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The Aleut Language

THE ELEMENTS OF ALEUT GRAMMAR
WITH A DICTIONARY IN TWO PARTS
CONTAINING BASIC VOCABULARIES
OF ALEUT AND ENGLISH

By
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United States
Department of the Interior
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THE ALEUTS, residing on several islands of the Aleutian Chain, the Pribilof Islands and the Alaskan Peninsula, have possessed a written language since approximately 1825 when the Russian missionary, Ivan Veniaminov, selected appropriate characters of the Cyrillic alphabet to represent Aleut speech sounds, recorded the main body of Aleut vocabulary and formulated grammatical rules. Although in 1867 at the time of the Alaska Purchase the Aleuts exchanged their status as subjects of the Russian Czar for American citizenship, this volume contains the first dictionary in which the Aleut words are printed in Roman characters accompanied by English definitions. The delay in relating the Aleut language more closely to the speech of their present motherland has kept the Aleuts emotionally linked to a dead Russian past for three-quarters of a century and has hindered their development as American citizens. The same alphabetical and linguistic barrier has retarded investigation of this important ethnologic group by non-Russian scholars and has contributed to the circumstance that the American public in general knows little or nothing of this northern American minority. Consequently this volume becomes more than a mere textbook. It is a contribution to American scholars who are not at home in Russian. It is a positive recognition of a minority group that will enable its members to enter more fully into the life of America.

Immediately, this study is a practical handbook for travelers; for government personnel, teachers, physicians and public health nurses; and members of the Army, Navy and Coast Guard who are stationed at Aleut communities. Interest displayed in their language by non-Aleut Americans will tend to break down the Aleuts' natural reserve.

Since their discovery by the Russians, the Aleuts have developed a fanatical devotion to their language as their only cultural heritage, the only bond that holds them together as a distinct people. The Czarist Russian conquest of the proud, independent sea hunters was so devastatingly thorough that tribal traditions, even tribal memories, were almost obliterated. The slaughter of the majority of an adult generation was sufficient to destroy the continuity of tribal knowledge which was dependent upon oral transmission. Veniaminov's tireless, painstaking inquiries, conducted for many years, yielded only meager hints and fragments of Aleut prehistoric culture. When the Aleut resistance was finally crushed, Russian missionaries came teaching a new spiritual faith to revive the despoiled islanders and contributed much general knowledge to fill the void in Aleut culture. The gift of a new religion and the preservation of their language by standardization in written form would seem to have been poor compensation for the destruction of their entire culture. Yet the fact that as late as 1903 religious tracts in the Aleut language were still being printed in New York City using the Cyrillic alphabet testifies to the regard the Aleuts had for both contributions.

Russian occupation placed a heavy linguistic burden upon the Aleuts. Not only were the Aleuts compelled to learn Russian to converse with their overseers and governors but they had to learn Old Slavonic to take an active part in church services as well as master the skill of reading and writing their own tongue. Many communities had no established schools. Consequently the majority of the Aleuts learned to read and write these languages within the family circle or under the tutelage of the more educated members of their village. Veniaminov was lavish in his praise for the spirited ambition which inspired and maintained voluntary education.

In 1867 the Aleuts were unable to break sharply with their immediate past and substitute English for any one of their three languages. To communicants
of the Russian Orthodox Church a knowledge of Old Slavonic remained vitally necessary. Russian as a conversational medium with the clergy, who were either Russian or Circé. 1 would have been replaced gradually as both priests and parishioners learned the new official language. Unfortunately rash and inexperienced American newcomers publicly blamed the Russian Church and its prelates for all unsanitary and immoral aspects of Alaskan life. The Russian prelates defended themselves and their church vigorously, principally by a counter-campaign of vituperation, and intensified their efforts to protect their parishioners from proselytizing advances made by the Americans. As a result of the bitter controversy which was kept alive for decades by zealous extremists on both sides, the Aleuts came to regard English education as a device to wean them from their religious faith. The introduction of compulsory English schooling caused a minor renascence of Russian culture as the Aleut parents sought to counteract the influence of the schoolroom. 2 The harsh life of Russian colonial rule began to appear more happy and beautiful in retrospect. Regulations forbidding instruction in any language other than English increased its unpopularity. The superficial alphabetical resemblance of Russian and Aleut linked the two tongues so closely that every restriction against teaching Russian was interpreted as an attempt to eradicate the Aleut tongue. From the wording of many regulations it appears that American administrators often had not the slightest idea that the Aleuts were clandestinely reading and writing their own tongue or even had a written language of their own. Too many officials anything in Cyrillic letters was Russian and something to be stamped out. Bitterness bred by abuses and the exploitations the Aleuts suffered from predatory American traders and adventurers, kept alive the Aleut resentment against the language spoken by Americans.

Gradually, despite the failure to emancipate the Aleuts from a stellar past by relating the Aleut and English languages more closely, the passage of years has assuaged the bitter misunderstandings and caused an orientation away from Russian toward English as their second language. Aleut continues to be the language that molds their thought and expression. Even twenty years ago the attempt to romanize the Aleut language might have been resented and ignored. Today when fewer Aleuts read and write their own language fluently and wartime evacuation to southeastern Alaska has widened their horizons, the Aleut people will welcome this first overt proof of genuine American interest in their existence and culture. They are psychologically prepared to take advantage of their first opportunity to learn the exact English equivalent of the words of their vocabulary.

It is fortuitous that at this particular moment of Aleut history two great champions of American minorities are endeavoring to keep alive their indigenous cultures, particularly by rescuing their languages from oblivion and sponsoring the creation of alphabets and grammars for groups possessing only oral languages. The policies of Secretary of the Interior, Harold L. Ickes, and Commissioner of Indian Affairs, John Collier, can only result in the destruction of artificial barriers between groups of Americans, the growth of spontaneous and wholesome loyalty to the government among members of such groups and eventually a more unified nation with a richer culture. In sponsoring this Aleut-English text these two men are destroying the effects of three-quarters of a century's bitterness and resentment, are leading the Aleuts gently from a decaying past and are beginning a revival of group pride among the Aleuts which will flower ultimately to the benefit of all Americans.

The impetus that this small volume may give to scientists can only be intimated. Just after the purchase of Alaska, William Dall, Henry Elliott and Ivan Petrov published observations of the Aleut people which were limited because their studies were only incidental to their principal researches. All three had some knowledge of Russian which enabled them to converse with the Aleuts and examine Russian sources of information. Until 1909 no further investigations were carried on. Then Waldemar Jochelson, a Russian anthropologist, spent over a year in the Aleutians as chief of an Aleutian-Kamchatka Expedition sponsored by the Imperial Russian Geographical Society. In the past decade Dr. Aleš Hrdlička made extensive studies of the living people and old graves and village sites on many islands. Both these anthropologists read Russian fluently so they were able to make the first valuable contributions since the oral evidence gathered by Veniaminov. Neither could have succeeded so thoroughly had he not been fully conversant with Russian.

This text can aid anthropologists mainly by calling attention to the necessity for translating into English the large body of Russian literature which contains Aleut subject matter. It can give linguists pioneer assistance in settling some problems of language relationship, not only between the tongues of Alaska and the west coast, but also between the languages of this continent and Siberia. In the network of various languages spoken on both sides of the northern reaches of the Pacific and the Bering philologists hope to find clues which will reveal more definitely the migratory routes by which early man came to this continent from Asia. Philologists with an incomplete knowledge of Russian have had to omit Aleut from their research. To such scholars this book should be most welcome.

Richard Henry Geoghegan died a few months before his Aleut studies were ready for publication. Dr. Ruth Gruber, Field Representative of the Department of the Interior, whose enthusiastic efforts had brought his work to the attention of the Department of the Interior, and Dr. Vilhjalmur Stefansson, who had striven for years to have it made available in print to American scholars, were particularly saddened by his demise before its publication. To myself, who had hoped that he would live to judge his pupil's editing efforts, this volume becomes a memorial to a beloved friend and great teacher.

My acquaintance with Richard Geoghegan began in 1941 when Dr. Stefansson introduced us by mail. I was searching for a handbook of the Aleut language in preparation for a stay on one of the Pribilof Islands. Mr. Geoghegan responded to my needs, not with a mere bibliography, but, since no such work as I sought existed, with incredibly long letters containing word lists, grammatical explanations and examples of Aleut transliterated into roman characters. These hundreds of pages were impressive in volume alone but their worth became immeasurable when I learned that Mr. Geoghegan was typing them especially for me despite failing eyesight and a partially paralyzed hand. When we had established what he termed a "strong correspondential friendship" and at a time when he felt his life was drawing to its close, he made me the heir to his Aleut studies. He hoped that I would continue my interest in the language and, after the war, resume his interrupted contact with the Department of Eskimo Languages at the University of Copenhagen, the only academic institution that seemed interested in publishing Aleut studies in a form readily understandable to those uninitiated into the mysteries of Russian characters. But the interest of Dr. Gruber opened a way to their publication here in our own country and this knowledge gave him great comfort during the last weeks of his illness. Although, naturally, he chafed at his inability to put his manuscripts into final form, he could do no more than devise directives and suggestions from his hospital bed and give me encouragement in my labors.

1 The term Creole as used by the Russians refers to individuals of mixed Russian and Aleut parentage, but not to the first generation descendants of such union only.
2 Mr. Geoghegan: Five published Aleut books of a total of nine were prepared and published after the American purchase of Alaska.
Richard Henry Geoghegan was born in Dublin in 1866, the oldest son of a prominent Irish physician. In early childhood an accident condemned him to long years of invalidism and a permanent physical impairment. Deprived of the normal activities of youth he became a serious student and displayed a phenomenal talent for languages. His self-directed studies in Chinese brought him in contact with the great British Sinologist, Professor James Legge of Oxford. Mr. Geoghegan's own statement discloses the impression that his genius made upon two of the world's foremost linguists. For it is not often that the next to the highest University of a university is so affected by the learning of a seventeen year old boy that he personally finances his university entrance as Vice-Chancellor Jowett, the renowned Greek scholar, did. "In 1883, after some relations with Professor Legge, he interested the late Vice-Chancellor Jowett in me and my studies, and through Dr. Jowett's generosity I was enabled to go up to Oxford, where I succeeded in gaining an exhibition in Chinese and shortly thereafter the Sir John Davis university Chinese scholarship. My intention had been to enter the China Customs Service, but I later found my hopes in that direction barred by an accident of my childhood that left me somewhat lame." Mr. Geoghegan modestly omitted that he justified Dr. Jowett's faith in his ability winning the Chinese exhibition in three months. After five years at Balliol and Jesus Colleges, he left the university to teach classical languages in London. He seems to have felt that the physical disability which debarred him from a diplomatic position would also prove a handicap to an academic career. Throughout his whole life he continued his independent linguistic studies. Many scholars benefited from his assistance but too few have acknowledged his contributions publicly. One of the most valuable contributions he made aided in the deciphering of the Maya Calendar. Loving the pursuit of knowledge for its own sake, the lack of public acclaim and the ingratitude of those he assisted never embittered Mr. Geoghegan nor quenched his boundless generosity.

A minor linguistic concern of Mr. Geoghegan was the promulgation of an artificial international language. Another quotation from his letters illustrates the thoroughness of his explorations into any branch of learning which interested him: "The problem of the creation of an artificial medium for world communication has been of absorbing interest to me from my boyhood. I have followed its evolution from medieval times to the present with the keenest attention, not only from the theoretical side, but by actual use of the various proposed languages. I have been in communication with the devisers of most of the attempts that have appeared during the past thirty five years, and have written letters in Meriggs' Bla Bla Zemitzhal, Henderson's Lingua and Anglo-Franca, Bauer's Spelin, Mal-dant's Chabe-Aban and probably a dozen others, including, of course, the long defunct Volapuk.

"I became acquainted with Esperanto toward the end of the year 1887, and immediately entered into correspondence with Dr. Zamenhof, its author, with the result that he requested me to make a translation of his instruction-book into English. This I did, and the little work, which was printed in 1889, was the first publication on Esperanto following the initial work of Dr. Zamenhof.

"My official number as an Esperantist is 264, indicating that I was the 264th person who signified his adhesion to the language, and I was the first English speaker so to do. I was among the first members of the 'Lingva Komitato', the quasi-Academy of the language, although on account of my residence far off on the Pacific Coast and in Alaska I was unable, in later days, to take much active part in its deliberations. However, at the request of Dr. Zamenhof, I made a translation of his 'Ezercaro', the standard book on Esperanto, later I rendered into English Mr. Trompeter's German instruction-book and my translation appeared in two editions, one printed at Nuernberg and the other at Uppsala. In addition I made English versions of several smaller pamphlets of Dr. Zamenhof's, contributed articles to reviews and newspapers and did much work in the nature of - at that time, very up-hill - propaganda in both Europe and the United States."

Among the books he failed to mention in this particular quotation were texts which he translated from French and other European languages. Until his death Mr. Geoghegan was re-elected annually to the post of honorary president of the Keighly Esperanto Society, York, England, a position he accepted although he had to recognize that Esperanto was not to fulfill the hopes of its founder and its earliest pioneers. Of late years he was interested in the promotion of Basic English.

Soon after leaving Oxford he became a linguistic consultant for the Japanese Government and served in that office for nine years. Later, for two years, he acted as British vice-Consul in Seattle and Tacoma, Washington. At intervals he made trips to the Orient in connection with his linguistic researches. On one of these trips he "became interested in the fascinating new discoveries of ancient Chinese divinatory inscriptions on tortoise shell and mammalian bones" and his Indo-Chinese studies were undoubtedly his chief interest throughout his whole life.

In 1902 he traveled to Alaska and maintained residence there until his death in 1943, "When I came to Alaska, in the fall of 1902, the possible connections between the Asiatic and the American languages attracted my attention and as that at time, I was in the employ of our Uncle Samuel as an officer of his district court, I had an opportunity for traveling over practically all parts of this Territory, and became especially intrigued by the Aleut tongue. My official duties and the necessity for constantly moving from place to place allowed me but scant opportunity to acquire a speaking knowledge of it, or even to make all the notes that I should have desired, but, later, when I settled down in Fairbanks, I took pains to secure all the known printed matter in and on Aleutian. This, not with the idea of dedicating my day to 'Innuitology,' but rather for the purpose of making comparisons with Chinese, Japanese, Manchu, Tibetan, Korean, Siamese and Kambojoan, etc., whereas I had picked up smatterings in the previous years."

A smattering, if I may be forgiven for explaining the obvious, often seemed to Richard Geoghegan synonymous with what others would consider the result of a lifetime's study, for his "smatterings" consisted of an encyclopedic knowledge of over two hundred languages and dialects ranging from his own native Gaelic, Greek, Latin, Hebrew, Egyptian through the modern European tongues to obscure Oriental dialects.

In addition to his examination of the Aleut language, he compiled and translated from Russian sources, all material on the Kolosh and Kodiak tongues and many accounts of early Alaskan history set down by Russian authors. Unfortunately these all remain in manuscript form although they have been used by several scholars in the United States and in other countries, particularly by Dr. Svend Frederiksen of the University of Copenhagen.1 Mr. Geoghegan edited the Russian section of Judge James Wickersham's monumental "Bibliography of Alaskan Literature." He contributed, during his Alaskan life, to "Le Maitre Phonetique" and other linguistic journals and maintained an extensive correspondence with linguistic savants throughout the world. To this select and limited circle his name bore the seal of an authority. To many humble students like myself, his generous assistance has provided not only linguistic enlightenment but has also given us new goals of nobility and perfection for which to strive.

1. See Appendix C, for a list of some of these manuscripts which are available for consultation and their place of deposit.
In one of his scintillating letters Mr. Geoghegan wrote, "When I was a youngster on the banks of the Shannon, some seventy odd years ago, we would take our carefully hoarded penny to the village store to invest in a fish hook; and the kindly old proprietor would say, 'ock, what's a fish hook; take half a dozen.' That is our national custom of Tuilleadh, The milkman give you 'two pints and a telly of milk,' the fisherman throws in half a dozen superfluous fish with his hundred; and so it goes with all our reckless business transactions." Richard Geoghegan was a living exponent of the Hibernian "good luck addition."

Although the circumstances of his life might seem to have debarred him from the rewards of fame and academic honors, his influence encircled the globe and has not yet ceased to affect men and women in all walks of life. His kindliness reached into strange byways. Shortly after the outbreak of this war, he established contact with groups of children who had been evacuated from London to country districts in West England and Wales and attempted to divert their inevitable homesickness by sending them rare stamps and writing long accounts of the peoples and geography of Alaska. Eventually the Geoghegan correspondence was printed for use in the geography classes of the London County Council Schools.

May this final Tuilleadh of Richard Geoghegan be of service to scholar and layman and the almost forgotten Americans of our Northern Islands.

FREDERICKA I. MARTIN

An Introduction to the Aleut Language

NATURE OF THE LANGUAGE

THE ALEUT language is such a strongly differentiated dialect of the regular Eskimo language that it may almost be characterized as a distinct language although its structure is purely Eskimoid.

Dr. Svend Frederiksen of the University of Copenhagen informed me that specimens of the language spoken on Kodiak Island which I sent him were readily understandable. He is thoroughly conversant with Greenlandic Eskimo. However the examples of Aleut I submitted, with the exception of an occasional word, were not comprehensible. And the Reverend Hinz who has written a grammar of the Kuskokwim Eskimo dialect, reported that although he could understand the samples of Kodiak dialect the Aleutian seemed almost a foreign tongue.

These differences pose an interesting problem for philologists.

I would like to call attention to a point in connection with Aleutian books. Misprints are numerous. It must be borne in mind that the spelling is not firmly established as in literary tongues that have been reduced to writing centuries ago. The different writers in Aleutian vary slightly in orthography from one another and even Veniaminov is not always consistent with himself; he will have one spelling in one place and the same word written otherwise elsewhere. The way of the translator of Aleutian, like that of the transgressors, is exceedingly hard.

RICHARD H. GEOGHEGAN
THE ALPHABET AND PRONUNCIATION

A generally as a in father.

C as ch in charm, chit, chew.

D sometimes hard as the d in day; but generally pronounced as a voiced th.

G generally hard as g in garden.

I generally as i in machine.

K as the k in kite.

L a soft I with the suggestion of y before vowels.

M as in man, meat, moon.

N as in nard, neat, noon.

NG Most difficult to non-Aleut. Practice ring, sing, etc., with nasal exaggeration. Pronounced through the nose as if one single sound.

Q Also difficult to learn except by hearing Aleut pronunciation: a soft ch sound pronounced far back in the throat. At the end of words is much harder like the German ch in ach, a voiceless velar fricative.

S as s in seen or soon. Between vowels is sometimes pronounced as z and even as the s in English measure and occasionally as the Aleut š.

T as the t in tart, teen, tune.

U generally as the o0 in moon.

W as the w in wash, wean and woo.

X as the German ch in noch, auch.

Y as the y in yard or young and never as in why.

THE CONSONANTS

The pronunciation of the consonants has been defined in the alphabetical table. Although no one of the consonants is pronounced exactly like its English equivalent, the sound of each is so approximate as to be intelligible in speech.

In Veniaminov's dictionary the words beginning in this English text with š are written with a Russian initial letter corresponding to the English sound sh. In his subsequent Aleutian writings and in all other Aleutian publications these words are written with an initial s surmounted by a circumflex. The sound is a somewhat prolonged s plus y or sh sound. This fact is important in view of the erroneous conclusion that present-day Aleuts are unable to pronounce English words containing sh such as "she" and "shower." It is true that the majority of Aleuts do say "se" and "sower," etc., but the mispronunciation cannot be attributed to the lack of a related sound in their own speech. Of course š also occurs within words.

The consonants

THE VOWELS

In selecting Cyrillic letters for an alphabet for the Aleut language, Veniaminov employed five vowels, two of which can be transliterated into English only as ya and yu. Consequently in employing the roman alphabet, the three vowels a, i and u are sufficient and the y naturally becomes a consonant unless a preceding consonant such as an l has provided for the sound naturally, and obviated the necessity for a y.

Actually in Aleut speech there is no standard pronunciation of vowels. Although Veniaminov attempted to formulate rules for exceptions, his descriptions of variations fail to cover all differentiations. All variations depend upon the influence of neighboring sounds and the speech habits of the individual Aleut. Each speaker approximates the pronunciation of his neighbor only to such an extent as not to be mutually unintelligible. None of the variations make a particle of difference in the meaning of a word.

Frequent variation of pronunciation as defined in the table, include:

- a - as in man
- i - as in it, and even as the e of met
- u - as in but; as the o0 of good; as the o of note

Unfortunately there is an increasing tendency to let the sound of u in but serve as pronunciation of all vowels. Perhaps this text will aid in checking this degenerative process.

THE ASPRIRATE

In Aleutian texts a diacritical sign ' placed over many of the consonants has been used to denote a slight variation in sound. Not all the Russian authorities have agreed on the need for this sign and Lodochnikov omits all accents and diacritical marks. However Veniaminov states that the sign specifically represents the aspirate h. Joined with a consonant, the aspiration generally affects the pronunciation of the letter as if it were merely followed by an h.

Examples of changes in pronunciation are:

- š is pronounced gutterally sounding midway between ş and x. Some speakers, however, pronounce it like a soft h pronounced far back in the throat.
- d and t Veniaminov describes their pronunciation as like the Greek Theta although each retains its own sound. In speech today all trace of the d sound seems to have disappeared from d. Both th as in that and th as in thin are heard for both letters.
PUNCTUATION

It does not seem necessary to include punctuation rules. In reducing the Aleutian speech to written form Veniaminov adopted the Russian rules of punctuation. It would seem advisable to apply English rules of punctuation to romanized Aleut writing. If this text be used in classrooms the teacher may make use of any standard English grammar to supplement this book.

ACCENTS AND OTHER SIGNS

The stress in an Aleutian word generally falls on the penult, aŋğıqănun. Russian and Aleut writers have faithfully accentuated the penult of every word, a superfluous procedure. In this textbook an acute accent mark (') is used only to indicate the exceptions to the general rule. In a poly-syllabled word where more than one such accent sign is used there is no appreciable difference in stress between the accented syllables. There is a slight prolongation of sound of such stressed vowels.

Frequently the position of the acute accent is the key to the meaning of the word and its shift from one syllable of a word to another changes the meaning of the word. ādan your father, adān fathers.

Occasionally the change is more serious, practically reversing the meaning of two words spelled exactly alike save for the different position of the acute accent. adalūsakuvqjing I impose, I deceive, BUT adalusakuvqjing I tell the truth, I do not lie.

The circumflex (') above a vowel indicates marked prolongation of the vowel sound. Over the consonant ħ it indicates a separate and distinct consonant as shown in the alphabetical table.

The breve (') indicates a diminution of vowel sound.

It is important to remember that neither the circumflex nor breve affect a change in vowel sound but merely a lengthening and shortening of its sound respectively. An apocope has been employed between ħ and ħ to differentiate two distinct letters or sounds from the combined consonant ħg.

Its sound has been described as aspirated between the tongue and the air. Difficult to describe, the aspirate sign results in a softening and drawling of the ħ sound.

This sound is, as it were, “snorted” through the nose.

X pronounce farther back in the throat, more hoarse than simple x. x after c is pronounced like ħ.

When placed above a vowel the aspirate change precedes the vowel sound: ĥ becomes hu, I becomes hi and ħ becomes hu in speech.

Frequently in transliterating d before a and u Mr. Geoghegan inserted an aspirate over the d where the Veniaminov text had none. For those who are acquainted with the Russian text and who are puzzled by the change I am unable to provide a definite rule or explanation from the transliterator. I do know that in reading over Geoghegan’s word lists with Aleutian friends, their spontaneous pronunciation of these same words invariably contained a th sound for the d and that simple d was most frequently heard before the vowel i. Their pronunciation of the words was uninfluenced by the descriptions Mr. Geoghegan had given me which they never read. I must conclude therefore that Mr. Geoghegan, in this instance, based his transliteration upon the instructions of his Aleut informants, F. M. J.

Abbreviations Used Throughout the Dictionary and Grammar

A. – Aleut, Aleutian abbrev. – abbreviated, -ation
A. pl. na. – Aleut place name
A. pi. na. – Aleut place name apoc. – apocopated
Astron. – Astronomy, -ical
At. – Arka dialect
aux. – auxiliary
Bot. – Botany, -ical
Chap. – Chapter
conj. – conjunction, conjugation
corrup. R. – corrupted Russian word
d. – dual
Dat. dat. – dative case
dimin. – diminutive
e. – English Aleut Section of the dictionary
Eccles. – Ecclesiastical
ecc. – et cetera (L, and so forth)
ex. – example
exclam. – exclamation
f. – feminine
fut. – future
Gen. gen. – genitive case
ger. – gerund, gerundive
Icthv. – Ichthyology, -ical
imp. – imperative
imp. v. – imperative verb.
impr. – imperfect
in. – inch, inches
indef. – indefinite
Ind. – intensive
Indic. – indicative mood
inf. – infinitive
interrog. – interrogative
intr. – intraductive
i. q. – iedem quad (L, the same as)
irreg. – irregular, -ly
l. – Latin
lit. – literal, -ally
m. – masculine
Miss. – Missionary; indicates term or phrase adopted by Russian missionaries to express ideas new to the Aleuts. Generally but not always such terms are religious in character. Also refers to Russian words introduced into Aleut and given Aleut terminations and inflexions.
M. pl. – plural
n. – number
neg. – negative
Nom. nom. – nominative case
Obs. obs. – Obsolete
Orth. – Orthography, -ical
O W. o. w. – Old Word. An Aleut word fallen into disuse in Unangan communities by 1822; often still employed by Western or Atkan Aleuts.
p. – past
part. – participle
pers. – person, -al
phr. – phrase
pl. – plural
Pastp. – postpositional case
p. part. – past participle
prep. – preposition
Pres. pres. – present
prob. – probably
pron. – pronoun
R. – Russian
r. – rare
R. A. – Inhabitants of Alaska, Russians, Indians, Eskimos, or others who speak Russian or have adopted Russian expressions into their vocabularies.
Sc. – Scilliet (L, understood) scene, to wit.
S. – singular
Seet. – Section, used principally in the grammar.
sp. – species
subj. – substantive
tr. – transitive
trans. – translator
undet. – undetermined by author and translators of the text; usually refers to names of species undefined by Veniaminov.
v. – verb
v. phr. – verbal phrase
zool. – zoology, -ical

Numerical Symbols Used: [See Sect. “Verb Entries” also, p. 94]
1st – first person
2nd – second person
3rd – third person
I. THE ELEMENTS OF ALEUT GRAMMAR

Based on the Russian Text “Opыт Грамматики Алеутско-Лисевскаго Языка” by Ivan Veniaminov; translated by Richard Henry Geoghegan; edited by Frederick I. Martin.
This grammar, in the main a translation of Veniaminov's "Grammatical Essay on the Aleut Language," is not a perfect definitive grammar but an exposition of the language before it became too affected by the influence of two alien tongues, Russian and English. Further healthy and natural development of Aleut as a written or literary tongue could not proceed after 1867 until this text was made available in English. It is enough to offer the Aleuts their written language in a new alphabetical guise and furnish them English definitions of their vocabulary without introducing new grammatical formulations at the same time. Simpler grammatical rules can be contrived to replace the almost magical manipulation of this agglutinative tongue into the rigid patterns of classical languages. But Veniaminov's text has been the sole guide of literate Aleuts for too many generations to be arbitrarily dismissed. This translated version provides the base for necessary vital reforms and spontaneous natural growth. Corruptions acquired from Russian or English may be amended or dropped, still unresolved complexities may be clarified and long over-due standardization of spelling and grammar may come about gradually through the general usage of this text.

Although Mr. Geoghegan had made several translations of Veniaminov's text during his lifetime, a version made in 1906, which, passing through many hands had suffered extensive damages before it came to the safe keeping of Dr. Stefansson, was the most complete manuscript available. Barely two-thirds of the original remained. The missing sections have been translated by the editor.

In addition to lost pages, there occurred throughout the text lesser omissions, due undoubtedly to the fact that in this, his primary study, Mr. Geoghegan had not reached final decisions concerning exact wording of a few English statements. Such minor incorporation of a word, a phrase or a sentence, difficult to identify without cluttering the pages with needless footnotes, are unimportant editorial contributions but in the event of criticism of an interpretation made by the editor the blame for error will not be permitted to reflect upon Mr. Geoghegan's scholarship.

Principal the editor is responsible for most of the foreword to the Russian "Opyt," a large portion of the explanations of verbs, and the conclusion of the text beginning at section 166.

Supplementary material inserted in the text represents no marked disagreement with Veniaminov's rules but is principally illustrative material intended to give the student immediate assistance in understanding definitions. In Section 125 the complexities of changes wrought by verbal infixes, have, it is hoped, been elucidated by the inclusion of examples collated from Aleutian literature by Mr. Geoghegan. In other sections, most particularly as illustrations of the miscellaneous rules grouped under the heading Syntax, there have been incorporated examples culled from the literature by Mr. Geoghegan but collected for this text from his letters to Dr. Stefansson, to Dr. Svend Frederiksen and to the editor.

In place of Veniaminov's sample of Aleutian composition which concludes the Russian grammar, there has been substituted an analysis of a pre-Russian Aleut song and an interlinear translation of the Lord's Prayer, both made by Mr. Geoghegan.

Instead of presenting tables of verbal endings in an appendix as in the Russian original, a complete conjugation of an Aleut verb accompanies the statement of conjugational laws.

Other minor changes, omissions or insertions are indicated in the text of the grammar.
In 1940 when Mr. Geothegart finished the last version of the dictionary he had formulated a simpler Roman alphabet for transliteration than the one he employed in 1906 in the grammar. In changing the orthography to conform to the later, better system, it would be a miracle if no errors have crept in. Perhaps he would have chosen to translate a Russian soft sign with a diacritical mark. Perhaps not. Since in transliterating the dictionary such substitution was not regularly practiced, the editor has had no inflexible guide to transliteration. The damage of an omitted or extra diacritical mark is not very serious since the whole problem of aspirated sounds is a matter for future standardization.

The complex labors of the editor have been lightened by the encouragement and help of Dr. Willard Beatty, Director of Education, Office of Indian Affairs. The importance of this work in furthering Alaskan development has been recognized by Mr. B. W. Thoron, Director, Division of Territories and Island Possessions, Mr. Joel D. Wolfson, Assistant Commissioner, General Land Office, and Col. Otto F. Ohlson, General Manager of the Alaska Railroad, who deserve grateful acknowledgment for cooperating in its publication. A constant inspiration was the memory of her Aleut friends and acquaintances who were so patient in helping her learn a little of their language and without whose tutelage she might never have been able to complete her share in this volume. She wishes also to acknowledge the debt she owes Nora Hasenclever, Professor of Russian Literature and Language, Bennington College, for reviewing her translations of the Russian grammar and shedding light upon obscure passages; and also to Zella Haney, the incomparable secretary who prepared the final manuscript for the printer.

FREDERICA I. MARTIN.

Foreword

By IVAN VENIAMINOV

I CONSIDERED the preparation of a grammar of such a language as Aleut almost a completely useless labor because a grammar is not necessary for the Aleuts who can communicate their thoughts to one another without knowing grammatical rules and who certainly will not retain their own tongue much longer. Nor is it necessary to provide one for foreigners who never think of learning such a language. But, having seen with what zeal and untiring energy many have striven to gather all kinds of information and how interesting to such persons are even the least fragments of knowledge, I decided to compose, if not a complete grammar, then at least to formulate some grammatical rules of the language. Perhaps they will be useful to someone studying the origin of the language and will provide material for historical conjecture because I have observed in this language word endings and expressions which are wholly superfluous to a primitive person for the communication of his needs or for general understanding.

None of the Aleuts today can furnish satisfactory definitions of many of these word endings and expressions. It is necessary to present here some preliminary explanations of this language and my grammar.

1. In America the islanders living on Kodiak Island, on the Aleutian and Andreanovski Islands are generally called Aleuts. However the language of the first is wholly different from that of the others. Although the Andreanovski Islanders speak the same language as the Unalaskans, they use so different a dialect that often friends cannot understand each other. The difficulty arises more from actual differences in names of things than in variations of word endings. By the name Aleut I refer to the people living on the Aleutian Islands (see next paragraph) whose language I call the Aleut-Fox in order to distinguish it from the Kodiak and Andreanovski tongues.

2. At present this language is spoken only by the islanders living on Unalaska Island, at the tip of the Alaska Peninsula and on the islands adjacent to it, that is from the Four Mountain Strait to the Shumagin Islands, from 169° to 159° west of Greenwich.

3. The number of people speaking this language, according to the latest information, amounted to 1,495 persons of both sexes and all ages. If either the Atkan or Andreanov Aleuts are added to them the total number speaking this language will not be more than 2,200. Undoubtedly in better times the figure was higher but it would appear that it was never higher than 25,000.

4. It is impossible to believe that the Aleut language is not related to another language, one similar at least in names of things or showing signs of the origin of Aleut. Yet up to the present time there has been no certain information about an ancient language from which Aleut, so completely distinct from the languages of people living nearby, emerged. But it is impossible to solve this problem at
present. Until now, of course, there has been a lack of information about the Aleut language because all our knowledge of it was limited to some small dictionaries.\(^4\)  
5. Until the first translation of the Catechism, that is until 1828, the Aleuts possessed neither books, literature, nor a written character. In preparing a textbook I wished neither to elaborate a new form of writing nor to borrow a form (to the Russians) and, in preference, made use of the Russian alphabet.  
6. The Aleuts even prior to the advent of the Russians, had several words expressive of ideas connected with religious worship. 

\textit{Ağūguq} — God, or literally Creator, Maker. 
\textit{Tunuxtاغق} — sin; literally, that which merits censure. 
\textit{An'qiq} — spirit, inner man. 
\textit{Ağūguq umla} — paradise; literally, house or dwelling of the Creator. 
\textit{Qugam ułā} — hell; dwelling of the devil. 

At the time of their enlightenment by the Christian faith in 1795, a number of new words of this nature were composed. For example: 

\textit{Ağūguq angali} — literally, light or day of the Creator; now used for heavenly kingdom. 
\textit{Kamqam tukú} or \textit{kamga tukú} — literally, master of the solemn festival, or of prayer, i.e., priest. 

To express the idea of departing this life, or dying, instead of \textit{axsalik}, used in common of all living creatures, and which the early Russian explorers, in their relations with the heathen Aleuts, translated by ‘perished,’ the Aleuts now use the word \textit{tunusadakilik} having stopped living on earth, or having ceased to make his round of visits, or having left his own place.\(^5\) 

In the same way, in Siberia, when allusion is made to deceased pagans, they are spoken of as \textit{propusuchi} lost, \textit{propul} lost. And, among the peasantries, it is even deemed sinful to speak of a heathen as \textit{umershí} departed, that expression being reserved for such as have been baptized. 

‘Buried’ the Aleuts now term \textit{qalağan ilan axsxaq} placed in his own native place. 

\textit{Holy} is translated by \textit{angājīgājīgq} very bright. 

For ‘sacred’ they employ \textit{ādam}, literally of the fathers, or ‘paternal,’ as: \textit{ādam aluxtasaqångi} sacred writings, or scriptures, or word, writings of the fathers. 

The word ‘Trinity’ is rendered by \textit{qaktun-āq}, that which is three, the triple-existent or the one who exists in three persons. 

The ever-blessed Theotokos is styled \textit{Ağūguq-agunaq}, the one that has given birth to the Creator. 

7. Worthy of note is the absence of words expressive of ‘to suffer’ and ‘to forgive.’ At the present time, these ideas are rendered metaphorically: the former by \textit{amāgākakunigq} I carry away, I transport and the latter by \textit{amāukakunigq} I throw away, I renounce or \textit{ṣuqτakunigq} I suspend, I leave it where it is, (suspend as the execution of judgment). It may be that the endurance of physical and mental pain was for the Aleuts an experience of such everyday occurrence that they regarded it as constituting, in itself, neither a virtue nor the reverse. That there is no word for forgiveness perhaps arises from the fact that for them the emotion of offense is not acute because to avenge wrongs is not in accordance with their spirit.

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\(^4\)One can only conjecture that the small dictionaries refer to word lists collected by Russian explorers or by the first missionaries. 

\(^5\)Veniaminov used a Russian word which expressed the idea of entering upon a new life. The Aleut substitute for \textit{axsalilik}, indicated a partial understanding of the Christian doctrine of life after death.

8. The Aleutians have a very extensive anatomical vocabulary. Reference is not made to words like liver, heart, intestines and the like but to several terms, the use of which presupposes familiarity with the details of the structure of the body, \textit{tugiq} large blood vessel, \textit{aqtunsguqīngq}, \textit{eunumgudaxios} places at the back of the neck, the sites of acupuncture. Entire ignorance of anatomical terms makes it impossible for me to translate all of them. Probably such words were formulated from knowledge which, before the arrival of the Russians, the Aleuts had acquired from the study of the interior of a man, either one killed in battle or a dead slave, for the purpose of learning methods of medical treatment.\(^6\) 

9. The Aleuts possessed names for almost all the local insects and for very many grasses and roots used for medicine and other necessities. 

10. The language is so very rich in place names that in one bay there are names for every little cape or small point of land, inlet, recess, deep water area, brooklet, rill and rock. Because of this abundance it very frequently happens that the Aleuts of one island have scarcely heard the names of places on another. A great many of such names are proper names, that is they seem to have no other meaning or purpose than to designate the places to which they are assigned.\(^7\) 

11. The following examples may prove to some that the Aleuts can even compose new words for their needs. 

(a) In Belkofsky village lived an old man who before baptism was called \textit{samlag} egg. The present inhabitants of that village do not call egg \textit{samlag} but \textit{sancis} or roe of a bird. 

(b) In Unalaska lived an Aleut named \textit{kakīdax}, named after the \textit{kiusich} salmon. At present in Unalaska, they call this fish \textit{qam agalugq} or the last fish of the season instead of using the former name \textit{kakīdax}. 

(c) Instead of using \textit{atxidaq} Umnak Aleuts call a species of codfish \textit{exuxucq}. 

This word is neither derived or translated from another word but it is of Aleut origin, or it might be better to say it is colloquial. It is said that the cause of the invention of this word is that the father-in-law of the Umnak chief was named \textit{atxidaq} before baptism. 

A common cause of the invention of new words in this race at present is the fact that before baptism the Aleuts were generally named for birds, fish and the like. When they accepted the Christian faith they abandoned shamanism and all that might remind them of their former beliefs and customs as something disgusting to their Christian faith. In accordance with their goodness and simplicity they think that calling anything by its proper name in the presence of one who, until he was baptized, bore that name, would offend him and in some manner be a reproach to him. 

12. The Aleut language has many verbs which are very detailed, possessing a superabundance of changes in tense and mood, even in the present usage of the language and in comparison with the Russian language. 

As an example in Aleut “do not kill” may be said 1. \textit{asxasagānan} 2. \textit{asxasagānaxtin} 3. \textit{asxasalagāda} 4. \textit{asxasalagādagāk} 5. \textit{asxasaladuluk} Every word is in the imperative mood and means “Do not kill.” 

Aside from changes in mood, number, person and the like, infixes such as \textit{sas}, \textit{la}, \textit{ta}, and \textit{da}, can be inserted in almost every simple verb between fixed and changeable syllables, to alter its meaning. In the place of the participle of the simple verb \textit{kamgālak}, praved, it is possible to say: - \textit{kamgāsialik}, \textit{kamgāsialaśalik} and \textit{kamgāsiaśatalik}. The first infix sīga denotes accomplished, perfect action, wholly and truly completed. Ta denotes
not for one time alone. sigasaada adds the significance of very intensely but in combination with tasada indicates extraordinary action. Therefore kamgasigatasadalk means prayed with the most intensive effort, completely and truly praying assiduously, not for one time alone, and very vigorously. It is possible to use such an expression only in speaking of Christ. See St. Luke XXII 43.

13. It is impossible to obtain a full explanation of the usage of each and every infix for none of the present-day Aleuts, not even the very old ones, can supply the reasons for which some of the infixes are used. For example no one can explain why one says both ukuktulik and ukuktakaglik to express the same.

14. Such infixes are unknown in Russian verbs. Because of such a very important part of speech and also such excessive changes in conjugation, is it not possible to conjecture that this language, although beginning to die out, was once in better usage or stems from one of the oldest and richest languages? Because it is not possible that so many infixes which are used now without any distinction and necessity, were invented only for the sound; but certainly each infix, either by itself or in combination with others, must have represented either one special action or a power, property or degree of action. Also it is impossible that, according to present day understanding of this matter, the complete identical conceptions would be expressed in different forms just for simple communications of meaning as apparently in the leading example in section 12 above, which shows such a richness of expression for a primitive person to use in explaining a need. And even for telling stories such an abundance seems completely superfluous.

15. Although in Aleut it is possible to explain sufficiently well, clearly, satisfactorily and even beautifully and to speak about really abstract things, in spite of this, the language like every other language similar to it, has its defects. Not counting the defects of expressions or infixions which are generally simple, frequently childish and for the most part, dull and cold as the Aleuts are themselves, the principle defects are:

(a) It completely lacks abstract verbs such as consecrate reason or philosophize and bless. Therefore it is impossible to translate every idea into Aleut with the very same significance that it has in the Russian language. As an example, “Bless your enemies” must be rendered as “About those who abuse you, speak well.”

(b) And it follows that there are no adverbs derived from such verbs and none like those which in Russian end in no, such as absolutely, mentally.

(c) A very serious defect of the language is the lack of verbal nouns for translating Russian into Aleut. For example, the sentence, “Reading the Bible is very profitable,” must be rendered in Aleut as “To whom reads the Bible, then there is profit.” Or it may be translated as “To read the Bible will be very profitable.” But if in the Russian language you add the meaning, “it leads to God,” then in Aleut it is translated as “Out of the Bible we recognize (or know) God.”

16. The present day usage of Aleut is very unfavorable to the preservation of its ancient forms because:

(a) The Aleuts, in accepting the Christian faith and not possessing a written language, have lost their old songs in haly and not possess mg a written

(b) Many Aleuts, more or less familiar with Russian, especially with reading and writing, needlessly use Russian words in their conversations and even the order of word composition. It is possible to believe that such usage beginning with the arrival of the Russians must have modified Aleut very much and in continuing for almost a whole century the usage must have had a detrimental influence on the whole language of a people whose numbers are small and who live under the domination of others. As proof of this many Aleuts from a youthful age not only do not use modal changes of verbs but cannot even remember them quickly. They also use nouns and verbs in the plural number instead of the singular number as in Russian. Such usage, they suppose, is not old.

17. The Aleuts, inhabiting the eastern region, talk very quickly and join their words together so that it is necessary to have much practice to understand them. The Unalaskans talk softly and draw their words more and the Western and Umnak Aleuts drawl their words still more. The Atkan Aleuts draw each syllable very slowly.

18. Among the Umnak and Unalaskan Aleuts there are differences in several expressions and words. For instance the Umnak Aleuts and also the Aleuts of Atka Island, in all nouns and participles, use, in place of the plural endings n and nqin, s or s and ngis or gis respectively. As an example the Umnakans say langin geese and asxun nails but the Umnak and Atkan Aleuts say langi or lagis and asxus or assus. Diminutive words instead of ending with daq have the ending kucak. For instance the Umnakans say cdatq little hand (from cax hand) but the Aleuts of Umnak and Atka say cakudaq. Instead of nung to me, and kugtu not, Umnak and Atkan Aleuts say ngus to me and nanga not.

19. In conversation generally all the Aleuts drop the final n of many words before words beginning with a vowel and occasionally with a consonant. For example from asxus or asxun nails but the Umnak and Atkan Aleuts say langi or lagis and asxus or assus. Diminutive words instead of ending with daq have the ending kucak. For instance the Umnakans say cdatq little hand (from cax hand) but the Aleuts of Umnak and Atka say cakudaq. Instead of nung to me, and kugtu not, Umnak and Atkan Aleuts say ngus to me and nanga not.

20. In composing my rules of Aleut language I dare not call them a grammar. But it seems to me proper to call it an essay on Aleut grammar; because, although herein I have said something about all the parts of speech, I have not discussed them completely and have explained word composition briefly. And doubtless here, as in any first experiment, defects will be found, either in the exposition of the rules or in the rules themselves.

21. These rules were composed by me not because they would be a complete text for the study of Aleut (if it were possible to learn any language with only
one grammar) but as I stated, more to serve as a handbook for an acquaintance with the characteristics of the Aleut language and to lead to more detailed knowledge about it.

22. Only where the rules of Aleut did not agree with the Russian language did I make definitive rules. To make definitions for every rule is completely unnecessary and would enlarge the book needlessly. If one of the Aleuts wanted to study the grammar of his language then rules would be necessary for him in his own tongue but for those of my countrymen who wish to have information about Aleut, complete rules are not necessary at all.

23. In order that my essay should conform more to its designation I include a dictionary of the Aleut language with Russian translations in which the collection of Aleut words is ever so much more than in all the dictionaries of this language known to me. As a whole complete volume it is not possible to call this a dictionary because there are no names of plants and insects known to the language I am known as my own knowledge of the language is not quite competent for the composition of a grammar. Without beating around the bush I state to my reader that if I were not convinced that it is better to write mediocrally about that which one knows and another does not know, than knowing a little to write nothing I would never have undertaken such a thing as the composition of a grammar of a primitive language, particularly of one soon destined to vanish—all the more unnecessarily and would enlarge the book needlessly.

If the collection of Aleut words is ever so much more than in all the dictionaries of this language, than rules would be necessary for him in the first section which deals with material pertinent to an understanding of the language begins with:

PARTS OF SPEECH

18. It can almost be said that the Aleut language is formed from two parts of speech, from verbs and conjunctions or adverbs, because all nouns, adjectives, pronouns, participles, prepositions (actually postpositions because they are always placed after nouns and hereafter they will be named so throughout the text), and some adverbs, have person, number and common endings with verbs. Likewise verbs possess some of the attributes of nouns. At least all the words of this language can be divided into no more than three parts. All the aforementioned constitute the first division, the verbs the second and some adverbs, numeral substantives and dates, conjunctions and interjections make up the third section.

But in accordance with the customary rules of all grammars and in order to avoid confusion and excessive exceptions, I have separated the Aleut language into eight parts of speech. They are:

1. Noun - tajugquq man, igmanaq good, an five
   The Aleut noun includes the words we classify as adjectives. igmanaq good or literally the good one. See paragraph 161.
   2. Pronoun - ting thou
   3. Verb - tunuxtakuqing I speak
   4. Participle - mangiyuxtakaginag believing
   5. Adverb - waliyan here
   6. Postposition - ilan in
   7. Conjunction - kayuk and, also
   8. Interjection - ah! oh!

There are no articles in this language such as there are in Greek, European and some other languages.

19. All the words of this language are either basic or derivative, simple or compound, alterable or unalterable and also augmentative or diminutive.

1. Basic words are all nouns or names of things and simple verbs.
   1. Tangaq water, tunuq word, sunuq I take

2. Derivative words
   - tangakuqing I drink, tangaexikuqing I give to drink
   - tunuxtakuqing I speak, suxxtakuqing I hold, retain

The Innuq makes little distinction between nouns and verbs. All verbs are conceived as nouns in a state of existence. "He runs" is thought of as "his running exists," and as the verb "to exist" exists necessarily for every verbal notion, it is unnecessary (from the Innuq viewpoint) to mention the word "exists." Consequently "he runs" and "his (act of) running" are expressed by one and the same word: iswikug. This not bring our own habitual pattern of thought; it is simpler to treat the Aleut verb (as Veniaminov has done) in terms to which we are more accustomed. R.H.G.
There are many verbs derived from nouns. It is possible to make a verb from almost every noun or name, such as:

- **akalulq** road, path — **akaluqning** I go by road
- **cayak** tea (corrup. R.) — **cayaktuqning** I drink tea

Of such verbs there are so many that seven dictionaries could not contain them all. But there are no nouns derived completely from verbs and especially none that would correspond to the gerund or verbal noun of the English language. Instead the plural perfect participle is used, aluxtsaqangin, writing, what has been written.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>adaq father</td>
<td>adaqilkaq handless or not having a hand</td>
<td>adaqfather, adaman father of the father, adgaman to or for the father</td>
</tr>
<tr>
<td>caqilakaq whale liver</td>
<td></td>
<td>caqilakaqing I have no father</td>
</tr>
<tr>
<td></td>
<td></td>
<td>adagilakaqing I have a father</td>
</tr>
<tr>
<td></td>
<td></td>
<td>amna~um many, much</td>
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</tbody>
</table>
To the cases enumerated above a vocative might perhaps be added. This case is formed by appending to the general nominative the interjection á. Nominative ámán, vocative ámán-á. But as this particle is also subjoined to verbs, in an interrogative sense, and scarcely partakes of the nature of a case ending, it has not been included here among the inflexions of the noun.

34. The dual has but two inflexions for the indefinite cases, the general nominative and the dative. The latter is somewhat rare. The termination of the nominative dual is kik which is added to the apocopated nominative singular of nouns ending in q and x, and ix which is added to the general nominative singular of those nouns ending in g. The nominative dual of adá is adákik: of kannúg it is kannúgix. The dative which is both indefinite and possessory, is made by the addition of the syllable kin. adá becomes adákin and kannúg becomes kannúgkin.

35. The plural, like the dual, has only two inflexions for the indefinite cases, the general nominative and the dative.

1. The nominative plural is formed by changing the final m of the genitive singular to n and in some cases to ngin. adán, the genitive singular adan, nominative plural: inámsam, genitive singular: inámsangin, nominative plural, the birds of the sky.

(Actually the terminations of the nominative plural seem to be added to the apocopated nominative. Veniaminov fails to explain this fully. Trans. Note).

2. The dative plural adds the stressed termination in to the nominative. Nominative plural adán, dative plural adání.

INFLEXIONS OF THE INDEFINITE CASES

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>q, x, g</td>
<td>kik, ix, k</td>
</tr>
<tr>
<td>Apoc. Nom.</td>
<td>a, i, u, ga</td>
<td>........</td>
</tr>
<tr>
<td>Accusative</td>
<td>q, x, g</td>
<td>kik, ix, k</td>
</tr>
<tr>
<td>Genitive</td>
<td>m</td>
<td>kik, ix, k</td>
</tr>
<tr>
<td>Dative</td>
<td>man</td>
<td>kin</td>
</tr>
<tr>
<td>Postpositional</td>
<td>gan, gam</td>
<td>kik, ix, k</td>
</tr>
</tbody>
</table>

According to this table of inflexions every noun is declined.

POSSESSORY CASES OF NOUNS

36. The possessory case are inflexions corresponding with the indefinite cases, but containing in addition inherent possessive pronouns. adáng my father, adán my father, adáning my fathers.

37. The possessive cases, in addition to numbers, have all the persons. adáning my fathers, adácí your fathers, adángin their fathers.

38. The possessive cases are subdivided into unipersonal, multipersonal, and impersonal.

1. The unipersonal possessive cases are used when one or more objects pertain to one person, as: my brother, my brothers.

2. The multipersonal are used when one or more objects pertain to two or more persons, as: our brother, our brothers.

3. The impersonal are used where the Latin language employs the pronoun suus, i.e. where the person or thing referred to pertains to the subject of the clause.

39. The possessive inflexions are usually confined to the general nominative and the dative cases, but, in certain numbers and persons, a third possessory termination is found, which is either postpositional or genitive.

40. A personal agentive or personal instrumental inflexion is used when the impersonal pronouns 'self' or 'own' are to be rendered in an agentive case, as: dákínáng I with my own two eyes.

This case is used only of concrete objects or instruments and pronouns referring thereto.

41. The personal agentive forms have no special endings and suffix the syllable án or in to the various possessory nominatives, as: cáng my hand, cánáng I with my own hand, cán thy hand, cánáng thou with thy own hand.

(a) Possessor singular and object possessed singular:

- cángán I with my hand
- canán thou with thy hand
- cán or canáng he or she with his or her hand

(b) Possessor singular and objects possessed dual:

- cákínáng I with my two hands
- cákínan thou with thy two hands
- cákínáng he or she with his or her two hands

(c) Possessor singular and objects possessed plural:

- cánáng I with my hands
- catxínáng thou with thy hands
- catxínáng he or she with his or her hands

(d) The forms for dual possessors are wanting.

(e) Possessors plural and object possessed singular:

- caxán we with our hand
- canán you with your hand
- cán they with their hand

(f) Possessors plural and objects possessed dual:

- caxíngan I with our two hands
- cákínan they with their two hands
- cákínxíngan you with your hands

(g) Possessors plural and possessions plural:

- cáníngan we with our hands
- cágínán you with your hands
-.calledínan they with their hands

42. All the possessory cases derive from the apocopated nominative. It would be superfluous to establish a rule for the formation of each, since their number exceeds eighty-five, exclusive of exceptions. The forms may be seen from the paradigm.

(Note. — The paradigm of most of the possessory endings is unfortunately missing in every copy of Veniaminov's work which I have been able to locate. V. Henry in his abstract of Aleutian grammar states that he has had the same ill luck. The following attempt to supply the lack is very unsatisfactory and incomplete. It has been compiled from data kindly supplied by Mr. Leonid Stepanov, Secretary of the Greek-Russian church at Unalaska, a native Aleut, and from a collation of some of Veniaminov's Aleutian works, R.H.G.)
First Person Singular.
agituda-m u my brother
agituda-king my two brothers
agituda-ning my brothers

Second Person Singular.
agituda-n thy brother
agituda-kin thy two brothers
agituda-txin thy brothers

Third Person Singular (eìos).
agituda- (n) his brother
agituda-kix his two brothers
agituda-kin his brothers
agituda-txin his brothers

First Person Plural.
agituda-x our brother
agituda-x our two brothers
agituda-n our brothers

Second Person Plural.
agituda-kin your brother
agituda-kin your two brothers
agituda-gin your brothers

Third Person Plural (eorum).
agituda-xin their brother
agituda-xin their two brothers
agituda-n their brothers
agituda-ngin their brothers
agituda-mang their brother

Substantives are susceptible of thirty-one different inflexions, not reckoning the twelve instrumental endings, the two identical endings distinguished by the position of the stress, and the fifteen instances in which the pronouns nqan to him, ikin to them two, nqgin to them, are suffixed.

The thirty-one endings are: a or another vowel, m, n, ng, x, q, gn, gin, dik, din, ding, kin, king, kix, nin, ning, nqan, qin, man, mang, mak, min, ming, min, ci, mei, qan, qam, man, and minin.

43. Agitudaq is the type of all substantives ending in q or ng, and of several that end in a and i.

Anaq mother, and some others, have two endings in the unpersonal possessory of the second person singular: anàminan and anàdaminan to thy mother. The syllable da wears the semblance of the infix met with in verbs expressing reiterated action (see Sec. 125), but its significance here is obscure.

Certain words annex either k or kik in the dual indefinite: alak tayikuqik or alak tayikuquk two men.

44. Conformably with the second example are declined all substantives ending in q or ng, in a, and i. In words of this group, the possessory cases derive, not from the apocopated nominative, but from the genitive, by uniform alteration of the final consonant: genitive kannuqim of the heart, whence, kannuqim my heart, kannuqincie your hearts.

Kannuq, and similar words, however, may take the ending ix in the nominative indefinite: kannuqix, and hence, apocopated, kannuqì.

Some words ending in ag are declined on both models.

**COMPOUND NOUNS**

45. Besides admitting the case and personal endings above set forth, all substantives can enter into composition:

With the auxiliary verbs agikuqìing there is to me, or I possess: axtakìting I already am; and, at times, with akìting I am. For example: ayagax wife, ayagaìkìting a wife is to me, I have a wife; adaq father, adaxtiqìing I am a father.

As previously stated — all nouns are convertible into verbs, (see sec. 19), having in the active voice the termination gikuqing, and in the passive and reflexive xtaqìing.

(b) With the participles aq, axtaq, axtanaq, and of the other
tenses deriving from the above-mentioned auxiliary verbs, ayagaxtanaq one who is a wife; ayagaxtanaq one who was a wife.

(c) With certain postpositions. (See sec. 145-146).

46. In such compounds of nouns with auxiliary verbs and their participles, the noun retains its stem form, and the verb or participle discards its initial vowel. adaq, stem adaq; agikuqing, in composition agikuqing; axtaq, in composition xtaq; whence the forms adagikuqing, adaxtaq.

47. Nouns in composition with verbs can be varied for all the moods, tenses, numbers, and persons, of the affirmative and negative aspects, exactly as other verbs:

<table>
<thead>
<tr>
<th>Affirmative Aspect</th>
<th>Negative Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>adagikuqing</td>
<td>I have a father</td>
</tr>
<tr>
<td>adagikuqìx</td>
<td>he or she has a father</td>
</tr>
<tr>
<td>adagikuqìn</td>
<td>if I have a father</td>
</tr>
<tr>
<td>adagikuqìmin</td>
<td>if he or she have a father</td>
</tr>
<tr>
<td>adagikuqìtell</td>
<td>you being my father</td>
</tr>
<tr>
<td>adagikuqìtìtell</td>
<td>I being my father, or thee I have as father</td>
</tr>
<tr>
<td>adagikuqìtìtìtell</td>
<td>I being thy father</td>
</tr>
<tr>
<td>adagikuqìtìtìtìtell</td>
<td>thou being my father, you I have as father</td>
</tr>
</tbody>
</table>

Nouns thus verbalized can take the various infixes, exi, xtagì, etc., enumerated under section 124.

48. Substantives in composition with participles are inflected regularly for numbers and persons in the same manner as participles:

<table>
<thead>
<tr>
<th>Inflected Form</th>
<th>Affirmative Aspect</th>
<th>Negative Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>adagikuqìting</td>
<td>I am a father</td>
<td>I not am a father</td>
</tr>
<tr>
<td>adagikuqìntìting</td>
<td>he being my father, or thee I have as father</td>
<td></td>
</tr>
<tr>
<td>adagikuqìntìtìting</td>
<td>I being my father, or thee I have as father</td>
<td></td>
</tr>
<tr>
<td>adagikuqìntìtìtìting</td>
<td>I being thy father</td>
<td></td>
</tr>
<tr>
<td>adagikuqìntìtìtìtìting</td>
<td>you being my father, you I have as father</td>
<td></td>
</tr>
</tbody>
</table>

And likewise for cases:

<table>
<thead>
<tr>
<th>Case</th>
<th>Affirmative Aspect</th>
<th>Negative Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayagaxtanaq</td>
<td>one who has been a wife</td>
<td></td>
</tr>
<tr>
<td>ayagaxtanam</td>
<td>of one who has been a wife</td>
<td></td>
</tr>
<tr>
<td>ayagaxtanqan</td>
<td>(by) one who has been a wife</td>
<td></td>
</tr>
<tr>
<td>ayagaxtanaq</td>
<td>those who have been wives</td>
<td></td>
</tr>
<tr>
<td>ayagaxtanam</td>
<td>those who have been wives</td>
<td></td>
</tr>
</tbody>
</table>

49. When human beings are spoken of collectively, the word kidaq is added to the stem: tayikuq a man, tayikuqìdak a multitude of people. In such cases, kidaq alone is inflected. Nominative, tayikuqìdak; genitive, tayikuqìdàq; postpositional, tayikuqìdàqan.

Kidaq is occasionally annexed to other nouns, generally names of animals.

NONS ADJECTIVE

50. Nouns adjective or nominal adjectives generally end in q and are inflected for all numbers and the indefinite cases, but lack possessory cases: igamaq good, igamanakik, igamananqìn.

Primitive adjectives are very few, most Aleutian adjectives being substantives or participles used adjectivally.

When adjectives are used as substantives, they take also the possessory cases and combine with verbs, participles, and postpositions, as indicated in sec. 45. Conversely, substantives or participles employed as adjectives cannot be thus inflected.

51. Adjectives have three degrees: positive, comparative, and superlative.

52. The positive degree has the termination q, and the apocopated forms in a, i, or u: igamaq, igamaqìn.

53. The comparative degree is expressed by help of the particle agaqìa, dual
Igamanasada very very good igamanasada di 1,
agaca a~at~kik, pl~lrka~ agatingin: as agaca ilkimin igamanakuq he is better th

The latter is the more common usage. I'll or may precede

agata~sacing igamanasada de pronounced drawling of first a i~ sada, sada. a exce

There is

atun~IBlm six times
ca~gi~i',D five times si~i~giBim

siciaim four times qamcingiilim

uluk. k~~l~C~~~~yWl~~cik~elguaktlvcelslgnIIflcatiohn generally suffix the conjunction, h

b~

It er be appended to the conjunction: kaciguluga kacig

fractional.

The superlative degree has several forms val" 

Numerals or nouns

(a) Cardinals;
1. ātqan (in the Atka dialect, tagataq)
2. alak
3. qankun
4. siein
5. carq
100. sisaq

(b) Females;
6. ulāng
7. qamceng
8. sieing
9. sieing
10. ātiq (in the Atka dialect asax)

By combination of these, reckoning is carried to ten thousand or even higher.

59. The tens and hundreds are formed by addition of the adverbs:

By combination of these, reckoning is carried to ten thousand or even higher.

(a) Cardin

NOUNS NUMERAL

(c) Multiplicatives;

(d) Fractionals. Of these there are but two, angā half, angagan angā

quarter (literally, half of one-half).

60. Except ātaqan, ātiq, and sisaq, numerals in general are not infected.

These three have certain of the indefinite cases, as: ātaqanān, ātim, sisma.

61. The words isiq and signaxtā can receive case-endings, the former in all numbers, the latter only in the plural. isiq, isim, lsin; signaxtā, signangtin, signantanin.

62. Atukik both, suffixes in the dialect the pronoun kin; in the postpositional becomes atugan; and in the second person atukidik you both.

63. Pronouns are of six kinds:

(a) Personal: ting I, txin thou, lngān he, she, it.

(b) Reflexive or impersonal: igim one’s self.

(c) Interrogative: kin who? alquq or alquataq what?

(d) Indefinite: unuquq anyone, usū all, everybody, everyone, tama-
dagaq each, inaqām one’s self (intensive), amāgaq someone (with a nega
tive, no one).

(e) Demonstrative and relative: Amāq this one, who, wan this, lngāq

that, sakān that yonder, according to the position of the person or thing
alluded to.

The Aleutian language has such a wealth of these demonstrative pronouns

that it is possible to indicate each person present in a company without mention-
ing him by name. Thus, beginning with the one nearest to the speaker and counting
towards the entrance of the dwelling, the first of those sitting is wan, the

second lngān, the third ikūn, one far off aqān, the last but one qaqān, the

last (or nearest the door) qakan. A person sitting in front of the speaker is

the last (or nearest the door) qakan. A person sitting in front of the speaker is

below unkān; still lower unān; the lowest of all sakān. If the persons referred
to are standing, the pronoun indicating the nearest to the speaker is ikūn, and

to that for the one farthest away Akun.

If walking, the person nearest is awān, one far away aqān. A person lying near is indicated by udān; one outside the

Nouns: ling mayun thine, lngan mayun his or her, tuman mayungin ours,

mone, txin mayung yours, ingakun mayungin theirs; and similarly in the dual.

64. Besides these simple pronouns, there exists a series of postpositional

Nouns: ling mayun thine, lngan mayun his or her, tuman mayungin ours,

mone, txin mayung yours, ingakun mayungin theirs; and similarly in the dual.

Nouns: ling mayun thine, lngan mayun his or her, tuman mayungin ours,

mone, txin mayung yours, ingakun mayungin theirs; and similarly in the dual.

Nouns: ling mayun thine, lngan mayun his or her, tuman mayungin ours,

mone, txin mayung yours, ingakun mayungin theirs; and similarly in the dual.

Nouns: ling mayun thine, lngan mayun his or her, tuman mayungin ours,

mone, txin mayung yours, ingakun mayungin theirs; and similarly in the dual.
the postpositions, but, as the postpositions remain almost unmodified and the inflexions are personal and pronominal in their nature, it has been considered more satisfactory to discuss them under this section.

65. Postpositions when coalescing with pronouns, reject their last vowel and final n, or sometimes, the n only, and affix the personal endings minding, kiming, liming, likiming: adaming toward me, adakiming from me, adaling yet or again toward me, adalingkiming yet toward me or for me.

Such postpositions are:
- kuan, kuming from me;
- nagan, naming within me;
- dagan, dagming to me;
- ilan, ilming in me;
- kucxan, kucximing between me;
- uglagan, uglagining beside me;
- agalan, agalkiming after me.

The ending minding, and its derivative min (2nd person), denote usurpation or appropriation; kiming indicates, strictly, cutting off or rejection, but is sometimes used in place of the simple minding; liming means repetition, as may be seen from the examples.

66. All pronouns have in common three numbers and three persons; the simple pronouns have, in addition, two principal cases, nominative and dative, and a few have also a genitive and postpositional. Their declension may be seen from the following tables.

(a) Personal:
First Person:
- Singular: Nom. ting I
  Dat. nung (Atka dialect ngs) to me.
- Dual: Nom. tuman we two
  Dat. tumanan to us two
- Plural: Nom. tuman in, ngin to us
  Acc. tuman us

Second Person:
- Singular: Nom. txin thou
  Dat. imin to thee
- Dual: Nom. txidik you two
  Dat. imidik to you two
- Plural: Nom. txidi you txidin you yourselves
  Dat. imei to you

Third Person:
- Singular: Nom. lngan he, she, it
  Dat. ngan to him, to her, to it
- Dual: Nom. ingaku they two
  Dat. ikin to them two
- Plural: Nom. ingakun they
  Dat. ngin to them

Interrogative:
- Singular: Nom. kin who?
  Dat. kinan to whom?

(The Interrogative has no Dual or Plural.)

Some pronouns have a special case which may be named general or possessory; thus, the pronouns of the third person subsist under two forms, the simple, and the general or possessory.

The pronoun txin thou, has in the plural two special forms: txicingan yours-

(b) Reflexive:
- Singular: Dat. igin to one’s self.
- Dual: Dat. inak to themselves referring to two persons.
- Plural: Dat. inang to themselves referring to more than two persons.

(c) Interrogative:
- Singular: Nom. alquaq what
  Gen. alquqatam of what
  Dat. alquqatam to what
- Dual: Nom. alquqat
  Gen. alquqatux
  Dat. alququtax
- Plural: Nom. alquqatun
  Gen. alquqatun
  Dat. alquqatun

On the same model are declined alquq what, that which, and unuquq anyone. Alquq and alquqat are properly participles from the verb alquqing, which, as nearly as it can be rendered, means: for which I am needful and on account of which also I must.

(d) Intensive:
First Person:
- Singular: Nom. inaqing I myself
  Dat. inaqing to me myself
- Dual: (There is none.)
- Plural: Nom. inaqangin we ourselves
  Dat. inaqangin ngin to us ourselves

Second Person:
- Singular: Nom. inaqamin thou thyself
  Dat. inaqam to thee thyself
- Dual: Nom. inaqamidik your two selves
  Dat. inaqamidik to your two selves
- Plural: Nom. inaqamci yourselves
  Dat. inaqamci imci to you yourselves

Third Person:
- Singular: Nom. inaqam he himself, she herself, it itself
  Dat. inaqamin to him himself, etc.
- Dual: (There is none.)
- Plural: Nom. inaqangin themselves
  Dat. inaqangin ngin to them themselves

General:
- Singular: inaqam one’s self
- Dual: inaqamak
- Plural: inaqamang

(e) Relative:
- Singular: Nom. aman or amán who, which
  Dat. aman to whom, to which
- Dual: Nom. amakux
  Dat. amakux ikin
- Plural: Nom. amakun
  Dat. amakunin


32
In this way are declined all relative pronouns ending in n. Relative pronouns ending in gan are not declined, they being the post-positional cases of pronouns in n. When it is necessary to inflect them for the dative relation, the personal pronouns ngan, ikin, or ngi are suffixed. amagan ngan to anyone, amagan ngin to some (several).

Indefinite cases:

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</thead>
<tbody>
<tr>
<td>Singular:</td>
<td>amu each, all</td>
<td>amugan each, all</td>
<td>amugan ngan each, all</td>
<td>amuu each, all</td>
</tr>
<tr>
<td>Dual:</td>
<td>amugan each two, to all two</td>
<td>amugan ngan each two, to all two</td>
<td>amu each, all</td>
<td>amugan each, all</td>
</tr>
<tr>
<td>Plural:</td>
<td>amugan each all,</td>
<td>amugan ngan each all,</td>
<td>amu each, all,</td>
<td>amugan each all,</td>
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Personal cases:

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<tbody>
<tr>
<td>First Person:</td>
<td>amu each, all</td>
<td>amugan each, all</td>
<td>amugan ngan each, all</td>
<td>amuu each, all</td>
</tr>
<tr>
<td>Dual:</td>
<td>amugan each two, to all two</td>
<td>amugan ngan each two, to all two</td>
<td>amu each, all</td>
<td>amugan each, all</td>
</tr>
<tr>
<td>Plural:</td>
<td>amugan each all,</td>
<td>amugan ngan each all,</td>
<td>amu each, all,</td>
<td>amugan each all,</td>
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Similarly are declined all personal postpositions ending in kiming and likiming, such as: ilkiming, ilkakiming, from me.

Iming in me.

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</thead>
<tbody>
<tr>
<td>First Person:</td>
<td>amuganeach, all</td>
<td>amugan each, all</td>
<td>amugan ngan each, all</td>
<td>amuu each, all</td>
</tr>
<tr>
<td>Dual:</td>
<td>amugan each two, to all two</td>
<td>amugan ngan each two, to all two</td>
<td>amu each, all</td>
<td>amugan each, all</td>
</tr>
<tr>
<td>Plural:</td>
<td>amugan each all,</td>
<td>amugan ngan each all,</td>
<td>amu each, all,</td>
<td>amugan each all,</td>
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</table>

All postpositional pronouns ending in ming or liming, such as: agalkiming, for or after me.

After this model are inflected all postpositional pronouns ending in ming or liming, such as:

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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>First Person:</td>
<td>amugan each, all</td>
<td>amugan each, all</td>
<td>amugan ngan each, all</td>
<td>amuu each, all</td>
</tr>
<tr>
<td>Dual:</td>
<td>amugan each two, to all two</td>
<td>amugan ngan each two, to all two</td>
<td>amu each, all</td>
<td>amugan each, all</td>
</tr>
<tr>
<td>Plural:</td>
<td>amugan each all,</td>
<td>amugan ngan each all,</td>
<td>amu each, all,</td>
<td>amugan each all,</td>
</tr>
<tr>
<td></td>
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</tr>
</tbody>
</table>

The following forms are noteworthy:

|---------|------|------|------|------|
| Tagalking in the third person has dagan, in the plural dagin.
| Singular: | agalkiming for or after me | agalkiming for or after you two | agalkim in thee, etc. |
| Dual: | agalkiming for or after us two | agalkim in thee, etc. |
| Plural: | agalkim in thee, etc. |

34

35
Verbs

69. Verbs have persons, numbers, tenses, moods, voices, degrees, aspects, and conjugations.

This part of speech in the Aleutian language is so prolific that every verb, in the active voice alone, can take over four hundred terminations, exclusive of the endings of the participles and of the negative aspect. And at the same time this part of speech, the verb, is so indefinite and confusing that a verb of another language can always be translated into Aleut, either as a verb or a participle, unchanged in meaning either in the tense corresponding to the one in the other language or any other tense. I took away suqung and suqung, sukung and suliting and sunaqing.

70. The numbers in all moods and tenses are three: singular, dual, and plural. sukung I take, sukuxtxidik you two take, sukun they (three or more) take.

The dual number, although existing in all parts of the conjugation, is falling into disuse and not infrequently cedes to the plural.

71. The persons, in all tenses and moods except the imperative, are three: first, second, and third. sukung I take, sukun thou takest, sukuq he, she, or it takes.

72. In certain moods and tenses the third person has two forms, a simple or general and a possessory or impersonal; the latter denoting that the action of the third person or persons refers to, reflects on, or is in favor of him or themselves, simple, sukun they take; possessory, sukkumang they take for themselves.

73. The moods are six: (1) indicative; (2) first conjunctive; (3) second conjunctive; (4) obligatory; (5) infinitive; (6) imperative.

(1) The indicative mood corresponds in meaning with the same mood in English. sukung I take, sunaqing I took, sudukakung I shall take.

(2) The first conjunctive is the mood of hypothesis, and takes the place of the English subjunctive with 'if' and 'in case.' It has in all tenses the characteristic infixes gu or tsu. suqung if I take, sudukakumin in case thou shalt take, skitsumin if thou lose.

(3) The second conjunctive is temporal and modal, expressing the adverbial ideas 'when' and 'how.' sukkumang when he takes, tsin-agukmin when he produces himself (lit. when he is born), sukkun as they take.

This mood corresponds with the 'dative absolute' of the Slavonic languages.

(4) The obligatory mood expresses necessity or obligation on the part of the person mentioned. sukkumang I must or should take. This mood corresponds with the 'dative absolute' of the Slavonic languages.

Ought to take; conjoined sudukakung axtatung if I shall have to take, if I must take.

(5) The infinitive mood has all the numbers and persons and, like the obligatory, a twofold form. The simple form expresses the simple infinitive sunqal, to take; sunqal thee, to take; sunqal he or she, to take. The conjoined form, used in subordinate phrases, expresses purpose, sunqal so as or in order to take, sunqalxun thou so as or in order to take.

(6) The imperative has three forms: simple, relative, and future; the first is used when one or more persons are ordered to do one or more acts; suxda take thou, suxlak take you two, sucul take you; the second when many are ordered to do one or more acts; sutchad he take thee, sutchad you one more, sutchad you two take, sutchad you, take you many (more than two); the third, when the order is to be carried into effect not immediately, but later. In this last form, the main verb stands in the simple infinitive and is followed by the imperative of the auxiliary aqakung; sumin aqada take after a while, take sometime.

74. The imperative mood, in all numbers, has inflexions only for the first and second persons; to express the third person, the infix cxi, denoting command or constraint, is inserted before the ending of the second person. tangada drink thou, tangaxida let him drink. Occasionally, the conjoined imperative with the adverb amaya is used in the same sense: amaya sugaleta let him take.

75. The negative particle 'not' is rendered in Aleutian not by a separate word, but by special variations of the verb. For this purpose the conjunction uluk and the inflexes laka, laga, gana, are employed; though not indiscriminately. In view of this peculiarity of the language, each mood has been divided into two aspects, styled, respectively, affirmative and negative. Affirmative, sukung I take, suxda take thou, sunaqing I was taking. Negative, sulakakung I do not take, sulagada or suganaxtxin do not take, sunaquling I was not taking.

Uluk and gana are used chiefly in relation to the actions of persons; laka and laga in regard to things.

76. The tenses in the indicative are six:

1. Present: suqung, or syncopated sukung, I take.
2. Imperfect: sunaqing I was taking.
4. Future indefinite: sudukakung I shall take. This tense is often used to express ability, that is, I can take.
5. Future iterative: sungan agnaqing I shall often take.
6. Future perfect: suqangal I shall have taken or I shall take once for all.

77. In addition to the tenses above named, there exist in the indicative mood compound tenses formed by aid of the auxiliary verbs agikung, adokakung, and the inflexes sugu, ti, yaku, etc., for which see section 125.

1. The compound present consists in the first infinitive with the auxiliary agikung I have, as: sungan agikung I am taking, sumin agikun thou art taking.

2. The compound past is almost present in signification and consists in the addition of the infix sugu to the simple present, as: sunguagung I have now taken or I just took.

3. The pluperfect is formed by the inflexes yaku, yuku, and the adverb unuquluk long ago, as: unuquluk suqal I took long since, I had taken.

4. The compound future is made up of the imperfect participle and the verb adokakung (which in composition drops its initial vowel) inflected for persons and numbers, while the participle remains unchanged, as: sunaxdokakung I shall endeavor to take, or properly, I shall have taken, since adokakung is the future of the auxiliary verb aqakung.

In these compounds, the final q of the participle is changed to x for the sake of euphony.

VOICE

78. The voices are three: active, passive, and reflexive.

1. The active betokens the simple action of some person or thing, not related to any other as: suqung I took, agita he went, agunaq she brought forth, she bore (a child).

2. The passive (or relative voice) denotes action of a person directed toward a person or thing as: solaqaŋ I was taken; suqigang also means I was taken but as if with hands; agulaqan he was born, inasaqan they were finished.
3. The reflexive indicates action returning on the actor, as: txin-sunaq he was taking himself, txin-agunaq he was producing himself.

79. The various degrees of verbs are formed by insertion before the tense endings of the syllables dígá, sáda, etc., mentioned in Section 125, as: sudiɡákaung I firmly and vigorously take, qagasasádaɡaung I thank most earnestly.

**CONJUGATIONS**

80. The conjugations are two: the first has in the imperative mood the ending da, and is followed by all verbs ending in the first person of the present indicative in kuqing; the second has in the imperative ca, instead of da, and according to this model are inflected all verbs in ɡikuqing and tikuqing.

**FORMATION OF TENSE ENDINGS**

81. In general, all tenses in all moods, except the future perfect indicative, are formed in the same way, that is by changing one ending to another known ending. As sukuqing, suqang, suqunting.

The letter i is dropped in all tenses from verbs ending in iikuqing. So aglu~ikuqing becomes aglu~laka~ing. In the plural number of these verbs the letter ɡ is changed to x. Agluxtxang.

82. Each tense has its own fixed endings in all moods, and each, except for the future iterative, has its own characteristic syllable unchanged in all numbers and persons.

### ACTIVE VOICE

#### Indicative Mood

1. Present tense. In the positive aspect the ending of the first person singular is kuqing and the short or syncopated form ends in kung. The characteristic syllable in the positive aspect is ku. Many use the syncopated form in place of the perfect tense. For I took, they say suqung instead of suqang. The negative ending of the first person is lakaqing.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sukuqing, sukung I take, I am taking</td>
<td>sukuqaing</td>
<td>sulakaqing</td>
</tr>
<tr>
<td>2. sukuxtin, sukun</td>
<td>sukuxtxin</td>
<td>sulakaxtin</td>
</tr>
<tr>
<td>3. sukuq, sukuk : sukuqmai</td>
<td>sukulaq, :sulakaqa</td>
<td></td>
</tr>
</tbody>
</table>

Dual:

1. sukukik | sulakakik |
2. sukuxkik | sulakaxtxidik |
3. sukukik | sulakakik |

Plural:

1. sukuning, sukun | sulakax, suxik |
2. sukuxtxici, sukuci | sulakaxtxici, suxici |
3. sukuqin, sukun : sukuqinmai | sulakan : sulakakim |

2. Imperfect tense. The affirmative ending is naqing and the characteristic syllable is na.

The negative aspect is formed from the participle of this tense, the conjunction uluk and the personal pronouns. The characteristic syllable is na as in the affirmative. Sunaɡulutin I was not taking, is formed from the participle sunaq, the conjunction uluk and the pronoun qing.

### Verbs of the second conjugation have the characteristic syllable txa and the affirmative ending of the first person is txang and the negative is txangululuk.

| Singular |  | Negative |
|----------|  |----------|
| 1. inatxang I finished | inatxanguluk | I did not finish |
| 2. inatxan | inatxanuluk |
| 3. inatxa: inatxagim | inatxauluk |

Dual:

1. inattax | inattaxuluk |
2. inattaxtxidik | inattaxtxidikuluk |
3. inattax | inattaxuluk |

Plural:

1. inatxang, inatxan | inatxanguluk |
2. inatxaxtxici, inatxauci | inatxaxtxiciuluk |
3. inatxangin: inatxagin | inatxanginuluk |
4. Future Indefinite. In all moods this tense has the characteristic syllables duka, And the affirmative indicative ending of the first person is dukakuqing or dukakung. The negative ending of the first person is dukalakaqing.

Singular:
1. sudukakuqing, sudukakung
   I shall take
2. sudukakuxtxin, sudukakum
   I shall not take
3. sudukakuq, sudukaku
   I shall
4. sudukakakik
   I shall take more than once or often.
5. sudukalakakik
   I shall not take more than once or often.

Plural:
1. sudukakukik
2. sudukakuxtxidik
3. sudukakakik
4. sudukalakakik
5. sudukalakuxtxidik
6. sudukalakakik

Dual:
1. sudukakuning, sudukakun
2. sudukakuxtxici, sudukakuci
3. sudukakakunin : sudukakumang
4. sudukalakakunin
5. sudukalakuxtxici
6. sudukalakakunin : sudukalakamang

5. Future Iterative. This tense has no endings and no characteristic syllable. The affirmative aspect is compounded from the first infinitive mood and the auxiliary verb agnaqing (the future tense of verb akuqing). The negative is formed from the participle of the perfect tense and the negative form of the auxiliary verb agnaguluting compounded according to rule 46. In place of sunaq agnaguluting is sunagnaguluting I shall not be taking more than once or often. This auxiliary verb is formed from the participle ägnäq, conjunction uluk and the personal pronoun ting.

Afirmative
Negative
Singular:
1. sungan agnaqing I shall take
   sunagnaguluting I shall not take
   often or more than once.
2. sumin agnaq
3. suqagan
Dual:
1. suqakin
2. suqadik
3. suqaqin
Plural:
1. suqakin
2. suqadik
3. suqaqin

In the text of the grammar Veniaminov gives the first negative table as an example. However he gives the second series of endings in his chart of tense endings. It seems as if both forms are in use with verbs of the first conjugation although he fails to indicate it clearly as he does in connection with verbs of the second conjugation.

First Conjugation Verb

Singular:
1. inatxangan I shall have
   inatxanganuluk inatxalakangan
   finished
2. inatxam
3. inatxamuluk

Dual:
1. inatxakin
2. inatxamdik
3. inatxakin

Plural:
1. inatxakin
2. inatxamdik
3. inatxakin

According to its endings this tense should be in the infinitive mood or in the perfect tense. But it is used in accordance with the meaning given above, to express an action to be definitely completed in the future.

First Conjugative Mood

83. The first subjunctive mood has four tenses, present, two pasts and an indefinite future. See Sec. 73, 2.

In place of the future iterative, the future perfect and often in place of all future tenses the present tense is used. In the future tense the verb is used in the following sense:—if you will be good, then you will receive a reward igämanaq axtagumin, agusisiq sudukakuxtxin: the first verb is in the present tense of this mood and the second is in the future indefinite of the second conjunctive mood. Literally—If you be good, you will receive a reward.
84. The characteristic syllable of this mood in all tenses and both aspects is the syllable guo. The ending of the first person present tense in the affirmative is gung and the negative, as in all cases of this mood, is formed by adding uluk to the affirmative endings.

1. **Present Tense:**

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sugung if I take</td>
<td>sugunguluk</td>
</tr>
<tr>
<td>2. sugumin</td>
<td>suguminuluk</td>
</tr>
<tr>
<td>3. sugun : sugum</td>
<td>sugunuluk</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sugukik</td>
<td>sugukikuluk</td>
</tr>
<tr>
<td>2. sugumdik</td>
<td>sugumdik</td>
</tr>
<tr>
<td>3. sugukik</td>
<td>sugukikuluk</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sugungin</td>
<td>sugunginuluk</td>
</tr>
<tr>
<td>2. sugumei</td>
<td>sugumeiuluk</td>
</tr>
<tr>
<td>3. sugungin : suguman</td>
<td>sugunginuluk</td>
</tr>
</tbody>
</table>

2. **Imperfect Tense:**

There are no special endings. It is formed from the imperfect participle inflected for the first person only and the auxiliary verb axtagung, inflected for number and person.

<table>
<thead>
<tr>
<th>Affirmative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. sunaq axtagung if I were taking</td>
</tr>
<tr>
<td>2. sunaq axtagumin</td>
</tr>
<tr>
<td>3. sunaq axtagun : sunaq axtagum</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
</tr>
<tr>
<td>1. sunax axtagukix</td>
</tr>
<tr>
<td>2. sunax axtagumdik</td>
</tr>
<tr>
<td>3. sunax axtagukix</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. sunan axtagun</td>
</tr>
<tr>
<td>2. sunan axtagumci</td>
</tr>
<tr>
<td>3. sunan axtagungin : sunan axtagumang</td>
</tr>
</tbody>
</table>

3. **Perfect Tense:**

This is composed of the perfect indicative followed by the auxiliary axtagun, the latter ordinarily not being inflected for either numbers or persons.

<table>
<thead>
<tr>
<th>Affirmative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. suqang axtagun if I have taken</td>
</tr>
<tr>
<td>2. suqan axtagun</td>
</tr>
<tr>
<td>3. suqa axtagun : suqa axtagum</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
</tr>
<tr>
<td>1. suqax axtagun</td>
</tr>
<tr>
<td>2. suqadik axtagun, suqaxtxidik axtagun</td>
</tr>
<tr>
<td>3. suqax axtagun</td>
</tr>
</tbody>
</table>

85. Verbs of the second conjugation in the first conjunctive mood have a future-perfect tense, ending in txung.

<table>
<thead>
<tr>
<th>Affirmative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. sudúkavang if I shall take sudúkavanguluk, if I shall not take</td>
</tr>
<tr>
<td>2. sudúkavangin</td>
</tr>
<tr>
<td>3. sudúkavang : sudúkavang</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
</tr>
<tr>
<td>1. sudúkavkik</td>
</tr>
<tr>
<td>2. sudúkavdik</td>
</tr>
<tr>
<td>3. sudúkavkik</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. sudúkavangin</td>
</tr>
<tr>
<td>2. sudúkavangin</td>
</tr>
<tr>
<td>3. sudúkavang : sudúkavangang</td>
</tr>
</tbody>
</table>

86. The characteristic syllable of this mood in all tenses and both aspects is the syllable guo. The ending of the first person present tense in the affirmative is gung and the negative, as in all cases of this mood, is formed by adding uluk to the affirmative endings.

1. **Present Tense:**

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
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<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sugung if I take</td>
<td>sugunguluk</td>
</tr>
<tr>
<td>2. sugumin</td>
<td>suguminuluk</td>
</tr>
<tr>
<td>3. sugun : sugum</td>
<td>sugunuluk</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sugukik</td>
<td>sugukikuluk</td>
</tr>
<tr>
<td>2. sugumdik</td>
<td>sugumdik</td>
</tr>
<tr>
<td>3. sugukik</td>
<td>sugukikuluk</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sugungin</td>
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</tr>
<tr>
<td>2. sugumei</td>
<td>sugumeiuluk</td>
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</table>

2. **Imperfect Tense:**

There are no special endings. It is formed from the imperfect participle inflected for the first person only and the auxiliary verb axtagung, inflected for number and person.

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</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. inatxang axtagung if I have finished</td>
</tr>
<tr>
<td>2. inatxan axtagumin</td>
</tr>
<tr>
<td>3. inatxa axtagun : inatxa axtagum</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
</tr>
<tr>
<td>1. inatxax axtagukik</td>
</tr>
<tr>
<td>2. inatxadik axtagumdik</td>
</tr>
<tr>
<td>3. inatxax axtagukik</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. inatxan axtagun</td>
</tr>
<tr>
<td>2. inatxan axtagumci</td>
</tr>
<tr>
<td>3. inatxan axtagungin : inatxan axtagumang</td>
</tr>
</tbody>
</table>

3. **Perfect Tense:**

This is composed of the perfect indicative followed by the auxiliary axtagun, the latter ordinarily not being inflected for either numbers or persons.

<table>
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<tr>
<th>Affirmative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. suqang axtagun if I have taken</td>
</tr>
<tr>
<td>2. suqan axtagun</td>
</tr>
<tr>
<td>3. suqa axtagun : suqa axtagum</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
</tr>
<tr>
<td>1. suqax axtagun</td>
</tr>
<tr>
<td>2. suqadik axtagun, suqaxtxidik axtagun</td>
</tr>
<tr>
<td>3. suqax axtagun</td>
</tr>
</tbody>
</table>

42
This tense also, according to its endings, should be a perfect tense and, in fact, an auxiliary verb in the future tense (ānqāni) is sometimes added to complete the sense, as: inatxung ānqāni for inatxung.

### Second Conjunctive Mood

86. The second or independent conjunctive mood has seven tenses, that is, all the tenses of the indicative and a second perfect. In the first perfect the adverb 'how' is inherent, and in the second, 'when'; sukinin how they took, sunginin when they took. See Sec. 73.3.

87. The second conjunctive has no specific endings, but adds to the terminations of the indicative the dative inflexion an or in.

For ease of pronunciation, the final x and q of the indicative endings are changed to ~ before the suffixed an and in.

<table>
<thead>
<tr>
<th>1. Present Tense:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td><strong>Negative</strong></td>
</tr>
<tr>
<td>1. sukuqin’ān when I take</td>
<td>sulakakigikin when I do not take</td>
</tr>
<tr>
<td>2. sukuqxtxinān</td>
<td>sulakaqxtxinān</td>
</tr>
<tr>
<td>3. sukunin: sukumān</td>
<td>sulakaqunin</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. sukūkigān</td>
<td>sulakakigikin</td>
</tr>
<tr>
<td>2. sukūxtsidīgān</td>
<td>sulakakxtsidīgān</td>
</tr>
<tr>
<td>3. sukūkigān</td>
<td>sulakakigikin</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. sukunin</td>
<td>sulakakakumān</td>
</tr>
<tr>
<td>2. sukūxtxiecinān</td>
<td>sulakakxtxciecinān</td>
</tr>
<tr>
<td>3. sukunin: sukumāngān</td>
<td>sulakakunin</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Imperfect Tense:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td><strong>Negative</strong></td>
</tr>
<tr>
<td>1. sunaqin’ān when I took</td>
<td>sunakun’ān when I did not take</td>
</tr>
<tr>
<td>2. sunaxtinān</td>
<td>sunaxtinān</td>
</tr>
<tr>
<td>3. sunāgān: sunamān</td>
<td>sunāgulungān</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. sukaqigān</td>
<td>sunakigulungān</td>
</tr>
<tr>
<td>2. sukauxtsidegān</td>
<td>sunakxtsidegān</td>
</tr>
<tr>
<td>3. sukaqigān</td>
<td>sunakigikin</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. sunanin</td>
<td>sunuqulungān</td>
</tr>
<tr>
<td>2. sunaxtinān</td>
<td>sunaxtinān</td>
</tr>
<tr>
<td>3. sunanin: sunāmāngān</td>
<td>sunanulungān</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. First Perfect Tense (1st Conjugation):</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td><strong>Negative</strong></td>
</tr>
<tr>
<td>1. suqangān how I have taken</td>
<td>suqangulungān how I have not taken</td>
</tr>
<tr>
<td>2. suqanān</td>
<td>suqanulungān</td>
</tr>
<tr>
<td>3. suqān</td>
<td>suqāngulungān</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. Second Perfect Tense:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. sukpān when I have taken</td>
<td>sulpān when I have not taken</td>
</tr>
<tr>
<td>2. sukpān</td>
<td>sulpān</td>
</tr>
<tr>
<td>3. sulkān</td>
<td>sulpān</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. sukāgān, sukūgikin</td>
<td>sulkāgulukan</td>
</tr>
<tr>
<td>2. sukūxtsidīgān</td>
<td>sulkāxtsidīgān</td>
</tr>
<tr>
<td>3. sukuqyin’ān : sukuqyikin</td>
<td>sulkakunin</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td><strong>Singular:</strong></td>
</tr>
<tr>
<td>1. sunanin</td>
<td>sulkāgulukan</td>
</tr>
<tr>
<td>2. sukuaxtinān</td>
<td>sulkakxtxinān</td>
</tr>
<tr>
<td>3. sunanin: sunāmāngān</td>
<td>sulkakunin</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5. Future Tense:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td><strong>Negative</strong></td>
</tr>
<tr>
<td>1. sudukakuqin’ān when I shall take</td>
<td>sudukakalakakunin when I shall not take</td>
</tr>
<tr>
<td>2. sudukakuxtxinān</td>
<td>sudukakuxtxinān</td>
</tr>
<tr>
<td>3. sudukakun</td>
<td>sudukakakun</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td><strong>Plural:</strong></td>
</tr>
<tr>
<td>1. sudukakigān</td>
<td>su’dukalakakigān</td>
</tr>
<tr>
<td>2. sudukuxtsidegān</td>
<td>su’dukaluxtsidegān</td>
</tr>
<tr>
<td>3. sudukakigān</td>
<td>su’dukalakakigān</td>
</tr>
</tbody>
</table>
Plural:  
1. sudúkakunin  
2. sudúkakuxtxicinan  
3. sudúkakunin  
6. Future Iterative Tense:  

Singular:  
1. sungan ágnaqiníngan when I shall take often  
2. sumin ágnaaxtxinan  
3. suqan ágnàqin  

Dual:  
1. suqan ágnakigán  
2. sumdik ágnaaxtxidigán  
3. suqan ágnakigán  

Plural:  
1. suqan ágnakigan  
2. suqan ágnaqinan  
3. suqan ágnaqinan  

Future-perfect Tense (very little used):  

Singular:  
1. suqanganán when I shall have taken  
2. suqamínán  
3. suqáqanán  

Dual:  
1. suqágkínín  
2. suqamídígn  
3. suqágkínín  

Plural:  
1. suqággínín  
2. suqamíéíán  
3. suqággínín  

First Obligatory Mood  

88. The obligatory or necessitative mood has four tenses: present, perfect, future indefinite, and future iterative.  
89. In the first three tenses the characteristic mood-syllable is ka, which in the present and perfect precedes the tense-syllables but in the future follows. The future iterative consists in the first infinitive followed by the auxiliary verb axqang, conjugated for numbers and persons. The negative aspect of this mood is uniformly constructed by addition of uluk, for which expression in the present tense laka is often substituted.  
1. Present Tense:  

Affirmative  
1. sukakukíng I must or ought to take  
2. sukakuxttxín  
3. sukakuq : sukakum  
Negative  

Dual:  
1. sukakung I must or ought to take  
2. sukakuxtxicinan  
3. sukakunin : sukakumang  

Plural:  
1. sukakun  
2. sukakuxtxici  
3. sukakunin : sukakumang  
2. Perfect Tense:  

Singular:  
1. suqanganan when I shall have taken  
2. suqamínnan  
3. suqáqangin  

Dual:  
1. suqágkínín  
2. suqamídígn  
3. suqágkínín  

Plural:  
1. suqággínín  
2. suqamíéíán  
3. suqággínín  

In the negative the forms sukalakaqang, is sometimes found. Verbs of the second conjugation infix txá in place of ka.  
3. Future Indefinite:  

Affirmative  

Dual:  
1. suqangan suqamíng  
2. suqamíxtn  

Plural:  
1. suqággínín  
2. suqamíéíán  
3. suqággínín  

The negative is formed by adding uluk to the affirmative forms.  
4. Future Iterative:  

Affirmative  
1. suqangan axqang I shall have to take (often)  
2. sumdik axqadik  
3. suqáng axqa  

Dual:  
1. suqáng axqax  
2. sumdik axqadík  
3. suqáng axqax  
47
### Positive Forms

**Singular:**
1. **sugain axqangin**
2. **sumei axqaci**
3. **sugin axqangin**

The negative is formed by adding uluk to the affirmative forms of the auxiliary verb. For example: **sungang axqanguluk** (often).

**Dual:**
1. **sugungin**
2. **sugumci**
3. **sugungin**

**Plural:**
1. **sugungin**
2. **sugumci**
3. **sugungin**

The negative is formed by adding uluk to the affirmative forms.

### Perfect Tense

It is formed of the perfect of the first obligatory mood and the auxiliary verb **axtagung** inflected for person and number.

**Singular:**
1. **sukaqan axtagung** if I ought to have taken
2. **sukaqan axtagumci**
3. **sukaqan axtagun**

**Dual:**
1. **sukaqax axtagukix**
2. **sukaqax axtagumdic**
3. **sukaqax axtagukix**

**Plural:**
1. **sukaqan axtagung**
2. **sukaqaci axtagumci**
3. **sukaqangin axtagun**

The negative is formed by adding uluk to the affirmative forms.

### Future Indefinite

This is made from the future indefinite of the first obligatory mood and the auxiliary verb **agun** inflected for number and person.

**Singular:**
1. **sungan axqang agung** if I shall have to take (at no specific time or often).
2. **sumin axqan agumin**
3. **sugan axqa agun**

**Dual:**
1. **sugan axqax agukin**
2. **sumdi akxdik agumdik**
3. **sugam axqax agukin**

**Plural:**
1. **sugin axqan agungin**
2. **sugaci axqaci agumi**
3. **sugan axqan agungin**

The negative is formed by adding uluk to the affirmative forms of the auxiliary.

### Imperative Mood

**Singular:**
1. **sula take (thou)**
2. **sulagada do not (thou) take**
3. **suganan**

**Dual:**
1. **sudik**
2. **sulagadik**
3. **suganaxticidik**

**Plural:**
1. **suci**
2. **sulagaci**
3. **suganaci**

Verbs of the second conjugation, in place of da, dik, ci or ci~ala~, in the affirmative aspect require the endings ca, sadik, saci: inaca, inasaidik, inasaci.
(b) Relative or passive form:

**Affirmative** | **Negative**
---|---
**Singular**:
2. sutxa be taken & sulagatxa be not taken
**Dual**:
2. sutxik sulagatxik
**Plural**:
2. sutxin sulagaxtxin

The passive imperative has necessarily an objective value; tangalgada (better -txa) be it drunk, i.e. let it be drunk, let someone drink it; and this termination -txa, even not preceded by i, varies naturally according as the object of the action is single, double, or multiple: sutxa, sutxik, sutxin, let one, two, several things be taken.

(c) Future form:

**Affirmative** | **Negative**
---|---
**Singular**:
2. sumin agalagada be thou taking
**Dual**:
2. sumdik agadoik
**Plural**:
2. sumci agaci

The infinitive mood has but one tense and is conjugated as follows:

(a) Simple form:

**Affirmative** | **Negative**
---|---
**Singular**:
1. su(g)tan to take
2. su(g)min (g)min
3. su(g)an
**Dual**:
1. sugkin
2. su(g)mdik
3. sugkin
**Plural**:
1. sugin
2. su(g)mei
3. sugin

(b) Conjoined form. This expresses definite purpose:

**Affirmative** | **Negative**
---|---
**Singular**:
1. sugta in order to take
2. sugtxin
3. sugta
**Dual**:
1. sugtax
2. sugtxidik
3. sugtax

The endings txang and txung of the second conjugation conform with the series qang and ung respectively, substituting, in the first instance, tx for q, and in the second, preserving in every case the tx before the u.

PERSONAL ENDINGS OF VERBS

92. Aleutian verbs, throughout all their voices, aspects, and moods, save the imperative, assume in the first person of the singular number some one of the seven endings: ging, qing, qang, kung, ngan, ung, gta. Occasionally, in the negative aspect, qing becomes i, n. Each one of these characteristic endings heads a sequence of firmly established personal terminations appropriated to the other persons of the tense. For example, qing always has in the second person qan, in the third qa, and so on; ung adopts in the second person qan, and so of the others. A tense having qang as the ending of its first person, invariably allots qan to the second, and never admits umin, or any of the others. Similarly of the remaining six.

The following table exhibits the personal endings:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td>ging</td>
<td>qing</td>
<td>qang</td>
<td>kung</td>
<td>ngan</td>
<td>ung</td>
<td>gta</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td>kik</td>
<td>qax</td>
<td>qan</td>
<td>kun</td>
<td>gta</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td>kik</td>
<td>qan</td>
<td>kun</td>
<td>gta</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The participles of the active voice, as well as those of the passive and reflexive, will be dealt with later.

PASSIVE VOICE

93. The passive or relative voice has all the moods of the active and five of its tenses: present, imperfect, perfect, future indefinite, and future iterative.

94. This voice has scarcely any endings peculiar to itself, and uses, for the most part, the tenses and personal inflexions of the active preceded by one of the three infixes: i, sxa, i.

95. The infix i is found in verbs of the first conjugation, and sxa mainly in those of the second, i occurs in verbs of the first conjugation and is often joined with sxa and i, under the forms sxi and ixi, as: sikuq he takes, sulakuq he is being taken (indefinite action), sikuq he is being taken (visible action with instrument), sulakuq he is being taken (invisible and indefinite).

i indicates indefinite action; sxa, visibility and instrumentality; i, visibility and definiteness; as inakuq it finishes, comes to an end; inakvaluq it is fin-
ished, as you may see, by some agent or instrument; inasmuch as it is being finished by someone or something.

Indicative Mood

96. The indicative passive mood has five tenses, with endings as set out below.

(1) Present Tense. The affirmative aspect has the same inflexions as the present indicative active, with addition of the infix lga; in the negative, it substitutes laka for ku. The various personal endings are susceptible of syncopation, as in the active.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgaku(q)i ng I am taken, I am being taken</td>
<td>sulgalaqaqing</td>
<td>sulgalaqaklaq</td>
</tr>
<tr>
<td>2. sulgaku(xtxi)n</td>
<td>sulgalamaxtxin</td>
<td>sulgulakakq</td>
</tr>
<tr>
<td>3. sulgaku(q)</td>
<td>sulgalaqak</td>
<td></td>
</tr>
<tr>
<td>Dual:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgakukik</td>
<td>sulgalaakakik</td>
<td>sulgalaakakik</td>
</tr>
<tr>
<td>2. sulgaku(xtxi)dik</td>
<td>sulgulakakaxtxidiq</td>
<td>sulgulakakaxtxidiq</td>
</tr>
<tr>
<td>3. sulgakukik</td>
<td>sulgalaakakik</td>
<td>sulgalaakakik</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgakun(ing)</td>
<td>sulgulakan(ing)</td>
<td>sulgulakan(ing)</td>
</tr>
<tr>
<td>2. sulgaku(xtxi)ci</td>
<td>sulgulaka(xtxi)ci</td>
<td>sulgulaka(xtxi)ci</td>
</tr>
<tr>
<td>3. sulgaku(ngi)n</td>
<td>sulgulakana(xtxi)n</td>
<td>sulgulakana(xtxi)n</td>
</tr>
</tbody>
</table>

Parentheses indicate syllables omitted in the syncopated form.

(2) Imperfect Tense: The affirmative form is Iqaqaqing. The negative consists in the perfect participle of this voice combined with the conjunction uluk and the pronominal endings ing, etc.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgafaqing I was taken, I was being taken</td>
<td>sulgalaqalutung</td>
<td>sulgalaqaluluk</td>
</tr>
<tr>
<td>2. sulgaxqaxtin</td>
<td>sulgulagaxqaxtin</td>
<td>sulgulagaxqaxtin</td>
</tr>
<tr>
<td>3. sulgqaq: sulgqam</td>
<td>sulgalaquluk</td>
<td>sulgalaquluk</td>
</tr>
<tr>
<td>Dual:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgafakik</td>
<td>sulgalaqakiguluk</td>
<td>sulgalaqakiguluk</td>
</tr>
<tr>
<td>2. sulgafaxtxidiq</td>
<td>sulgulaqaxtxidiq</td>
<td>sulgulaqaxtxidiq</td>
</tr>
<tr>
<td>3. sulgafakik</td>
<td>sulgalaqakiguluk</td>
<td>sulgalaqakiguluk</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgafaning</td>
<td>sulgulaqanuluk</td>
<td>sulgulaqanuluk</td>
</tr>
<tr>
<td>2. sulgaxqaxtici</td>
<td>sulgulaqaxtxici</td>
<td>sulgulaqaxtxici</td>
</tr>
<tr>
<td>3. sulgafanin</td>
<td>sulgulaqanuluk</td>
<td>sulgulaqanuluk</td>
</tr>
</tbody>
</table>

(3) Perfect Tense. This has the endings of the corresponding tense in the active voice with prefixed lga; negatived by suffixing uluk.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgafang I have been taken</td>
<td>sulgalaqanguluk</td>
<td>sulgalaqanguluk</td>
</tr>
<tr>
<td>2. sulgangan</td>
<td>sulgalaqanuluk</td>
<td>sulgalaqanuluk</td>
</tr>
<tr>
<td>3. sulgagaq</td>
<td>sulgalaqayuluk</td>
<td>sulgalaqayuluk</td>
</tr>
<tr>
<td>Dual:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgafax</td>
<td>sulgalaqaguluk</td>
<td>sulgalaqaguluk</td>
</tr>
<tr>
<td>2. sulgafaxtxidiq</td>
<td>sulgulaqaxtxidiq</td>
<td>sulgulaqaxtxidiq</td>
</tr>
<tr>
<td>3. sulgafax</td>
<td>sulgalaqaguluk</td>
<td>sulgalaqaguluk</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgafan</td>
<td>sulgalaqanuluk</td>
<td>sulgalaqanuluk</td>
</tr>
<tr>
<td>2. sulgafaxtxici</td>
<td>sulgulaqaxtxici</td>
<td>sulgulaqaxtxici</td>
</tr>
<tr>
<td>3. sulgafan</td>
<td>sulgalaqanuluk</td>
<td>sulgalaqanuluk</td>
</tr>
</tbody>
</table>

First Conjunctive Mood

97. This mood in the passive has four tenses: present, perfect, and the two futures.

(1) Present Tense. Same as in the active voice with addition of the characteristic lga; negatived by suffixing uluk.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgafung if I be taken</td>
<td>sulgalaqunguluk if I be not taken</td>
<td>sulgalaqunguluk</td>
</tr>
<tr>
<td>2. sulgafumin</td>
<td>sulgalaqumuluk</td>
<td>sulgalaqumuluk</td>
</tr>
<tr>
<td>3. sulgafung</td>
<td>sulgalaqunguluk</td>
<td>sulgalaqunguluk</td>
</tr>
</tbody>
</table>

(4) Future Indefinite Tense. The same as in the active with inserted lga; negative with laka.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgadukakatuing I shall be taken</td>
<td>sulgulaqakalakating</td>
<td>sulgulaqakalakating</td>
</tr>
<tr>
<td>2. sulgadukakaxtxit</td>
<td>sulgulaqakalakaxtxit</td>
<td>sulgulaqakalakaxtxit</td>
</tr>
<tr>
<td>3. sulgadukakq</td>
<td>sulgulaqakalakq</td>
<td>sulgulaqakalakq</td>
</tr>
<tr>
<td>Dual:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgadukakux</td>
<td>sulgulaqakalakuk</td>
<td>sulgulaqakalakuk</td>
</tr>
<tr>
<td>2. sulgadukakaxtxidiq</td>
<td>sulgulaqakalakaxtxidiq</td>
<td>sulgulaqakalaxtxidiq</td>
</tr>
<tr>
<td>3. sulgadukakux</td>
<td>sulgulaqakalakakik</td>
<td>sulgulaqakalakakik</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgadukakuning</td>
<td>sulgulaqakalakan</td>
<td>sulgulaqakalakan</td>
</tr>
<tr>
<td>2. sulgadukakaxtxici</td>
<td>sulgulaqakalakaxtxici</td>
<td>sulgulaqakalakaxtxici</td>
</tr>
<tr>
<td>3. sulgadukakungin</td>
<td>sulgulaqakalakangin</td>
<td>sulgulaqakalakangin</td>
</tr>
</tbody>
</table>

(5) Future Iterative Tense. The affirmative aspect is built up from the first infinitive passive and the auxiliary verb axqaqing; the negative, from the imperfect participle of this voice and the negative form (axqaqlutung) of the auxiliary verb, with the usual euphonic changes.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgafan axqaqing I shall be taken</td>
<td>sulgalaqauluting</td>
<td>sulgalaqauluting</td>
</tr>
<tr>
<td>2. sulgafamin axqaxtin</td>
<td>sulgalaqauluxtxin</td>
<td>sulgalaqauluxtxin</td>
</tr>
<tr>
<td>3. sulgafan axqaq</td>
<td>sulgalaquluk</td>
<td>sulgalaquluk</td>
</tr>
<tr>
<td>Dual:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgafan axq</td>
<td>sulgalaqakiguluk</td>
<td>sulgalaqakiguluk</td>
</tr>
<tr>
<td>2. sulgafaxtxidiq</td>
<td>sulgulaqaxtxidiq</td>
<td>sulgulaqaxtxidiq</td>
</tr>
<tr>
<td>3. sulgafan axq</td>
<td>sulgalaqakiguluk</td>
<td>sulgalaqakiguluk</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. sulgaqin axqan</td>
<td>sulgalaqanuluk</td>
<td>sulgalaqanuluk</td>
</tr>
<tr>
<td>2. sulgaqaxtxici</td>
<td>sulgulaqaxtxici</td>
<td>sulgulaqaxtxici</td>
</tr>
<tr>
<td>3. sulgaqin axqan</td>
<td>sulgalaqanuluk</td>
<td>sulgalaqanuluk</td>
</tr>
</tbody>
</table>
## Present Tense

**Affirmative**

<table>
<thead>
<tr>
<th>Dual</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgagukin</td>
<td>sulgaqukiwiguluk</td>
</tr>
<tr>
<td>2. sulgaumdik</td>
<td>sulgaumdigiwiguluk</td>
</tr>
<tr>
<td>3. sulgaquin</td>
<td>sulgaquiguluk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgaungin</td>
<td>sulgaunginuluk</td>
</tr>
<tr>
<td>2. sulgaumei</td>
<td>sulgaumeiyuluk</td>
</tr>
<tr>
<td>3. sulgaungin: sulgaumang</td>
<td>sulgaumanguluk</td>
</tr>
</tbody>
</table>

This tense is very frequently substituted for the future, as noted under the corresponding mood in the active voice: sulgag if I shall be taken (often, more than once).

(2) **Perfect Tense.** The affirmative aspect consists in the perfect participle passive with the auxiliary verb agung not consistently inflected for persons or numbers. The tense is negatived by suffixion of uluk.

<table>
<thead>
<tr>
<th>Dual</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgakix agukin</td>
<td>sulgakix agukinuluk</td>
</tr>
<tr>
<td>2. sulgadi agukin</td>
<td>sulgadi agukinuluk</td>
</tr>
<tr>
<td>3. sulgakix agukin</td>
<td>sulgakix agukinuluk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. suqan agungin</td>
<td>suqan agunginuluk</td>
</tr>
<tr>
<td>2. suqagei agungin</td>
<td>suqagei agunginuluk</td>
</tr>
<tr>
<td>3. suqangin agungin</td>
<td>suqangin agunginuluk</td>
</tr>
</tbody>
</table>

(3) **Future Indefinite Tense.** Regularly formed from the ending lgadu-

<table>
<thead>
<tr>
<th>Dual</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgadukagung if I shall be taken</td>
<td>sulgadukagunguluk if I shall not be taken</td>
</tr>
<tr>
<td>2. sulgadukagumin</td>
<td>sulgadukaguminuluk</td>
</tr>
<tr>
<td>3. sulgadukagun</td>
<td>sulgadukagunuluk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgadukagungin</td>
<td>sulgadukagunginuluk</td>
</tr>
<tr>
<td>2. sulgadukagumdik</td>
<td>sulgadukagumdigiwiguluk</td>
</tr>
<tr>
<td>3. sulgadukagukin</td>
<td>sulgadukagukiguluk</td>
</tr>
</tbody>
</table>

(4) **Future Iterative Tense.** Made up of the first infinitive and the auxiliary verb akung, the syncopated form of akuning, inflected for numbers and persons, in this case having the ending of the subjunctive ung, umin, etc.; the negative aspect, from the negative of that infinitive with the same auxiliary, inflected for numbers and persons.

---

## Second Conjunctive Mood

**Affirmative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgangan akung if I shall be taken (often, more than once)</td>
<td>sulgalagangan akung if I shall not be taken often</td>
</tr>
<tr>
<td>2. sulgamin akumin</td>
<td>sulgalagamin akumin</td>
</tr>
<tr>
<td>3. sulgagan akun</td>
<td>sulgalagagan akun</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgaak akukin</td>
<td>sulgaak akukinuluk</td>
</tr>
<tr>
<td>2. sulgakumdik akumdik</td>
<td>sulgakumdik akumdikuluk</td>
</tr>
<tr>
<td>3. sulgagan akukin</td>
<td>sulgalagagan akukinuluk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgaak akungin</td>
<td>sulgaak akunginuluk</td>
</tr>
<tr>
<td>2. sulgamei akumei</td>
<td>sulgalamei akumeiuluk</td>
</tr>
<tr>
<td>3. sulgaak akungin</td>
<td>sulgalagak akunginuluk</td>
</tr>
</tbody>
</table>

---

**Affirmative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. suqaqagung if I were taken</td>
<td>suqaqagunguluk if I were not taken</td>
</tr>
<tr>
<td>2. suqan agumin</td>
<td>suqan aguminuluk</td>
</tr>
<tr>
<td>3. suqaqagun</td>
<td>suqaqagunuluk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. suqakix agukin</td>
<td>suqakix agukinuluk</td>
</tr>
<tr>
<td>2. suqadiagokin</td>
<td>suqadiagokinuluk</td>
</tr>
<tr>
<td>3. suqakix agukin</td>
<td>suqakix agukinuluk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. suqan agungin</td>
<td>suqan agunginuluk</td>
</tr>
<tr>
<td>2. suqagei agungin</td>
<td>suqagei agunginuluk</td>
</tr>
<tr>
<td>3. suqangin agungin</td>
<td>suqangin agunginuluk</td>
</tr>
</tbody>
</table>

(3) **Future Indefinite Tense.** Regularly formed from the ending lgadu-

<table>
<thead>
<tr>
<th>Dual</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1. sulgadukagung if I shall be taken</td>
<td>sulgadukagunguluk if I shall not be taken</td>
</tr>
<tr>
<td>2. sulgadukagumin</td>
<td>sulgadukaguminuluk</td>
</tr>
<tr>
<td>3. sulgadukagun</td>
<td>sulgadukagunuluk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgadukagungin</td>
<td>sulgadukagunginuluk</td>
</tr>
<tr>
<td>2. sulgadukagumdik</td>
<td>sulgadukagumdiwiguluk</td>
</tr>
<tr>
<td>3. sulgadukagukin</td>
<td>sulgadukagukiguluk</td>
</tr>
</tbody>
</table>

(4) **Future Iterative Tense.** Made up of the first infinitive and the auxiliary verb akung, the syncopated form of akuning, inflected for numbers and persons, in this case having the ending of the subjunctive ung, umin, etc.; the negative aspect, from the negative of that infinitive with the same auxiliary, inflected for numbers and persons.

---

## Second Conjunctive Mood

**Affirmative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sunaxsxakuqingan when I was being taken</td>
<td>sunaxsxalakakung when I was not being taken</td>
</tr>
<tr>
<td>2. sunaxsxakuxtxinan</td>
<td>sunaxsxalakadg</td>
</tr>
<tr>
<td>3. sunaxsxakuan</td>
<td>sunaxsxalakag</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sunaxsxakukigian</td>
<td>sunaxsxalakakigikigian</td>
</tr>
<tr>
<td>2. sunaxsxakuxtxidigan</td>
<td>sunaxsxalakakuxtxidigan</td>
</tr>
<tr>
<td>3. sunaxsxakukigikan</td>
<td>sunaxsxalakakigikan</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sunaxsxakumin</td>
<td>sunaxsxalakanin</td>
</tr>
<tr>
<td>2. sunaxsxakuxtxicinan</td>
<td>sunaxsxalakuxtxicinan</td>
</tr>
<tr>
<td>3. sunaxsxakumin</td>
<td>sunaxsxalakanin</td>
</tr>
</tbody>
</table>

(2) **Imperfect Tense:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgaqagun if I was being taken</td>
<td>sulgaqagululung when I was not being taken</td>
</tr>
<tr>
<td>2. sulgaqaxtxinan</td>
<td>sulgaqaxtxulan</td>
</tr>
<tr>
<td>3. sulgaqagun</td>
<td>sulgaqagululung</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgaqakigian</td>
<td>sulgaqakigululung</td>
</tr>
<tr>
<td>2. sulgaqaxtxidigan</td>
<td>sulgaqaxtxululung</td>
</tr>
<tr>
<td>3. sulgaqakigian</td>
<td>sulgaqakigululung</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sulgaqanin</td>
<td>sulgaqanululung</td>
</tr>
<tr>
<td>2. sulgaqaxtxicinan</td>
<td>sulgaqaxtxululung</td>
</tr>
<tr>
<td>3. sulgaqanin</td>
<td>sulgaqanululung</td>
</tr>
</tbody>
</table>
The imperfect negative is formed from the participle, the conjunction uluk and pronoun ting and the dative case ending an.

(3) Perfect Tense: Affirmative ending, lgakúqingán; negative ending, lgalakaqingan.

Singular:
1. sulgákun when I was taken (completed action)
2. sulgakuxtxi
3. sulgakáan

Dual:
1. sulgákugikán
2. sulgákuxtxidiyán
3. sulgákugikán

Plural:
1. sulgakúni
2. sulgákuxtxieínán
3. sulgakúni

(4) Future Indefinite Tense: Affirmative ending, lgadukakuqingán; negative ending, lgadukalakakingan.

Singular:
1. sulgadukakun when I shall be taken (sometime)
2. sulgadukakuxtxi
3. sulgadukakáan

Dual:
1. sulgadukakugikán
2. sulgadukakuxtxidiyán
3. sulgadukakugikán

Plural:
1. sulgadukakúni
2. sulgadukakuxtxieínán
3. sulgadukakúni

(5) Future Iterative Tense: This is identical with the future iterative of the indicative of this voice with addition of the syllable án.

Singular:
1. sulgangan axqáxing when I shall be taken (often)
2. sulgánni axqáxtxi
3. sulgáñá axqáján

Dual:
1. sulgági an axqáxiyán
2. sulgándik axqáxtxiyán
3. sulgágin axqáxiyán

Plural:
1. sulgági an áxqanín
2. sulgámei axqáxtxiéinán
3. sulgágíin axqájín

99. The obligatory mood in the passive voice has four tenses: present, perfect and the two futures; and, as in the active voice, possesses both a simple and a conjoined form. The endings are as follows, Simple Form:

(1) Present Tense: affirmative ending lgákakuqingan; negative ending lgákalakaqingan.

Singular:
1. sulgákakuqing I must be taken
galakaqing I must not be taken
2. sulgákuxtxi
3. sulgakú

Dual:
1. sulgákugikán
2. sulgákuxtxidiyán
3. sulgákugikán

Plural:
1. sulgakúni
2. sulgákuxtxieínán
3. sulgakúni

(2) Perfect Tense: affirmative ending lgáqang, negative ending lgáqang plus suffix uluk.

Singular:
1. sulgákqang I was obliged to be taken
2. sulgákqan
3. sulgákqá

Dual:
1. sulgákqax
2. sulgákqaxtxidik
3. sulgákqakik

Plural:
1. sulgákxun (ing)
2. sulgákxu (xtxi) ei
3. sulgákan (ngi) n

(3) Future Indefinite Tense: affirmative ending lgāqaqang, negative ending lgāqaqang plus suffix uluk.

Singular:
1. sulgáqaqang I was obliged to be taken (often)
2. sulgáqan
3. sulgáqá

Dual:
1. sulgákqax
2. sulgákqaxtxidik
3. sulgákqakik

Plural:
1. sulgákqan (ing)
2. sulgákqax (xtxi) ei
3. sulgákak (ng) n
### Future Iterative Tense

Formed with the help of the auxiliary *aṭqaq*, inflected for numbers and persons. Affirmative ending *lgakang* plus auxiliary verb; negative ending *lgalagakang*.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgadukakan</td>
<td>sulgadukakanuluk</td>
</tr>
<tr>
<td>2. sulgadukakaxtxici</td>
<td>sulgadukaka (xtxi) ciyuluk</td>
</tr>
<tr>
<td>3. sulgadukakan</td>
<td>sulgadukakanuluk</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgakaqax axtagukin</td>
<td>sulgakaqax axtagukiguluk</td>
</tr>
<tr>
<td>2. sulgakaqax axtagumdik</td>
<td>sulgakaqax axtagumdiguluk</td>
</tr>
<tr>
<td>3. sulgakaqax axtagukin</td>
<td>sulgakaqax axtagukiguluk</td>
</tr>
</tbody>
</table>

### Future Indefinite Tense

Composed of the participle of this tense, inflected for numbers, and the auxiliary verb *aṭqaq*, inflected for both numbers and persons.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgadan axtaqagung if I shall have to be taken (often)</td>
<td>sulgadan axtaqagunguluk</td>
</tr>
<tr>
<td>2. sulgadamin axtaqagumin</td>
<td>sulgadamin axtaqaguminuluk</td>
</tr>
<tr>
<td>3. sulgagan axtaqagun</td>
<td>sulgagan axtaqagunuluk</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgagan axtaqakax</td>
<td>sulgagan axtaqakaxuluk</td>
</tr>
<tr>
<td>2. sulgadukakan axtaγumdim</td>
<td>sulgadukakan axtaγumdiguluk</td>
</tr>
<tr>
<td>3. sulgadukakan axtaγukin</td>
<td>sulgadukakan axtaγukiguluk</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgadukakan axtaγukin</td>
<td>sulgadukakan axtaγukiguluk</td>
</tr>
<tr>
<td>2. sulgadukakan axtaγumdik</td>
<td>sulgadukakan axtaγumdiguluk</td>
</tr>
<tr>
<td>3. sulgadukakan axtaγukin</td>
<td>sulgadukakan axtaγukiguluk</td>
</tr>
</tbody>
</table>

---

### Second Obligatory Mood or the Conjoined Form

(1) Present Tense: the present affirmative tense of this mood has the ending *lgakagung* and the negative form suffixes the conjunction *uluk*.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgakan(a) aṭqaqung</td>
<td>sulgalagana(a) aṭqaqunguluk</td>
</tr>
<tr>
<td>2. sulgakamin aṭqaqun</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgagaγan aṭqaqun</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgagaγan aṭqaqukin</td>
<td>sulgalaganag aṭqaqukiguluk</td>
</tr>
<tr>
<td>2. sulgagaγen aṭqaqun</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgagan aṭqaqun</td>
<td>sulgagan aṭqaqunuluk</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgagan aṭqaqunuluk</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
<tr>
<td>2. sulgalaganag aṭqaqunuluk</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgalaganag aṭqaqunuluk</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
</tbody>
</table>

(2) Perfect Tense: this is formed from the participle of this tense inflected for number and the auxiliary verb *aṭqaq*, inflected for number and person. *Uluk* is suffixed to form the negative.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgakan(a) aṭqaqung</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>2. sulgakamin aṭqaqun</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgagaγan aṭqaqun</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgagaγan aṭqaqukin</td>
<td>sulgalaganag aṭqaqukiguluk</td>
</tr>
<tr>
<td>2. sulgagaγen aṭqaqun</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgagaγen aṭqaqun</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgagan aṭqaqunuluk</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>2. sulgalaganag aṭqaqunuluk</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgalaganag aṭqaqunuluk</td>
<td>sulgalaganag aṭqaqunuluk</td>
</tr>
</tbody>
</table>

### Future Iterative Tense

From the first infinitive, the auxiliary participle *aṭqaq*, and the auxiliary verb *aṭqaq*, of which the first and the last are inflected for numbers and persons, while *aṭqaq* stands unchanged throughout.

<table>
<thead>
<tr>
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<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgakan(a) aṭqaqung</td>
<td>sulgalagana(a) aṭqaqunguluk</td>
</tr>
<tr>
<td>2. sulgakan(a) aṭqaqun</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgakan(a) aṭqaqun</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
<tr>
<td><strong>Dual:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgakan(a) aṭqaqukin</td>
<td>sulgalagana(a) aṭqaqukiguluk</td>
</tr>
<tr>
<td>2. sulgakan(a) aṭqaqun</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgakan(a) aṭqaqun</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
<tr>
<td><strong>Plural:</strong></td>
<td></td>
</tr>
<tr>
<td>1. sulgakan(a) aṭqaqunuluk</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
<tr>
<td>2. sulgalagana(a) aṭqaqunuluk</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
<tr>
<td>3. sulgalagana(a) aṭqaqunuluk</td>
<td>sulgalagana(a) aṭqaqunuluk</td>
</tr>
</tbody>
</table>

---

### Infinitive Mood

100. The infinitive passive, like the active, has two forms: simple and conjoined.

---

Some persons, in conversation, habitually inflect the participle *aṭqaq* in this tense, while others do not, and the same is true of various other verbal combinations.

---

58

---

59
The simple infinitive is as follows: affirmative ending \( lgangan \); negative ending \( lgalagangan \).

**Affirmative**

| Singular | | Dual | | Plural |
|----------|----------|------|----------|
| 1. sulgangan \( I \) to be taken | sulgalagangan \( I \) not to be taken | 1. sulgakin | sulgalagakin |
| 2. sulgamin | sulgalagamin | 2. sulgamdic | sulgalagamdic |
| 3. sulgagan | sulgalagan | 3. sulgakin | sulgalagkin |

This passive mood is used sometimes in place of the future.

The conjoined infinitive is inflected thus:

**Affirmative**

| Singular | | Dual | | Plural |
|----------|----------|------|----------|
| 1. sulgagta \( I \) in order to be taken | sulgalagatxa \( I \) do not take it | 1. sulgagtax | sulgalagatga |
| 3. sulgax | sulgalagatxi | 2. sulgagtaxidik | sulgalagatxidik |
| 3. sulgax | sulgalagatxidik | 3. sulgax | sulgalagatxidik |

This passive mood is used sometimes in place of the future.

101. The imperative passive has only the relative and future forms, the simple form being wanting.

(1) The relative form is:

**Affirmative**

| Singular | | Dual | | Plural |
|----------|----------|------|----------|
| 2. sulgax \( I \) take it | sulgalagatxa do not take it | 2. tuman-agunakik \( I \) we two were born | 2. tuman-agunakik \( I \) we two were born |
| 3. sulgaxtixin | sulgalagatxixin | 3. tuman-agunakik \( I \) we two were born | 3. tuman-agunakik \( I \) we two were born |

The first person is rarely used reflexively.

Second person:

| Singular | | Dual | | Plural |
|----------|----------|------|----------|
| txin-agunaq \( I \) he was born | txin-agunaq \( I \) he was born | txidik-agunakik \( I \) they two were born | txidik-agunakik \( I \) they two were born |
| txici-agunaq \( I \) you were born | txici-agunaq \( I \) you were born | txidik-agunakik \( I \) they two were born | txidik-agunakik \( I \) they two were born |

Present Indicative Tense in the Middle Voice:

**Affirmative**

| Singular | | Dual | | Plural |
|----------|----------|------|----------|
| 1. ting-sukuqing \( I \) begat | ting-sulakaqing \( I \) begat myself, i.e. I was born | 1. tuman-sukukik \( I \) we were born | 1. tuman-sukukik \( I \) we were born |
| 2. txin-sukuaxtin \( I \) thou wast born | txin-sulakaaxtin \( I \) they two were born | 2. txidik-sukukik \( I \) they two were born | 2. txidik-sukukik \( I \) they two were born |
| 3. txin-sukuax | txin-sulakaax | 3. txidik-sukukik \( I \) they two were born | 3. txidik-sukukik \( I \) they two were born |

THE MIDDLE VOICE

102. The middle or reflexive voice has the same tenses and moods, with the same endings, as the active, but differs from that voice in that it prefixes to the verbal forms of the second and third persons the pronoun \( txa\) in the singular, \( txi\) in the dual, and \( txi\) in the plural: \( txi-agunaxtxin \) thou wast producing thyself (thou wast born), \( txik-agunakik \) they two were producing themselves, \( txi-txamsamang \) they are collecting themselves, assemble themselves together.

In the first person, the middle voice is very rarely used, the passive form generally takes its place. However, when it is employed, the pronoun \( fing \) is prefixed to the verb in the singular, instead of \( txin \), and in the dual and plural the pronoun \( tuman: tuman-txamsamik \) we, two having assembled ourselves together; \( txi-agunaq \) he was producing himself.

"The reflexive or middle sense of the verb is expressed by a purely syntactic procedure, entirely analogous to that of the Neo-latin and Neo-germanic tongues, to wit, by aid of a personal pronoun placed before the verb, as if to show that the action reflects on the one who performs it.

First person:

\( agunaqing \) I begat
\( ting-agunaqing \) I begat myself, i.e. I was born
\( tuman-agunakik \) we two were born
\( tuman-agunakik \) we two were born

The first person is rarely used reflexively.

Second person:

\( txin-agunaq \) he was born
\( txidik-agunaxtxidik \) they two were born
\( txidik-agunakik \) they two were born

Third person:

\( txin-agunaq \) he was born
\( txidik-agunaxtxidik \) they were born
\( txidik-agunakik \) they were born" — V. Henry.
OTHER FORMS OF THE VERB

103. All verbs in the language, with the exceptions hereafter to be noted, follow the general conjugation that has been presented above.

It should be noted that, in the negative aspect, throughout the verb, except in the imperative and infinitive moods, the conjunction uluk may be substituted for the infix laka, and vice versa. In place of the full ending uluk, the shortened form luk is often found: suqauluk or suqayuluk, and axqaqinguluk, and similarly, instead of suqamduHng is said ting for the infix laka, and vice versa. In place of the full ending uluk, the conjunction uluk may be substituted in the imperative and infinitive moods, the conjunction uluk may be substituted for the infix laka, and vice versa.

Although over five hundred terminations have been shown in the paradigms already presented, and the tenses and moods fully covered, yet all the possible verbal endings are by no means exhibited, as gerunds, participles, and the various syncopated and augmented forms have been excluded. These may be readily supplied from the observations made under various sections.

The tenses are not always used in the strict meanings assigned to them above and it is often impossible to assure an accurate translation.

104. There are eight auxiliary verbs in the Aleutian language:

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>a'kuqing I am</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>makuqing I happen</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>a'jakuqing I have</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>axtakuqing, maxtakuqing I am, I happen, there is, there are</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>a'jakuqing I do, I happen, I find myself in some act</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>mal'akuqing I become, I grow, I make myself</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>a'takuqing I am placed, I exist</td>
<td>alkakunng I am not</td>
</tr>
</tbody>
</table>

All these verbs derive from a'kuqing. Makuqing, maxtakuqing and mal'akuqing are not used in conjugating other verbs.

105. The auxiliary verbs have all the moods and tenses of the active voice, except the relative imperative, which is naturally wanting in all passive verbs, because it is not possible to say you will him, you be him, etc.

106. The auxiliary verbs can be conjugated with one another, just as other verbs are conjugated with their auxiliaries: a'kuqing in the imperfect of the subjunctive forms anaq axta'guan; axtakuqing forms axtanaq agun.

Example of the Endings of the verb "To be" in first person through all the moods:

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td>alkakunng I am</td>
</tr>
<tr>
<td>1 Conjunctive</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>2 Conjunctive</td>
<td>alkakunng I am not</td>
</tr>
<tr>
<td>1 Obligatory</td>
<td>alkakunng I must be</td>
</tr>
<tr>
<td>2 Obligatory</td>
<td>alkakunng I must be</td>
</tr>
</tbody>
</table>

GERUNDIVES

107. In the Aleutian language the verbal endings lik and sik, play an important part, as do also the less frequently recurring lka and sxa. Since in these endings the verbs do not have all persons, and all, except those ending in duka'lik, are used in the indefinite tenses, both in the present and past; and also because the meaning being connected with personal verbs can be translated by gerundives, I have called these terminations gerundives, rather than include them as participles.

108. Gerundives are found in all voices: sulak having taken, sulgaliq having been taken, txin-sulik having taken one's self.

109. Gerundives occur in two moods, indicative and independent or second subjunctive, in the affirmative positive and negative aspects: suliguluk I having just taken, sulkanaq when I having taken, suliguluk not having taken.

The gerundives, although they have no precisely defined tenses, according to their meanings may be classed under three degrees of time: present or transitory, past and future.

Gerundives have five endings: lika, sxa; lik, sikh; duka'lik; of which the first two are present, the second two past, and the last future.

110. The present and past tenses of the independent subjunctive mood are used usually with the force of a past tense; as sulkanaq when I was taking, sulkanaq when I took.

111. The present indicative is used generally (1) with verbs of the imperative mood in the positive form, as sulkanaq aqasada take and accept, or taken to bring; (2) or alone, instead of a recent past tense suliguluk I meaning I have just taken or I was taking; aqasada suliguluk having just gone.

112. The past indicative is used with verbs in the gerund and by itself in place of the past and present tenses and in place of adverbs and substantive nouns with postpositions. As the most commonly used gerundive it alone has the vague and indeterminate function that ordinarily characterizes the verbal adverb in agglutinating languages. Thus aq'gitakulik (the stem aq'gita hope) can signify: he hopes, he hoped, hoping, it is hoped, hopefully. And amalisigasik (stem amali, intensive infix siga) has the meanings: he just cleaned thoroughly,
he is cleaning thoroughly, cleaning thoroughly, for cleaning thoroughly. Siga would be expressed in translation by the adverb wholly, thoroughly, or fully.

114. The future gerundive is always used with the verbs Isakung I state or say, tunuxtakuq I am telling, translated as the future preceded by ‘that’: sudukalik Isakung he said that I shall take.

115. The ending lka pertains to verbs of the first conjugation: suka, sulka; tunuda, tunulka.

116. Almost all simple verbs have lik in the past tense except a few of the second conjugation: suka, sulik; tunuda, tunulik; inacà, inalik.

117. The endings sxa and xxsxa belong to verbs of the second conjugation that form their present indicative in gikuqing and tikuqing or are compounded with the particles sa, uku, etc.: taksakuq I collect, txidin-taxsxa it is collected or they are collected; kuqalikkuq I dry up, I fade; kaqaxsxa dried; aigáqikuqing I go, aigaxsxa I went.

118. The ending sik of the past tense is also found in verbs of the second conjugation and in compounds containing the characteristic particles li, qi, ci, un, etc., as inacà, inasik: ilikunquisik I went out: mágikuqing (from mákuqin) masik he was making himself.

119. Almost all verbs of both conjugations take the future gerundive ending dûkalik. Those ending also in gikuqing with the addition of the letter g (sec sec. 81) e.g. sudukalik, inadukalik, aigadukalik.

120. Several verbs belong to both conjugations; for example axqakuqing (1st conj.), when taking the particle gi (axqakuqing) is conjugated on the model of the 2d. It thus happens that both endings (lik, sik) are found with one and the same verb, but the sense of each form is not identical. Lik denotes action relating directly to the one acting or suffering person or thing; sik denotes an act referring to another, as: qangu axqalik having been made healthy, having been cured qangu axqasik having made healthy, having cured sukaqalik often was taking sukaqasik through whom he was taking or having done in order that he often was taking

121. The gerunds are commonly used in the third person singular, as sulka, sulik; aigasik aigasik, sudukalik: but sometimes they are found in the other persons and numbers.

**COMPOSITE VERBS**

122. Composite verbs are those which interpose before their tense characteristics certain particles or infixes such as exi, xta, etc., simple gerundive suliki, composite gerundives suexisik, suxtalik, suqalik.

123. A large number of such infixes serves to modify the verb in various respects. Thus, sulik signifies having taken, suexisik having compelled or caused someone to take, suxtalik having taken in the present manner. The exact functions of others are not well understood; for instance, in the language as spoken at the present day, suqalik does not seem to differ appreciably from the simple form sulik.

124. These infixes are either simple or composite, and may be divided, according to their usage, into (1) general, and (2) particular. The simple particles are such as da, ga, gu, li, sa, etc.; the composite, such as gusali, gada, dada, etc. The general infixes may be inserted, almost without exception, in any verb: the particular infixes are limited to certain verbs.

125. The infixes fall under five heads according to their signification:

(a) Denoting time:

saq now, just now, recently
susakung I have just taken
ulasákung there is a new moon
txin aqasaguq just born
axqasaguq young
tuki not a short time only
akágasatikungin he taught them over a period of many days, months or years
yaku long since, a long time, long ago
yuku a long while, long since
tanam kugan an' gagiyukusagtxin that you may live long on the land.

(b) Denoting degree and quantity:

casàda very, greatly
amnagucasàdan axtukuq increased immeasurably (amnagutikuq I increase.)
diqa in a substantive denotes augmentation
axqatasiqadigåq great sign, phenomenon
angaliqadigasádaq very holy, very sacred, very brilliant.

In verbal forms denotes strongly, sufficiently, tolerably, passably.

alaqadigakuq he turns very pale (alaqakuq he turns pale)
ukudigakuqing I thrive (ukudikuqing nian I meet with)
sudigaguq I strongly or vigorously take
guku entirely, altogether
nangta badly, not completely
sada very, extremely; to express superlatives degree in nouns adjective
angaliqadigasádaq exceedingly brilliant
igamanasada very good
sasàda intensively, to the greatest degree; expresses superlative degree in nouns adjective
qagasađakuqing I most earnestly thank
nanasađanaq suffered excessively
iğamanasađa extremely good
sasiga very well
siğa intensive particle well, wholly perfect, utterly, completely
susigasakuqing I take by force, I seize, I occupy
tutasiganaq you were very desirous to hear
un'gagisiqaq wholly desirous of living
axqatasigadigaq great sign, phenomenon
atxagasigangin tranquility, peace, regulations
inixsigakuq he rejoices greatly
kamgasigatasadalik praying more intensely than possible for a human being. Luke XXII, 44; St. Matt. XXVI, 42.

(a) Of reiteration and quantity:
da In substantives seems frequently to imply diminution. In verbs it has frequentive, repetitive quality; not one time only.
cuqadakuqing I strangle myself (cuqaq throat)
ulugdakuqing I wink (ulugaq cheek)
tanadakuqing I go home (tanaq place)
qisadakuqing I tie together (qisaq thong)
quxigadakuqing I fold together, I bend (qangiq border, fold)
tumadakuqing I produce a noise, I fire a gun
tumgidakuqing I bargain
a~an~udakuq he makes a practice of telling lies, is a habitual liar (a~angukuq he tells a lie)

dada, emphasized or intensified form of da, very often, over and over again

dgu plurality of aim or action although the verb is singular; converse of gya.
cagidgukuqing I tear asunder, I split to pieces (ca~ikuqing I cut apart)
nadgukuqing I wound in several places (nagaq pain)
amqidgusakuqing I am angry and bear malice a long time
idgidgukuqing I pull out, I make threads
ignikadgusik a sack, pouch (for several objects)
tanadgucigamagin seemingly villages, but the infix changes meaning to communal living.

(b) Of quantity:
iqidgukuq he amasses a collection of objects (igikuq he gathers up)
gusali (rare) always, evermore
gusali (rare) always, evermore

(c) Of reiteration and quantity:
du In substantives indicates the instrument.

qayuqitakuqing I oppress
ugatakuqing I demolish, I transgress
cxatakuqing I satiate
un'gitakuqing I hope, I rely upon
snagatikuqing I dream (snagikuqing I am drowsy)
ugnusatikuq it grows hot (ugnusaq warmth)
sulatidakuqing I oppose
singlitaqikuqing I shut my eyes
tutaqadamaq they having often ceased to hear for themselves

(c) Of reiteration and quantity:
du In substantives indicates the instrument.

sasiga very well

samigusalidaxtxici you always read them (used in reference to holy texts)
lakonot one, not the same, different, action performed on different occasions or under varied circumstances.
nadgulakuqing I wound to death (as by stoning) (nadgukuqing I wound)
nanulakuqing I cause pain (nagaq pain)
tanaqadalik having quit the earth, having ended his life on earth, having died
ugizqadakuqing I am left a widow
masaqadakuqing I heal, I cure, literally make an end to illness
icagikadakuqing I drain it to the last drop (icagikuq it drips)
aaqadantaq one who is very old, literally one who has ceased to walk
amataqadaqakuqing I approach, literally I cease from withdrawing
qali (often found as kali) inceptive, beginning of action
suqalinaq he began to take
alu~asaqalinaqing I begin to write
agaqalikuq he is just born
unaqalikuqing I begin to deliberate (also a~uxtaqalikugan action of many persons for one end)
matukuqing I desire, I wish
xta or xta direct or present action ahead; present or just witnessed actuality.
qisaxtakuqing I attach (qisang thong)
suxtakuqing (I already take) I hold, I retain
qisaxtakuqing I attach
suxtakuqing (I already take) I hold, I retain
1'Iyaxtakuqing I call to me (1'Iyakuqing I go toward someone)
ukuxtakuqing I contemplate (ukuqing I see)
tungaxtakuqing I am strong
tngunaxtakuqing I succeed
takixtakuqing I am unwell
kayuxtakuqing I have strength
tunuxtakuqing I speak, I make a speech, I give utterance to
iXtadalagaxtxn don't tell it! (ixtada txin tell it!)
xtagali or xtagali although, concessive, it is thus
macungsinaxtagalikuqing I do with all energy, not sparing myself (macungsitaq indulgence)
sisaq isluxtaxtagalikugan although it was when he was 100 years old
axtagalikalik although we two are
xtu separation, plurality
axtugada give out! distribute! give some to each of them (agada give)
(e) Infixed undetermined by Veniaminov. Definitions as well as examples in this section were contributed by R. H. Geoghegan.
c a
ei
du
g or gá frequently seems to indicate special purpose or manner of action
qalmdigaqakuqing I too ridicule
tanaqakuqing I come on foot (tanaq land, place)
sakajakuqing I descend (sakin, there below)
yumigakuqing I beat there is surf
tunfakuqing I abuse another, quarrel, scold
tamanganugakuqing I reign
kingunigakuqing I exasperate (kingunaliq miserable, pitiable)
ukuqakum it is especially visible
ündu or qda seems to indicate action toward a goal
ataqakulikun it is in flight (said of arrows)
aiqaqakunqing I take a walk, I walk to and fro, I lead, I guide
ündu
iixka
qagi or kiq used in active present participles, indicates continuous
present action
naxtaqakunqing I am in an unhealthy condition (nagq pain)
manamaqakunqing I set an undertaking on foot
suguniq taking
ni
qagaqsinakunqing I am pleased (qagaq gratitude)
tuyunikunqing I enforce silence (tuyukuqing I keep silence)
unqiaxqsinakunqing I make merry (ungkak story)
yagiqinakunqing I shake, I am agitated (yagingakunqing I swing)
ciktlaqistaltakunqing I am completely uninterested, literally I
stir not in the least (ciktlaqitudq I stir)
wingikunqing I entice, I tempt
sukakung I must take
ku denotes agent in substantives, characteristic syllable of present
indicative
Igi
ugaliqikunqing I take a husband
yaqalqiqikunqing I enclose with timbers (yaqiq tree)
taqaqilikunqing I abide, I settle
Igu in a substantive denotes augmentation
cignaliq great large river (cignaq river)

A few other definitions and examples inserted by Mr. Geoghegan.
ku or qa characteristic syllable of necessitative mood, the other mean-
ings are still unclear.
taxakunqing I separate, I select, I sort
ickaqikakunqing I drain, I drink up, I empty
daxqaqikakunqing I am insane
anglqadakunqing I reflect, I consider, I meditate
aqaqanakunqing I am astonished, literally I say "what is it?"
sukaqqung I must take
ku denotes agent in substantives, characteristic syllable of present
indicative
Igi
ugaliqikunqing I take a husband
yaqalqiqikunqing I enclose with timbers (yaqiq tree)
taqaqilikunqing I abide, I settle
Igu in a substantive denotes augmentation
cignaliq great large river (cignaq river)

Lisa
macxidaliqalakunqing I disapprove
nu in substantives has locative significance. In verbs meaning is unclear.
ma is augmentative in substantives
na the characteristic syllable of the imperfect tense denoting habitual
or continuous action in the past, but has other usage still unde-
ined in verbs. In a substantive or past participle denotes agent.
tunoraq he was saying
gayuqinalakunqing I seek with effort, I strive
nagi
ukanagikuqing I conjecture, I draw lots (ukukuqing ngaq
I see, I find)
daqagikululuk curved, crooked
nagiku in a substantive is augmentative
canamkuq large hand
naxci in a substantive denotes augmentation and usually in a
depreciative sense
canaxciq large hand, paw (canq hand)
si indicates instrument or means of accomplishment in substantives.
In verbs usage not clear.
maxqaxikunqing I order, command
ceduisiq ointment (instrument of greasing) (ceq fat, blubber)
ugayaq medicine (means of healing)
ukuqagisiq telescope (means of seeing)
xtalq or xtai
tunaxtalikugan while he is speaking

(Verbal Exception)
There exist in the Aleutian two small groups of anomalous verbs; those
pertaining to the first conjugation form their gerund in sik instead of lik,
while those belonging to the second use, conversely, lik in place of sik, but I
have not discussed them here because it is possible to see in the dictionary section
of this text the endings of the gerundive and imperative mood of such exceptions.

The force of many infixes though appreciable, is difficult to express by a
set formula of English words. They are akin to the Greek particles, men, de,
gene, te, etc., mere wavings of the hand or shrugs of the shoulder for the less
verbose English speaker.
R. H. G.)

Several of these infixes can be inserted in a single word. For example:
yagyukxaqatuxasadaq, in which are six infixes, derives from the participle
gyunaq powerful, and it means entirely lacking in strength, weak, debilitated.
A similar example is noted in sec. 14 of the Introduction.

126. Verbs containing infixes are conjugated for all the moods, aspects,
voices and tenses, just as simple verbs.
127. The infixes invariably precede the tense-endings, except in the future
indefinite, where they are generally placed after the characteristic duka, e.g.:
sudokuxtagalikun not suxtagalidukakun, although they will take.

VERBAL EXCEPTIONS
There exist in the Aleutian two small groups of anomalous verbs; those
pertaining to the first conjugation form their gerund in sik instead of lik,
while those belonging to the second use, conversely, lik in place of sik, but I
have not discussed them here because it is possible to see in the dictionary section
of this text the endings of the gerundive and imperative mood of such exceptions.

Participles
128. Participles are found in all the voices, active, passive, and reflexive,
sukaq having taken, sulqanaq having been taken, txin-agunaq having pro-
duced one's self, literally having been born.
In the active and passive voices, participles occur in two moods, indicative
and obligatory, sulqanaq having been taken, sulqakaq having been con-
strained to be taken.
129. Participles assume the following tense characteristics:

(a) Present: suq taking; sulgaq and suqiq being taken; sukaqiq being obliged to take; sulgakakuq forced to be taken.

In the present tense, the participles are very seldom used under their simple forms and generally take the infix kagi. Instead of suq is usually said sukaqiq, and so of the others.

(b) Imperfect: sunaq having taken; sulganaq, su‘aqiq, sunaxsxaq having been taken.

The active voice, the participles of this tense are used with a present significance, and not infrequently take the infix kagi; thus, anuxtanaq wishing, sukaqinaq taking.

(c) Perfect: this tense is wanting in the indicative form; though the word suq in is in use, it means 'not having taken' but 'having been taken.' The other forms are: sulgaq having been taken, sukaqiq having been compelled to take, sulgakakaq having been forced to be taken.

(d) Future: sunauq or su’dukanaq about to take; su’dukanaq and sulgadukanaq about to take; sudukanakaq that will be obliged to take; sulgadukakaq that will be constrained to be taken.

(e) Future iterative: this is formed by the first infinitive with the auxiliary verb agituqing (from aukuqing), suqagniq he who, or that which, will often take; sulgaganaxxaq that will frequently be taken.

130. Participles of all tenses are usually negatived by uluk, with the ordinary euphonic changes: suq being taken, su’uluk not being taken; sunaq having taken; suna’uluk not having taken.

Apocopated participles, which end in a vowel, when entering into composition with uluk, often reject the initial u of the conjunction: suq, apocopated su, negatived suluk; aq, apocopated aq, negatived uluk — though the regular form ayuluk is also met with.

131. Participles derive almost entirely from the third person singular of their tenses, or rather, are those endings used in a participial sense. The perfect passive participles active alone adds a final q to the third person of the perfect indicative.

The passive imperfect participles flow from the active participles of that tense, with addition of axsxaq (the perfect participle of the auxiliary verb aqituqing), agglutinated in the customary manner: sunaxsxaq forms sunaxsxaq having been taken.

132. The participles of all tenses, except the present obligatory, can all take the indefinite and possessory personal and impersonal terminations of nouns substantive: indefinite, sunaq, suna, sunamb, sunan, sunaqgam, sunakik: possessory, sunang, sunangan, sunan; as set out in secs. 18, 19, 20, 21.

133. Participles in the personal cases are declined like nouns, as described in the foregoing sections, and may also be conjugated as verbs; that is to say, they can adopt the personal endings of the ang or qang series (see sect. 92): first person sunan, second person sunan, third person sunan, and so forth; or sunangan, sunamin, sunangan, sunagkin, in conformity with the ngan sequence.

The meaning of participles in the possessory cases does not correspond with that of nouns; for example, while aqituqing means 'my brother,' sunang does not mean 'my taking' (the act of taking me), but denotes 'my take' (what I take). Of suxtanaq 'holding,' the possessory suxtanang means not 'the holding of me,' but 'what I hold.'

134. Participles lack the personal agentive cases, but in their place have a second conjunctive mood in one tense only, which may be rendered by 'so that ... in order to ...' For example: sungan that I take, sulganganq that I do not take, sulganganq that I be taken, sulganganq that I be not taken.

Example of the Inflection of the Independent Participles

Singular:
1. sulganganq that I be not taken (lit. for my not being taken.)
2. sulganganzxtcinq
3. sulganganq

Dual:
1. sulganganqikiqan
2. sulganganzxtciyiqan
3. sulganganqikiqan

Plural:
1. sulgagananin
2. sulgagananztcinan
3. sulgagananin

In the same way are inflected the others: sungan, sulgan, sulgangan, sulgan. And also sulkangan, which means: how my taking.

135. The participles are often used with the force of verbs: aq being, is used in the sense of 'there as': suq taking, with the conjunction kum signifies it should be possible to take him.

The Aleutian participles are used very loosely and it is extremely difficult to define their exact meanings in any given phrase; the precise translation must be determined largely from the context.

136. Participles, like nouns, can be conjugated with the auxiliary verbs and the participles deriving therefrom: axsasanagaq make yourself known, that is, you will or you are making yourself the knowing one, sunagnaq of the participle sunaq having taken (‘taking’) and aqnuq future.

137. Participles deriving from composite verbs retain in all tenses the infixes of such verbs; thus, agudaq is the present participle from aqituqing, of which the simple form is agukuqing. The infix da persists through all the inflexions of the participle: aguda, agudanaq. In the same way, from sulikuqing I take again, come the participles suliq suli, sulinaq.

138. The participles of the past perfect tense of the active voice ending in naq in the possessory cases, being with whatever infix, can be translated as the past passive participles or as verbs in that tense with the addition of the phrase whoever, whatever and wherever, ukulinaday can be translated as having been found, having been seen or whoever has been found.

The participle of the future indefinite is frequently translated as the present passive participle axsixdukaq means being come or by what it is possible to have come.

These participles in the possessive are conjugated rather than declined.

139. The participles in the present tense are conjugated as verbs, with the exception of personal participles. In the past perfect tense, the participles are conjugated rather than declined.

ukulinaq, ukulamin, ukulinan.

140. The participles of the past tenses are treated in detail in the Infinitive of the Independent Participles.
x. For instance kamgaaq acíganaaq is pronounced kamgax acíganax and, in many instances, is written in the latter form.

140. Present participles deriving from composite or compound verbs with the infix da are to be translated by the plural third person indicative or third person passive. Thus anuladaaq properly means casting out but it is to be rendered they cast or he casts himself, or it is being cast out.

Adverbs

141. The adverbs may be ranged under nine heads, as follows:

(1) Temporal:
wayám now, today
yam yesterday
yam kadaá day before yesterday
wayám wayá just now, at present
unkuluk long ago
awán usugán always
awán tamudaga for ever, continuously
ilágan ilán some time or other, whenever
itangasik at first, previously

(2) Local:
kama, qata, qanunqun where, whither
walígam, wángun here
ngalígam there
awán usugán everywhere
amalígam somewhere, anywhere
amunígam, akángun yonder
qanuñudagañan which
With these belong the relative-demonstrative pronouns, which when used adverbially take in the singular the ending ya and in the plural ngun: pronouns, uman, ilan; adverbs, uman, umangu, ikayu, ikangun, etc.

(3) Quantitative:
amnágum many
amnagulakan little, not much

(4) Numerals:
ataqasim once
alqidim twice
qandudim three times
sicidim four times
cámqidim five times
qanúngidim six times
ulíngidim seven times

(5) Affirmative:
mañqunin [lit, I have done, spoken of many] that is so, all right, true, truly, correctly

142. The postpositions are inflected for number, except asik in company with, a few ending in -än, and those ending in -gan (which were, no doubt, originally nouns in the postpositional case). Singular ilan, dual ilkin, plural ilin.

143. The principal postpositions are:
ádan about, concerning
ádan from
ádan from, with
ágílan after, behind, because of
asík together, with
çidágan near by, beside
dañan towards
dañan from, off, away from
ilán in, at, to
ilán from in, out of
imunú around
ilán in, within
ilán from within

144. Postpositions, like substantives, can suffer apocope: ádan, apoc, ádá; angadan, angadá; kuán, ku.

In these instances, the meaning of the postposition is almost always modified; thus, angadá means to: ku, on or at.

145. The postpositions asin (from asík) and ilin often coalesce with sub-
stantives, the first taking the meanings of at or on, in place of, for, and the second for: daq daqasin an eye for an eye; aqatīsagalik as a sign, for a token.

146. Such coalescent postpositions partake of the nature of infixes, the inflexions of the noun being disjoined from the stem and suffixed to the postposition, when such words are inflected: tāiyāgaqasin, tāiyāgaqasidin.

Asin is joined to nouns chiefly when the same noun is repeated, as in the example in sec. 145.

147. The postpositions invariably follow the substantives that they govern: adam asik with the father (of the father with him).

When a postposition is found standing alone in the sentence, the third personal pronoun is to be understood as preceding it, thus ilan sāgalik having gone to him, her, or it.

148. Almost all the postpositions govern their substantives in the genitive case: tāiyāgum kucesingin among the peoples.

149. Ilan, ilin, and angađan, however, prefer in most instances the postpositional case: ulagan ilan from in the house.

150. Although most postpositions have all the numbers, they do not usually agree in number with the nouns they govern. The governed noun or participle stands in the singular, and the preposition in the number demanded by the sense of the phrase. For instance: agesgikam (not agesgikan because participle takes the ending sam not gan) ilin out of those born; tāiyāgum kucesingin among the peoples; tāiyāgusgan ilkin from the two men; sam kucesingin among the birds.

The following examples show the inflexions of some of the postpositions for number:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ilan</td>
<td>in him, in her, in it</td>
<td>in him, in her, in it</td>
</tr>
<tr>
<td>ilin</td>
<td>in them two</td>
<td>in them two</td>
</tr>
<tr>
<td>qusam</td>
<td>over him (her, it)</td>
<td>over him (her, it)</td>
</tr>
<tr>
<td>qusakik</td>
<td>over them two</td>
<td>over them two</td>
</tr>
<tr>
<td>qusangin</td>
<td>over them</td>
<td>over them</td>
</tr>
<tr>
<td>qulán</td>
<td>for him (her, it)</td>
<td>for them</td>
</tr>
<tr>
<td>qulin, qulangin</td>
<td>for them</td>
<td>for them</td>
</tr>
<tr>
<td>qulan</td>
<td>on him (her, it)</td>
<td>on them</td>
</tr>
<tr>
<td>qungin</td>
<td>on them</td>
<td>on them</td>
</tr>
<tr>
<td>imunu</td>
<td>around him (her, it)</td>
<td>around them</td>
</tr>
<tr>
<td>imúnugan</td>
<td>around them</td>
<td>around them</td>
</tr>
</tbody>
</table>

Conjunctions

151. The Aleutian language has but a limited stock of conjunctions; their place is supplied, in great measure, by the various forms of the subjunctive mood and by the verbal infixes. They may be divided into (i) non-infective, and (ii) infective.

(i) Non-infective:

| taciŋ, tacin, tacim | already, not yet, since, after |
| kayuk | and, also, too |
| ama | or, either, then |
| uluk | not |
| nikun | so, as |
| kum | if |

With these belong the words malik and múalik, which are gerundives from the verbs makuqing and malakuqing, I am, I remain, and are employed in the sense—already, also. These words are also used in connection with each other and with kayuk-malik, kayuk malik, múalik, kayuk múalik.

In the subjunctive mood, instead of the conjunction kum, if, nikun is sometimes used with the verbal forms magun, magunin, magun, magunci (from the verb makuqing).

(ii) Infective:

| inqamunik, inqamunikusən, etc. | because, and so, consequently |
| axtaqalik, axtagalin, axtagalikan, although (the requisite part of the verb 'to be' being understood.) |

umakun adangin, umaya adanginin, for, so that

umakun qulangan, because, for, seeing that.

152. Kayuk and kayuk malik are used only to connect thoughts or parts of a sentence, and in brief answers, as tīŋ kayuk I too, hardly ever to join single words.

153. Kum in connection with personal verbs, or participles used in the sense of verbs, is always placed at the beginning of the clause, as: kum sulik he would take, kum su he would be able to take; but, in negative statements, it comes in most instances after the verb, as: nikun magunciyulkum if you would not have had it so or done it so.

154. Uluk almost invariably follows the nouns or other parts of speech to which it refers and is usually joined to them.

When following words ending in a vowel, uluk takes an initial y, as may be noted throughout, and sometimes, especially in combination with apocopated participles and adjectives, drops its initial vowel—instead of axtasdukuyluluk impassable, is said axtasdukuyluk.

Interjections

155. The interjections, like the conjunctions, are very few.

(i) Expressing pleasure: ang-ang.

(ii) Astonishment: la-kagašiyiy, aya-kagašing, aya-kagašinigiyiy, lā, ā.

(iii) Calling: ā (enclitic), as aman-ā.

(iv) Answering a call: alik, ā, what?

(v) Pointing out something: waya, wa, see, look!

(vi) Compelling: tāga, now then, come!

(vii) Questioning: I', eh?, what?

The interjection as is often used in the beginning of a phrase in the meaning: and so, therefor, then, at that; etc.

The interjection a is used in various senses, expressing different states of feeling; these are distinguished by the intonation, which cannot well be indicated in writing.

Syntax

The rules of syntax have to a great extent already been elucidated under the various parts of speech. The following principles are very important additions.

156. Substantives answering the question whose, that is, indicating the possessor, stand in the genitive case. Agugum tunu the word of the creator.

157. Two nouns in the genitive case are never used together. The first noun stands in the genitive case and the second is placed in the postpositional case. Agugum angaligan tunu and not Agugum angaligan tunu express the word of the kingdom of the Creator: Literally it is of-the-creator of-his-kingdom the word.

Another example is "Aligim tayalugan satmali" the door of the old man's store.
158. A noun in the nominative indefinite case following a noun in the genitive or postpositional case is almost invariably apocopated. Agfigum tunuq is always used. Such an expression as Agfigum tumuq is scarcely ever heard.

159. The subject of a verb in the personal mood, that is excluding the imperative and infinitive moods, is put in the genitive case. God has commanded man to love him. Agfigum tayaguq txin ituxtagta ixtanaq means “God, commanding IJo!anto be merciful” and tayaguq, man and object of the participle, is placed directly after Agfigum God.

160. When a participle is placed in a verb in a personal mood, the subject is in the nominative case and the object follows directly after the subject. Agfiguq tayaguq txin ituxtagta ixtanaq means “of the creator to man he to love him (there is) his having commanded. It is “of the creator to man to love him. Agfigurn tunuq is always used. Such an expression as Agfigurn tunuq is scarcely ever heard.

161. A substantive with an adjective denoting quality or quantity agrees with the latter neither in number nor case. The noun is always put in the singular subject is in the nominative case and the object follows directly after the subject. Agfiguq tayaguq txin ituxtagta ixtanaq means “God, commanding IJo!anto be merciful” and tayaguq, man and object of the participle, is placed directly after Agfiguq God.

162. Substantives modified by a numeral are placed in the accusative case and always in the plural number, except for ataqaq one and diak two. Cangi tayaguq five men.

163. Personal pronouns used as subjects are omitted before the verb being sufficiently clearly indicated by the verbal termination. This is not true in the reflexive voice or when the verbal termination of one person is identical with another personal ending. As tumun sukun we take and ingakun sukun they take. But the personal pronoun, even in such a case, is very often omitted.

164. The pronouns, ting and tumun we, are sometimes used instead of the corresponding possessory endings. Instead of adang our father, tumun adaq may be used.

165. The pronoun Aman, corresponding in most respects to the English relative pronoun who and also to which, is peculiar in that it is placed before the noun to which it refers instead of following it.

166. Every verb in a personal mood, having one pronoun for its subject and another for its complement (such as I said to them, you told us and the like) strive to incorporate both pronouns into the verb by making the verb agree in number with the complement but in person with the subject. For example although I speak is regularly ixtakuqing, but I speak to you two is not indik ixtakuqing but ting indik ixtakukik and the verb has the first person dual termination.

Here we have a verbal form that indicates, or forces itself to indicate, by its ending that its subject is in the first person and its object is dual in number. But, as a matter of fact, the termination is so far from clearly showing this, that, in order to complete the sense, it is usually necessary to add the independent pronouns of the subject and complement.

Some examples of this striking idiom (and usually the most difficult one for a student to grasp) collected from the printed Aleut literature are inserted here to amplify the grammar's examples.

St. Math. XIII 12. “ngin ixtusadukakungin he will burn.them. According to English thought pattern, the verb would be expected to be in the third person singular. But the Aleut expresses his thought differently and puts it in the third person to represent the subject he, but in the plural number ngin to represent the object them. But to emphasize the complement and clarify the meaning indisputably, the dative third person plural pronoun ngin is also used.

St. Math. IV 9 “imin adilikakungin” I will give them to thine. The verb is in the first person plural and presents a particularly difficult problem to the student as the sense I must be extracted from the termination apparently indicating we.

St. Math. IV 19. “ikin tuuqakik” he told the two of them. Here the verb is third person because of the third person subject and dual in number because of the dual complement. But as the dual ending kik stands for both the first and third person, the additional ikin to them two, is necessary to completely clarify the meaning.

By following the above explanation the student will be able to analyze the following examples, also taken from printed literature.

St. Math. IV 24 “usungin kangiing inqadatkangin” he restored to them all their health.

St. Math. V 20 “imci isadatkungin” I am saying to you.

St. Math. VIII 11 “imci ixtakungin” I shall say to you.

St. Math. VIII 26 “ngin tuuqakungin” He said to them. He spoke to them.

St. Math. XXV 15 “amaunqungin” He asked from them.

St. Math. XXV 19 “ilin amayataqungin” He asked from them.

St. Math. XXV 38 “qanayam (when) tumun (our) Txin (Thee) ukuqaxtsxin.”

When have we seen Thee? More literally: when was it (our) having seen Thee?

167. When the verb in a personal mood is related to a plural case, then it stands in the plural number although it should be singular.

168. Certain verbs, such as itugnisaqungin I have mercy, and amqijdu-sakuqing I am angry and bear malice for a long time, and a few other passive verbs, put their objects in the dative case and also take a personal pronoun in that case, such as nunq, imin and igim. Agfigum tunuqtsaxqimanin igim itugnisaqungin God has mercy for sinners. It is to be noted that the pronoun which is added (igim to one's self, sing.) agrees with the subject in number.

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169. Many passive verbs require the dative case for their objects, Agúguq
ngin txin ituñasada God is merciful to us.

170. Many active and passive verbs which might seem to require a comple-
ment in the dative case, require instead the accusative. Agúguq ting sisimida
God is helpful to me.

Note.

In the construction of sentences, the prevailing order of words is as
follows:

(i) Variable conjunction, interjection, or pronoun.
(ii) Genitive.
(iii) Postpositional.
(iv) Nominative.
(v) Accusative or dative.
(vi) Gerundive.
(vii) Invariable conjunction or adverb.
(viii) Personal verb, or participle with the auxiliary axtakuq or malik.

In negative sentences, the invariable conjunction generally follows the verb.

171. When a sentence contains two or more verbs which refer to a singular
subject, the last of the verbs is the only one placed in the proper tense, number
and person. All the other verbs are expressed as gerundives of the affirmative
aspect, ending in lik, or of the negative aspect ending in lakaun. A good son
respects, fears, obeys and loves his mother, is expressed lam ígamaná anán
ígaxtalik, ígyayuxtalik, tutalik qaçaxtakuq. (Or better qaçaxtanaq axtakuq
which implies habitual continuous action. In this case the last verb is changed
to the participle with the auxiliary verb, a usage that is very common.)

Arrangement of Sentence

172. In the construction of sentences, the prevailing order of words is as
follows:

Orthography

173. Almost all the rules of orthography are necessarily identical with those
of the Russian language, for example, the use of capital letters. This being the
case and various indications having been made above on this subject, to lay down
special rules here is superfluous. The following might be advisable: all verbal
substantives, i.e. participles used as substantives, should be written with a capital
for distinction from participles.

Signs of punctuation are to be used as in Russian and so, when the conjunction
“and” is omitted, a comma is to be inserted.

Prosody

174. It is unnecessary to formulate laws of prosody, since: (a) the correct
pronunciation of words in reading and in conversation, the long and short
syllable, has been indicated by appropriate signs and accents. Pronunciation has
been explained in a few rules also and can be seen in the examples of declensions
of nouns, in the tables of personal endings and the conjugations of verbs and
gerunds, and (b) no poetical work exists in the Aleutian language. Although

3The meaning is that the little hills are on the larger hills.
4In 1941 Dr. John P. Harrington secured a number of recordings of Aleut songs. Information about these
recordings can be obtained from Dr. Harrington at the Smithsonian Institution, Washington, D.C.

the natives composed and still compose numerous songs in strophes, yet in these
strophes there is no observance either of accent or of number of syllables, except
that each line usually ends on an unstressed or short syllable. Instead of inventing
rules for this division of the grammar, two native songs are here presented, with
an indication of the rhythm and division into strophes. 

Approximate translation:

These countries are created, created.
There are hills on them.
There are little hills on each of them, each of them.
There are women, there are men.
These countries created,
On them are women, on them are men.
With me they laughed and joked.
And so when we separated [they did the same]
I have not heard [such things] as if in a sleep
I heard or felt pleasure.

Orqagaq, ñqaganaq, ñing anuxtásasín ualaktutalik;
Kingúnaq, Kingúnaq, ling anuxtásalik axtaqtukan.
Orqagaq, ñqaganaq, ling anuxtásalik ualaktutalik.
Wángun gumatalik orqagaq ulalik malígaling saqqaqan.

Approximate translation:

Grateful, grateful am I for their wanting me to be at home often.
Miserable, miserable am I having wanted to find myself there.
Grateful, grateful am I for their wanting me to be at home often.
Having passed here from where I usually live, because of this I must sleep.

A FEW REMARKS ABOUT THE SONGS

Each strophe of a song is invariably repeated.
The songs are not sung uniformly. Sometimes a few syllables are sung to
one measure but sometimes each syllable is sung to a whole measure. And at
times a syllable is held for several measures.
The tunes of the songs are almost completely identical. It is scarcely possible
to distinguish two or three melodies. The notes of the music do not rise or fall
higher or lower than five tones in all their changes. There are changes, however,
into half, quarter and even eighth tones within this limited scale.
The time or meter of their music is the same and remains unchanged in any
of the songs. A measure contains either three-quarter or three-eighth beats.
The Aleut dance like the rhythm of their music is monotonous. At the first
musical beat they bow a little, at the second they bow still lower and at the
musical pause they stand erect. They dance without any rules of time, order and
number of persons.
The Aleuts have an extraordinary number of songs, so many that each village
has its own compositions. However they are recent compositions composed after
the introduction of the Christian faith.
Aleut Literature

Veniaminov concluded the grammar with the first hand-written literary effort of a pure-blooded Aleut, Ivan Kuribatov, a resident of Belkofsky Village. This composition is dated 1829. It was reported to Veniaminov that this same author had composed a whole book dealing with biblical history which was completed by 1834. Unfortunately this ambitious project has not been preserved.

The text of Kuribatov's brief composition contains several sentences in Russian and seems less interesting and useful to a student of the Aleut language than an example of the pre-Russian oral literature which has been preserved. Therefore in this respect it presents a development of one of the pagan songs which Veniaminov rescued from oblivion, accompanied by an analytic translation and some pertinent observations made by Mr. Geoghegan.

Unfortunately all the printed Aleutian in existence consists in religious books; we have no really aboriginal Aleut lore in Aleutian, beyond a dozen or so short songs and a couple of twenty line tales preserved by Veniaminov. The language of the old songs is much more concise than that of the printed religious texts and the present-day Russianized and Anglicized speech. Without the help of the Russian rendering the sense of the song would be almost unintelligible. Being an example of the purest form of the language to which we can now reach back, it is naturally much more attractive linguistically than later samples, all shot through with foreign words and constructions.

The whole poem which is number ten of the songs preserved by Veniaminov, recounts the adventure of a young Umnak hunter. He has been taunted by his comrades at a dance because of his lack of prowess in hunting. He goes to some distant relatives at Akutan and hunts for a winter with them. This stanza relates his return with ten baskets full of otter teeth, although he has taken but one tooth from each animal captured.

This line of the stanza may accordingly be translated as "It is told how, when the stripling went from Umnak to Akutan he is said to have approached the island named Adak; there they got an immense quantity of sea otters and took from each animal only one tooth, and filled with them ten cooking baskets and jars of the Aleuts; the present Aleutian name for these is angaqaungin. I do not know the word isxacanguq except from this poem but it evidently denotes some kind of container. (It is possible that cang in the first sentence and the significance is that the youth 'filled' ten baskets (with the teeth of his defunct prey). The sentence closes with the ubiquitous ilaxtadaq. This Russian version is more informative and perhaps gives the traditional circumstances of the story as this version was made by Semyon Pankov, an Aleut, in 1834.

malalik is the same as malik with the insertion of la with the significance explained above. The meaning of this form therefore becomes 'now, this too having been done.' akukan toward there, that is, toward Umnak, the home of the hero of the epic. The word implies that the place was a considerable distance away, and the ending -gan gives the word a vaguer nuance, 'toward' rather than directly 'to.' aqa-la-lik having approached (la- under different circumstances). When the striping went from Umnak to Akutan his is said to have aqallik (having approached.) Now he is aqalilik having at another time and under different conditions approached his residence; in other words, he returned to his home. akukan those persons standing farther away (than his welcoming friends,) to wit, his hecklers at the dance styled angaqaungin (-gni plural ending) or enemies, agusanaq, third person -q, of an imperfect indicative tense indicated by syllable na means 'he was doing something' but what is not just clear. The dictionary defines the base agusa as "do or make with any instrument."

The complete Russian version of the stanza says, "They traveled to the island named Adak; there they got an immense quantity of sea otters, and took from each animal only one tooth, and filled with them ten cooking baskets and jars of the Aleuts; the present Aleutian name for these is angaqaungin. This is not all included in the Aleutian, but forms a complete tale.

THE LORD'S PRAYER

As an example of Aleutian religious literature, here is presented "The Lord's Prayer," as translated by Mr. Geoghegan from the version given in "The Gospel According to St. Matthew," prepared for his parishioners by Veniaminov. The prayer occurs in Chapter VI, verses 9 to 13.

Tumanin Adaq aq-aq aq;q akuxtin inin kungin, for our father who thou art heavens on them,
A summary of Christian teachings, drawn up by Veniaminov in 1833, printed at Moscow in 1840, and, according to Barsukov, "editor of Veniaminov's publications, has since gone through more than forty editions. This booklet is generally known by its Russian title, as "The Guide Road to the Kingdom of Heaven," "Ukazaniye Puti v Tsarstviye Nebesnoye."

2. Aleutian Primer, containing the alphabet, tables of syllables and a few prayers. Moscow, 1836, and subsequent editions. Often found bound with the next text.


9. A sermon by Reverend Inokenty Shayashnikov, Aleut priest, printed at New York, 1902, for Bishop Tikhon.

It may still be possible to obtain copies of these books from the warden of the Holy Ascension Church, Unalaska, Unalaska Island, Alaska.

Appendix B.

A NOTE ON ALEUT PLACE NAMES

From a letter of Richard H. Geoghegan

It seems to me that many of the existing names of the islands (Aleutian) are not primarily place names but savour rather of replies of natives to queries that early navigators sought to pose. "What is that? (indicating by pointing)." Answer: "awaya tangiq (That is an island)." The explorer jots down in notebook; the island is named Avatanak. "And what is that point?" Answer: amaiknuq (it is a burial cave). Note is made: the local name of the point is Amaknak. Other names, like akun, akün, translated are mere indications of position, here, there, up yonder, close by, etc. May it not have been that the Unangaq, like his Ten'a colleague of the interior, did not regard the (to the white man) great outstanding vertical features of nature as important (since they were familiar and obvious to all), but noted in memory the minor details of tiny bays, coves, portages, currents, etc.? There is scarcely a name of native origin for any range, peak, volcano, hill, cascade, or the like, in all interior Alaska; yet the tiniest rill, streamlet, brook, pond, lakelet, or other aqueous feature of the landscape, horizontally, is not without an appropriate native designation. To discriminate between one puny rivulet and the next was of utmost importance to safe and speedy travel, but no one was going to mistake Mt. McKinley for Mt. St. Elias. But, although few Alaskan hills had native names, there are several exceptions in the Unangan area, where certain volcanoes had been deified.

It is commonly stated that Alaska is an Aleut word meaning "great country." This is incorrect. The Aleut name Alaxsxaq refers only to the Alaska Peninsula and can not be translated as great country.

Appendix C.

ADDITIONAL ALEUT STUDIES BY R. H. GEOGHEGAN

In the archives of the Alaska Historical Library and Museum, Juneau, Alaska.


3. Comparison: Aleutian-Fox and Kodiak Languages. 91 pages.

In the possession of the editor of this volume.1

1. A partial translation of "Notes on the Islands of the Unalaska District" by Ivan Veniaminov, St. Petersburg, 1840. This most valuable source book

2. The editor can be reached through the Educational Department of the Office of Indian Affairs.
on Aleut history before the advent of the Russians, includes also “Notes on the Atkan Aleuts and the Kolosh” and a “History of the Pribilof Islands.”


5. Transliteration of all pre-Christian songs recorded by Veniaminov.

6. Transliteration of the foreword of Veniaminov’s “The Guide Road to the Kingdom of Heaven” with literal English translation by an Aleut with brief commentary by Mr. Geoghegan.


9. Letters containing:
   a. Expositions of derivations, especially important names like Alaska and Aleut.
   b. Commentaries on difficult passages in Aleut religious literature.
   c. Additional examples of infix particles.


11. Manuscript, partially handwritten, dealing with possessory terminations—prepared jointly by Mr. Leonti Siftsov, an Aleut, and Mr. Geoghegan.

II. ALEUT-ENGLISH DICTIONARY

Compiled by

RICHARD HENRY GEOGHEGAN

A vocabulary of the Aleutian or Unangan Language as spoken on the eastern Aleutian Islands and on the Alaska Peninsula, being a translation of the Russian “Slovar’ Aleutsko-yazykovo” or “Dictionary of the Aleut-Fox Language” by Ivan Veniaminov, 1814, with additions and annotations by the compiler.

Edited by

FREDERICKA I. MARTIN
Ven. Ioann or Ivan Veniaminov, born August 26 (old style calendar), 1797, at Anginskoye, government of Irkutsk; deacon of church of the Annunciation, Irkutsk, 1817; priest, 1818; sent in 1823 by order of Most Holy Synod as missionary to Unalaska; left Irkutsk May 7, 1823, for Okhotsk; arrived at Unalaska July 29, 1824, where he rebuilt Krukov's old church, which had fallen to decay; reduced the native tongue to writing and prepared translations of several religious booklets, as well as a grammar and a dictionary; was transferred about 1834 to New Archangel (Sitka), where he learned and wrote a brief description of the Kolosh (Tlingit) tongue; in 1838, it being necessary for him to make a personal appearance before the Most Holy Synod, in connection with the printing of his Aleutian translations, he sent his wife and children for their home in Irkutsk, and on November 8 of that year left Sitka on a globe-circumnavigating vessel for St. Petersburg, arriving there June 25, 1839; thence he went to Moscow and presented himself to the Metropolitan, Archbishop Philaret, and on return to St. Petersburg in the fall was consecrated as an archpriest. About this time he received news of his wife's death and decided to take vows as a monk. Accordingly, on November 29, 1840 he was tonsured and took the monastic name Innokenti, being ordained as an archimandrite. The Most Holy Synod had concluded to organize a new diocese in Alaska and Innokenti was summoned to appear before the Tsar Nicholas Pavlovich, by whom he was most kindly received, and at the Tsar's command, was consecrated on December 15, 1840, as Bishop of Alaska; after visiting his friends in Irkutsk and his native village of Anginskoye and after a long and tiresome voyage, he reached New Archangel on September 27, 1841. On May 4, 1842 he left that place for a tour of inspection through his diocese, visiting every island and village of his old cure, and arriving at Petropavlovsk, Kamchatka, August 18, 1842. On November 29 he began a great journey through Kamchatka, finally settling in Yakutsk as a resident; there he devoted himself to translations into the Yakut language. In June, 1857, the Most Holy Synod summoned him to St. Petersburg, to take part in its councils. The year 1862 found him residing at Blagoveschensk on the Amur river. Here he requested that, on account of his age, he might be relieved from further active duty. However, in 1867, the Metropolitan Philaret died and Innokenti was appointed to succeed him as head of the Russian church. On May 25, 1868, the bells of Moscow announced that the new archbishop had arrived in the capitol, and on the following day the Most Reverend Innokenti entered the great church of the Assumption as Metropolitan Archbishop of Moscow and Kolomna. On May 18, 1871, the fiftieth anniversary of his ordination as priest was celebrated with great ceremony and on March 31, 1879, he finally passed away, full of years and honors. (Particulars from "Innokenti Mitropolit Moskovskiy i Kolomenskiy" by Ivan Barsukov, Moscow, 1887.) Veniaminov's writings on Aleutian matters are as follows:

Zap. — "Zapiski ob Ostrova Unalashinskago Otdela," 3 volumes, St. Petersburg, 1840. Reprinted by the Most Holy Synod, under editorship of Ivan Barsukov, Moscow 1887. "Notes on the Islands of the Unalaskan District"

U. P. — "Ukazaniye Puti Tsarstviye Nebesnoye. Pouchenie, sochinennoye svyashchennikom Ioannom Veniaminovym 1833"
goda.” Moscow 1840. Many subsequent editions, the latest in 1899. “Guide Road to the Kingdom of Heaven”


Kat. — “Kratkiy Kristianskiy Katikhizis, s Russkago yazyka na aleutsko-lis’evskiy perevel svyashchennik Ioann Veniaminov 1827 goda, i v 1837 godu ispravl; a svyaschennik Iakov Netsvetov razmatrrivyay onya, svoimi povyaseniyami sdelal ikhponyatnymi i dlya Atkhintsov, imeyushchikh svoye narechiye.” Moscow about 1848, several later editions till 1896. “Gospel of St. Matthew,” translated by Veniaminov in 1828 and revised in 1836; finally reviewed by the priest Jacob Netsvetov who knew the Atkan dialect, and who annotated it so that the text became comprehensible to the Atkans, (vid. Netsv.)

Other Aleutian sources cited:

Bukv. — “Aleutskiy Bukvar’,” issued by the Most Holy Synod, 1836. Many subsequent editions, the last at St. Petersburg in 1893. “Aleutian Primer.”

Prav. — “Kratkoye Pravilo dlya blagocestoviy zhizh’, perevod svyaschennik I Shayashnikova.” New York, 1902. Innocenty Shayashnikov, an Aleut (or Creole) priest, was a member of a most illustrious Pribilof Aleut family. His father was the Russian’s manager of the Pribilof Islands for many years and the Psalmist of the church there when no priests resided. The accidental loss of the elder Shayashnikov’s diary destroyed the only written historical record of the Pribiloff’s for many decades. Another of his sons was a priest and a third a Psalmist like his father.

Les. — “Lesnaya Pravda ‘Molitvy i Pesnopeniya Pravoslavnoy Tserkvi na Aleutskom Naretchii, perevodil na aleutski jazyk bivshiy psalmshchik Unalashkinsky Tserkvi Andrey Lodochnikov.” New York, 1892. “Prayers and Psalms of the Orthodox Church” by the Psalmist of the Unalascan Church, Andre Lodochnikov.


Pankov — Semyon Pankov, Aleut interpreter for Veniaminov at Unalaska, about 1834. Ten native songs collected by him are printed in Veniaminov’s “Opyt” and an additional one in the “Zapiski.” These are the only existing “non-missionary” examples of genuine Aleutian.

Netsv. — Iakov Netsvetov, Aleut priest, 1836, who contributed notes giving variants in the Atkan dialect for several of Veniaminov’s translations, and himself translated the first chapter of St. Luke’s gospel and the first two chapters of the Acts of the Apostles into Atkan. These are printed as an appendix to Veniaminov’s “Matth.”

Non-Russian Aleut Studies*


“Die Sprache der Aleuten und Fucksinseln,” by A. Pfizmaier in the “Sitzungsberichte” of the Imperial Academy of Sciences, Vienna, 1884.

Neither of the above brief sketches are more than extracts from Veniaminov’s Russian work with some commentary by the respective philologists. Since they had doubtless never heard the language spoken and were merely speculating about the Russian essay with no means of checking their findings, their work adds nothing to the sum total of Aleut information.

There are word lists of ten to a hundred and fifty words in sundry authors, from Coxe (London, 1780) onward. These are quite unscientific and of no present-day value.

None of these sources has been utilized in this work, save for a quotation from Henri’s study which will be found in the grammar on page 61.

Vocabulary Entries

ALPHABETICAL ORDER

The alphabetical order of word entries corresponds to the order of the alphabetical table. Although the diacritical mark at the beginning of the word does change the pronunciation, the precedent set by Veniaminov of ignoring its existence in alphabetical arrangement has been followed. Otherwise the diacritical mark would be given the full status of an alphabetical character an importance even less valid today than when Aleut was first reduced to writing. The same sign within the body of a word has also been ignored.

PARTS OF SPEECH

The part of speech has not been indicated after each entry. To deliberately set up rigid limitations about most parts of speech might hinder the development of a more flexible manner of designating parts of speech. The English definition will usually be sufficient to indicate the manner in which the word is used. Only in those cases where Veniaminov gave both noun and adjective definitions of an Aleut word have both parts of speech been included in the English definition. Yet there is probably no Aleutian adjective that cannot be used independently as a noun; good or the good one, rich or the rich one, etc. The usage is explained in the grammar.

* A complete bibliography of Russian and non-Russian, printed and manuscript studies of the Aleut language will soon appear in a bulletin of the New York Public Library. Consequently the bibliography described in this text is confined to sources studied by Mr. Geoghegan, F. M.
PHRASES

When a phrase is broken by a comma, the word or words following the comma are the beginning of the expression. For instance *ulam acan* is stated as *acan, ulam* because the second word is the most significant of the phrase. Otherwise a phrase without punctuation is in its natural usage order.

Bracketed phrases contain explanatory remarks.

VERB ENTRIES

A numeral in parentheses immediately following a verb indicates the class of endings to which it belongs (see grammar, sect. 92), as follows:

1. Indic. pres. 1st pers. -kuqing or -kung, past gerund -lik, impv. -da.
2. Ind. pres. -ukuqing or -kuqing, gerund -sik, impv. -ca.
3. Ind. pres. -kuqing, ger. -lik, impv. -ca.
4. Ind. pres. -tkuq or -gkuq, ger. -sik, impv. lacking; these are impersonal verbs having 3rd pers. sing. only.
5. Indic. pres. -kuq, ger. -lik, impv. lacking; impersonals used only in 3rd pers. sing.
7. Ind. pres. -kikuq, ger. -xsik, or -gsik, impv. -gada.
9. Indic. pres. -lakaging, ger. -lakan, impv. -lagada; these are verbs of the negative aspect.
10. Indic. pres. -cikuqing, ger. -cxisik, impv. -cxida; these are causatives.

The word *kin* immediately following a verb denotes that it takes the accusative case; *ngan* or *nun* that it takes the dative; *kuån* that it takes the prepositional.

R. H. GEOGHEGAN

Editorial Responsibility

To allot blame properly for whatever mistakes may have crept into the dictionary it is necessary to explain the extent of the editor's responsibility after the death of Mr. Geoghegan.

His translation of the Russian dictionary had not been arranged according to the Romanized alphabet but followed the Russian word order, with *g* preceding *d* and many other differences. His manuscript contained various letters and signs which were convenient for transliteration on a typewriter but which he directed to be printed differently. As an example he had typed *h* instead of an aspirate sign. It is only too possible that in the shuffling of words and letters some mistakes have crept by unnoticed. Such must not be accredited to the translator and compiler. All changes were made in accordance with his very definite instructions.

A few words which he had not defined successfully were omitted. A few questionable definitions particularly in the realm of names of birds and flowers were checked and corrections made.

In accordance with one of his last written wishes, almost all Russian definitions were examined by the editor. If mistakes have been made, again she must accept the criticism. She must also accept responsibility for the arrangement of the English-Aleut Section.

Merely following in the wake of Mr. Geoghegan's careful scholarship, the editor came to agree heartily with his comment upon another's abortive attempt to translate the dictionary. "I chortled in my sleeve, however, for I know by experience that the said dictionary may be guaranteed to drive anyone deliriously and demoniacally insane who takes in hand to unravel and elucidate its protean intricacies."

The explanations which follow the Introduction are principally directly quoted from Mr. Geoghegan's own letters. Only when the ideas were expressed informally as happened frequently in lessons destined for a friend alone, has the editor pruned the phraseology, but never to the extent of changing the meaning of any statement.

It may not be out of place here to acknowledge my debt to my family, to my husband, Dr. Samuel R. Berenberg, for his encouragement when "protean intricacies" threatened to engulf me, and to my daughter, Tobyanne, for her forbearing patience of many months' duration while she waited for a maternal playmate. To other friends who have given leisure hours to proof-reading, my deepest gratitude.

FREDERICKA I. MARTIN.
Aleut-English Vocabulary

A

a? - eh? what? [answer to a call]
å! - oh! [exclamation of astonishment]
å! - ah! oh! [exclamation of fear]
å - being [apocopated present participle from akuqing, I am]
åca - out, beyond, out of doors [With nouns of number this word is used almost without meaning: åtiq sisaq, or ådim sisam åca - one thousand; sáningådim ådim sisam åca - eight thousand.]

secaaq - companion, friend [male or female]

adikuqing (1) - I have a father.

adgalasakuqing (1) - I catch at, I graze, I just touch.

adgalasakuq, txin - it touches, it moves one's feelings, it grieves one.

adgasiq - thing that is touched, brushed against.

adgakuqing (1) - I catch at, I graze, I just touch.

adgatakuqing (1) - I vex, I annoy, I irritate.

adgidaq - knee.

adgilaq - earthquake.

adgukuqing (1) - I gather together, I collect into a heap.

adgusiq - shovel or similar instrument used to pile things in heaps.

adthatakuqing (1) - I keep for, I expect, I await.

adhadalkan - short, brief.

adhaduqan, akaluqan - to make a path, to break trail.

adhaduk - long.

adhaduq - length; debt.

adhaduq - long.

adhatakuqing (1) - I draw out, I stretch, I make long.

adhadikuq, akaluqan - to make a path, to break trail.

adrilshak - somewhat long, longish.

adrilshak - somewhat long, longish.

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amiq — close beside, near by
amiq — from near at hand
amiq — name of the Pribilof Islands, (57°),
long known to the Aleuts
amiq — the chiticka salmon, king salmon, quinnaat
amiq — mother's brother
aniguk (8) — it flows, runs [said of
streams]
amiguk, cikin tseek — the streams are
overflowing, have come out of their beds
aniguk — many times, often
aniguk — but little, not much
aniguk — much, many
the
aniguk (2) — I add, I increase; I
aggravate, exaggerate
aniguk — anguish, distress, grief, sorrow; wipe
broken heart
aninduluk (1) — I strengthen; I
confirm
aniguk — hardness, solidity, strength
aninduluk (1) — I scatter, I disperse; I
reject
aniguk — fastening of any kind, catch, bolt, bar, lock; key
aniguk (1) — I grow angry, I fall into a
passion; this verb is used in its simple form. A compound is almost always employed, as amqininduluk, which has the
meaning of amiguk + a verb
[ang] (1) — I am angry and bear malice a long time]
aminduluk (5) — I think evil of
someone, I have a spite against
amqituluk — kind, gentle, not prone to
anger
amqituluk (1) — I perform some act, I
possess some thing
amqituluk [dim. of amqituluk] — stick, staff, pole
amqituluk (1) — I mark, I make a sign
amqituluk (1) — I do something for my
own benefit, I retain, I keep
amqituluk — mark, token; stamp, seal
amqituluk — fat, stout, sturdy
ang — yes, truly, that is so, all right
ang — half of, I side of a thing
ang — according to
ang, algum — on the sea, at sea
angagalikunaq — on the outside, outward;
besides, in addition to
angagalikunaq — situated on top of or
beyond or outside of a thing
angagalikunaq (7) — I take without
permission, I purloin, I steal
angalikunaq (1) — I make reply, I
respond
angarquisiq — answer, response [Kat.]
ang — a greeting, when meeting after
absence of some length
angalikunaq — evil thoughts
angalikunaq (1) — I sigh, I draw breath, I
breathe
angalikunaq (1) — I call to mind, I
remember
angalikunaq (1) — I reflect, I consider,
I think
angalikunaq (1) — I extend, I enlarge
angalikunaq (1) — I increase
angalikunaq (1) — I do finally I do for
the best of one's ability
angalikunaq — exceedingly, extremely, to the
best of one's ability
angalikunaq (1) — I extend, I enlarge, I
increase
angalikunaq — the same as angalikunaq
angalikunaq (1) — I spend, I waste,
I diminish, I reduce.
angalikunaq (1) — I dig, I carve, I
scrape, I shave, I nibble
angalikunaq (1) — I confirm, I ratify ,
I attain my aim; I confirm
angalikunaq (1) — I take without'
appropriates the property of another, usurper
angalikunaq (1) — I am great
angalikunaq (1) — I approach, I reach; I
confirm
angalikunaq (1) — I preface, by me
angalikunaq — [interjection of pleasure] oh
ali! [Opyru]
angalikunaq (1) — I approach, I reach; I
attain my aim; I succeed
angalikunaq (1) — I preface, by me
angalikunaq (1) — I confess, I admit
angalikunaq (1) — I proclaim, I
 announce
angalikunaq (1) — I do finally, I do for
the last time
angalikunaq (1) — I drift, I carry
angalikunaq — small worm living in trees
angalikunaq (7) — I dig, I gnaw, I corrode
angalikunaq — corroded, worn away, gnawed
[as a bone]
angalikunaq (1) — I thrust into, I stick into
angalikunaq [from angalikunaq] — small pointed
stick, flint, match
angalikunaq — wick of a grease-lamp
angalikunaq — a bone; this term is
employed, as angalikunaq alaq, which makes the
meaning of a bone
angalikunaq — native chief among the Unan-
guitakunaq — called by Russian-speakers in Alaska
angalikunaq (1) — I am great
angalikunaq — great, vast
angalikunaq — exceedingly, extremely, to the
best of one's ability
angalikunaq (1) — I extend, I enlarge,
I increase
angalikunaq — the same as angalikunaq
angalikunaq — I fall on, I lean on, I
bend, I lie down on, I am reclining on
angalikunaq (1) — I scrape, I shave, I
nibble
angalikunaq (2) — I work as a carpenter
angalikunaq — joiner, carpenter
angalikunaq (1) — I kindle a fire, I
light
angalikunaq (1) — I breathe
angalikunaq (2) — I soothe a child, I
fondle, I nurse
angalikunaq — child born to an unmarried
girl [Zap.]
angalikunaq — baby, young child [Tiksh, uses
the form anqiguq]
angalikunaq — infancy, childhood
angalikunaq — hatchet, ax
angalikunaq — I throw, I cast; I pardon, I
forgive
angalikunaq — place on, I put on, I
clothe; I lay, I spread
cugudaxaquing (1) - I roast, I fry
cugudax - frying-pan
cugudagiluq - place at the back of the neck which is punctured by native doctors to restore health [the same as cunamugudax]
cunamugudax - spot on the neck where acupuncture is practiced [the same as cugudaxaquing]
cugudaxaquing (1) - I strangle myself, I commit suicide
cuqag - throat
cuqag - end, point; root [Zharov]
qag - hilltop, mound
qagdigaq - edged, sharp
qax - knife, blade
qax - neck
qax - neck
qax - plume of the feather
qaxkax - nape of the neck
qax - render, axe, stick
qax - long-bladed snipe
qax - thief
qax - I am a thief, I steal
qax - I assist, I help, I relieve; I perform
qax - I tell, I state, I call [the same as qakaukuqing]
qax - clothes, clothing
qax - clothed, dressed [with a negation]
qax - I am a thief, I steal
qax - I lose, I mislay
qax - I turn something, I return
qax - I tear away, I pluck off
qax - I turn back, I return
qax - I confess, I acknowledge
qax - I fear, I dread
qax - I assist, I help, I relieve
qax - I repair
qax - I jump over, I spring across
qax - I pull out, I draw out;
qax - I expel, I drive out, I force from, I extort
qax - I take away, I stow, I pack
qax - I repair
qax - I pull out, I draw out
qax - I confess, I acknowledge
qax - I turn back, I return
qax - I lose, I mislay
qax - I assist, I help, I relieve; I perform
qax - I tell, I state, I call
qax - I confess, I acknowledge
qax - I turn back, I return
qax - I lose, I mislay
qax - I assist, I help, I relieve
qax - I repair
qax - I pull out, I draw out
qax - I expel, I drive out
qax - I assist, I help, I relieve
qax - I repair
qax - I pull out, I draw out
qax - I expel, I drive out
qax - I assist, I help, I relieve
qax - I repair
qax - I pull out, I draw out
III. ENGLISH-ALEUT DICTIONARY

compiled by

RICHARD HENRY GEOGHEGAN

ENGLISH LANGUAGE—UNANGAN TUNÚN

arranged and edited by

FREDERICKA I. MARTIN
Vocabulary Entries

Before consulting the English Aleut Dictionary, the student should read the Introduction and the explanatory material preceding the Aleut English Dictionary, particularly the paragraph dealing with Verb Entries. Abbreviations used in this section will be found in the general list.

ALPHABETICAL ORDER

When the treatment of an entry of several words as an alphabetical whole would disperse throughout the word lists entries beginning with the same word, expressing variations of an idea or action, ONLY the initial word has been considered in the alphabetical ordering of the vocabulary. This method obviates boxing a number of long entries and long definitions together in fine print while presenting in a clear and simple manner the varied means of expressing a thought. A simple example of potential confusion is illustrated by the verb bear. If the convention of regarding the whole phrase as an alphabetic whole were adhered to, the word beard would have to intervene between bear and bear off. The consultant would find bear, might note that the next entry was beard and overlook the next two entries, bear off and bear up against. Within such groups of entries beginning with the same word, alphabetical order is observed. That is bear off precedes bear up against.

Actually there are not many occasions when this rupture of alphabetical convention occurs. Principally verbs and prepositional phrases are affected. An example of the latter is the preposition to followed by the phrases, to him, to me, etc.

PARTS OF SPEECH

As in the Aleut English vocabulary, except for verbs, the parts of speech are stated only when necessary to indicate the exact meaning and function of the English entry.

It must be kept in mind that the Aleut verb definition represents in most cases the first person of the present indicative tense. When the entry is either a single English word or a continuous series of English words, the pronoun I is omitted but must always be understood unless otherwise indicated. Thus “I abuse” is presented as the entry “abuse v. - qalmidaxtakuqing (1).” “I absent myself” appears as “absent myself, v. — takakuqing (1).” Impersonal verbs and infinitives are indicated by appropriate abbreviations.

PHRASES

The most significant word of a phrase, substantive, prepositional or verbal, is employed as the entry word. If the significant word occurs in the midst of a phrase or is preceded by non-important words, the most meaningful word is placed as the entry and the whole phrase is enclosed in parentheses with a dash to indicate the correct position of the entry.

The prepositional phrase “of one’s own accord” is therefore presented as: — accords (of one’s own —) — ilalimang.

“I become angry at” is presented as: angry (I become — at) v. — sinigaqikukuqning kuq (1).”

Bracketed phrases contain analytical, descriptive or other non-definitional remarks.
abandon, v. — 1. agisakaqung (1)  
2. iñikung (1) 3. iñikung (1)  
abandon an affair, v. — agatikuqung (2)  
abide, v. — tanqllikung (2)  
ability (to the best of one’s) — angusaik 
able (1 am) v. — kayutakung (1)  
about — 1. add 2. advutaq 1. ilau 
above — 1. angadan 2. ilan 3. kangan 
4. quan 
above all things — tmanan 
above (from) — 1. ikaya, pl. ikangu 
2. qamadan 
absent myself, v. — takakung (1)  
absorb, v. — agkuqung (1)  
abuse, v. — qilimutakung (1)  
abuse another, v. — tungakuqung (1)  
accomplish, v. — inilikung (2)  
accomplished (it is) — imp. v. — inakuq (5)  
according to — 1. adlan 2. angada  
accord (of one’s own) — ililamang 
account (on of) — qaglan 
account, v. — maxalgakukuqung (1)  
ache, n. — naqg  
achieve, v. — iniqung (2)  
achieve (it is) — v. — inakuq (5)  
acid (it is) — v. — caknakuq (5)  
acidity — cakanq 
acknowledge, v. — 1. aqsalakuqung (1)  
2. axaqatuqung (1) 3. ilakung (1)  
acknowledge guilt — maxaqung 
acquired for one’s self, part. — qilim aqasik 
across — qalan 
act, v. — agkuqung (1)  
act, n. — 1. awaq 2. maqg  
act (friendly) — axatang  
act (I begin to) v. — agatnaqakuqung (1)  
action (I find myself in) v. —  
agatnaqung (1)  
active [by inherent force, self-acting] —  
agutanaq  
actual — lidagusaq  
adapt, v. — ataxakitikuqung (2)  
add, v. — amanqulikung (2)  
add to, v. — iñalikuqung (1)  
addicted to drinking — tanqgasatuq  
addition — 1. iglugu 2. iligais  
addition (in to) — angdamadan 
saidhere, v. — 1. cigakakuqung (1)  
2. cikakakuqung (2)  
adjusted — atxatgaq  
admite (gilt) v. — maxaqung  
admiration, v. — tunuqakuqung nagan (1)  
adopt, v. — 1. iñasakuqung (1)  
2. ilakung (2)  
adopted child — uguq  
adoce, v. — inyakuqung (1)  
adorn, v. — amunqasayakuqung (1)  
adornament — amunqasayaq  
adroit — maligasuq  
adulterer — 1. iñanaq 2. ingamamalgnq  
3. matanauq  
adultery — ingamamalgnq  
adultery (I commit-) v. — iñanakuqung (1)  
adult woman — anigisanaq  
advance, v. — 1. ikakung (2)  
2. qaxatikuqung (2)  
advance (1 am in of) v. — kádá  
aqulakkuqung  
adverse — kaidugunanq  
affable — uktisaraq  
affair — agxq  
affair of no importance — málqaq  
affectation — uqaktsg  
affect to, v. — asukukuqung (1)  
afflicted (1 am) v. — quillakuqung (1)  
afreetime — 1. iraqaq 2. itagais  
after — 1. agalán 2. tacín 3. tacín 4. tacing  
5. tasingqung  
after all — agalaman [qalaglan pi]  
after that — agalaman [qalaglan pi]  
after the lapse of — 1. uqadagun  
after this — nikan masakunker  
again — 1. alak 2. tataq  
age (old) — qeadyan  
ággrave, v. amanqulikung (2)  
agitator, vi — axqagutakung (1)  
agluted (1 am) v. — yanigatuqung (1)  
ajar — long — unuqulak  
agreeable — amunqasayaq  
agree with, v. — anigisakuqung (1)  
ail! [fear] — a!  
ail! [pleasure] — ang-ang  
aids, n. — sismiaqglng  
air, n. 1. ang ‘gana 2. miduq[old word]  
alarm, v. ataxakitkuqung (1)  
alarmmed (1 am) v. — alaqadaniqakuqung (1)  
alarms — quilladdak  
Alaska Peninsula — Alaksaguq  
albatross, Dlnomcd albatros Pallas — 
albag  
aller tree — alaxaq  
Aleut [name of unknown origin bestowed by 
Russians on inhabitants of entire Aleutian 
Chain]: native name of member of tribe 
habiting Fox Islands of Chain—Unangan  
Aleut language — Unangan tanaq  
Aleut of Atka Island — Nioq  
alarms (it-) [said of birds] imp. v. — 
tazakun (1)  
2. cikakakuqung (2)  
adjusted — atxatqaq  
algory — liqngaq  
all — 1. ou 2. ouq  
allegory — liqngaq  
alliance (I enter into an-) v. — ilakkuqung 
again (2)  
allow, v. — anamaxakkuqung can (1)  
allow! imper. — amaya  
allow, v. — 1. ingakkuqung (1)  
2. iyakakuqung (1) 3. sanakkuqung t, 
allowed (what is to be done) subst. phr. — 
mama aqg  
allow someone to take, v. — suclxakuqung 
(1)  
allow to arrive, v. — agdaclikuqung (1)  
allow to become, v. — agdaclikuqung (1)  
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English-Aleut Vocabulary

A
cachalot - 1. agdagiq 2. ciduq
call, v. - 1. ikuqing
(called)
call to me or with me, v. - agicaguiikuqing
(care)
care
cape - 1. igguq 2. Iguq
cap - saliguq
cannon - sulgidgasiq
calm at sea, n. - kaciguluk
calm, adj. - kaciguluk (Lit. not windy)
canoe - cuyaq
(cane)
candlestick - qignagiluq
carpenter - 1. anignaq 2. tukuludaq
carried away by the wind (it is-) imp. v. -
caribou - 1. itgayaq 2. itxayaq
carry away, v. - 1. idllsakuqing (2)
carry, v. - agasxakuqing (1)
carrier, n. - 1. igguq 2. Iguq
(carriage)
(cascade)
care, v. - 1. limagakuqing (1)
carry, v. - 1. taga! 2. taga! 
(v. - come up to, v. - anakllqing(1)
come, v. - 1. limagakuqing (1)
come I - 1. taga! 2. taga! 
(v. - come I - 1. taga! 2. taga! 
(clothing)
clothing (1 have on-)
cloth - kidguq
(clothes)
(clothes (I wear-)
clothed - cuxtaqagiq
cloth - kidguq
(clothes (1 have on-)
clothe myself, v. - amatxaqadakllqing (1)
(clothing)
(clothes (1 have on-)
clothe, v. - 1. limagakuqing (1)
clothing (general term) - ássaq
(clothing (1 have on-)
clothe, v. - 1. limagakuqing (1)
clothing (general term) - ássaq
(clothing (1 have on-)
clothe, v. - 1. limagakuqing (1)
clothing (general term) - ássaq
ridicule (it deserves-) imp. v. -

aluyulakuq (5)

road (to-) - malaqin ngin

right (in the condition) imp. v. -

root of Polygala eijeparam, R. makarsha

ripe (I ripen, v. -)

rise from bed, v. -

risk - yaqataq

rise (I cause someone to-)

rise, v. -

road - takaluq

rock, n. - nuq

rob, v. - masaqadalikung (2)

rock, v. - yagusakung (1)

roast, v. - cugidakuqing (1)

1.

rock frequented by sea lion - Ix giq

safety (I seek-) v. - agutakuqing (1)

sailor - alagux agnaq

ale (for-) - tauyaq

almon, see: goletz-; humpback-; king-

and - cuguq

alt, v. - al'tunux xikuqing (1)

1-

pl. na. - Ismaq

2. cagamgugiq

aclgusadaxtakuqing (1)

atxasxagta

cidguq (1)

2. tayagunliq

2. snganldaq, At. [Mi s.]

qulang'n

pbrase] - AgQgum Adan aganangin

am-) v. - amanitakuqing (1)

ruthle - itugnanaq axqataguluk

ru t - qumlagum itxingin

Ru ian - ka akaq 

[from Co ak]

Sannak

Ru ian (a-) - aligugiq 

[lit. person

Satan - qugam tuku 

[Mi .]

aucer - qiciq

ati lied (I am-) v. - qagax inikuqing (1)

atiate, v. - datakuqing (1)

ave 

[rescue] v. - aggitikuqing (2)

ave from death, v. - an'gagilikuqing (2)

ave for, prep. - uglaglin

aw 

[tool] - igagi iq

ay (that I have the-) v. - tunum agikuqing

cale 

[weighing instrument] - ink du iq

cale 

[measurement] - atxidu iq

carecrow made of grass - nuxsxaq

continually wearing a bead-covering]

wearing a parka

amnixtakuqing (1)

am-) - ungucikuqing (1)

Laras glaucus -

lakuq

scrape, v. - anigakuqing (1)

scratch, v. - cudukuqing (1)

Scoter, either Surf or American - see surf duck

scrape, v. - anigakuqing (1)

scratch, v. - cudukuqing (1)

search for and find, v. - agit3sakuqing (1)

I.

sea drake - qaciyaq

sea gull, Larus gicus - slukaq

sea (high-) - aluq

sea (on the-)- v. - iguluikuqing (7)

sea-kale [sp. growing on rocks] - qasanaq

sea lion (on the-)- v. - alagum angadag

sea otter (hairy-) - cngatukuq

sea (out-) - alagum ulga

sea parrot - gixad

sea shell [undet. sp. called "little boats" by Aleut chugkaq] - kasigaq

sea urchin, Echinoidea - agunag

sea [stamp or mark] - anatig

sea (fur-) - Zool

lakuq

sea fur - lukudaq

sea (hair-) - Zool. - isuq

sea (young-) - cagnai

sea (on the-)- v. - alagum angadag

see, v. -

seed (ripe-) - qangayaq

seed of plant - qasaq

seed (ripe-) - qangayaq

seeds of all kinds - iunisan

September, approx. - cngulim tugidli [month

when animals shed fur]

serious - kayagnaq

servant - 1. awanaq 2. talaq

services - camuq

set, v. - iugikuqing (1)

set in, v. - cangatikuqing (1)

set in order, v. - iqlukuqing

set in place, v. - quyusakuqing (1)

settle, v. - tanalgilikuqing (2)

set, v. - ignikuqing (1)

set in order, v. - iqlukuqing (1)

set, v. - iqlukuqing (1)

set, v. - ignikuqing (1)

set, v. - iqlukuqing (1)

set, v. - ignikuqing (1)

set, v. - iqlukuqing (1)

settle, v. - tanaligikuqing (2)

settle a place, v. - tanasakuqing ngan (1)

settlement - 1. tanadig 2. tanaq, A

settlement (large) - 1. tanadigcigamqaq

seven - ulinguq

sevenfold - ulinguq

seven times - ulinguq
waves rise, imp. v. — tagalguq (5)
way (I feel my —) v. — tugakung (1)
way (in what —) — maxsaqan
we = 1. tuman 2. timas, At.
weak — kayugiguluk
weakens = kayugigulaktaq
width = 1. maqadan 2. mayukidagiq
3. tukdogasiq
weapons [any except firearms] — qickiq
weapons [I have mv — with me] v. — qickagiktuq

weariness — qadaq
wealth — 1. weapons (I have my — with me) v. —
weather is gloomy, Imp. —
weary (I become — of doing something) v. —
weave, v. — ayukakung (1)
west — nada
weighing instrument — inkadusiq
west side — nada
west.north.west — nadan.axtam Acaku
Delphinapteras leucas
whale (beluga-)
whale [generic name for all sp.] — alaq
whale [undet. sp., not striped] — 1. agamaxclq
whale [undet. sp., all striped] — 1. agamaxclq
whalebone — qaxsag
whale (young-) — aladaq
I,
what is done with this? — alququisi?
when — qanayam
what? what thing? —
whence- qagan
where — 1. wha
whip, n. — tugasiq
which? interrog. — qanagiq?
whetstone — cumlisiq 2. cutxiv 3. qiciduq
whirlwind — qitikilaq
whip, v. — tugakuq (1)

whiskey —
white — qumiq
whitier, Ornith. — see golden-eye
whistling — qummaqulik
white — umuq
white — 1. qanangudagan 2. qata
whorlberry bush — uni an
why? — 1. alquq? 2. alqutaq?
wick of a grease lamp — 1. angum iiná 2. inax

words (1 report or repeat—) — 1. ixtaqan
agaqikung 2. ixtangan ixtakuq
work, n. — swaq
work — 1. agagikung (1)
2. avakung (1) 3. igamaqikung (1)
work (I as a carpenter) v. —
workman — swaq
world — fitq
worm — luqayuq
worm (small — living on trees) — angusag
wormwood = 1. siksiki 2. sinsagaq
worm-out clothing — qatxakidangan
worse [particle of comparison meaning either
better or worse according to the general
tenor of the phrase] — 1. agaca

X

yard of house — ulam íca
year — 1. Halaq 2. hitq
yeast — cknayaq
yellow — madalagag
yellow dye — alug
yellow — 1. agaci 2. maxqaning
yet (not-) — 1. ang 2. maxqaning
yesterday (day before) — yam.kadán
yet (not) — 1. tacin 2. tacin 3. tacing

Z
zealous (I am — in my work) v. —
macungisnaxtagalakung (1)