: "Let us go down to them!" The

oqAr^{pF}wre·giga· inu·ŋi|tɔrς^{R}uin ˢhak·ua
other one (of them) he said to him: "They are not human beings those down

niArqɔrtɔrς·^{R}uin aɪpa· oqArqigpɔq uwaŋa takulak·à·ɪn
there, they are great-heads!" His comrade he said again: "I let me look

ArqAqwɪ^{gi}lɛqpaɪ ςikumun anitlara·gamɪŋ
at them, may I not!" He went down to them on the ice, whenever they had

AqpaŋeràtAqtɔrς^{R}uin
rushed out, those who ever kept leaping along.

iglɔrς^{R}oin ke·ςa tikilɛrigàɪ tikeqaŋamigin
The houses at last he came to them. When he had come up to them

pa·m hanianùn nikùit·ɔq ɪnuxuAq anilɛrqɪςɔq
the entrance('s) beside it he placed himself. A human being it came out.

ɪnuxu·m upAriga· ilArςùaŋe ta·ςuma aniorArpaxςuA-
The human being (it) fell upon him. Its comrades, its they poured out

riςun ɪnupaluk upaxςinAriga·n pilàgpaxˢuale-
in great numbers. The little human being they fell upon it setting about

ralugo an·oRa^{w}tà·ɪt^{s}iàlɛrqiςɔq ɪnu·m ta·ςuma nala·ne
flensing it. It began to blow a little the human being('s) (his) in his

inuxuin ta·kua mali^{x}ς·Arqiga·n nArajArtɔrς^{R}ɔ·tlugo
direction. The people, these they went after him, scenting him.

majùàtla·luleràŋata ɪma· oqArɪapalugtɔq hˢilaga—
When they were on point of getting up, thus he began to say: "My weather

|na^{v}ŋ vŋa· anoRA·r|paxuàlɛrqɪςɔq ɪnupaluin niArqɔ·rtɔ·rςuin
where, ungâ!" It began to blow a violent gale. The people, the "great-heads",

ɪnu·ŋnɛrςɔrς·^{R}uin ta·kua qiɔr|paxςuAriςùn an·ora·ŋe-
the man-eaters these they died with cold in great numbers, they

qaŋitɔrς^{R}o·gamiŋ aŋulidla·luArdlugulo niArqɔr-
having no clothes on, although they were on the point of catching him. The

tɔrς·uin hˢikumun AqpaŋeràtArtɔrς^{R}uin an·ora·qa|ŋ·itLutik
"great-heads" out on the ice they used to leap along without any clothes,

oqilaςA·rdlutik kam·igLit kiςiàn·e
being quick-footed, with kamiks on only.

90. The Man who Ate his Pregnant Wife.

(*Pualorssuaq — Phon.*).

aglAr^{ς}huɩŋ·ɔ·q *tuxςiàle^{r}qɩςùn* *tugtuliàlerɩhùn'*
Adlat, it is told, they went reindeer-hunting, they went reindeer-hunting,

amɛrdlahɔ̀rRɔ̀tlutik *amɛrLahɔ̀rRɔ̀tlutigɔ̀·r* *tugtuliàleràŋamiŋ'*
(they) being many. Being many (: together), it is told, when they went out

ilAr|ςuatiŋ *tama·^{v}ŋa* *nunaraŋata* *qimaςin·Arigaɩ'*
reindeer-hunting, their relatives, over there they having land, they left them only,

ta·kua *utɔrqArς^{R}uak·v^{n}* *utɔrqARA·kuŋ·ɔ·q* *qimaςinaã·ŋamik·i'*
them the old ones. The old ones, it is told, whenever they had simply

tagpåwane *nɛriςaraŋilerã·ŋam^{ɩŋ}* *ɛrnin·e*
deserted them, up there (in the country), whenever they had no food, his sons

oqo·tiςArquwik *qimagɔ·r^{ς}R^{v}|Arminun*
he bade them (two) to go in order to fetch blubber, to those they had deserted.

qimagɔ·r^{ς}R^{v}Arminuŋɔ·r *ɔqo·tiςeq^{vg}AluAramiuŋ*
To their deserted ones, it is told, although he had sent him to fetch blubber,

nɛrɩamalulɛra·ŋamɩŋ *nule·* *toqorqiga·* *nA·qtɔ·ŋ* *toqorqiga·*
whenever they began to starve, his wife he killed her pregnant. He killed her

nA·qtɔ·ŋ *qitɔrŋnane* *muluna·ne* *qitɔrŋ|nanijɔ̀r^{ŋ}* *muluna·ne*
pregnant his children when they were away. His children, it is told, while they

pilArqa|ŋamiuŋ *quςiwςiuς·orija·* *quςiwςiuς·ora·-*
were away, when he had flensed her, he put her to freezing[1]). When he had put

ŋamiugɔ̀r' *ɛrnɩŋ'* *taɩaxArLutiŋ* *tikit·u^{ŋ}*
her to freezing, it is told, his two sons, when some time had passed they came

ɔRO·ne *ɔRO·tik* *nuŋuςamahɔrςo·ga'^{n}* *ta·kua* *qimagA^{ɔ}rςuArmɩŋ*
his blubber, their blubber, they having used it up, these their deserted ones.

ɛ̃rniςùàk *nukArLɩ·'^{ŋ}* *aŋajutik* *tutArdlerɩk·i^{k}* *ArnArtik*
His two sons, the youngest ones their elder brother, he told them their mother

toqɔqiga· *aŋuς·u|Armiŋ* *aŋuςu|Armiŋ* *toqorqaŋago*
that he had killed her, their father. Their father, it is told, because he had

iςeramaŋ·ilɛrɩhuk *ta·kua* *ɛrnɩŋ*
killed her they (two) would not go in, these his two sons.

ɛrnɩjɔ̀·r *iςeramaŋ·ilɛra·ŋamɩŋ* *igluwi|kiɫeri^{ς}hv^{k}*
His sons, it is told, not wanting to go in they began to build a snow house.

igluwiki|ɫɛrmanijɔ̀r' *aŋuςuArmiŋ* *i^{ς}herqu-*
When the two began to build a snow-house, it is told, their father he only

in·Ara^{ɩk} *iςerA^{r}Amijɔ̀q* *aŋu|ςuaŋɩ'* *Arŋna·ŋ*
ordered them to go in. When they had come in, it is told, their father their mother

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[1]) That is: in order to use her as frozen meat to eat.

neqiɕilerqɪᵍɪ·k *ArŋnArtiŋ'* *nerɪʲa·lɛrija·* *pilȧgˈɕamahɔrˈʕhoŋmaqo*
he gave them to eat. Their mother he began to eat her after having flensed her

nA·qtɔ·q *kuneqata·ˈlɛramik·uqɔ·r* *uhu·leriqa·ⁿ*
pregnant. When they had smelled at her, it is told, they began to boil her.

ArnArtik *iliʕha·ʳᵃqamik·u* *pilȧᵡᴿamahɔrɕoa·ŋ* *quArɕuˈArmɪŋ*
Their mother having recognized her, flensed (with) frozen meat

nɛriqamɪŋ *v·hulɛraˈŋamiuŋ* *ke·ɕa* *nɛrepalulerɕvk*
when they had eaten, when he began to boil her at last they began to eat.

ArŋnArtiŋ *neriqɪ·ᵑnAriqa·ŋ* *quɕiʷɕiüɕɔrɕamaʰᵓrhoŋmaqo*
Their mother they only ate her, after (he) having made her into frozen meat.

ArŋnArtiŋ *nuŋɔrhamalera·ŋamik·o* *a·wtlArɪʕhu'* *tȧɕuŋa*
Their mother when they had almost eaten her up, they went away over there

qimaqawminerɕuArminün
to those they had at one time deserted.

qimaqawminerɕuArminuŋɔ·r *awtLara·qamɪŋ'* *hʕiniɕerdluᵍɪ'ⁿ*
To their deserted ones, it is told, when they had set off, waiting till they

tȧɕane' *hʕinilɛrmata'* *ta·kua* *qimaqawminɛrˈɕuatiŋ*
slept, there when they had fallen asleep, these their deserted ones,

toquhAriqȧ·ɪⁿ *quawmɪŋ* *a·ʷtagɔ'ʳ*
they killed them one after the other. With (: as) frozen meat again, it is told,

nɛrɛrqiqȧɪⁿ *tȧɕane'* *ta·kua* *qimaqa·ᵓrminerɕuatiŋ* *ilAᵡ* *ila'*
they ate them there, those those they had deserted, their own (?) some

iˈlArɕuatɪŋ *tuxɕiArȧteminɛrˈɕuatɪŋ*
of them, their companions, their former companions when reindeer-hunting,

tugtuliAˈrȧtaminɛrɕuaˈraluatɪŋ *awtlAriɕuŋ·ɔr*
those with whom they formerly used to go reindeer-hunting. They went away, it

a·ʷta *nuŋɔrqaŋamik·iᵏ* *ɪnun·un* *nunatoqAr-*
is told, again, when they had eaten them up, to human beings, to their old

ɕuArminun *aŋɛrLArnialugtɔrʕRȯtlutik* *it·ɔrRoäŋajɔr'*
country (they) desiring to try to return. Their (?) eldest man, it is told,

ke·ɕa *nukiŋɛrɕaˈlɛrmiɔr* *it·uluxuA·rᵊ·q* *uˈniɕinara·ŋame*
at last he began to lose his strength. The old man, it is told, whenever he only

tamavŋa *nukiŋeraŋame* *qitɔrŋane* *oqArᶠwɪqeqɪ·ᵍɪk*
stopped, hither (: now) he being enervated his children he said to them (two)

tȧɕ·ane *inuxuArnun* *inuxuArnuŋ·ɔ·q* *tikeqȧŋamiŋ*
there, to human beings, to human beings, it is told, when they came,

aŋuɕuArtik *aŋaju·gLiuᵐ* *uniʷkˈA·riqa·* *toqvtLArɪɕüit-*
their father the eldest that he told (: should tell) of him, as people would

lutik *tama·n* *tȧɕanɪ·lɛra·-*
otherwise believe they had murdered (: were murders) all of them. When he came

gamijɔq *igluwigiʌqtʌ·rtu^{l}* *igluwigiʌrtʌ·ramijɔr'*
to stay there, it is told, they built a new snow-house. When he had built a new

ag·tane *igluwigiʌqtʌ·rqàtigiga·*
snow-house, it is told, his fathers sister he took as his snow-house companion.

igluwigiʌqtʌ·rqàtigeràŋamiuŋ *aŋajuata* *nuliʌqtʌ·rija·*
He having taken her as snow-house companion, his elder brother he took her as

ag·tane *ta·^{l}ma* *am·ʌqʌ*
his wife, his fathers sister. Finished perhaps!

91. The Norse Foster-son.

(*Pualorssuaq — D.D.*).

qablunàu$^{t^s}$iàŋ·ɔ·q *ke·ça* *tikerqiçun* *erç^{R}inʌrtɔrç^{R}o·tʟutik*
The Norsemen, it is told at last they came, (they) being terror-inspiring.

ɛr^{ð}þ^{R}i$^{|}$nʌrt^{ɔr}ç^{R}oŋmataqɔ̃·q *ta·w$^{|}$ju$^{|}$ŋĩ* *çùjuleqàtux·u·m* *nuŋɛr-*
They being terror-inspiring, it is told Tawjunge, one of the ancestors, he

qàtik·umalɛrqijàu *imnʌrç·^{R}uäk·un* *nuŋɛrqàti-*
wanted to suspend them beside each other on a steep mountain-wall. When he

gɛrqaŋamigit *aŋuwi^{g}erqàt·àlɛrqijàu* *aŋuwi^{g}er-*
suspended one beside the other, he began to stab them with a spear. When he

qàt·àlɛrqàŋatik *qima·^{w}dlutik* *a·wdlʌrqiçun* *pɛra·ŋ·uʌq*
began to stab them with a spear fleeing they went away. A small child,

qitɔrŋàŋ·uʌrtiŋ *puijɔralugo* *a·wdlʌrçin·ʌriçun* *tɒwjuŋumuŋ* *atidlum*
their small child forgetting it they only went off. (With) Tawjunge he by

ɛrnɛrçûʌriga· *ɛrnɛrçiaram·ane*
name he took it as his foster-son. When he had taken it as his foster-son

pɛra·ŋ·uʌq *qawdlunàu$^{t^s}$iàt* *qitɔrŋàŋ·uaŋan* *ɪma·* *oqʌloràt·àlɛrçɔq*
the child, the Norsemen's their little child, thus it often began to say:

ɪm·uitʟo *tun·utʟo* *u^{ç}hiu^{wF}wa* *aɯn·ajun·e·rçüt*
"Milk (and) and reindeer-tallow, I otherwise thought there were no more to be

ug·ʌrɔ·q *aukpilaɬɛra·ŋan* *taɪma·* *oqʌràtʌqtɔq*
had!"[1]) The sky[2]), it is told, whenever it turned red thus he used to say.

ana·naçiàŋ·uaŋɔ̀·q *ke·ça* *nʌqtulɛrɪçoq* *ta·juŋimiŋ*
His little foster-mother, it is told, at last she became pregnant. (With) Tawjunge

atidlum *nuliäŋa* *ɛrnɛrtʌ·rtorɔ·q* *ɛrnɛrtʌ·rmaŋ·ɔ·q*
he by name his wife she gave birth to a child, it is told. When she had been

ɛrnɛrsiàŋ·uaŋ·ata *qaw^{b}lunàu$^{t^s}$iaràŋ·v·p* *ta·n·a*
delivered, it is told, their little foster-son, the little Norseman this,

[1]) H. N.
[2]) Properly speaking means the "front wall".

pɛra·paluk *inɛrquilɛrqiga·* *inɛrquilɛrqaŋamiuk* *ɪʕhe·r-*
the little child he began to hold it dear. He beginning to hold it dear he began

ˈpaxuʌrȧt·ȧlɛrqiga· *ʌrŋnʌrʕu̇aŋa* *ɪma·* *ke·ʕa* *oqʌrtɔq* *atugo*
to use to look at it very much. His foster-mother thus at last she said: "Well

tunɪ·n·atʟȧʕ·ɪ·ᵍⁱga· *tunɪŋ·iˢxȧtla·lv̇ʌramiuŋ*
I will try to give (:it) a little to him!" Although not giving (:it) him just then,

toqvjanaʕu̇itʟugo *ke·ʕa* *tunɪɪ·n·ʌriga·* *qawd-*
being afraid that he should kill (: it), at last she only gave (:it) to him, the little

lunȧɪtˢiarȧŋ·uʌq *aʕugorɔ·q* *tigugamiuk* *pɛra·paluk*
Norseman. Verily, it is told, when he had taken it the little child

ʌrqʌlɛriga· *ima·* *oqʌrqalune* *inequnaja* *inequnaja* *inequnaja*
he caressed it thus saying: "My little dear, my little dear, my little

te·miʌrune·rʕʌramiuk *anerqɪʕɔq* *anijamigɔ̇·q*
dear!" When he had ceased holding it, he went out. When he came out, it is told,

tuluwʌrʕ·u̇ʌr *takulɛra·* *mikiɫɛrqaminɪŋ* *tiʷk·uʌramiuŋ*
a raven he caught sight of it. With his fourth finger when he pointed at it

toqotiʷk·ʌrija· *erquk·a·* *nukʌrʕiȧŋ·uane* *piŋ·uax·ʌrtʌr-*
he killed it. He brought it in, his little foster-brother giving him

dlugo
something to play with.

qaʷdlunȧɪtˢiȧn *puiuʌrʕ·uaŋan* *tawjuŋimiŋ* *atidlum*
The Norsemen's their forgotten (great) one, (with) Tawjunge he by name

ɛrnɛrsu̇ʌ·riga· *qawlunȧɪtˢiarȧŋ·uʌq* *iˈlʌrʕv̇aŋe* *qima·tɛr-*
he took it as a foster-son the small Norse child, his relatives when he had

qaŋamigit *aŋuwiᵍⁱʌrtɔqtɔrʕᴿo·tlugit*
driven them away, stabbing them with a lance.

92. The Stone at Pitugfik (near Neqe).

(*Pualorssuaq — D. D.*).

pitugwim·igɔ·q *ʌqᴾwɛrniʌrajuxuin* *ʌqᴾwɛrɪn* *na·vliʌr-*
At Pitugfik, it is told, they who often hunted whales, the whales harpooning

tɔrʕᴿv·tlugin *ujʌrȧgʕuʌr* *aglunʌrʕuʌrmɪŋ* *initʌ·qteqȧlugo* *ta·wʕi-*
them, a large stone with the line making marks in it of some-

kʌrᵛtiliŋmiŋ *tȧʕ·ane* *ʌqwɛrajux·uiŋ·ɔ·q*
thing winding around (: like a belt)[1]), there they often caught whales, it is told,

hʕiuleqȧtux·uin
the ancestors.

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[1]) Pualorssuaq: The harpoon line was made fast to the stone, and the marks of it are still quite distinct.

93. Cold Weather when Children are Born.

(*Pualorssuaq — D. D.*).

pɛra·palu·ŋ *aniɕu·ɕʌrqɪɕɔŋ* *iɕ·ɪŋ·ɔʳqɪɕɔr* *ʌrᵠʟa·palua*
A child when it is going to be born, it becomes colder. Its after-birth

ɕilamun *anit·ʌra·ŋaɕ·uk* *iɕ·ɪŋɔrâtʌrtɔrɕv·ŋmaŋ·ɔ·q*
out into the open air whenever they bring it, because it uses to become colder,

taɪma· *piɢajuxɕuin*
thus they are wont to say.

94. Of the Eskimo House of Meeting (qaġsse).

(*Pualorssuaq — D. D.*).

mikiɕuŋ·uʌrɔ·q *nɛqiŋ·uʌq* *qaᵍˣɕiwiɕ·uʌrme*
A little bit, it is told, a little bit of meat, in the house of meeting

aŋakuerʀatla·ᵍᵃmiŋ *aɪ|padlàŋa* *qiɕuxitiʌrdlutiŋ*
when they were practising conjuring, "Also give me[2])!" Snatching with their finger-

ilàŋerpak·a·n *tàɕàŋa* *nɛqɪŋ·uamɪŋ* *mikiɕuŋ·uamɪŋ* *qagɕi-*
ends they gave him of that (with) a little meat, (with) a little bite, in the

wiɕ·uʌrme
house of meeting.

95. Why People Ceased to Use a Bow and Arrows.

(*Pualorssuaq — D. D.*).

ɕùjuleqàlux·uin *qʌŋʌrɕ·uʌrtoqʌrɕ·uin* *nʌrqoqʌralv̀ʌ·ramɪŋ*
The ancestors those who lived in times far-away, when they still had

ujʌrqamɪŋ *tugtulialv̀palugʟutiŋ* *aɪpe* *piserqiga·*
arrowheads of stone, they being reindeer-hunting, his companion he shot him,

pinialuŋnipalugdlugo *tugtɔrɕᴿoʌr* *piˢhuŋnialuk·aluʌrdʟugo* *piˢher-*
deceiving him, a reindeer making believe he would shoot it. When

qa|ŋamiuŋ *aɪp·e* *qʌrɕoqʌramajuŋne·rqɪɕɔq* *tàɕ·àŋ·a*
he had shot him, his companion he would no longer have any arrows. From then

hˢiuleqàlux·uin *qʌrɕɔrqʌruŋne·|ralutiŋ*
onwards the ancestors they no longer having arrows.

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[1]) Pualorssuaq relates: When the angákut were assembled in qagsse in order to practise conjuring (*aŋakuerʀatla·ga·ŋamik*) they only took a little bit each of a small piece of meat, and taking it they said: "*aɪpadlaŋa*" which means the same as "*qo·|mɛrdʟaŋa*". (As to the meaning I could get no other explanation than this was what the angakut said. qũmerpoq means in West-Greenland: move the legs nearer one another).—Further: *sorersoq*, pl. *-sut* in the olden days meant "they held an assembly with drumsinging and possibly conjuring (*ajaja·ra·ŋata*). *sorersoq* means now" to cease, to leave the service etc.".

96. The Woman who Rejected Reindeer.

(*Pualorssuaq — D. D.*).

niŋiuluxuarɔ·q *a·ʂhe·t* *nunalixʂʲüaq* *kɪʂɪ-*
An old woman, it is told, now again having land (:dwelling-place) (living)

mɯ·dlune *hʂiuleqàtux·uar* *ʂeʀ·àleʳqiga·* *ke·ʂa* *ilo·qawɪˈpalune*
alone, one of the ancestors. She said charms over it at last, her little storehouse.

ʂer$_{R}^{q}$àleqaŋamiuŋ *terɪàn·iarç·^{R}uit* *nɛrɪniarç^{R}in·arɬɔrç^{R}v·ŋ-*
When she had said charms over it the foxes, because they would eat it,

maç·uk *ke·ʂa* *tugtɔrç^{R}v·m* *tikerqànɛra·* *tugtɔrʀoar* *nɛrɪnia-*
at last a reindeer, indeed, it came to it. The reindeer wanting

palugdlune *ilo·qawiç·^{j}üar* *kunerqànera·* *toqoqalune* *ʂeʀàtitalixʂʲüar*
to eat, the storeroom it sniffed at it, dying, the one that there

niŋiulux·uar *ke·ʂa* *anipaluxʂàlɛrʂɔr* *tug-*
had been said charms over. The old woman at last she came out. The

tɔrʂʀoar *ilo·qawim·e* *haniane* *takulɛrqiga·* *takugàtlarʀinard-*
reindeer her storeroom('s) beside it she caught sight of it. After having looked

lugo *ulɔrˈʀoane* *an·iʂhipaluk·a·* *ame·rqiga·* *ameˈ·ramiuŋ*
at it her ulo she fetched it out. She stripped off its skin. When she had

alarʂrin·ariga· *ma·vjuileraŋamiuŋ* *tugtumiŋ*
skinned it, she only let it be taking a great loathing to it, (with) reindeer

ʂule *takuŋ·in·ame* *ke·ʂa* *ɪnu·m* *takuniapaluxʂàlera·* *tikik·a·*
yet not having seen. At last a human being he came to visit her. He came

tugtɔrç^{R}oarm·ɪŋ *ʂhilam·iutalixʂuaq* *qim·ɛrqutiᵍɪ·leqiga·*
to her, (with) a reindeer she having lying in open air. He used it for dogs' food,

tugtuturnɛqtavn *ma·vjuiɕɔrç^{R}o·ˈgamiuŋ* *tàç·àŋ·a* *naluleɪ·ga*
to eat reindeer meat—also he taking a loathing to it. From here I know it not!

97. Avôvak.

(*Amaunalik — Phon.*).

awo·wàxuarɔ·runa *nukaqardlune* *nuka·ta*
The great Avôvak, it is told, he, having a younger brother, his younger

iʂhⁱa·ˈneqàt·ara· *agtane* *iʂigtɔq*
brother he used to peep out at him on the refuse-heap, as he was sitting,

agtanɪ·tɔq *takan·anɪ·torɔ·q* *anixʂʲàlerara·ɔq*
being on the refuse heap, being down there, it is told. He used to go out;

nuka·taqɔ̀r *pilɛrara·* *awo·wàxuˈartɔq*
his younger brother, it is said, he used to say to him (?): "The great Avôvak,

ajagiartuŋuarlagv *iʂhàniàtlarʂinarlugo*
indeed, let us begin to push him a little." After having for some time only peeped

aniςArArAɔq *piςArqaŋ·ι* *at·aɡɔ̀r* *iˢⁱhȧ·nixςA·-*
at him he used to go out. There was no one. Again, it is told, he used to

rara· *tuςa·ɡa·ŋamiuɡɔ·q* *aniς·ˣA·rArA·ᵓᵑ* *takan·a*
peep out at him. Whenever he heard him, it is said, he used to go out, he down there

takanane *ςule* *iˢhigtɔrˢRuAr* *awo·waxˢuAr* *agtane*
down there still sitting, the great Avôvak on the refuse-heap,

hˢulι·n·ArςuAr *ta·ja·tɔrςo·ɡa·* *aŋajɔrςuane* *ιςⁱȧ·neqȧt·Ara·*
ever he saw him thus; his great brother he used to peep out at him,

tam·Arȧt·AᴿqtɔrςuAq *ajaɡiArtɔramalera·ŋane*
(he had) everytime quite disappeared, whenever he wanted to go out in order to push him,

ke·haɡɔ̀r *ilan·e* *aŋa|jɔr|qȧŋ* *ukua* *toqutArtɔrumaςɔrςv·ɡa·n*
At last, it is told, once their parents those, that they intended to kill him

awo·wakςuAr *inugxuin* *tuςa·ramiɡɔ̀r* *aglunArLuŋ·uanιŋ*
the great Avôvak, people when they heard, (with) small bits of straps

niwiŋArˢRᵘιᵈɬeriςuk *igLumiŋ* *qula·nun* *tamak·uaɡɔ·q* *qilȧg-*
they began to hang up their house('s) to its ceiling, these, it is told, those

xukatik *kiwdlɔrdLuɡit* *akula·miŋnun* *iᵈlio-*
they had tied together dividing them into several pieces, to their forks they

rȧlerι·k·ik *aŋajɔrqa·k·it* *aςuɡɔrmiɡɔ̀q* *inu·xuin*
placed them one after the other, his parents. Verily, it is told, people

ag·iɬɛrqiςun *awo·wȧxuAr* *toqùtAqtɔrLuɡo* *aŋajɔrqa·kιŋ·ɔ·q*
they were underway the great Avôvak in order to kill him. His parents, it is told,

pɛra·wςutipaluiniŋ *an·ora·lɛrqiɡa·ŋ* *ag·itˢiȧlɛrpv·n*
in his child's clothes they clothed him. They began to approach somewhat,

ag·iɬɛrqiςv·n *ag·iɬerȧŋataɡɔ̀rᵑ*
they approached greatly. When they were on point of approaching, it is told,

pɛravςutipaluιnιŋ *an·ora·lɛrqιɡa·ŋ* *awo·wakςuAr* *an·ora·leriɡa·ŋ*
in his child's clothes they clothed him, the great Avôvak, they clothed him,

an·ora·leriɡa·ŋ *aŋajɔrqa·kin* *pɛra·vɡaluArame* *naŋiminɛrςùᵃŋanιŋ*
they clothed him his parents, while he was a child (with) his discarded child's

ata·w|ςɛrdluɡo *tȧς·ani·ˢxȧlɛrςɔ·r* *pɛrȧ·wςutipaluŋne*
napkin giving him to stand on. There he was now his child's clothes

atɔqtɔrˢRɔ̀tLuɡit *an·ora·minipaluŋne*
using them, his poor old fur-jacket.

nuka·ɡɔr *qima·tLune* *a·wtLArqiςɔq* *aŋajɔr|Roane*
His little brother, it is told, fleeing he went off, his great brother

toqv̀t·Aqtuleräŋaς·uk *ιnuςuin* *tahamaɡɔ̀q* *majuȧleriςv·n*
when they came to kill him, the people. Down there, it is told, they began to

aŋajɔrqArˢRᵒaɡɔ·q *iglumi·tɔrςᴿoȧk* *nuka·ɡɔr*
ascend. His parents, it is told, staying in the house, his little brother, it is said,

qima·tʟune *a·wtʟàlerihɔ̀r* *im·nArçuArmv·n* *tak·iani·ˢx̣àlɛrçɔrɔ·q*
fleeing he went off to a large steep mountain. Over there (towards

tan·a *awo·wàxçuA·r* *awo·wàxuArɔ·q*
south) he now stood, he the great Avôvak, the great Avôvak, it is told,

imàʊliɔrtɔrˢʀɔ̀tʟune *v·ma aki* *v·ma aki* *aukuaqɔ̀r*
saying thus: "His revenge(?) his revenge(?)!" They there, it is told,

aŋajɔrqA·rˢʀàkin *tamak·ua* *aglunA·rLuŋ·uin* *niwiŋ·ArˢʀowAr|ˢʀoatiŋ*
his parents, these the bits of straps which they had hung up,

akula·minün *iliorArtɔrˢʀüik·iŋ* *igLumv·tLutv·k*
over to their forks they placed them one after the other, while they were staying

ɔrn·ileriqa·ŋ·ɔ̀r *toqutA^{R}qlɔrtɔrˢʀɔ̀·tluqo·*
within the house. They went towards him, it is told, in order to kill him

ınu·xuv·n *ɔr^{ŋ}nileriqa·n* *ɔrnilerà̀ŋan·iqɔ̀·r*
the people, they went up to him. When they had come up towards him, it is told,

tàç·a *taımaʊliɔrtɔrˢʀɔ̀tLune* *tàç·ani·çıŋuàlɛrqıçɔ·q* *v·ma* *akı* *v·ma*
then saying thus he now only stood there: "ûma aki, ûma

aki *naŋipalune* *atv·wtiqiçɔrˢʀɔ̀tluqo* *an·ora·paluŋniqɔ̀q*
aki!" his little child's napkin standing on it, his old clothes, it is told,

pawu·na·ınAŋ *atɔrLuqit* *pɛravçutipaluŋne* *awo·wArˢxv·m* *taımaliɔr-*
only up there using them, his child's clothes the great Avôvak. When he

ˢʀin·alɛqaŋaŋ·ɔ·q *ke·ça* *qima·ˢhɔrˢʀɔ̀tLutiŋ*
began all along only to say thus, it is told, at last fleeing

a·wtlàlɛrqiçv·t *ajuleqà̀ŋamik·v* *toqu|tAq|tɔrıŋnɛŋ* *ke·çajɔ̀q*
they went away; as they could not manage him to kill at last, it

tà·ja *qımA·rqıçu·t* *iˢherç^{R}in·Ariçɔq* *ta·ja* *a·wtLaraŋata*
is told, then they fled. He only went in then when they had gone away;

nukaŋ·uaŋa *ke·ça* *tàja* *ım·namun*
his little brother at last then towards (:on account of) the steep mountain

ajɔrç^{R}itLuArʀin·Aralune *Ar^{R}qA·rnɛr* *ajulerà̀lugo* *qima·qaŋamı·*
unable to get anywhere, descending not being able to (it). When they(?) fled

pi|nɛrdLu *ajɔr|nArLune* *toqvŋ·için·Arqiqa·t* *ke·ça*
and to do something to he being difficult they gave up killing him at last,

awo·wakçuA·r *taıma*
the great Avôvak. It is ended!

98. Kumagdlak with the Living Arrows. (*Pualorssuaq — D.D.*).

kumagLak *ınu·xuin* *çɔrˢʀvleriqa·t* *toquniArdLugo* *ınuxuin*
Kumagdlak people they assailed him wanting to kill him. The people('s)

ila·n *oqArtɔq* *kumagLa·ŋ* *atlɛrn·utLo* *qutlɛrn·utLo*
one of them he said: "Kumagdlak, to the lowermost and to the uppermost

ɪmɛrɪ|ȧrtorɪn kumagLavm akija· imɛrɪArtɔrniȧŋ·ilaŋa
go and drink!" Kumagdlak he answered him: "I do not intend to go and drink

iliŋnut piçutit taɪa pijȧtLArdLugo piçi·iArtȧlɛriga·n
(to) thee for thy sake!" Thus first saying to him they began to shoot at him.

kumȧgLȧŋ piçi·iArtȧlɛrqaŋan·e qArçRune u·mArçArRigȧɪ
Kumagdlak when they began to shoot at him, his arrows he made them alive,

ɪnu·m hʕaɔrŋa hʕiuwtliutLugo piçiʰɪ·ᵗuɫerigȧ·ɪ
(of) a human being its bone using it as a front part (: arrow-head) he began to shoot

piçigtȧlerigȧɪ amɛrdlahɔ̀rʕRvin nuliȧŋata qArçRv̀n
at them. He shot them gradually, many. His wife the arrows

a·ᵉrqataraɪ uwine tunijArtɔrdLugo inuxuit amɛrdLahɔ̀rʕRvin
she fetched them her husband in order to give him. People many

toqvhArigȧɪ piʕhiç·ȧŋitɔrʕRo·game ɛrqɔ·rnɛŋ
he killed (them) gradually. As he could not be shot with a bow, to hit

ajɔrnArtɔrʕRo·gamiŋ ilArçuaŋe ikitiŋutLutiŋ awdlArtun
they finding it difficult, some of them having become few they went away,

kumagLavm toqɔrpax·uAra·ŋatiŋ ata·wʕhiuʷdLune
Kumagdlak when he had killed a great number of them being alone.

99. Nutdluaq.

(*Pualorssuaq — Phon.*).

nutluAŋ oqAlugtuȧŋ·ɔ·q hʕaniwArʕhamaçumigɔ·r oqA-
Nutdluaq it is told about him, while he was out hunting, it is told, they

lugtuArȧt·Ara·(?) haniwArʕhamaʰɔ̀rhoAr akerArçv̀ȧŋiça kɪŋuAriga·n
(?) relate of him, when he was out hunting, his enemies they came after

kɪŋuAralugo igluanun perqiçun
him (: too late). Coming after him (: after he had gone) to his house they came,

haniwAr|ʕhamahɔ̀ʷ haniwArʕhamatLutik aŋɛrLahɔ̀wçȧlɛrçRv̀t
they having gone out hunting. After having been out hunting they returned home,

nutLuak·v̀t akerArçv̀aŋe tȧja tȧç·anɪ·tɔrt·ʕrɔ̀ᵗ akerAr-
Nutdluaq and his companions, their enemies thus they being there. His

çuȧŋiçagɔ̀r' tArqihɔ̀rʕRo·gȧɪⁿ hɔrRugtɔrhogalv̀Aramik·iᵏ
enemies, it is told, they hid themselves from them indeed wanting to fall upon

nutLuA·rᵓ·ᵠ oqA·latɔrçRo·game akerArçuaŋe tɔrLuȧlerigȧɪ
them. Nutdluaq, it is told, he being eloquent his enemies he shouted to

tagpåwᵘₐŋa tagpåwani·leraŋata inuxuit akɛrqane çu̇na
them up there, they now being up there the people his enemies: "What

mak·ua ɪnuin-a·ɪt ilagit ilaŋ·ɔ·q oqArqɪçɔŋ
these people-what?" (Of) those gathered one of them, it is told, he said:

kɪŋnʌrmiun inuin-a·ɪt *hˢùnɒvʀagɔ̀r* *akerʌrʂv̀atɪŋ* *tȧʂȧŋa*
"Kingnarmiut—people—are they not!" Verily, it is told, their enemies from there

tʌrqihɔ̀rˢʀvɪⁿ *tȧʂȧŋ·a* *tʌrqihɔ̀rʀoŋmata* *unigʟutik* *qʌrʂʀune*
hidden, from there they having caught cover, (they) stopping, his arrows

amuniapaluxʂȧlerȧɪ *unigʟune* *ɔ̀rnitʌrʀʌ·rdlugo*
he wanting to pull them out, when he stopped, first going towards him,

qadʟuagun *piʂeriga·* *qadlumigun* *piʂeqaŋane'*
through his eyebrow he shot him. In his eyebrow he having been shot by him

tɔrʟuȧlerigȧɪ *toquka'* *qimikawtʟuŋa* *pilaŋa*
he called to them: "He killed him, I getting a rope round my neck flens me,

igpinʌrqiajumijuŋne·rʂuŋa· *taɪmajɔ̀q* *qimiˢhinʌrmiga·n*
so that I cannot feel that it hurts[1])!" Then, it is told, they gave him a rope

nuka·gɔ̀q *piˢhiktȧtla·lv̀ʌra·t*
round his neck. His younger brother, it is told though they shot very much at him

tɔqvŋ·ik·a·tlu·nɪ·t *qʌrʂɔqtaɪjʌrˢhinʌrtɔq*
they not as much as killed him, he who himself only removed the arrows,

qʌrʂɔrtaɪjʌrȧtʌrʟugogɔ·q
seeing that he himself ever removed the arrows, it is told.

qima·ˢhɔq *nuka·* *tȧʂuŋa* *aporɔ·ˈtiŋuʌrɪˢhɔq*
He fled, his younger brother; over there he almost arrived

ɪnu·ŋnun *qima·tlune* *awtlʌqtɔq* *inuxʂuin* *nala·ᵓrqȧtʌrʟuɪⁿ*
to human beings; fleeing he went off, human beings ever meeting them,

piʂigtʌrȧtʌrȧtʌrtᵓʳho·galv̀ʌra·ⁿ *tamak·va* *piˢhigtʌrȧtalɛra·ne*
although they kept on shooting at him these, as they ever shot at him

tahɔ̀·ʷk·ua *ke·ʂa* *nutʟuam'* *nuka·* *piˢhitʌrȧtȧlɛra·ne*
those down there. At last Nutdluaq's (his) younger brother, when they kept on

oqʌrˢʀinʌrhɔ̀ʷgtɔr *ʂigʟa·ligtaliʂ·u·gama* *piʂ·a·w-*
shooting at him, he only said: "Having many with foetus in them I will

ʂa·ŋit·uŋa *nutʟuam* *ɛrniŋa* *ke·ʂajɔr* *tȧʂuŋa* *aporɔ·-*
not be caught!" Nutdluaq's son at last, it is told, over there he arrived,

ˈhinʌrtɔq *ˈaŋɛrʟʌrˈhinʌrtɔq* *ʌrŋnʌrminun* *iˢhimȧɪtˢimijɔ̀r*
he returned home to his mother, (with) Isingmaitsoq,it is told,

atiliŋ *tan·agɔ̀r* *piʂȧŋ·ɔrˢʀamahɔrˢʀoʌr* *utɔrqaŋɔralune*
(:he) by name. He, it is told, when he had become strong, growing older,

ak·a·jɔ̀r' *ak·anigɔ̀·q* *ȧkitˢamagalv̀ʌra·*
his father's brother, it is told, his father's brother, it is told, he wanted, it is true,

iˢhiᵘmaɪtˢu'ᵐ *ta·kua* *ilʌrʂʀuaminun* *akerʌrʂʀᵛʌrminun*
to revenge him, Isingmaitsoq, these to (?) his relatives, to (?) his enemies

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[1]) H. N.

pihit'ʌràt'ʌrhamahoŋmati'k *ak'anun* *ke'ɕajɔr'*
they having ever shot at them (?), to his father's brother at last, it is told,

ak'a *tan'a* *nutʟuam* *nuka'* *inuxuʌrnut*
his father's brother him, Nutdluaq's (his) younger brother, to human beings

aporɔ'|hinʌrtɔq *atʟanun* *ta'ja'* *oqʌrame* *ɕidla'ligtaliɕ'u'ɢama*
who had only arrived, at others, thus he having said: "Having many with

piɕ'a'wɕa'ŋit'uŋa *toquŋni^{a}lerat'ahɔwkatla'lʋʌ'ramik'v*
foetus in them I will not be caught!" Although they still for some time tried to

ke'ɕha *alʌrɕRin'ʌriɢa'n*
kill him, at last they only let him be.[1])

100. Augusínãnguaq who Flew through the Air.

(*Pualorssuaq — D. D.*).

nuliàŋalo *kit^{s}iɕun'e* *qajʌrtɔrqiɕuŋ* *ɪnuxuitʟo*
(He) and his wife at the Kitsigsut islands they kayaked together with

aŋuɕin'a'ŋ'uʌq *aɪpa'lo* *kit^{s}iɕun'ut* *qimʌrqiɢài^{n}*
people. Angusínãnguaq and his companion to (:on) Kitsigsut they left them.

aŋuɕin'a'ŋ'uʌq *qajʌrtɔrɕRo'tʟutik* *aŋuɕin'a'ŋ'uʌq* *ilim'ʌrqi^{s}hɔŋ*
Angusínãnguaq, while they were kayaking, Angusínanguaq he flew through

kit^{s}iɕun'e *qɪm'eqalugo* *iliɕimaɢamik* *tuperɕue* *qaglilɛrqaŋa-*
the air. At Kitsigsut deserting him, when they saw, their tents (they) approach

mik'ik *ɪnuxuʌr* *tupɛrɕuʌrmin* *anɛrqiɕɔq* *ta^{v}k'ua* *qajʌrtɔrtɔr-*
ing them, a human being from the tent coming out, these the kayakers

ɕuin *oqʌrqiɕun* *aŋuɕina'ŋnaŋ'uʌq* *na^{v}ŋ* *ɕɔrdʟo*
they said: "The good Angusínãnguaq where (is he), as it were

pan'a *takulɛrqaŋamik'o* *qima'ŋnialɔrqʌ'rɕRvtʟuɢo*
up there!" When they caught sight of him after lately having tried to desert him,

tikɛriɢa'n *ɪŋiʌrɕRamahɔrɕRo'ɢa'tik* *qajaqaŋit^{s}umiŋ*
they came to him who had gained a march on them. Without having a kayak

qimaqʌralʊʌrdlugo *ɪnu'ŋnun* *perqiɕɔq* *qima'ŋnɛŋ*
although they had deserted him to human beings he had come, to desert

ajɔrnʌrtɔrɕuʌr
he who was difficult.

101. Qissuk who Travelled towards the South.

(*Pualorssuaq — D. D.*).

qi^{ɕ}hugxuʌr *qawuŋnʌrarʌ'ɔq* *qawaŋʌrnitàn* *najuleriɢài*
The great Qissuk he used to go southwards. The south-dwellers he went to

[1]) The last part of this story seems rather disconnected.

awlʌrᵃmalɛrɪʂɔŋ *awtlʌramaqàtàlera·ŋame* *qamutit*
stay with them. He felt inclined to leave. As he became eager to leave, the sledges

kiwdʟulerigàɪ *nulᵘe·* *iʂɛrʂamahɔ̀rᵘɪ·tʟugo* *uk·aɪnɛrme*
he cut their lashings, his wife having let her in, only at the frontwall

hˢinigtuqatʌrmatik *ke·ˢha* *hanʌrˢʀɔ̀lerisut* *nule·* *iʂɛrʂama-*
as they used to sleep. At last they made themselves ready, his wife having

hɔ̀rtɯ·tʟugo *awdlʌrˢʀin·ʌra·ŋorame* *anerqv·ga·*
gone in. Only when he was on the very point of leaving, he bade her to go out.

awtlʌrisuk *tuawiɔrdʟutik* *qawaŋʌrnisɔ̀rʂuit* *toquniʌrdʟugit*
They travelled along hurrying. The south-dwellers wanting to kill them

malixʂʌrigàɪ *qimuʂɛrˢᴿɔ̀tʟutik* *qaglɪ̈eralutigʟo*
they followed after them, driving on sledges, and when they approached,

qamutàɪn *pɛrdʟɔrqàtʌrisun* *qɪˢhux·u·m* *kiwdʟɔrhɔ̀rˢᴿᵘʌrˢʀɯ·ŋ-*
their sledges, they ever went to pieces Qissuk because he had cut their

matik *qawaŋʌrnitʌrhɔ̀rʂuit* *qimaqa·ŋamik·in* *inuŋnun*
lashings. The south-dwellers, when they had left them, to human beings

perqisuk *inuŋnun* *pɛrqalɛrqaŋamuŋ* *nulᵘe·* *patɔrqàtʌrtɔrˢʀo·ga·*
they came. To human beings when they came his wife he often beat her.

qiwɛrqàtʌrtɔq *ke·ʂa* *pat·ɔra·ŋane* *qipɔrqʌ·rmun*
She used to flee as a mountain-walker. At last, when he beat her on a hollowing-

naˢha·wʂapalum̥·e *nakteriga·*
out implement[1]) her fur-hood she hung it up.

102. Qiporqaut who Ran away and Hanged herself.

(*Pualorssuaq — D. D.*).

qipɔr|qavn *|ʌrŋnaŋ* *qɪˢhux·u·m* *nuliàŋa* *qawuŋnʌrajuxʂu·-*
Qiporqaut a woman, the great Qissuk's (his) wife, she used to go south.

nɛrʂɔq *pat·ɔràt·ʌrtɔrʂo·ga·gɔ̀·q* *uwerʂuàŋata* *pat·ɔràt·ʌrtɔrʂv·ŋ-*
He frequently beat her, it is told, her husband. He frequently using

mane *tam·ʌrà|t·ʌrtɔrʂvʌr* *ʌrqv̀t·àŋ·ɔ·q* *kiʂime* *iwerqàt·apa-*
to beat her she used to disappear. Arqútak, it is told, alone he used to look

luk·a· *qɪpɔrqʌ·q* *|hʌrqvm·eràtlʌrmigitˢe·* *ke·ʂagɔ̀·q* *ʌrqvt·a-*
after her: "Qiporqaut, now come forward!" At last, it is told, (the little)

palv·ᵐ *ima·* *pilɛra·* *panɪŋma* *ujamixʂà·ɪ*
Arqútak[2]) thus he said to her: "My daughter's the neck laces she should have,

peqiʂ·ʌrniʌra·tin *taɪma·gɔ̀·q* *pim·ane* *ɪma·* *pilɛra·*
thou wilt get them." Thus, it is told, when he had said to her, thus she said

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[1]) This was Pualorssuaq's explanation. qiporqaut is the name of a knife with which to cut long deep furrows (splitting knife) when trying to split a reindeer antler and the like. As to the meaning cf. No. 102.

[2]) Arqútak is the cousin of Qissuk.

ˈnamun piˈjàgawit tunilɛrˈqaɪŋa
to him: (To) what because thou intendest wilt thou present me with something?

keˑça tamˑaɪjaˑlɛrˈmiuŋa qipɔrqaˑwtɪŋˑɔˑq taɪmaˑ pijaˑ
At last I will now disappear!" Qiporqaut, it is told, thus she said to him.

taɪmaˑgɔˑq pimˑane qiʲàlerɕɔq imaˑ pitlugo
Thus, it is told, when she had said to him, he began to cry thus saying to her:

kuɕiɕiheˑrɕᴿuiʷkˑit tamˑaˈŋˑillutitlinaˑvŋ qɪɕˑvˑm
"I will no longer neglect thee, let be disappearing—what thou (: please)!" "Qissuk

patˑɔrajuxɕuˑŋmaŋa tamˑArɕᴿinˑàˈjaɕuŋa
because he is given to beat me, I will only disappear!"

Arqutàŋˑɔˑq hˢinˑeràtAqtɔq qipɔrqaˑwtip anˑoraˑŋɪ akiɕihɪˑt-
Arqútak, it is told, he used to sleep Qiporqaut's (her) clothes using

luqiⁿ miɕihɪˑniapaluglugo taɪmaˑ oqArᵖᶠwʳegɛrqaŋane
them as a pillow in order to keep watch on her thus, because she had said to him

tamˑAˑrᵃmatlune hˢiniglune Arqutàm keˑça anˑoraˑŋe
that she would disappear. Sleeping Arqútaq at last, her clothes

akɪˢⁱhɪˑtluqin miˢⁱʰɪˑŋɛriqàɪ keˑça
using them as a pillow, he felt them not (: they were not there). At last

Aˑwtlarqànerɕɔq ɪmˈnArɕuArmun qAˑrqvˑdlugo
she must have gone away. Into a steep mountain side thrusting it in (like a peg)

qɪpɔrqaʷnˑe nàˈçaminiŋ naktiwᶠçeriqaˑ Arqvtam
her hollowing-implement with (:by) her hood she used it to hang on. Arqútaq

ɪwArLugo keˑça nanipaluxçAriqaˑ niwiŋahɔrɕᴿoAr qipɔrqaʷminɪŋ
looking after her at last he found her hanging on her hollowing-

uwerˈçüaŋa qajAqtɔrɕᴿamahɔrɕᴿuArme qɪpɔrqawn
implement, her husband, while he had gone out kayaking. Qiporqaut

toqoqaleraŋan uwerçüaŋa qɪçugˢxuAq qajArtulerqɪçɔq
she being dead, her husband (the great) Qissuk, when he had gone out kayaking,

aˑwɛrçuàk mArLɔrɕᴿoàk pAˑrqɪqaˑŋ toqvtikˑAralugo Arqvtaq
(two) walrusses two they fell upon him killing him. Arqútaq

kiˢhuŋˑuame ɪnuˑxˢàŋˑuArɪçɔq çɛrᵖᶠwaliŋˑmiqɔˑq taɪma oqAlugtuarɪ-
alone he now came to live at Serfalik, it is told. Thus it is told of him.

neqAqtɔq

103. Aġpalerssuarssuk who Hid his Drum when his Friend had Died. (*Pualorssuaq — D. D.*).

itˑulupaluˑgɔˑq apuçˑaˑwˈqArʰᵒʳRoàk taˑ-
And old man and his wife, it is told, they had become snowed down. These,

kuagɔq itˑulupalukˑuk nuliAqtAˑriçimahuk nuleˑ tunˑiudlugo
it is told, the two old people they had married again, his wife giving her

adlamun nuliȧŋa tigutlugo utɔrqArçv·ŋman ta·kua i|lȧɩt
to the other one, his wife taking her. He being old (of) these some of them

nuliAre·ɩ|lɛramɩŋ qɩtɔrŋnArtA·q|paxuArqɩçuk
when they had married (: one of the couples), they had a great number of children.

ta·n·a |adlamɩŋ nuliAqtA·qtɔq atiligɔ̀·q
He (with) the other one who had married, he was called, it is told,

agpalɛrçuArç·umik mumerajux·uAq ta·kua ilapalutik
(with) Agpalerssuarssuk, one who liked to sing drum-songs. These their

it·ulupaluk·uk apuç·a·wqaŋanɩŋ taçAramigik
companions, the old married couple they being snowed down, when they heard

qila·wn·e akimut ka·miçamaga· mumiç·e·r-
of them, his drum in under the front platform he had pushed it, ceasing to

qalune nuliȧŋa pilȧlɛr|paktɔq uwiça·ne
sing drum songs. His wife she bestirred herself flensing, her "exhange"-husband,

uwine na·wliŋi|Aqtɔq puiçimiŋ pilȧlɛrpaktɔq
her husband holding an infant, (with) a seal she bestirred herself flensing,

uwerqArçamagalv̇ArLune it·uluxuArmɩŋ utɩ·jueɾçamagame
indeed, (she) having had as a husband (with) the old man, (she) having ceased to return.

104. The Angakoq Oqôrqôq.

(*Pualorssuaq — D. D.*).

oqɔ·rqɔ·q aŋakɔrçuAq mArdLuniŋ nulialiŋ nunaqȧteqArdLune
Oqôrqôq, a great angakoq with two (with) wives, having dwelling-place

amɛrdLaçɔ̀rçuArnɩŋ a·he·n iʕhik·ȧ·ɩçɔhɔrʕRoAr iʕhik·a·hɔrç-
companions (with) many greatly he had bad feet. He having bad

Ro·game piniArnɛŋ ajora· nunaqȧç·uaŋe haniwA-
feet, to catch he could not do it. His dwelling-companions they used

rAra·vn haniwArqaŋamiŋ aŋɔrqiʕhun aŋerdLAriçut
to go out hunting. When they were out hunting they caught. They returned home,

aŋuʕhArtik tikiutiŋitLugo tikiutɩŋɩŋmaç·uk
their catch not bringing it home with them. As they did not bring it home,

ɛrne apɛriga· nɛRiç·ɩŋ·eqa·tin oqArtɔq ɛrniŋa
his son he asked him: "Didst thou get no meat?" He said, his son:

tikiutɩŋ·ik·a·ŋ·ɔ·q taɩma pim·an ɛrne oqɔ·qɔ·q
"They have not brought it, it is told!" Thus having said his son, Oqôrqôq

oqArtɔq atsɛrçuaŋata nanɔrquçuaŋata nɛrɩAr|tɔrLiuk
he said: "His assistant spirit, his bear-assistant, would it would eat it!"

aŋakɔrʕho·game oqɔ·qɔ·q hanArʕRv̇leriçɔŋ taɩma·
He being a great angakoq Oqôrqôq he made himself ready to go. Thus

oqʌrame *a·wlʌrqiˢhɔŋ* *aɕugɔ·q* *na·pɛrqiga·* *nɛriɕɔrɕᴿvʌr*
when he had said, he went away. Indeed he found it on point of eating,

nanɔrɕᴿoʌr *nanugtʌ·ˈralugo* *nanugtʌ·raŋamik·o* *aŋɛrdʟà-*
the bear, (bear-) catching it. When they had caught it (the bear) they (two)

lɛriɕuŋ *tikilɛrqaŋamiŋ* *nunaqàɕ·uatik*
returned home. When they returned home their dwelling-place companions

oqʌrᵖᶠwiqigàt *nɛrdʟɛrŋuwi·ɕʌrˢʀe* *nɛriɕɔrˢʀvŋmago* *nanugtʌ·ri·gpuk*
he said to them: "Your precious meat it having eaten it we (bear-) caught it!"—

nunaqàɕuaŋe *awlʌriˢhun* *awtlʌrtɔrˢʀɔtʟutik* *pɛrdʟɛriɕut*
His dwelling-place companions they went off. (They) setting off they died

oqɔ·qɔ·q *aŋakɔrɕu·ŋman* *aŋakɔrɕv·game*
with hunger, Oqôrqôq because he was a great angakoq. He being a great angakoq

pɛrʟʌrterigàt *ɛrne* *nɛqiɕijamaŋ·ŋmaɕ·uk*
he let them die with hunger, his son because they would not give him any meat.

105. The Female Angakoq on the Auk Cliff.

(*Pualorssuaq — D. D.*).

ʌrŋnʌrɔ·q *a·ˢhe·t* *aŋuɕiʌq* *aŋakɔrɕᴿuʌr*
A woman, it is told, ever again greatly behaving like a man, a great angakoq

agpiˈʌrtɔq *ɔrniŋ·nɛŋ* *imnʌrɕᴿuàk·ut* *ajɔrᵑnʌr-*
who went out in order to catch auks, to get up to by the steep cliff finding it

tɔrɕᴿo·tlune *aŋutɛrɕuiⁿ* *ajɔrɕᴿeqalugiⁿ*
difficult, the men not being able to come to them (: the auks),

ʌrŋna·ugaluʌrʟune *imnàglo·rɕᴿuʌq* *aŋakɔrɕᴿo·game*
although she was a woman, she knew how to move in steep places. She being a great

uwerqʌraluʌrʟune *uwipalune* *imnʌqtuⁱɕamahɔrɕᴿo·ga·*
angakoq, it is true having a husband, her husband she had made him move on

ag·erqɔrqàtʌrʟugo *aŋakɔrɕᴿo·game* *uwipalune*
the steep, ever saying that he should come. She being a great angakoq her husband

ŋerʟaɕin·aqàn·ɛra· *ajɔrᵑnʌrtɔrɕᴿuàk·un* *atɔrᵑn·ɛŋ*
she let him move about, they say, on that which it was difficult to move on.

hˢiuleqàtuxv·ŋman *taima·* *oqalugtuàŋ·ɔrteqànɛra·ⁿ*
She being one of the great ancestors thus they used to tell of her.

106. Bear Tears out the Intestines of an Angakoq, but is Killed by him. (*Pualorssuaq — D. D.*).

hˢiuleqatuxuŋ·ɔ·q *ima·* *oqʌlugtuʌrᵃqàt·ʌraiⁿ* *nan·un·iàlɛrqi-*
The ancestors, it is told, thus they use to tell of them. They went out

ɕuŋ·ɔ·q *ta·k·ua* *puŋaˢhɔrɕᴿuin* *aŋakɔrɕᴿuar* *ila·n*
bear-hunting, it is told, these three, an angakoq one of them.

ɪnuxuin *ke·ʂa* *nanɔrʂ^{R}ilerisun* *aŋakɔrʂ^{R}o·m* *tikeriga·*
The people at last they saw a bear. The angakoq he came up to (it)

nanɔrʂ^{R}oAr *tiki|n·amiuŋ* *nawlin·iapaluxʂàlɛra·* *nawlin·iapaluk·a·ne*
the bear. Having come up to it he tried to harpoon it. When he was on the

upaxʂin·Ariga· *pa·leqalugo* *Aqpaliarʂhug-*
point of harpooning it, it simply reached after him attacking him. Like one eating

tutut *qAqula·lɛrqiga·* *inaluapaluilo* *aniʂerqaluqik* *ilArʂ^{R}uàk·i$^{n}_{ŋ}$*
little auks it crushed him, and his guts making them come out. His comrades

to|qvnaʂüerqiga·ŋ *nanɔrʂ^{R}o·m* *qimaŋmane* *makit·ɔq* *makin·ame*
they thought he was dead. The bear having left him he got up. When he had

qamutinün *a·wlAqtɔq* *ɛr^{d}Lawi·ŋne* *akɔrʂ^{R}amatLugit*
got up to the sledges he proceeded, his entrails holding them within his belly.

a·^{w}ta *ut^{s}iArvin·Aq* *nanɔrʂ^{R}uAr* *toqvʂha·|lɛrmija·* *tamuArqArʂ^{R}o·ga·ne*
Also just after the bear he killed it. After it had just

aŋakɔrʂ^{R}o·game *iwertiʂin·Arɪʂɔq* *tàja*
munched him, he being an angakoq he only put himself in order. Thus

oqAlugtuArigajuxʂu·ga·n
they are wont to tell of him.

(Magic).

107. Bear-hunter Takes off his Skin in order to Kill a Stripped Bear. (*Pualorssuaq — D.D.*).

hʂiuleqatuxuin *ilAr|ʂuaŋan* *nan·un·iàlɛriʂɔ^{ŋ}* *nan·un·iàlɛr-*
The ancestors one of them he went out bear-hunting. When he had

qàŋamijɔ·q *nanɔrʂ^{R}oAq* *takulɛriga·* *mat·a·ŋa-*
gone out bear-hunting, it is told, a bear he caught sight of (it) it being

hɔrʂ^{R}oAr *mat·a·ŋahɔrʂ^{R}oArmaŋ·ɔ·q* *mat·Arqalune*
stripped (: without skin). It being without skin, it is told, stripping himself,

amipalune *pɪ·ɛr|qalugo* *toqvʂàlɛriga·* *ɛrnipalune* *hʂinigtitlugo*
his skin taking it off, he killed it, his little son making him to sleep,

tatamitla·ʂù^{w}itLugoqɔ·q *toqoqaŋamiuŋ* *nanɔrʂ^{R}oAr*
thinking he would frighten him dead, it is told. When he had killed it, the bear

amɛr|ʂuane *atɛrqiga·* *atɛrqaŋamiuk* *ɛrnipalune*
his skin he pulled it on. When he had pulled it on, his little son

itɛqteqiga· *aŋɛrdLAramɪŋ* *ɛr^{ŋ}nipalua* *taɪma·* *oqAlugtɔq*
he awakened him. When they came home, his little son thus he related

oqAlugtuàŋ·ɔrteralugo *ʂiuleqatuxu·ŋmata* *taɪma·* *oqAlugtuA-*
making it into a tale. Because they were great ancestors thus they used

rigajuxʂv·gàv^{n}
to tell of them.

108. Man Draws Magical Circle with a Whip.

(*Pualorssuaq — D. D.*).

hˢiuleqatuxuiŋ·ɔ·r *ila·n* *iliˢhȧ·ι|tɔrς^R^vAr*
The ancestors, it is told, one of them, one greatly versed in witchcraft,

a·ςe·n *aιpapalune* *iliˢhä·^e^rnialulεrqiga·* *aιpArme* *tumȧι*
now again his comrade he tried to bewitch him. His comrade's his footprints

iliˢhArijamigin *ipera·wtaminιŋ* *ka·ιwitiwiȧlεriga·* *iliˢhä·rnialug-*
recognizing them, with his whip he drew a circle round it, trying to bewitch

tɔrς^R^ɔ·tlugo *iliˢhä·^e^rqaŋane* *piςupaluglune* *hˢikɔrς·uArme*
him. Having been bewitched by him, walking along out there on the ice,

ArtɔrnArtɔrςuAr *hˢikɔrς·uAr* *nak·Arιςɔq* *ta·n·a* *iliˢhäι|ArςuAr*
difficult to move on, the ice, he fell through, he who was bewitched

ipera·vtamιŋ *toqoqalune* *iliˢhä·ιArςv·game* *taιma* *oqAlug-*
with a whip, dying because he had been bewitched. Thus they use

tuArιgajuxςv·ga·n
to tell of him.

109. Two Men Bewitch each other.

(*Pualorssuaq — D. D.*).

hˢiuleqatux·uagɔ·r *mArLɔrςuȧk* *aŋutεrς·uȧk* *oqArˢRA·vtilεrqiςuk*
Ancestors, it is told, two (two) men they railed at each other.

aιpe *pilεrqiga·* *ȧ·^εr^Rum* *a·uŋanιŋ* *a^F|^ς·εrpa|git*
His comrade he said to him: "A walrus' with its blood I give thee blood!"

aιpArς^R^uȧŋata *taιma·* *peqaŋane* *aι|pArς^R^uane* *pileqiga·*
His comrade thus having said to him, his comrade he said to him:

ux·v·m *awata·ιnik* *awa|ˢherpa|git* *aιpArςuaŋa* *a·wraιA·r-*
"A bearded seal's with its limbs I give thee limbs!" His comrade he began to

ς^R^in·ȧleriςɔq *qȧnεrminiŋ* *nA·qtɔrςuȧŋɔrqaŋame* *aιpArςvaŋa*
spit blood with his mouth, he having got a large (: swollen) belly. The other one

hujuŋ·ȧleriςɔq *awatine* *perqiterqalugin* *a·wlaςȧς·e·rςeqȧlugin*
he fell ill, his limbs getting them crooked, becoming unable to move them.

ta·n·a *toqorqιςɔq* *a·^εr^Rup* *auŋanιŋ* *aς·ιgaminerςuAq*
He he died, a walrus' with its blood he who had got blood,

a·ŋι·migɔ·q *atilik* *ta·n·a* *aιpapalua* *toqvŋnerqiςɔq*
(with) Angê, it is told, by name. He his comrade he is said to have died,

ax·ˢapalu·ŋne *peqιŋahɔrς^R^uit* *piˢhuŋnerLo* *ajuleqalugo* *tȧςȧŋa*
his fingers crooking and walking not being able to (it). From here

nalulεrmi·^i^ga
I know it not!

(Resuscitation).

110. Kâgungnaq. (*Pualorssuaq — D. D.*).

ka·gun·ᴀ·rɔ·q *ᴀqpat|lɛrɪsɔq* *ᴀqpatlɛrövtlune*
Kâgungnaq, it is told, he caught little auks. Catching many little auks,

kag|lɔrᵠtɔq *ujᴀràxsüit* *aᵍxàgdlutik* *nanerqiga·n*
taking with a catcher, the stones rolling they weighed him down.

ujᴀràxsuit *sa·ɔqaŋan·e* *tɔrᵈLuasɔq* *qaŋatàŋ·uamun*
The stones they having covered him he cried, into a little hollow,

pulàtla·lövᴀrdlune *ujᴀràxsuᴀrnin* *tᴀrqamaŋa* *tɔrdluᴀrqàt·ᴀ-*
it is true, creeping in, from within the stones from in there he, it is true, kept

|ràluᴀrtɔq *qiŋnɛrsɔrsᴿiŋà·ɪ* *sule* *ᴀrqövᵂtlᴀ·rsᴿa|matlune*
on crying: "The stones have buried me!" Ever sitting crouched,

shuliⁱjɔ·q *pin·iapalugdlugo* *perdLɛrteriga·*
ever, it is told, toiling with it (: the stone), it made him to starve to death.

ɪnuxuᴀŋ *adlᴀrsᴿuᴀr* *tikit·ɔq* *toqoqiˢhɔ·rdlo* *aŋakɔrsᴿu·m*
A human being, a (great) Adla,[1]) he came, and the dead one the great angakoq

tikɛrqaŋame *kisimiudlune* *tigɔrqiga·* *toqoqisɔrdLo* *toqoqàŋan*
when he came, being alone about it he took him, and the dead one, he being dead

tigu|gamiuk *ᴀrqᴀrᵂk·a·* *ima·* *pɪja·* *kvwgun·ᴀ·q*
taking him he brought him down. Thus he said to him: "Kâgungnaq,

itˢerit *asugɔ·rɔ·q* *makerqɪsɔq* *v·mᴀralune* *aŋakɔrsᴿo·game*
wake up!" Indeed, it is told, he got up drawing his breath. Because he was a

ta·suma *tiguin·ᴀrija·* *ajɔrnᴀrtɔrs·uᴀr* *u·mᴀrtera-*
great angakoq, he he took him only the difficult to get at, making him

lugo *taɪma* *oqᴀlugtuᴀrɪne|qᴀrtɔq*
alive. Thus it is told of him.

111. Woman Fetches her Son, who was Drowned.

(*Pualorssuaq — D. D.*).

nɪŋiolupalugɔ·r *ɛrnɛrqᴀruŋne·rᵈsamahɔŋ* *siuleqàtupaluk*
An old woman, it is told, who had lost her son one of the ancestors

ɪm·ak·un *a·se·n* *ɛrŋnɛrqᴀruŋne·rame* *itɛrsuŋ·uamun* *pulagame*
on the sea now again. She having lost her son, into a little depression after she

matvarɔ·ᵍqvsɔq *ɪnuŋnun* *ulutˢiᴀ·rame*
had crept in, she ordered to close it up to human beings. When it became high

uluŋmane *|ɪpisɔq* *toqoqalɛrame*
water, when the water rose above her, she was drowned. She now being dead

[1]) adla: American Eskimo.

ɛrˈn·e a·ˈja· aŋɛrdʟawk·a· toqvŋaɡa·tlʌrʂʀiˈnʌrdʟune
her son she fetched him. She brought him home, she only being dead temporarily,

aŋakvpalv·ɡame qɪmuʂxɛrdʟutik aŋɛrdʟʌrqɪʂuk ɪᵈþeriʌr-
as she was an angakoq. Driving on a sledge the (two) returned home. They

tɔqtuk taɪma· a·ʂhe·t oqʌlugtuʌˈranigʟȧk ʂiuleqȧtu-
repaired into the house. Thus now again it is told of the two, because they

xu·ɡamiŋ ɛrˈne aŋɛrdʟa·wteqȧŋaɡo
were great ancestors, her son because she brought him home.

112. Angîn who Returned to Life five Times.

(*Pualorssuaq — D. D.*).

hʂiuleqȧtuxuʌq ima· oqalugtuʌriwak·a·n aɪwɛrnialug-
One of the ancestors thus they relate (greatly) of him, when he tried to

tɔrʂʀɔ̀tlunijɔ̀·q am·uha·vʷɡajux·uʌr am·uhɒ·wtlara·ŋame
catch walrus, it is told, he was often pulled down. Whenever he was pulled down,

toquɡajux·uʌr ud·lun amɛrdlaʂhv̀·ŋudlara·ŋata
he always died. The days when they had become many (: long afterwards),

aŋɛrdlȧdlapaktɔq aŋe·mɪŋ atiliŋ a·ʂhe·ŋ·ɔ̀·q aŋɛrdlȧleraŋame
then he came back, Angîn (with) by name. Again, it is told, when he had

qɔ·qtʌrʂ·uʌrmun ix·ʂuˈȧtlʌrɪʂɔq
returned, on the place where there was much piss he (: slid and) sat down on his

ix·ʂuʷȧtlʌrqaŋan ɪnuxʂuin ila·n
posteriors. When he had sat down on his posteriors, (of) the people one of them

anipaluxʂȧlɛrʂɔq aʂhuɡɔ·q ɪnu·xuʌr takulɛriɡa· ix·ʂuat-
he came out. Indeed the human being he caught sight of it. Sitting

ˈlȧxʂamahɔrʂuʌr iʂhiɡɪ·lɛramiuŋ ima· piᵈlɛra· aᵍxʂȧɡ·tit
fallen on his posteriors when he saw him, thus he said to him: "Thy fingers

niᵇtȧk·a·ɪᵗ aᵍxʂȧɡtiⁿ niʷᵖtȧk·a·ɪⁿ a·ŋe·n ax·ȧɪ aŋɛrdʟʌrqɪ-
show them, thy fingers, show them! Angîn his fingers[1])!" He returned,

ʂorɔ·q ɪnu·xuʌrnun amuha·wʂorɔ·q tȧdlimɛ·rʂʌ·rdlune
it is told to the human beings. He was pulled down, it is told, a fifth time,

a·ŋe·na aŋɛrᵈʟʌrajux·uʌr tȧdlimȧŋ·ɔrmaŋataɡɔ̀·q
Angîn — he who frequently returned. When they had become five, it is told,

aŋɛrᵈlanɛrqȧtʌ·rʂ·uʌrne a·ʂhe·n amuʂhɒ·wᵈlɪhʌ·rmiame ke·ʂa
the times he had returned, again when he was pulled down at last

aŋerdlʌ·rnɛŋ ajɔrtvˈŋɔrdʟuɡo aŋɛrdˈʟʌrnɛŋ ajɔrtuŋɔrqaŋaɡo
to return not being able, to return he being no more able,

taɪma· tȧʂ·uŋa kigᵈlikajuxʂu·ɡa·n taɪma· oqʌlugtuarɪnɛqʌqtɔq
thus to there they using to set a limit to him. Thus it is told of him.

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[1]) Pualorssuaq: Angîn had lost a finger once when a bearded seal pulled him down.

113. Angakoq Falls down.

(*Pualorssuaq — D. D.*).

hˢiuleqàtupalu·gɔ·q *mARdLu·dlutik* *ˈAqpiÀrˢRàlerɕuk*
Two ancestors, it is told, two together they went out auk-hunting.

Aqpɛrɪlɛramɪŋ *aɪpa·* *aŋakɔrɕᴿuAr* *ta·n·a*
When they had begun to catch auks, one of them an angakoq, he

nak·Arqàɕɔq *nak·Arqaŋame* *toqorqɪɕɔq* *toqvŋaġàtLArɕᴿiˈnARdLune*
he fell down. Having fallen down he died. Only being temporarily dead

aŋerˈLàlɛrɪɕɔq *majuàlɛrqalune* *aɪpapalune* *tikik·a·*
he went back; ascending the cliff, his companion he came up to him.

tikiŋmane *pilɛra·* *uˢhiub·wale*
Having come up to him he (: the other one) said to him: "I otherwise thought

nawerqiɕutit *aŋakɔrˢho·ᵛm* *ta·ʷɕuma* *pilɛra·* *nawituk·-*
thou hadst perished!" The angakoq he he said to him: "I am not

aluàŋalu·nɪ·n *tàɕàŋa* *aŋerLArɕɪn·Arɪɕuk* *aɪpe* *nak·AraŋAn*
at all hurt!" From there they only returned home, his comrade he having fallen

down. *taɪma·* Thus *oqAlugtuAralitlArpak·àɪn* they relate of them.

114. Angakoq only Dies when his Throat is Cut off.

(*Pualorssuaq — D. D.*).

hˢiuleqatuxuŋ·ɔ·r *ila·n* *nunamun*
The ancestors, it is told, one of them to a country (: dwelling-place)

adlamun *niɔrqulɛrɕɔq* *niɔrRu·ame* *ɪnuin* *tikik·aɪ*
(to) another he travelled visiting. When he had gone travelling people he came

ila·ta *ɪnu·xuin* *hagluhɔrRɔ̀tlune* *toqutˢ$_{a}^{i}$matˢima·-*
to them. One (of them) of the people lying he pretended that he

leriɕɔq *toqutˢamatˢima·lɛrqàŋame*
had wanted to murder (: him). Having said that he had intended to murder,

toqvk·qulɛrqiġa· *inuxuArnun* *toqutˢamaleraŋaɕ·uk*
he said they should kill him to the people. As they were on the point of

Arŋnam *qɛrdLɛrˢRin·Ariġa·* *ɪnu·xuin*
murdering him, a woman she hid him (in under something). The people

iwàleriġa·n *ilArɕᴿvArmɪŋ* *hag·loràt·Artɔrɕᴿoˈġa·tɪŋ* *ke·ɕa*
they searched for him, their comrade he ever lying to them. At last

nan·eriġa·n *nanɛrqaŋ·amik·v* *pa·leqiġa·n* *pa·lɛrqaŋan·e*
they found him. When they had found him, they fell upon him. When they fell

hawixɕʲüAq *hˢib·wɔrqàt·Artɔrɕᴿoˈġa·*
upon him a knife he cut himself several times with it (: by gripping it)

kapinialugtɔrˢʀo·tlugo mamɛrqȧtʌrtɔrˢʀɔ̀tlune toqunialugtɔrˢʀo·gamik·v
when they tried to stab him, becoming healed again. When they tried to kill him,

kaperqȧtʌrtɔrς^{R}o·galuʌra·n mamɛrqȧtʌq|tɔrς^{R}oʌr ke·ςa ila·nɪŋ
although they ever stabbed him his wounds healed all along. At last (with)

tɔrdʟuamɪŋ pe·r^{đ}þeriςut toqunialuʌrς·uʌrmɪŋ
something of him, with (: of) his throat, they removed, (with) something which

ilapalua pe·rʟugo ɪ·ˢhin·ʌriga·n
would have a deadening effect. Some of him removing it they only threw it away,

toquleralugo ke·ˢha ilapalune e·rqaŋaς·uk toqvin·a-
killing him. At last some of him when they had thrown it away he died,

palugtɔq aŋakɔrς^{R}o·game mame^{r}qȧtʌrʀȧtʟa·lu|ʌrtɔq toqvŋman
being an angakoq although he otherwise used to heal first. When he

iluliς·ȧm kigdlianun iliʌrtɔriga·n am·ɪmɪŋ
was dead an iceberg('s) at the edge of it they placed him, (with) a skin

ata·w|ˢhɛrdʟugo ʌqʌguŋ·ɔr|m·an takuɪjʌrtora·n tam·ʌrȧ-
giving him (: as) underlayer. The next day they went to see him; he evidently

nɛrςɔq ata·vta kiςime taς·a |amɛq aŋakɔrʀo·game
had disappeared, his underlayer only there, the skin. He being a great angakoq

tam·ʌrɪςɔq tam·ʌrqaŋan aŋakɔrˢʀo·game inuin
he had disappeared. He having disappeared, because he was an angakoq, the

ila·ta ug·arɪgaluʌrʌ· ugpatik ta·kua nɛrɪjama-
people('s) one of them he was annoyed at him, the thighs these as he would

galuʌrdʟugik
otherwise have eaten them.

115. Obstacle to Resuscitation.

(*Pualorssuaq — D. D.*).

hˢiuleqatuxuɪŋ·ɔ·q pɪŋaˢhun aŋutit qataŋutigɪ·t qatȧŋ·uta·ŋ
Ancestors, it is told, three, men brothers, the two's brother

aŋiςɔrς·^{R}vʌr aŋakɔrς^{R}o·tʟunilo a·ˢhe·t aŋakɔrς^{R}oʌq
(: one of them) very great and being angakoq now indeed. The angakoq

ta·n·a nak·ʌrq$^{ɪ}_{a}$ςɔq nȧk·ʌrame aŋer^{d}|ʟʌrɪςɔq toqvdla·-
he he fell down. When he had fallen down he "returned home"; though

^{a}lv̇|ʌrdlune aŋakɔrʀo·gamijɔ̀·q aŋɛr^{d}ʟʌrajux·uʌr
having been dead he being an angakoq, it is told, he ever returned home (: to life).

ke·ςagɔ·q oqʌlɛrςɔq ujʌrȧ^{gx}ςv·^{m} hˢɪŋerqȧt·ʌra·ŋa
At last, it is told, he said: "The large stone it ever pushes me into the water!"

nul^{i}e·gɔ̀q aglɛramaŋ·it^{s}ɔrς^{R}o·ŋman nak·ʌrajux·uʌq
His wife, it is told, because she never would keep a taboo, he often fell down;

a·ˢhɪ·ŋ·ɔ̀·q *nak·atLaˢhA·ᵛrmiɔq* *a·ˢhe·n* *aŋer|LArâsɔq* *|agpɛrɪ-*
and again, it is told, being fallen down ever again he returned. Being

sɔrsᴿɔ̀·tlune *nak·Arqât·Artɔrsᴿuaq*
out auk-hunting he always used to fall down.

qatâŋ·utiŋne *nunArqâtigɪ·tlugit* *ke·ʂa* *nak·Arqasɔq*
His brothers having them as dwelling-companions at last he fell down.

nak·Arqaŋamigɔ̀·q *aerqân·e* *qa·minun* *iligaluara·(ɪ)*
When he had fallen down, it is told, his mittens on top of himself he tried, it is

nak·Artɔq *ɪnuxuin* *iʂiᵍe·raŋamik·v* *ɔrneriga·n*
true, to put them. Fallen down people, when they saw him they went up to him,

aŋɛrLArtŋeqalugo *tutɪqâŋamik·v* *aŋajɔr|sᴿoaŋa*
preventing him from "returning home" because they looked[1]) at him. His elder brother

muluˢhɔq *aŋajuata* *aɪpa·ta* *naŋmalera·*
(he) being away his elder brother's (his) other one he put him on his back,

uniArtɔrsᴿɔ̀·tlugo *aŋasɪɔ̀rsᴿo·ŋman* *qaŋatArs·uArmun* *iliAqtɔriga·*
dragging him after him because he was greater. In a cave he buried him.

ilim·ago *aŋajɔrsᴿoaŋan* *ᵏtikerqɪsɔq* *nukame*
When he had buried him their elder brother he came, his younger brother's

aɪpa· *toqorqânerʂɔq* *ta·n·a* *aŋakɔrsᴿuAr* *tikin·ame* *ug·ArɪaluAra*
(his) other evidently dead, him the angakoq. When he came, he was vexed

qiŋnerqAraŋan *am·Aragɔ·q* *u·mArtiᵍiAraluAramiuk*
(at him), because he had been buried, perhaps, he said, as he might perhaps

Aqtɔrneqaŋ·ip·at
otherwise have been able to call him to life if he had not been touched.

toqoqaŋaŋ·ɔ·q *aŋajua* *tug·lia* *nan·un·iA-*
When he had died, it is told, his elder brother, the nearest to him, he used

râtArtɔq *a·ˢhe·n* *nule·* *aglɛrtɔq* *kiˢhuŋ·uamuŋ* *ke·ʂa*
to go bear-hunting. Now again his wife under taboo, they alone at last

nunaqalɛrLutik *ukiɔrqaŋan* *nan·un·iArRamatLune*
(they) getting dwelling-place, when it had become winter. (He) having gone bear-hunting

uwiʂAɔrqɪsɔq *na|n·un* *v·mataɪnuŋ* *ɪ|mɛrLune* *aŋɛrLArame*
he was carried out to sea, the bears of their hearts drinking;[2]) having returned

taɪma· *nule·* *oqArᵖᶠwre·giga·* *aŋajɔrsᴿoatik* *tikin·amik·ik*
home thus his wife he told her. Their elder brothers when they came

taɪma· *unik·A·rɪɔq* *uwiʂaɔrqânɛrʂuArminiŋ*
to them thus he narrated of his having been carried out to sea with the ice.

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[1]) Pualorssuaq: Properly speaking means "tread on", but the ancestors used the word in the sense "caught sight of", even at a longer distance.

[2]) nánum ûmatâta pûa imertalik: there is water in the heart's pellicle of the bear, Pualorssuaq relates.

116. Dead Man is Eaten by his Dog and Comes to Life again.

(*Pualorssuaq — D. D.*).

ʂiuleqatuxuiŋ·ɔ·r *ila·n* *naujʌrtɔrniʌrdʟune* *ke·ʂa*
The ancestors, it is told, one of them out gull-hunting at last

nak·ʌrɪʂɔq *toqoqaŋan* *aunʌ·rtɔrˢho·ŋman* *qim·iata* *nɛrɛriga·*
he fell down. When he was dead, when he had bled to death, his dog it ate him.

nɛrɛrqʌrʂo·ga·ne *aŋɛr|ʟʌrɪʂɔq* *qim·inilo* *qim·iagɔ·q*
After it had eaten him, he returned home together with his dog, his dog, it is told

tiwblilɪʂ·juʌq *aux·uʌrmiŋ* *apɛriga·ŋ* *ʂɔ·q* *qim·eⁿ*
full of drip round its mouth with (: of) blood. They asked him: "Why thy dog

tiwblɛrʂɔrʂ·ᴿo·ga *naluwi·ᵍⁱga* *piniʌrˢᴿi|n·ʌrdlugo*
is it full of drip round its mouth?" — "I know it not?" Only in order to talk to him

aperiga· *am·ʌqa* *a·ˢhe·n* *toqudla·ᵍᵍluʌrtutin* *oqʌrʂᴿin·a-*
he asked him: "Perhaps now again thou hast otherwise been dead?" He only said:

paluktɔq *qaŋa* *ʂʲɔ̀rdʟo* *kiluʌrtɔriʂɔq* *ɪnu·nɛŋ*
"That time like!" His wound began to bleed to live

na·màɪgaluʌrᵃkule *hujuŋalɛrqàlunilo* *auna·lɛrqalunilo*
although he had otherwise been able to, and (he) becoming ill and greatly bleeding.

auna·lɛrame *ima·* *oqʌrtɔq* *ta·n·agɔ̀q* *mat·uʂerʂɔrɪʌrtɔrdʟɪŋa*
When he began to bleed thus he said: "He, it is told, would he might come to

oqʌlu·matupalorqɪʂɔq *iʂɛrᵑman'* *piga·*
close my wounds!" The talkative one when he came in he said to him:

ɪnu·m *inu·ʂüʂ·ia* *nalorqa·n* *mat·uˢhuŋ·a*
"A human being('s) the essence of its life dost thou not know it? Close my wounds!"

aɪpa·gɔ·q *oqʌrpalugtɔq* *naluwaʷk·it*
His (: the) other one, it is told, he said: "As I do not know (: understand) thee!" —

taɪma·gɔ·q *pim·an* *pija·* *aŋerʟʌrnixʂàt*
Thus, it is told, when he had said he said to him: "Thy returning (to life)

ajuŋiʂ·ɪ· *uwawtut* *ajoqtɔrʂᴿoŋmagogɔ·q* *aŋaku·ŋit·ˢo·game*
canst thou do it like me?" — as he could not do it, it is told, not being an angakoq.

hˢulɪ·n·ʌŋ *qim·iata* *nerqer|ʂuaŋa* *aŋmʌrqàtʌrtɔq*
Ever his dog('s) that of which it had eaten it ever opened.

117. The Mountain-walker and the one Given to Whipping.

(*Pualorssuaq — D. D.*).

iwiàŋɛrna·ŋ *akɔrdʟutʟugit* *hawixʌrtʌrtut* *a·wˢxɛrʂuin*
Iviangernak passing between them they who use to separate[1]), the large larvæ,

pamiɔrʂᴿuaŋanɪŋ *tàɪku·na* *hawiˢxʌrtɔrˢho·ᵛŋmata* *ɪnupaluin*
with their tails through there when they had separated (?) the human beings

[1]) H. N.

ila·n *toqut^{s}era·ŋame* *aŋum·e* *toqut^{s}equŋiŋmane*
one of them when he had murdered, his father he having forbidden him to murder,

ɪnuŋmiŋ *toqut^{s}eraŋame* *qima·^{ç}hɔq* *iwiàŋuna·k·un*
(with) a human being he having murdered, he fled through Iviangernak,

a·çɛrçuin *nala·wteqaluqin* *nala·wteqaŋamiqin* *hawi^{ç}xARtAraluqo*
the larvæ coming across them. When he came across them, separating (?) it

a·wçɛrçu·m *pamiɔr^{ç}RO·^{u}ŋa$^{nu(ŋ?)}$* *qiwɛrqaŋame*
a large larva (with) its tail. He having become a mountain-walker

ɪnuxuin *takujui^{ç}ARçuARn·e* *piŋuàŋuARtɔrçuin* *ihu·na·leriqàu*
human beings whom he had never seen before, playing he began to look

ɪnu·m *utɔrqARçv·m* *takɔriqa·* *ɪnu·ŋ·uAq*
at (them). A human being, an old one he saw him the little human being,

ta·na *qiwi^{ç}amahɔŋ* *ɔrnilɛrqiqa·* *ɛr^{ç}^{R}inARɪiçɔr-*
him who had become a mountain-walker. He went up to him. "Must one be

RO·na·wtin *ɛr^{ç}^{R}inàŋitLune* *oqARtɔq* *ɛr^{ç}^{R}inàŋitLune*
afraid of thee?" That he was not dangerous he said. That he was not dangerous

oqArame *aŋɛrdLa·wtilera·* *qitɔr^{ŋ}naqaŋiname* *qitɔr^{ŋ}nARtA·riqa·*
when he had said, he carried him home. He having no children he took him as a child.

qitɔr^{ŋ}nARtA·riqamiuŋ *ipera·wtaxiɔriqa·* *aŋiçɔrç·uArmiŋ* *ke·^{ç}a*
Having taken him as a child he made him a whip (with) a large one. At last

piŋ·uAràta·wleriçɔŋ *ɪnupalu·ŋ* *piŋuAràtv·^{w}leraŋame*
he was taken along as a play-fellow. The human being when taken along as a play-fellow

ipArçɪ·^{tj}juxuAr *ipA·rqiqa·* *v^{w}it·uŋne·rqaluqo*
the one given to whipping he beat him with the whip, so that he (:the one given to

ɪpArçujuxuar *aŋɛrd^{l}LArɪçɔŋ* *kaŋu-*
whipping) could not open his eyes. The one given to whipping he went home feeling

çulɛrqaŋame *piŋ·uAruŋne·rqaŋamiŋ* *ag·ɛrRuleriqa·* *ag·er$^{a}_{t}$maŋ·ɛrɪçɔŋ*
ashamed. When they ceased playing he bade him come. He would not come

kaŋuçulerqaŋame *naŋminɛq* *ke·^{ç}a* *takuiArtɔriqa·* *u^{w}içanɛŋ*
because he felt ashamed. Himself at last he went to see him. To open his eyes

ajɔrtɔrçv·qa· *igla·wt^{ɪ}ɪ·lɛriqa·* *agçɔrçuAr* *kaŋuçulerɪçɔŋ* *ke·^{ç}a* *ajugtàt-*
he was not able. He laughed at him. Greatly he felt ashamed. At last when

laraŋamuŋ *a·^{w}l·a* *pɪŋualɛrqim·iɔŋ* *ipA·rç$^{i^{hi}}$jux^{ç}uAr*
they were playing at rounders, again he began to play, the one given to whipping.

ipArçiijuŋne·riçɔŋ *kv·nArçuaŋe* *tàtArqaŋame* *ɪpA·rçɪe·riçɔq*
He ceased whipping; his face because it was swollen he whipped no longer.

ta·na *qiwit·ɔq* *aŋutiçiaŋuaŋata* *ke·^{ç}a* *aŋɛrLARRuxa-*
Him the mountain-walker his foster-father at last he said he was to

lɛrm·iqa· *aŋajɔrqa·ŋminun* *qaniɔrdLuqo* *aŋutiçiaŋ·uane*
return home to his parents, going part of the way with him. His foster-father

ima· *nalune·riga·* *toqutˢeraŋama* *aŋum·a* *awo·rqʀimaŋa*
thus he explained to him: "Because I have killed, my father he having reproved me,

qiwiʂa|mahuŋa *awtʟʟartik·a·* *aŋutiʂiaŋuaŋata* *qani-*
I have become a mountain-walker!" He sent him off his foster-father, going

ɔrdʟugo *ɪnu·ŋnun* *pɛqaŋame* *tàs·a* *oqalugtuàŋɔrtik·àɪ*
part of the way with him. To human beings when he came then he told of them.

118. Iseraq, who Stole. (*Pualorssuaq — D. D.*).

ʂule *ʂɛrʟuʂ·amin* *amuˢhiˢhɔq* *tigliniʀtɔq* *ke·ˢha* *nala·w-*
Ever from the store-house hauling up he would steal. At last they

teriga·n *ʂɛrʟuʂ·amin* *tʟrqitʟugo* *a·ʷt·a* *hˢɛrʟuʀʂoriʀtɔrtɔq*
came across him, from the store-house hiding it. Again he began to take from the

un·uaŋ·an *ˢhɛrʟuʂ·amun* *perâtʀrtɔq* *iwaɪʀrɪʀrdʟune*
store-house. At night to the store-house he used to come in order to steal

ke·ʂa *inuxuʀr* *ˢhɛrʟuʂ·amun* *perqɪˢhɔŋ* *ke·ˢha*
meat[1]). At last a human being down into the store-house he went. At last

nala·wteqiga· *ʂɛrʟuʂ·amun* *ka·whiɬeriˢhɔŋ* *iʂerʌq*
he came across him, down into the store-house thrusting his hand. Iseraq

inuxv·m *hɛrʟuʂ·amin* *tɪ·ɔriga·* *agxavta·*
the human being from the store-house he caught hold of him, his forearm

qipeqiga· *iʂerʌq* *oqʀrqɪʂɔq* *agxa·ᵛwʀrʂuk* *qɪpɪ·na-*
he turned it out of joint[2]), Iseraq he said: "The tiny forearm one can feel

hˢugpɔq *tigʟiuʂ·u·ŋman* *agxa·wtepalua* *qipeqɪga·*
it was turned." He being very thievish, his forearm he turned it out of joint.

iʂerʌq *tan·a* *oqilaˢhɔ̀rʂuʀr* *terɪân·iapalüin* *aŋvràtʀrtɔrˢʀo·ᵘgàɪ*
Iseraq he swift of foot foxes he used to catch (them).

119. Two Women Pull Arms.

(*Pualorssuaq — D. D.*).

ʂɛrmɛrʂuʀrm·ɪŋ *atiliŋ* *ugxuxuʀrɔ·q* *tiwᵇdluxʀriga·*
(With) Sermerssuaq by name a bearded seal, it is told, she used to beat it

awʀ·rtʀrqalugo *piʂˣʀrˢxu·game*
with her clenched fist killing it by blows in the hindhead she being very strong.

qʀʂɔrᵈʟàŋ·uʀrɔ·q *tan·a* *unàŋmilɛrqiga·* *qʀʂɔrd-*
Qasordlánguaq, it is told, her she pulled hooks of arms with her. Qasord-

ʟàŋ·uŋ·ɔ·q *ax·ʂɔrutamalɛrqaŋane*
lánguaq, it is told, when she would greatly muster her strength towards her,

[1]) H. N.
[2]) H. N.

imaˑ *oqʌrtɔq* *agˢxüt* *ʌrŋnʌrˈçiuŋnʌrmigɔ̀ˑq*
thus she said: "Just as if one had to do with a timid (?) person, it is said,

uwiᵅɔrqaŋˑɪnˑʌrtɔrʟuˑnɪˑᵗ *çɛrmɛrçüʌˑrɔˑq* *oqtˑrpaxuʌriqaˑ*
who has not as much as (?) !" Sermerssuaq, it is told, she found her easy.

qʌrçɔrᵈʟaŋˑvˑm *aɪpʌrçuaˑgɔˑq* *ʌqtɔrqaŋamiuk* *ɪmaˑ* *oqʌr-*
Qasordlánguaq her comrade not being able to manage her, thus she

qɪçɔq *amiiʌrtititluinˑʌrʌˑvŋa* *qʌrdʟɪŋapaluglu-*
said: "They are not sufficient for me (: two trouserskins)!" Pulling off her

niqɔˑq *qʌrdʟiŋaqaŋame* *awᵇ dlʌrqalune*
trousers, it is told. When she had pulled off her trousers, straddling

uwiqɔrçᴿuane *takiçɔrçᴿuŋman* *nanoqʌrajuxuʌr* *tɛrɪànˑianɪŋ* *pɪŋa-*
her (?) it being very long, she must have trousers of foxes, of

hɔrçˑᴿoʌrnɪŋ *qʌriçuˑŋˑɔˑq* *qataŋuçuaŋa* *çɛrmɛrçüʌq* *taɪmaˑ*
three. Qarisoq's, it is told, (her) sister Sermerssuaq, thus

oqʌlugtuàŋˑugajugçˣuʌr
it was told about her.

(Manslaughter and Revenge).

120. Pâpak. (*Pualorssuaq — Phon.*).

pʌˑˈpaŋɔˑr *uwɛrçüaŋa* *qʌjʌrtɔrtɔq* *pʌˑpʌˑrɔˑ* *uwinilo*
Pâpak, it is told, her husband he kayaked. Pâpak, it is told, and her

ɛrnɛrçiaˑminiŋ *hanilɛrʌrʟunilo* *ɛrnɛrçiàŋa-*
husband (with) their foster-son besides having (: for) neighbour. His foster-son,

taqɔ̀ʳ *inàkˑaˑ* *awtʟʌrqutʟuqo* *pʌˑˈpaŋ*
it is told, he commanded her (saying) that she should go away Pâpak,

pʌˑˈpaŋ *utʌrqɛrqvtʟuqo* *ʌrŋnʌrçᴿüane* *oqʌrwғiqɪŋmane*
Pâpak, saying that she should wait, his foster-mother, because she (?) had

aŋutiˢxerhᴿʌrˈ *aŋutiˢxiʌrˢʀʌˑrme* *toqutˑamaràtˑàleraŋane*
told him the foster-father, his foster-father, that he was going to murder him.

toqutˑamaràtˑàleqaŋanijɔ̀q *ʌrŋnʌrçüàŋˑuane* *inàkˑaˑ*
Because he intended to murder him, it is told, his foster-mother he com-

utʌrqɛrqvtʟuqo *utʌrqɛrqv̀tluqo* *maliŋniʌramiuk*
manded her (saying) that she should wait, bidding her to wait, as he wanted to fol-

aŋutiçiʌrçv̀ane *tikikàtlʌrtitluqo* *awtlʌrpat*
low after her, his foster-father first when he had come home wanting to go

utʌrqiqaˑgɔˑq *tikitˢiʌrpɔq* *nuleˑ* *iwɛrtɔrtɔrˢʀɔ̀ʟuqo*
away. He waited for him, it is told. He came home, his wife searching for her.

nule *iwɛqtɔràtlʌrhinʌrdlaoˈ* *oˑ·ruᵑɛrtʌqtɔŋ*
His wife after first having looked for her he went in order to fetch ptarmigan-guts

uŋaˢhiçˑumun
far away.

ɛrnɛrʂvàŋuamĩ· *pa·|paŋ* *pa·pA·r^{ɔr}* *awtLAr^{ʂ}Ra|maŋmat*
Her (?) foster-son, Pâpak Pâpak, it is told, she having gone away

awtlAqtɔr *qAjArtɔrLune* *ArŋnArʂiArʂùanijɔq* *malileriqa·*
he set off kayaking. His foster-mother, it is told, he went after her

awtlArha|maŋmat *ınaˢhamaqamiuk* *uwɛrʂüàŋataqɔ·r* *kıŋo-*
she having gone away, as he had commanded her. Her husband, it is told, when

rA^{rA}me *malileqı·k* *awtlArqıʂɔq*
he came afterwards (: and did not find them) he followed after them. He went off

piʂuqtɔr^{ʂ}Rɔ̀tLune *ɛrnɛrʂiàŋuàŋ·ataqɔ̀r* *utArqileriqa·* *tikɛrqa-*
walking on foot. Her little foster-son, it is told, he waited for him. When he

ŋan *igtɔrʂuAq* *tikɛrqaŋan* *tama·ne* *qArʂuleqàlune* *qArʂu-*
came, the old man, when he came here having arrows with him, having

leqàlunijɔ̀r' *utArqileqaŋamiu'^{ŋ}* *aŋutiʂiAr|ʂuane* *qAglilɛ-*
arrows with him, it is told, now waiting for him, his foster-father who was

qiʂɔq *qaglilɛqaŋaŋ·ɔ·q* *piʂeqiqa·* *nɛqpiʂuàŋaqun*
approaching when he came nearer, it is told, he shot him in his loin.

nuli^{i}jɔ̀q *tɔrLuàleriqa·* *piʂeqàŋane* *ɛrnɛrʂüàŋ·uata*
His wife, it is told, he called to her, when he had shot him his foster-son:

pa·pA·q *qAılerà·ı^{n}* *ima·qɔ̀q* *pileqpa* *ArŋnArʂüàŋuane* *toqu-*
"Pâpak come her!" Thus, it is told, he said to her his foster-mother: "He

jArʂɔr^{ʂ}Ro·qa·tin *alA·ruŋ* *alA·ruŋ* *taja·* *tɔrLuàleriqa·* *qimax-*
will kill thee, let him be, let him be!" Thus he called to her. He left

ʂinAriqa·qɔ·q *ta·ja* *toquk·àtlArʂinAralugo*
him only, it is told, thus after first only having killed him.

ınuxuŋ·ɔ·q *ke·ʂa* *ıŋɛrLaʂara·game'^{n}* *tikilerik·i^{k}*
People, it is told, at last after they had been travelling along, they came

tikileqaŋamik·iqɔ̀r *amɛrLahɔ̀rʂui^{t}* *ınuxuit*
to them. When they had come to them, it is told, many human beings

tikeqaŋamik·i^{k} *tàʂanı·ʂ^{x}àlɛrʂun* *ArŋnArʂüàŋuanijɔ̀r*
when they had come to them, there they stayed. His little foster-mother, it is told,

nuliAqtA·r^{iq}ı·nAriqa· *ArŋnArʂùàŋuataqɔ·q* *qatàŋu|ʂuaŋe*
he simply took her as his wife. His foster-mother's, it is told, (her) sisters and

tikerqiʂut *umiArtɔqtɔr^{ʂ}Rɔ̀tLutik* *a·wtlA·r^{u}teriqàı^{n}*
brothers they came sailing in an umiak (: skin-boat). They carried them away

nunAr^{ʂR}uArminun
with them to their land (: dwelling-place).

121. Niarqoq.

(*Pualorssuaq — Phon.*).

iku|m·aŋ toqut^{s}i^{j}e·|juxuAr toqv^{ʕ}hamahɔrRo·ga· niArqu^{p} qatȧ-
Ikumaq, a wicked murderer he had killed him Niarqoq's (her)

ŋuta· ikumaŋ' tan·a toqut^{s}ije·juxuAr pera·palu·gɔ·q ɪnu-
brother. Ikumaq he the murderer two children, it is told, two

hugtuŋ peqȧtigileriga·ŋ ke·ʕha ɔRo·tiʕeratigitlu^{g}o
young people they went with him at last, going with him in order to fetch

ɔRo·tiʕeratigitlugo perȧtigilerȧŋamik·v nu-
blubber. Going with him after blubber, when they began to accompany him the

kArLɛq perȧt·ȧleria· aŋajugLi^{um} ikernARigȧt|LArmiɔŋ
youngest he (: the eldest) ever said to him the eldest who for the time being

AqpalerȧtArmiɔŋ utɔrqARRiŋ·ɔ·r
was cold and for the time being began to leap along: "The old people, it is said,

ɔqA·r^{u}terȧŋatik toqvhinArv̇tlugo ta·n |ikumAr
they having said (to them) commanding only he should be killed, him Ikumaq

toqut^{s}igie·rʕv·ŋman ikumahɔ̀rʕv·m niArqv̈m' qatȧŋuta·
because he was a great murderer, (the great) Ikuma(ssoq) Niarqoq's (her)

toqu^{ʕ}hama^{hɔr}hɔŋmago a·ʕhe·t niArqv̈ŋɔr qatȧ-
brother (he) having killed him again as usual, Niarqoq's, it is told, her

ŋuta· toquʕama^{hɔr}hɔŋmago ke·ʕa AqpalerA|rȧtȧlerʕuŋ
brother having killed him." At last they began to run together (: beside

ta·kua inuhugtuŋ aɪpa· aŋajugLɛq aŋajuglium
each other) these the two young ones. One of them, the eldest, the eldest

ta·ʕuma ajajahɔ̀rʕ^{R}o·ga· piʕȧt^{s}iȧŋu·game nukArLiu̇ŋ·ɔ·r
he he pushed him he being rather strong, the youngest, it is told,

kapija^{hArʕɔr}ʕ^{R}oŋmago[1]) *nukArLi|uŋ^{ɔr} kapi^{ja}hAr$^{hɔ̀r}$ʕvŋmao' aŋa-*
when he had stabbed him; the young, it is told, when he had stabbed him the

juLium ajajahɔ̀rʕRo·ga· ike·rnArʕ^{R}iȧt|lArmiuŋ Aqpalerarȧtarluŋ
eldest he pushed him. For the time being feeling cold they began to run

ikum·Aŋ iki^{ʕ}hAq|tɔrLune kapɛrqiga· ke·ʕajɔ̀r'
beside each other. Ikumaq sitting on the sledge he stabbed him; at last, it is

nukArLiu^{m} ikihȧrtorɪAr'Lune kaperiga· aŋajutLiuŋ·ɔ·r
told, the youngest sitting down on the sledge he stabbed him. The eldest, it is

ajAriga· qimaxinAralugo tȧa katagɔ̀·rtit^{s}eraluo
told, he pushed him. Only leaving him then, pretending him to be fallen off,

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[1]) The meaning must be that they arrange, what they shall do, while running after the sledge.

toqutˢiqijeˑjuxuˑmˑan *ɔʀˑoˑtixeralutiŋ* *ɔʀoˑtiçʌrqàtiqe-*
because he was a wicked murderer, when they fetched blubber, going out with

palugluko *toqoriqaˑᵑ*
him in order to fetch blubber they killed him.

ikumʌrɔˑq *toqoqaŋamikˑu* *ɪnuxuˡʌrmɪŋ* *aporɔˑ-*
Ikumaq, it is told, when they had killed him, (with) human beings when

tileràŋamiŋ *tajaˑ* *oqʌrtut* *tajaˑ* *oqʌrqaŋamiŋ*
they met, thus (: as it had happened) they told. Thus when they had told,

toqutʟuqo *oqʌrtut* *ikumaŋ'* *toqorqàŋamikˑv* *oqʌrᴿ-*
that they had killed him they told, Ikumaq they having killed him, they

wriᵍᵉʳiʌrtuleriqaˑt *niʌrqvŋ* *niʌrqɔˑq* *awijvˑwin* *ikumʌˑrᵊˑq*
went and said to her, Niarqoq: "Niarqoq, art thou glad? Ikumaq, it is told,

ikikˑɔrtitaˑʷçɔq *tajaˑ* *qimàŋmaçˑuk*
he has been killed out in the sea-bay!" Thus because they had deserted him

ikumʌq *tanˑa* *nuanˑʌˑrˡqvtlugo* *awеˑrquwaˑt*
Ikumaq, him bidding her to be glad they said that she should be glad.

nuanˑʌˑriçɔq *qataŋuˑte* *toqvˢhamahɔrhɔŋmao* *taɪma* *keˑça* *amˑʌqa*
She was glad, her brother he having killed him. Finished at last perhaps!

122. The Murderer Kuserat.

(*Pualorssuaq — D.D.*).

qagçiwigçˑuʌq *igluwiʌrçˑuʌq* *aˑˢhuˑŋˑɔˑq* *aŋa-*
A great meeting-house, a snow-house. Now again, it is told, as usual they

kuerˢʀʌˑlerіçut *ilaˑŋˑɔˑq* *tàçˑane* *aˑˢheˑt* *içɛrça-*
began to practise conjuring. One of them, it is told, there now again he

mapalugtɔq *toqutˢiʲjeˑjuxˑuʌr* *kuçeràtˑimiŋ* *atiliŋ* *itˑulux·uaqɔˑq*
had entered, a wicked murderer (with) Kuserat by name. An old man and

nuliʌrtˑk *perqataˑᵛŋˑituk* *ɛrŋnɛrqʌruŋneˑr-*
his wife, it is told, a married couple they did not participate, having just been

qʌˑrçamaqamik *toqutˢiʲeˑˡjuxuʌrɔˑq* *içerçaˡmahvme*
deprived of a son. The murderer, it is told, after he had gone in (: while he was

aŋɛrdʟʌrtitilerіçut *atiliqɔˑq* *tanˑa*
in there) they began to "call home" (: resuscitate). By name it is told, he

toqutˢiʲjeˑjuxuʌr *kuᵈseramik* *açuqɔˑq* *toqutʌrçuaŋa* *aŋɛrʟʌrti-*
the murderer (with) Kuserat, indeed the one he had killed they began

leriqaˑᵏ *içɛrqaŋamiqɔˑq* *kuᵈseràt*
to call him home. When he (: the one killed) had come in, it is told, Kuserat

seˑrqvˑŋnut *ajapɛrame* *oqʌrtɔq* *kuçeˡràt*
against his knee supporting (: his arms by the elbows) he said: "Kuserat,

vxhugtaŋ|nik *kɪp·wi|ʂɛrdLuŋa* *kiwiwa·ŋa*
with your caught bearded seal sinking me (tied to it) he sank me (into the sea)!"

tȧʂ·u·nagɔ·q *akula·kik·ȕn* *tam·Arɪʂɔŋ* *malixʂA-*
Through there, it is told, through his fork he (: Kuserat) disappeared. He (: the

riga·gɔ·q *ku^{ð}serȧt* *tan·agɔ·q* *ku^{ð}serȧt*
killed one) followed after him, it is told, Kuserat. He, it is told, Kuserat

toqutArʂuaŋa *iʂerqɪʂɔq* *kuʂerȧnagɔ·q* *tam·Arɪʂɔq*
him he had killed, he entered (: alive). Kuserat, it is told, he had disappeared.

tan·agɔ·q *aŋɛr^{d}LArʂin·Ariʂɔq* *kuserȧn·agɔ·q*
He (: the other one), it is told, he only returned home (: to life). Kuserat, it is told,

tam·Arʂ^{R}in·Arɪʂɔq
he had disappeared entirely.

tan·agɔ̇·q *aŋɛrdLArteqaŋamik·o* *aŋajɔrqA·rʂvȧk* *oqAr-*
Him, it is told, when they had called him home, his parents they

^{pF}wegiArtɔrqulerijȧik *kuserȧt* *toquta·* *aŋɛrdLArterȧŋamik·v*
sent word to tell them, Kuserat's his killed one, when (: that) they had called

a·^{s}he·t *iliArʂ^{R}upaluk* *ɪnalera·k*
him back. Again (as usual) an orphan they ordered him (: to say it).

ugperi^{j}ȧŋ·itɔrʂvŋmatik *ajoqerʂ^{R}v̇·tLugulo*
As they would not believe, and instructing him (: threatening) (: the orphan said:)

toquniArɪŋma *takuiArtɔrȧtLȧk·ɪŋ·ɔ·q* *oqArqiʂorɔ·q*
"When thou wilt kill me, thou go first and see him, it is said!" He said, it is told,

utɔrqArʂuAr *iliArʂ^{R}upaluk* *haglvnȧʂiv̇dlugo* *toqun·iȧlerɪ·ga* *atugo*
the old man, the orphan thinking that he lied: "I will kill him, well!"—

toqunɪArɪŋ·magɔ·q *takuiArtɔrȧtLȧk·iŋ* *kuserana* *tam·Ar-*
"When thou wilt kill me, it is said, then first go and see him; Kuserat (he)

qɪʂɔq *ɛrnɛrtik* *iʂɛrtɔq* *kuʂerȧŋ·ɔ·q* *v^{x}hugta·nik*
has disappeared; their son he entered, Kuserat, it is told, with his caught

kip^{F}wiʂɛrʂamaga· *ag·ɛrRoŋmatigɔ̇·q*
bearded seal him he had sunk."— When he said that they should come there, it

a·wdlArtuk *iliArʂ^{R}upaluk* *peqȧtigitluk·o* *toqul^{s}amahɔr-*
is told, they two went off, the orphan accompanying him, intending to kill

ʂ^{R}ɔ̇tLugo *aʂugɔ·q* *iʂɛramik* *ɛrnɛrtik* *takuleriga·k* *hawiʂ·uAr-*
him. Indeed, when they entered, their son they (two) saw him. With his

minigɔ̇·q *iliArʂ^{R}upaluk* *tunɪ·n·Ariga·* *nuan·a·lɛrqa-*
great knife, it is told, the orphan he simply presented him, they being very

ŋamɪŋ *am·Ara* *tȧʂȧŋa* *ɪnɛrqɪʂut*
glad. Perhaps from here they (: the tale) are ended!

123. Navsârssuaq Murders Talîtdlaq.

(*Pualorssuaq — D. D.*).

hˢiuleqȧtuxuAr toqutˢi·gajuxuA·rɔ·q a·ˢhɩ·ŋ·ɔ·q
One of the ancestors, one who was given to murder, it is told, now again,

toqutˢi·jamalɛriʂɔq toqutˢinialuleqȧŋan mɛr-
it is told, he felt inclined to murder. When he wanted to try to murder, Mer-

qv̇ŋ·ɔ·q nuka·ta habemalɛrqiga· toqutˢɛrqvŋ·ɩpaluk·-
qut's, it is told, his younger brother he barred the way; indeed he having

aluArLugo pa·me hapimaga· ke·ʂagɔ·q
forbidden him to murder, at the entrance he barred him the way. At last, it is

hArqixʂin·Arqiga· ima· pigaluAramiuk ɩnuŋ·-
told, he only pushed him aside, thus although he (: M.) said to him: "Small

uȧn toqup·ȧʂ·awaɩ iʂerʂRin·Arqɩʂorɔ·q nawbFʂA·rʂuAq
people he will kill (them) indeed!" He simply went in, it is told, Navsârssuaq.

iʂerqaŋamijɔ̀·q aɩpapalune talɩ·tLamɩŋ atiliŋ
When he had entered, it is told, his comrade (with) Talîtdlaq by name,

kumȧ·erʂupaluk nan·uŋ·ne kumȧɛrit kapɛrqiga· kapɛrqaŋa-
who was lousing, his trousers while lousing them, he stabbed him. When he had

miuŋ an·iʂileriga· an·iʂɛrqaŋane qArdLɩ·-
stabbed him he brought him out. When he had brought him (: T.) out, he having

ŋapaluk·ame oqArpalugtɔq nan·erȧtlArniArtuŋalu·nɩ·n ʂɔ̀·rdlo
no trousers on, he said: "I will at any rate first put on trousers as it

nabFʂA·rʂuŋ·ɔ·q a·ˢhe·n toqoˢhɩn·Ariga· toqvtˢiᵍiᵍa-
were!"— Navsârssuaq now indeed he quite simply killed him, he being

jux·ˢu·game nuliȧŋagɔ̀·q nuliAq·vmahɔrʂRo·|gamiuk nuliAqtA·rqiga·
given to kill. His wife. it is told, as he greatly desired her he took her as

mard|Lunɩŋ nuliArqaleralune taɩma· oqAlugtuAriᵍᵃjuk·a·n
his wife, (with) two now getting wives. Thus they use to tell of him.

124. Wife Must Lick the Blood of her Murdered Brother's Kamiks.

(*Pualorssuaq — D. D.*).

it·ulux·uArLugɔ·q hakiȧtˢiȧŋ·uanilo piniArtuk
An old man (and), it is told, and his little brother-in-law they were out

piniardLutik toqorqiga· hakiȧtˢiȧŋ·uane
hunting. While they were out hunting, he killed him, his little brother-in-law.

toqorqaŋamiuŋ aŋer|LArɩʂɔr kamixʂʲuaŋne a·ui|n·Arʂuȧŋ
When he had killed him he returned home, his kamiks quite foul with

nuliaminu̇n avŋiArpalulɛrqigɩŋ avŋialɛra-
blood. To his wife he gave them to have them cleaned of blood. As she was

miɡiŋ *oqArtɔq* *inu·m* *avŋa|ˢhuŋniŋ*
going to clean them of blood, she said: "A human being('s) with smell of its

ta·n·a *uwerɕv̇aŋa* *oqArpalɔrqiɕɔq* *ux·hux·u·m* *au|ɕˣuaŋa*
blood!" He her husband he said: "A bearded seal's (its) blood,

alug|tɔrᵈluɡɪk *auŋiȧk·ik*
licking them clean them of blood!"

taɪa·xɕArdLune *ɪnoqutipaluȧk* *ArŋnArɕɪanilo*
After a while his two house-companions, (he) and his foster-mother,

kɪɕɔrŋniuleramɪŋ *ArŋnArɕüaŋ·uane* *pilɛra·*
when they became alone, his little foster-mother he (: the orphan) said to her:

taɪma *ArqAluȧŋ·uawit* *auŋa* *alugtɔrˢRam·agiⁿ* *uwerɕüane*
"Thus thy little brother's (his) blood thou hast licked it!" Her husband

kipiŋ·uilɛrqiɡa· *hag·lɔrRit·aRam·ahɔr|Roŋmane* *tikerqaŋan*
she was angry with him, because he had lied to her. — When he came home,

ɕilame *uwer|ɕüaŋa* *hˢinilɛrqɪɕɔq* *hˢinilɛrqaŋan*
out in the open her husband, he lay down to sleep. When he had fallen asleep,

aŋutiŋniŋ *kamiglune* *iku·malɛrqiɡa·* *ulɔrɕᴿuArminiŋ*
(with) mens' (: kamiks) putting on kamiks she cut him with her ulo.

ɛrnɛrɕiapaluŋme *oqArᵖᶠwre·rqaŋane* *uwer|ɕüane* *ulɔrɕᴿuArminiŋ*
Her foster-son, because he had told her her husband, with her ulo

kipeqiɡa· *tɔrLuxuȧŋaᵍᵘⁿ* *ɕikumutLo* *aqpaŋerqalune* *uwer-*
she cut him off at his throat, and out on the ice (she) leaping along. Her

ɕüaŋa *toqoqiɕɔq* *tupilȧxɕu·ɡame* *nuliȧŋata* *toqɔrqiɡa·* *toqv-*
husband he died, because he was foolish. His wife she killed him, that

ɕamahɔrˢRoŋmaɡo *ArqAlv̇ȧŋ·uane* *iliArɕᴿupalv·ᵐ* *oqArᵖᶠwre·rqaŋane*
he had murdered him, her younger brother the orphan, when he had said to

iliArɕᴿupalu·m *a·ɕe·n* *ArŋnArɕüȧŋ·uane* *nuliAqtA·rɪɡɪ·-*
her. The orphan now again (as usual) his foster-mother he simply mar-

nArqiɡa· *taɪma·* *oqalugtuAriɡajuxɕu·ɡa·n*
ried her. Thus they use to tell of him.

125. Woman Seeks a Wife for her Son.

(*Pualorssuaq — D. D.*).

toqɔrqiɡa·n *aŋuta·* *nuliaŋa* *nA·qtɔ·q* *taɪaxɕaqalune*
They killed him his father, his wife being pregnant. After a while

ɪnu·ŋɔrqɪɕɔq *ɪnu·ŋɔrqaŋame* *tuawiɔrdLune* *aɡLiArtɔrtɔq* *utɔrqa-*
he was born. When he was born, hurrying (: quickly) he grew up. When he

ŋɔriɕɔŋ *qim·ɛrɕA·|ralunilo* *ana·nata* *oqArwqȧtȧlera·*
had become elder and had got dogs, his mother she now used to say to him:

ata·tat toquɕamahɔrˢʀv·ga·t ana·nata hanahɔ̀rˢʀo·ga· piɕ·avŋitu-
"Thy father they have killed him!" His mother she treated him in order to

liʌrɔ̀wdlugo ɪnuŋniŋ ke·ɕa un·ɛrɕɔrqàtalɛra· oqa·rʷti-
make him invulnerable. Of human beings at last she instructed him. She often

gɛrqataleraɪ
told of them.

ɪnuŋnut piumaqàtàlɛrqiɕɔq nuliaqaramalɛrqa-
To human beings he now ever began to want to go. As he would like to

ŋame ana·na·ta oqarᵖwerɪ·ga pɛra·rɕo·gawin nuliarqarqu-
have a wife, his mother she said to him: "Thou being a child they will not

ŋitˢɔrˢʀv·ga·tin ke·ɕa ɪnuŋnun awtlarˢʀinariɕuŋ ɪnuŋ-
let thee get a wife!" At last to human beings they (simply) went along. To

nun peqaŋamiŋ hˢikomun unerqɪɕuk hˢikomun uner-
human beings when they came, at the ice they stopped. At the ice when

qaŋamiŋ ana·nane oqarᶠwɪᵍiga· pawaŋ·a nuliaˢxartar-
they had stopped, his mother he said to her: "From up there let me try to get

nialutlaŋa oqarɪartorame ɪnuŋnun oqalulɛrɕɔq
one for a wife!" When she had gone in order to talk to people she said:

ɛrŋnɛrmagɔ·q nuliàgˢxa·niŋ ɪnüiᵗ adlàt oqar-
"My son('s), it is said, about a wife for him!" The people, the strangers they

tun pɛra·rɕu·gamigɔ̀·q nuliaqta·rɪarqaŋ·itˢɔq taɪa oqarwɪgɪŋ-
said: "He being a child, it is said, he needs no wife!" Thus when he had

mane ana·nane qarɕune amorigàɪ utɔrqarɕuin piɕigi-
said to her his mother, his arrows he pulled them out. The old ones they

arqàtàleriga·n toqunialugtɔrˢʀɔ̀tlugo ɛrqɔrnɛŋ ajɔrnartɔq
began to shoot at him trying to kill him, to hit the difficult one,

piˢhiŋnɛŋ piˢhigtàt toquˢhalerigàɪ toqu-
to shoot with arrows. Those hit with arrows he killed them all by and by. When

ˢharaŋamigin nuliagˢxarta·riˢhɔŋ
he had killed them he took one to become his wife.

(Deserted)

126. Women Revenge themselves as Bears.

(Amaunalik — Phon.).

arnàŋ·ɔ·r piŋaˢhun nunarqàɕuàŋ·iɕa qimatˢiar-
Women, it is told, three their dwelling-place companions they deserted

paɪn aŋnartik piŋajoriga·n nɛqiɕaqtaraŋ·it·umun
them; their mother they had her as the third. Without having anything

qimatˢiarpa·in ta·ɪma a·ʷtlaraŋata tàɕ·anɪ·palux-
to eat they deserted them. Thus when they had gone away, there they now

ʂȧlɛrʂun nɛqiˣʂ·ᴀqtᴀqaŋ·itˢɔrʂuᴀ·rme· piʕhᴀ·rʂiɔrȧt·apalugʂȧŋ·uȧleriġȧin
were, where they had nothing to eat. They began ever searching them

inerʂᴿüʂ·ȧtlo igluminɛrʕʀuitlo· nanorᴀminᴀ·rᴌuŋ·uanɪŋ
the tenting places (and) and the deserted houses, (with) bits of old bear-skin

kȧtersitᴌutiŋ mɛrʂᴿvluglugin katɛrʂɔrdᴌugin nanorᴀmi-
(they) gathering together, sewing them together, collecting them the bits of

nȧ·ɪtˢiȧŋ·uan katɛrʕʀvlerȧ·ɪt katɛrʕʀvlerȧ·ɪt ke·ʂagɔ̀r
bear-skin. They collected them, they collected them. At last, it is told,

ila·ta na·maxʂeriġȧɪ amiliun·ɛŋ ta·kua katerʂᴀr-
one of them she found them sufficient (: for) skins to a suit, these those they

ˡʕʀoatiŋ nanorᴀrʂᴿᵛe·n atitᴌugin u·gtuleriġȧ·ɪ na·m·aileqȧ-
had collected. The bear-skins, putting them on she tried them. When she

ŋaġiŋ·ɔ·r a·ʷtᵃ atlaniŋ katɛrþiˡlɛrmiun
found that they fitted, it is told, again (with) others they gathered together

tama·ŋa hˢule inɛrʂuaminɛrniglo igluminɛrʂuᴀrnigᴌo
from here ever, in the deserted tenting places (and) and in the deserted houses

katɛrʂᴿiˡʂɔrʂᴿuin mɛrʂɔrtɔrʕʀoȧŋ·in·a·wᴌugin mɛrʂᴿüleràɪ nano-
they gathered together, ever only sewing them she sewed them, the

rᴀminȧɪtˢiȧŋ·uan katɛrʂɔrᴌugɪ·n a·taġɔ̀q ke·ʂa
small bits of bear-skin gathering them together. And again, it is told, at last

ila·ta na·m·aiserim·iġȧɪ a·ʷta atitlugin v·gtulerim·iġȧ·ɪ
one of them she found them sufficient. Also putting them on she tried them

a·ta a·ʷtaġɔ̀r na·m·aɪʂeqȧŋaġin a·ʷtᵃ ˡatᴌaniŋ
also. And also, it is told, finding that they suited her, again (with) others

katɛrʂᴿilɛrmiun katerʂᴿiɫɛrʂun katɛrʂᴿiɫɛrʂun ʕhulɪ·n·ᴀr-
they gathered together, they gathered together, they gathered together, ever (and)

ʂuˡᴀqlu tȧ·ja katɛrʂᴿiɫɛrʂv·t
thus they gathered together.

ke·ʂajɔ̀r a·tᵃ ᴀrŋnᴀrʕʀuȧŋata na·m·aɪʂerɪm·iġȧɪ
At last, it is told, also their mother she found them sufficient

amix·ʂane na·m·aileraŋamiġiŋ·ɔ·r a·ʷta
her skins for a suit. When she had found that they suited her, it is told, also

ke·ʂa nunaqaˡʂuatiŋ iwȦrdᴌugin a·wtlaia·lɛr-
at last their dwelling-place companions in order to look for them they set off,

qiʂun nanɔrʂᴿuȧŋ·ɔrqalutɪ·ŋ ɪŋerᴌȧleriʂuŋ·ɔ·r ɪŋerᴌȧleri-
(they) having become bears. They wandered along, it is told, they

ʂuŋ·ɔr ɪŋerᴌȧleriʂv·n ɪŋɛrᴌaxȧtla·lv̈ȧlɛrʂv·t
wandered along, it is told, they wandered along, they wandered along for the time

ke·ʂajɔ̀q tama·ne ɪnu·xuin qagliɫeriġȧ·in
being. At last, it is told, here people they began to approach them.

qaglilɬeqàŋamik·igɔ̀r *ig·luanɪŋ* *inugtun*
When they began to approach them, it is told, with the one (: foot) as a human

tumeqarlutik *ig·luanɪŋ* *na|n·utun* *tumeqarlutik*
being they having foot-prints, with the other as a bear having foot-prints

qag·liɬerigàɪn *tikilerigàɪn* *amɛr|ʂuatigɔ̀q*
they began to approach them. They were coming to them. Their skins, it is told,

tamavŋa *qimagɪugit* *inuŋnun* *tàʂuŋa* *iˢheriartɔriˢhun*
here leaving them, to the people over there they went in order to go in.

|iʂɛrqɪˢhun *iʂe|ramigɔ̀·q* *tàʂuŋa* *ima·* *pilerihun*
They entered. When they had entered, it is told, in there thus they said:

nunaqaʂuawutlɪ·kua *iwaralöa·riwun* *taku-*
"Our dwelling-place companions, indeed, those we otherwise look for them, we

jàmahɔrʂᴿo·gᵘat·ɪ·k *ta·ɪma·gɔ̀r* *pim·ata* *tàɪ*
longing very much to see them!" Thus, it is told, when they had said, then

ima· *perigàɪn* *ta·kua* *ɪnu·xuin* *tàɪᵃ* *ikanitˢiàŋ·uaŋ*
thus they said to them, these the people: "Then a little over there

tikiⁱartɔr|ʂroɪˢhe *ŋer|lawuʂe*
as you will come to them, set out!" —

ta·ja·gɔ̀q *pim·atik* *aʂugɔ·rme* *a·wt|lariˢhun*
Thus, it is told, when they had said to them, verily they went along,

ta·wuŋa *ŋerlàlɛrqiʂut* *taɪma·* *takuxʂàleràɪŋ·ɔ·q*
there away they wandered along thus now. They caught sight of (them), it is told,

tumɛr|ʂûaŋe *ta·kua* *inugtun* *ta·kua* *tumeqarhamahɔrʂᴿuin*
their foot-prints these; as human beings these after having had foot-prints

nanɔrˢruàŋ·ɔrˢram·a|hɔrˢruin *takuleràɪᵗ* *ig·luaniŋ*
that they had been changed into bears they saw (them); with the one side

inugtun *tumeqarlutiŋ* *igluaniŋ* *nan·utun* *tume-*
as human beings (they) having foot-prints, with the other side as bears having

qarlutiŋ *a·wtlarqànɛrʂun* *ta·ja·* *aʂugɔ·r* *a·mak·ua*
foot-prints they had, it seemed, set out thus. Quite true there they were,

a·qak·ua *nunaqàtiminɛr|ʂᴿᵒàtiŋ* *un·uʂ·àk·ut* *tikiɬeri-*
they down there, their old dwelling-place companions; in the night they came

gà·ɪn *nuna|qàʂuatik* *tarqama·* *iglɔrʂua·rᵊᑫ*
to them, their dwelling-place companions in there! The house, it is told,

miʂigɬɛrʂhᴷa·leriga·ɪn *hi|nigtɔrʂᴿᵛut* *un·uarˢro·ŋman arŋnar|ʂᴿᵒa-*
they examined and found them sleeping, it being night. Their mother,

ŋatagɔ̀·r *igalaʂ·amin* *aliaʂa·leriga·ɪ* *a·kik·uagɔ̀·r*
it is told, from the window she began to frighten them; up there they were, it

qitɔr|ŋarˢroàŋ *pa·me* *|nigparturˢroa·ŋ* *aninialugtu-*
is told, her two children at the entrance standing on the watch, those who tried

paluin *niʌqopaluiɕigv·n* *qʌrqorȧtʌrtɔrˢʀᵛik·iŋ* *a·ta*
to get out by their heads (they) every time crushing them. And again

iqalȧɕ·amin *ʌrŋnʌrˢʀᴼȧŋata* *aliaɕʌrtɔrˢʀo·qȧ·ı* *ta·kuajɔr*
from the window their mother she frightened them. These, it is told,

iˢhugl·n *nuŋɔrqiqȧ·ın* *nuŋɔrqaŋamik·ijɔ̀r*
the outermost they put an end to them. When they had put an end to them, it

a·ta *tugl·t* *pilɛrqim·ijȧın* *tʌrqʌma* *iglɔrɕuʌ·r*
is told, again the next ones they dealt with them, in there (: in) the house

ɕinigtɔrˢʀᵒ·n *a·ta·* *ʌrŋnʌrˢʀᵛȧŋata* *at·a* *iqalȧɕ·amin* *aliaˢha·-*
the sleepers also. Their mother again from the window she began

leqım·ijȧ·ı *qitɔrᵑnʌrˡˢʀᵛaŋne* *a·kak·ua* *pa·me*
to frighten them, her two children there down they were at the entrance,

ta·ıma *ɕule* *peˡqȧˡtʌqˡtɔrɕuin* *aninialugtupaluiŋ·ɔ̀·r* *qʌr-*
thus ever they all along doing, those who tried to get out, it is told, (they)

qorȧtʌrtɔrˢʀuik·iŋ *a·pıŋa* *ʌrŋnʌrˡˢʀᵛȧŋaŋ* *aliaɕa·riɕɔrɕᴿuʌŋ*
every time crushing them. Up there their mother terribly frightening.

a·ʷtaqɔ̀r *tȧja* *nuŋɔrqım·iqȧin* *nuŋɔrqaŋamik·iᵑ*
And, it is told, then they put an end to them. Having put an end to them

a·tᵃ *a·tlamun* *iqʟumun* *a·ta* *nu·miun* *a·taqɔ̀q* *tȧɕane*
also to another (to a) house again they moved. And also, it is told, there

a·ʷta *tȧjᵃ* *tȧimȧilicɔrʟutiŋ* *aliaˢhʌrdʟuqin* *a·ʷta*
again then (they) behaving in the same manner, frightening them and

qʌrqɔrtʌrdʟuqitlo *a·t* *nuŋum·ijȧın* *a·wtaqɔ̀r*
crushing them also they put an end to them. And again, it is told,

ˡ*atlȧt* *tȧımȧılicɔrʟuqin* *a·t* *nuŋum·ijȧ·ın*
others dealing with them in the same manner also they put an end to them,

qʌrqɔrtʌrʟuqin *ɕule* *nuŋɔrqijȧın* *ke·ɕa* *tȧı* *nunaqȧtimi-*
crushing them ever. They put an end to them at last then, their former

nɛrˢʀuatı·ŋ
dwelling-place companions.

127. Deserted Wife Charming Foxes to Come to her.

(*Pualorssuaq — D. D.*).

niŋivlupaluqɔ·q *ɛrŋutapalunilo* *qimaqv·wqʌrˢhɔrɕᴿoȧŋ*
An old woman, it is told, and her grandchild they having been deserted,

nɛrȷamaleraŋamıŋ *ıma·* *oqʌrtɔq* *piɕuk·atˢiȧn* *iɕerqvd-*
when they began to starve, thus she said: "The wandering (: foxes) let them

lȧk·it *piɕuk·atˢiȧn* *kiɕe·ɕa* *ag·ɛrquʷik·a* *tugtɔrɕᴿvʌ·rɔ·r*
come in, the wandering only those I bid them to come!" — A reindeer, it is

agˑeralu|ʌrtɔq *pɛrqvŋˑikˑaˑgɔˑr* *ɪmaˑgɔˑr*
told, although it came, she let it not come in, it is told, Thus, it is told,

kɛˑça *oqʌrtɔq* *mamanaɪtˢiàŋˑɔˑr* *kiçɛˑça* *perquʷikˑa*
at last she said: "Those tasting well, it is said, only those I bid them come!"

tugtɔrçᴿoʌŋ *nʌrqᵛʷɪˑlɛramiuk* *nanɔrçᴿoʌr* *tugtv* *tuglɛrijaˑ*
the reindeer as she did not care about it. A bear the reindeer it came

taˑnˑagɔˑq *pɪŋˑi|kˑija* *ɛrçigitʟugo* *açugorɔˑq*
after it. "This, it is said, I will not have it!" being afraid of it. Indeed, it

tɛrɪànˑiàt *i|çilerqiçut* *taˑkˑuagɔˑq* *toquçʌrpaxᶜuˑ*
is told, foxes they began to come in. These, it is told, she began to kill

alɛrigàɪ *iglopalune* *tɛrɪànˑiàniŋ* *ulikˑaˑ|lɛrʟugo*
them in great numbers, her little house with foxes being on point of filling it,

iliçiwiçˑaqʌrɪŋneˑrqalune *igˑlʌˑrçᴿupaluk* *ɪmˑɛrˑ*
so that there was no longer room to put by anything. The side platform when it

qaŋan *hᶜinigwipalunilo* *ɪmˑeràŋanɪŋ* *keˑçagɔˑq*
was filled, and their sleeping places when they were filled, at last, it is told,

ɛrŋutapalune *oqarᵖᶠwʳᵉᵠpaluk ˑaˑ* *taɪmaˑtʟɪŋˑɔˑq*
her grandchild she said to it: "Let this be enough, it is said!"

piliçaˑɪnalɛrqaŋala *keˑçagɔq* *pɪˑⁱapaluxçinˑʌrtɔq*
When they kept on coming at last, it is told, she only sent (: them) away:

ç····
"Syssssss!"

128. Boy Hunting at Frozen-up Breathing-holes.

(*Amaunalik — Phon.*).

ɛrŋulʌrɪˑpalvˑgɔˑr *ukua* *nunaqàçˑuàŋiçˑa*
A woman and her grandchild, it is told, those their dwelling-place companions

mininˑialùlᵗˢiàlɛrpaɪn *aŋugiˑnˑʌrtᵖʳçʀɔ̀tlutiŋ*
they passed them by with foot, while they ever themselves caught something.

aŋuçaraˑŋamiŋ *nɛrqiçitˢüˑ|itɔrᶜʀoˑgàɪⁿ* *neri|amaçupalvˑk*
Whenever they caught something, they never gave them meat the two hungry ones,

aŋulipa|lumiŋ *ɛrŋuterʌrʟuneˑ* *keˑçajɔr* *nɛrijamat-*
(with) a little boy she having (: for a) grandchild. At last, it is told, they having

ʟuàleraŋamiŋ *ɛrŋˑutapa|lune* *eˑmiu|lɛrmigaˑ* *initˢaminiŋ*
become very hungry her grandchild she made a harpoon for him of her drying

tamaˑŋaluinˑahɒʷglu *aglunàɪtˢiʌrquçiɔrdʟugo*
frame and only from here (: of something or other) making a hunting-line for him

tàimagɔ̀ŋ *inipaluxçaramigɪn* *taˑkua* *hanavgapa|lune*
Thus, it is told, when she had finished them, these the things she had made,

ʌrqv̀ɩʂɔr|ʂʀᵛʌrnun *maligʂʲàwtik·apaluɬera·* *ima·*
(to) those hunting two together at breathing-holes she let him follow, thus

pitʟune *hʂikolixʂuʌrmigʟu̇·nɩ·n* *nigpʌrtiʂi·ⁱʂʲe*
saying: "Even if it were at a frozen-up (: breathing-hole) you let him stand!"

tàima *malixʂa·wti|k·ʌrdʟugo* *pɛrqàta·wpaluxʂàlɛrʂᵊʳɔ·r* *peqa-*
Thus sending him after (: them) he kept company, it is told, he kept

tawpaluxʂàlɛrʂɔr *aʂhugɔ·r* *nigpʌrti|lɛrmiga·t* *ag·luminɛrʂᵛʌr-*
company, it is told. Verily they let him stand watching at a former breathing-

mɩ·ŋ *|nigpapaluxʂàlera·gɔ̀q* *tàʂ·ane* *ʂhikoliʂ·uʌ·r* *nigpà-*
hole. He placed himself waiting at it, it is told, there, the frozen-up he now

lera· *ke·ʂagɔ̀q* *tà|ʂama* *a|x·àgpaluleriʂɔ̀·r*
stood waiting at it. At last, it is told, down there it was heard to turn,

puiʂɛrʂuʌ·r *tàʂ·anigɔr* *kap·iaʂugluàlɛrmɩɔ̀·ᵑ* *a·kan·a*
a large seal. Then, it is told, he became quite frightened, it down there

puijʌqtɔrʂʀᵒʌ·r *kehajɔ̀q* *ta|kanuŋa* *kapijà·rpa-*
one which was indeed coming up. At last, it is told, down there he began to

luk·a· *kapɛrqiga·* *aŋ·uleqiʂɔ̀·r* *peqà|ʂ·uàŋe* *tamak·ua* *aŋuŋ·eqà-*
stab it; he stabbed it, he caught, his companions these they catching

lutɩ·ŋ *aŋuŋ·eràlutigɔ̀r* *aŋerdʟara-*
nothing whatsoever. Without having caught anything, it is told, when they re-

ŋamik *aŋuhàŋ·uane* *aŋɛrdʟa·wteriga·* *ana·napaluatagɔ̀q*
turned home, his little catch he brought it home. His grandmother, it is told,

ta·ʂuma *pilàleriga·* *aŋuhʌr|ʂʀoaŋa* *ɛrŋutapalume·* *ima·gɔ̀r*
she she began to flense it his great catch, her grandchild's. Thus, it is

pileriʂɔr *ke·nʌ̀r|qvminun* *ɔrʂʀolɩ·ŋ* *tàʂ·anijɔ̀r*
told, she said: "Right to its face one having blubber!" Thus, it is told,

ikipalɔ̀rqiʂukle·
they now at last lighted a lamp.

haniwàtʟara·ŋamigɔ·q *ʂuli·n·ʌŋ* *aŋo|qàtàlɛrʂɔr*
Whenever he was out hunting, it is told, always he used to get a catch;

aŋoqàt·àŋ·ilɛrqɩʂuŋ·ɔ·r *tamak·ua* *peqàʂ·u̇àŋe·*
they never anymore caught anything, it is told, these his companions,

aŋoqàt·à|ŋ·ilɛrqɩʂut *ke·ʂᵃjɔ̀q* *tʌrqʌma* *|pɛrʟɛralɛrqɩʂu··*
they never caught anything. At last, it is told, in there they began to starve,

kiʂhiŋ·uamik *ta·kua* *nɛrɛqàtàlerɩʂu·ŋ* *ila·ŋɔ·q* *ke·ʂha*
they alone these they now used to eat. One of them, it is told, at last

ɩʂerɩʌrtuleriʂhɔ̀r *ajʌ·rtɔqtɔrʂʀɔ̀tʟune* *hunav-*
she went in greatly letting them hear she was their mother's sister, verily, it

kᵘagɔ·r *ajʌ·rʂʀune* *kɩ·ʂalɩ* *kɩ·ʂale* *ajalu̇iwᴇ·ʂa*
is told, his mother's sister: "At last though, at last though, your mother's

ima·gȯr *pileriga·* *qa·qa·qa·* *ke·ɕale*
sister!" — Thus, it is told, he said to her: "Yes, is it not at last though,

ke·ɕale *ajalüi^{w}$_{F}$·ɕa* *Arɕ·eqaŋaɕe* *kA·rqaŋan·uŋ*
at last though thy mother's sister, when thou hadst abundance, when we two

u^{l}terin *u^{l}terin* *u^{l}terit* *pa·wŋȯrtupalu·dluniqȯq* *pɛrLɛq-*
starved, go back, go back, go back!" Crawling, it is told, famished,

tupalu·dluni *i^{l}ɕɛrniapaluxɕara·tik* *taja* *uterti^{ɕ}hi^{l}n·Armiga·* *utiŋ·ua-*
as she came to them, thus he let her only go back. She must

pɛrqiɕorɔ·q *tȧua·* *pɛrLɛrqalune·* *nunArqaɕ·u^{l}ȧŋigȯq*
return home, it is told, thus now dying with hunger. Their dwelling-place

tȧja *pɛrLɛrqɪɕu·n* *kihiŋ·uamiŋ* *inu·lɛr-*
companions, it is told then they died of hunger; they alone they remained

qɪɕu·n
alive.

128. Variant A. (*Pualorssuaq — D. D.*)

niŋiolupaluqɔ·q *i^{l}nit^{s}aminuŋ* *unerqiɔrpaluxɕȧ-*
An old woman, it is told, with (: of) her drying frame she made a harpoon.

lɛrɕɔq *une·rqɪɔrpaluk·ame* *manuɕ·ame* *nigpArtȯq*
Having made a harpoon on the sill she stood breathing-hole hunting.

aŋɔrqiɕorɔ·q *mamaŋ·it^{s}ɔrɕu^{l}Armɪŋ* *ag·taniȷɔ̇·q*
She caught, it is told, (with) something which did not taste good. On the midden,

a·t·a *nigpArpaluxɕȧ^{l}lɛrmiɔŋ* *a·^{w}t·aqɔ̇·q*
it is told, also she placed herself breathing-hole hunting. And again, it is told,

^{l}*aŋɔrqiɕɔq* *it^{s}ɛrnigtɔrɕuArn·uŋ* *ke·ɕaqɔ·q* *ɔrɕ·^{R}oliɕ·uAq*
she caught (with) something smelling of rump, at last, it is told, something

nɛrunɛrŋ·ɔ·q *a·t·a* *ajɔrnAqtȯq* *ke·ɕaqɔ·q*
with much blubber, to eat, it is told, also difficult. At last, it is told,

uŋahit^{s}iArtume *nigpapaluxɕȧ^{l}lɛrmiɔŋ* *ɛrŋutepaluata*
at some distance she placed herself breathing-hole hunting, her little grandchild

agluɕArqȧt·Ara· *a·^{w}t·Aqɔ·q*
while he went in a circle round the breathing-hole for her. Again, it is told

aŋɔrqɪɕɔq *ke·ɕa* *mamArtuŋ·uamɪŋ* *tȧɕ·ȧŋ·aqɔ̇·q*
she caught, at last (with) something which tasted a little good, from then on-

aŋɔrRuleralutiŋ *ɪnuxuɪŋ·ɔ̇·q* *pɛrdLɛrɕama-*
wards, it is told, they getting ample catch. People, it is told, supposing they

naɕü^{q}itLugit *takuxɕȧlerȧut* *niŋiolupaluqɔ·q* *aŋɔr-*
had died of hunger they went to see them. The old woman, it is told, that she

Ru^{ɕ}xamahɔŋ *takɔriga·n* *tȧɕ·ȧŋ·a* *aŋɔrRugtɔr-*
had now made an ample catch they saw (her), from now onwards often making

RoAr *iglupalum·e* *h^{ɕ}ilatȧɪn·a·ne*
a good catch her little house('s) just outside it.

128. Variant B. (*Pualorssuaq — D. D.*).

niŋiolupaluqɔ·q *ɛrŋutapalualo* *inuxuit* *minin·ialugtɔr-*
An old woman, it is told, and her grandchild people when they omitted

ʂ^{R}o·qa·ᵗn *ɪnu·m* *atɒwt^{s}im* *iqalàʂ·ak·un* *nɛqi^{x}ʂa-*
giving them food, a human being one through the window he used to

qàt·ar·ᵗk *niŋiolupalu·m* *ke·ʂa* *ɛrqutàŋ·uane* *una·gʂiu-*
give them food. The old woman at last her little grandchild she made a

paluxʂàlɛra· *unɛrqɪoramiuk* *ʂɛR·Aqpaxʂuàlɛrqɪʂɔq*
harpoon for him. When she made a harpoon for him, she said tremendously a charm:

ɪa ɪa *adlàk·un* *pinaʂe·* *kanu·na* *kanu·na*
"Ea, ea, by an other way go not, through down there, through down there,

pi^{ɪ}it^{s}e· *ɪnuk* *pajugteqàt·a·ne* *ima·* *pi^{ɪ}era·*
come (thou)!" — The man who used to give her presents thus she said to him:

h^{s}ikunɛrʂ·uarm·iŋ *nigpArliʂe·* *aʂuqɔ·q* *aŋu-*
"With (: at) a frozen (: breathing-hole) go and stand catching!" Verily when

niàlɛrqaŋamiŋ *aʂuqɔ·q* *h^{s}ikunɛrʂ·üarmiŋ* *nigpAr-*
they went out catching (: seals), indeed (with) a frozen breathing-hole he went

tileriqa· *aŋɔrqiʂɔq* *iliArʂ^{R}upaluk* *ta·n·a* *pɛrqàta·lo*
to stand at it. He caught, the orphan he, and his companion

aŋvpaxʂuaqalune *i^{l}lArʂ^{R}uaŋiŋ* *amɛrLaʂɔrʂuit* *aŋuniarqàʂ·uaŋiŋ*
catching tremendously. Their companions many, their hunting com-

aŋuŋ·ip·ax·ʂuArqaʂün
panions they caught nothing whatsoever.

ke·ʂa *aŋɛr^{l}Larɪʂün* *ɛrŋutàŋ·uane* *aŋɔrqaŋan* *a·napaluata*
At last they returned home. Her grandchild having caught, his grandmother

pilàlɛramiuŋ *oqArpalɔrqɪʂɔq* *kv·nArqvminün* *hüna·w^{F}wa*
when she began flensing it, she said: "Right up to its face verily

ɔrʂ^{R}oliʂ·uAq *tàʂ·àŋ·a* *pajugterqàt·a·nilo*
with much blubber!" From that time onwards (: he) and him who used to give

aŋɔrpaxʂuàlɛrqɪʂut *ilArʂ^{R}uaŋiŋ* *amɛrLa-*
him presents they began to catch tremendously. Their companions many,

ʂɔrʂuit *aŋuþe·rqaŋamiŋ* *pɛrdLilɛrqɪʂut* *niŋio-*
because they no longer caught anything, they began to starve. The old

lupaluk *a·niŋ·iArʂamahɔrʂ^{R}o·ŋman* *pɛrdLa·-*
woman she being the one who had charmed the animals to come there, when

lɛrqaŋamiŋ *pɛrdLɛrArtɔrʂ^{R}vit* *ila·n* *ArŋnAq* *ta·n·a*
they began to starve, all the starving one of them, a woman, she,

oqArpalulɛrʂɔq *aja·ŋ* *aja·ŋ* *niŋiolupalu·^{m}* *akerqiqa·*
she said: "Mother's sister, mother's sister!" The old woman she answered her:

aja·lu|iʷFʂa *qaŋaŋA·r* *ɪm·na* *ulerʂA·rteqàlugo* *taɪma*
"A mother's sister indeed(?) long ago then!" letting her go back. Thus

pɛrLɛrʂR in·àŋ·uapɛrqiʂɔq *niŋiolupalu·gɔ·r*
she now came to be starved to death, as she had deserved, the old woman, it is

minin·ialoʳqaŋatik *a·ᶫniŋ·iaqaŋame*
told, because she would not give them to eat, when she made the animals come,

kiʂiàt *pajukterài·a·ne* *igalàʂ·àk·ut* *aŋɔrpaxʂuati-*
only him who always made her presents through the window letting him get a

lɛrqalugo *ɛrŋutapalualo* *aŋɔrpaxʂualɛrqɪʂuk*
tremendous catch. (He) and her grandchild they made now a tremendous catch.

i|lArʂRuatik *miⁿⁱn·iˢhin·Arigàiⁿ* *minin·ialuxʂamahɔr-*
Their companions they only passed them by with food, because they had tried to

ʂRo·ŋmatik *hˢiuleqàtupalu·game* *iliʂà·ᶫtɔrʂRoAr*
pass them by. She being one (little one) of the ancestors, very well versed in

ilArʂRvaŋɪn *toqorpaxʂuAriʂùn* *iliˢhà·ᵉrqàŋamigin*
witch-craft, their companions they died in great numbers, because she bewitched

taɪma· *oqalugtuArineqAqtɔq*
them. Thus it is told of her.

129. Two Deserted Ones Get Meat from Guests.

(*Amaunalik — Phon.*).

|erŋutA·rɪ·palugɔ·r *vkua* *qimalˢiArpaiⁿ* *qArɪAri·-*
A woman and her grandchild, it is told, them they deserted them, in a double

ʂuàŋnun *|iglɔrˢhu|àŋnun* *taima* *ma·vŋaɪn·Aralugɪŋ* *qimaʂinA-*
house, in two large houses, thus only letting them be here, only deserting

ralugɪ·ŋ *tàʂ·anijɔr* *qamɪŋ·ahɔrʂuArme·paluxʂàlerʂv·ŋ* *tàʂ·anɪ·-*
them. There, it is told, they were now with extinguished lamps, there they

paluxʂàlerʂv·ŋ *inu·palugLutɪŋ* *ukua·* *qamiŋ·a|hɔrˢRoArme*
were now, just managing to live they with extinguished lamps.

ke·ˢhajɔr *ilan·e* *tArqAma* *qimuʂerˢRAr* *tikip·atLAriʂɔ·r*
At last, it is told, once out there a sledge it was heard to come.

tikip·atlaraŋamijɔr *tArqAma* *i|ʂeqpa|luleriʂuŋ*
When it had been heard to come, it is told, out there, they were heard to be

tA·rˢRoàŋɪn·Arme· *tàʂ·uŋa·* *i|ʂerpa|luleriʂuŋ*
going in in pitch dark in there. They (two) were heard to go in,

i|ˢhertɛqpalulerik·iᵏ *nerqa·wʂuatɪ·k* *i|ˢhɛqtɛqpalulerik·ɪ·k*
heard to bring them in, their pieces of meat, they were heard to bring them in,

nàtɛrmun *takan·a* *iliv·ˈn·ARLugit* *qARiç·amun* *awuŋa*
on the floor down there only putting them. In (to) the side-house over there

im·nɛrɪˈAR|tɔrmiun *ta·wane* *tàɪ* *hˢinileriçv·n*
they lay down to sleep, there (away) then they fell sound asleep.

hˢinileqàŋanijɔ̀rᵑ *ɛrŋutapalune* *ima·* *pitˢiàlɛrpa·*
When they had fallen asleep, it is told, her grandchild thus she said to it

a·napaluata *ˈtakv* *neqa·wçuàŋiça* *ilARˈˢRoaŋan* *mikilɛ-*
its grandmother: "Look, of their pieces of meat one of them, thy fourth

raŋ·uiɲ *nuàglugo* *haʷt·igiARtɔrniàtˈLavŋ* *ARqARpaluxARtɔŋ* *ɛrŋuta-*
finger spitting on it go and touch it!" It crept down her grand-

palua *açugɔ·r* *mikileraŋ·uane* *nuapaluxara·* *nuàk·àtlARRinARpalug-*
child; indeed its fourth finger it spat on it. After just having put a little

lugo *a·ta* *iᵐn·ARɪARtupaluxˈçÀrmiɔŋ* *taja* *tàç·anijɔ̀r* *hˢini-*
spit on it, again she lay down to sleep, then there, is is told, they lay

paluxçàlɛrçuŋ *itɛrpatˈlARiçugɔ̀·q* *ta·kuARˢRoàŋ* *açugɔ·r*
down to sleep. They were heard to awoke, it is told, these two; indeed

hanARˢhɔrpaluŋ·ualitLArmivgɔ̀·r *iterqàŋamiŋ*
they were heard making themselves ready to start, it is told; when they had awakened,

ˢhanARˢhɔrpaˈluleriçuŋ *uwerˈçüaŋagɔ̀r*
they were heard to make themselves ready to leave. Her husband, it is told,

an·erqiçɔŋ *aˈnigamijɔ̀r* *ima·* *piɬeriga·* *nule·*
he went out. When he had gone out, it is told, thus he said to her his wife:

nɛrqɪn *takik·ua* *kaˈtaŋmun* *erqak·in*
"The pieces of meat (they) over there into the house-passage bring them in!"

nuliARˢRuane *piɬeriga·* *açugɔ̀·r* *erqalerigàɪ* *ima·gɔ̀r*
his wife he said to her. Indeed, she brought them in. Thus, it is told,

nuliARˢRᵛaŋata *piɬeriga·* *ugpatɪŋ* *ARtɔrnàlɛrqiçuŋ*
his wife she said to him: "The thighs they are hardly to be

uk·ua *pijamagik·iŋ* *pigiˈn·ARLik·iŋ*
managed, they!" — "When they want them then let them only get them!" —

tàɪmagɔ̀r *a·wtLARqiçu·n* *awtLaraŋan·ijɔ̀q* *taja*
Then, it is told, they went away. When they had gone away, it is told, then

takuniARˢRalerik·iŋ *tugtɔrˢRo·ᵖ* *tàçᵃ* *ˈugˈpaxçuàŋ* *tun·utLàŋ*
they began to look at them, a reindeer's there its great thighs, with tallow

axçutlua·r *tàç·anijɔ̀r* *neqe·ˣçàlere·kiᵑ* *ikeqalu-*
in great quantities. There, it is told, they now got them as food, and they

tiglo·
lit their lamp.

129. Variant A. (*Pualorssuaq — D.D.*).

niŋiolupaluɣɔ·r *a·ɕe·t* *qimaɣaᵊrqʌrpalugtuk* *ɛrŋuta-*
An old woman, it is told, now again they had been left behind (: she) and

palunilo *ʌrŋnapaluk* *qʌrɪarɪ·ɕüanun* *ɕinipalulɛrɕuɣɔ·q*
her grandchild, a little girl. In a double-house they lay down to sleep, it ts told.

ɕinipalulɛrmaniɣɔ·q *ɪnuxuȧk* *i|ɕer|tɛqpalu-*
When they had lain down to sleep, it is told, two human beings they were heard

leriɕuk *niŋiolupalu·ŋɔ·r* *tɔrŋʌrɕuʌriɣamiɣit*
to enter, the old woman, it is told, she thinking they were assistant-spirits,

ʌrquɕʌrteʳqiɣik *iɕertɛrqaŋamiɣɔ·q* *ikitˢiapa-*
who stopped with them on their way. When they had entered, it is told, they made

lɔrqɪɕuk *qa·riɕ·amun* *peqaŋamɪŋ* *hˢi|n·ȧgɕˣʌriɕuk*
a little light. Into the side-house when they had come, they lay down to sleep.

hˢinileqȧŋanijɔ·q *ɛrŋutapalune* *pipaluxɕȧlera·* *qa·*
When they had fallen asleep, it is told, her grandchild she said to it: "Hurry!

nuȧgɕiɣiʌrtɔrniʌrɪn *nɛrɪjamax·ɕȧlilɛrpaktutin* *qatiᵍᵉʳpa-*
go and spit on it, then thou wilt indeed get us something to eat!" (With) two

luŋniɣɔ·q *tugtɔrɕᴿoaŋ* *nuȧgɕipalugtɔq* *itɛrqȧŋamiɣɔ·q*
backs, it is told, (two) reindeer, she spat on. When they had awakened,

hˢanʌrɕᴿulerɪɕuk *nɛrqa·wɕuatiɣɔ·q*
it is told, they made themselves ready to go. Their pieces of meat, it is told,

agtilɛrqɪk·iŋ *nuliapaluaɣɔ·q* *oqʌrpatla-*
when they were going to take them with them, his wife, it is told, she was heard

palugtɔq *niŋ·iwin* *ila·n* *ʌqtulʌ·ʳᵛŋ*
to say: "Thy hunting share('s) some of it canst thou not quite manage it?"

uwerɕüaŋaɣɔ·q *oqʌrpatlʌriɕɔq* *qʌ·* *piʲᵃmaɣa·ŋ*
Her husband, it is told, he was heard to say: "Please, that which they want,

pilik·u *ta·kuaɣɔ·q* *qatiɣȧxɕuȧk* *niŋiolupaluk·uk*
let them get it!"— These, it is told, the two back-pieces the old woman and her

nɛrqe·paloɪk·iŋ
grandchild they got them as their meat.

130. The Deserted Girls.

(*Amaunalik — Phon.*).

ʌrŋnȧŋ·uaɣɔ·r *|ʊkua* *pera·ŋuȧŋ* *taja·* *utɔrqȧŋ·ulɛr-*
Two little girls, it is told, they two children, thus who were on point

ˢhuŋ·uȧŋ *aŋajɔrqʌrˢʀvȧŋɪŋ* *utɔrqʌrˢʀvȧŋ* *taɪmaɣɔ·q*
of getting a little older, their parents two old people. Thus, it is told,

qimʌrqɩ·kɩŋ a·ʷtlʌrtɔrˢʀɔ̀tʟutɩ·k ta·ja a·wtʟʌrqiʂuk qimʌrqàlukɩ·k
they left them, going away, then they went away leaving them

ta·kua paniʂ·uàŋɩŋ tàʂ·anɩ·paluxʂàlɛrʂv·ŋ utɔrqàŋ·ɔqtɔrˢʀɔ̀·tʟutiŋ
these their two daughters. There they now were, getting older

tàʂ·anɩ·paluxʂàlɛrʂv·k ta·ja qimʌrqaŋatɩŋ aŋa-
there they now were thus now, they having deserted them, their

jɔrqʌ·rʂʀuʌrme·ŋ
parents.

ke·ʂa tàʂ·anɩ·tʟutik nerqixʂaqʌʳuŋne·rqiʂv· tàja qimaxʂa-
At last (they) being there they had no more to eat, thus they having

malerqàŋatiŋ ke·haɡɔ̀r ilan·e piʂugʟutiŋ a·wtlàleriʂuŋ
left them. At last, it is told, once wandering they set out,

maliŋnialugtɔrˢʀɔ̀·tlukiŋ aŋajɔrqʌ·rʂʀvatɩ·k a·ʷtlʌriˢhu·ᵏ tàɩ muluin·ʌr-
trying to follow them their parents. They went off then, after they

ˢʀam·ahɔrˢʀoŋmanɩ·ŋ a·wtlʌrqɩʂv·ᵏ ɩŋ·erdʟàlerʂvŋᵓʳ
(: the parents) had been away for a long time. They set out, they wandered

ɩŋerʟàlerʂvŋ ɩŋerʟàlerʂv·k ke·ʂaɡɔ̀q
along, it is told, they wandered along, they wandered along. At last, it is told,

tamà·ne nala·wtileriɡa·ŋ ˡigˡlɔrʂʀuʌr iglɔrʂuʌq tikeriɡa·ŋ
here they came across (it) a house. A house they came to it,

pʌ·rʂuʌ·r ima·ɡɔ̀q piɫeriga· nuke iʂerqaw-
a large entrance. Thus, it is told, she said to her her younger sister: "Go thou

ta·win nuka·ta periɡa· ˡiwᵇᵈlime-qa iˢherqawˡtɒwin
in first!" Her little sister she said to her: "Thou, indeed go thou in first

ˡiglumun tà·ima·jɔ̀·r pɩɡin·àleriʂv·k pa·me
into the house!" Thus, it is told, they only began to say at the entrance:

ˡqʌ-iʂerqawtɒ·win iwᵇlime ke·ʂajɔ̀q tan·a nukʌrdʟɛq
"Please go thou in first!" "Please thou!" At last, it is told, she the youngest

iʂerʂʀin·àlɛrʂɔ̀r kɩŋudliu·dlune aŋajutʟᵉᵠ iʂerˢʀàlɛrʂɔr iʂerqàŋamiɡɔ̀·r
she only went in, coming after her the eldest, she entered. When they had

aŋuʂ·uàktʌ·ᵓqʟe tàʂ·anɩ·tɔrˢhuàŋ nukʌre·ʂuàŋ
entered, it is told, also two men (they) were there, a man and his younger

aŋajugliuŋ·ɔ·r nukʌrdʟɛq ta·na tiɡɔrqiɡa· iˡʂɛr-
brother. The eldest, it is told, the youngest her he took her, when they

manɩŋ nukʌrʟiudʟiɡɔ·q aŋajugʟɛq ʌrᵑnʌq tɩɔrqa-
had gone in, but the youngest, it is told, the eldest woman taking her

luɡo tàʂ·anɩ·leriʂuɡɔ·q tàʂ·a· nuliʌrᵗ/ₐlerɩ·k·ɩ·ᵑ
There they now remained, it is told, then now. They began to have them

nuliʌrɩlɛrɩ·k·ijɔ̀·r tà·ɩ nuliʌritʟuʌr-
as wives, they began to have them as wives, it is told. Then they began to

ˢʀinàlɛrmɪ·k·iŋ tàç·ane aŋajug|ʟiudle |nukardʟɛq nuliariga·
have them entirely as wives there, the eldest (but) the youngest (he) having

nukard|ʟiudle aŋajugdlɛŋ nuliariga·
her as a wife, but the youngest the oldest having her as a wife.

ke·ɕaqɔ̀rᵑ tan·a nukardʟɛr nʌ·qtulerɪɕɔr aŋajune
At last, it is told, she the youngest she became pregnant, her elder sister

iŋiardʟᵛᵃqv nʌ·qtuleriˢhɔ̀·rᵑ nʌ·qtulerɪɕɔr nʌ·qtule-
stealing a march upon her. She became pregnant, she became pregnant, she became

rɪɕɔ̀·r ke·ɕaqɔ̀·r qitɔrᵑnaxtʌ·rɪˢhɔ̀r qitɔrŋnaxtʌ·|raŋa-
pregnant indeed. At last, it is told, she got a child. When she had got a

mijɔ̀rᵑ qitɔrŋnaxta·ŋuaŋa tàɕanɪ nukardʟium
child, it is told, her little child there (: now), that of the youngest,

arqax|paxuaràtlarˢhi|nardʟuqo a·wtʟàtˢiararav[ŋ] ɕhan·iwarʟutiŋ
after first having greatly caressed it they used to set out going out hunting,

|ɕhani|war|ɕᴿinartɔrɕo·qamɪ·ŋ ta·ɪmaqɔ̀r mulu|xàlerarav[ŋ]
they always going out hunting. Then, it is told, they used to stay away for

hˢinigtuŋ àrŋnaqtatiŋ a·ʷtlaràtardʟutiŋ ɕulɪ·n·arˢRᵛaŋ
some time; while the two slept, their women, (they) using to go away. ever

ta·ja·k·a·ŋ taɪma·ŋin·aŋ tan·a aqarˢRin·aràtartᵖrɕo·qa
they did thus about it, ever thus, it he always used to caress it

a·wtlaɪa·lera·ŋamɪŋ itera·ŋamɪŋ
ever when they were going away, whenever they had awakened.

ke·ˢhaqɔ̀r ilan·e ima·pɛqpalulerɪɕun hˢiniglune
At last, it is told, once thus they were heard to say, while she slept

a·ˢhe·t aŋajugʟiup ta·ɕuma tuɕa·leriqa· nʌ·qtuˢhuit·-
again as usual; the eldest she she heard him (: say): "She who can never

tˢupaluxu·qa·ᵓrʟv aŋajɔr|ˢʀoaŋa toqvn·iàle|rɪgpuŋ toqvɕi|qikpuŋ
become pregnant, her elder sister, we will kill her, let us kill her

ila·n·e aŋerpatlàtˢi|arpɔr aɪp·a· tuɕa·ra|ŋamiqiŋ
some time!" He was heard to agree, his companion. When she had heard them

tàɪ a·wtʟàŋ·uatʟarmiuŋ ta·n·a aŋajugdlium ke·ˢhaqɔ̀rᵑ taja
then they went away. Her the eldest at last, it is told, then

a·ʷtʟarʀam·aleraŋ·aniŋ iteramiŋ nuke ɔqarwᶠre·-
when they had gone away, when they awoke, her younger sister she told her:

lera· to|qvtˢàmahɔrˢho·qa·ŋa a·ʷta nʌ·qtuhuitˢɔrˢhu·qama
"He will murder me, again because I never becomc pregnant!"

ilan·e toqutˢamatʟuko ima·qɔ̀r pɛqpatʟariɕuŋ
— [1]) Once that they (two) would kill her thus, it is told, they were heard to say,

[1]) The following repetition is caused by the breaking off of the record in order to change the disc.

ke·ha *ʌrqʌrdʟuko* *iteramiŋ* *nuke* *taja·* *pɛrqiga·*
at last caressing it. When they awoke, her little sister thus she said

nʌ·qtuɕuitˢɔrɕᴿo·gamagɔ̀q *toquja|lermija·ŋa* *nuka·gɔ·r*
to her: "As I never become pregnant, he says, he wil kill me, his younger

ilan·e
brother, says he, some time!" —

ta·ja·x|ɕʌrdʟutiŋ *ke·ɕa* *ilan·e* *aŋutiŋ* *aʷtʟaraŋaniŋ*
After a while at last once their husbands, when they had gone away,

ʌrqʌràtʟʌrɕᴿinʌrdʟᵛᵃgo *qɪtɔrŋartiŋ* *a·wtʟʌrqiɕuŋ* *ta·kua* *ʌrŋna·ŋ*
after first having caressed it their child, they went away, these the two

ɪŋerd|ʟàlɛrqiɕuŋ *ɪŋɛrdʟàlɛrqɪɕv·ŋ* *qima·ɕɔrɕᴿɔtʟutiŋ*
women. They wandered along, they wandered along, fleeing

ɪŋɛrdʟàlɛrɕv· *ɪŋɛrdʟàlɛrɕv·ᵘk* *ɪn·u·teqàŋatigɔ̀q*
they wandered along, they wandered along. When night fell upon them, it is told,

tama·ne *quŋ·nerujuɕ·uʌrmun* *pɛrqiɕuŋ* *piganigɔ·q*
here to a huge crack they came. When they had come, it is told,

tàɕuŋa *|herqalerqiˢhɔ̀·r* *aŋajugʟɛq* *qv·wɕutequhɔrˢʀɔ̀·tlune·*
there she began to say magic words the eldest one, bidding (: it) to close up.

qvwɕuteqigàvgɔ·q *ta·ja·* *tàɕ·anijɔ̀r* *ˢhiniˣɕ·àlɛrɕv·ⁿ*
It locked them in, it is told, then. There, it is told, they lay down to sleep.

tàɕ·anɪ·tʟutigɔ̀·r *qikʌ·rpaluxuʌŋ* *erɕɛriɕɔ·q*
While they were there, it is told, a strong creaking (it) appeared (: was heard).

tikip·at|ʟariɕugɔ·q *tikip·alulerɪɕugɔ·q* *luɕa·lɛr-*
They were heard to come, it is told. They were coming, it is told. She could

qiga·gɔ·q *uwer|ɕᴿvane* *|tagpikajɔ̀q* *|tagpikanɪ·-*
now hear him, it is told, her husband up there, it is told, There they now

paluxɕàŋ·uàlɛrqiɕv·k *u·g·uʌrpaluxɕàŋ·uàleriˢhv̈·ᵘk* *toqvŋ·-*
were up there, they could be heard having begun to be annoyed: "Why did

iɕàŋ·uàleraŋatik·v̈ *ɕɔ̀·rɳnɒ·vŋajɔr* *toqulɛrtuŋ·iɕerʌ·rpuŋ-ajɔr*
we wait so long to kill her,[1]) why then did we not hurry to kill her, how

ta·jagɔ̀r *peqpaluxɕàŋ·uala·luʌrdʟutiŋ*
annoying!" Thus, it is told, though indeed they could be heard to say for some time,

tagpikanɪ·paluxɕàŋ·uala·luʌramiŋ *ke·ɕa* *tàja* *aŋerdʟʌrpatʟʌriɕv·k*
although they were up there for some time, at last then they were heard to return.

aŋɛrdʟʌrpatʟʌraŋanigɔ̀r *aʷta* *hˢinixɕàtla·luʌ-*
When they were heard to have gone home, it is told, again after, it is true, first

ramiŋ *ˢherqàtʟune* *tàɕàŋ·a* *aneqim·iuŋ* *aʷta*
having slept, saying magic words, from there they went out. And again

iŋerʟàxɕà|lermiv·n
they set out.

[1]) H. N.

ke·ˢha hikuk·v·lerisv·n hikuk·v·leriςv·ⁿ
At last they began to walk along on the ice, they began to walk along on

tama·nijɔ̀r awta piɫerim·iɡa·n aɪn·ɛrςuA·r ikA·riàxςAr-
the ice. Here, it is told, also they came to (it) a large crack where there

taqaŋ·itɔrςvA·r ςe|R·àtLunijɔ̀r awta aŋajua
were no crossing places. Saying magic words, it is told, again her elder sister,

tama·ᵛna ikA·riàxςArtA·rqɪm·iun ikA·ràtArˢRinArtun tàς·ane ikA·r-
here they got a place to cross. They simply crossed there. When

|matagɔ·q a·ta tàɪ nuŋoràtArςᴿi|nȦrmiɔŋ a·ʷta
they had crossed, it is told, again then it disappeared quite. Again

iŋerLàς·àlɛrςvⁿ upɛrŋA·rˢRᵛA·rme· ke·hajɔr nunamut
they wandered along in the spring. At last, it is told, to land

pɛrqɪςv·n ɪŋer|Làleriˢhu |nu|nà|k·v̀t tinin·ikv·leriˢhv·n
they came. They wandered along on land. They walked along the beach

upɛrŋArtɔrςuArme·
in the spring.

ke·ςagɔ̀q tama·ne tv·ɡA·rˢRᵛɪ·n takuleqiɡàɪn
At last, it is told, here tusks they caught sight of them;

atuleriɡàɪn ta·k·ua qa·ŋerqiɡàɪn tuperˢRuAŋ
they went where they were these; they walked past them. A large tent

ke·ςa iˢhie·leriɡa·n iˢhie·leraŋamik·v ɔrnixςàlera·n
at last they caught sight of (it). When they had caught sight of it, they went

ɔrnixςàlera·n tikin·amik·uɡɔ·r uŋɛrςᴿàlɛr-
towards it, they went towards it. When they came up to it, it is told, they drew

pa·n aŋajɔrqArˢRᵛatiɡɔ·r tàςa· aŋajɔrqAr-
aside the curtain from it, their parents, it is told, there they were. Their

ˢRᵛàŋ·ijɔ̀·q tàja qia·ςeràtArˢRinArpv·k tàς·a qiàlɛrqɪςv·n
parents, it is told, then they only began to cry, now they burst into tears,

qitɔrŋatiŋ iliςA·reqàŋamik·iŋ ke·ςajɔ̀rᵑ tàς·anɪ·lugLutik
their children when they recognized them. At last, it is told, they being there

unik·a·paluxςàlɛrςɔr aŋajugLɛŋ tu·ɡA·rˢRiⁿ tama·ne takutLa·lv̀|Ariwun
she began to tell, the eldest: "Tusks here we have otherwise

uwaɡuktAɔq takɔrqArˢhɔrˢRo·ɡalu|Ariwuŋ utɔr-
seen (them) indeed!" — "We also we have, it is true, lately seen them, (: but)

|qArŋmun aju|leriwuŋ |takunɛrᵑ takɔrqijArRamaɡalv̀A·riwuŋ
from old age we cannot manage them to see, though we would have liked to

aŋuςuàŋaɡɔ̀r ima· pitˢi|Arpɔq
see them again," her father, it is told, thus he said.

130. Variant A. (*Arnaitsoq — D. D.*).

qataŋutigɪ't *aŋutik* *mardlʟuk* *awt'a* *qataŋutigɪ't*
Brothers (and sisters) men (: brothers) two and sisters

arnak *mardluk* *tak'ua* *taɪmatlʟutik* *nuliarɪ't* *arnaq*
two they being thus married couples. The woman

nukardlɛq *aŋaju'tlʟiu'p* *nulia* *taman'a* *nuan'a'rɪŋ'ik'a'*
the youngest, the eldest one's (his) wife, this one he did not like her.

ke'ʂha *pauleramik* *uwiʂik* *ʂhaniwȧrm'ata*
At last when they remained at home, their husbands they being out hunting,

ȧrnaŋ *ȧrnaminun* *oqarqiʂuk* *awtlʟaramalʟutik*
the woman to her woman they spoke with each other, wanting to go away

nunamun *awtlʟamun* *uwiʂik* *muluna'ne* *aʂhugɔ'q*
to a country (to) another. Their husbands during their absence indeed

awtlarqɔrqɪʂik *oqardlʟune* *awtlʟarᵗtik* *neqɪ-*
they encouraged each other to leave saying: "When we leave them, (with)

ʂȧtinik *maniɔrtˢɪtˢijaʂuŋa* *taɪma* *awtlʟarqiʂut*
food for ourselves I shall let appear!" Then they went away.

ɪŋɛrdlʟaqamɪŋ *ɪŋɛrdlʟaqamiŋ* *kaŋɛrdlʟuk* *aŋiʂɔr-*
When they had wandered, when they had wandered, a fjord a large

ʂʀuar *pulȧtlʟuqo* *tama'ne* *hʂilut* *qilaluk'ȧtlʟo* *ugxuitlʟo*
one entering it. Here drift carcases, both narwhales and bearded seals,

nɛqa'vtˢitʟariqaᵗ *nunaeqȧtʟardlʟuqit*
they got them as meat provision, camping near them for the time being[1])

panɛrtˢitlʟuqit *nɛqaitlʟo* *am'ɪ'tlʟo* *taɪma* *qiŋnitlʟuqitlʟo*
drying them; (and) their meat and their skins thus (and) putting them

awt'a *awtlʟarqiʂut* *ɪŋɛrdlʟaqamik* *ɪŋɛrdlʟa-*
into stone graves, again they set out. When they had wandered, when they

qamik *ke'ʂha* *ʟqwɛq* *hʂilo* *tikɛrqiqa't* *tȧs'ane*
had wandered, at last a whale, a drift carcass they came to it. There

ke'ʂha *nunatʟ'rɛrqiqa'n* *tȧs'ane* *nunaqȧlɛrqiʂut*
at last they made it for their dwelling place, there they got land (dwelling-

igluliɔrdlʟutik *ke'ʂha* *ukiɔruɬɛrqigit* *tȧs'ane*
place) building a house; at last the winter coming upon them, there

iglɔrqaleʳqiʂut *qa'ne* *iglum* *qa'ne* *putlʟateqardlʟutik*
they got a house. On top of it, the house('s) on top of it, they having a fox trap,

tagpikaŋa *nak'ȧrpatlʟaqa'ŋan*
from up there whenever it was heard to fall down (: the stone closing the trap)

aner|qȧtʟartun *taɪma'ʟliɔrutʟarlʟutik* *tȧs'a* *tɛrɪȧn'iardlʟutik* *hule*
they used to go out, thus ever acting, then (they) catching foxes, ever

[1]) H. N.

tɛriȧn·iʌrdʟutik ke·ʕha amɛrdʟaʕuŋɔrqɪ·k·in ukiɔr$^{l}_{u}$ɫɛrqɪgik·in
catching foxes. At last they made them become many, while the winter was

hʕule tȧs·anɪ·tut
upon them, ever while they were there.

ke·ʕha aŋajɔrqa·ʕuak·it ɛrinigilɛrqɪgik·ik ɛrinigilɛrqɪgik·ik
At last their parents they began to long for them, they began to long

takujumalɛrqɪgik·ik ke·ʕha aŋak·uɛrʕʌrqȧtalɛrqiʕut
for them, they would like to see them. At last they began to practice conjuring,

ɪma aŋu|ʕuaŋan oqʌrdʟune taɪma nukʌrdʟɛq nuliʌrɪjaga
thus their father saying: "Thus the youngest he shall have (her) as

naluŋik·unigik ke·ʕha aŋutipaluk alɪ·nʌrqɪʕɔq
his wife if he knows where they are!" — At last a man (an) ugly (one),

iliʌrʕʀuk aŋak·uɛrʕʀalɛrqɪʕɔq tawʕuma aŋutipalu·m naluŋi-
an orphan, he began to practise conjuring. He the man he caught

lɛrqɪgik tan·a ugperɪŋ·ik·aluʌra· ke·ˢha aŋajɔrqʌ·ʕuak
sight of them, him though he would not believe him. At last their parents

awtʟʌ·rutɛrqɪgik oqʌrdʟune taɪma awane igluan
he said they should set out, saying: "Thus out there, their house!"

aʕhugɔ̀q igluan Ȧrn·a^{ŋ} tak·ua tikeriga·^{n} tȧs·ane
Indeed their house, the women's these, they came to it. There

qitɔr^{ŋ}natik tikɛrqigin tȧs·ane ig^{d}loqȧlɛrqɪʕun
their children they coming to them, there they went to live.

131. Man who Lets his Wife Starve.

(*Pualorssuaq — D. D.*).

ila·n·igɔ̀·q nuliʌrɪ·palu·k ɪŋmik·ȕn nunaliʕ·uȧŋ
Once, it is told, a married couple by themselves (: alone) having dwelling-

ukiuleqȧŋan nule· minin·ialuleqɪga· agpaliʌrʕuxa-
place, when winter came on, his wife he did not give her to eat. Whenever she

rȧt·ʌrtɔq tu^{w}ʀʕʌrdʟugo aŋutɛrʕv·^{m} ta·^{w}ʕuma
went out fetching little auks, following her footprints the man he

perqȧt·ʌra· tikit·ʌra·ŋan nɛrɛqorqatȧ|ŋ·itlugo
he used to do (to) her, when she came home usually not bidding her to eat,

minin·ialugtɔrʕʀo·|gamivŋ ke·ʕa h^{s}ikoqaŋan uwer|ʕuaŋa
he trying to pass her by (with food). At last when it began to freeze, her husband

a·wdla|palɔrqɪʕɔq ɪnuŋnun ɪnuŋnun tikerqȧŋame uni^{w}k·ʌ·r-
he went away to human beings. To people when he had come, he

paluleriʕɔq nuliȧ|k·aluʌra piblerɔrtɔrʕ^{R}o·game
related: "She who used to be my wife, she being out of her mind,

ˈhawigdlo ujʌrȧgdlo niputeqȧtˑaleramigiŋ aˑwdlʌr-
a knife (and) and a stone she ever wanting to stick them together, she has gone

ʕʀamahɔrʂᴿoʌr
away."—

nuliapalua adlanün inuŋnun aˑwdlʌrqiʂɔq ιˈnˑuŋ
His wife to others, to human beings she went away. Human beings

mʌrdʟuk pudlȧʂiȧrdlutiŋ nalaˑwdluapalɔrqigaˑŋ
two, who were out attending to fox-traps they met her.

nalaˑwteqȧŋamikˑo aŋerdʟawkˑaˑŋ aŋerdʟaˑwᵑmaʂˑuk
When they had met her they brought her home. When they had brought her home,

mʌrᵈʟuˑnuŋ nɛrqiʂikˑaˑn agpaliʌrʂᴿuˑŋniŋ aıpaˑ
(with) two they gave her to eat, (with) little auks. The other one of them

nɛrıjamiuŋ qʌˑrʕʀitˈlʌrtɔq uwerʂüʌrmˑe minin'ialuxʂamahɔr-
when she had eaten it she was satisfied. Her husband because he had not given

ʂᴿoˑŋmane ʌqajaruglerqerʂɔrʂᴿuʌr erqʌrʟɛrˈʂüᵃŋata aŋaxʂüᵃŋata
her food, she had got quite a small stomach. Her relative, her mother's

tuʂʌˑramiuŋ aᵗᵉʳqigaˑ mitɛqtvˑmahɔrʂᴿoŋmata
brother when he heard of her, he came to fetch her. When they were greatly

uwerˈʂüaŋa niʌrqvˈpalulerqiʂɔq taˑkua tuʂaˑ-
eating eiderducks indeed, her husband he came visiting, these he

maʂamigin nɛrejamaluŋitɔrʂuit nuleˑ tȧʂˑane takuleriʂaˑ
having heard of them that they did not starve. His wife there he caught

toqutˢimʌˑrʂamahɔrʂᴿɔˑtluʂo tijüwiamapaluleriʂaˑ ᵗkijüwi-
sight of her, after having told she was dead. He wanted to take her. When he

amaqaŋaʂo aŋaʂuȧŋata perqvŋneriʂaˑ
wanted to take her, her mother's brother he forbade him.

keˑʂa piʂˣʌrʂuˑm adlap nuliȧdlup alupʌˑrʟune
At last a strong man another, one with a wife (: married), with (: the

aˑwdˈlȧlerame qaŋerʟʌrtilerık
liar's) wife on the sledge, when he was going away, he let them drive before him

nuliȧnilo tawʂuma haglu'tɔrʀvˑm ɔrneqiʂaˑ taˑnˑa
(: he) and his wife, his the liars. He went towards him him

piʂˑʌrʂuʌq haglutɔˑrʂᴿvˑm unerqıʂʌrdlune naˑwlijamahɔrʀoˑ-
the strong one, the liar having his harpoon with him, wanting indeed to

ʂaluʌrdʟuʂo keˑʂa piˈʂˑʌrʂuʌq unatʌrᵈʟilɛriʂɔq qimˑine
harpoon him. At last the strong one he began to beat, his dogs

unatʌrtᵊʳʀɔ̀tlugit piˣʂˑerȧtʌrtᵊʳʀɔ̀tlune navlinˑɛŋ ajɔrnʌrʂe-
beating them, leaping backwards and forwards, harpooning making

qȧlune tawʂuma haglutɔˑrʂᴿvˑm keˑʂa pıˑıŋnɛrpalulera· unaˑˈxȧt
difficult. He the liar, at last he only said to him: "Thy

ˈak^{x} nuliȧŋa a·wdlArwʕɩn·Arqiɡa·
harpoon (thou art to have), there!" His wife he simply carried her away.

haglutɔ·rʕv·ŋman nule·r^{ʕ}Rin·Ariɡa· nule· minin·ia-
He being a liar he quite simply took his wife from him, his wife because

luʕamahɔr^{ʕ}Roŋmaɡo toqut^{s}imA·rt^{ɔrʕ}Rɔ̀·tLuɡulo
he had omitted giving her food and having said that she was dead.

132. Two Widows Find Reindeer.

(*Pualorssuaq — D. D.*).

h^{ʕ}iuleqȧtux·uaɡɔ·q mArdLɔrʕ^{R}vȧk uweqAruŋne·rʕamahɔrʕ^{R}vȧk
Two ancestors, it is told, two who had lost their husbands,

qitɔrŋnaqArdLune aɩpa· mArdLuŋniŋ aɩpa· ata·w-
having children one of them (with) two, the other (of them) (with)

t^{s}imiŋ ɩnoqȧteqaŋitɔ̀rʕ^{R}ɔ̀·tLutik ke·ʕa ukiɔrʕ^{R}vArm·e
one. They having no dwelling-place companions, at last in the winter

qiw^{F}ʕerLukpaxʕ^{j}uȧlɛrqɩʕɔq qi$^{b}_{w}$ʕɛrLukpaxʕuArqaŋan tugtɔrʕ^{R}oin h^{ʕ}iʕu-
it came on to rain very much. It raining very much the reindeer they

lerqiʕut piʕvralupalugdlune aɩpa·ta takulerqA·riɡȧɩ
slid down. Wandering about one of them she first caught sight of them.

nɛrɩjamahɔrʕ^{R}o·ɡamɩŋ piʕorapaluktɔr tugtɔr^{ʕ}RoAr tikerqiɡa·
They being very hungry she wandered about. A reindeer she came up to it,

h^{ʕ}iʕɔrqaŋan aŋerdLapaluktɔq tugtɔrqalune aɩpe
it having slid down. She returned home, having got reindeer meat her companion

oqAr^{pF}w^{r}e^{ɡe}rpaluk·a· ke·ʕa tugtuȧlerqiʕut tugtuȧler-
she told her. At last they began to get many reindeer. When they

qaŋamɩŋ aɩpa·ta· h^{ʕ}in·Aqtɔ·rʕ^{R}v·m tugtutA·rqȧt·Arȧɩ
began to get many reindeer, one of them, she who slept much, she usually got

adlɛrŋɩˈn·Aqʕuit piʕa·^{r}qȧtArȧɩ aɩpa·ta ilu^{w}iˈtɔrʕ^{R}uit
reindeer only half animals, she got (them), the other one entire animals.

tugtuArtɔrʕ^{R}ɔ̀tLuniɡɔ̀·q niŋiuluxuAr adlamiŋ
Finding many reindeer, it is told, an old woman (with: at) another (: place)

nunalik tikik·a· tugtumiŋ nɛri^{ð}lɛrŋman
with land (: who lived) she came up to her. (With) reindeer when she eat

ma·vjuɩ·ɡiɡa· niɔrqɔrqawɩ·^{ɡi}ɡa·ne ke·ʕa aŋɛrLAr^{ʕ}Rin·a-
she was disgusted with her, who had come visiting her. At last she only

palugtɔr nɛrɩniapalugtɔr ma·wjue·rqaŋane niŋiuluxu·m
returned home in order to eat, she being disgusted with her, the old woman

ta·^{w}ʕuma
she.

ke·ʕa inu·xuit ilȧɩⁿ ˈtikerqiʕut aŋutɛrʕ·uin hˢiʕuhule-
At last people(s') some of them they came, the men, the two who

riʕɔrʕᴿuȧŋ takɔrqaluɡiŋ ʌrŋnapalu·k qamɩŋahɔrʕᴿu-
dealt with animals slid down seeing them, the two women, with extinguished

ʌrme qitɔrŋapaluin pa·rqȧt·apaluktun tugtum amɛr-
lamps the children they being at home in the house, reindeer('s) with their

ˈʕuaŋiniŋ tugtuhibwe·rˈpaxʕuʌriɡȧɩn uwer-
skins supplying themselves greatly (with reindeerskins) with them, the two

qaŋ·itupalu·ɡ aŋuterʕuit a·wdlʌrʕᴿin·ʌriʕut ɔʀ·oniŋ pajuk·-
without husbands. The men they simply went away, with blubber after only

ˈkȧtʟʌrʀiˈnʌrdʟuɡin
first having presented them.

ta·kua ʌrŋnapalu·k qikertȧŋ·uʌq tugtɔrˢʀvʌrnɩŋ ulik·ʌ·rqiɡa·ŋ
These the two women a small island with reindeer they filled it.

ˈtugtuʌrˈpaxʕʲuʌriʕuk ke·ʕa a·wˢhalerqɩʕɔq agpaliʌrʕugʕuit
They got great numbers of reindeer. At last it became summer, the little auks

tikerqȧlutik tugtum amerˈʕuaniɡɔ̇·q kiwɩ·ˈʕɔrʕᴿuȧk
they coming, of reindeer with its skin, it is told, they kept little auks in bags.

mɛrquliʕʲ·u·ŋmata qupɛrʟɔqpaxʕuʌriɡȧɩⁿ nɛqixʕʲa·vŋe-
As they were close-haired, they found plenty of maggots in them, they having

qalutik tugtɔrʕᴿoʌrn·ɩŋ tupeqȧlerȧlutik uweqȧŋ·itupalu·ɡamɩŋ
nothing to eat, of reindeer-skins they getting tent. they having no husbands.

ukiɔrqaŋan tugtun qamutiv·dluɡin qitɔrŋapalutiŋ
When winter came on, reindeer-skins using them as a sledge, their children

uniʌrqȧt·ʌrɩk·ɩŋ inuŋnun piniapaluleramiŋ ke·ʕa
they hauled them after them. To human beings trying to get, at last

inuŋnun pipalɔrqiʕut taɩma· oqʌlugtuȧŋ·ɔrtɩ·tluɡo ta·n·a oqʌlug-
to people they came, thus making it into a tale this tale

tuʌqʕuʌq hˢiwiʕɔ·rʕuʌq
long.

133. Deserted Women Find Little Auks.

(*Pualorssuaq — D. D.*)

nuliatiɡɔ̇·q qimaɡʌqtɔrʕᴿo·ɡȧɩn nɛrqɩxʕe-
Their wives, it is told, they let them remain behind deserted when they

qaŋileraŋamɩŋ a·ˢhe·n ˈoqɔanu̇n' a·wlʌr-
began to have nothing to eat. Now again to the leeside (: northwards) they

ʕᴿinara·ŋamɩŋ qimaqaŋatiɡɔ̇·q
having only gone away, they (: the husbands) having only left them, it is told,

uwerʂüarmik *arŋnarʂüik* *amerlahɔrʂ^{R}uin* *piʂugtɔrʂ^{R}o·tlutik* *aw^{d}lar-*
their husbands, their women many wandering they

ʂ^{R}inarɪʂun *nɛrɪjamahɔrʂ^{R}o·ɢamɪŋ* *ila·ta* *ɪg·liwikiʂɔrqȧt·arȧɪ*
only set out, they being hungry, one of them using to build a snow-

arŋnauɢaluarlune *aŋuʂiȧŋ·u·game*
house to them, although being a woman as she was very capable at men's work.

ke·ʂaɢɔ·q *aqpaliarʂuliŋmun* *perqiʂun* *ukiɔr-*
At last, it is told, to Agpaliarssulik (: the place of little auks) they came in the

ʂ^{R}uarm·e *ilaniɢɔ·q* *nɛrqiʂ^{x}arʂeRȧt·aleriɢȧɪ*
middle of the winter. Her companions, it is told, she usually got them something

agpaliarʂ·uŋnɪŋ *pulumahɔrʂ^{i}ɔrdlune* *nȧt^{s}ɛq*
to eat, (with) little auks, looking (for little auks) in under stones, a sealskin jacket

uli^{w}kA·$^{|}$raluɢo *uwerʂüaŋɪŋ·ɔ·q* *$^{|}$tikerqiʂun* *ʂɛrqinɛŋ* *kiȧg$^{|}$ʂɪŋman*
filling it. — Their husbands, it is told, they came, the sun when it grew

ilar$^{|}$ʂ^{R}uaŋɪn *qɪorarʂ^{R}amahün*
warmer, some of them (: of the women) they gradually having frozen to death.

aŋerdlȧleraŋamɪŋ *nalaɔrqȧtaleriɢȧɪ^{n}* *to$^{|}$quŋaʂün*
When they started on their way home, they ever came across them dead.

agpaliarʂ^{R}uin *an·a·vʂutiɢiɢȧɪ^{n}*
The little auks, they were saved by them.

134. Pregnant Woman Dies with Starvation.

(*Pualorssuaq — D. D.*).

a·ʂe·ŋ·ɔ·q *nɛrijamaleqaŋamɪŋ* *ɪŋɛrdlȧxʂȧtla·lvA·ramɪŋ*
Now again, it is told, when they began to starve, after they had indeed for

nule· *ɪg·luwiɢiartA·qtiʂi$^{|}$n·ardluɢo*
some time been travelling along, his wife only making a snow-house for her

nA·qtuʂhɔq *qimȧg^{x}ʂin·ariɢa·* *qimȧgʂxinaraŋamiuk*
who was pregnant, he quite simply deserted her. When he had only deserted her,

inuxuit *tiki$^{|}$k·amiɢit* *oqarqaʂɔq* *anɛrt·erɪŋ·ualid$^{|}$lɛrame*
people when he came to them, he said: "She beginning to breathe a little

nuliȧ *$^{|}$nauk* *taɪma·* *pim·ane*
heavily!" "Thy wife where is she?" Thus when it had been said to him,

taɪma· *oqarpalɔrqɪʂɔq* *tikiʂamahutoqarʂuȧŋ·ulɛrqaŋan* *ima·*
thus he said. When he had been there for a while, thus

pipaluxʂȧlera·^{n} *nuliȧ* *$^{|}$nauk* *aɪni$^{|}$ȧt$^{|}$la^{v}k* *oqarpalɔrqɪʂɔq*
they said to him: "Thy wife, where is she, fetch her!" He said

aɟɔqtɔrʂ^{R}v·ɢa· *nA·qtvhɔrʂRo·game* *taɪma·ʂ^{x}aralutik*
he could not take her with him she being pregnant. When some time had passed,

a·wᵈlaleraŋamɪŋ *ʌrqutiɡiς·ˣȧlera·n* *toqvŋaςɔŋ* *pɛrʟɛrςa-*
when having to go away they went in her direction who was dead, dead with

mahvŋ·uʌq *uwerςüane* *tupilȧxςv·ŋman* *iwalune*
hunger her husband, because he had been foolish, her sinew-threads

akiˢⁱv̇·dluɡit *nɛrɪjamalvŋnɛŋ*
using them as a pillow, it being possible to use them as starvation food

naluɡamiuk *nɛrqixςʌrςuʌrᵃluʌrne* *ɪwalune*
she not knowing (it), those which she could otherwise have eaten, her sinew-threads.

toqunɛrςɔq *ɛrŋniᵍaluʌrdʟune* *pɛrʌ·rpalum·ɪŋ*
She was dead although having given birth to a little child.

135. A Man Keeps his Catch from his Wife.

(*Pualorssuaq — D. D.*).

hˢiuleqatuxuaɡɔ·q *a·ςe·t* *nɛrɪjamalugtɔrςᴿo·tʟutik*
Two of the ancestors, it is told, now again when suffering hunger,

nuliaqʌrᵈʟune *nig·patlaɡiʌrqȧtʌqtɔq* *ke·ςa* *nigpatlȧɡiʌrςᴿa-*
having a wife he used go breathing-hole sealing. At last after having waited

matlune *aŋu|palɔrqɪςɔq* *aŋu·ɡame* *aputinik*
at the breathing-hole he got a catch. When he had caught (a seal), with (: of)

ɔrqo·ti|ulerςɔq *oqɔ·tɪ|orame* *a|ŋuˢhane* *taςuŋa*
snow he made a lee-wall. Having made a lee-wall his catch over there

pilʌrqiɡa· *nɛrɛrqaŋame* *nulⁱe·* *aŋɛrʟʌrfwre·ɡiɡa·* *nerqixςʲa·niŋ*
he flensed it. Having eaten, his wife he went home to her, (with) something

tɪ·miȧ|ŋ·itʟune *nule·* *iςipalɔrqiɡa·* *nuliȧŋa* *oqʌrtɔq*
for her to eat not taking. His wife he went in to her. His wife she said:

ɔʀ·ɔʀ·uŋninȧ·ɪn *uwerςüaŋa* *oqʌrpalɔrqɪςɔq* *iς·iςʲu·ŋnija*
"Did it smell of blubber?" [1]) Her husband he said: "Its bad smell [2])

man·a *pɪ·ᵍⁱt* *hagluhɔrʀo·tlune* *itɛrame* *a·wta*
this, smell at it!" he lying. When he had awakened, again

a·wdlapalɔrqɪςɔq *awdlapalɔrqaŋan* *nuliȧŋata* *iˢⁱhɪ·|nʌrᵈʟuapa-*
he went away. When he had gone away, his wife she began to keep an

luxˢȧlera· *iˢⁱhɪ·nʌ·|ramiuk* *malipaluxςʲȧlɛra·* *oqo·tʌrˣςuaŋe*
eye on him. Having kept an eye on him she followed after him. His lee-walls

tikileriɡȧɪ *ʌrŋnam* *ta·ςuma* *tiki|n·amiɡik* *uwer|ςv̇ane*
she came to them, the woman she. When she came to them, her husband

alik·ʌrqaŋamiuk *iˢⁱhɪ·na·lɛriɡa·* *maŋ·iςɔrς·uʌr*
when she saw him come in sight, she looked at him narrowly, munching greatly

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[1]) - [2]) same meaning as *tipeqarpoq:* has a rank smell.

hˢikɔrnɛrqalune uwerʂùaŋa kiˢhuŋ·uame nɛrɪʂɔrʂ·^{R}uʌq nɛrɪʂɔrʂ^{R}o·tlune
with closed eyes her husband alone greatly eating. When he was eating,

uwipalulɛrqɪʂɔq nuliàŋ·uame iʂ^{i}hɪ·napaluxara·ne nɛrŋamahɔrʂ^{R}ɔ̀·tlune
he opened his eyes, his wife looking at him, (she) being very hungry.

nule· pipalulɛriga· ak ax· nɛrqixʂa·t
His wife he said to her: "Please, please, there thou hast something to eat!"

nuliàŋa a·wdlʌrʂ^{R}inʌrɪʂɔq qiwidlune imnʌrɪʌrtɔrqalune
His wife she only went away, walking as mountain-walker, lying down to sleep.

imnʌrqaŋame toqɔrqiʂɔq uwerʂùʌrme minin·ialugtɔrʂ^{R}o·ŋ-
When she had fallen asleep, she died, her husband because he had not

mane
given her anything to eat.

(Taboo).

136. Taboo'ed Woman Charms Whale to Come to her.

(*Pualorssuaq — D. D.*).

hˢiuleqàtuxuiŋ·ɔr ila·t ʌrŋnapaluk ʌ·ʂe·n agler-
The ancestors, it is told, one of them, a woman now again being

tɔrʂ·uʌr aglertɔrʂ^{R}ɔ̀·tlune a·erqàtipalv·^{q} kudloqàŋ·itɔrʂ^{R}oàk
under taboo. She being under taboo the mittens they were without thumbs.

ke·ʂa ʌqwɛqsuʌq ɪm·ame iʂ^{t}e·leqiga· ihˢie·leramiuk
At last a whale in the sea she caught sight of it. When she had caught

ɑɛrqàtipalu·ŋminiŋ kuʷdloqàŋitɔrʂuʌrniŋ ajaja·lɛrqiga·
sight of it, with her mittens (with) without thumbs she stretched her

oqʌrqalunilo ana·ʂugà·^{l}n ana·ʂugà·^{l}n
hands towards it, conjuring[1]) (and) saying: "Am I a turd(?) Am I a turd(?)!"[2])

ɑʂuʒɔ·q ʌqwɛrʂüʌq quŋuktalɛrqɪʂɔq toqvʂuktuleqalune
Verily the whale it began to thresh in the water. Being on the point of dying

tim·u$^{|}$adlʌrqɪʂɔq nunamun qʌkerqɪʂɔq toqoqalune tawʂuma
it went towards land. On land it went up dying. She

aglɛrtupalu·m aerqàtipalv·ŋminiŋ kuʷdloqàŋ·itvpalv·ŋniŋ toqoqiga·
the taboo'ed with her mittens (with) without thumbs she killed it.

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[1]) *ajajartoq:* holds the hands conjuringly in front of her with the palms downwards, but without saying anything, "*sôrdlo ajangniará!*"

[2]) *Pualorssuaq*: *toqunialeqangángôq anâsorqugà aqweq*, (or *anarisorqugà?)*, that is, "when the whale is on the point of dying, it is said that it should consider (?) (one ?) a turd. "*anâsugâin!*" is said as a serrat (magic word). *Pualorssuaq* expressly refers the words to *anartoq*: do one's business. -H. N. translates it: "Am I a turd?"

137. The Foolish Tukúmíkutdluk.

(*Pualorssuaq — D. D.*).

tukum'i|kutʟuqɔ'q *aglerajux'v'm* *aglernawɪ'kuta'*
Tukúmíkutdluk, it is told, the often taboo'ed's (her) expedient to get rid of

naqʂˣitlʌrqixʂɔrʂ'uʌr *naktaʂˣik'ajuxv'qàŋ'ɔ'q*
taboo,[1]) she greatly munched skins of little auks.[2]) They ever brought her many

nàktaxˢeraŋan'ijɔ'q *a'ʂe't* *ke'ʂa* *oqʌrpalu-*
skins, it is told. When they brought her, it is told, again many, at last she said:

lɛrʂɔq *|ɪk|tak|tan* *|amɛrdʟa* *a'ʷtaqɔ̀q*
"Those which shall be thrown away.[3]) they are many!" And then, it is told,

pɛra'paluk *|iˢhertɔq* *iʂɛrŋman* *iŋipaluŋman* *upʌrqiqa'*
a child it entered. When it had entered, when it had sat down, she reached

pa'leqaluqo *oqʌrpalorqalune* *qvle'* *itɯɣ'nʌ'ju*
after it assaulting it, saying: "Qulê dost thou see her properly?"[4])

pʌ'leqiqa'jɔ'q *pa'leqaŋamiuŋ* *ana'n* *ana'n*
She fell upon it, it is told. When she had attacked it: "Thy mother, thy mother

ana'n *pilip'ak'a'ŋa* *oqʌlugwɯɣ'tluqo* *maŋalukajuxʂu'ŋmane*
thy mother, she railed at me!"[5]) Saying to him because she was used to

iglʌramadlune *ta'ʂuma* *tukum'ik'utʟuxu'm*
tease her a little in order to get something to laugh at, she Tukúmíkutdluk

quiʂerqaluqo *aŋuijɛ'rʂʌqteqaluqo* *piʂʲüwii|t'ɔrʂᴿuʌr*
making him piddle, making him piddle in his trousers. She could not walk,

tvkum'ik'utʟux'uʌr *ke'ʂaqɔ'q* *nuk'ane* *pɪŋuàŋ'ualɛr-*
Tukúmíkutdluk. At last, it is told, her younger sisters when they began

qaŋata *anipaluxʂàlɛrʂɔŋ* *anijamiqɔ̀'q* *tɔrluapalu-*
to play, she went out. When she had gone out, it is told, she cried:

lɛriʂɔq *ma'nile* *ut'oqaɪn'amiv'ʷ* *iʂertorɔ'q* *iʂipaluk'ami-*
"But here (vagina?)[6]) She went in, it is told. When she had

jɔ'q *oqʌrpalulɛriʂɔq* *qipitun'* *hʌrqvwa'ŋa* *mʌrma-*
gone in, it is told, she said: "Qipisut he fingered me, he likes me,

qʌ'ʳvŋaqɔ'r
it is said!"

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[1]) *Pualorssuaq:* *Tukúmíkutdluk* was the one who caused the taboo of the "frequently taboo'ed', i. e. her mother, to stop, (being her first living child).

[2]) For the childs fur-jacket.

[3]) *kutagtoq* pronunciation for "*igtagssan*".

[4]) *Pualorssuaq:* same as *isíkoqâju*, (presumably corresponding to W. G. "*issigingnârpiuk*").

[5]) *Pualorssuaq*: Same as *pilerpákânga*. The mother of the boy is also called Qulê.

[6]) *Pual.*: Not quite intelligible, but people are of the opinion that it means "*ulsupalûnigôq awârkutigigaluardlugit*" (: show ones sexual organs.)

138. Woman Gives Birth to Foolish Boy.

(*Pualorssuaq — D. D.*).

ʌrŋnaɡɔ·q *hˢiuleqàtuxuàk* *aɡlɛrtutoqàɪnʌrʂuàk*
Two women, it is told, two ancestors who were ever under a taboo.

ke·ʂaɡɔ·q *ima·* *pipalulerʂuk* *ʂɔ·rʟolu·nɪ·n* *aɡlɛrnawe·-*
At last, it is told, thus they said: "As it were — even let us try to get

ku·titʌ·rniʌrtuɡuŋ *tupilalux|huaŋniŋ* *aʂuɡɔ·rɔ·q*
something freeing us from taboo, (with) some foolish ones!" [1]) Verily, it is told,

aɪpa· *qitɔrŋʌqtʌ·rqɪʂɔq* *ta·wrʌ·rpaluŋmɪŋ* *piˢhuŋnɛŋ* *ajɔqtɔrʂ^{R}o·ɡa·*
one of them she got a child, (with) Tawrâpaluk, to walk not being able

utɔrqàŋ·ɔriʂɔq *utɔrqàŋ·ɔrqaŋan* *atɛrqàta·ta* *aɪniapa-*
to (it). He became older. When he had become older, his namesake he came to

luxʂàlera· *utɔrqàɪn* *ima·* *pim·ane* *a|tɛrqàti-|navŋ*
fetch him, the old ones, thus as they had said to him: "Thy namesake—

aɪni|àtʟavŋ *amʌ·r^{d}ʟuɡo* *aɪniapalu|k·amiuŋ*
where is he, fetch him bringing him in amaut!" When he would fetch him,

ima· *pilɛra·* *a·ɪjiwkiŋ·ɔ·q* *iɡahɔrʂ^{R}o·ŋmata* *qʌɡʂi-*
thus he said to him: "I fetch thee, it is said, they being busy cooking, because

niʌ·rawin *tunuŋmane*
thou shalt go and wait for it to boil!" [2]) When he had turned his back on him,

ʌ·riàŋ·aɡun *tiɡlorqiɡa·* *ʌrŋaliþe·r-*
between the shoulder-blades he struck him with his clenched fist, making him

qaluɡo *tiɡlorqaŋane* *qimaɡʂ^{x}in·ʌriɡa·*
lose his breath. Having been beaten by him he only left him.

139. Women who Break Taboos Get Swollen Stomachs.

(*Pualorssuaq — D. D.*).

niwiʌrʂiʌrʂuàŋ *mʌrʟɔrʂuàŋ* *aɡ·lɛrtʌqtɔrʂuàŋ* *aɡpaliʌr-*
(Two) young women two ever being under a taboo, who were

tüʂ·àŋ·ituk *ke·ʂa* *ʌɡpaliʌrtɔrqàtʌrtɔrʂuàŋ*
not allowed to eat young little auks, at last they only began to eat young little auks,

aɡʟɛrʟuk·ik *aŋ·iɔrʟutiɡɔ̀·q* *aŋ·^{n}iɔramik·ik*
the taboo imposed upon them, keeping secret, it is told. Keeping silent about them

aɡ·lik·atik *nʌ·qtuʂerqiʂuk* *ʂiuleqàtuxuin* *taɪma·*
their forbidden things they got swollen stomachs, the ancestors, thus

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[1]) That is, gives birth to a child. — They were constantly under a taboo, because they miscarried, but the taboo was lifted, when they gave birth to a child. *Pualorssuaq*, however, relates that women must keep the taboo after their first delivery, but did not need to do it later.

[2]) *qaɡsissoq:* wait for the food to boil.

aglɛrç^{R}awtigiŋmatigiŋ *aŋiɔrajuxu·ɣamigɔ·q*
because they had considered them taboo-expedients. They being in habit of keeping

ke·ça *nap·alɛrqiçuk* *nʌ·qtuçɛrqalutik*
silent, it is told, at last they got ill with swollen stomachs[1]) getting large stomachs,

alɛrçitiŋ *ig·^{d}luanun* *sʌ·r|qalugiŋ* *auhʌrç·uʌrme*
their stockings to the other side turning them (: inside out), in the middle of

kamigpàɬɛrqalugiŋ *na·qtuçɔrajuxuʌrqaŋamiŋ*
the summer using them as over-kamiks, when they constantly got big stomachs,

tàç·aɣɔ·q *nap·ʌrqalutik* *taɪma·* *oqʌlugtuʌriga-*
thus, it is told, becoming ill with swollen stomach. Thus they use to tell of

juxçu·ɣàɪn *ke·çaɣɔ·q* *pilerˌçuk* *nuan·araluʌr* *ɔrquàɬ^{s}iame*
them. At last, it is told, they said: "How nice at a lee-place

iɣàtʟara·ŋanuŋ *tuka·lɛrnɛŋ* *ajɔqtuŋulɛrqaŋamik·o*
as often as we boil!" to walk about, when by and by they could not do it,

nap·ʌrtɔrç^{R}o·ɣamijɔ·q *ag·lik·atik* *nɛrɛqàɬʌrtɔr-*
they getting swollen stomachs, it is told, their forbidden things, as they kept on

ç^{R}o·ɣamik·ik *ag·lik·atik* *nap·ʌrpaktuŋ·ɔ·q*
eating them, their forbidden things. Their stomachs swelled (and they spitted blood),

h^{s}iuleqàtuxuin *nɛrɪ^{ð}ʟ^{ar}a·ɣamik·iŋ* *ag^{d}liʌrçuatiŋ*
it is told, the ancestors as often as the ate them their forbidden things.

140. Artuk who Would not Keep a Taboo.

(*Pualorssuaq — D. D.*).

ʌrtuk *nuliaŋa* *toqoràɬʌrtɔq* *kiçiàne* *aglɛrumàŋ·il^{s}ɔq*
Artuk his wife she died ever, but he would not keep his taboo.

aglʌramaŋ·in·ame *Akpʌrçüin* *nɛri^{s}xàgçʌrçuin* *maɬ·ara-*
Not wanting to keep his taboo the auks which were to be eaten, having

lune *nàtɛrmun* *kaçoràtʌraɪ* *marloʌrçardʟune*
stripped, against the floor he used to beat them. Taking two wives

nuliʌqtʌ·rlɔq *qitɔrŋnʌrçuaŋe* *ke·ça* *amɛrdʟahɔ̀rqɪçut* *a·t·a* *nuliàŋa*
he married. His children at last they became many. Again his wife

toqum·iɔŋ *ke·ça* *a·^{w}t·a* *aglaramàŋil^{s}ɔq* *ke·^{s}ha* *qilaluwa·-*
she died. At last again he would not keep taboo. At last he began to

lɛriçɔŋ *aŋɛrdʟalera·ŋamiŋ* *ɛr^{ŋ}niŋuane* *aɪp·a·luqo*
catch white whales. Whenever they were going home, his little son having him

aŋɛrdʟàleriçun *amɛrdʟahɔ̀r^{s}ʀo·ɣaluʌrdʟutik* *qilalu-*
with him they returned home. It is true (they) being many, when they

[1]) The stomach swells, and the person in question spits blood, even though not otherwise ill (Pual.).

wʌrqaŋamiŋ *aŋɛrdʟàlɛrqiɕut* *pujɔrɕuʌrme* *iglʌrpalulɛrqiɕɔŋ*
had caught white whales, they returned home. In the fog laughter was heard,

ʌ'rtuk *pa'hawleralune* *ag^{d}lʌramaŋitɔr^{ʂ}ʀo'ɣame* *nuliàk'iŋ*
Artuk being assaulted. As he would not keep his taboo, his two wives

pa'rqiɣa'ŋ *ag^{d}lʌramaŋitɔr^{ʂ}ʀo'^{v}ŋman* *ɕiuleqàtuχho'^{v}ɣamiŋ*
they fell upon him. Because he would not keep his taboo, they being great ancestors

ag^{d}lɛr^{ʂ}ʀvtʟutik *pa'riɣa'ŋ* *i^{ʂ}hipalv'ŋ* *^{ʂ}xig^{ʂ}xɔrdʟugik*
who commanded to keep taboo, they fell upon him his eyes tearing them out,

toqɔrqalune *ɛr^{ŋ}niŋuanilo* *pa'hʌrwqàte'rqàlugo* *pa'^{r}qàŋa-*
he dying, and his little son also letting him be assaulted. When they had

mik'o *ʌ'rtuk* *ta'na* *nuliàk'iŋ* *qitɔrŋatik* *a'^{w}t'a*
assaulted him Artuk him, his two wives, their children also

ihv'niʌrtutʟa'luʌramv'k'ɪŋ *aŋajuàt*
that they had also wanted (suddenly) to see them (and frighten them), their elder

ɛrqumàhɔŋ *aŋajuàt* *taɪma* *oqalugtɔq* *oqalugtuà-*
brother being awake, their elder brother thus he told, letting it be

ŋɔrtv'tʟuqo
turned into a tale.

141. Anǥusuatsiaq. (*Pualorssuaq — D. D.*).

aŋuɕuàl^{s}iʌ'rɔ'q *h^{ʂ}iuleqàluχuʌr* *ɪnuχui^{t}* *nɛrɣamalulit-*
Angusuatsiaq, it is told, one of the ancestors, people as often as they

ʟʌra'ŋata *an'ɒwkajuχɕu'ɣàɪ* *nul^{i}e'jɔ'q* *toqoqalɛrŋ-*
began to starve, he frequently saved them. His wife, it is told, when she had

man *ag'^{l}lɛrdlune* *a'^{ʂ}he't* *piniʌrpaχualɛriɕɔq* *aɪwàgpaχɕuà-*
died, being taboo'ed now again he went greatly hunting beginning to catch

leralune *a'^{ʂ}he't* *nɛrɣamalulerаŋata*
a great quantity of walrusses. Again in earnest when they began to starve,

aɪwàgtʌrɕuàŋijɔ'q *niʌrqɔrtulerigàɪ^{n}* *an'a'wtɔqtɔr^{ʂ}^{R}o'ɣamɪŋ*
his caught walrusses, it is told, they ate their heads[1]) they eating to save them-

hujvŋɛrtileqalugo *ke'ɕa* *toqɔrqɪɕɔq* *ilàɪɕaɣɔ'q*
selves, causing him to become ill. At last he died. His companions, it is told,

ɛr^{d}ʟawiɕ'ɔriɣa'n *taɪma'ɣɔ'q* *oqʌrajux'uit* *piɕ^{j}aɪ*
they "ate his entrails".[2]) Thus, it is told, they used to say, his caught animals

ɛrdʟawiɕ'u'tlara'ŋamik'ik *aglɛrtup* *piɕʌr^{x}ɕuaŋe* *toqudlʌra'ŋan*
when they ate their entrails, the taboo'ed one('s) his catch, when he was dead.

taɪma' *oqʌlugtuʌriɣajuχɕu'ɣa'n* *aŋuɕuàl^{s}iʌq*
Thus they used to tell of him, Angusuatsiaq.

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[1]) Which was forbidden.

[2]) *Pualorssuaq*: They ate the entrails, because they were starving, although it was forbidden, when he was dead. In that manner "they ate the entrails of the deceased."

142. Qârqugssuaq. (*Pualorssuaq — D. D.*).

a·ʂhe·ŋ·ɔ·q *it·ulux·uaq* *nuliaŋa* *toqorqaʂɔq* *paneqard-*
Now again, it is told, an old man, his wife (: she being) dead, having a

lune *awdla·le^{r}qiʂun* *ɪŋerdlàleràŋamɪŋ* *pania* *ima·*
daughter they went away. When they were on their way his daughter thus

perät·àlerʂɔq *aʂ·a·wŋik·alva·r* *iluliʂ·amiŋ* *nanuŋ·ɔrfwre·giarqatar-*
she said: "I am afraid that from an iceberg something which has become

tɔrʂ^{R}o·qa·tiguk *|adlàm* *ima·* *pilera·* *aŋu-*
a bear will appear before us!"[1]) The other one thus he said to her: "Their

|ʂuatik *qimaxʂin·àtlarpak·à·n* *tan·a* *arŋnaŋ* *pilerʂɔq* *qa·qux·v·m*
father they simply left him!" She the woman she said, Qârqugssuaq's

pania *pi|tuxamaqatAqtɔrʂ^{R}o·qa·ŋ·a* *qamutiŋnun* *a·ta*
(his) daughter: "He has used to put me to his sledge!" And again

a·wdlarqɪm·iün *ɪŋerdlaʂ·aqaŋamɪŋ* *|nunaʂun*
they travelled along. When they were on their way, they who had stopped,

utàrqixʂàtla·luarài^{n} *|hʂuna|ufwa* *pa·ʂha·w|qànerʂuk*
they waited indeed some time for them, indeed they (two) must have

qa·rquʂ^{x}uaq *pa·ʂha·wqànerʂɔq* *qimaxʂin·a-*
been assaulted, Qârqugssuaq he had it seems been assaulted. They (: the

rigàɪn *pa·ʂha·wqànerŋman* *ta·n·a*
travelling companions) only left them, he having surely been assaulted he

qa·r|quxuaq *tàʂàŋa* *nalunàrmɪ·^{gi}ga*
Qârqugssuaq. From here I know it not!

143. Wounded Man Does not Keep his Taboo and Dies.

(*Pualorssuaq — D. D.*).

ke·ʂaqɔ·q *a·ʂe·n* *ɪnuɪàgʂuit* *qilaluwarqa·r-*
At last, it is told, now again a crowd of human beings for the first time

ʂuit *qilaluwarqa·rʂu·gamɪŋ* *nuan·a·r-*
they caught white whale. Catching white whale for the first time they being

tɔrʂuin *a·ʂhe·n* *taperɪ·ŋ·uàlerqɪʂut* *taperɪ·ŋ·uàlerqaŋamɪŋ*
very glad, now indeed they began to jostle each other. Having began to jostle each

pa·lerqɪʂun *ila·n* *hab·^{w}i|ʂhartɔq* *upeqaŋan·ijɔ·q*
other, they began to fight. One of them having brought a knife, when they tried

ima· *oqaraluarpɔq* *hab·^{w}iartuŋà·ɪ*
to catch hold of him, it is told, thus indeed he said: "I will use my knife,

[1]) H. N.

hab·^{w}iArtuŋȧ·ι *ke·ʕagɔ·q* *a·^{w}ta* *pa·ʕɔrʕ^{R}o·ga·ne*
I will use my knife!" At last, it is told, again when they fell on him,

oqArpalulerpɔq *kapɛrqι·ga* *una·* *kapɛrqι·ga* *una·*
he said: "I stabbed him him there, I stabbed him him there!"

ke·ʕagɔ̇·q *ιpA·rpaluxʕAriga·n* *makin·amigɔ̇·q*
At last, it is told, they thrust him away. When he had got up, it is told,

hawi^{x}ʕ·uane *e·tAqtɔriga·* *ιm·amun* *aιpe* *kapeqaŋa-*
his knife he threw it away into the sea, his companion, when he had

miuŋ *nɛr^{ɛ}q$^{v̇r}$qa·ŋιgɔ̇·q* *takugamigiŋ*
stabbed him. The things he had just eaten, it is told, when he saw them

nak·Ar|ʕRamaʕhun *ila·ta* *utɔrqArʕ^{R}v·m* *ʕerqAr-*
being fallen down (: out from his stomach), one of them, an old man he con-

qiga· *a·vnA·rvŋne·r|ʕitlugo* *ke·ʕagɔ̇·q* *oqAr^{F}wre·giga·*
jured over him, making him stop bleeding, At last, it is told, he said to him:

mikiAqtɔqtȧιliniArtutin *mikiAqtɔrqvŋ·ik·a·nigɔ̇·q*
"Take care not to eat fermented meat!" He having forbidden him to eat fermented

mikι·ιAqtɔrRin·ȧlɛrqiʕɔq *mikι·ιAqtɔrʕRin·aqaŋame*
meat, it is told, yet he began to eat fermented meat. When he had (simply) eaten

a·unA·lɛrqιʕɔq *mamilerqalune*
fermented meat he began to bleed, when he was on point of having the wound

mikiArʕuin *kilȧgtik·Ariga·n* *ArqιjArqe*
healed. The fermented meat they (: it) made the wound burst open. His stomach

kilȧgʕamahɔrʕ^{R}o·ŋman *toqorqιʕɔq* *ta·n·a* *utɔrqArʕuAr* *na·lȧŋ·e-*
it having been badly wounded he died, him the old one, because he

qaŋamiuŋ *ʕerw^{r}Arqaga·ne*
had not obeyed him, when he had conjured over him.

(Hunting stories).

144. Bear Covers Man with Snow.

(*Pualorssuaq — D. D.*).

ata·taliŋ *ιma·* *oqArtArtɔq* *nan·unιŋ* *piŋa|jɔrqanιŋ*
One with a father thus he often said: "(With) bears (with) three

takujamana·luAr *aʕugɔ·q* *ata·tAr|ʕ^{R}uanilo* *nan·un·iȧleriʕuk*
it would be desirable to see!" Verily (he) and his father they went out bear-

aŋalatLutik *nan·un·iȧleriʕuk* *nan·un·iArtɔrʕ^{R}v·tLutigɔ̇·q*
hunting. Going about they went bear-hunting. While they were hunting after

aŋuʕ·uane *alArʕ^{R}inAriga·* *aʕugɔ·r* *nanɔrʕ^{R}vι'*
bear, it is told, his father he went away from him. Verily bears

takuleriġȧι *takuleȧŋamigin* *nanɔrʕeιa·lɛrqigȧι*
he caught sight of (them). When he had caught sight of them, the bears, he began

tikerigȧɪgɔ̇·q *tikeqaŋamiqiŋ·ɔ̇·q*
to pursue them. He came up to them, it is told. When he had come up to them,

aŋuwigiʌrniȧlu^{t}jʌr^{d}ʟugɪŋ *nanɔrç^{R}ui$^{n}_{ŋ}$*
it is told, when he would try to stab them with the spear, the bears

up·ʌrç^{R}in·ʌrigȧ·$^{n}_{ŋ}$ *pa·lɛraŋamik·vgɔ·q* *an·ora·palv̇e*
they simply fell upon him. When they had assaulted him, it is told, his clothes

pi·^{i}ʌrigȧɪ$^{n}_{k}$ *apuç·uʌrmuŋ·ɔ·q* *hʌ·^{ɔ}rqiga·k*
they tore them off. Down into the snow, it is told, they covered him with loose

u·ma^{s}hv̇paluk *qi$^{|}$v̇wt^{s}içiü·^{w}tʟugo* *hʌ·^{ɔ}rqaŋan·igɔ̇·q*
snow, the living to cool him. When they had covered him with

qimipalune *qʌrmʌrȧt·ȧleqiga·* *unȧglɛrv̇^{w}tlugo*
loose snow, it is told, his dog he began to summon it, bidding it to bark:

quʌruluk *quʌruluk* *unam·areqȧt·apaluk·ȧɪgɔ·q*
"Quaruluk, Quaruluk!" It challenged (and delayed) them all along, it is told.

aŋutɛrçuȧŋata *na·lȧg^{d}lugo* *tuçapaloriga·* *qim·ipa$^{|}$lune* *qʌrmʌ-*
His father listening for him he heard (him), his dog that he

rȧt·ara· *aŋutɛrçuȧŋatagɔ·q* *tikɛrqȧŋamiuk* *tɔr^{d}ʟualera·*
called it. His father, it is told, when he had come up to him, he called to him:

nani·tu$^{|}$tȧt *akipaluk·a·gɔ̇·q* *ʕhʌ·^{ɔ}rqʌrç^{R}o^{g}a·ŋ·a*
"Where art thou?" He answered him, it is told: "It has covered me with snow!"

aŋuçuȧŋatagɔ̇·q *toqvçʌrç^{R}in·ʌrigȧɪ* *na$^{|}$nɔrç^{R}vit* *pɪŋajorʌrç^{R}oit*
His father, it is told, he killed them only the bears the three,

ɛrnepalüne *an·a·wteqalugo*
his son saving him.

145. Bear Tears the Arm off a Man.

(*Pualorssuaq — D. D.*).

a·çe·ŋ·ɔ·q *iwɛrʟune* *alupʌ·rʟune*
Now again, it is told, seeking, having his wife with him on the sledge,

nan·uni$^{|}$ʌrtɔr *nanɔrç^{R}ileraŋamɪŋ* *tikeriga·ŋ* *aŋuwigi-*
he was bear-hunting. Catching sight of bear they came up to it. He tried to

ʌrtɔrnialuk·a· *aŋuwigiʌrtɔrniapaluk·a·nigɔ̇q* *up·ʌrçin·ʌ-*
stab it with his spear. When he tried to stab it with his spear, it is told, it reached

riga· *tale·rqiga·* *tale·rqaŋan·ijɔ̇·q* *nule·*
out after him. It tore off his arm. When it had torn off his arm, it it told, his wife

oqʌr^{F}we·rpaluk·a· *tale·ra·ŋa* *v·ma* *a·w^{d}lʌ·rniʌrɪn* *a·wdlʌrçin·a-*
he said to her: "It tore off my arm it, go away thou!" She simply went

palugtorɔ·q *ɪnu·xu$^{|}$ʌrnün* *peqalune* *aŋɛrdʟaralune*
away from there, it is told, to human beings (she) coming, returning home.

146. Child Frightens Bears with a Whip.

(*Pualorssuaq — D. D.*).

pɛra·paluŋ ɩŋ'ɛrdʟahɔŋ' ipera·ᵛtiʂʌrdlune ɩm·nʌrʂ·ᴿuʌrme
A child it wandered along having a whip with it, at a steep mountain

hˢinerȧ|tʌrdʟune awaŋ·nʌrʂuʌr piʂugtopaluglune nanɔrʂᴿɔɩⁿ akɔrd-
using to sleep. Far towards the north wandering about, the bears keeping

lutʌrʷdlugɩⁿ ipera·vtȧŋ·uane erʂᴿiʂa·utigɩ·dlugo kiʂiȧt
them off, his little whip using it as a means to frighten them only it,

ɩŋerdʟaˢhɔq uŋahiʂ·ᵘ̇ʌrmin ɩnuŋnun pijame unikʌ·rtɔq
it wandered along. From far away to human beings when it came, it related.

taɩma· unikʌ·rtɔq taɩma· uniʷkʌ·rman tupiguʂu·tiga·n pɛrȧ·-
Thus it related. Thus when it had told, they wondered at it, being

ŋu·dlune taɩma uŋaˢhiʂɔrʂ·uʌrmin unikʌ·rman
only a child, from so far away when it related.

147. Bear Falls upon Snow-house.

(*Pualorssuaq — D. D.*).

hˢiuleqatuxuʌrɔ·q a·ˢhe·t iwɛrdʟune nan·un·i-
One of the ancestors, it is told, now again indeed seeking he went

ȧlɛrqɩʂɔŋ nule· alupʌ·rᵗdlugo ta·wuŋʌrʂ·ᴿuʌr pɛqȧŋa-
bear-hunting, his wife having her on the sledge. Far away when they

mɩŋ ig·luwigiʌqtʌ·rqȧŋamɩŋ ɩwɛrᵈʂɔrʂᴿo·game nule·
had come, after they had built snow-house, being eager to look about him, his wife

pa·ɩʂidlugo nan·un·iȧlɔrqɩʂɔq muluin·ʌrqalune
leaving her behind in the house he went out bear-hunting, ever staying away.

ʌrŋ|naŋ uwine mululerqaŋan ɩglv̇wik·ame
The wife, her husband when he stayed away for long, her snow house('s)

ata·nu̇n najugpalugʂˣȧlɛrʂɔq hamuŋʌrʂ·ᴿuʌr nanɔrʂᴿuʌrmun
down under it she hollowed out deep down, against (:by) a bear

pid·la·ˢhᵛ̇ʷⁱv̇·ʷdlune aʂugɔ·rɔ·q nanɔrʂᴿv·m ig·luwiᵍᵃpalua
being afraid to be assaulted. Verily, it is told, a bear her little snow-house

pɛrdlugpadlʌriga· ʂerqᵛ̇ᵢbdeqalugo ɩnupaluk naludlaluxuʌrqiga·
it ruined it, crushing it. The human being it found her not.

a·wdlʌrpadlaqȧŋan aniniapaluxʂȧlɛrʂɔq un·ɩ·n
When it looked as if it had gone, she went out without regard to

nɛrɩniȧleqȧŋane ɩnuxuʌrnun pileqalune ɩnuxuʌrnun peʳqȧ-
it wanting to eat her, to human beings coming. To human beings when

ŋame taɩma· unik·ʌ·rtɔq uwine tam·ʌrqaŋan
she had come, thus she told, her husband he having disappeared,

iwipalugdlune *tam·ʌrqiɕɔŋ* *ɕiuleqȧtux·u·ŋman*
looking about he having disappeared. Because she was one of the ancestors,

taima· *oqʌlugtuʌr^{tg}ajux·ˢu·ga·n*
thus they use to tell of her.

148. Bear Frightened Away by Stone-throw.

(*Pualorssuaq — D. D.*).

a·ˢhe·ŋ·ɔ·r *hˢiuleqȧtuxuȧk* *awiliʌr·ʟutik* *aipa·*
Now indeed again, it is told, two of the ancestors changing wives, one of

niɔrquɕɔq *alupʌ·rʟune* *aipe* *niɔrqɔrqaɕɔq*
them he went visiting with wife on the sledge. He (of them) who was going

nigpatʟagiaqȧtʌrtɔq *nigpatʟagiʌrqȧtʌrd-*
visiting he ever carried on hunting at breathing-holes. Ever carrying on hunting

ʟune *ke·ɕa* *|aŋɔrqiɕɔq* *aŋu·game* *ern·e*
at breathing-holes, at last he caught. When he had caught, (: to) his son

pilera· *pajudʟȧk·in* *pik·^{j}ua* *pajulerȧi*
he said to him: "Give them a present, them up there!" He went to give them,

inu·|ˢxugtum *ta·ɕuma* *tikileramigin* *iˢhi·^{i}a·lɛrɕɔq*
the young man he. Having almost arrived at them he looked about him.

iɕi^{i}ʌrdlune *qiwiʌqtɔq* *ʌ^{ŋ}m·un* *nanɔrɕuʌr* *takulera·*
Looking about him looking behind him, downwards a bear he discovered (it),

majuʌrtɔrɕuʌr *ait·ajʌ·rtɔrç^{R}o·ʟune* *naŋmaŋne* *qiwi-*
going upwards with distended jaws. The things he had on his back he let

kapaluxɕin·ʌrai *i^{ʤ}seriapaluglunilo* *oqʌrpalugtɔq*
them only fall (when he turned his head), and wanting to go in he said:

iɕerȧtʟʌrdʟaŋa *mato·rˢʀamahɔrˢʀo·ŋmata* *kidlȧut^{s}iȧŋ·uak·un*
"Just let me enter!" They having barred the door, through a little hole

niŋiolupalv·^{m} *amulɛriga·* *nanɔrˢʀo·m* *ɪŋ·uɕʌrnialuqatʌrtɔrç^{R}o·-*
an old woman she dragged him in, the bear although indeed it ever tried

galuʌrȧi *mulorɪʌ·rˢʀi|nȧlɛr^{ŋ}man* *aŋuɕuȧŋata* *ɪwʌrɪa-*
to force its way in to them. When he ever stayed away, his father he began

paluxɕȧlera· *ʌrŋnaŋ* *peqȧtigidluqo* *atu|k·e* *nanɔrˢʀoʌr*
to look for him, the woman having her with him, his "loan wife". The bear

takuleriga·ŋ *aŋununɛrɕuaŋata* *milɔrˢʀȧleriga·* *ĕrn·e*
they caught sight of it. Her man he threw stones after it, his son

nɛr^{ɛ}qȧnaɕuid·luqo *nipʌr^{qɔr}qȧtʌrtɔrh^{R}o·dluqo* *ta·n·a* *ʌrŋnʌq*
thinking it had devoured him, ever roaring to frighten it. She the woman

uk·oqȧtʌrtɔrɕuʌr *nan·umɪŋ* *tatamidlune* *ke·ɕa* *ig·lv* *tikin·a-*
she tottered off, by the bear being terror-struck. At last the house when

mik·v *oqʌrpalugtɔr* *iᵍl·umun* *tʌrqamuŋa* *ɛrnera*
they came to it, he said towards the house in there: "My son,

nauŋ *a·una* *aniˈleᵗ* *nanɔrˢʀuʌr* *milɔʀʌrtɔr-*
where is he?" "Here he is!" "Let him get out!" The bear throwing stones

ˢʀo·tluqo *ŋerʟʌràtʌrtɔrçᴿuʌr* *ɪmnʌ·rçv·ᵐ* *ata·qun* *ŋerʟahɔr-*
after it he ever walked along, a steep slope below along it while it was

ˢʀoŋman *ɛrne* *aŋerʟawteriga·* *nɛrɛqànaʂüidluaqaŋamiuŋ*
going away. His son he carried him home, after he had entirely believed him

nanɔrˢʀuʌrmun *ilʌrˈʂuatɪŋ* *ʂule* *ˈmuluˢhuᵏ*
to be eaten against (: by) the bear, their companions still while they were away.

149. Bear Caught in Ice-cave.

(*Pualorssuaq* — *D. D.*).

nanɔrç·uʌrɔ·r *uperŋʌ·ʳme* *inuin* *nɛrqʌ·vta·ɪnɪŋ* *nɛri-*
A bear, it is told, in the spring peoples' of their meat-supply eating

çɔrç·ᴿuʌq *tak·iguŋa* *qʌriçuç·uʌrmun* *pulʌrqaçɔq* *içi·ᵍⁱga·n*
indeed, in there in a cave in a glacier crept in they saw it.

ˈpinɛŋ *ajɔrnʌrtɔrçv·ŋman* *alʌrçᴿin·ʌriga·n* *ukiɔrᵑman*
To get at it being difficult, they only let it be. When winter came,

kiçiàn·e *takuiʌrtɔra·ŋ* *takugamik·o* *aʂugɔ·rɔ·q*
only then they (two) went to see to it. When they saw it indeed, it is told,

hˢule *tàç·anɪ·tɔrçᴿuʌr* *ke·ça* *nanɛrövʌrʟune* *ɔrnepaluxàlera·*
still it was there. At last lighting before him[1]) he went towards it,

nioqaŋ·itˢupalu·m *igdluanɪŋ* *ɔrnik·amiuŋ* *qulitˢa-*
a man without legs with its one (: with one leg). Going towards it, (with) his

miniŋ *nanorʌrç·uʌrmɪŋ* *maniʌrdʟuqo* *toqoˢhàleriga·* *toqoqiga·*
over fur-jacket with (: of) bearskin showing (it), he went to kill it. He killed it,

nan·uktʌ·rqaluqo *pulàtʟunigɔ·q* *anilɛrtüiàŋitɔrʀo·ŋman*
getting it (as caught bear). Creeping in, it is told, it not being in a hurry to get out,

auˢhʌrçᴿuʌr *tama·n* *pulʌrqʌrqiga·* *nanɔrʀv·m*
the summer all of it it remained in it (: the cave), the bear.

150. Man Threatened by a Bear.

(*Pualorssuaq* — *D. D.*).

aŋuŋ·ɔ·r *quaˢhaliçɔq* *quaˢhalitlune*
A man, it is told, he was smooth-ice hunting. When he was smooth-ice hunting

ke·ça *nanɔrˢʀvʌr* *takulera·* *takuleramiuŋ*
at last a bear he caught sight of (it). When he had caught sight of it,

[1]) *Pualorssuaq*: striking fire with fire-stones.

qima·tlune *a·w^{d}lapalugtɔr* *im·naq* *ɔr^{ŋ}nigdlugo* *Aqpa-*
fleeing he went away. A steep mountain going towards it, leaping

ŋɛrçɔrç^{R}ɔtlune *iglɛrnA·rçuŋ·uAq* *torA·rLuapalɔriqa·* *tàç·uŋa*
along, a rock with a flat top he headed straight for it. Over there

qakipalɔriçɔq *qakiŋm·an* *tagpik·uŋa* *ki·niArtaraluAra·*
he crept up. When he had crept up, up there it tried surely to bite him.

qula·ne *a·^{w}t·a* *qiçɛr^{F}wri·^{g}a·qàt·Ara·* *tɔr^{d}Luapaluk-*
On top of it also it was ever going to leap up to him, although he bawled

tuk·aluAr *tɔrdluàtlune* *çule* *ke·ça* *qimuxçɛrçuaq* *takupaluk·a·* *qArmArd-*
out. Bawling out ever; at last a sledge he saw it. He began

luapaluxçàlera· *aipa·ta* *tuçA·ramiuŋ* *awdlArFwri·giqa·*
to summon it. The other one when he heard him he drove up to him,

kap·iaçugpalugtɔŋ *tikerqiqa·* *nan·ukta·leralugo* *aipe*
he who seemed to be afraid. He came up to it, catching it, (the bear), his comrade

an·a·wteràlugo
saving him.

151. Woman Comes across Sleeping Bear.

(*Pualorssuaq — D. D.*).

Ar^{ŋ}napalu·gɔ·q *awaŋnArç·uAr* *iŋɛrLapalugtɔq* *uwine*
A woman, it is told, far away (north) she wandered along, her husband

tikiŋ·eqaŋan *toqoqànɛr^{ŋ}man* *iŋerLapaluglune* *nAR·AR-*
as he did not come home, he surely being dead. Wandering along on a plain

çuArme *nanɔr^{ç}ROAr* *takule^{r}qànera·* *h^{ç}inigtɔrç·uAr* *au^{ç}hAr-*
a bear she caught sight of it (it) sleeping. As it was

çv·ŋman *kapiagi·leramiuŋ* *im·namun* *majuàtLàpalugtɔq*
summer, she being afraid of it a steep mountain she ascended.

majuA·rame *iglɛrnA·rçuŋ·uamun* *piniapaluxçàŋ·uArqaçɔq*
When she had got up, to a flat top she betook herself.

i^{w}glɛrnA·rçuŋ·uAq *iwɛrdLuapaluxçaramiuŋ* *tàç·ane* *panɛrçi·^{i}pa-*
The flat mountain top when she had examined it closely, there she dried

lugtɔq *panɛrçi·ipaluk·ame* *a·wdlapalugtɔq* *aŋajɔrqa·ne* *ɔrnin·iapa-*
kamiks. Having dried kamiks she went away, her parents trying to get

lugluqit *aglɛrtɔr^{ç}Rɔ·tlune* *inuxu* *tikin·amiqin* *taima·*
at them, being under a taboo. People when she came to them, thus (as had

unik·a·palugtɔq *nanɔrROAr* *h^{ç}inigtɔrç^{R}uAr* *oqa·wtiqitLugo*
happened) she told, the bear which slept speaking of it.

açuqɔ·q *aŋutit* *awdla·loqiçut* *nan·uktA·rqiqa·n*
Indeed the men they set out. They caught it (the bear).

152. Man Revives Musk-ox, but is Killed by it.

(*Pualorssuaq — D. D.*).

hˢiuleqȧtuxuin *ilʌrˈɕuaŋɪn* *umiŋmiȧlɛrqɪɕun* *umɪŋ-*
The ancestors some of them they went out musk-ox hunting. When

miȧlɛrqȧŋamɪŋ *toquŋahɔrɕᴿuin* *nalaˑwˢhinˑȧlɛrigȧɪn*
they had gone out musk-ox hunting, dead (: musk-oxen) they only met (them).

toquŋahɔrɕᴿuin *nalaˑwˢhinˑȧleqȧŋamikˑiᵏ* *ilʌrˈˢʀvaŋan* *kɛˑɕa* *oqʌr-*
Dead they only meeting them, one of them at last he spoke:

paluŋˑuȧlɛrɕɔq *vˑmaˢhuˑˈgȧɪn* *vˑmaˢhuˑˈgȧɪn* *aɕugɔˑq* *uˑmahɔrɕᴿuin*
"Living—is it not, living—is it not!" Verily living animals

nalaˑwtilerigȧɪⁿ *tikerȧŋamikˑiᵏ* *aŋuwigiʌrtɔrnialu-*
they began to meet (them). When they came up to them, they tried to stab them

leriɣȧɪⁿ *taˑnˑa* *qalɔrqigaˑ* *piɕuminipaluk*
with spears. Him it scooped him up (:took on its horns), him who had spoken,

qalɔrqigaˑ *toqorqalugo* *uˑmaˢhueˑrɕamapaluŋmane*
it took him on his horns killing him. Because he had said "living!" to it,

umɪŋmagɕuˑm *toqorqigaˑ* *taˑᵛkua* *umɪŋmagtʌrɪȧtlʌrˢʀinʌrdlugɪn*
the musk-ox it killed him. These after first only having caught them

aŋerdʟȧlɛrɪɕut *ilapalugtik* *qaluɕaˑᵓqaŋan*
(musk-oxen) they returned home, their comrade he having been taken on the

toqorqalune *uˑmʌrqvqʌpaluŋmatik* *toqorqigaˑn*
horns, being dead. Because he had bidden them to come alive, they killed him.

153. Women who Call Musk-oxen their Dogs.

(*Pualorssuaq — D. D.*).

ɪnuˑxuaqɔˑq *mʌrʟɔrɕᴿuȧŋ* *aˑˢheˑn* *oqʌlugtuʌrɕᴿuȧŋ*
Human beings, it is told, two now again it is told of them

piɕoraˑˈlulɛrqɪɕuŋ *tugˑtunialugtɔrɕᴿvˑgaluʌrʟutiŋ* *awuŋʌrᵘjuxˑuʌr*
that they set out wandering in order to try to catch reindeer far, far away.

kɛˑɕa *piɕugtɔrɕᴿoˑtlutiŋ* *iglɔrɕˑᴿuin* *alikˑʌrqiɣˑkˑɪŋ* *alikˑʌr-*
At last wandering along, houses they saw them appear. Having

qaŋamikˑiŋ *tikerqiɣˑkˑɪŋ* *iglun* *ilaˑnun*
seen them appear they came up to them. The houses into one of them

iˢⁱʲaˑlɛrqɪɕuk *iɕipaluktuk* *ʌrŋnʌrɕᴿvȧŋ* *mʌrʟɔrɕᴿoȧŋ* *iɕerᶠwreˑr-*
they betook themselves. They entered. Two women two they came

qiɣikˑiŋ *aɪpaˑ* *anˑutɔrɕᴿoʌq* *aɪpaˑ* *oqʌˑlaɕɔq* *anˑutɔrɕᴿvˑm*
in to them, one of them serious, the other talkative. The serious one

nɛrqiɕilɛrqigik *tawɕuma* *aŋutip* *inuˑˈɕugtum* *nɛriᵈlɛrqigaˑ*
she gave them food. He the man, the young one he began to eat it,

inu·nikitˢuɕa·ᵛgame *aɪpa·ta* *aŋakɔrɕᴿo·game* *nɛˈrinɛŋ*
being destined for a short life, his comrade he being an angakoq, to eat

ajuleqiga· *aɪtarniaqàt·arʀatla·luàlɛrɕɔq* *aɪˈtarnɛŋ*
he could (it) not. Although he ever first tried to open his mouth to gape

ajulɛrqɪga· *aŋakɔrɕᴿo·game* *tawɕuma* *arŋnarɕv·ᵐ* *an·utɔrɕᴿv·ᵐ*
he could (it) not, being angakoq. She the woman, the serious one

qipiɕ·uarme *ata·gun* *ɪnuˈˈɕugtɔq* *tigɔrqiga·* *nuliàlɛr-*
her sleeping skin('s) down under it the young one she took him, copulating

qalugo *aɪpa·* *arŋnarɕv·m* *oqartɔq* *qim·in·ᵃ-*
with him. Her other the woman's (: the other woman) she said: "But with

a·luarnɛrmigle *tᴀ·ᵛnarqar ᵛŋneɪjàɪlar-*
(: from) the one I would otherwise have had as a dog he will, I think, always rob

nɛrarɔŋ *qɪm·ilixɕu·gamigɔ·q* *umɪŋmagɕ·uarnɪŋ* *ta·kuagɔq*
the soul!" She having many dogs, it is told, (with) musk-oxen. These, it is

aŋutik *a·wdlartuk* *a·ɕe·n* *un·vqaŋan* *wᵛdla-*
told, the two men they went away, now again when evening fell, into a

ɕa·wmun *pulapaluktuk* *hˢiniŋniapalulɛrɕuglo* *inuxɕuin* *ɛrþerˈpadlᴀ-*
tower trap (they) creeping and trying to sleep. People (they) were heard

riɕun *toqut·tˢiamahɔrʀo·galuardlugin* *umɪŋ·maɪŋ·ɔ·q*
to come out wanting indeed to kill them. The musk-oxen('s), it is told,

ɪnuxuàŋiɕa *iwartɔrɕᴿoˈˈgaluaraɪ⁽ⁿ⁾* *aŋakɔrɕᴿo·ŋ-*
their human beings although they searched for them (: the men), because he was

maŋ·ɔ·q *ta·n·a* *nalunaluxɕin·arqaɕuk* *taima·*
an angakoq, it is told, he, the two were impossible to find. Thus

oqalugtuarˈgajuxɕu·gàɪⁿ
they use to tell of them.

154. Eqilana's Dream of the Musk-ox Beings. (Tale from Real Life). (*Pualorssuaq — D. D.*).

panigpak *umɪŋmagɕuarnun* *tunɔrɕᴿuarmun* *tɒwtˢiarlo*
Panigpak to the musk-oxen, to the country behind, and Tâtsiaq,

iwalu *nuliariga·* *panigpɒwm* *pania* *ɛrqiˈlatlo*
Ivalu having her as his wife, Panigpak's (his) daughter, and Eqilana,

ukɪ·iartɔrtun *ta·wane* *ukɪ·ɕut* *ke·ɕa* *ukiɔrqaŋan*
they went to winter. Up there they wintered. At last when winter came on,

ɛqilana *hin·àgtulernerɕɔq* *umɪŋmàɪn* *ɪnu·xuàŋiɕa*
Eqilana she is said to have dreamt, the musk-oxen's (their) human beings

nuliaqta·riga·ne *nuname* *aᵂdlame* *tàɕàŋ·a* *ukɪ·wɪɕ·uar-*
that they took her as a wife in a country (in) another. From there from their

minin *a·wlʌrtȯn* *ɪnuŋnun* *piniȧlulɛrʟutiŋ*
wintering-place they went away. To human beings as they would like to come,

nunaʂun *hʂinȧgtɔr^{F}wriʂ·uʌrminȯn* *tȧʂ·ane* *uwiʂʌ·rdlune*
they rested for the night to (: at) the place dreamt, there seeing in dreams

umiŋmȧɪn *ɪnu·xuȧŋɪnɪŋ* *ke·ʂa* *hi|nilɛrqɪʂut* *hʂinile-*
the musk-oxen('s) (with) their beings. At last they lay down to sleep. When they

ramɪŋ *panig|paŋ* *hinȧgtulerʂɔq* *umiŋmȧudlo* *nule·* *ʌR·ʌ·r^{u}ti-*
slept, Panigpak he dreamt, the musk-oxen also his wife playing ball

gȯdlugo *umiŋmȧɪn* *ɪnuxuȧŋiʂa* *nuliʌrnialugtɔrʂ^{R}o·gʌ·n*
with her, the musk-oxen('s) (their) human beings that they attempted to copulate

ke·ʂa *nuliȧŋa* *a·wlʌ·r^{v}teriqʌ·n* *a·w^{d}lʌr^{v}teqaŋaʂ·uk*
with her. At last his wife they carried her away. When they had carried

tupapaluktɔq *tupak·ame* *an·orʌ·paluktɔq* *an·orʌ·-*
her away he awoke. When he had awakened, he dressed. When he

rame *nule·* *ɛrqilana* *iterʂʌra·* *an·ɛrteriŋ·ileqaŋan*
had dressed, his wife Eqilana he wanted to rouse her. She not breathing any

hunau^{wg}wa *toqunɛrʂɔq* *tȧʂ·ane* *hʂinȧgtɔrwrim·ine*
longer verily she was dead, there in the place where she had dreamt

umiŋmȧɪn *ɪnuxuaŋiʂa* *tiguwa·ne* *panigpak* *aniʂɔq*
the musk-oxen('s) (their) beings that they had taken her. Panigpak (he) went out.

ɛrniŋ·uane *awdlʌrqȧnerʂɔq* *ilane* *auwdlugit*
His little son he went away his relatives in order to fetch them,

tɒwt^{s}iȧk·ut
Tâtsiaq's.

155. Man is Killed by Walrus.

(*Pualorssuaq — D. D.*).

hʂiuleqȧtuxuin *ilaɪn* *a·ʂhe·t* *haniwȧlɛriʂut* *auwɛr-*
The ancestors some of them now again they went out hunting, wanting

niʌrtɔrʂ^{R}ɔtlutiŋ *haniwȧlɛrqȧŋamiŋ* *ilʌr|ʂʀvaŋan*
(: in order) to catch walruses. When they went out hunting, one of them

ʌqpaŋerʂ^{R}in·ȧleriʂɔq *qʌmutigɔ·q* *hanera·k·un* *ke·ʂa* *qim·iʂhik*
he only leapt along the sledge, it is told, beside it. At last their dogs

pitoqaŋamik·iɣɔ·q *auw^{br}ȧlɛrqɪʂut* *ila·n*
when they had tied them, it is told, they began to catch walrusses. One of them

amuʂha·wle^{r}qiʂɔq *amuʂha·wleqaŋame* *hawixʂuane* *naŋmagd-*
(he) was pulled down. When he had been pulled down, his knife carrying

lugo *tiguniʌrtʌraluʌra·* *aglunʌ·q* *kipiniȧlɛrqalugo*
it on his back he tried, indeed to take it, the harpoon line wanting to cut it.

imʌrʂ·^{R}uʌrmun *ŋerʟȧlerȧŋame* *a·^{ɔ}Rup* *aglɔrʂʀoaŋagun*
Down into the sea he being on his way, (of) the walrus through its breathing-hole

tam·ArςRin·Arιςɔq qιmεr|ςuaŋe ka·mitA·rnialulεrigȧιn εrςRinArtᵓςRuit
he disappeared. His dogs they tried to push them down, the very danger-

qilȧgˣςuidlugin nuŋɔrqigȧιn taς·u·na
ous ones. Tying them they put an end to them down there (through)

aglɔrςRoȧk·un aŋεrLArςRin·apalugtun ilȧˢhik tam·Ar-
through the breathing-hole. They only returned home, their comrade he having

qaŋan a·wεrniArtɔrςRɔ̇tlutik qitɔrŋnahRArdLunijɔq nuliȧ-
disappeared while they were walrus-hunting. Having children, it is told, his wife,

ŋagɔ̇·q tuςArame qitɔrᵑname ila·n
it is told, when she heard (: of what happened), (of) her children one of them,

pera·ŋuAq toqvˢhin·Ariga· uwine amuˢha·wqaŋan
a little child, she simply killed it, her husband he having been pulled down.

hˢiuleqȧtuxuin taιma·gɔ·q pigajuxˢuin uwiˢhik toqvςAra·ŋata
The ancestors thus, it is told, they used, their husbands when they died,

na·wliŋiȧŋ·uatik toquk·ajuxςu·gȧιⁿ
their little infants they used to kill them.

156. Masâq, who Drifted out to Sea.

(*Pualorssuaq — D. D.*).

ςikv awdlArtɔrςuAr aŋuniArtume aιpa·n
The ice it went adrift, while he was out hunting. One of his comrades

tɔrᵈluagaluAra· ke·ςa makiςin·Artɔq ςiko awᵈlArςRin·Ar-
indeed he called to him. At last he only got up, the ice when it had drifted

hRamahɔrςRoAr uʷiςa·ᵓqalune uʷiςaɔrqaŋame
far away, (he) having been carried out to sea. Having drifted out to sea,

iluliς·ˣamun ke·ςa qakiᵍι·napalugtɔr aŋuˢhu·ŋu·galu̇ArdLune
on an iceberg at last he (only) climbed up. Though he had, it is true, caught

qakι·game qim·ine toqvςArˢRin·apaluk·ȧι ata·wˢhεq
one seal, when he crawled up, his dogs he simply killed them, one

kiςiȧn u·mati|lεrdLugo qim·ine' panerςerςRin·apaluk·ȧι
only that one letting it be alive. His dogs he only dried them (: the skins).

nεqaι ta·uk·ua nεrεqȧt·apaluk·ȧι qimεrςu̇Arne awatˢiAr-
The meat of the latter he (ever) ate them (: it). His dogs (: skins) though he

niapaluk·alv̇Araι awatˢia·nεŋ ajɔrnAqtu̇n iluliς·ȧm
tried to use them as sealing-bladder, keep the air they could not. the iceberg('s)

qa·ŋane auˢhArςuAq tama·n tȧς·ane·riga· nuna qaglerajA·r-
on top of it the summer all of it he spent it there. Land it is true, often

qȧtapalukalu̇Ardlugo |agpȧŋ·ɔ·q ke·ςa qag·lipalɔrigȧι
approaching it a little, Agpat (-Island), it is told, at last he approached it,

pugta·ŋ·uaq *mikiɕu·ŋ·uaq* *ikiwijupalugɕin·ara·* *ab·laɕˣi|nardlugo*
a single ice-floe quite small he only sat on it straddling it,

pavtigitlugogɔ·q *qamun·e* *qim·iatagɔq*
and using (it) as an oar, it is told, his sledge-runner. His dog, it is told,

ɪmarɕʲɔrdlune *malɛrɕora·* *nunamuŋ·ɔ·q* *tim·ua-*
swimming in the water it followed after him. Towards land, it is told, he drifted,

|palɔrɪɕɔq *pug|tardlo* *nuŋulɛrqiɕɔq* *toqun·iatarˣɕᴿin·apalug-*
and the ice-floe it began to dwindle, ever being in mortal danger

lune *hˢulerɕ·üar* *uwiɕaɔrqarhɔrɕᴿo·game* *aqpaliarɕugɔ·q*
ever, when he had drifted out to sea. A little auk, it is told,

ata·wɕɛq *a|ŋutlugo* *tim·uapalɔrqiɕɔq* *inuxuɪŋ·ɔ·q* *nala·wte-*
one, catching it he drifted towards the shore. People, it is told, they came

palɔriga·n *maɕa·wmik* *atilik* *tan·a* *uwiɕaɔrqahɔŋ*
across him. (With) Masâq by name, he who had drifted out to sea

aŋɛrdlarᵘteqiga·n *ˢhule·rɕüaq* *uwiɕaɔrqarqɪɕɔq* *ɛrnɛrqarlune*
they carried him home, ever him who had drifted out to sea, he having sons

marlv·nɪŋ
(with) two.

157. Two Young Men Drift out to Sea.

(*Pualorssuaq — D. D.*).

hˢiuleqàtupalu·gɔ·q *ata·taˢhik* *muluˢhɔq*
Two (little ones) of the ancestors, it is told, their father being away

ɔrˢʀɔrˢʀa·rniapalulɛrɕuk *arŋnarɕᵗarɕ·uarmɪŋ* *kiwg·ˣᵘa·m·atik*
they tried to fetch blubber, their foster-mother she having them as assistants.

ɔrɕᴿɔrɕᴿaʳpaluglutik *aŋɛrdlàlɛrmanɪŋ* *hˢikɔqɕᴿu·m*
Fetching blubber, when they were on their way home, the ice

a·ʷtlaˑrᵘtilɛrqɪ·ŋ *a·wtlaˑrᵘtileqàŋatiŋ*
it began to carry them away. When it was on point of carrying them away,

aleqa· *nunamun* *awᵇlɔqtɔq* *ɔrɕᴿoniŋ* *naŋmagdlune*
his elder brother to land he straddled, (with) the blubber carrying on his

arqalüàŋ·uane *awᵇlɔrn·ɛŋ* *ajulɛrm·agɔ* *uterɕa·rdlune*
back. His little brother, to straddle as he could it not, returning

aʷblɔrfwe·rqiɕin·ara· *ɔrɕᴿɔrɕᴿuin* *nunamun* *qimagɕi-*
he again straddled back to him, the pieces of blubber on land only leaving

|nardlugin *uʷiɕa·ɔrqalutik* *ta·qtɔrɕᴿuarme* *tahamanɛrɕ·uaq*
them. (They) being carried out to sea, in deep darkness there far out

ɪnu·xàtla·luardlutik *ke·ɕa* *nunamun* *pipaludla·luarnɛrɕut*
it is true, for the time being alive, at last towards land they must have come,

qɪ·oqànerɕut *ukiɔqɕᴿv·ŋman* *inu·xuit*
presumably frozen to death, it being in the middle of the winter. People

takun·ɛramik·ik *nan·un·iʌrtɔrʂ^{R}ɔ̇·tlutik* *taɩma·*
when they saw they must have been there[1]), being out bear-hunting, thus

oqʌlugtuʌrᵗqȧ|t·ʌrnɛrȧɩ^{n} *hʂiuleqȧtuxv·ŋmanɩŋ*
they used to tell of them, they being great ancestors.

158. People Go astray when Musk-ox Hunting.

(*Pualorssuaq — D. D.*).

hʂiuleqatuxuaɡɔ·r *alupʌ·rʟutik* *ilȧʂhik*
Two ancestors, it is told, driving with wife on the sledge,[2]) their companions

qimagdluko *a·wdlʌrqɩʂuk* *umiŋmiʌrdʟutik* *nunʌrʂ·^{R}uin*
leaving them they travelled along. While musk-ox hunting, the countries

qa·ŋanu̇n *perqiʂuk* *umiŋmain* *iwʌrdʟuɡin* *ke·ʂa* *tam·alɛ-*
up on them they came, the musk-oxen looking for them. At last they went

riʂun *tam·aleqaŋa$^{n}_{m}$ɩŋ* *kap·iaʂuleriʂu$^{n}_{ŋ}$* *auʂhalerqaŋan*
astray. When they had gone astray, they became anxious. When the summer

ʂule *aŋɛrʟʌrniapaluktu|k·aluȧŋ* *iwʌrdlilɛrqiʂuŋ* *ɩmʌŋ*
began, still (they) it is true, trying to get home they began to seek, the sea

alik·ʌrniapaluk·aluʌrʟuɡo *tam·aleqȧŋamɩŋ*
trying to catch sight of it, they having gone astray.

ke·ʂa *ukiulerqiʂɔq* *ilȧtiŋ* *naluleqaŋamik·iŋ*
At last it began to be winter. Their relatives not knowing where they were,

aŋun *ʌrŋnȧm* *pilera·* *aŋakuᵗjamaŋ·it·un*[3])
the man the woman she said to him: "Wilt thou not act as an angakoq,

iluliʂ·aqat·ȧlɛrpaktu̇n *piʂhuglutik* *qʌŋ·um* *iluane*
thou wilt come across many icebergs!" — (They) wandering, the mouth's within it

piʂuleqȧnɛrʂuk *aŋun* *ta·na* *oqʌlerqiʂɔq* *iluliʌrʂ·uɩ·t*
they began to wander. The man he he exclaimed: "The great icebergs!"

kiɡutiniɡɔ·q *piʂɔrʂ^{R}o·tluɡin* *ʌrŋnʌq* *aŋakuerʂ^{R}ʌ·rtɔrʂ^{R}o·ŋman*
his teeth, it is told, coming to them, the woman she being capable as an angakoq,

piʂupaluglutik *ilʌrʂ^{R}uatik* *naluleqaŋamik·ik*
(they) wandering, their relatives as they did not know where they were.

ke·ʂa *ukiuleqaŋan* *tat^{s}ip* *hʂik^{j}uanɩŋ* *iglutʌ·r-*
At last when it began to be winter, of a lake with (: of) its ice they built

paluktuk *iglutʌ·ramiɡɔ̇·q* *aŋun* *ta·n·a* *piʂ$^{o}_{e}$ra-*
a house. When they had got a house, it is told, the man he he went

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[1]) *Pualorssuaq*: The bear-hunters saw the blubber and the footprints, where he had straddled out upon the ice.

[2]) *Pualorssuaq* relates that it was not his own wife he had with him on the sledge.

[3]) *Pualorssuaq*: Should be *-tutin*.

lulerɕɔq *qimiliˢhʌrdlune* *ataˑtˢimiŋ* *keˑɕa* *iglɔrɕᴿoin* *alikˑʌr-*
wandering, having a dog with him (with) one. At last houses he saw

qigʌi *igahɔrɕᴿuin* *alikˑʌraŋamigin* *umiŋ-*
them come into sight. (They) cooking food when he saw them appear, the musk-

mʌiŋɔˑq *inuˑxuʌriɕvˑɕʌˑrmatigiŋ* *utɛrï-*
oxen, it is told, their human beings, (they) thinking that they were, he set

ʌrniapaluxɕʌlɛrɕɔq *ʌriŋnʌrɕᴿuʌr* *nuliʌriɕʌrɕᴿuane* *tikinamiuŋ*
out on his way back. The woman whom he had as a wife when he came to her,

taima· *unikˑʌˑrtɔq* *tʌɕˑʌŋˑa* *aˑʷtˑa* *aˑwdlʌrtuk*
thus (as happened) he reported. From there again they (two) went away,

taˑnˑa *ʌriŋnʌrɕuʌq* *ɕule* *qilagiˈnˑʌrLune* *inuŋnun* *pijama-*
she the woman ever practising head-lifting, to human beings although

hɔrɕᴿoˑgaluʌramiŋ *tamˑʌrajuxuʌrqaŋamiŋ* *keˑɕa* *ɕikɔrɕˑuʌq*
they very much wanted to come they ever going astray. At last the sea-ice

alikˑapaluxʌriga·ŋ *keˑɕa* *hˢikvmun* *pilɛrqalulik* *tʌɕˑane* *ilʌrɕᴿuatiŋ*
they saw it emerging. At last to the ice (they) coming, there their relatives

qimʌxɕamahɔrɕᴿoˑgamikˑiŋ *takuniapaluxɕʌlerikˑiŋ* *agɕɔrɕᴿuʌr*
(: where) they had deserted them, they began to look for them, greatly

inˑɛriɕɔrɕᴿoˑgamiŋ *aɕugɔˑrɔˑr* *ilʌrɕᴿuatiŋ* *tʌɕˑane*
(they) longing to meet human beings. Verily, it is told, their relatives there

tikileqiˑkˑiŋ *ɕule* *utʌrqiŋˑuhʌˑrpaluktun* *itˑɔrɕᴿoaŋan*
they came to them, still waiting (hoping that they should return), their old

haluxɕeqalune *ataˑwþɛq* *nuliʌrᵗˢhɔrɕᴿoˑga-*
house-father (he) having become quite thin. One they (both) having her as wife,

mikˑv *agɕɔrɕˑᴿvʌr* *nuanˑaˑlɛriɕün* *avhʌrɕᴿuʌr* *tamaˑn* *tamˑʌr-*
greatly they became pleased, the summer all of it they having

ˢʀamaqaŋakˑo *taima* *oqalugtuʌriganjuxɕuˑgʌin*
spent (it) going astray. — Thus they are wont to tell of them.

159. Man Disappears Hare-hunting.

(*Pualorssuaq — D. D.*).

hɕiuleqʌtuxuaqɔˑq *ukalɛrniʌrtᵖɕᴿuʌŋ* *mʌrᵈLvˑdLutik* *ukalɛr-*
Two ancestors, is is told, great hare-hunters two together, (he) hare-

niʌrtɔrɕᴿɔtlune *nijʌɕˑane* *hˢiʲʌˑrnialugdlugit* *hˢiɕamaniŋ* *qitɔrᴵᴶnʌr-*
hunting, his snares wanting to set them, (with) four he having

qaˑrame *ukalɛrniapalugdlune* *keˑɕa* *hˢiɕɔrqiɕɔq* *hˢiɕɔrqaŋan*
children, being hare-hunting at last once he fell down. When he had

aipaˑta *iwʌlɛraˑ* *aɕugɔˑq* *tʌrniŋa*
fallen down, his companion he began to look for him. Verily his soul

takɔrqiga· *qikertʌ·rçuŋ·uʌq* *ka·ιwà|lɛrdʟugo* *ɛrç^{R}utʌr$^{ι}_{a}$çùidlune*
he saw it, the little island circling round it. Believing he had concealed

ke·ça *nalulɛramiuŋ* *aŋɛrʟʌrç^{R}in·ʌrtɔq* *aιp·e*
himself, at last not knowing where he was, he only went home; his comrade

naludlugo *oqʌrtɔq*
that he knew not where he was, he said.

utʌrqi^{s}xâtla·luʌramik·v *ke·ça* *itɛramιŋ*
After they had first, it is true, waited for him, at last when they awakened,

ιwʌrι^{ð}ʌra·^{n} *a·t·a* *nanιŋ·ιm·iga·^{n}* *nanιŋ·ιn·amik·o*
they began to look for him. Again they found him not. When they found him not,

aŋajua *ta·wçuma* *h^{s}i|çɔrqaçv^{m}* *oqʌrtɔq*
his elder brother, his the one's who had fallen down, he said:

qim·iata *nanin·iʌra·* *pι·r^{ð}þ^{R}i|n·ʌrçiuk* *açugɔ·q* *qim·ia*
"His dog it will try to find him, only let it loose!" Indeed his dog

ilàιdlugo *iwʌrι^{ð}ʌra·n* *qim·iata* *tumàι* *atuʌrd-*
having it with them they looked after him. His dog his footprints following

ʟugiŋ *a·w^{d}lʌrqιçɔq* *paŋaligtɔrʀo·ŋman* *tʌm·ʌriga·n*
them it went along. It leaping along it disappeared from their sight.

tam·ʌrqaŋamik·o *qιm·ɛŋ* *iwʌrdʟuçuk* *ke·ça*
When it had disappeared from their sight the dog, they (two) searching at last

tuça·lɛra·n *miàgɔrpalugtɔq* *ɔrni^{ð}lɛra·n* *inuŋme*
they could hear it howling, it is told. They went towards it, its master's

haniane *toquŋaçvm* *mià|gɔrtorɔ·q* *ujʌrqànun* *ιn·e*
at his side, the dead one's, howling, it is told, against the stones his master

nipuŋahɔrʀvŋman *ke·ça* *nanɛrqiga·n* *nuliàŋa* *ʌqpʌ·ra·n*
he being stuck (frozen) fast. At last they found him. His wife they ran to

nuliàŋanun *qʌ·ŋudlàjanaçiü·dlugo* *ujʌrqanun*
fetch her, (to) his wife thinking that she could lift him free, on the stones

nipuçamahɔrç^{R}o·ŋman *anàjà·eriga·*
he being stuck. She gave up getting him loose (: because the shin burst).

qatàŋuta·ta *tug·liàta* *nipun·i^{i}ʌ·riga·* *aŋajɔrqʌ·gɔ·q* *muluçuk*
His brother('s) the next one he got him loose. His parents, it is told, who were away,

niɔrqo|qʌr^{hɔr}ç^{R}oàk *tuçʌramiŋ* *aŋer|ʟʌrtuk* *ʌr^{ŋ}na·tagɔ·q*
just having gone visiting, when they heard, they returned home. His mother, it

u^{w}g·ɛri|àluʌra· *ilàιnun* *hat·^{ɔr}qv-*
is told, she otherwise became annoyed about him, (to) his relatives forbidding

|ŋitʟugo *kiçimiudlune* *takuniʌraluʌramiuŋ* *u·mʌrtik·uma-*
them to touch him, (being) alone if she could have seen him, then she would

galuʌrdʟugogɔ·q
have revived him, it is told.

— — —

160. Man Freezes his Back while Running a Race.

(*Pualorssuaq — D. D.*).

iwɛrdʟunijɔ·q *ɕiuleqàtuin* *ila·t*
In order to emulate each other, it is told, the ancestors one of them,

a·ˢhe·t *aŋnɛruniʌrdʟune* *iwɛr^{ð}ɕɔrɕ^{R}o·ɢame* *a·wtlʌrpɔq*
now indeed again (he) wanting to be superior, he being emulative, he went off

nàtˢiliwɪŋ·mit *mat·a·ˈŋatʟune* *ʌqpaˈŋerdʟune* *ukiɔrɕ^{R}vʌrm·e*
from Natsilivik without any clothes on, leaping along in the middle of the

kiataŋ·muŋ·ɔ·q *peqalune* *qɪmɛr^{d}ʟuxuanilo* *quʌqɕuàŋ·ɔrtɔq*
winter, to Kiatak, it is told, coming, (and) his back having been entirely

iglumuŋ·ɔ·q *i^{ð}serɪapaluglune* *qimer^{d}ʟuxuaŋa* *alerqiɕɔq*
frozen. Into the house, it is told, entering, his back it burst,

toqvqalune *iwerniapaluk·aluʌrame* *ɪŋminiŋ* *piɕa·ˀgɪn·ʌrqiɕɔq*
he dying. Although he tried to emulate, by himself he was only conquered.

161. Snow-bound Women.

(*Pualorssuaq — D. D.*).

nan·un·iàlɛrqiɕuŋ·ɔ·q *nuliàtik* *qimaqaluɢik* *iɢ·luwi-*
They went out bear-hunting, it is told, their wives leaving them, they (two)

ɢalixɕuik *uwiɕiŋ* *nan·un·iʌrɕamahɔrɕ·uʌrne* *hˢilʌrɕ·uʌr*
having snow-houses. Their husbands while they were out bear-hunting, the weather

anoʀarpaxɕuàlɛrqiɕɔq *paˈ·ɕɔrɕ^{R}vɪk* *ʌrŋnʌrɕ^{R}vɪk*
it became very stormy, they two having stayed at home the (two) women

iɢ·luwi^{ɢi}ʌrɕɪʌŋɪŋ *aputɛrqaluɢik* *aperqaŋata* *igluwi^{ɢi}ʌr-*
their snow houses burying them. They being covered with snow their snow-

ɕuatik *ilàɪ^{n}* *ipɛrqiɕuk* *ke·ɕa* *uwerˈɕùaŋɪŋ* *tikipaluxɕà-*
houses, some of them were suffocated. At last their husbands they returned

lɛrɕun *nan·un·iʌrqʌ·rɕ^{R}ɔ·tlutik* *nuliàtiŋ* *tikipaluxɕʌra·ɪ^{n}*
after just having been out bear-hunting. Their wives they came home

ilàɪ^{n} *toqvrʌrɕ^{R}amaɕun* *ipiwdlutik* *nan·un·iàn*
to them, some of them died by and by being suffocated. The bear-hunters'

aŋutit *ila·n* *qim·imɪŋ* *ʌrŋualiɢɔ·q* *qim·imɪŋ*
the men's one of them (with) a dog having as an amulet, it is told, (with)

ʌrŋuàdlum *nuliàŋa* *iperqaˢhɔq* *toqvqalune*
a dog he who had (: as) an amulet, his wife she was suffocated, being dead.

nule· *apuɕʌrɕ·oramiuk* *toqvŋaˢhɔŋ* *qɪm·imɪŋ* *ʌrŋuʌqʌrame*
His wife when he had dug her out dead, (with) a dog he having (: as)

nuliàlɛrqiga· *toqvŋahutoqʌrɕuʌq* *qim·imiɢɔ·q*
amulet he copulated with her, the one who had died long ago. (With) a dog, it

ʌrŋ^{r}ualiς·u·ɡame *nuliʌrς^{R}in·ʌriɡa·* *nule·* *toqvŋaςvpaluk*
is told, he having (: as) amulet he copulated with her, his wife the dead one.

taɪma *oqʌlugtuʌrɪɡajuxςu·$^{w}_{ɡ}$a·n*
Thus they use to tell of him.

162. Man Perishes on Removal Journey.

(*Pualorssuaq — D. D.*).

h^{ς}iuleqȧtupaluɡɔ·q *kawςuʌrqȧtʌrdʟune*
One of the ancestors, it is told, ever pushing this sledge in front of him

qaniɔrqʌqtɔr *a·^{w}ta* *qani^{ς}hipaluglune* *nak·ʌriςɔq*
he drove loads by several turns. Again driving a load he fell down

toqoqalune *adlamuŋ·ɔ·q* *awdlʌrniʌrdlune* *nunatʌ·rnia-*
dying, To another place, it is told, wanting to go in order to take

palugdlune
up a new abode.

163. Lazy Man and his Children Die from Starvation.

(*Pualorssuaq — D. D.*).

ςɛrqajupaluɡɔ·r *qitɔrŋnalik* *mʌrdʟuniŋ* *a·ςe·n* *au^{ς}ha-*
A lazy man, it is told, with children (with) two, again indeed when

leraŋan *i$^{|}$lʌrς^{R}uaŋe* *aŋɔr$^{|ς}$ʀvle^{r}qɪςun* *aŋɔr^{ς}ʀuleqȧŋata*
summer came, his companions they got ample sealing. They frequently catching,

i$^{|}$lʌrς^{R}vʌrme *aŋu$^{|ς}$hʌr^{ς}huaŋɪn* *nawliȧŋ·uʌrqȧtalɛrqiɡȧɪ*
his comrades their catch he used to throw a toy-harpoon after it,

aŋunialuŋ·itɔrς^{R}ɔ̇·tlune *aŋunialuŋneqaŋame* *au^{ς}hʌrqaŋan*
not himself trying to seal. He no longer attempting to seal, when summer came,

kamixς^{j}ȧʌq *pɪŋ·uʌr$^{ɪ}_{a}$ςɔrς^{R}o·ɡa·* *kib·^{w}iʌrqaluɡo* *panerqʌrʟune*
a kamik he played with (it), stuffing it (with hay). Having daughters

mʌr^{d}ʟunɪŋ *piniʌramaŋ·itɔrς^{R}uʌr* *ukiulerqaŋan* *nɛrɪja-*
(with) two he who would not at all go out sealing, when winter came, he began

malɛrqɪςɔq *pinialu·ɡamʌrqaŋitɔrςv·ɡame* *qɪtɔrŋaŋ·uȧk* *pɛrdlɛrd-*
to starve, as he would not at all go out sealing. His two children starving

lutik *toqorqiςuk* *aŋutipalugtik* *pinialu·^{ɡa}mʌrqaŋ·itɔrςv·ŋman*
they died, their miserable father because he would never try to go sealing.

nuliȧŋa *kiςime* *perʟiŋ·it^{s}ɔq* *uwipalune* *piŋ·uȧŋ·uʌr-*
His wife she alone she did not starve to death. Her husband who ever only

tutoqaɪnʌrς·uaq *pinialu·^{ɡ}amatu·ŋ·itupalu·ɡame* *pinialuŋnɛŋ*
played, because he never wanted to try to go out sealing, to seal

erqi·ᵍᵘⁱaçɔrçu·ˈgamiuk ke·ça pɛrᵈʟɛrqıçɔq toqorqalune çɛrqa-
he being too lazy to do it, at last he starved to death, dying because

jux·u·game taıma· oqʌlugtuȧŋ·ɔrqalune
he was lazy, thus (he) becoming a tale.

164. Man Runs with a Crushed Liver.

(*Pualorssuaq — D. D.*).

inuxuıŋ·ɔ·q ila·n hᶜiuleqȧtuxuin ima· oqalugtuʌrı-
People, it is told, one of them the ancestors thus they use to tell

gajuxu·ga·n niʌrqorqıçuŋ·ɔ·r ınu·ᶜhugtɔrçᴿuin itiwᵇlɛrmun
of him. They made a visiting trip, it is told, young men to Itivdleq.

tȧç·anijɔ·q pıŋ·uȧŋ·uȧlɛrqıçut piŋ·uȧŋ·uʌrtɔrçᴿɔ·tlutiŋ niʌrqorqʌr-
There, it is told, they began to play. (They) playing, (of) the newly

hɔrçᴿuin ila·n pa·tʟʌrqiçɔq tıŋ·uŋ·ne çerqv̇mɛrqalugik çerqu̇m·ɛr-
arrived one of them he fell, his livers crushing them. Having

qaŋamigiŋ a·wlȧlerqiçɔq aŋɛrdʟȧlɛrʟune ʌqpaŋilerȧlune anerterıŋ·-
crushed them, he started going home. Beginning to run, without

itlune ikerç·uʌq atulerqiga· anerçʌ·rane hᶜule
drawing his breath, the gulf he passed it without drawing breath ever.

qa·nʌ·rmuŋ·ɔ·q aporɔ·wteriçɔq ke·ça içerçᴿin·ʌrtɔq içerame
To Qânâq, it is told, he arrived at last. He entered. When he had

niwerȧtʌrçᴿinʌrtɔq taıma· oqʌlugtuʌrıgajuk·a·n ˈikerçu̇ʌ·rɔ·q
entered he tumbled backwards. Thus they use tell of him, the gulf, it is

ʌrqʌʳmaqʌrhɔrᶜʀoŋmago
told, that he had passed it "dived down" (: keeping breath).

165. The Mother of the Blind Man Freezing to Death.

(*Pualorssuaq — D. D.*).

ilan·igɔ·q a·ᶜhe·n nɛrıjamaleriçut ila·ŋɔ·q
Once, it is told, now again they began to starve, one of them, it is told,

tagpiŋ·itˢɔrçuʌr ınu·ᶜhugtɔrçuʌr nɛrıjamaluleqȧŋamigɔ̇·q
a blind one, a young man. When they had begun to starve, it is told,

ʌrŋnapalua pilerçɔq ɛrnɛrᵑma tiŋuȧxçȧŋ·uaŋe qim·ıⁿ tiŋue
his mother she said: "My son('s) a little liver for him, dogs' (their)

v·tˢiʌrniʌrtu̇tle çɔ·rʟo o·rıaıʌ·rpaluk·ȧıgɔ·q
liver(s), might they be cooked a little as it were!" She said that they should be

iglumun adlamun ɔʀ·o·teqȧŋitɔrçᴿo·gamıŋ
cooked, it is told, in a house (in) another, they having no blubber at all.

ke·ɕagɔ̀·q *an·ʌrqɪɕut* *nɛrɪjamalv·ŋne·rqäŋamiŋ* *pud·laˢh^{i}e·rpa-*
At last, it is told, they were saved, (they) ceasing to starve. They (two) began

luxˢàlɛrɕuk *ʌrŋnapalua* *kapatalik* *hˢihˢimiupaluŋnɪŋ* *er^{ŋ}niŋa*
to attend fox-traps, his mother with fur-jacket of small young foxes, her son

tagpiŋ·itɔrɕ^{R}uʌr *pudlàɕie·rɕamapaluktuk* *uŋahˢiɕ·uʌrmun* *anɔrdli-*
blind, they had begun tending fox-traps far away. They were

liutɛrqigiŋ *anɔrdliliuterqaŋatiŋ* *ernipalua* *kiˢhɪŋ·uame*
caught in a gale. When the gale came upon them, her son alone

igliwikiɕuterqɪɕɔq *ʌrŋnapalune* *naluleqàŋamiuŋ* *anorʀʌ·-*
he built a snow-house. His mother he not knowing where she was, when it

leqaŋan *qaɕuŋman* *anipaluktɔq* *ʌrŋnapalune*
began to blow a gale, after it had become calm, he went out. His mother

tuɕa·lera· *qiwiȧrŋ·ɔrpalugtɔrɕ^{R}uʌr* *quŋnɛr^{ṿm}* *iluanun* *pulʌrqa-*
he could hear her grumbling, a crack into it (she) having

palugtɔr *qiulerqalune* *toqɔrqɪˢɔq* *hˢihˢimiunigɔ̀·q*
crept in, on point of freezing to death. She died, of young foxes, it is told,

kapataqʌrame *ʌrnapa|lunigɔ̀·q* *qiɔrqaŋan*
because she had a fur-jacket. His mother, it is told, when she had frozen to death

aŋerʟʌrqɪɔq *tagpiŋitɔrˢʀɔ̀·tʟune* *ʌrŋnapalune* *taɪma·*
he returned home, being quite blind. His mother thus (: as happened)

unik·ʌ·riga· *ta·kua* *taɪma·* *oqalugtuʌrigajux·u·gȧɪn* *nalu|lɛrmiga*
he told of her. These thus they use to tell of them.— I know it not

tàɕȧŋa
from here!

166. Hunger. (*Pualorssuaq — D. D.*).

hˢiuleqatuxuiŋ·ɔ·r *a·ɕe·t* *nɛrɪjamaleqaŋamiŋ* *ilapa-*
The ancestors, it is told, indeed again when they began to starve, their

lutik *nɛrɛràt·àlerigȧɪ^{n}* *niwk·uliuɕɔrdʟugin* *ke·ɕa*
companions they used to eat them, making them into dried meat. At last

nuŋɔrqaŋamik·iŋ *ad·lamun* *a·w^{d}lʌqtȕn* *ilaˢhik*
when they had eaten them up, to another place they went, one of them,

ʌrŋnaŋ *qimaŋnialugɕi|n·ʌrdʟugo* *malipaluk·ȧɪ* *uk·uràtʌrtɔrˢʀɔ̀t-*
a woman trying only to leave her. She went after them tottering along,

ʟune *perʟernɛrɕu·game* *nunaqaŋata* *tikip·a-*
she being quite starved. When they had stopped on their way, she came

luk·ȧɪ *ke·ɕa* *ɪŋerladlutik* *hˢikuliɕ·uʌrmun* *perqɪɕun* *aŋu-*
up to them. At last going away, to a place with sea-ice they came. They

nialupaluxɕàlɛrɕuŋ *aɪpa·* *aŋɔrqɪɕɔq* *tàɕ·àŋ·a*
(two) tried to catch. One of them he caught (a seal). From now onwards

aŋɔr|ʀuleriɕut *auˢhaleqàŋan* *awᵍwʳɛrit* *hˢaunɛrɕüaŋin*
they got ample sealing. When summer came, walrusses' their bones

kàtɛrɕɔrdlugin *qaɪn'iulɛrqiɕuk* *qajʌqtʌ'rqaŋamɪŋ* *qilaluwa'lɛr-*
collecting them they made kayaks. When they had got kayaks they began to

qiɕuŋ *qilaluwʌrqaŋamɪŋ* *qim'i'tᵊrɕᴿo'tlutik*
catch white whales. When they had caught white whales, (they) having lost their dogs,

nanɔrʀoin *uk'ɪ'ɔrqaŋan* *pa'lɛrqiġàɪn* *nan'un'ialulɛrɕuk*
bears when winter came they came across them. They began to try to catch

ke'ɕa *nak'ʌrtumiŋ* *puᵇd'lame* *nan'oriɕuk* *ig'luˢhiŋ* *nɛqeniŋ*
bear. At last with a fallen-down, in a trap they got bear. Their house (with)

kaɪwàtlàxɕamatʟuġo *tàɕ'àŋ'a* *a'wdlaɪa'lɛrqɪɕuŋ* *ɪn'ɛri-*
pieces of meat after having placed round it, from there they went away, they long-

ɕɔrɕᴿo'ġamɪŋ *ɪnu'ŋnun* *piniapaluxɕàlɛrɕun* *hˢa'unɛrɕuʌrniŋ*
ing for human beings. To human beings they tried to come, with (: of) bones

qʌmutitʌ'rʟulɪŋ *ɪnuŋnun* *apvrå'wtilerqiɕün* *inuŋnun*
getting sledges. To human beings they began to come. To human beings

aporawnamiŋ *unik'ʌ'rtun* *nɛrejamaluɕamatʟulɪŋ* *ilätiŋ*
when they had arrived, they told, (they) having been starved, their companions

niwkuliu|ɕ'ɔrdʟuġin *taɪma'* *uniʷk'ʌ'riġàɪⁿ*
making (: that they had made) them into dried meat. Thus they told them.

ʌrŋnam *tan'a* *nuliʌqaŋitˢɔq* *uwik'umʌq|paxɕuàlɛriġa'*
A woman him without a wife she violently desired to get him as a husband,

uwipalune *eˑˢhin'ʌrdʟuġo* *uwiˢhʌ'rᵉqiqa'* *aɕ'àxɕu'ŋ-*
her own husband only rejecting him. She took him as her husband. He being

man *uwipalua* *adlamɪŋ* *nuliʌqtʌ'rpaluxɕin'ʌqtɔq*
very capable, her husband (with) another he only married. —

tàɕ'àŋ'a *nalulɛrmɪ'ġa*
From here I know it not!

167. Man is Crushed by a Stone.

(*Pualorssuaq — D. D.*).

nuliʌrɪ'ġɔ'q *hˢiuleqatuxuàŋ* *nuliäŋaġɔ'q*
A married couple, it is told, two of the ancestors, his wife, it is told,

tɛrɪàn'iamɪŋ *pijamahaqʌlera'ŋame* *erɪaraleramiuŋ*
(with) a fox when she absolutely wanted to have, she setting great store on it

qiaġajux'uʌq *uwiŋata* *qiàlera'ŋagin*
she ever went about crying. Her husband, she going about crying for them,

malerɕüleʳpak'àɪ *tɛrɪàn'iän* *nuliame* *qɪaˢhaɪ*
he pursued them the foxes, his wife('s) those she cried for (: to get).

ke·ɕa *nule·* *peqàtigitlugo* *aglertɔq* *tɛrɪàn·ɪaq* *qʌkɔrtʌq*
At last his wife together with her who was taboo'ed, a fox white

takulera·ŋ *pulaɕɔq* *qi·junun* *tikik·a·ŋ*
they caught sight of it, having crept into the stone-scree. They came up to it,

ɯjaraxɕuʌrnun *aŋiɕɔrɕ·^{R}uʌrnun* *uwɪŋata* *ɯjʌrqàt* *ʌqtulerài*
to large stones to very large ones. Her husband the stones he could not

ʌqtu|lermagit *qiàlerɕɔq* *ta·n·a*
manage them. As he could not manage them, she began to cry, she

aglertɔq *ke·ɕa* *uwiŋa* *ma|t·ʌrdlune* *qikɔrrʊʌrnun*
the taboo'ed. At last her husband taking off his fur-jacket, into the stone-scree

pulàlerqɪɕɔq *kaɕugtɔrɕ^{R}o·tlugit* *ɯjʌràgɕ^{x}uit* *nuliàŋa* *ɕule* *qiaɕɔq*
he crept, pushing them the large stones, his wife ever crying.

uwɪŋa *ke·ɕa* *qʌmu|ŋʌrɕuʌr* *pilerqɪɕɔq* *tɛrɪàn·ɪaq* *te·nialuk·a-*
Her husband at last far in he got, the fox it is true,

luʌrʟugo *ɯjʌràxɕuit* *ikɔr^{pF}wʌɪʌrtɔrɕ^{R}ɔtʟugit*
attempting to catch hold of it, the large stones depriving them of their underlayer

ke·ɕa *ikɔr^{pF}w^{r}e·rqɪga·*
(: making them slide). At last he took the underlayer away under it (: a great stone)

tuɕuti^{w}k·ʌrqalune
(he) becoming crushed.

168. Husband Lets his Wife Push Child off the Sledge.

(*Pualorssuaq — D. D.*).

h^{s}iuleqatuxuagɔ·r *a·^{s}he·t* *qilɔrŋadlak* *ata·wt^{s}imiŋ* *a·^{s}he·*
A parent-couple, it is told, now again with child (with) one, now again

ɪŋer^{d}ʟaniàlɛrqɪɕut *ka·wɕùʌrɕi|n·ʌrdʟutiŋ* *aw^{d}lʌr^{d}lutiŋ*
they wanted to travel along, only pushing the sledge (they) setting out.

ɪŋer^{d}ʟàtʟulik *ɕule* *ke·ɕa* *nɛqawteqʌruŋne·rqɪɕut* *nɛqawteqʌ-*
Travelling along ever, at last they had no more food. They having no

ruŋne·rqaŋamiŋ *tama·ne* *aŋuniʌràtʌrtupalu|kaluʌr* *ke·ɕa* *aŋunɛŋ*
more food, here it is true, he ever tried to catch. At last to catch

ajuleqaŋamiuŋ *tʌ·qtɔr^{s}ho·ŋman* *qɪpʌrqaɕɔq* *aw^{d}lʌralutɪŋ*
as he could (it) not, because it was quite dark, he got angry, they setting out.

ɪŋerdʟatʟutiŋ *nule·* *pi‡eriga·* *ajʌrqiɕu-kan·a*
While they were wandering along, his wife he said to her: "Push it down, that

qamutin·e *iɤɕumahɔŋ* *pera·ŋuʌq* *pɔ·qtàŋ·uʌq* *nàt^{s}ɛr-*
down there!" On the sledge sitting, the child wrapped up, in a

mɪŋ *pɔ·rɕamatlune* *ajàɤɕin·àŋ·uaperqiga·* *ajakàtʟʌr^{s}ri-*
sealskin-jacket wrapped up, verily, she pushed it down. After she had first

nʌrdʟugo *makitin'iapaluxçâlera'* *nikuitik'a'* *nikuitim'ago*
pushed it down, she was going to take it up. She raised it up. When she had

uwerçûaŋata *pileriga'* *ajâxçin'ʌrqiçuk* *qitɔrŋ-*
raised it up, her husband he said to her: "Only push it down, thou art

nʌrqʌr^{a}mapaluŋ'uaju *ke'ça* *ŋer^{d}ʟâtlutik* *çule* *inuŋnun*
mightily attached to having children!" At last (they) setting out still, to people

perqiçuk *nuliâŋa* *unik'ʌ'rtɔq* *tikiçimaleramiŋ* *uwerçûʌrm'a*
they came. His wife she related, when they had come: "My husband

qitɔrŋâŋ'uʌrpuk *ajʌrqoqaŋago* *ajâxamagi'^{g}ga* *mʌr-*
our little child because he bade to push it, I have pushed it down, doing it

lo^{rer}çʌrdʟugo *taima* *uwerçûane* *unik'ʌ'riga'* *tikin'amiŋ*
twice!" Thus her husband she said of him. When they had come,

nɛri^{ð}lera'miŋ *oqʌrtɔq* *a'^{w}t'a* *awaŋ'a*
whenever they were going to eat, she said: "Again from there (: from the side-

ɔr^{ð}þeramalɛri^{ð}juŋa *çu|galuju* *ilan'igɔr*
house) I wanting to take blubber for the meat, does it matter?" — Once, it is told,

ke'ça *nʌ'qtɔrqilɛr^{ð}þɔq* *ke'ça* *qitɔrŋnʌqtʌ'rama*
at last she began again to become pregnant. "At last (I) getting a child

alâjalermi^{giw}k'in *qitɔrŋʌrçʌ'rqin'ɛŋ* *ajɔqtɔrç^{R}o'gâŋma*
I will leave thee, to get a child again as thou hast made it difficult for me!"

uwiŋa *oqʌrtɔq* *nag'ali-|nauŋ*
Her husband he said: "By no means, no!"

169. Âma's Drumsong. (*Inugarssuk — Phon.*).

ana'nasiʌrçuʌrma *ʌrnam* *utɔrqa^{v}p* *a'mam* *piçia*
My foster-mother's, a woman's an old one's, Ama's, (her) song

atuʌri'g^{tg}a
I sing (it):

awuŋa' hawuŋa a'ŋja
"Far away, far away âija . . .

ʌqtɔrʀʌrtuŋa'ta'a'
it is not possible for me

awuŋa ʌqtɔrʀʌrtuŋa' ta'ıma'la'i
away . . . I cannot get, thus . . .

awuŋà' hawuŋa' jaja'aà hâjaja'ı
away, away ja hajajâi!"

awuŋʌr^{s}ʀuʌrɔ'q *pijamaçɔrço'game* *ʌ'qtɔrpaxtɔrçuʌ'r* *awu-*
Far away, it is told, as she would like to go, it not being possible away,

ŋagɔ'r *awuŋʌrçuʌrçuʌr* *pijamahɔrço'game* *awuŋa' hawuŋa'ja*
it is told, far away she wanting to go, "away, away,!"

awuŋʌrʂuʌrɔ·r *pijamʌrʂv·game* *ʌrˣtɔrˣtɔrʂᴿo·gamiuŋ* *pijamalʟùʌr-*
Far away, it is told, she yearning, it being impossible for her, she being very

tɔrʂo·gamɪ *ʂhaniᵍɪ·ɛrɪjamahɔrʂ·uʌr* *hanit·ɛrɪjamaʂo·game·*
keen, wanting very much to travel, she desiring very much to travel,

a·wlȧɬȧiɬɔrʂo·game
she not using to be in the same place.

ke·ʂagɔ̀r *perʟɛrʂamahvminɛrʂüʌŋ* *ma·ne* *pɛrʟɛrqʌrᶠwrim·e*
At last, it is told, she who had hungered here at "the starving-

perʟaqɪʌrʂᴿamahvminɛrʂüʌq *itiʷdʟimijɔr*
place" (: an island), she had been on point of dying with hunger at Itivdleq, it

inuktɔqlv·ʂhʌ·rqalune· *ma|ma|ŋit|paxhuʌr-*
is told, where it was thought that she had eaten human beings; it tasted abominably,

ʂamahɔrʂuʌ·rɔ̀·r *iˢhumatɔ·rʂo·gamijɔ̀q* *ke·ʂagɔ̀r* *atlʌrʂᴿ̊in*
she said, she being cunning[1]). At last, it is told, people from

awaŋ·a *tikiŋmata* *a·mam* *qataŋ·uta·*
the other side (America) from away when they came, Ama's (her) brother

ix·iáŋ·uamiŋ *atiliŋ* *nuliʌqtʌ·rame* *ke·ʂagɔ̀r* *ta·wuŋa*
(with) Iggiánguaq by name, when he married, at last, it is told, over there

akianùt *peqàta·wqaŋamiuŋ* *perdʟɛqʂamaŋ·itˢɔq* *qitɔrᵑnʌrˣtʌ·r-*
to the other side she accompanying him, not being dead with hunger, and they having

ˢʁama|lɛrʟutiklo *ɪm·ʌra* *perʟɛrʂamahɔ̀rʂuʌrɔ·r*
got a child — perhaps, that people have died with hunger, it is told.

ke·ˢha *tȧ·ɪ* *pɛrʟɛrnɛrm·ɪɔŋ* *iˢhiŋniŋ·i|n·ɛrmiɔ̀·r* *qimaʂ·ama-*
At last then she died with hunger; she was seen no more (?), having deserted

hɔ̀rˢʁo·ŋmatik *qimaʁɒ·wnialuxʂinʌrʂamaŋmat* *ta·wuŋa* *akianun*
them because she would like to be left over there, over on

qeqɛrtʌrˢhuŋmun *ta·ʂuma* *piʂiata* *inua* *a·mam*
the other side on the little island. Her (her) song's (its) owner, Âma's

ana· *qataŋuta·* *anɛr|ʂvani* *tȧ·ja* *piˢhɛrʂʌ·rajuxʂu·ŋmaʁo*
grandmother, her brother, her elder brother, thus as he (?) often used it as his

erqʌ·mɪʁajupaluk·a·li *tan·a* *piʂer|ʂüaŋa* *awuŋa·* *hawuŋa··*
song he remembered it well, it her song "Away, away,

ja·ja·ja··aɪ
jâjâjâ âi"

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[1]) H. N.

(Derangement).

170. Demented Woman Kills Child in Fox-trap, but it is Revived. *(Pualorssuaq — D. D.).*

nap^{F}ɕA·rɕuŋ·ɔ·q *qataŋ·uta·-Arn·Aŋ* *ke·ɕa* *ila·ne* *ɛrqʊ̀m*
Navsârssuaq('s), it is told, his sister — (woman) at last once, Eqo

nuliAriga·ne *piwblerʊlɛrqɪɕɔq* *amA·rdLune* *pɛra·ŋuamɪŋ*
he having married her, she became demented[1]), carrying in amaut (with) a small

piw^{b}lerɔrtɔrɕo·game *a·wdlArqaŋame* *qɪtɔrŋàŋ·uane*
child. When she had become demented, after she had gone off, her little child

putlamun *pɛrvɪn·Arqiga·* *ujAra$x^{\cdot ɕ}$uArmɪŋ* *pɛr^{v}qaŋamiuŋ*
into a fox-trap she weighed it down with a large stone. When she had put

qimaqiga· *aŋɛrLAr$ɕ^{R}$in·Aralune*
something heavy (: the stone) on top of it, she left it only going home.

a·^{w}ta *aɪjamalɛrim·ija·* *ana·naqalunilo* *aɪ^{ɛr}qaŋamiuk*
Again she wanted to fetch it. And having a mother, when she had fetched it

a·wxɕiɕiütɛrqiga· *a·wxɕiɕiüteqiga·^{ɔ}r* *quAqɕuAr*
she thawed it up; she thawed it up, it is told, that which was frozen.

hupiɬɛrqiga· *aɕugɔ·q* *an·ɛrɕA·rqàt·àlɛrqiɕɔq* *anɛrɕA·ràtàlɛraŋan*
She breathed on it. Verily it began to draw breath. When it had begun to

ali^{g}ɪ·leqaŋamik·o *aniɕiɕin·Ariga·n* *aniɕi^{ɕ}hɪn·A-*
draw breath, (they) thinking it was a ghost they only brought it out. When they

raŋaɕ·uk *uwɪŋala* *ɛrqʊ̀$^{m}_{ŋ}$e$^{(ŋ)}$* *atidlu$^{m}_{ŋ}$* *aŋu^{wigiA}ràtla·-*
had (only) brought it out, her husband (with) Eqo by name he stabbed her,

lʊ̀Ara· *aŋu^{wigiA}rïArqàŋane* *ima·*
it is true, first with the spear. When he had stabbed her with the spear, thus

oqArqɪɕɔŋ *ɛrqʊ̀^{w}dLe* *ɔrɕɪ·ɕɔr^{F}wriliAraluArmiŋmaŋa* *aŋu-*
she said: "Eqo (but) he has given me a place for the trace buckle!" When

wigiArɪArqaŋanijɔ·q *taɪma·* *oqArtɔq* *uluàŋagun*
he had stabbed her with the spear, it is told, thus she said, in her cheek

kilipàx·ɔràlugo *pi^{w}blerɔr$ɕ^{R}$in·Artɔr$ɕ^{R}$o·ŋmaŋ·ɔ·q* *iglüwik·amun*
badly wounding her. When she kept on being demented, it is told, into a snow-house,

iliɕimajüɪ·l^{s}ɔr$ɕ^{R}$v·ŋman *matuAro·tɛriga·n* *iglüwiAr$ɕ^{R}$uArmun*
as she never recovered conciousness, they locked her in into the snow house.

ɪma·gɔ·r *pɛrpaloràt·àlɛrɕɔŋ* *ma^{ɕ}ha·wt^{s}iàk·ule* *aɪɕàŋ·uaŋ·ile·*
Thus, it is told, she kept on saying: "Masâtsiaqs their small sleeves

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[1]) N. H.: *pivdlerortoq* means particularly get a drum-dancing fit (artic form of hysterics).

mʌrʟuɩn·ȧŋ·uȧgli *uk·ua·*[1]) *ke·ʕagɔ·q* *ilɩʕamʌrnɛŋ*
only two small they!" At last, it is told, to recover consciousness

ajɔrtɔrʕ^{R}o·|gamiuŋ *toqɔrqɩʕɔq*
when she could it not, she died.

171. Demented Man Shut into an Ice-cave.

(*Pualorssuaq — D. D.*).

hʕiuleqatuxuiŋ·ɔ·q *ila·n* *piblerɔrtɔrʕ·uʌr* *pi^{w}blerulɛr-*
The ancestors, it is told, one of them he was demented. When he had

qaŋan *aɩpa·ta* *nʌrqvilɛrqiga·* *nule·* *perȧtʌr$^{ɩ}_{a}$ʕu̇ɩt-*
become demented, his comrade he got angry with him, his wife believing that

lugo *iliʕhamʌrŋnɛŋ* *ajɔqtɔrʕ^{R}o·ga·* *ke·ʕa*
he had sexual intercourse with her. To come to reason he could (it) not. At last

a·leqiga· *ʕɛrm·ɩʌrʕhux·uʌrmun* *mato·^{o}ro·teqalugo* *matuoro·-*
he brought him to a cave under a glacier, closing it on him. When he had

teqȧŋane *anerqɩʕɔq* *aŋɛrʟʌrqalune* *aŋɛrʟʌrqa-*
closed him in, he (: the demented one) went out returning home. When he had

ŋan *a·^{w}ta* *a·leqim·ija·* *ke·ʕa* *an·ora·ŋe* *pɩ·^{i}ʌrqalugin*
come home, again he brought him there, at last his clothes taking them away

iʕherteriga· *aligtu̇erqalugo* *aligtu̇erqaŋane* *ke·ʕa*
he put him in, tearing his clothes to pieces. When he had torn his clothes, at last

qɩvpaluŋnerʕɔq *toqoqalune* *ku^{ɩ}ʕihɩ·gajuxu·tlugo*
he was surely frozen to death, dying. Using to be helped by him[2])

nɛrɩjamalulitlara·ŋame *kiʕime* *an·a·wpak·a·ne* *aɩpapalune*
every time he began to starve, he alone he who had saved his life, his comrade

toqvʕhin·ʌriga· *nuliʌrʕ^{R}uane* *ʌrŋnȧ·^{rɩ}qȧtar$^{ɩ}_{a}$ʕu̇ɩ·tlugo*
he simply killed him, his wife thinking he had sexual intercourse with her.

172. Demented Man Eats Dead Human Beings.

(*Pualorssuaq — D. D.*).

hʕiulerȧtux·u·m *qɩm·ipaluk* *natʟukat·a·leriga·*
One of the ancestors a little dog he threw it into the air and let it fall down

toquteralugo *nɛreqaŋamiuŋ* *tupilȧxʕu·game* *a·wd-*
killing it. When he had eaten it, because he was out of his mind he set

lʌrqɩʕɔq *a·wdlʌrqȧŋame* *puiʕherʕ·uit* *qanɛrʕhigu̇n* *u·mata·ɩ^{n}*
out. Having set out, seals through their mouths their hearts

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[1]) These words she sings.
[2]) H. N.

amʋrʌrtɔrʂ^{R}o·gȧ·ɪ *atu|ŋʌrʂ^{R}uʌrnɪŋ* *tig·li^{g}paxʂuʌralune*
he time after time pulled them up, (with) sealskin often stealing.

a·wdlʌrɪʂɔ^{ŋ} *nunʌrʂ·uin* *qa·|ŋatigin* *haglutɔrʂʀo·game* *umiŋmag-*
He set out the countries' on top of them. He being a liar musk-oxen

ʂuin *takum·ʌ·lerigȧɪ* *qim·ipalum·e* *aɪpa·* *nɛrɛqalugo*
he pretended having seen them, his dog's (the) other one eating it.

a·^{w}t·a *ɪŋerʟȧlerɪʂɔq* *ɪnuxuʌq* *toquŋahutoqʌrʂuʌq* *qiŋner-*
Again he travelled along. A human being who had long been dead he took

ʂuleriga· *qiŋnerʂorqaŋamiuŋ* *nɛri^{d}lɛrqɪga·*
it from a grave. When he had taken it from the grave he began to eat it,

nɛrɛqɪ^{g}ɪ·nʌrʟugo *ke·ʂa* *ɪnu·x·uʌrnün* *pipalux·ʌrɪʂɔq* *tikerqaŋa-*
simply eating it. At last to human beings he came. When he had

migin *awaŋnʌrʂuʌrujuxʂuʌr* *taɪma·* *unik·ʌ·rpaluleɪʂɔq*
come to them, "tremendously far away", thus he began to report,

umiŋmakʂuit *qim·ima* *aɪpa·* *toqɔrqiga·n* *hagluhɔrʀo·tlune*
"musk-oxen my dog's (its) other one they killed it!" lying,

ni^{g}xʂʌ·rqȧtʌrtɔrʂʀo·tlune *mamaŋ·it·^{ɔr}ʂvʌrmigɔ̀·q*
all along retching with something that did not smell well, it is told.

taɪma· *nixʂʌ·rqȧtʌrtɔrʂv·ŋman* *inugtɔr|ʂʀamahɔŋ* *nalujuŋ-*
Thus when he kept on retching, that he had eaten a human being they knew

ne·riga·n *ɪnupaluk* *ɪʂuan·erʂuʌq* *nɛr^{ɛ}qʌrhɔrʀoŋmagɔ* *niwi-*
now of him, a human being being fermented as he had lately eaten it. (With)

kȧŋ·uamigɔ̀·q *atilik* *ta·n·a* *nɛrɛqȧnɛra·* *taɪma·*
Nivikánguaq, it is told, by name, her he had surely eaten her. Thus

oqʌlugtuʌrɪgajuxʂv·ga·n *tȧʂ·uŋa* *kigdligdlugo*
they use to tell of him, here (to) concluding it.

173. Qerisôq and Tavtsiánguaq.

(*Pualorssuaq — D. D.*).

qɛrɪʂu·m·igɔ̀·q *atilik* *|utɛrʂiʂɔq* *utɛrʂ^{R}itlune*
(With) Qerisâq, it is told, by name he was on his way back. Driving back

|agpɛrɪnialugtɔq *nanerqiga·n* *apuʂ·uin*
he tried to hunt auks. They tumbled down over him the masses of snow

naweqalugo *ɪnüin* *takugamik·o* *aŋerʟa·wk·a·n* *tȧʂ·ane*
breaking his leg. People when they saw him, they brought him home. There

mami|terʟugo *qimak·a·n* *qimagʂamalerŋmaʂ·uk*
letting him (: be and) be healed they left him. After they had now left him,

a·vʂaqaŋan *ta·w^{s}iȧŋ·uamiŋ* *atiligɔ̀·q* *ʌk·piɛrqɪʂɔq*
when summer had come, (with) Tavtsiánguaq by name, it is told, he caught auks.

ʌkpàrɪlɛrŋman *kaglɔ·r^{d}Lune* *ujʌragɕv·m* *nak·ʌrtɔrɕ^{R}o·t-*
When he had begun getting auks, using a catcher, a large stone it falling down

lune *nanerqiga·* *niʌrqɔrɕ^{R}u$^{|}$aŋaqun* *ta·n·a* *niʌrqɔrɕ^{R}uane*
it came down over him on his head. He, his head

ki^{d}lilixɕuʌq *pi^{w}blerɔrtuŋɔrɪɕɔq* *iliβam·aɕ·e·$^{|}$ràlune* *iliβamaɕ·e·rà-*
having a great wound, he became demented, losing his reason. When he had lost

ŋame *aɪ$^{|}$pʌrɕuane* *takuɪʌrtɔriga·* *aɪɕɔrɕ^{R}o·tlugo* *nawiɕamahɔrɕ^{R}vʌr*
his reason, his comrade he went to see him, to fetch him who had broken his leg.

peqàtik·umalɛrqiga· *pijamaŋ·it·upalu$^{|}$k·aluʌr* *awdʟʌrwteˢʀin·àlɛriga·*
He wanted him to go with him. Although he would not, he simply took him with him.

naŋmaleqàŋane *peqàt·apalulɛrɕɔq* *ha'a·* *ta·n·a*
When he was taken on the back by him, he said: "ha'—â!" He

aɪpʌr$^{|}$ɕuaŋa *oqʌràt·ʌrtɔrɕuʌr* *an·ɛrnʌrtɔq* *tama$^{|}$n·uŋ* *ka$^{|}$tag-*
his comrade he said all along: "That which gives pain we both we have

pʌrpuŋ *aɪpe* *ha'a·palua·ŋan* *ɪnuin* *alik·ʌramigin*
lost it!" his comrade whenever he said ha'—â. People when he saw them

iliɕàmahuŋ·uʌrtun *qʌrmiɔrqiga·*
coming into sight, like one who had a little sense he made a house to him

tàç·uŋalo *iˢhe·rɬiitlugo* *taɪma·* *pi^{w}blerɔrtɔrɕ^{R}ɔ̀tlune* *oqʌrŋ-*
and in there now bringing him in. Thus, (being) quite demented, when he

man *takuiʌrtora·n* *aɕugɔ·r* *kid·liliɕ·ü·dlune* *niʌrqɔr-*
had told, they went to see him. Verily, having a great wound in his head

ɕ^{R}uʌrmigɪn *naŋmʌxɕin·ʌrqànera·* *tawɕuma* *pi^{w}blerɔr-*
he had apparently carried him on his back, he the demented

tɔrɕ^{R}v·m *pug·tàç·ilɛrqaŋan* *pugtʌ·rɕuʌrmun* *iku·^{i}ne^{r}qànerɕɔq*
one. When ice-floes came, out on a large ice-floe he had jumped out,

qilàgɕuiɕɔrɕ^{R}ɔ̀·tlugo *piˢxàtla·ẁʌra·n* *ke·ɕagɔ·q*
tying him securely although they had (done to) him. At last, it is told,

pugtʌ·rɕuʌrmun *pigame* *qamun·e* *hˢiuʌrtu·ɕɔrɕ^{R}ɔ̀tlugo*
out on the ice-floe when he had come, his sledge beating about him with it,

anɔʀʌ·r$^{|}$tɔrɕ^{R}uʌrme *ikerqɪɕɔq* *hˢiu^{w}ʌrˢhʌ·rnialugtɔrɕ^{R}oŋ-*
in stormy weather he leapt out (on the ice-floe). As he attempted to beat them

matik *ajoriga·n* *toqorqɪɕɔq* *a·wdlʌrqaŋame*
they could not get hold of him. Dead when he drifted along

ɪmnʌrɕ·uʌrmun *kaɕu·ɕa·wteriga·* *tax·ʌ·rɕ^{R}v·m* *oqʌràt·ʌr$^{|}$ʀama-*
towards a steep rock, it washed over him the surf. He had often related,

hɔrɔ·q *takujamana·luʌr* *qatàŋun·e*
it is told, that he (: the dead man's brother) would like to see him, his brother,

adlamu·tɔq *nuname* *mat·uteqʌrdlunigɔ̀·q*
who was on another place at a land (: dwelling place), having a plaster, it is told,

augpilȧ|t·ɔrς^{R}uʌrmɪŋ *qatȧŋ·uta·tagɔ·q* *iˢhie·lɛrigȧɪ*
(with) red. His brother, it is told, he caught sight of (them)

a·wɛrςuin *pɪŋahɔ̀rς^{R}uin* *ila·n* *aukpilȧt·ɔrtaliς·uʌq* *ta·n·a*
walrusses three, one of them with something red. Him

pi^{w}blerɔrtɔrςuʌr *a·wdlʌrςamahɔrς^{R}uʌr* *a·^{v}wɪŋ·ɔrȧςuwigiga·n*
the demented who had gone away, they thought he had become a walrus,

qatȧŋuta·ta *iˢh^{i}e·rqȧŋago* *a^{v}kpilȧgtɔrtaliς·uaq* *ta·wt^{s}iȧŋ·ua-*
his brother because he had seen it one with something red, (with) Tavtsiáng-

mɪŋ *atíligɔ̀·q* *awdlʌr|ˢʀamahɔrˢʀo·ŋman*
uaq by name, it is told, when he had gone away.

174. Woman Sees a Ghost and Becomes Mad.

(*Pualorssuaq — D. D.*).

vtv·niapalugɔ·q *atilik* *nuliame* *qataŋ·uta·* *a·ˢhe·n*
Utûniapaluk, it is told, by name, his wife's (her) brother, now again indeed

nɛrɪjamaleqaŋamɪŋ *qɪmȧxςɪn·ȧlɛrɪga·ŋ* *aɪlit^{s}tanɪgɔ̀·q*
they having begun to starve they only left him, his wall-skin, it is told,

awguɪȧtlʌrqʌ·rʟugo *nɛqixςapaluɪnɪŋ* *qɪmaraŋamik·v*
after first having divided it into pieces as a little to eat for him. They having left him

igluwigiʌrtʌ·rqɪςuk *iglȕwigiʌqtʌ·ramik* *uwiŋa*
they (two) built a new snow-house. When they had built a snow-house, her husband

ɪm·ɛqtʌ·rniapaluxςȧlɛrςɔq *ɪm·ɛqta|lɛr^{ŋ}man* *nuliȧŋa* *ana·nami-*
he went to look for water. When he had gone for water, his wife his deceased

nɛqςuȧŋata *tɔr^{d}ʟɔriga·* *inuŋnun* *pija·lɛrqaŋawin*
mother she called to her (: the wife): "To human beings as thou betakest

nuan·ʌ·rqa·ɪn *uwine* *tiki^{ŋ}m·an* *taɪma·* *unik·ʌ·rtɔq*
thyself, art thou glad?" Her husband when he came, thus she related.

unik·ʌ·rame *piwblerɔrtuŋ·ɔrqɪςɔq* *pi^{w}blerulɛrqaŋan*
When she had related, she became mad. When she had become mad,

iliςamaςe·r|qaŋan *qimaxςin·ʌrqiga·* *uwipaluata* *qimaxςama-*
as she had no longer any sense, he only left her. Her husband when he had

leqaŋane *ɪŋmɛqpalugtɔrςuʌq* *nunam* *qa·ŋanin* *tuςʌ·rqȧ-*
left her, (she) being heard singing the country's from up there they began

tȧleriga·n *aɪwɛrnialugtɔrς^{R}ɔ̀·tʟutik* *ɪ·tamiɔrς^{R}uɪŋ·ɔ·q*
ever to hear her sing, when they were out hunting walrusses. The Îta-people, it is told,

a·ςe·n *nerɪjamalugtɔrς^{R}o·gamɪŋ* *vtv·niapaluk·uk* *ta·n·a*
now again when they greatly starved, Utûniapaluk (and the wife?) him,

qimagaminɛrςuaŋa *tikerqȧt·ȧlera·ŋ* *tȧς·ane*
him whom he had at one time deserted beginning to come to him, there

toqoqȧt·i^{ge}rqȧnɛra·n *nɛrɪjamajuŋne·rqaŋamɪŋ* *takuqamik·i^{ŋ}*
they thought that he also was dead. They having ceased starving, when they saw

taɪma· *unik·$_A$a·riqȧɪ* *oqʌlugtuȧŋ·ɔrtitluqit* *hʕiuleqȧtux·u·ŋ-*
them, thus he told of them making them into a tale, they being great

mata *tȧɪma* *piç·^{j}u^{u}$_A$rtɔq*
ancestors. Finished, thus it is (as happened)!

— — —

175. Magic Words. (*Qiajuk — D. D.*).

1. Used in the case of illness or injuries, "at the time when there were neither clergymen nor physicians". Maigssaq's grandmother's grandmother's (?) grandmother Simigaq had thus had a diseased eye cured by these formulæ.

v· v· hʕilȧgt$^{e}_{A}$qa· *v· v· hʕilȧgt$^{e}_{A}$qa·*
ô ô, weather (?), ô ô, weather (?),

awatig·teqa· *awatig·teqa·*
the far-away (out towards west), the far-away (out towards west),

ɪnv·niala·$^{|}$ʂugtuŋa *ɪnv·niala·$^{|}$ʂugtuŋa*
I should like to live a little, I should like to live a little,

anɛrtɛrɪniala·ʂugtuŋa *anɛrtɛrɪniala·ʂugtuŋa*
I would like to breathe a little quietly, I would like to breathe a little quietly,

im·am *piŋ·ua·* *im·am* *piŋ·ua·*
the sea's its little thing, the sea's its little thing;

ɪnv·niala·$^{|}$ʂugtuŋa *ɪnv·niala·$^{|}$ʂugtuŋa*
I would like to live a little, I would like to live a little.

2. Used when a taboo'ed Woman wants to sew in the open air. (*Qiajuk — D.D.*).

mɛrçɔrniʌrtutin *ʂɛʀ·ȧniʌri^{w}k·it* *tȧç·a* *ʂɛʀ·ȧguk·in*
If thou wilt sew, I will say a magic word for thee, so if thou recitest

ʂilame *mɛrçɔrçin·ʌrniʌrtutin* *tiŋmiʌrçuʌq* *niwblɛrin*
them, in the open air only begin to sew, a bird thou calling

qa·^{ɛ}q qa·^{ɛ}q *tȧça* *mɛrçɔrʂʀinʌrɪȧŋɔrqiçutit* *mɛrçɔr-*
to it: "qâq! qâq!" Then thou becomest one who can very well sew, sew only

ʂʀina·rɪ·t *tȧç·a*
then!

176. Playing "tôrnaq". (*Inugarssuk — D. D.*).

A child places itself facing the others, some distance from them. This one is "tôrnaq" and should catch the others. They are encouraged to play by the call:

qa· piŋ·uáŋ·uarqat·a· tamarçuarmiŋ ɔrnilɛriga·n qajɔŋ
"Let us play!" They all they go towards him. "The soup

nauk ta·çuma qajuçinialuk·ài agˢxài
where is it?" He he makes as if he wants to give them soup, his hands

artɔritlugit qajuxaqarâtarlune
not being able to manage (them) (?)[1] using to have something to give as soup,

ta·çuma atawçipalu·m tigutlaraŋamigit oqilâŋ·itˢut
he alone when he takes them those who are not swift-footed,

uwgu·na kapeqâtartɔrˢRo·gâi aŋɔrqiçuŋa taç·a
here (: in the chest) he prods them: "I have made a catch!" and then

agˢxaminiŋ tigɔrqalugo tâçuŋa igluŋ·uapaluŋminun
with his hands taking him over there to his little house (: "tôrnaq's "house"),

çule taima· pɛqatardlugin hawiçaruk
ever thus saying to them: "Cut him!" (to those caught in the house).

amɛrlaçüiartɔrpai ta·kua ikilitɛrqalugit ke·ça
He catches more and more of them, these making them fewer. At last

atawˢhuŋ·ɔrpɔq oqilaçɔrˢRo·game amɛrlaçɔrçuaŋulɛra·ŋamiŋ
he is alone because he is swift-footed. When they have begun to be many,

ta·na tigɔrqa·wta·vça· nɛriŋuartɔrtɔrˢRo·ga· kiŋ·ulɛq
him the first he has taken he "eats" him: "The last one (: who has

nauŋ-nauŋ nɛriniâlɛrqi·ga tâç·a torŋar-
not yet been caught), in a little while[2]) I will eat him!" Thus becoming a

çuŋɔrqalune tɔrŋarˢhuˢxuin amɛrlarıârtulɛrqalutiŋ ke·ça tamar-
Torngârssuk. The Torngârssuks they gradually become many, at last all of

çuarmiŋ tigɔrqiga·n torŋarçuŋɔrteqalugo
them they take him (: the last one), making him Torngârssuk.[3])

177. Ways of Greeting. (*Amaunalik — Phon.*).

inu·xuin tikitlara·ŋata ˈilatiŋ ima· pitˢiâlerarain
People whenever they come, their fellows thus they use to say to

ınuxuin ˢhaınã ˢhunã̃·ın aˈçukiaq ima· pitˢia-
them, people: " ? ? !" "Indeed (yes, I wonder?)!" Thus they use

[1]) The meaning not clear.
[2]) H. N.
[3]) H. N. All those caught help to catch the last one.

rAraun *a·^{w}ta* *pit^{s}iArAraun* *tama·ne* *ιŋerLȧtLutiŋ* *ilatiŋ*
to say. Also they use to say, here when travelling their fellows

nala·vtilera·ŋamik·iŋ *ιnu·xuArunȧ·ι* *inu·ˈxuaŋa*
meeting them: "A human being—it, is it?" "I am a human being!"

ˈaιpa·ta *ima·* *pit^{s}iArAra·* *tȧιmȧιliɔrȧtArtut*
(his) the other one thus he is used to say to him. Thus they are used to say

tama·ne *ˈιnui^{n}*
here people.

178. Decoy-call to Walrusses.

(*Qarqutsiaq — Phon.*).

tama·ne *pinialulera·ɡamiŋ* *a·wɛrmün'* *ima·* *perȧt·Ar-*
Here every time when they go hunting for walrusses, thus they use

tun *piςuglutiklü·nι·n* *qajArtɔrLutiklü·nι·n* *pugtȧςaminiü·dlutιk*
to do, whether walking, or kayaking getting up on small ice-floes,

a^{ɔ}rFrit *tama·ne* *iˢhι·lera·ɡamik·ik* *amɛrLaςv·t* *iˢhι·lera·-*
walrusses here when they catch sight of them, many when they

ɡamik·ik *ɔrniuk·aju^{x}ςu·ŋmata* *ιnuin* *o·rqiɡajuxςu·-*
catch sight of them, when they are apt to approach, people they use to decoy

ɡȧιn *a·rFri^{t}* *tama·ne* *iˢhι·lera·ɡamik·ik*
them by saying "ör". The walrusses here every time they catch sight of them,

ima· *ag·eruwȧuxu·ɡȧιt* *ɔ̈·r ɔ̈·r ɔ̈·r ɔ̈·r ɔ̈·r ɔ̈·r ɔ̈·r ɔ̈·r* *ima·* *ag·eru-*
thus they call them: "ør, ør, ør! ør, ør! ør, ør, ør!" thus they call

wȧuxu·ɡȧιt *ag·itlara·ɡata* *na·wlitLArpak·ȧ·ι^{n}*
them. When they come, they greatly harpoon them."

ERRATA

p.	24	line	23	endings-ultra-short, read: endings, an ultra-short
-	35	-	7	*auli^{l}un* read: *auli^{l}uŋ*
-	48	-	7	*kap·iaʂuɡiʌrtulɛrqiʂuŋ·ɔ·q* read: *kap·iaʂuɡiʌrtulɛrqiʂuŋ·ɔ·q*
-	87	-	8	. . . go out!, read: . . . go out!"
-	110	-	2	*taima·qɔ̀q* read: *taima·ɢɔ̀q*
-	179	-	13	*qù^{w}iɔrtɔqɔrʕʀɔ̀tluniɢɔ̀·r* read: *qù^{w}iɔrtɔqtɔrʕʀɔ̀tluniɢɔ̀·r*
-	192	-	15	*imeqtɔrʂ^{R}o·^{g}ɪn·àlɛrqiqa·* read: *imeqtɔrʂ^{R}o·^{g}ɪn·àlɛrqiɢa·*

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