

ESSAY ON THE GRAMMAR OF THE YUKAGHIR LANGUAGE.

WALDEMAR JOCHELSON.

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PREFACE.

I took up the study of the two dialects of the Yukaghir language in 1895-97 during my participation in the Yakut Expedition, fitted out by the Russian Imperial Geographical Society, and continued it on the North Pacific Expedition (from 1900 to 1902), provided for by Mr. Morris K. Jesup, President of the American Museum of Natural History in New York. My work on the Jesup North Pacific Expedition was part of a general systematic investigation of the tribes inhabiting the coast of the North Pacific Ocean. The full results of these studies will be published later on in the Memoirs of the American Museum of Natural History.

All that was previously known of the Yukaghir language consisted of records of a few hundred words and sentences collected incidentally by various travelers and Russian officials, particularly by Baron v. Maydell (1870), and worked up by the late Professor A. Schiefner in three articles which appeared in the publications of the Imperial Academy of Sciences in St. Petersburg.¹

Owing to the meagreness of the linguistic material, the conclusions of Professor Schiefner could not be very far reaching. Besides, incorrect records and inexact translations of phrases collected by incidental explorers led to wrong conclusions.

However, it can be inferred, even from these articles, that the Yukaghir language stands isolated from the Siberian languages of the so-called Ural-Altaic group; and for that reason it has attracted the attention of linguists.

Since the time of Baron v. Maydell's travels (1868-70), the Yukaghir language has been considered extinct, for the only reason that Baron v. Maydell collected his "Sprachproben" records among the Russianized Yukaghir, on the Anadyr River, from an old woman who still remembered her own language to a certain extent.

But my own investigations have shown that there are still two independent Yukaghir dialects spoken by nearly seven hundred people. But the days of the Yukaghir language are really counted, owing to the gradual dying-out of the people who speak it. Even in the short interval between the two expeditions in which I participated, some Yukaghir families, on the middle course and on the mouth of the Omolon river, who conserved their language became extinct.

The two dialects of the Yukaghir language may be called,—one, the Kolyma; the other, the Tundra dialect. The former

¹ "Über die Sprache der Jukagiren" (*Bull. Hist. Phil.*, XVI, 1859, pp. 241-253; *Mél. asiat.*, III, pp. 595-612). "Beiträge zur Kenntniss der jukagirischen Sprache" (*Bull.*, XVI, 1871, pp. 373-399; *Mél. asiat.*, VI, pp. 409-446). "Über Baron v. Maydell's jukagirische Sprachproben" (*Bull.*, XVII, 1871, pp. 86-103; *Mél. asiat.*, VI, pp. 600-626). These articles served the philologist Fr. Müller as a basis for an outline of the Yukaghir language in his work "Grundriss der Sprachwissenschaft," Bd. II, Abth. I, pp. 124-133, Wien, 1882.

was in vogue in the region of the Kolyma River and in the valleys along its tributaries; the latter on the northern tundra, between the lower parts of the Kolyma and Lena Rivers. At the present time the Kolyma dialect is confined to the region along the Yassachna and Korkodon Rivers; and the Tundra dialect to the tundra between the Large Chukchee and the Alaseya Rivers.¹

Besides, the Chuvantzy language, which is now completely extinct, and which was spoken in the former time to the east of the Kolyma River, also used to be, according to all collected data, a dialect of the Yukaghir language.

The territory where the two former dialects are spoken is indicated upon the accompanying map.

I mastered the Yukaghir language sufficiently to obtain full command of their grammatical forms, and not only to take accurate records of the texts, but also to converse freely in it.

The linguistic material on the Yukaghir dialects collected by me is composed of a hundred and fifty texts, a dictionary containing nine thousand words, in which many words from the texts have not yet been entered, and vast phraseological material for a complete grammatical outline of the two dialects.²

The present article is an abridged grammatical sketch of the Yukaghir language. The space at my disposal in the ANNALS OF THE NEW YORK ACADEMY OF SCIENCES does not allow me to introduce into this outline the peculiarities of the Tundra dialect, and the article is thus mainly a brief sketch of the Kolyma dialect. It may be noted here that the phonetical and morpho-

¹ A considerable part of the Yukaghir who used to speak this language has died out; a part, at the mouth of the Omolon River, on the lower course of the Kolyma and on the banks of both the Large Anui and the Dry Anui Rivers has become Russianized; another part, on the tundra between the Indigirka and Yana Rivers, has been assimilated by the Tungus; and still another, on the tundra between the Yana and Lena Rivers, has adopted the Yakut language. (See linguistic map.)

² Up to the present time a hundred texts have been published by the Imperial Academy of Sciences at St. Petersburg, under the title, "Materials for the study of the Yukaghir Language and Folk-Lore, collected in the Kolyma District, Part I, St. Petersburg, 1900"; and an article containing a grammatical analysis of one text, in the *Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg*, 1898, Septembre, T. IX, No. 2.

logical peculiarities of the Tundra dialect are rather insignificant, but that it has absorbed a considerable quantity of Tungus stems, which in their further development have been, however, subjected to the laws of the Yukaghir grammar.

PHONOLOGY.

Following is a description of the phonetic elements of the Yukaghir language.

a, e, i, o, u, have their continental sounds (short).

ā, ē, ī, ō, ū, are long vowels.

To avoid the introduction of unnecessary marks, I do not annotate here the obscure vowels separately. It may be said only, that all short vowels are obscure when preceding a spirant or *n*, or following a spirant.

The series of diphthongs is as follows :

ai, ei, oi, ui

ie, iu, uo, eo

au, eu, ou

Their pronunciation is as in German.

Triphthongs are not frequent.

y as in year.

l as in German.

ʃ as in English all.

ʃ' has a spirant added.

r as in French.

m as in English.

n as in English.

ñ is pronounced on the end of the word as *ng* in *being*, and in the middle, as *ng* in the German word *Enge*.

m' palatized *m* (similar to *my*).

n' palatized *n* (similar to *ny*).

b and *p* are pronounced with aspiration, owing to which these consonants are intermediate between *b* and *v*, and *p* and *f*. There is no *v* or *f* in the Yukaghir language. The Tundra dialect, however, has a sound that corresponds to the English *w*. When placed between two vowels, *b* approaches very nearly the sound of *v*.

d, t as in English.

d' like *dr*.

g like *g* in good.

h as in English.

k as in English.

t', k' have a spirant added. They are placed at the end of a word, if the following word does not commence with a vowel. The same applies to *h'*.

tl-t before *l* is pronounced soft, by pressing the tip of the tongue to the front part of the palate. *t* and *l* blend into one sound.

ln are blended into one nasal sound.

g velar *g*.

c like the English *sh*.

č is equal to *ty*; but old men pronounce it so that it sounds more like *ch* in chance, while with women and children it sounds closer to *c* in the German word *Ceder*. This seems to be a trace of the difference between the pronunciation of men and women, just as it exists in the Chukchee language. At the end of the word, *č* is pronounced by women almost like *s*.

j is *dy*; but old men pronounce it more like *j* in the word joy, while women and children pronounce it like *dz*. If it occurs between two vowels, one of which has a long sound, *j* is pronounced like the French *j* in *jour*.

x like *ch* in the German *Bach*.

x' like *ch* in the German *ich*, at the end of the word.

The language bears but faint traces of an original harmony of sounds, which is little observed at present. It may be described as follows: *o* in the stem does not tolerate *e* or *a* in the suffix. In the former case, *e* of the suffix is changed into *o*; in the latter, *o* of the stem changes into *a*. For example:

Stem	Suffix	
<i>coro'mo-</i> (man)	<i>go</i> (locative) at present	also used <i>coro'moge</i> } S. §§
<i>coro'mo-</i>	<i>lox'</i> (Def. Nominative) at present	also used <i>coro'mo-łek'</i> } 12
<i>mo'łgo-</i> (middle)	<i>dōgo</i> (locative accompanied at present by a possessive element.)	also used <i>mo'łgo-dēge</i> } and 32.

mo'do to sit.

mada' to begin the act of sitting, sit down, instead of *mo'doa*, in which case *o* and *a* combine into one long *a* (see § 92).

o is a weak vowel, and *g* and *k*, when preceding or following it, change respectively into the corresponding sounds *g* and *x*, as may be seen from the examples. *e* and *a* are strong vowels.

Not all consonants can begin words. The Yukaghir avoid:

1. Clusters of two consonants at the beginning of a word. When pronouncing Russian words beginning with two consonants, the Yukaghir will either drop the first (for example, Russian word *Staru'xa*, "old woman," is pronounced by the Yukaghir *teri'ke*), or they will precede the word by the vowel *i* (for example, the Russian word *sta'ry*, "old," is transformed into *i'čteru*).

2. *r* at the beginning of a word.

3. The occurrence of *b*, *g*, *g*, *j*, and *d*, either at the beginning or the end of a word. In such cases, these letters change into the corresponding surds *p*, *k*, *č*, and *t*.

The first syllable is usually accented in the Yukaghir language. This is an almost invariable rule with dissyllables. There are very few exceptions to this rule; for example, *ajū'* ("word"), *eme'i* ("mother"), *lebie'* ("earth"), and some postpositions, like *yo!a'* ("after"), *iji'e* ("self"), *ala'* ("near").

Trisyllables are usually accented on the second syllable; but so far I have been unable to establish a rule. This would require a comparative study of a large number of words, which will be made in the elaboration of the dictionary.

Tetrasyllables or polysyllables are mostly accented on the first syllable; but many of them acquire an additional accent, which is usually put on the possessive element of the suffix. I have marked the additional accent by means of a grave accent (`).

Very few words are accented on the third syllable, as, for instance, *pojer.xo'* ("day"); but I heard some people pronounce *po'jer.xo*.

In adding suffixes to dissyllables, the accent passes to the second syllable: *nu'mo* ("house"), *numo'ge* (c. loc.), but also

nu'moñin (c. dat.). Trisyllables, when accented on the second syllable, usually retain the accent on the same syllable, *coro'mo* ("man"), *coro'mogi* (poss. suf.); but in some cases the accent is transferred to the first syllable, *kude'de* ("to kill"), *ku'dedelle* ("having killed").

The verbal prefixes always take the principal accent: *ne'-kudède* ("kill each other"), *o't-kudède* ("would kill").

THE PARTS OF SPEECH.

THE NOUN.

§ 1. *Case-Suffixes*. — Relations between objects are expressed by means of suffixes *only*. I distinguish between case-suffixes and other post-positions (see § 123) also serving to indicate relations between objects, for the reason that the case-suffixes have already lost their distinct sense, and, with the exception of the casus comitativus suffix (see § 123), they cannot constitute a basis for other word formations.

§ 2. Case-suffixes are joined to the following classes of nouns:

§ 3. (1) To nouns proper, that is, to such words as indicate only objects.

§ 4. (2) To verbal nouns. As will be seen below, a considerable part of verbal, that is, predicative, forms, may be used as nouns (see §§ 80, 82, 112, 113), and form any element of the sentence. Only when used as a modifier does the verbal noun remain unchanged (see § 80). In all other cases the case-suffixes are joined to it just as to nouns proper.

§ 5. (3) To personal pronouns, absolute possessive pronouns, and other pronouns used as substantives (see §§ 54, 55, 56, 57). Sometimes case-suffixes are joined to pronouns used as adjectives (see § 56).

§ 6. (4) Most post-positions that are joined to nouns as case-suffixes and substitute prepositions (see § 124).

§ 7. *Possessive Suffixes*. — The possessive suffixes found in the Ural-Altaic as well as in the Eskimo dialects (in which the same possessive suffixes are joined to noun and verbal bases) are in the Yukaghir language altogether absent in verbs and in

nouns for the purpose of indicating the first and second persons. Only to express ownership of a third person is a possessive suffix joined to nouns.

§ 8. The following comparative table illustrates the use of the possessive suffixes in nouns in the Yakut (one of the Ural-Altaic languages) and the Yukaghir languages.

Yakut.			Yukaghir.			
Possessive Pronouns.	Father (Base).	Possessive Suffix.	Possessive Pronouns. ¹	Father (Base).	Possessive Suffix.	
<i>Min</i>	<i>aha'</i>	<i>m</i>	<i>Met</i>	<i>ēl'e</i>	—	My father
<i>Bisigi'</i>	<i>aha-</i>	<i>bɪ't</i>	<i>Mit</i>	<i>ēl'e</i>	—	Our father
<i>En</i>	<i>aha'</i>	<i>ñ</i>	<i>Tet</i>	<i>ēl'e</i>	—	Thy father
<i>esigi'</i>	<i>aha-</i>	<i>hɪ't</i>	<i>Tit</i>	<i>ēl'e</i>	—	Your father
<i>Kini'</i>	<i>aha-</i>	<i>ta'</i>	<i>Tu'del</i>	<i>ēl'e-</i>	<i>gi</i>	His father
<i>Kinile'r</i>	<i>aha-</i>	<i>lä'r</i>	<i>Ti'tel</i>	<i>ēl'e-</i>	<i>pegi</i>	Their father and their fathers

§ 9. Instead of the possessive suffix = *gi*, another form may be used for the expression of the idea of the relation of ownership between objects. For instance :

1. *Met ēl'e numo'-gi* my father house his, or
2. *Met ēl'e-nu'ma* my father's house.
1. *Met ēl'e-d-ā'če-gi* my father reindeer his, or
2. *Met ēl'e-d-ā'če* my father's reindeer.

The second form is similar to the Saxon form of the genitive case in the English language (my father's house, my father's reindeer); but it is not the suffix of the genitive case that we meet with here. Only for the sake of euphony is *d* (or *n*) put between the final vowel of the first word and that of the initial in the second word.

§ 10. The possessive suffix is used after the third person of a personal pronoun,

¹ See §§ 54, 55.

tu'del' numo'-gi he house his (see § 8), = his house
ti'tel' numo'-gi they house their = their house,

but not after a possessive pronoun in the third person,

Ti'de (see § 55) *nu'mo* his house.
ti'te (see § 55) *nu'mo* their house.

§ 11. In oblique cases the inflexion expressing the possessive element for the third person is introduced between the base and the case-suffix (see § 12).

§ 12. The following table of case-suffixes may be thus compiled :

Suffixes.			
Case.	Indefinite.	Definite.	With the Possessive Element for the Third Person.
Nominative	Base	<i>k, x, lek, lox</i> or <i>k', x', lek', lox'</i>	<i>gi</i> <i>deñin</i>
Dative	<i>ñin</i>	—	—
Locative	<i>ge</i> or <i>go</i>	—	<i>dege</i> or <i>dogo</i>
Vialis	<i>gen</i> or <i>gon</i>	—	<i>degen</i> or <i>dogon</i>
Ablative	<i>get'</i> or <i>got'</i>	—	<i>deget'</i> or <i>dogot'</i>
Accusative	<i>e, le, lo</i>	<i>k, x, lek, lox</i> or <i>k', x', lek', lox'</i>	<i>gi</i> or <i>gele, goło, degele</i>
Instrumental	<i>le</i> or <i>lo</i>	—	<i>dele</i> or <i>dolo</i>
Comitative	<i>n'e</i>	—	<i>den'e</i>
Comparative I	<i>gete, goto</i>	—	<i>degete</i> or <i>dogoto</i>
Comparative II	<i>tite</i>	—	—
Temporal	<i>me</i>	—	—

§ 13. The definite suffixes of the nominative and accusative, though performing the function of the definite article of European languages, do not exactly correspond to them in sense. They are used as a reply to the questions Who or what? Whom or what? if the question relates to the object, and not to the action. The abbreviated form *k* and *x* is used when the noun has a modifier; for instance:

Ki'ntek' kelul'? Who came?
Coro'mo-lok' ke'lul' The or a man came.
Omo'če coro'mo-x' ke'lul' The or a good man came.

§ 14. It seems to me that the inflection *le* or *lo* is nothing but the case of the verb to be (*le*).

Cor'o-mo-loh' ke'lul' The or a man is (who) came.

See §§ 82, 83 with regard to the form *kelul'*.

§ 15. Suffix *nin* of the dative indicates :

1. A movement in some direction, and is used in reply to the question Whither? or To whom?

Nu'mo-nin xonk' To the house or home go.
Tu'del' unu'-nin ko'beč He to the river went.
Met' ke'nne-nin xo'nje I to a friend went.

2. An aim, and is used after the question What for?

Met' o'je-nin kobe'iteye I for water shall go.

3. Limit.

Tu'del' li'gemuñin¹ o'moč mo'doi He until his old age well lived.

§ 16. Suffix *ge* or *go* of the locative is used after the questions Where? At whose house? On whom? On what?

Met' numo'-ge mod'ye I at home sit.
Met' cč'e Iva'n-ge mo'doi My father at Ivan's lives.

In some cases the locative answers also the question Whither? and expresses motion *into* an object, while the dative mostly indicates motion *toward* an object.

Met' nu'moñin kie'čc I to the house came.
Met' numo'-ge co'uye I into the house went.

§ 17. The vialis *gen*² or *gon* has apparently been formed from the locative *ge*. This case indicates motion *on the surface*,

¹*li'gemuñin* = *li'gel* (old age) + *de* (possessive element) + *nin* (suf. of the dative case). Often *l-de* changes into *nn*.

²In the grammatical analysis of the text in my article in the *Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg* (1898, September, T. IX, No. 2, p. 173), I considered this case suffix as an instrumental case; but my further study of the language in the Jesup Expedition has convinced me that I was wrong in my former definition of this case. To avoid misunderstandings, I consider it necessary to point it out here.

across, or through an object, and also ways and means of getting something.

1. *Met' ō'ji-gen kič'če* I on water came (on a boat or raft).
2. *Tu'del' t'i'bi-d-añi'l-gen yu'odei* He through the smoke opening (chimney) was looking.
3. *Tu'del' nu'mejigele yu'o-gen moru'cem.* He his axe under belt put.
4. *Met' te'tul O'nmun-čō'bil-gen ka'udet'* I you over the Kolyma tundra shall drive.
5. *Met' ču'go-dēgen kobe'iteye* I along his road shall go.
6. *Met' ir'kin āč'ex e'ime-gen min'me* I one reindeer in exchange took.

§ 18. Suffix *get* or *got* of the ablative indicates motion *from* or *out of* an object, and has apparently been derived from the locative by the addition of *t*.

- Tu'del' numō'get u'koč* He out of the house went.
Met' čč'i'e-get kič'če I from the father came.

The ablative is also used for the purpose of expressing the degrees of comparison of adjectives (see § 41).

§ 19. The definite form of the accusative is the same as the definite nominative (see §§ 13, 14). This form remains unchanged after all the three persons. If used as a direct object, it is put between the subject and the transitive verb, in which case the latter is conjugated in the definite conjugation (see § 82).

1. *Met' čč'i'e corō'molok yu'omle* My father a man saw.
2. *Met' čč'i'e omō'čē corō'mox yu'omle* My father a good man saw.

§ 20. The indefinite form of the accusative, serving as a direct object when the subject is in the first or second person, is equal to the indefinite nominative; that is, the base of the noun. It is only when the subject is in the third person that a special *e*, *le*, or *lo* is joined to the direct object following it.

- Met' corō'mo yu'o* I a man saw.
Tet' āč'ē yu'omik' Thou a reindeer sawest.
Tu'del' corō'mo-lo yu'om He a man saw.
Met' čč'i'e āč'ē-le yu'om My father a reindeer saw.

§ 21. It is to be observed that the third person, as a rule, plays a peculiar part in this language. To point out one of these peculiarities: the transitive verb *to give* is expressed by one word (*kei*, "to give") when the indirect object is in the first or second person, and by an entirely different word (*ta'di*, "to give") if the object is in the third person; for instance:

- | | |
|--------------------------------------|-----------------------|
| 1. <i>Met' te'tin e'ye kei</i> | I thee a bow gave. |
| 2. <i>Tet' me'tin e'ye ke'imik'</i> | Thou me a bow gavest. |
| 3. <i>Eti'e me'tin e'yele ke'im</i> | Father me a bow gave. |
| 4. <i>Tu'del' ie'tin e'yele keim</i> | He you a bow gave. |

and

- | | |
|---|------------------------------------|
| 1. <i>Met' tu'din e'ye ta'di</i> | I him a bow gave. |
| 2. <i>Tet' tu'din e'ye tadi'mik'</i> | Thou him a bow gavest. |
| 3. <i>Tudel' tu'din e'yele ta'dim</i> | He him a bow gave. |
| 4. <i>Mit ani'je met eei'enin e'yele ta'dim</i> | Our chief to my father a bow gave. |

§ 22. In the same manner, it is only to express ownership of a third person that the object has a possessive element, which is expressed by *gi* in the nominative; *gi*, *ge*, or *dege* in the accusative; and *de* in all other oblique cases. The possessive element is placed between the base and the case-suffix (see § 12).

- | | | | |
|------------------|---------------|--------------------|---------------|
| <i>nu'mo-nin</i> | To the house; | <i>nu'mo-deñin</i> | To his house. |
| <i>numo'-ge</i> | In the house; | <i>nu'mo-dege</i> | In his house. |

§ 23. It is very likely that *de* is an abbreviation of the possessive pronoun *tu'de* (see § 55) "his."

§ 24. The element *de* indicates that an object in the oblique case belongs either to the subject if it is in the third person, to the direct object if it is in the third person, or to some third person; for instance:

- | | |
|---|--|
| 1. <i>Met eei'e nu'mo-de-ge'et u'koč</i> | My father of his house came out. |
| 2. <i>Tet' mit ani'je nu'mo-dege me'tul' nugte'mik'</i> | Thou our chief in his house me wilt find, <i>i. e.</i> , thou wilt find me in our chief's house. |

3. *Tu'del' me'tkele nu'em, met'* He called me, I into his house
 nu'modege co'uyc went.

§ 25. The inflection *ge* of the accusative is used in a word constituting a direct object of the subject in the third person, if the direct object belongs to the first or second person, or to the subject proper.

Examples without the element ge :

- | | |
|-------------------------------------|----------------------|
| 1. <i>Met' tet' mo'go min'</i> | I thy cap took. |
| 2. <i>Tet' met' mo'go mi'n-mik'</i> | Thou my cap tookest. |
| 3. <i>Tu'del' mo'go-lo mi'jum</i> | He a cap took. |

Examples with the element gc :

1. *Tu'del' met' mo'go-gele mi'jum* He took my cap.
2. *Eci'e tet' mo'go-gele mi'jum* Father took thy cap.
3. *Eci'e tu'de mo'go-gele mi'jum* Father his cap took.

§ 26. The inflection *dege*, or *deu* in its abbreviated form, is introduced to indicate that the direct object belongs not to the subject, but to some third person.

[illegible]

§ 27. The suffix of the instrumental case, */e*, signifies an instrument or a means. Though the indefinite accusative has the same suffix, */e*, the two seem to be of a different origin. The instrumental suffix */e* is used indifferently, no matter what person the subject may be.

1. *Met' li'pe-le xa'rte* I with a spade dig.
2. *Tet ā'čē-le' kīē'čēk'* Thou camest on reindeer.

§ 28. The suffix of the comitative case *nc*, is used in place of the preposition *with*.

<i>Met cǎi'c-n'e kic'le</i>	I with father came.
<i>Tu' del cǎi'e-den'e mo'doi</i>	He with his father lives.

¹ $\bar{A}\tilde{c}'e-le$ is, properly speaking, in the singular number; but in such cases the singular is frequently used instead of the plural.

§ 29. The suffix of the comparative I case *gete*, signifies "as compared" with; for instance:

Met ečl'e-gete tu'del' čo'moi With my father compared he is
big (*i. e.*, bigger).

§ 30. The suffix of the Comparative II Case, *ti'te*, means *like*; for example:

Tu'del' met ečl'e-ti'te č'rč'e coro'mox' He like my father is a poor
man.

§ 31. Temporalis *me* or *mo* changes a noun into an adverb of time:

<i>Pojerxo'</i>	day;	<i>pojerxo'-mo</i>	in the daytime.
<i>Ogo'ye</i>	to-morrow;	<i>o'goyel-me</i>	in the morning.
<i>Yu'ole</i>	evening;	<i>yu'ole-me</i>	in the evening.

§ 32. COMPLETE TABLE OF DECLENSION OF A NOUN.

Case.	Indefinite Suffixes.	Definite Suffixes.	With a Possessive Element.
Nominative	<i>Eme'i-mother</i>	<i>Emeik'</i> ; <i>Emeilek'</i>	<i>Eme'igi</i>
Dative	<i>Eme'inin</i>	—	<i>Eme'idenin</i>
Locative	<i>Eme'ige</i>	—	<i>Eme'idege</i>
Vialis	<i>Eme'igen</i>	—	<i>Eme'idegen</i>
Ablative	<i>Eme'iget'</i>	—	<i>Eme'ideget'</i>
Accusative	<i>Eme'ilc</i>	<i>Emeik'</i> ; <i>Emeilek'</i>	<i>Eme'igi</i> ; <i>Eme'i-gele</i> ; <i>Eme'ideule</i> (= <i>Eme'idegele</i>)
Instrumental	<i>Eme'ilc</i>	—	<i>Eme'idele</i>
Comitative	<i>Eme'in·c</i>	—	<i>Eme'iden·c</i>
Comparative I	<i>Eme'igete</i>	—	<i>Eme'idegete</i>
Comparative II	<i>Eme'i-ti'te</i>	—	—
Temporalis	—	—	—

§ 33. *Plural Number.*—The plural is formed by the addition of *pe* or *pul'*. It is very difficult to define by a general rule when one of these forms should be used. Most nouns receive the addition, now of one, now of the other, of these two forms. For instance, *coro'mo* (man) may be *coro'mo-pe* and *coro'mo-pul'* in the plural. Generally *pe* is preferred after a consonant and

a long vowel, — *polu't-pe* (old men), — and *pul'* after a short vowel, — *e'niĵe-pul'* (younger brothers or sisters, or both).

§ 34. The plain suffix *pe*, or the double one *pepul'*, is joined to the following words in plural:

	Singular.	Plural.
<i>koi</i>	boy, fellow, young man	<i>k'oipe</i> and <i>k'oipepul'</i>
<i>pai</i>	young woman	<i>pa'iĵe</i> and <i>pa'iĵepul'</i>
<i>ke'ume</i>	friend	<i>kenne'pe</i> ¹ and <i>kenne'pepul'</i>
<i>u'o</i>	child	<i>uo'rpe</i> ² and <i>uo'rpepul'</i>

K'oipe and *pa'iĵe* are used as if they were in the singular. They say, for instance, *i'rkin pai* and *i'rkin pa'iĵe*, one young woman.

§ 35. It is quite likely that *pe* is a suffix of the now extinct dual number. For example, *Eĉi'e-pe* (fathers) means either father and mother together (*i. e.*, parents) or the father and his elder brother;³ while *Eĉi'e-pul'* means many fathers. I have not found any more traces to confirm my supposition. With regard to the above-mentioned double suffixes for the expression of plurality, I have noticed that, when these words are preceded by a numeral which does not exceed 5, one suffix is joined to them, and, if it exceeds 5, a double suffix is added; for instance:

<i>yan pa'i-pe</i>	three young women, and
<i>ma'lgiiyan pa'i-pepul'</i>	six young women.

§ 36. The element expressing plurality is placed in the nominative and all oblique cases, between the base and the other suffixes. *A'ĉe-pul'-nin*, to the reindeer (plural), and *āĉe-pul'-de-nin*, to his reindeer (plural). We have thus the following order: Base + element of plurality + possessive element + case-suffix.

§ 37. Very often the element *pe*, when preceding another suffix, drops the *e*; for instance, *ā'ĉe-p-kī* (his reindeer), instead of *ā'ĉe-pe-gī*, *g* changing into *k* when preceded by *p*.

¹ *m* followed by *p* changes into *n*.

² *r* is put between the diphthong and *p* for euphony.

³ The elder brother of the father is called *ĉomō'ĉie*, that is, the big father.

§ 38. The Yukaghir language has no grammatical distinction of gender. With reference to people, if there are no special names to indicate sex — as, for instance, *ēč'ē* (father) and *emē'i* (mother), *po'lut'* (old man, husband), *ter'ke* (old woman, wife) — the words *koi*, *koyo'je*, or *a'dil'* (fellow, man), or *pai*, *payo'je*, or *ma'rxil'* (woman, girl) are prefixed for that purpose.

<i>koyo'je-d-ē'mje</i>	younger brother	(<i>emje</i> = younger
<i>payo'je-d-ē'mje</i>	younger sister	brother, or sister)
<i>A'duo</i> (instead of <i>A'dil-u'o</i>)	son	(<i>u'o</i> = child)
<i>Ma'rxil-d-uo</i>	daughter	

To indicate the sex of animals, nouns are preceded by *o'nčēñoje*¹ for the male, and *mo'iñoje*² for the female.

O'nčēñoje-caxa'le male fox; *mo'iñoje-caxa'le* female fox

The male of the wild reindeer is called simply *o'nče*, or *o'nčie*, and that of the elk, *pie'je*. The female of the wild reindeer is *ē'rogoje*, and that of the elk, *ñ'oye*.

§ 39. The suffix for the augmentative form of nouns is *te'ge*, and for the diminutive, *dī'e*. *Nu'mo-tēge* (large house), *nu'modie* (small house).

THE ADJECTIVE.

§ 40. The adjective has no special form. Instead of it, participles and other verbal forms (see §§ 80, 84) are used. All forms taking the place of adjectives are used as modifiers, put before the modified word, and do not undergo any changes.

<i>Omō'če corō'mox</i>	good man.
<i>č'itneye-d-ige'yé</i> ³	long thong.

§ 41. Degrees of comparison.

1. The comparative degree is formed by means of the ablative of one of the nouns compared and a verbal form in the third person; for instance:

¹ Generator or provider.

² Keeper.

³ *d* is inserted for euphony.

Met eñ'e-geť tu'del' l'gei, my father from he is old; that
is, he is older than my father.

2. The superlative is formed by means of the ablative of one of the nouns compared preceded by the pronoun *čn'mut'* (all).

Čn'mut' odu'peget'¹ tu'del' l'gei, all the Yukaghir from he is
old; that is the oldest.

NUMERALS.

§ 42. The following are the principal cardinal numbers:

Independent.	Used as Modifiers.	
1. <i>Irki'ei</i>	<i>Irkin</i>	<i>coro'mox</i> (one man).
2. <i>A'taxloi</i>	<i>A'taxun</i>	" two men.
3. <i>Ya'loi</i>	<i>Yan</i>	" three "
4. <i>Ya'loxloi</i> (three and one)	<i>Ye'lokun</i>	" four "
5. <i>I'n-gan-boi</i>	<i>I'n-gan-boje</i>	" five "
6. <i>Ma'lgiyaloi'</i> (two times three)	<i>Ma'lgiyan</i>	" six "
7. <i>Purki'oi</i> (one above, one more)	<i>Purki'yin</i>	" seven "
8. <i>Ma'lgiyeloxloi'</i> (two times four)	<i>Ma'lgiyelokun</i>	" eight "
9. <i>Kuni'rkilejeoi</i> (ten, one missing)	<i>Kuni'rkilejeoje</i>	" nine "
10. <i>Ku'nel'</i>	<i>Kuni'yin</i>	" ten "

§ 43. Judging from the above list of numerals, one might draw the conclusion that the Yukaghir system of numeration is not quinary, as it is with the Chukchee, Eskimo, and most of the Indians, but tertiary. But it should be pointed out on the other hand, that *in'gan-boi* (five), as it seems to me, contains the word *xa'n-bo* (palm, wrist, *i. e.*, five fingers) since *x* preceded by *n* change into its corresponding consonant *g*; *in*

¹ Instead of *odu'peget'*, from *odul'*, Yukaghir.

² *Ma'lgi* or *Malgil'* means joint. *N'e'malgil'* (all the joints together) means a year. *Ma'lgiyaloi*, *malgiyeloxloi*, mean joint-three, joint-four, *i. e.*, each one contains three or four.

equals *ni* or *ne* (together). And if this be so, the Yukaghir system of numeration has two bases. Unfortunately, I have been unable so far to discover the meaning of the word *ku'nel'* (10).

§ 44. All the rest of the tens are composed by multiplying 10 (*ku'nel'*) by the number of tens which precede the ten. Thus, twenty = *a'taxun-ku'nel'* (two tens), sixty = *ma'lgıyan-ku'nel'* (six tens), etc.

Units are put after the tens with the addition of the post-position *budi'* (on top, over and above); for instance :

11. *Kuni'rkibudi'* = *ku'nel-irkin-budi'* (ten, one over).

34. *Ya'nkunelyėlokunbudi'* (three tens, four over).

76. *Purki'yinku'nelmalgiya'nbudi'* (seven tens and six on top).

§ 45. The independent cardinals are verbal forms in the third person, positive form, singular, present-preterite tense, indefinite conjugation of intransitive verbs (see § 75). They may be inflected like verbs, but not like nouns. For instance, to the question, "How many?" you reply, "*Yaloi*" ("three"); but to the question, "How many men?" the answer is, "*Yan coro'-mox*" ("three men").

The plural ¹ number, present-preterite tense, will be :

<i>Mit ya'loyeili</i>	we three are,	or we three have been.
<i>tit ya'loyemet'</i>	you three are,	or you three have been.
<i>ti'tel ya'loñi</i>	they three are	
	(three of them),	or they three have been.

The future tense, plural :

<i>Mit ya'loteili</i>	we three shall be.
<i>tit ya'loteyemet'</i>	you three will be.
<i>ti'tel ya'loñitei</i>	they three will be.

§ 46. Cardinal modifiers used as adjectives remain unchanged, only the words modified by them undergo case-inflections.

§ 47. There are no Yukaghir words for numbers above a hundred. They used to say *ku'nel'-ku'nel'* (ten tens) for hundred :

¹ It is plain that there can be no singular.

but now they say *ičto'x* (the Russian *sto*). The Russian word for thousand (*ti'syača*) has also been adopted by them; but they pronounce it *ti'čēčē*.

§ 48. ORDINAL NUMBERS.

	Independent.	As Modifiers or Attributive.	
The 1st	<i>a'ñnume²</i>	<i>a'ñnume-le</i>	<i>coro'mox'</i> (man)
" 2d	<i>a'taxlečki</i>	<i>a'taxlecte</i>	" "
" 3d	<i>ya'lmečki</i>	<i>ya'lmecte</i>	" "
" 4th	<i>ya'laxlečki</i>	<i>ya'laxlecte</i>	" "
" 5th	<i>i'n-ganbecki</i>	<i>i'n-gan-becte</i>	" "
" 6th	<i>ma'lgiyälmečki</i>	<i>ma'lgiyälmecte</i>	" "
" 7th	<i>purki'yčki</i>	<i>purki'yecte</i>	" "
" 8th	<i>ma'lgiyälexlečki</i>	<i>ma'lgiyälexlecte</i>	" "
" 9th	<i>kuni'rkileječki</i>	<i>kuni'rkilejeocte</i>	" "
" 10th	<i>kun'e'lečki</i>	<i>kun'e'lecte</i>	" "
" 11th	<i>kuni'rkibudlečki</i>	<i>kuni'rkibudlecte</i>	" "
" 20th	<i>a'taxun-kun'e'lečki</i>	<i>a'taxunkun'e'lecte</i>	" "
" 22d	<i>ku'nel-ätaxulbudlečki</i>	<i>ku'nelätaxulbudlecte</i>	" "
etc.		etc.	

§ 49. Ordinal numbers are derived from the cardinals partly by means of verbal suffixes. *C* is the suffix which changes a transitive verb into a causative (see § 97); *ki* (instead of *gi*, since *g* preceded by *c* changes into *k*) is the possessive suffix of the nominative case (see § 9); and *te* (in place of *de*, *d* changing into *t* after *c*) is the suffix of the conditional mode (see § 87).

§ 50. Distributive numerals :

a'taxlonut' by two *i'n-gan-bonut'* by five, etc.

Nu is the suffix of the iterative form of the verb (see § 103,) *t* is the suffix of the verbal adverb (see § 115).

§ 51. Iterative numerals :

Irki'je once *ataxli'je* twice *yäli'je* thrice, etc.

§ 52. Fractions. One-half = *Eimunde*. The rest are com-

¹ *añnume* means "at first, in the beginning"; *añnumcle*, "initial, first." This is the only ordinal number that is not formed from a cardinal.

posed of the attributive ordinals with the addition of the possessive suffix *gi*; for instance :

$$Yalmectegi = 1/3.$$

§ 53. Collective numerals :

ataxlot 'two together' *yalot* 'three together' *yaloxlot* 'four together, etc.

PRONOUNS.

§ 54. Personal pronouns : *met*, I; *tet*, thou; *tu'del*, he; *mit*, we; *tit*, you; *ti'tel*, they. The gender is not indicated in the third person. The compound personal pronouns are formed by annexing the post-position *ej'e* (self) to the personal pronouns : *Met-ej'e* (myself), *tet-ej'e* *tud-ej'e*, etc.

§ 55. Possessive modifying pronouns for the first and second persons are the same as the personal, for instance, *Met ec'i'e* (my father); while the third is *tu'de* in the singular and *ti'te* in the plural. The possessive modifying pronouns do not change. The following are the absolute possessive pronouns :

<i>me'lle</i> mine	<i>te'lle</i> thine	<i>Tu'dele</i> his, hers
<i>mi'lle</i> ours	<i>ti'lle</i> yours	<i>ti'tele</i> theirs

Absolute possessive pronouns assume case-suffixes.

§ 56. Demonstrative pronouns : *Tiñ*, this; and *tañ*, that. These two pronouns are used only as modifiers before nouns, and remain unchanged in most cases. After verbal nouns ending in *l'* (see § 84) *tañ* is joined as a post-position, and the case-suffixes are joined to it, while the verbal noun remains unchanged. For instance, *yu'ol-tañ*, that one who saw; *li'gel-tañ*, that old one. *Tañ* rather corresponds here to the relative pronouns which, who.

Tu'bon (this) and *Ta'bun* (that) are mostly independent pronouns, like the German *derjenige*, and assume case-affixes. But in some cases they are used as modifiers, and are declined nevertheless (see the text).

§ 57. Interrogative pronouns :

kin who, *le'me* what, *xa'mun* how many (much) and *nu'mun* which. *Kin* and *le'me* are declined.

§ 58. Indefinite pronouns :

<i>yen, ye'nlek', ye'nbon</i>	another	<i>ɛu'mu, ɛu'mut'</i>	all
<i>i'lle</i>	some, certain	<i>o'nmun</i>	every

Of these pronouns, *ye'nbon* and *i'lle* (if not used as modifiers) are declined.

o'nmun is used as a post-position; *coro'mo-onmun*, man every.

§ 59. There are no relative pronouns. Verbal nouns ending in *bon* (see § 112) are used instead of them (see also § 56).

§ 60. The table on following page illustrates the declension of personal and other pronouns.

§ 61. With the exception of a few phonetic peculiarities, the case-suffixes of pronouns are the same as those of nouns.

Me'tin is used instead of *me'tñin*, since *ñ* cannot follow *t*.

Me'twe, in place of *me'twe*, since *t* and *n* blend into one nasal sound, *tn*.

Tubo'dek', instead of *Tubo'nlek'*, etc.

Special attention should be called to the accusative indefinite of the personal pronouns, first and second persons, singular as well as plural number. The accusative indefinite of these pronouns has a special suffix for the direct object following a subject in the first and second person. In nouns, this form is identical with the nominative indefinite (see § 20). For example :

<i>Me't te'tul' kude'det'</i>	I thee shall kill.
<i>Tet' me'tul' ka'udetmik' ?</i>	thou me wilt conduct ?

but

<i>Tu'del' me'tkele ka'udem</i>	he me conducted.
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§ 62. The possessive absolute pronouns, *Me'tle*, etc., assume the suffix of plurality, *put'*, which in oblique cases is put between the case-suffix and the base :

<i>Mi'Heput'</i>	ours	<i>Mi'tle-put'-ñin</i>	to ours.
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§ 63. *Tu'bon*, *Ta'bun*, *Tañ*, *kin*, *le'me*, *ye'nbon*, *n'ilgi*, *xo'dime'*, assume the suffix *pe* or *put'* for the plural :

TABLE OF DECLENSION OF PRONOUNS (to § 60).

Cases	I	thou	he	this	who	what	mine
Nom. indef.	<i>me't¹</i>	<i>te't¹</i>	<i>tu'del¹</i>	<i>tu'bon¹</i>	<i>kin</i>	<i>le'me¹</i>	<i>me'tle¹</i>
" def.	<i>me'tek¹</i>	<i>te'tek¹</i>	<i>tu'del¹</i>	<i>tubo'dek¹</i>	<i>ki'ntek¹</i>	<i>le'mdik¹</i>	—
Dative	<i>me'tin</i>	<i>te'tin</i>	<i>tu'din</i>	<i>tubo'nin</i>	<i>ki'nin</i>	<i>le'menin</i>	<i>me'tleñin</i>
Locative	<i>me'tke</i>	<i>te'tke</i>	<i>tu'dege</i>	<i>tubo'nge</i>	<i>ki'nge</i>	<i>le'menge</i>	<i>me'tlege</i>
Vialis	<i>me'tken</i>	<i>te'tken</i>	<i>tu'degen</i>	<i>tubo'ngen</i>	<i>ki'ngen</i>	<i>le'megen</i>	<i>me'tlegen</i>
Ablative	<i>me'tket¹</i>	<i>te'tket¹</i>	<i>tu'degen</i>	<i>tubo'nges¹</i>	<i>ki'nges¹</i>	<i>le'menges¹</i>	<i>me'tleges¹</i>
Accusative	<i>me'tul¹ or</i>	<i>te'tul¹ or</i>	<i>tu'del¹ or</i>	<i>tu'bon or</i>	<i>kin or</i>	<i>le'me</i>	<i>me'tle or</i>
indefinite	<i>me'tkele</i>	<i>te'tkele</i>	<i>tu'degele</i>	<i>tubo'ngele</i>	<i>ki'ngele</i>	<i>le'megele</i>	<i>me'tlegele</i>
Accus. def.	<i>me'tek¹</i>	<i>te'tek¹</i>	<i>tu'del¹</i>	<i>tubo'dek¹</i>	<i>ki'ntek¹</i>	<i>le'mdik¹</i>	—
Instrumental	—	—	—	<i>tubo'nle</i>	—	<i>le'mele</i>	—
Comitative	<i>me'tin-e</i>	<i>te'tin-e</i>	<i>tude'n-e</i>	<i>tubo'nin-e</i>	<i>ki'nn-e</i>	<i>le'men-e</i>	<i>me'tlen-e</i>
Compar. I	<i>me'tkele</i>	<i>Te'tkele</i>	<i>tu'degele</i>	<i>tubo'ngete</i>	<i>ki'ngete</i>	<i>le'megete</i>	—
" II	<i>me't-tite</i>	<i>te't-tite</i>	<i>tu'del-ti'te</i>	<i>tu'bon-ti'te</i>	<i>ki'n-tite</i>	<i>le'me-ti'te</i>	—

¹ *Mit¹* is declined like *Me't¹*; *Tit¹*, like *Tet¹*; *Titel¹*, like *Tudel¹*; *Ta'bon* and *Yenbon* like *Tubon*; *Te'tle* (thine), *Tude'te* (his), *Me'tle* (ours), *ti'tle* (yours), and *Tite'te* (theirs), like *Me'tle*. *Tin*, *tan*, *ni'gi*, *xo'dimes*, are declined like *Tu'bon*.

<i>Tabu' n-pe ke' lñi</i>	Those came.
<i>Ki' n-pe-ge' kelmet' ?</i>	From whom (you) came?
<i>Ke' lul-tañ-pe ti le' ñi</i>	Arrived those here are, or those that arrived are here.

Tañ is one of the forms that are used as substitutes for relative pronouns (see § 56).

THE VERB.

§ 64. While almost all the noun-bases are derivatives of verbal forms, the bases of verbs are in most cases disyllabic or monosyllabic roots, frequently consisting of one vowel. For instance, *a* expresses the conception of "doing"; *n*, that of being born; *o*, to draw, to get from the bottom. But nouns can, in their turn, become verbs again by means of the suffixes *te* (for transitive verbs) and *de* (for intransitive verbs). For example: *o'ji* (from *o*, to drawn, and *o'je*, to drink), water; *o'ji' te*, to supply some one with water; *nu' mo*, a house; *numo' -de*, to be with a house.

§ 65. While the nominative indefinite always constitutes the base of a noun, that of verbs does not always coincide with one and the same form. The first person, singular, present-preterite, indefinite conjugation, is the base of transitive verbs, while that of the intransitive coincides with the third person, singular, of the negative form, present-preterite, indefinite conjugation (see § 75, table of conjugations).

§ 66. Verbs have only two tenses, the present-preterite or perfect and the future or imperfect. The action may be either completed or yet to be completed. The performance of an action consists of a continual succession of moments, every one of which appears in a given moment with reference to the acting person, either as past or future.¹

<i>Met' kude' de</i>	I have killed, and I kill.
<i>Met' kude' det'</i>	I shall kill.

¹ The present-preterite is also to be found in the Gilyak language (L. J. Sternberg, Material for the Study of the Gilyak Language and Folk-Lore [Bull. of the Imp. Academy of Sciences, Vol. VIII, No. 4, p. 422, November 1900, St. Petersburg]).

MODE.

§ 67. The following modes may be enumerated: imperative indicative, optative, conjunctive, conditional, supine, perfective, potential, evidential, inchoative.

§ 68. The Yukaghir language has no infinitive mode. It is replaced by the supine. But when naming an action for illustration, I translate the English infinitive by giving the base of the Yukaghir verb (see § 65).

§ 69. Before proceeding to explain the formation of voices and other derivative forms, which are so numerous in the Yukaghir language, and which are called "aspects" in the Slav languages, or as the well-known Russian philologist, Nekrassoff, calls them "degrees of action," I shall point out how the verbal bases are being inflected according to modes, since all verb bases, no matter of what voice or degree of action, are inflected in the same manner with reference to mode.

§ 70. Every verb has two forms of conjugation, the definite and the indefinite.

§ 71. The indefinite has three forms in the indicative mode, a positive, a negative, and an interrogative.

§ 72. The imperative mode has two forms, a positive and a negative.

§ 73. The forms of the imperative mode are the same for transitive and for intransitive verbs.

§ 74. The indicative mode has different forms for transitive and for intransitive verbs.

§ 75. The following tables illustrate the indefinite conjunction of transitive and intransitive verbs.

INDEFINITE CONJUGATION OF VERBS.

Base.	Transitive.			Intransitive.	
	<i>ti</i> (to have).	<i>min</i> (to take).	<i>kudé de</i> (to kill).	<i>le</i> (to be).	<i>xon</i> (to go somewhere).
<i>Imperative Mode, Present Tense.</i>					
Positive Form.	1. <i>met</i>	<i>ti-k</i>	<i>kudé de-k</i>	<i>lek</i>	<i>xon-k</i>
	2. <i>tet</i>	<i>ti-gen</i>	<i>kudé de-gen</i>	<i>le'-gen</i>	<i>xon-n-gen</i>
	3. <i>tudet</i>	<i>mi'-n-gen</i>			
	1. <i>mit</i>	<i>mi'-n-ñik</i>	<i>kudé de-ñik</i>	<i>le'-ñik</i>	<i>xon-n-ñik</i>
	2. <i>tit</i>	<i>mi'-n-ñigen</i>	<i>kudé de-ñigen</i>	<i>le'-ñigen</i>	<i>xon-n-ñigen</i>
	3. <i>titel</i>	<i>ti'-ñigen</i>			
Negative Form.	1. <i>el-ti-lek</i>	<i>el-mit'-n-lek</i>	<i>el kudé de-lek</i>	<i>el le'-lek</i>	<i>el xon-n-lek</i>
	2. <i>el-ti-gen</i>	<i>el-mit'-n-gen</i>	<i>el kudé de-gen</i>	<i>el le'-gen</i>	<i>el xon-n-gen</i>
	3. <i>el-ti-ñik</i>	<i>el-mit'-n-ñik</i>	<i>el kudé de-ñik</i>	<i>el le'-ñik</i>	<i>el xon-n-ñik</i>
	1. <i>el-ti-ñigen</i>	<i>el-mit'-n-ñigen</i>	<i>el kudé de-ñigen</i>	<i>el le'-ñigen</i>	<i>el xon-n-ñigen</i>
	2. <i>el-ti-ñilek</i>	<i>el-mit'-n-ñilek</i>	<i>el kudé de-ñilek</i>		
	3. <i>el-ti-ñigen</i>	<i>el-mit'-n-ñigen</i>	<i>el kudé de-ñigen</i>		
<i>Future Tense.</i>					
Positive Form.	1. <i>ti'-gek</i>	<i>mi'-n-gek</i>	<i>kudé de-gek</i>	<i>le'-gek</i>	<i>xon-n-gek</i>
	2. <i>ti'-ge</i>	<i>mi'-n-ge</i>	<i>kudé de-ge</i>	<i>le'-ge</i>	<i>xon-n-ge</i>
	3. <i>ti'-ge</i>				
	1. <i>ti'-ge</i>				
	2. <i>ti'-ge</i>				
	3. <i>ti'-ge</i>				

Indicative Mode.—Present-Preterite.

Transitive.			Intransitive.		
1. <i>ti</i>	<i>mi'</i>	<i>kudé' de</i>	<i>le'-ye</i>	<i>xo' n-je</i>	<i>u'i-ze</i>
2. <i>ti'-mik</i>	<i>mi' n'-mik</i>	<i>kudé' de-mik</i>	<i>le'-yek</i>	<i>xo' n-jek</i>	<i>u'i-zek</i>
3. <i>ti-m</i>	<i>mi' jum</i>	<i>kudé' de-m</i>	<i>le-i</i>	<i>xo' n-ni</i>	<i>u'i-é</i>
1. <i>ti'-i</i>	<i>mi' j-i</i>	<i>kudé' de-i</i>	<i>le'-ili</i>	<i>xon-jé'ili</i>	<i>u'i-zeili</i>
2. <i>ti'-met</i>	<i>mi' n'-met</i>	<i>kudé' de-met</i>	<i>le'-yemet</i>	<i>xo' n-jemet</i>	<i>u'i-zemet</i>
3. <i>ti'-ñam</i>	<i>mi' n'-ñam</i>	<i>kudé' de-ñam</i>	<i>le'-ñi</i>	<i>xo' n-ñi</i>	<i>u'i-ñi</i>
1. <i>el-ti'-ye</i>	<i>el-mi' n'-je</i>	<i>el-kudé' de-ye</i>	<i>o'i-le-ye</i>	<i>el-xo' n-je</i>	<i>el-u'i-ze</i>
2. <i>el-ti'-yek</i>	<i>el-mi' n'-jek</i>	<i>el-kudé' de-yek</i>	<i>o'i-le-yek</i>	<i>el-xo' n-jek</i>	<i>el-u'i-zek</i>
3. <i>el-ti'-i</i>	<i>el-mi' n'-i</i>	<i>el-kudé' de-i</i>	<i>o'i-le</i>	<i>el'-xon</i>	<i>el'-ui</i>
1. <i>el-ti'-yeili</i>	<i>el-mi' n'-ieili</i>	<i>el-kudé' de-yeili</i>	<i>o'i-le-ili</i>	<i>el-xon-jé'ili</i>	<i>el-u'i-zeili</i>
2. <i>el-ti'-yemet</i>	<i>el-mi' n'-jemet</i>	<i>el-kudé' de-yemet</i>	<i>o'i-le-yemet</i>	<i>el-xo' n-jemet</i>	<i>el-u'i-zemet</i>
3. <i>el-ti'-ñi</i>	<i>el-mi' n'-ñi</i>	<i>el-kudé' de-ñi</i>	<i>o'i-le-ñi</i>	<i>el-xo' n-ñi</i>	<i>el-u'i-ñi</i>
1. <i>ti-m</i>	<i>mi' jum</i>	<i>kudé' de-m</i>	<i>le-m</i>	<i>xo' n-om</i>	<i>u'-im</i>
2. <i>ti'-mik</i>	<i>mi' n'-mik</i>	<i>kudé' de-mik</i>	<i>lek' or le-yek</i>	<i>xonk' or xo' njek</i>	<i>ui-k' or u'i-zek</i>
3. <i>ti-m</i>	<i>mi' jum</i>	<i>kudé' de-m</i>	<i>le</i>	<i>xon</i>	<i>ui</i>
1. <i>ti'-luok</i>	<i>mi' ji-luok</i>	<i>kudé' de-luok</i>	<i>le-luok</i>	<i>xo' n-uok' or xo' nu-luok</i>	<i>u'i-luok</i>
2. <i>ti'-met</i>	<i>mi' n'-met</i>	<i>kudé' de-met</i>	<i>le-yemet</i>	<i>xo' n-jemet</i>	<i>u'i-zemet</i>
3. <i>ti'-ñam</i>	<i>mi' n'-ñam</i>	<i>kudé' de-ñam</i>	<i>le-ñi</i>	<i>xo' n-ñi</i>	<i>u'i-ñi</i>

Indicative Mode.—Future.

Transitive.			Intransitive.		
1. <i>li'-t'</i>	<i>mŭ'j-ut'</i>	<i>kudé' de-t'</i>	<i>le'-t'e</i>	<i>xo' n'-teye</i>	<i>u'i-teye</i>
2. <i>li'-temik'</i>	<i>mŭ' n'-temik'</i>	<i>kudé' de-temik'</i>	<i>le'-t'ek'</i>	<i>xo' n'-teyek'</i>	<i>u'i-teyek'</i>
3. <i>li'-tem</i>	<i>mŭ' n'-tem</i>	<i>kudé' de-tem</i>	<i>le'-ti</i>	<i>xo' n'-tei</i>	<i>u'i-tei</i>
1. <i>li'-tei</i>	<i>mŭ' n'-tei</i>	<i>kudé' de-tei</i>	<i>le-t'e'ili</i>	<i>xon-t'e'ili</i>	<i>u'i-te'ili</i>
2. <i>li'-temet'</i>	<i>mŭ' n'-temet'</i>	<i>kudé' de-temet'</i>	<i>le'-temet'</i>	<i>xo' n'-teyemet'</i>	<i>u'i-teyemet'</i>
3. <i>li'-nitem</i>	<i>mŭ' n'-nitem</i>	<i>kudé' de-nitem</i>	<i>le'-nitem</i>	<i>xo' n'-nitem</i>	<i>u'i-nitem</i>
1. <i>el-li'-teye</i>	<i>el-mŭ' n'-teye</i>	<i>el-kudé' de-teye</i> OR <i>el-kudé' de-ce</i>	<i>el-le-t'e</i> OR <i>ot' lèè</i>	<i>el-xo' n'-teye</i>	<i>el-u'i-teye</i>
2. <i>el-li'-teyek'</i>	<i>el-mŭ' n'-teyek'</i>	<i>el-kudé' de-teyek'</i> OR <i>el-kudé' de-t'ek'</i>	<i>el-le-t'ek'</i> OR <i>ot' lèèk'</i>	<i>el-xo' n'-teyek'</i>	<i>el-u'i-teyek'</i>
3. <i>el-li'-tei</i>	<i>el-mŭ' n'-tei</i>	<i>el-kudé' de-ti</i> OR <i>el-kudé' detei</i>	<i>el-le-t'</i>	<i>el-xo' n'-ut'</i>	<i>el-u'i-t'</i>
1. <i>el-li'-teili</i>	<i>el-mŭ' n'-teili</i>	<i>el-kudé' de-teili</i> OR <i>el-kudé' de-teili</i>	<i>el-le-t'e'ili</i>	<i>el-xon-t'e'ili</i>	<i>el-u'i-te'ili</i>
2. <i>el-li'-teyemet'</i>	<i>el-mŭ' n'-teyemet'</i>	<i>el-kudé' de-teyemet'</i> OR <i>el-kudé' de-temet'</i> <i>el-kudé' nitem</i>	<i>el-le'-temet'</i>	<i>el-xo' n'-teyemet'</i>	<i>el-u'i-teyemet'</i>
3. <i>el-li'-nitem</i>	<i>el-mŭ' n'-nitem</i>		<i>el-le'-nitem</i>	<i>el-xo' n'-nitem</i>	<i>el-u'i-nitem</i>
1. <i>li'-tem</i>	<i>mŭ' n'-tem</i>	<i>kudé' de-tem</i>	<i>le'tum</i>	<i>xo' n'-tem</i>	<i>u'i-tem</i>
2. <i>li'-temik'</i>	<i>mŭ' n'-temik'</i>	<i>kudé' de-temik'</i>	<i>le'-t'ek'</i>	<i>xo' n'-teyek'</i>	<i>u'i-teyek'</i>
3. <i>li'-tem</i>	<i>mŭ' n'-tem</i>	<i>kudé' de-tem</i>	<i>le'-t'</i>	<i>xo' n'-ut'</i>	<i>u'i-t'</i>
1. <i>li'-t'ul'ok'</i>	<i>mŭ' n'-t'ul'ok'</i>	<i>kudé' de-t'ul'ok'</i>	<i>le-t'ul'ok'</i>	<i>xon-t'ul'ok'</i>	<i>u'i-t'ul'ok'</i>
2. <i>li'-temet'</i>	<i>mŭ' n'-temet'</i>	<i>kudé' de-temet'</i>	<i>le'-temet'</i> OR <i>le'-tmet'</i>	<i>xo' n'-temet'</i> OR <i>xon-temet'</i>	<i>u'i-teyemet'</i> OR <i>u'i-temet'</i>
3. <i>li'-nitem</i>	<i>mŭ' n'-nitem</i>	<i>kudé' de-nitem</i>	<i>le'-nitem</i>	<i>xon-nitem</i>	<i>u'i-nitem</i>

§ 76. The following remarks should be added to the above tables.

§ 77. The Yukaghir language has the transitive verb *li* (to have), which is absent in the Ural-Altaic languages.

§ 78. Intransitive verbs whose base ends with a short vowel assume the suffixes *je*, *jek'*, etc., in the present-preterite, and *če*, *ček'*, etc., in the future tense; with a long vowel or a diphthong they assume the suffixes *če*, *ček'*, etc., in the present-preterite, and *teye*, *teyek'*, etc., in the future; while those ending in a consonant have the suffixes *je*, *jek'*, etc., or *če*, *ček'*, etc., for the former, and *teye*, *teyek'*, etc., for the latter tense.

§ 79. The negative conjugation of transitive verbs corresponds to the positive conjugation (with the exception of the negative prefix *el*) of intransitive verbs.

§ 80. All forms of the indefinite conjugation are actual predicate forms. It is only the first person, singular number, present preterite, of intransitive verbs that may be used as a modifier when put before a noun. It thus takes the place of adjective forms, which are absent in the Yukaghir language (see § 40). For instance:

- | | |
|---------------------------|-----------------------|
| 1. <i>Met' le'ye</i> | I am, or I live. |
| 2. <i>Le'ye čorč'mox'</i> | Living, existing man. |
| 1. <i>Met ebi'beye</i> | I am black. |
| 2. <i>Ebi'beye xar</i> | A black skin. |

§ 81. The interrogative form is used only when it does not refer to the verb itself. For instance:

Mit e'ye ā'tei? Will we *make* a bow?

ā'tei is the positive form, but in the expressions,

Mit xani'n e'ye atu'ok'? When will we make a bow?
Mit xā'mlöl e'ye atu'ok'? How many bows will we make!

the verb is used in the interrogative form.

§ 82. DEFINITE CONJUGATION.

Transitive.		Intransitive.	
Present-Preterite.		Present-Preterite.	
Singular.	1. <i>kude'de-me</i>	Singular.	1. <i>lo'do-l'</i>
	2. " <i>-me</i>		2. " <i>-l'</i>
	3. " <i>-mele</i> or <i>kude'de-mele</i>		3. " <i>-l'</i>
Plural.	1. " <i>-l'</i>	Plural.	1. " <i>-l'</i>
	2. " <i>-met'</i>		2. " <i>-l'</i>
	3. " <i>-ñimele</i>		3. " <i>-ñil'</i>
Future.		Future.	
Singular.	1. <i>kude'de-tme</i>	Singular.	1. <i>lodo-tel'</i>
	2. " <i>-tme</i>		2. " <i>-tel'</i>
	3. " <i>-tmele</i>		3. " <i>-tel'</i>
Plural.	1. " <i>-tul'</i>	Plural.	1. " <i>-tel'</i>
	2. " <i>-temet'</i>		2. " <i>-tel'</i>
	3. " <i>-ñitemle</i>		3. " <i>-ñitel'</i>

§ 83. In the definite conjugation, the predicate is used when the subject is in the definite nominative case, or the direct object in the definite accusative. For instance :

1. *Met' lodo'-ye* and 2. *Me'tek' lo'dol'* I played.
 1. *Met' lodo'-teye* and 2. *Me'tek' lodo'tel'* I shall play.

or

1. *Tet' kude'demik'* and 2. *Te'tek' kude'de-me* Thou hast killed.
 1. *Tet' kude'detmik'* and 2. *Te'tek' kude'det-me* Thou wilt kill.
 3. *Met ā'žē kude'de* and 4. *Met ā'žēlek' kude'-deme* I killed a reindeer.

The examples (1) may be used to answer the question, *Who did, or will do, a certain thing?* while (2) are used in reply to the question, *Who did or will do a certain thing?* (3) answers the question, *What I did?* and (4) answers the question, *What I killed?*

§ 84. When the form of the first person, singular number, present-preterite, definite conjugation, precedes a noun, it assumes the meaning of a participle.

<i>kudé' deme coró' mox'</i>	The man that has been killing.
<i>lodo' adi' lek'</i>	The youth that has been playing.

§ 85. The optative mode expresses, by means of the suffixes *u'ol'* or *mi'ebi*, a desire to do a certain thing. Both transitive and intransitive verbs may have this mode. It is conjugated in all forms and in both tenses. The suffixes *u'ol'* and *mi'ebi* are put either between the base and the other verbal suffixes, or between the latter and the first person, present-preterite, of the definite conjugation (see § 82).

<i>ā-ū'ol'</i> (trans. v.)	to desire to do (the base is <i>ā</i>).
<i>mo'd-uol'</i> (intrans. v.)	to desire to sit (the base is <i>mo'do</i> but <i>o</i> is dropped).
<i>met āluol'</i>	I desire to do.
<i>met' mo'duol'je</i>	I wish to sit.
<i>met el-ā'luol'je</i>	I don't wish to sit.
<i>met ā!'uolit'</i>	I shall wish to do.
<i>met' mo'duoltje</i>	I shall wish to sit.

u'ol' expresses only the *desire*, but not the *possibility* of doing ; while *mi'ebi* expresses both ideas. For instance :

1. <i>met' leñd-uol'je</i>	I desire to eat, I am hungry.
2. <i>met' leñde-miebi-je</i>	I wish to eat (having food).

§ 86. The conjunctive mood is expressed by means of the prefix *ol'* :

<i>Met a'nil ai ol'leu</i>	I (once) more fish would eat.
<i>Tet lā'ēañin ol'-xo'ujek</i>	thou to the elder brother shouldst go.

§ 87. The conditional mood has several forms. The following are all the forms of the verb *ā* (to do) :

	1	2	3	4	5	6
<i>met</i>	<i>ā'-de</i>	<i>ā'-ñide</i>	<i>ā'-lelde</i>	<i>ā'-lelñide</i>	<i>ā'-l-gene</i>	or <i>ā'-lel-gene</i>
<i>tet</i>	- "	"	"	"	<i>ā'-gene</i>	
<i>tudel</i>	- "	"	"	"	<i>ā'-deune</i>	or <i>ā'-leldeune</i>
<i>mit</i>	- "	"	"	"	<i>ā'-lukene</i>	or <i>ā'-lel-lukene</i>
<i>tit</i>	- "	"	"	"	"	"
<i>titel</i>	- "	"	"	"	<i>ā'-ñideune</i>	or <i>ā'-lelñideune</i>

Forms 1-4 are used when the principal and subordinate clauses have one and the same person as subject, while 5, 6, are used when different person are subjects of the two clauses. Besides, forms 3, 4, and 6 require that the verb in the principal clause shall also be in the conjunctive mood. For instance :

- | | |
|--|---------------------------------|
| 1. <i>Met ā'-de keit'</i> | I, if make, shall give. |
| 2. <i>Met ā'-ñide keit'</i> | " |
| 3. <i>Met ā'-lelde met o'tkei</i> | I, if made, would give. |
| 4. <i>Met ā'-lelñide met o'tkei</i> | " |
| 5. <i>Met ā'lgene, tet mink'</i> | I, if make, thou take. |
| 6. <i>Mit ā'-lelukene, o'mni o't-
mi'n-ñam</i> | we, if made, people would take. |

Forms 5 and 6 are also used with the suffix *tel'* of the future tense. For instance :

- | | | |
|-----------------------------------|---------------------------------------|-------------------|
| <i>"Metul el-ile'-tel-gēne,</i> | <i>el-ko'ude-tel-gēne,</i> | <i>met uo'rpe</i> |
| me not if wilt scold | not if wilt beat | my children |
| <i>met'-ti'te yo'ulellelgene,</i> | <i>tē'tin ke'lteye."</i> ¹ | |
| me like if wilt love | to thee will go. | |

"If thou wilt not scold me, wilt not beat me, my children, like me, wilt love, to thee I will go."

It should be noted in this example that the verbs *i'le* "scold" and *ko'ude* "beat" are in form 5, and *yo'ulelle* "love," in form 6, but without the element of the future tense. The verb *ke'lteye* (base, *kel'*) (I will go) is in the future tense, indicative mode, and not in the conjunctive *o't-ke'lteye*, thus corresponding to the first two forms.

§ 88. The supine is formed by means of the suffix *din*.

- | | |
|---------------------------|---------------------------------|
| <i>Met lo'do-din kiče</i> | I (in order to) play have come. |
|---------------------------|---------------------------------|

This suffix is apparently the dative of nouns. Very often *deñin*, the suffix of the dative case, together with the possessive element, are abbreviated into *din*. For instance, *eme'i-deñin* (to his mother) may be shortened into *eme'i-din*. On the other

¹ Jochelson, Yukaghir Materials, etc., text No. 69, pp. 170, 171, lines 46, 47. Thus a widow replied to a man that was courting her.

hand, the dative of verbal nouns is used instead of the above form of supine. Instead of saying as in the above example, the following expression might be used, *Met lo' doł-nin kie' ěc*. In this way, the form which corresponds to the Latin supine is rather a substantive than a verbal form.

§ 89. Perfective I called the mode which expresses an absolute certainty that the action will take place. It is formed by means of the suffix *mojĭ'*, which is put between the verbal suffix and the base.

Transitive.	Intransitive.
1. <i>Met ā'-mojĭ</i>	3. <i>Met' kobe'i-mojĭ-ye</i>
2. <i>Titel ā'-mojĭ-ñam</i>	4. <i>Titel' kobe'i-mojĭ-ñi</i>
1. I am able to do, or shall do, without fail.	
2. They are able to do, or will do, without fail.	
3. I can go away, I shall certainly go away.	
4. They can go away, they will certainly go away.	

§ 90. The potential mood is formed by means of the prefix *mo'li*, and expresses hope or fear that a certain action will take place. For instance :

<i>Met' mo'li-čō'u</i>	I may cut off, and lest I cut off.
<i>Met' mo'li-el-čō'uye</i>	I nearly cut off.

§ 91. The evidential mood is formed by means of the suffix *lel'*, which is a verbal noun (see § 83) from the verb *le* (to be, exist, live). The evidential mode is used when something is told, not from the experience of the narrator, but (1) from hearsay, (2) as a supposition, (3) as a conclusion drawn from certain traces that the action had taken place, (4) as a dream, and (5) as reminiscences of events which had occurred in the early childhood of the narrator, and of which he had learned subse-

Transitive.	Intransitive.
<i>Met -ā'-lel'</i>	<i>ŭ'-lel'-je</i>
<i>Tet -ā'-lel'-mik'</i>	<i>ŭ'-lel'-jek'</i>
<i>Tudel-ā'-lel'-um'</i> ¹	<i>ŭ'-lel'-i</i>

¹ The third person, indicative mode is *ā-m'*, but in this case *u* is introduced after the consonant *l*.

quently. Transitive, as well as intransitive, verbs have this mode. Let us take the verbs *ā* (do) and *n* (be born).

<i>Mit -ā'-lel-i</i>	<i>ū'-lel-jëili</i>
<i>Tit -ā'-lel-met'</i>	<i>ū'-lel-jëyemet'</i>
<i>Tīt'el -ā'-lel-ñam</i>	<i>ū'-lel-ñi</i>
<i>Met eč'i'e tiñ nu'mole ām</i>	My father this house made (the narrator saw).
<i>Met eč'i'e tiñ nu'mole ā'lelūm</i>	My father this house made (it is apparent).
<i>Met eč'i'e tiñ nu'mole ā'lelūm, mo'nñi</i>	My father this house made, they say.
<i>Met yendō'je, met eč'i'e tiñ numole ā'lelūm</i>	I dreamed that my father this house built.
<i>Tolo'u medi'n pog'i'-lel-i</i>	A wild reindeer just now ran by (would be said, should fresh traces of reindeer-hoofs be examined on the ground).

"I was born" would be translated, *met ū'leljë* (and not *ñ'je*), since no one can be a witness of his own birth.

§ 92. The inchoative mood is formed by means of the auxiliary verb *ā* (to do), which is put between the base and the suffix. Of course the end vowel of the base is frequently dropped in this case. *ā* changes into *e* after *i*.

<i>pa'nde</i> to cook	<i>pandā'</i> to start cooking.
<i>ō'je</i> to drink	<i>ojā'</i> to begin to drink.
<i>mo'do</i> to sit	<i>madā'</i> to sit down (begin to sit).
<i>ō'rpo</i> to hang	<i>ā'rpa</i> to begin to hang.
<i>po'gi</i> to run (of animals)	<i>po'giā</i> to start running.

See pp. 101, 102 with reference to *o* changing into *a* in the verbs *mo'do* and *ō'rpo*.

Tudel' pa'ndā-i (intrans.), he began cooking. *Tudel' ō'jile* *ō'jā-m* (trans.), he water started to drink.

§ 93. By adding the suffix *yei* to the stem of the verb, an action is expressed for the completion of which it is required to go somewhere. *Yei*, used separately, is a verb whose meaning is to "rush one's self" "to throw one's self."

lo'do-yei to go somewhere, to start off somewhere to play.

kud'e-de-yei to go somewhere to kill.

It follows the general rules of conjugation of transitive and intransitive verbs.

§ 94. The supine, by means of the auxiliary verb *le* (to be), expresses the readiness, or the intention to do something, and corresponds to the Latin *conjugatio periphrastica*.

keldin-le to be getting ready to come, to be ready, to intend to come.

T'itel ani'le leu'din-leñi they fish are getting ready to eat.

VOICES.

The following voices are formed from transitive and intransitive verbs.

§ 95. The reflexive voice is formed from a transitive verb by means of the personal pronoun *met*, which is prefixed to the verb. In the Slav languages the reflexive voice is formed in the same manner; but the pronoun "self" is used by the latter as a suffix. For instance:

Met' me't-kud'e deye

I myself kill.

Tet' me't-kud'e deyek'

Thou thyself killest.

Tudel' me't-kud'e dei

He himself kills,¹ or killed.

These verbs are conjugated like intransitive verbs.

§ 96. The passive voice is formed from transitive verbs by means of the suffix *o*, which is usually blended, together with the final vowel of the base, into a long *ō*. For instance:

Kud'e dō instead of *kud'e de-o*.

Verbs in the passive voice are conjugated like intransitive verbs. For instance:

Tu'del' kere'ken'e kud'e dō-i

He is killed by a Koryak.

¹ It is interesting to note that, in the Tundra dialect, the prefix-pronoun of the reflexive changes by persons, as in the Romano-Germanic languages:

Met' met-bunje

I kill myself.

tet' tet-bun-jek'

Thou killest thyself.

tudel' tur-bun-i

He kills, or killed, himself.

§ 97. The causative voice is formed, by means of the suffix *c*, from transitive as well as intransitive verbs; but the latter are, in such cases, changed into transitive verbs:

<i>kude' de-c</i>	to cause to kill.
<i>mó' do-c</i>	to make to sit.

There is another suffix for the formation of the causative voice; namely, *ctile*; but the difference between the two is not quite clear to me as yet. I hope that closer study of the texts will make the difference clear.

§ 98. The reciprocal voice is formed by means of the prefix *n'e* (in nouns, it constitutes the suffix of the comitative case). This voice follows the rules of conjugation of intransitive verbs. For instance:

<i>Ti'tel n'e kudèdeñi</i>	They killed each other.
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§ 99. The coöperative voice is formed by means of the suffix *je* or *ji*. For instance:

<i>kude' je</i>	To kill together.
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kudeje is equivalent to *kudedeje*. The second syllable *de* is blended together with *je* into one syllable.

ASPECTS OR DEGREES OF ACTION.

§ 100. Derivative verbs indicating degrees of action are formed by means of suffixes, except those in § 107.

§ 101. The suffix *i* indicates singleness of action, that a certain action was performed only once and within a short period of time:

<i>pa'nde</i> to cook	<i>pa'ndei</i> to cook once.
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§ 102. The suffix *či* expresses an action in diminutive form, limits the volume of it:

<i>pa'nde-či</i>	to cook a little.
------------------	-------------------

§ 103. The suffix *nu* expresses the iterative form of the action:

<i>pandā'-nu</i>	to cook several times.
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In this case, the final vowel of the base turns into a long sound.

§ 104. The suffix *nunu* (a reduplication of *nu*) expresses the iterative form in an intense degree :

pandā-nunu to be always cooking (with interruptions).

§ 105. The suffix *yi* expresses the durative form, indicating continuity of action, or its reiteration within certain periods of time :

panda'-yi to cook long.

Met ā'ēe ku'dēči I killed many reindeer one after another.

ku'dēči is equivalent to *kude'de-yi*. The *e* is dropped in *de*, and *dy* is *j* (see phonology), *j* changes into *č*(*ty*).

§ 106. Any two of the enumerated suffixes for the expression of degrees of action may be combined, thus forming the following :

1. *inu* the repetition of a single action.
2. *inunu* " " " "
3. *činu* the repetition of a diminutive form, diminutive-iterative.
4. *činunu* " " " " " "
5. *yinu* durative-iterative.
6. *yinunu* " "

§ 107. The prefix *me* expresses an action not quite completed but in the process of completion, or recently completed, or about to be completed :

Met āče me'-kude'de I have just been killing, or I am killing a reindeer.

... *Met' me'-lodo'teye* I am going to play, I will play, right now (soon).

§ 108. The order in which the suffixes expressing the different derivative conceptions are arranged after the verb-base is as follows : base + voice + degree of action + mode + verbal suffix of person and tense :

Tu'del āc-nu'-lel-um He apparently caused to do . . . several times.

§ 109. Before proceeding to describe the participial forms, I wish to draw attention to the ease with which nouns become verbs, outside of the cases mentioned above (see § 64).

§ 110. Every noun in the comitative forms, by dropping *e* of its suffix *ne*, a base of an intransitive verb expressing the ownership of something. For instance :

<i>āte-n'e</i>	with reindeer.
<i>ā'ten</i>	to have reindeer.
<i>Met āten-je</i>	I have reindeer, or a reindeer.
<i>met uō'rpen-je</i>	I have children.
<i>Tu'del eč'en-i</i>	he has a father.

§ 111. Every base of a noun may be turned into an intransitive verb by adding to the particle *no* (be) as a suffix, which has no meaning when it stands alone. For instance :

<i>Eč'e-ño</i>	be a father.
<i>Met ečie-ño-je</i>	I am a father, I have been a father.
<i>Met eč'e-ño-teye</i>	I shall be a father.

VERBAL NOUNS.

§ 112. The particle *bon*, being suffixed to various verbal forms, composes verbal nouns, which are used sometimes as the name of the subject (like our participles), or as a name of an action ; but if the verb is transitive, the verbal noun may also signify the object which receives the action expressed by the verb. From the base *oje* (to drink), we may derive the following verbal nouns :

Present-Preterite.

ō'jeyebon ō'jemebon ō'jemečebon ō'jelbon

Future.

ō'jeteyebon ō'jetmebon ō'jetmečebon ō'jetelbon.

Bon combines also with the form *lel'* of the evidential mode.

Examples.

1. *Tu'del i'bičile ō'jemečebōdek'* He the milk who drank, or it is just the one that drank the milk.

ǝ'jemelebòdek' is the definite nominative case of *ǝ'jemelebon* — One who drank.

- | | |
|--|---|
| 2. <i>Met ǝ'jelbon ǝ'jik'</i> | my (by me) drunk water, the water
(that I am drinking) drunk
by me. |
| 3. <i>Met ǝ'jelbon</i>
<i>Met ǝ'jeyebon</i>
<i>Met ǝ'jemebon</i> | my beverage, or the beverage that
used to be mine. |
| 4. <i>Ǟ'je-nu-melebòngele</i> (accus.)
<i>nèx'anin el mi'ji</i> | That which is used to drink (he)
has never taken. |
| 5. <i>Metek ǝ'jeteyebòdek'</i> | I am the one that will drink. |

The suffix *bon* is used as an independent word, *pon* (a word cannot begin with *b*). In olden times this word used to indicate the name of a deity embracing all nature, the universe. *Pon* indicates *something that is unknown*. All household goods taken as a whole are spoken of as *po'npe*.

§ 113. The suffix *uo* or *uol'* (from *uo*, "child"), when joined to verbal forms, expresses the result of an action. For instance :

- | | |
|---|--|
| <i>xo'n-uo</i> or <i>xo'n-uol'</i> (from <i>xon</i> , "walk"), | walking, a trace from
walking, also a trail. |
| <i>ǝ'je-l-uol'</i> (<i>l</i> is introduced between the two
vowels; <i>ǝ'je</i> is the basis of the verb
"drink") | the process of drinking,
also the trace left from
drinking, e. g., the
water left in the glass
after drinking. |

§ 114. With regard to verbal forms serving as adjective modifiers, see §§ 80, 84, 110.

THE GERUND OR VERBAL ADVERB.

§ 115. The suffix *t*, together with the verbal base, forms the verbal adverb, which expresses an action taking place simultaneously with that indicated by the predicate :

- | | |
|---------------------------------|----------------------------------|
| <i>Met' mo'do-t a'yi</i> | I while sitting was shooting. |
| <i>Met anil legu-t' coril'e</i> | I while eating fish was writing. |

It seems to me that the suffix *t* is that of the ablative without the local element *ge* (§ 12):

Mo'do-t' sitting, or from sitting.

§ 116. The suffix *lle* with the verbal base expresses an action preceding the one expressed by the predicate. *lle* is apparently nothing but the instrumentative case *le* (see § 12); but I always heard a sound of double *l* in verbal adverbs. This form is in most cases combined with the possessive element *de* or *do* (see § 12):

<i>Met e'ye ā-delle nu'mo-yekli'n</i>	I, a bow having made, went hunt-
<i>xo'nje</i>	ing.
<i>Met' modā'-delle mo'go i'gdā</i>	I, having sat down, a cap began to
	sew.

§ 117. If the verbal adverb expresses an action of another person (not of the subject), but taking place simultaneously with the action of the subject, it is then derived from the forms of the definite conjugation (see § 82) together with locative suffixes. The suffix *ge* is used for the first and second person, singular number; *dege*, for the third person, both numbers; and *luke*, for the first and second person, plural number. For instance :

<i>Met yu'ol-ge</i>	while I looked.
<i>Tet yu'ol-ge</i>	while thou looked.
<i>Tu'del yu'o-dege</i>	while he looked.
<i>Mit yu'oluke</i>	while we looked.
<i>Tit yu'oluke</i>	while you looked.
<i>Ti'tel yu'oñi-dege</i>	while they looked.
<i>Mit yu'oluke tu'del ani'le i'gdem</i>	while we looked (in our looking), he was fishing.
<i>Ti'tel ai yo'ndoñide'ge mit ānil</i>	while they were still asleep we were
<i>i'dgei</i>	catching fish.

THE ADVERB.

§ 118. The following are some of the adverbs of time :

<i>xani'n</i> when.	<i>ti'ne</i> lately.
<i>xani'nde</i> sometimes.	<i>čugo'n</i> soon.

<i>ajōn'</i> early.	<i>tāt, tā'čile</i> afterwards, later on.
<i>tudā'</i> long ago.	<i>ne'gajije</i> yesterday.
<i>ič</i> long.	<i>ogo'ije</i> to-morrow.
<i>xo'nłume, xo'łłume</i> immediately.	<i>ta'nnugi</i> then.
<i>n'e'xanin</i> never.	<i>i'ji</i> now.
<i>xa'diž</i> already.	<i>ai</i> again, once more, anew.
<i>a'nnume</i> at first.	<i>Ta'bun-ni'ñiñ-gižgc</i> meanwhile, in the mean time.
<i>ke'yot'</i> at first.	<i>ni'ñeliže</i> many times.
<i>keye'n</i> previously.	<i>xa'mliže</i> several times.
<i>druk'</i> (suddenly, the Russian word <i>vdruk</i>).	

§ 119. Adverbs of place :

<i>tā</i> there, thither.	<i>iñer</i> elsewhere.
<i>tī</i> here.	<i>mig'ade</i> hither.
<i>xon</i> where, whither.	<i>tiñide</i> this way.
<i>xot</i> where from, whence.	<i>cai'rude</i> sideways.
<i>xo'dibonget'</i> whence.	<i>pude</i> outside.
<i>xo'nde</i> everywhere, anywhere.	<i>n'ačín</i> against, opposite.
<i>tāt'</i> thence.	<i>tīt'</i> hence, from here.

§ 120. Adverbs of manner :

<i>d'moč</i> well.	<i>ki'juon'</i> easily, lightly.
<i>čomo'n</i> very.	<i>nige'yot</i> heavily.
<i>n'a'dude</i> enough, only.	<i>i'rkin</i> only.
<i>ta'ñdaga</i> enough.	

§ 121. All adverbs directly precede the verb, and may be regarded as prefixes. Not all adverbs to be found in the language have been enumerated here. Some adverbs are simply roots, for instance, *tā, ti*. Others are derived from these roots, for instance, *tāt' tīt'* ("thence," "hence"), which are the ablative of *tā* and *tī*. Others are formed from nouns and adverbs, as, for instance, *n'ačín* ("opposite"), an abbreviation of *n'ačēñin* (dative of *n'a'če*, "face"); *i'rkin* ("only") is merely the numeral one; *čomo'n* ("very"), from *čomo*, which is the basis of the intransitive verb *to be large*.

§ 122. The temporal case of nouns, mentioned under nouns, is also to be added to the adverbs of time (§§ 12, 31).

POST-POSITIONS.

§ 123. All post-positions, which take the place of prepositions, might just as well be called "case-post-positions," like the suffixes enumerated in connection with the declension of nouns (see § 1). Post-positions differ from the latter in that they are not used in connection with a possessive element, and that most of them may take on case-suffixes. The latter circumstance is not so characteristic, however, since *ne*, comitative case, is used as a separate word, *n'a'ga* ("together"), and the case-suffixes *get*, *gen*, *gete*, are derivatives from the locative *ge*. As may be seen from examples, post-positions are sometimes put after oblique cases of nouns.

§ 124. The following are the post-positions.

<i>yo'la'</i> , <i>yo'la'n</i> after,	
behind.	<i>Met-yo'la'</i> after, behind me.
<i>budi'e</i> on top, upon,	} <i>Tu'del' nu'me-budi'emo'doi</i> he sits on the house.
on.	
<i>budi'en</i> on, over the surface.	
<i>budi'et'</i> from under the surface.	
<i>āl</i> under.	<i>met-āl</i> under me.
<i>āt</i> from under.	<i>lebie'-n-āt u'kož</i> came out from under the ground.
<i>alā'</i> near.	<i>nu'mo-d-alā'</i> near the house.
<i>ca'ide</i> across.	<i>unu'ñge-ca'ide</i> across the river. <i>u'nuñ</i> (river) <i>ge</i> is in the locative case.
<i>yekli'e</i> behind.	<i>nu'mon-yekli'e</i> behind the house.
<i>mekli'e</i> in front.	<i>u'nuñ-mekli'e</i> at this side of the river.

let for the sake, is a verbal adverb of the verb *le* ("be"), and is put after the dative.

<i>met eč'i'ēñin-let' kole'če</i>	I for the sake of father came.
<i>ele-tu'on</i> without.	<i>E'le</i> (the adverb of the denial <i>no</i>) is put before the noun.
<i>Ti'tel e'le-me't-t-tu'on xo'nñi</i>	They without me went away.

§ 125. The Yukaghir language has no conjunctions; but some pronouns in oblique cases are used instead. For instance,

Tabu'nget (ablative of *ta'bun*, "that") replaces the illative conjunction *therefore*.

Ta'tmeden'ne ("and for this reason") is the subjunctive mode of the intransitive verb *tatme* ("to be such").

The adverb *ai* ("again") is sometimes used instead of our conjunction *and*:

T'itel ya'xteñi ai lo'ñdoñi They sang and danced.

CONCLUDING REMARKS.

The morphological peculiarities of the language may be summed up in the following main propositions.

Word-formation is accomplished mainly by means of suffixes; but prefixes are also used (almost exclusively in connection with verbal forms). In this respect the language differs from those of the Ural-Altaic group, which use suffixes only, and approaches the American languages.

The possessive suffixes of nouns is but little developed (except in the third person); the language thus differing from the Ural-Altaic, as well as from the Eskimo dialects.

Sound harmony of vowels (*a* and *o* should not occur in the same word), is little developed, and in this respect the language resembles some of the Indian dialects, but differs absolutely from the Ural-Altaic languages with their intricate system of vowel-harmony. For instance, an important feature of the vowel-harmony of the latter group of languages consists of the adaptation of the suffix vowels to the vowel of the root, which never changes. The vowel of the first syllable thus governs all the rest of the vowels, no matter what their number may be. In the harmony of the Yukaghir language, the root-vowel frequently adapts itself to the vowel of the suffix (see § 92). Besides, in the plural forms of personal pronouns (*met'*, *mit'*; *ter'*, *tit'*; *tudel'*, *titel'*) an attempt may be noticed in the language to derive new forms by means of changes of vowels within the root (the method of Semitic languages) without any additions from outside, a feature of which traces may be found in two other so-called "isolated" Siberian languages, — that of the Kott and the Ostyak from Yenisei.

The difference in the conjugation of transitive and intransitive verbs which we have in the Yukaghir language is a feature common to almost all American languages. The same may be said of the capacity of bases of transitive verbs to change into intransitive by means of suffixes and *vice versa*.

Suffixes of purely verbal forms are different from case-suffixes, and they cannot be brought in connection with personal pronouns.

A necessary element of plurality is constituted by the sound *p*; while that of futurity by *t*. In the Chukchee and Eskimo languages *t* constitutes the element of plurality, and in the Koryak language it forms the element of the dual number.

Adjectives, being verbal forms, do not undergo any inflections.

There is no difference between animate and inanimate objects, as is the case in some Indian dialects.

The feature known as "polysynthesis" in American dialects, and which consists of a combination of two or more uninflected bases in one word, in which one of the bases expresses the principal idea, and is put at the end of the word, while the other bases figure as secondary definitive ideas, is also to be met with in the Yukaghir language. For instance:

*Met tu'de-cji'e-mo'dol'- koi -cu'oleji pundut*¹
I he self sitting boy tale shall tell.

That is, I shall tell a tale of a boy who was sitting (living) all alone.

In the expression:

tu'de-cji'e-mo'dol'-koi-ču'oleji

we have an actual synthesis. Without being inflected, all secondary bases are combined into one conception with the principal base *ču'oleji-tale*

Or: *Ye'lokun- no'ineye- bon -ku'dečiye eor'o-mo-ñot' kude'ye*²
Four with legs something killing man-being have become.

¹ See Yukaghir Materials, etc., Tale 12, p. 25.

² Ibid., Tale 25, p. 169.

That is, (I) have become a man that kills four-legged things (animals).

Other examples may be cited in which the bases combining into one word drop one or more syllables. For instance: *Čo'māni* (*Coregonus leucichtys*) is actually derived from *Como'je-d-a'nil* ("big fish"); or *Čomō'čie* (elder brother of the father, uncle) is really *Čomo'je-d-eč'i'e* (big father).

It is true that there is no actual incorporation to be found in the language; neither pronouns nor nouns, when direct or indirect objects, are incorporated in the predicate; but the nature of the syntactical construction of the Yukaghir language is akin to incorporation. The verb plays the main part in the sentence. It is always placed at the end of the sentence, being preceded, first by the subject with all its modifiers, then by the direct and indirect objects with their modifiers, then by the adverbs. If the subject is not accompanied by any modifiers, and it is known from the sense of the story who the acting person is, then it is usually dropped (see below, the text). The subject very often does not assume the element of plurality, though there are many acting persons, as long as the sense of plurality is expressed by the verb (see the text).

APPENDIX.

A TALE OF WHAT THE ANCIENT YUKAGHIR DID WITH THEIR DEAD SHAMANS.

1 Ču'ole-d-o'mni, Ancient people	2 a'ľmaľe, the shaman's,	3 a'mdegeñe, when (he) died,	4 ču'de flesh
5 ľo'ndomiebidē, to separate wishing	6 ca'rxun-molo'jek gloves	7 mo'roñimeľe, put on	8 n'a'če-n-abu'tek masks
9 mo'roñimeľe put on	10 ľu'dud-ũ'nik' iron hooks	11 m'i'n-ñimeľe. took.	12 Tabu'de, Therewith
			13 ču'deule flesh his
14 n'e'ľaxadäideľle, having caught	15 ti'te-läñi to them	16 äč'i'yñam. drew.	17 Tät' Thus
			18 č'i'ñjit having drawn
19 č'o'ñnuñam. cut.	20 Nugo'ne With hands	21 e'le-me'inuñi. not took.	22 N'e'ľbetñam, Tore off
			23 tät' thus
			24 n'um'jit whole
25 ke'nbnit' entire width	26 ľondoñam. separated.	27 O'rponjirax Hangers	28 ä'ñimeľe, made
			29 pu'de outside
			30 ä'ñam, made
31 tä there	32 orpu'reñam; hanged	33 pu'de, outside	34 yeloľ'eñin in the sun
			35 kie'lecñam. dried.
			36 Kie'lecteľle Having dried
37 coro'mon-ulpegi relatives his	38 le'ñitei, if will be	39 tä'ñde that	40 ču'ľgeľe flesh
			41 xa'rteñitem. will divide.
42 O'nmedie-nu'mok Of thin larch a house	43 ä'ñimeľe. made.	44 Ti'te Their	45 pa'ilgeľe shares
			46 o'nmedie-nu'mo' of thin larch house

47 <i>mo'lgodo'go</i> middle	48 <i>caxa'lecñam</i> put (every one)	49 <i>ni'ñer.</i> separately.	50 <i>Coro'mon-ulpegi</i> Relatives his	51 <i>tobo'kolok'</i> dogs
52 <i>ku'deciñimele,</i> killed	53 <i>er'če</i> bad	54 <i>tobo'koge</i> dogs	55 <i>e'le-ku'deciñi,</i> not killed	56 <i>omo'če</i> good
				57 <i>tobo'kox'</i> dogs
58 <i>ku'deciñimele.</i> killed.	59 <i>Tabu'ngele</i> Those (dogs)	60 <i>ti'te</i> to their	61 <i>pai'lge</i> shares	62 <i>poni'yinam.</i> put.
63 <i>Tabu'de</i> Those	64 <i>ke'nmetelle,</i> having added	65 <i>po'niñam.</i> left.	66 <i>A'mundeule</i> Bones his	67 <i>ta'bun-yōla'n</i> thereafter
68 <i>xa'rtāñam.</i> to divide commenced.	69 <i>Tabu'dek</i> Those	70 <i>amu'ngi</i> bones his	71 <i>kie'lectelle</i> having dried	
72 <i>tami'eñam.</i> clothed.	73 <i>Tabu'de</i> That	74 <i>yō'd-amu'ngele</i> his skull	75 <i>xo'ideñi.</i> worshipped.	76 <i>Tabu'ngele</i> For that
77 <i>cālek'</i> (of) wood	78 <i>coro'mo-ti'te</i> manlike	79 <i>āñam,</i> made	80 <i>coromodeule</i> trunk his	81 <i>coromo-titelu'o</i> manlike
				82 <i>añam.</i> made.
83 <i>Yō'-d-amu'ndeule</i> His skull	84 <i>tā</i> thence	85 <i>nuc'e'lecñam.</i> set on.	86 <i>Tabu'ngele</i> For that	87 <i>ma'gideule</i> jacket his
88 <i>u'yāñam,</i> made	89 <i>mo'gopedeule</i> caps his	90 <i>āñam.</i> made.	91 <i>Tāñde</i> That	92 <i>n'e'rgele</i> garb his
				93 <i>ceu'reñam,</i> embroidered,
94 <i>e'le-kie'-ču'on</i> all over	95 <i>ceu'reñam.</i> embroidered.	96 <i>Ti'ñde</i> For this	97 <i>n'a'ēdeule</i> for his face	98 <i>n'e'rek</i> clothes
99 <i>u'yāñimele,</i> made	100 <i>a'ñjeduol'-pon-xobodek</i> for eyes	101 <i>openings</i>	102 <i>āñimele,</i> made	103 <i>a'ñadeule</i> mouth his
				104 <i>ai</i> also

105 <i>ā'ñam.</i> made.	106 <i>Ti'ne</i> Former	107 <i>coril'en'ul'</i> embroidered	108 <i>ma'gideuļe</i> jacket his	109 <i>pu'dedegen</i> on it
	110 <i>yero'ye-xar-mag'ļe</i> of skins of one year old reindeer jacket		111 <i>moru'ceñam.</i> put on.	112 <i>Ta'bun</i> That
	113 <i>pu'dedegen</i> upon (of it)	114 <i>no'jin'ere</i> (with) blanket of soft reindeer-skin		115 <i>yodu'taiñam.</i> wrapped.
116 <i>Tā'čile</i> Thereafter	117 <i>modo'toñam,</i> set (also placed)	118 <i>o'rje</i> in the front corner	119 <i>modo'toñam.</i> placed.	
120 <i>Omo'tebon</i> Good something	121 <i>ļe'nñide,</i> if eat	122 <i>ļoči'lge</i> in fire	123 <i>pe'deteñam,</i> burn	124 <i>pu'dedegen</i> over it (fire)
125 <i>tabu'ngeļe</i> that	126 <i>tā</i> there	127 <i>mo'inunuñam :</i> keep :	128 <i>Ta'ñde</i> That	129 <i>me'ļegiteñam,</i> so fed
				130 <i>kā'nei</i> at every
131 <i>ļe'ñdelge</i> meal	132 <i>tāt</i> thus	133 <i>ā'ñam.</i> did.	134 <i>Tabu'de</i> That (one)	135 <i>xo'in'eñi.</i> worshipped.

Told by the old Yukaghir Nicholas Samsonoff in the village on the Korkodon River, October, 1896.

FREE TRANSLATION OF THE TEXT.

Our ancient people, when a shaman died, used to separate the flesh of the corpse from the bones. For that purpose they put on gloves and masks. Then they took iron hooks, and, having caught the flesh of the corpse, drew it to them and cut it off. It was considered a sin to touch the corpse with bare hands, or to look at it with uncovered face. Thus they separated the flesh from the skeleton on its entire length. Then they made drying-frames and hung the flesh on them outside, in the sun to dry. After the flesh was dried, the relatives of the dead

shaman divided it among themselves. Then they made a tent of thin larch-trees, and each of them put his share in the middle of the larch-tent separately. Then the relatives of the shaman killed dogs as offerings. They did not kill bad dogs; they killed only good ones. Then they added the killed dogs to their portions of dried flesh. After that they left the tent with the shaman's flesh and the dog-offerings.

Then they divided the bones of the corpse, and, after having dried them, they clothed them. They worshipped the skull of the shaman. They made a trunk of wood, and set on it the skull. Then they made for it (for the idol) a jacket and caps (two caps, — a winter and a summer one). They embroidered the coat all over. For its face they made a mask, with openings for eyes and mouth. Over the embroidered coat they put a coat of fawn-skins; and over that, a blanket of soft reindeer-skin.

Then they placed the figure in the front corner of the house. Whenever they were going to eat something good, they first threw a piece of it into the fire, and held the figure over the smoke. This they did at every meal; and thus they fed the figure, which they worshipped like a god.

GRAMMATICAL ANALYSIS OF THE TEXT.

1. *Ču'ole-d-o'mni*. *Ču'o*, adverb of time (*long ago*); *č'u'ole* (old times); *o'mni*, a collective conception (people, men). It was apparently formed from *o'mo* (tribe, clan, kin) and the suffix comitative *ni* (instead of *ne*) (with the kin, with the entire clan). *Ču'ole-d-o'mni* (people of times ancient). See § 9.

2. *A'lmaŕe*. The base is *alma* (shaman); *ŕe* is the suffix, accusative indefinite. See §§ 12, 20.

3. *A'mde-gene*. *Amde*, base of intransitive verb (*die*); *gene* is the suffix of the conditional mode. See § 87.

4. *Čude* is used instead of *čugi*. The base is *čuŕ* (meat, flesh); *gi* is the possessive suffix (see §§ 8, 9); *ŕ* before *gi* is usually dropped. The use of *de* instead of *gi* is apparently an old form. It occurs in ancient tales and shaman's songs, but not in ordinary conversation.

5. *Lo'ndo-miebi'-de*. *Lo'ndo*, base of transitive verb (separate); *miebi*, optative mode (see § 85); *de*, suffix of the conditional mode (see § 87). This verb has formally two direct objects — *alma-le* and *ču'gi* — instead of *a'lma-ču'gi* (the shaman's flesh).

6. *Ca'rxun-molo'jek* (gloves), from *ca'rxun* (fingers) and *molo'je* (mittens, mittens with fingers), *k*, suffix of accusative definite case. See §§ 12, 20.

7. *Mó'ronimele*. *Mó'ro*, base of transitive verb (put on); *ñimele*, suffix of the third person, plural number, present preterite, definite conjugation (see § 82). *Ca'rxun-molo'jek* is in the singular number, since in the Yukaghir language it is sufficient if the idea of plurality is expressed in the predicate only.

8. *N'a'če-n-abu'tek'* (mask), from *n'a'če* (face), *a'bu't* (cover); *k*, suffix of the accusative definite (§ 12); *n* is inserted between the two vowels. See § 9.

9. See 7.

10. *Lu'du-d-ñ'-nik'* (iron hook). *Ludul'* (iron), *l'* is dropped; and *ñ'ni* (hook); *k*, suffix of the accusative definite; *d*, see § 9.

11. *Mi'n-ñimele* (took). *Min'*, base of transitive verb (take); *ñimele* (see 7).

12. *Tabu'de* (therewith, with that; that is, with the hooks). The base is *Ta'bun* (that). *Tabu'de* (inst. of *tabu'nle*), instrumental case (see § 60).

13. *Ču'deu'le* (flesh his; that is, the shaman's). The base is *ču'l'* (flesh), *l'* is dropped before *d*; *deu'le* = *degele*, accusative definite with the possessive element (see § 26).

14. *N'a'čexadaidelle* (having caught). *Na'čexada* (catch), transitive verb; *i*, the element indicating singleness of action (see § 101); *delle*, suffix of the verbal adverb, past tense (see § 116).

15. *Ti'te-lañi*, to them, *Ti'te*, instead of *titel'* (they), *l'* being dropped; and *lañi*, a post-position indicating direction toward something.

16. *Āči'yīnam*, from *ā'či* (to draw), base of transitive verb; *yī* durative (see § 105); *nam*, third person, plural number, present preterite, transitive verb, indefinite conjugation (see § 75).

17. *Tāt'* (thus, after, or thence) is formed from *tā* (there). See § 119.

18. *Cī'ñīt* (having drawn, pulled). *Cīñ* (pull, draw), base of transitive verb, it has apparently the same root as *ā'cī* (16); *jī*, suffix co-operative (see § 99); *t*, suffix of present participle (see § 115).

19. *Čo'ñnuñam* = *čo'unuñam*, from *čo'u*, (cut) base of transitive verb; *nu*, suffix of the iterative form (see § 103); *ñam* (see 16).

20. *Nugo'ne*. *Nu'gon* (hand), base; *e*, instead of *le*, suffix of the instrumental case. *!* is dropped after the final *n*; in some cases, the final *n* is changed into *d*, f. c. *nugo'de* inst. of *nugo'ne*.

21. *Ele-mei'nuñi* = *ele moinuñi*. *Moi* (to hold), base of transitive verb; *nu*, suffix of the iterative form (see § 103); *ele* (or *el*) . . . *ñi*, prefix and suffix of the negative conjugation (see §§ 75, 79).

22. *Ne'!betñam*. *Ne'!bet* (to tear off, to skin, to pull off the skin), base of transitive verb; *ñam* (see 16).

23. *Tāt*. See 17.

24. *Nu'u'njit* (whole, entirely), *gerund* (see § 115), from *nu'u'nde* or *nu'u'nje* (be whole); *nu'u'nje* *n'e'molgil'*, a whole year (see § 80).

25. *Ke'nbunit'* (entire width), *gerund* (see § 115), from *ke'nbun*. (be wide); *ke'nbuneye-d-u'nuñ*, wide river.

26. *Lo'ndoñam*. *Lo'ndo* (separate, untie), base of transitive verb; *ñam* (see 16).

27. *Orpo'njirax* (hangers). *X*, suffix of accusative definite (see §§ 12, 20). This word is formed from the base of the intransitive verb, *o'rpo* (hang); *n* is inserted *jī*, suffix coöperative (see § 99) and *cal* (tree), *!* having been dropped, and *c* changed into *r*.

28. *Āñimele*. *Ā* (do), base of transitive verb; *ñimele* (see 7) is in agreement with the definite case (see 27). See §§ 82, 83.

29. *Pu'de* (outside), adverb.

30. *Ā-ñam*. *Ā*, see 28; *ñam*, see 16.

31. *Tā* (there), adverb (see § 119).

32. *Orpu're-ñam*. *Orpu're* (hang), base of transitive verb; *ñam*, see 16.

33. *Pu'de*. See 29.
34. *Yelo'je-nin*. *Yelo'je* (sun), base; *nin* (to the sun), suffix dative (see § 15).
35. *Kie'lec-nam*. *Kie'le* (be dry), base of intransitive verb; *c*, suffix of the causative voice (see § 97), *kielec* (make dry, force to be dry); *nam*, see 16.
36. *Kie'lec-telle*. *Kie'lec*, see 35, *telle* = *delle* (*d* after *c* changes into *t*), see 14.
37. *Coro'mow-ul-pe-gi*. *Coro'mow-ul* relative; *pe*, element of plurality (see § 33); *gi*, possessive suffix (see §§ 7, 12).
38. *Le'-niti*. *Le* (be), base of intransitive verb; *niti*, suffix of the third person, plural number, future tense, indefinite conjugation of intransitive verbs (see § 75). The future tense is sometimes used instead of the conditional mode.
39. *Tañ-de*, instead of *tañ-le*. *Tañ*, demonstrative pronoun; *de*, suffix of accusative indefinite (see § 60).
40. *Ču'l-gele*. *Ču'l* is the base; *gele*, suffix of the accusative with the possessive element (see §§ 12, 25).
41. *Xa'rte-nitem*. *Xa'rte* (divide), base of transitive verb; *nitem* suffix of the third person, plural number, future tense, indefinite conjugation of transitive verbs (see § 75).
42. *O'nmedie-nu'mok* (a house made of young larch-trees; that is, a conical tent made of larch-tree rods). *O'nmedie* is formed from *on*, a root expressing the conception of larch. Larch-tree is called *o'nra* or *onda*; that is, *on* (larch) and *cał* (tree), see 27; *d'e* is the suffix of a diminutive noun (see § 39); the meaning of the particle *me* is unknown to me. It is, at any rate, hardly possible that we should have to do here with the word *o'nme* (mind, memory, or opinion). *Nu'mo* (house); *k* suffix of the accusative definite (see § 12).
43. *Ā'-nimele*. *Ā* (to do); *nimele*, see 7.
44. *Ti'te*, possessive pronoun (see § 55).
45. *Pa'il-gele*. *Pa'il* is from the Russian word *pai* (share): *l* has apparently been added either to form a Yukaghir verbal noun out of the Russian base, or in order to distinguish it from the Yukaghir word *pai* (young woman); *gele* (see 40).
46. *O'nmedie-nu'mo*. See 42.

47. *Mo'lgo-dōgo* (in its middle). *Mo'lgo*, adverb of place, also used as a post-position; *dōgo* = *dege*, suffix of the locative with the possessive element (see § 12).

48. *Caxa'lec-ñam*. *Caxa'lec* (assemble, gather, rally, collect), base of transitive verb; *ñam*. See 16.

49. *Niñer* (every, separately), from *i'ñer* (separately) and *n'e* (together). See §§ 119, 123.

50. *Coro'mon'ulpegi*. See 37.

51. *Tobo'ko-łok'*. *Tobo'ko*, from the Russian *soba'ka* (dog). Since there is no sound of *s* in the Yukaghir language, *s* is changed into *t*, and both vowels *a* changed into *o*, according to the rules of harmony (see Phonology). The ancient word for dog, *pu'bel'* is not used any more. The Tundra dialect still retains two words for dog, — *łameñ* (this word seems to be borrowed from the Tungus) and *xapw'eñ*; *łok'* = *lek'*, suffix of the accusative definite (see § 12).

52. *Ku'de-či-ñimele* is formed from the base *kude'de* (to kill); *yi*, suffix of the durative form; *de* + *yi* = *či* (see § 105); *ñimele*, see 7.

53. *E'rče* (bad, poor), first person, singular number, present-preterite (base *e'ru-* be bad), used as an adjective before a noun (see §§ 37, 80).

54. *Tobo'ko*. See 51; *gele*, see 40.

55. *E'le-ku'deči-ñi*. *Ku'deči*, see 52; *e'le . . . ñi*, form of the third person, plural number, present preterite, negative conjugation of transitive verbs (see §§ 75, 79).

56. *Omo'če*, from *o'mo* (be good), the base of the transitive verb; *če*, see 53.

57. *tobo'ko*, see 51; *x'*, suffix of the incomplete indefinite form of the accusative (see § 12).

58. *Ku'dečiñimele*. See 52.

59. *Tabu'ngele*. *Ta'bun* (that), see §§ 56, 60; *ge'le*, see 40.

60. *Ti'te*. See 44.

61. *Pail*. See 45; *ge*, suffix of the locative (see §§ 12, 16).

62. *Poni'-yi-ñam*. *Po'ni* (put), base of the transitive verb; *yi*, see 16 and 52; *ñam* (see 16).

63. *Tabu'de*, instead of *ta'bun* (the base of the demonstrative

pronoun that), and *le*, suffix of the accusative definite (see § 60).

64. *Ke'umete-lle*. *Ke'ume* (friend) changes, by means of the suffix *te*, into a transitive verb, — *to provide someone with a friend, a companion, or fellow-traveler* (see § 64); *lle*, suffix of the verbal adverb, past tense (see § 116, and compare with the element *de* in 14).

65. *Po'ni-ñam*. See 62.

66. *A'mun* (the base, means bone); *deule*. See 13.

67. *Ta'bun*. See 63; *yola'n* (after, behind), post-position see § 123).

68. *Xa'rtāñam* = *xa'rite* (see 41) + *ā*, inchoative mood (see § 92); *ñam*. See 16.

69. *Tabu'dek'*, instead of *tabunlek'* (see 63, the accusative definite (see § 60).

70. *A'mun*. See 66; *gi*, possessive suffix of the accusative.

71. *Kie'lectelle*. See 36.

72. *Tami'te* (to dress, dress up), base of transitive verb; *ñam*. See 16.

73. *Tabu'de*. See 63.

74. *Yō-d-amu'ngēle* (the head-bone; that is, skull); *yō* (head); *d* is inserted for euphony (see § 9); *a'mun*. See 66; *gele*. See 40.

75. *Xo'ide-ñi*. *Xo'ide* or *xo'in'e* is the base of the intransitive verb *to have a god* or *to be with a god*, from *xoil'* (god) and the suffix *de* (see § 64) or *n'e* (see § 110); *ñi* is the suffix of the intransitive verb (see § 75). It should be noted, that with the intransitive verb *xo'ide* a direct object in the accusative has been used. It might have been the instrumentalis, *tabu'de yō-d-amu'ngēle*; that is, with this skull (see § 60) they were as with a god (see 134, 135).

76. *Tabu'ngēle*. See 59, in the sense of "for that"; that is, for the skull.

77. *Cāl'-ek'*. *Cāl* (tree); *ek'*, instead of *lek'* (*l* having been run into one with the *l* of the base), suffix of the accusative definite (see § 12).

78. *Coro'mo* (man); *ti'te*, suffix of the comparative II (see § 12).

79. *Ā'-ñam*. See 30. It should be pointed out that the

word *a'-ñam* has two objects in the accusative. One (76) is in the definite; the other (77), the indefinite form.

80. *Coro'mo* (man and trunk, body), in this case it means trunk; *deu'le* = *dege'le*. See 13.

81. *Coro'mo-titehu'o*. See 78. *Coro'mo-tite-l-uo* figures here as the suffix of the verbal noun, indicating the result of an action (see § 113).

82. *Ā'-ñam*. See 79.

83. *Yo'-d-amun-dēu'le*. See 66 and 74.

84. *Tā*. See 31.

85. *Nuce'lec-ñam*. *Nuce'lec* (set on); *ñam*. See 16.

86. *Tabu'ngēle*. See 59.

87. *Ma'gi-dēu'le*, from *ma'gil'* (coat, jacket), *l'* being dropped, and *dēu'le* = *dege'le*. See 13.

88. *Uyā'ñam* = *u'i* (work); *ā*, inchoative mood (see 68); *ñam*. See 15.

89. *Mo'go* (cap); *pe*, element of plurality. Two caps used to be made, ^{the} one for the summer, made of soft reindeer leather and embroidered; the other one, made of fur, was put on top. *ñam*. See 16.

90. *Ā'-ñam*. See 30.

91. *Ta'ñ-de* = *ta'ñ-le*, the accusative indefinite (see § 60).

92. *N'er* (garb, things); *ge'le*. See 74.

93. *Ceu're* (to embroider); *ñam*. See 16.

94. *E'le-kiē'-ēn'on* = *e'le* . . . *ēn'on* (without), see § 124, and *ki'čil'* (end). *čil'* is dropped, and *i* is lengthened into a diphthong. Without end; that is, entirely, all over, nothing was left unembroidered on the garment.

95. *Ceu'reñam*. See 93.

96. *Ti'ñ-de* = *ti'ñ-le* (this), the accusative indefinite (see § 60).

97. *N'a'če* (face), see 8; *deu'le*, see 13.

98. *N'er-ek*. *N'er*, see 92; *ek*, suffix of the accusative, instead of *k*, *e* being inserted after the final consonant of the base. It seems to me that the accusative in 97, in its relation to *n'er-ek*, is used in the sense of the Saxon form of the genitive case in the English language.

99. *Uyā'*, see 88; *ñime'le*, see 7.

100. *A'ñje-d-u'ol'* = *a'ñje* (eye); *d*, the connecting particle; *uol'*, the suffix of a verbal noun expressing the result or trace of an action (see § 113). *A'ñje-d-u'ol'* = place for eyes.

101. *Po'n xo-bodek*, instead of *po'n xo-bonlek* (see § 112), *Po'n xo* (to be bright, transparent), the base of the verb; *bon*, suffix of the verbal noun (see § 112); *bodek*, the accusative definite (see § 112). *Po'n xo-bon* (something bright, transparent). *Añje-d-uol'-po'n xo-bon* = eye-place, transparent = opening for the eyes.

102. *Āñimele* (see 28).

103. *A'ña* (mouth); *deule* (see 13).

104. *Āi* (also). See § 118.

105. *Ā-ñam*. See 79.

106. *Ti'ne*, adverb of time (see § 118).

107. *Cori'len* (to be embroidered), base of the intransitive verb; *ul'*, suffix of the verbal noun, used as modifier (see §§ 82, 84).

108. *Ma'gideule*. See 87.

109. *Pu'de* (in the yard, outside, or above, over, upon); see 29; *degen*, the vialis with the possessive element (see § 17).

110. *Yero'ye* (one-year-old reindeer fawn); *xar* (skin); *ma'gü* (jacket); *e*, suffix of the accusative.

111. *Moruc'e* (dress, put on); *ñam* (see 16).

112. *Ta'bun* (see 12).

113. *Pu'dedegen*. See 109.

114. *No'ji-n'er-e* = *no'ji* (soft reindeer leather); *n'er* (clothes); *e*, suffix of the accusative indefinite (see § 12).

115. *Yodu'tai* (wrap); *ñam* (see 16).

116. *Ta'čile* (afterwards), adverb of time (see § 118).

117. *Modo'to-ñam*. *Mo'do* (to sit), intransitive verb; *to* = *te*, suffix turning intransitive verbs into transitive; *modo'-to* (to seat, to place); *ñam*. See 16.

118. *O'rje* (in the middle), adverb of place (see § 119). They call thus the place of honor in their house; that is, the side facing the entrance.

119. *Modo'toñam*. See 117.

120. *Omo'če-bon* (something good), verbal noun (see § 112, *Omo'če* see 56).

121. *Le'nñide*, from *le'u* (to eat), base of the transitive verb; and *nide*, conditional mode (see § 87).

122. *Ložil'* (fire); *ge*, the locative (see § 12).

123. *Pe'de-te-ñam*. *Pe'de* (to burn), base of the intransitive verb; *te* changes the verb into a transitive verb (to singe), see 117; *ñam*. See 16.

124. *Pu'dedegen*. See 109. It is equivalent to "over it" (the fire).

125. *Tabu'ngele* (it; that is, the idol). See 59.

126. *Tā*. See 84.

127. *Mo'i-nunu-ñam*. *Moi* (hold, keep), base of the transitive verb; *nunu*, suffix of the intensive-iterative (see § 104); *ñam*. See 16.

128. *Ta'ñde*. See 39.

129. *Me-łeg'i'te-ñam*. *Me*, see § 107; *łeg'i'te* (to feed), from the transitive verb *le'u* (to eat); *ñam*, see 16.

130. *Ka'cnei* (every), from the Russian *ka'shdy*. To use the Yukaghir expression, it should be *le'ñde-o'nmun* (see § 57), instead of *ka'cnei le'ñdelge*.

131. *Le'ñdel-ge*. *Le'ñde* (to eat, in general), intransitive verb, formed from the transitive verb *le'u* (eat) by means of the suffix *de* (see § 7); *'* is the suffix of the verbal noun (see §§ 82, 83); *ge*, the locative (see § 12).

132. *Tat*. See 23.

133. *Ā'-ñam*. See 79.

134. *Tabu'de*. See 73 and 75.

135. *Xo'invēni*. See 75.

PLATE IV.

(153)

PLATE IV.

Linguistic map of the former and present distribution of both dialects of the Yukaghir language.

(154)



