

# Huronia

ΓϠhD

▷?◊◁

Ϡρονια

hʝʊərəʊniə

⊕ *Designed by Ross Mills*

Pre-release specimen, spring 2010  
Beta 2, Build 118

# Huronia

Huronia Regular

ΓϠhD G WY DZ@PοϠE

Regular Cherokee

ᐃᐅᐅᐅ ᐃᐅᐅᐅ ᐃᐅᐅᐅ ᐃᐅᐅᐅ ᐃᐅᐅᐅ

Regular Canadian Syllabics [Inuktitut]

a cosmopolitan entourage of the  
Grand Duke of Madrilène  
arrived at a café providing exotic foods  
but didn't see čamaqłaaᖅ or >ᐅᐅᐅ on the menu,

## EXCLAIMED

(with no sense of ταπεινότητα)

Regular and Regular Pro [English, French, Nuučaanł, Inuktitut, Greek]

## cullen skink again!

Bold

## IN A CASSEROLE, HEAT

Small Capitals

*125g onion cut into  
small cubes, a large smoked haddock*

ᐃᐅᐅᐅ ᐃᐅᐅᐅ ᐃᐅᐅᐅ ᐃᐅᐅᐅ

Italic [English, Inuktitut]

## STANDARD CHARACTER SET

[illegible]

see [www.tiro.com](http://www.tiro.com) for current pricing

## LANGUAGES SUPPORTED

Afar	Irish Gaelic
Afrikaans	Italian
Albanian	Kurdish (Latin)
Azeri (Latin)	Latvian
Basque	Lithuanian
Bosnian	Luxembourgish
Breton	Malay
Catalan	Maltese
Croatian	Maori
Cree (Latin)	Norwegian
Czech	Polish
Danish	Portuguese
Dutch	Rhaeto-Romanic
English	Romani
Esperanto	Romanian
Estonian	Serbian (Latin)
Faroese	Slovak
Finnish	Slovene
French	Sorbian
Friulian	Spanish
German	Swahili
Hawaiian	Swedish
Hungarian	Sami
Icelandic	Tagalog (Filipino)
Indonesian	Turkish
Interlingua	Welsh

## OPENTYPE FEATURES\*

[AALT] *access all alternates*  
 $\mathbf{r} \rightarrow \mathbf{R}$   
 $\mathbf{r} \rightarrow \mathbf{r}$

[CCMP] *composition/decomposition*  
 $\mathbf{c} + \mathbf{+}' \rightarrow \mathbf{\check{c}}$

[TNUM] *tabular lining numerals*  
 $1234 \rightarrow \text{1234}$

[SMCP] *small capitals*  
 $\mathbf{abcd} \rightarrow \mathbf{ABCD}$

[C2SC] *capitals to small capitals*  
 $\mathbf{ABCD} \rightarrow \mathbf{ABCD}$

[CALT] *contextual alternates*  
 $\mathbf{r} + \mathbf{i} \rightarrow \mathbf{ri}$

[LIGA] *ligatures*  
 $\mathbf{fi} \rightarrow \mathbf{fi}$

[DLIG] *discretionary ligatures*  
 $\mathbf{T} + \mathbf{h} \rightarrow \mathbf{Th}$

[SUPS] *superiors*  
 $1234 \rightarrow \text{1234}$

[FRAC] *arbitrary fractions*  
 $12/32 \rightarrow \text{12/32}$

*\*for a full feature list refer to [tiro.com/huronia](http://tiro.com/huronia)*

AMERICAN LANGUAGES SUPPORTED BY HURONIA PRO 

In addition to the languages supported by Huronia Standard, Huronia Pro has language and script support for the following:

Scripts: Latin, IPA, Greek (including Polytonic), Canadian Syllabics & Cherokee

North American Languages (sorted by language family):

## ALGIC/ALGONKIAN

Abnaki-Penobscot, Algonquin, Arapaho, Atikamekw, Niitsitapi/Blackfoot/Siksika, Cheyenne, ᑭᐱᓂᐅᐸᐃᐅᐸᐃ/Cree (all), Etchemin, Gros Ventre/Atsina, Kickapoo, Lenape/Delaware, Loup A/Loup B, Lumbee (Pamlico, Croatan), Maliseet-Passamaquoddy, Menominee, Mesquakie-Sauk/Sac and Fox, Miami-Illinois, Michif/Metis, Lnuisimk/Mi'kmaq (Latin), Mohegan/Pequot, Mahican/Mohican, Montagnais Innu, ᑕᖃᐱ/Naskapi Innu, Munsee, Nanticoke, Narragansett/Massachusetts, Ojibwe/Chippewa/Anishinaabemowin, Odawa/Ottawa, Potawatomi, Powhatan, Shawnee, Wampanoag, Wyot, Yurok

## ATHAPASKAN, NA-DENÉ

Ahtna, Nnee biyáti'/Apache, Witsuwi'ten/Babine, Dane-zaa Záágè/Beaver, Dakelh/Carrier, Tsìlhqot'in/Chilcotin, Chipewyan-Dené, Tłìq̓o Yatì/Dogrib, Gwich'in, Xaat Kíl/Haida, Hän, Na:tinixwe mixine:whe/Hupa, Kaska, Diné bizaad/Navajo, Tsuut'ina/Sarsi, b'ɔd ɒ'ɔ/K'áshogot'ine/Slavey, Tagish, Tanana, X'atángi/Lingít/Tlingít, Tutchone

## CADDON

Arikara, Caddo, Pawnee

## INUIT/ALEUT

Aleut,  $\Delta \mathcal{D}^b \cap \mathcal{D}^c$ /Inuktitut, Okalakatiget, Kalaallisut/Greenlandic, Yup'ik

## HOKAN

Chimariko, Chumash, Havasupai, Karuk, Kashaya, Mohave, Pomo, Yuman/Quechan

## IROQUOIAN

Gayogohó:nəʔ/Cayuga, GWY/Cherokee, Kanien'kéha/Mohawk, Onlayotaʔa:ka/Oneida, Onöñda'gega'/Onondaga, Onödowága/Seneca, Susquehannock, Tuscarora, Wendat/Wyandot

## KIOWA-TANOAN

Kiowa, Tewa, Tiwa, Towa

## MUSKOGEAN

Alabama, Apalachee, Chickasaw, Choctaw, Coushatta, Miccosukee, Muscogee

## PENUTIAN

Alsea, Cathlamet, Tsinuk/Chinook, Chinook Jargon/Wawa (Latin), Coos, Klamath, Maidu, Miwok, Nez Perce, Nisga'a, Gitxsanimaax/Gitxsan, Ohlone, Sm'algyax/Tsimshian, Wintu, Ichishkiiin Sínwit/Yakama, Yokuts

## SALISHAN

Nuxálk/Bella Coola, Chenalis, Clackamas, Hnqwá'qwe'elm/Coeur d'Alene, Halkomelem/  
Hə́ŋqə́mínəm, Cowlitz, Xʷə́łsucid/Lushootseed, Lil'wat/úlmec/Stát'imcets/Lillooet, Nsyilxcən/  
Sýilx tsn/Okanagan, Quinault, Saanich/Sen'cōten (SEN'cōFEN), Sháshishálh/Sechelt,  
Secwepemctsin/Shuswap, Skwxwú'mesh/Squamish, Snohomish, Nlha'kápmx/Thompson

## SIOUAN

Nakota/Assiniboiné, Bilóxi, Catawba, Apsáalooke/Crow, Dakota-Lakhota, Hidatsa, Ho-chunk, Kansa, Mandan, Osage, Ponca-Omaha, Otoe, Quapaw

## UTO-AZTECAN

Cahuilla, Chemehuevi, Cocopah, Nümü tekwapu/Comanche, Diegueno, Hopi, Huichol, Juaneno, Luiseno, Nahuatl, Paiute, Papago-Pima, Shoshone, Tarahumara, Tongva, Ute, Yaqui

## WAKASHAN

Heiltsuk/Bella Bella, Xaʔislakʼala/Haisla, Kwakʼwala/Kwakiutl, Qʷi·qʷi·diččaq/Makah,  
Diiitiidʔaaʔtx/Ditidaht/Nitinaht, Nuučaañuł/Nuu chah nulth

## ISOLATES

Atakapa, Cayuse, Chitimacha, Keres, Ktunaxan/Kootenay, Natchez, Timucua, Tonkawa, Yuchi, Zuni

Note that some of these languages, depending on particular orthography, may also be included as part of the Huronia standard character set. There may also be multiple orthographies for a single language—I've attempted to be as inclusive as is possible, with even the older Americanist systems supported as well as newer IPA-based systems.



SHE BECOMES HIS WIFE (*Clackamas Chinook*)

Šdá::wixt;  
gagyúl̥xam,  
“Gígiwam ačmú̥xa,  
“Yáxuba amgúkšit!”

*The two sit and sit there  
she told him  
“if you should be sleepy  
“Sleep over there!”*

Niḵlúxwayt,  
“Tól: nkí̥xax,  
“Anḵúkšida.”

*He thought  
“I am tired  
“I will lie down”*

Gayúya,  
niḵúkšit,  
gayugúptit.

*He went  
he lay down  
he went to sleep*

Dáŋgi číxča,  
niḵé̥g̥witq;  
Ú::! gałé̥xl̥x ní̥xux̥.

*Something is biting him  
he woke up  
“Uuuu! he scratched himself”*

Wínpu gačíxča,  
niḵlúxwayt,  
“Łúxwan wátuł̥ba q̥wáp anḵúkšidam.”

*A flea is biting him  
he thought  
“Perhaps I should lie near the fire.”*

Niḵólačk,  
gayúya q̥wáp wátuł̥  
niḵúkšit.

*He got up  
he went near the fire,  
he lay down.*

Kwálá q̥wáp gayugúptit,  
aga wítaḵ wínpu niḵlí̥yukwačk,  
gačíxča.

*Soon he was nearly asleep,  
now again a flea began to crawl about on him,  
it bit him.*

Łé̥xl̥x ní̥xux̥,  
niḵólačk,  
nayxólkil̥x.

*He scratched himself,  
he got up,  
he fixed the fire.*

Yú::xt;  
niḵlúxwayt,  
“Qánčix̥ l̥uxwan ayučú̥diyayaḵdixa?”

*He sits there;  
he thought,  
“How long perhaps until it will be dawn?”*

[“Gitskux and His Older Brother”]

KÂ-KÎSSIKÂW-PÎHTOKÊW'S SON: (*Nēhiyawēwin/Cree*)

« $\dot{\Delta} \cdot \Pi \gamma^0 \dot{\Delta} U \Pi \nabla \Pi \dot{\Delta} \cdot \rho \dot{\Delta} x,$ »  $\Delta U \cdot 0 \triangleleft \triangleleft \cdot \Delta n q \cdot 0.$

*“Wâhyaw ôtêh êh-wîkiyâhk,” itwêw aw îskwêw.*

“We live a long way away from here” the woman said.

« ρῖς γῖρ λσ"»

*“Kiyâm miyâsah*

"Please, when you go hunting,

$$\Gamma^0 C'' \Delta \vee \dot{C}'' \Delta \cdot \dot{\zeta} \zeta''.$$

*mistahi pêtâh wiyâsah;*

get a lot more meat,

$\frac{d}{dt}U''(t) = \Delta U(t) - U(t)$

*nôhtêhkatêwak," itwêw aw îskwêw.*

because they're hungry," said the woman.

$$\ll \dot{C} \Delta \cdot +, \gg \Delta U \cdot 0.$$

“nôhtâwiy,” itwêw.

"My father and his people are," she said.

$$\ll \nabla^{\parallel} \Delta, \gg \Delta U \cdot 0 \Delta \Delta \cdot \dot{\Delta} V^0.$$

"Êha," itwêw awa nâpêw.

"Yes," the man said.

CHÁÁLATSOH – ŁÍÍ' 'ÍLYAA (*Diné bizaad/Navajo*)

*Nát'áá' yoolgai líí' ch'é'tiingi dahaast'ónéé*

*hoṭyaanínáánát'áázh.*

«Nohokáá' diné nołíinii t'áadoodinosin'da,

*t'óóná baah ndí'néeshhał,» hałní, jiní.*

'E'í kódzaa, jiní.

*T'óóháyaqah na'níígháád, jini.*

*Shádá'ááhjí, dootł'izhii łį́'go sizínęę,*

*hołyaanínáánát'áázh.*

*Háyaqah nináá'níígháád.*

*Nááná 'e'e'ahji, diichií tǫ' sızínęe,*

*hoḷyaanínáánát'áázh.*

*Háyqah nináá'níígháád.*



## GWY (Cherokee)

[illegible]WATC'AGIC KILLS THE DANCING BIRDS (\**Dunneza/Beaver*) \*Goddard orthography

Inlawōdet'e dūnne gadatc ōnt'ai nōde madūyge elī etc'etdī wōte nōde naļq edat'ī gūye ɛayail xwōnna<sup>ɛ</sup> eyīje wōte yīnyaila etdī nōde<sup>ɛ</sup> ceyīne<sup>ɛ</sup> ɛac'ī etdī xwōnna nejīneecī be dawq̄wq̄zaze axa nedjin etdī nōde ɛadī ejī cajīne<sup>ɛ</sup> be dāw'ō ts'essūzda etdū yetc'etde<sup>ɛ</sup>intcele adīndīak'exe<sup>ɛ</sup> a'wōt'ecī etdī nōde dūnnets'ī<sup>ɛ</sup> tce<sup>ɛ</sup> kwā axa awōcdle dawōsesatī kwā ɛawōcdle kwā awōcdle kwā awōndla<sup>ɛ</sup> q̄ñ yūcī tadadēl gūyedi dūnnega nīyanidel gūyaexūl danetc'ūl dawōsūt yenūctwā yek'ōs lēdayītc ait'e yeyīnwōn naļq ze'xai etc'etdī ait'e hī yūtdai madaɣa elī aiyyē<sup>ɛ</sup> etdūlī yenedjit etc'etdī eyī dūnne.

ᐃᐅᐅᐅᐅ (Inuktitut)

[illegible]

ᐭᐃᐅᐅᐅ (Maskwacis Plains Cree)

[illegible][illegible]

ከነሱ ልደት ምክር ቤት ልቦና ልማት ስራ ማሳደግና ማጠናከሩን ለማረጋገጥ ለግብርና ሚኒስቴር ማህተም ማውጣት አስፈላጊ ሆኖ ተገኝቷል፡፡



## ETHNOLOGY (*Americanist Orthographies, various*)

1. Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> meets Hē'lig'ilīqala and Lō'lemaga at Ql̥ālas  
They throw their winter dance power [woodworms 11.210] at each other [they have dentalia on their fire 11.210]. Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> is afraid, and passes behind them 5.196; 11.195; 11.210: therefore there is a trail behind Ql̥ālas 11.210. In 9.199 the same incident is referred to. It is simply stated that Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> saw the red cedar bark and woodworms, was afraid, and passed behind Hē'lig'ilīqala. [A man shakes a blanket filled with diseases at him; he faints, and then passes behind, Dawson 21; see also 9.193]
2. Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> meets Ō<sup>ɛ</sup>meāl at Ğē<sup>ɛ</sup>ya [Xudzexsta<sup>ʔ</sup>e 5.196]  
They point with their first (11.222) fingers at each other, and each has a hole through his head. They are afraid of each other 5.196. They were of equal power 9.207. [Ō<sup>ɛ</sup>meāl had the hole in his stomach; Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup>, between his eyes. Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> is afraid of Ō<sup>ɛ</sup>meāl 11.222.]
3. He meets Łexyā'lik'a<sup>ɛ</sup>layu and his sister ɛnaxnai'silaogwa at Xusbalis; the two dance the winter dance; he is afraid, and passes by 5.197.
4. He meets Kwē'xag'ila an the mountain Xuse'la, wearing the grizzly-bear mask and dancing the fool dance 5.197.
5. He meets Ha'yilik'a<sup>ɛ</sup>wē at Łē<sup>ɛ</sup>lād in Hardy Bay 5.197.  
Ha'yilik'a<sup>ɛ</sup>wē dances, wearing a mask and an ermine head-dress. Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> lets the waters rise, but is unable to harm Ha'yilik'a<sup>ɛ</sup>wē. He throws him into a fire, but Ha'yilik'a<sup>ɛ</sup>wē sinks into the ground. Since Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> can not overcome him, they become freinds. He fills his river with salmon 5.197 [He sees Ha'yilik'a<sup>ɛ</sup>wē dancing with a large head ring, is afraid of him, and passes behind him 11.196.] [Ha'yilik'a<sup>ɛ</sup>wē pushes a stick into his left side and lets the skin close over it. Ql̥ā'nēqē<sup>ɛ</sup>lak<sup>u</sup> is unable to find this 'sickness,' and he is thus beaten by Ha'yilik'a<sup>ɛ</sup>wē 11.224.]

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root: aciṭquq |aciṭquq-| (aciquq)

rope: qitṭutaq |qitṭutaq-| (qillrutaq)

salmon: taṭyaqfak 'king salmon' (taryaqvak)

salt: taṭyuyq |taṭyuyq-| (tayuq)

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root: (mi)xa'čə? 'stump'

rope: k'yiwidiz, čohṭ

salmon: xalo'qə? (spring salmon)

č'walo'qə? (Chinook salmon, large spring king salmon)

salt: ṭehqonɜ

## PINXUUL

ʔuniiiʔaλweʔin čayiiniiʔath

*the chinese people arrived here (unexpectedly)*

naʔyiiʔak simtnaaksapʔat quuʔas ʔunuul hayimhatqa yaqlaayi.

*the people gave him a name because they didn't know what his name was*

“Pinxuul” ʔuʔukʷilʔatweʔin ʔunuul ʔanič pinxuulit

*they gave him a name “pinxuul”,*

*they called him pinxuul because he had a shiny face.*

haaʔinʔaλatquuweʔin λiiʔilnakaλquu

*they would invite him to their feasts*

haaʔinčiʔat, “čukʷaa” waaʔat

*they called him to come*

hiʔʔaλquuč wʔaqʔuuʔas ʔaani pinxuul

*pinxuul would come to feasts*

ʔaʔaatuučil pinxuul

*pinxuul asked*

“ʔaqiscuuhas, čamułukhas λiiʔil haaʔinčil quuʔas?” waaʔaλweʔin

*how can I go about this. can I give a feast and call on the people, he said*

ʔiiqħukaλweʔin yaa ʔeʔiičimʔi “wawaama ʔahʔaʔaatumaa čayiiniiʔathʔi”

*they told the elders what the chinese man was saying*

“čamułukquushas λiiʔil, waama?”

*can he give a feast?*

“ooh, čuu, waači”.

*“oh, tell him yes”*

waači, ʔani čamułukquusqa, ʔaaqiʔinʔaλuushač” waaʔaλweʔin

*they asked him if he had a feast what would he serve the people*

“naayiʔinłcuumeʔic waači”, waaʔaλitweʔin

*the elders told him he could serve rice to the people*

ʔiyaqħʔasnakaλweʔin čayniiʔathʔi

*someone went to tell the chinese man*

“naayiʔinłcuweʔincuk”

*they told him he could serve rice*

“ooh ʔapaakah, ʔapaakah”

*“oh, I am willing”*

ʔuuʔinlʔaaqʕah naayis waaʔaʕweʔin

*I will serve rice he said*

ʔaaniweʔin “čuu ʔuyaaqʕah ʔah”

*this is when I will have the feast*

“haaʕinčičipisim ʔeʔiičim, ʔahñii hiyiiyathʔi” waaʔaʕweʔin

*“you call on the elders who are living around here” he was told*

hininweʔin, ʔaani hinin.

*the people showed up*

hinin quuʔas waaʔuuʔasʔaʕ

*the people arrived to the feast*

“naayiʔinlʔiʔasmee hiʔii” waaʔaʕatweʔin

*one of the elders spoke for him, they said he would be serving rice*

ʔaaniweʔin haʔuksaʔaʕ

*they served the people, they ate*

naayiʔisʔaʔaʕweʔin quuʔas

*he served rice to the people*

“paaʕpayaaqʕeʔic” waʔaaʕatweʔin

*he will be giving out gifts*

“čuu”, waaʔaʕweʔin čayniiʔathʔi

*the chinese man agreed to to give out gifts*

ʔani wiikit ʔayapaʕ taana huuʔak ʔuyi qʕaackʕi

*money wasn't plentiful a long time ago*

ʔunaakckʕiweʔin kʕaataa

*he did have quarters in money*

ʔuʔuyiweʔin kʕaata

*he gave out quarters*

paaʕpaya kaʕwaaʕ yaa čaatmiʕteʔi quuʔas hiil

*he gave 50 cents to the prominent people there*

čuu, ʔahʔaama ʔiyaqʕmis.

*čuu, there is the story!*

[illegible]

## ‘QIMMIKUSSUALUK’, THE GIANT DOG

[illegible]

There was once a man who had a giant dog; it could swim in the sea, and was so big that it could drag whales and narwhals to land. The narwhals it just hung on its grinders, when it wanted to swim to land with them. The man who owned it had cut holes in its jaws and fastened thongs to the holes, so he just pulled at these thongs when he wanted it to turn.

[illegible]

When they wished to go on a journey, he and his wife sat on its back. The man had long wished for a son, but as he could not get one, he gave his dog the amulet that the child should have had. It was a knot of wood from a tree, and it was to make the dog hard against death.

[illegible]

Then one day the dog ate a person, so the man had to go away and settle down elsewhere. One day while he was living in that place a kayak came in sight a long way off, and the man had to make haste and hide his dog, so that it should not eat the stranger. He led it a long way up in the hills, and gave it a large bone that it could gnaw and amuse itself with.

[illegible]

But one day the dog smelt the stranger, all the same, and came down from the hills; and its master then had to hide the man and his kayak far away, so that the dog should not tear them to pieces; so dangerous was it.

[illegible]

But as it was so large and so ferocious, its master made many enemies, and one day there came a strange man in a sledge with three dogs as large as bears, to kill the giant dog. The man went to meet the sledge with the dog after him. At first the dog pretended to be afraid, and only when the strange dogs lunged for it did it fling itself upon them and bite through the skulls of all three.

[illegible]

At last the man noticed that the giant dog used to disappear occasionally on long excursions inland, and sometimes it came back with the leg of an inland-dweller. Then he understood that it attacked the inland-dwellers, and brought its master their legs. That they were the legs of inland-dwellers he could tell by their having boots on with long hairs.

[illegible]

From this giant dog dates the great terror that the inland-dwellers have of dogs. It always used to show itself suddenly in the opening of the window and haul them out. But it was a very good thing for the inland-dwellers to get a little fright sometimes, for they were very much given to carrying off people who were alone, especially women who had lost their way in the fog.

ᐱᑦᐱᑦ ᓂᐅᐱᐱᑦᐱᑦᐱᑦ ᓂᐱᐱᑦ ᓂᐱᐱᑦᐱᑦᐱᑦ.

Now I do not know any more about the giant dog.

ᑭᓴᐱᓴᐅᐃᓴ

QALLUPILLUIT

[illegible]

*An old woman lived with her grandson in a small hut. As they had no kinsmen they were very poor. A few Inuit only took pity on them and brought them seal's meat and blubber for their lamp. Once upon a time they were very hungry and the boy cried. The grandmother told him to be quiet, but as he did not obey she became angry and called Qallupilluk to come and take him away. He entered at once and the woman put the boy into the large hood, in which he disappeared almost immediately.*

Ինչպես արդեն ասեցինք, Միջազգային Կարգադրության Կոմիտեի Կոնվենցիան և Միջազգային Կարգադրության Կոմիտեի Կոնվենցիան չեն համապատասխանում Միջազգային Կարգադրության Կոմիտեի Կոնվենցիային։

*Later on, the Inuit were more successful in sealing and they had an abundance of meat. Then the grandmother was sorry that she had so rashly given the boy to Qal-lupilluk and wished to see him back again. She lamented about it to the Inuit, and at length a man and his wife promised to help her.*

[illegible]

*When the ice had consolidated and deep cracks were formed near the shore by the rise and fall of the tide, the boy used to rise and sit alongside the cracks, playing with a whip of seaweed, Qallupilluk, however, was afraid that somebody might carry the boy away and had fastened him to a string of seaweed, which he held in his hands. The Inuit who had seen the boy went toward him, but as soon as he saw them coming he sang, "Two men are coming, one with a double jacket, the other with a foxskin jacket" (Inung maqong tikitong, aipa mirqosailing aipa kapiteling). Then Qallupilluk pulled on the rope and the boy disappeared. He did not want to return to his grandmother, who had abused him.*

[illegible]

*Some time afterward the Inuit saw him again sitting near a crack. They took the utmost caution that he should not hear them when approaching, tying pieces of deerskin under the soles of their boots. But when they could almost lay hold of the boy he sang, "Two men are coming, one with a double jacket, the other with a foxskin jacket." Again Qallupilluk pulled on the seaweed rope and the boy disappeared.*

ՔՎԺԾԸ ԺԵՂԻՆ ԴԵՎԵՍՏՐԱՏԻՎ ԴՆ ԿԱՐԱՊԵՐԱԶԻՆ ՏՈՂԵՐՆԶՈՆԻ  
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*The man and his wife, however, did not give up trying. They resolved to wait near the crack, and on one occasion when the boy had just come out of the water they jumped forward from a piece of ice behind which they had been hidden and before he could give the alarm they had cut the rope and away they went with him to their huts.*

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*The boy lived with them and became a great hunter.*