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Iñupiatun Iñuguglavut Miqhiqtuvut:  
Let Us Raise Our Children in Iñupiaq

by

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SUBMITTED TO THE DEPARTMENT OF LINGUISTICS AND PHILOSOPHY IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF SCIENCE IN LINGUISTICS  
AT THE  
MASSACHUSETTS INSTITUTE OF TECHNOLOGY

JUNE 2021

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ABSTRACT

Iñupiatun Iñuguḡlavut Miḡliqtuvut is a language learning guide dedicated to reclaiming the Iñupiaq language in the home. Linguists usually create records primarily for scientific purposes and secondarily for language learning needs. Exceedingly often, linguists write descriptions that are typically inaccessible to those who need them most. A decolonial approach to language pedagogy that intertwines peoplehood, language, and cultural context is critical for effective language revitalization. This curriculum will focus on teaching parents to speak Iñupiaq to their children by coupling Iñupiaq child raising practices and Minimal Course methodology. Minimal Course is a methodology specifically designed to help learners face the added challenges of becoming a proficient speaker of a language that is threatened by colonial systems. Minimal Course features a non-technical (yet linguistically informed) presentation of the language's everyday usage and conversation-building patterns in a series of short lessons. The lessons are also taught relationally, where each part reinforces at least one other related part. In the same way, the Minimal Course intends to rebuild whole speech communities versus lone individuals. Diverging from Minimal Course, there is an optional Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar) section for those who wish to understand better how parts of each unit in a word or sentence combine. Given that the curriculum is built around the development of infants and toddlers, songs and hands-on activities are central for families to learn the Iñupiaq language. The Iñupiaq language is our birthright. Uqautchiq Inupiatun kinuvaanaktaaksrautikput.

Thesis Supervisor: Norvin Richards

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# Iñupiatun Iñugaglavut Miqłıqtuvut

**Let Us Raise Our Children in Iñupiaq**

Annauk Denise Olin

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## Quyanaagun (Acknowledgements)

Many people held me up throughout my program. The inspiration to write this guide came as I was preparing for the arrival of my son Daal Nayokpuk in March 2019. Daal was 5 months old when I started my graduate program. Although my mom Nuluqtaaqa taught Iñupiaq immersion in Utqiagvik, Alaska, I was raised to speak English at home. In the generations where assimilation to Euro-American culture was pervasive and encouraged for social and economic integration, I understand why I was not gifted with the Iñupiaq language as a child. However, my mom gifted me with the love and passion for learning and teaching Iñupiaq. In my generation and my son's generation, we are now ready to work toward reclaiming Iñupiaq in our homes.

The speaking of Iñupiaq did not truly manifest until I began meeting with Dr. Paniattaaq Edna Ahgeak MacLean in 2017. As I step into my fourth year of formally learning from Paniattaaq, I recognize fully that I would not have been in such a strong position to begin speaking Iñupiaq to my son without her. From the breadth and depth of Iñupiaq language learning materials she created throughout her lifetime, to the 200+ hours of Iñupiaq conversational time she generously shared with me, I am so humbled and immensely grateful to her. **Quyanaqpak** for encouraging me to write about the topic of speaking Iñupiaq to children and for always helping me develop the language for it over the last two years. **Quyanaqpauraq ilisautigamña uqaqlunuk Iñupiatun.** *Thank you so very much for teaching me Iñupiaq as we spoke.*

**Quyanaq** to Aniqsuaq Ronald Brower for meeting with me twice a week from late March to May 2021, entertaining my initial curriculum designs and providing me with Iñupiaq language and cultural teachings infused throughout the guide. Before I became a mother, I felt deprived of many Iñupiaq cultural teachings related to child-raising practices. While this guide is not exhaustive, it begins the process of reclaiming the ways of nurturing and raising well-loved and whole Iñupiaq children. **Quyanaq signataitkaviñ uvamnun.** *Thank you for sharing with me.*

**Quyanaqpak** to my husband Ataata Freddie Olin IV for being the main caregiver of our son for the first three semesters of my program. All of your efforts set me up for success. **Nakuagipiallakkikpiñ uin.** *I truly love you my dear husband.* **Quyanaqpak** to my parents Maggie (Nuluqtaaqa) and Mark

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Pollock for helping to raise our son during my last year of graduate school. Your continual outpouring of love and generosity made everything so much more possible. **Anayuqaagma ataramik iñuguktanġak iġñiġa.** *My parents often raised my son.*

**Quyanaq** to my advisor Norvin Richards, the kindest, humblest, and most thoughtful professor I have had the pleasure to know at MIT. Your encouragement and careful guidance made a world of difference. **Quyanaqqak** to graduate program director Sabine Iatridou for making the MIT Linguistics Department a second home to my whole family. Sabine tutored me in syntax twice a week my first year and really broke me into the field of linguistics. Thank you for welcoming Daat and I into your home and for always requesting that he be brought to visit you in your office! For reminding me, by example, that mothers rightfully belong in graduate school and in academia. Norvin and Sabine, you are lifelong friends, whom I will always treasure.

**Quyanaq** to fellow MITILI students Tracy Kelley, Skeej Paul, and Devon Denny for creating a small, yet mighty Indigenous space at MIT. **Quyanaq** to my dear friend Iyaġak Myles Creed for graciously editing and talking through ideas for my curriculum.

Finally, this guide is dedicated to my son Daat Nayokpuk and all Iñupiaq children.

**Uqautchiq Inupiatun kinjuvaanaktaaksrautikput.** *The Iñupiaq language is our birthright.*



**My brother, Edna, & I**



**Sabine & Daat**

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## Iisimaraksrat

### (Introduction)

For every mother and newborn child, it's important to create a strong bond throughout pregnancy and after birth. The teaching of **Iñupiatun atuutit** (Iñupiaq songs) will help the mother express affection to her baby. As early as 26 weeks, the fetus is already influenced by the language(s) they hear, especially their native language through the mother's voice. Amazingly, the newborn's cry shows some of the prosodic features, like stress patterns, of its native language.<sup>1</sup> The basic neural circuits that adults use for language are also fundamentally in place at birth, including differences which are gender specific.<sup>2</sup> In addition to physically preparing for a child's arrival, it is good to mentally and spiritually prepare to give the gift of the Iñupiaq language.

It is a part of Iñupiaq culture to ensure that a child feels a sense of belonging to the family and wider community. The tradition of naming a baby after a relative who passed away enables the family to accept that the spirit of his or her namesake has lived on through the baby. While there is a focus on the individual in Western culture, Iñupiaq namesake traditions remind us that we are connected to relatives that came before us and those who will come after us. Inuit women also prepared for birth by getting traditional birth tattoos on

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<sup>1</sup>Wermke K, et al. (2017) e25–e30.

<sup>2</sup>Perani D, et al. (2011) 641–6.



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their thighs. These intricate tattoos welcomed children into the world, showing them that they are immediately part of a strong and beautiful culture<sup>3</sup>.

This curriculum will focus on teaching expecting parents, caregivers, and those who desire to speak Iñupiaq to their children in the home. Although it might be helpful to have some experience speaking Iñupiatun already, this curriculum is designed for those who are not yet speakers of the language. It is recommended that couples, partners, or a parent with a child or children attend these classes together. Many of the lessons are designed with the assumption that learners are comfortable with using intimate language together and that family members will continue speaking Iñupiatun together at home.

During the years that I have taught Iñupiaq, I enjoy bringing learners into a circle to develop conversational skills together. Each lesson will involve a task-based activity, with target vocabulary, verbs, and endings. In the beginning, two teachers will model the task or conversation entirely in Iñupiaq multiple times. Then, the conversation will be broken down in steps as learners each try to pronounce and perform a specific action. The action may be accompanied by a related object, task, or gesture to help with remembering. An online recording of Iñupiaq sounds, songs, and activities will accompany each lesson at a later date.

The main focus of this curriculum is to develop Iñupiaq speaking skills through repetition, practice, and the recognition of patterns. A secondary focus will be on reading and writing Iñupiaq. While this curriculum can be taught in a classroom, it also can also be self-taught to family members in the home. **Savaaksrat** (homework) will encourage learners to ritualize Iñupiaq speaking in the home with their relatives. Additionally, writing down phrases and hanging them up around the house will also help prompt speaking at home, especially if an Iñupiaq speaker does not already reside in the home.

For each lesson there will be an optional grammar section written in a contained “blue box”. These sections are optional and supplemental to study the grammar. Learning linguistics is not required to begin speaking Iñupiaq in this guide.

Inuit Nunaat is situated on the top of the world, in what is now known as Russia, Alaska, Canada, and Greenland. Inuit people of these lands share similar languages and customs built around their relationships to each other, the land, sea, and all living entities. Iñupiaq is part of the Inuit language family, which extends to Canada and Greenland<sup>4</sup>. If you would like to learn more about the relationship between Iñupiaq, Inuktitut, Labrador Inuttut,

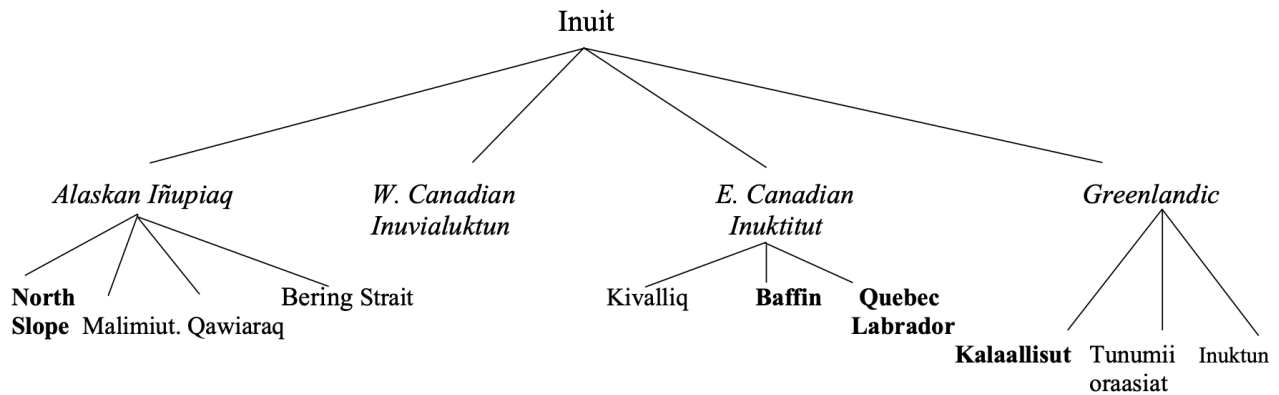
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<sup>3</sup>Kunaq Marjorie Tahbone, personal communication, 2019; Englehard (2018).

<sup>4</sup>MacLean (2014) p.xiii.

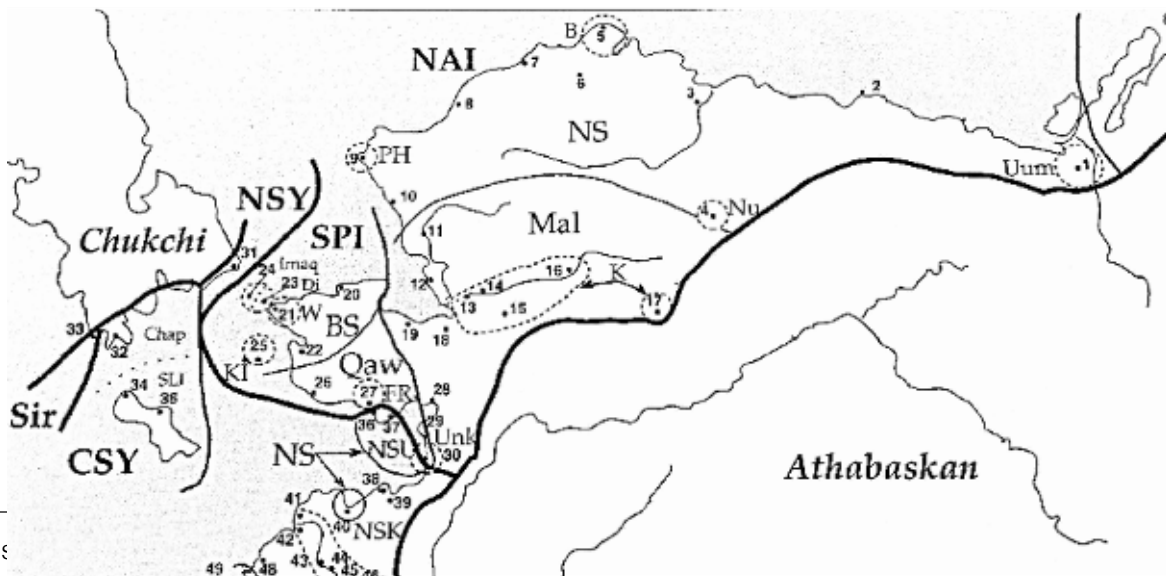
or Kalaallisut languages, please consult Appendix B on page 112.

### Inuit Language Family<sup>5</sup>



Iñupiat people of Alaska speak four major dialects of the Iñupiaq language: North Slope, Malimiut, Qawiaraq, and Bering Strait.<sup>6</sup> Iñupiat people have their own ways of speaking in each region or village, although many of these differences are mutually intelligible. It is common for Iñupiat people to have relatives who are from each of the four regions and are familiar with multiple varieties of Iñupiaq.

### Inupiaq Language Family<sup>7</sup>



<sup>5</sup>Dorais

<sup>6</sup>MacLean (2014) p.xiii.

<sup>7</sup>Fortescue, Jacobson, & Kaplan (1994).

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**NAI** = Northern Alaskan Iñupiatun  
NS = North Slope  
PH = Point Hope  
Mal = Malimiut  
K = Kobuk  
**SPI** = Seward Peninsula Inupiaq  
BS = Bering Straits  
Qaw = Qawiaaraq

This guide is written in the North Slope Iñupiaq dialect. If learners know additional Iñupiaq dialects, they are empowered to share their way of speaking. However, the use of the North Slope Iñupiaq way of speaking will be used to encourage consistency. It is my hope that this guide will be translated into other Iñupiaq varieties in the future. For more information about the phonology of Bering Strait Inupiaq varieties, please consult Appendix C on page 121. You can also find materials from a translation project in the Shishmaref Inupiaq dialect in Appendix D on page 135.

Any mistakes made in this guide are my own.

**Aliasunitchumausi!** Have fun!

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## Language learning techniques

The **Minimal Course**<sup>8</sup> is a methodology specifically designed to help learners face the added challenges of becoming a proficient speaker of a language that colonial and/or oppressive systems have marginalized. It attempts to minimize learner anxiety through a series of carefully constructed, easily shareable mini-lessons. Minimal Course features a non-technical (yet linguistically informed) presentation of the language's everyday usage and conversation-building patterns in a series of short learnable lessons. The lessons are also taught relationally, where each part reinforces at least one other related part. In the same way, the Minimal Course intends to rebuild whole speech communities versus an individual learner.

This methodology was first implemented in 2015 in partnership with St. Mary's First Nation for their Wolastoqew (Maliseet) language program and is now a part of Abenaki, Long Island Algonquian, Michif, and Makah revitalization efforts.

**Where Are Your Keys? (WAYK)**<sup>9</sup> is a language learning technique developed by Evan Gardner, which incorporates the use of sign language techniques and signs influenced by American Sign Language to facilitate immersion-style learning. Instead of asking for help or clarification in English, language learners can use signs to continue uninterrupted in the language. The approach focuses on equalized learning, where students can learn directed from native speakers, and students can also direct their own learning. WAYK also prepares learners to quickly become teachers, passing on what they have learned fairly quickly to total beginners. WAYK is partially based on TPR and also focuses on connecting physical actions with language correspondences. For a detailed look at WAYK, please visit [whereareyourkeys.org](http://whereareyourkeys.org).

On the next page, there are examples of the WAYK phrases and gestures that we will use frequently in this guide:

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<sup>8</sup>Quinn, C (2021).

<sup>9</sup>Creed, M et al (2018). p.6.

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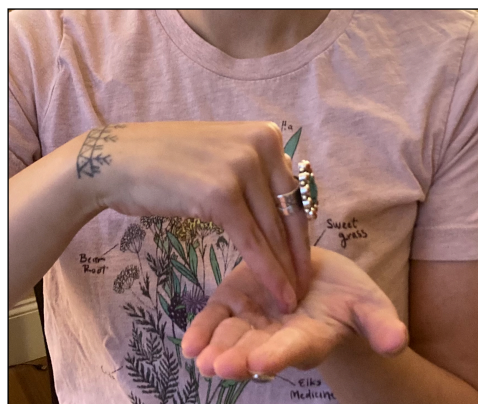
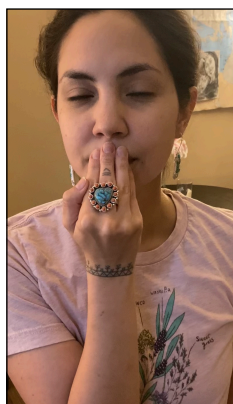
If the teacher would like the students to imitate her, she can say 'uvaptun' ("like me") and make this gesture:



If a partner would like to hear the question asked again, she can say 'suna' (what) by holding one of her palms face up and using her other hand to make an upside down 'u' shape over the palm:



For those wanting a challenge, she can say 'apiqsruvsaanna' (ask me again) by closing the hand at the mouth and then holding the same hand over an open palm.



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If someone forgets a word, he can always 'put an angel on his shoulder' and say 'ikayuᅇᅇa' (help me). If you forget how to say 'ikayuᅇᅇa', you can always just tap your shoulder with one of your thumbs making a 'C' shape.



The **Greymorning method**<sup>10</sup>, developed by Dr. Steven Greymorning, employs the use of pictures to stay within immersion. In this approach, students learn words and phrases through a series of scaffolded levels. As best suited to Iñupiaq, Level 1 presents persons. Level 2 presents actions verbs. Level 3 presents plural nouns and corresponding verbs, and so on. More information about the Greymorning method can be found here: [www.umt.edu/nsilc/](http://www.umt.edu/nsilc/).

The **Total Physical Response (TPR)**<sup>11</sup> approach was developed by Dr. James Asher, which uses commands in the target language along with physical actions to instill listening skills in students. It is based on the idea that language learning can be greatly accelerated through the use of body movement, and it intends to nurture listening comprehension before learners try to produce speech, read, or write. TPR command sets generally include:

1. The modeling of commands with a volunteer student or teacher's assistant.
2. Commands to small groups, individuals, or a class.
3. The creative combination of learned commands and new words into new commands.

For a comprehensive look at TPR, read Asher's *Learning Another Language Through Actions* (1996).

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<sup>10</sup>Creed, M et al (2018). p.7.

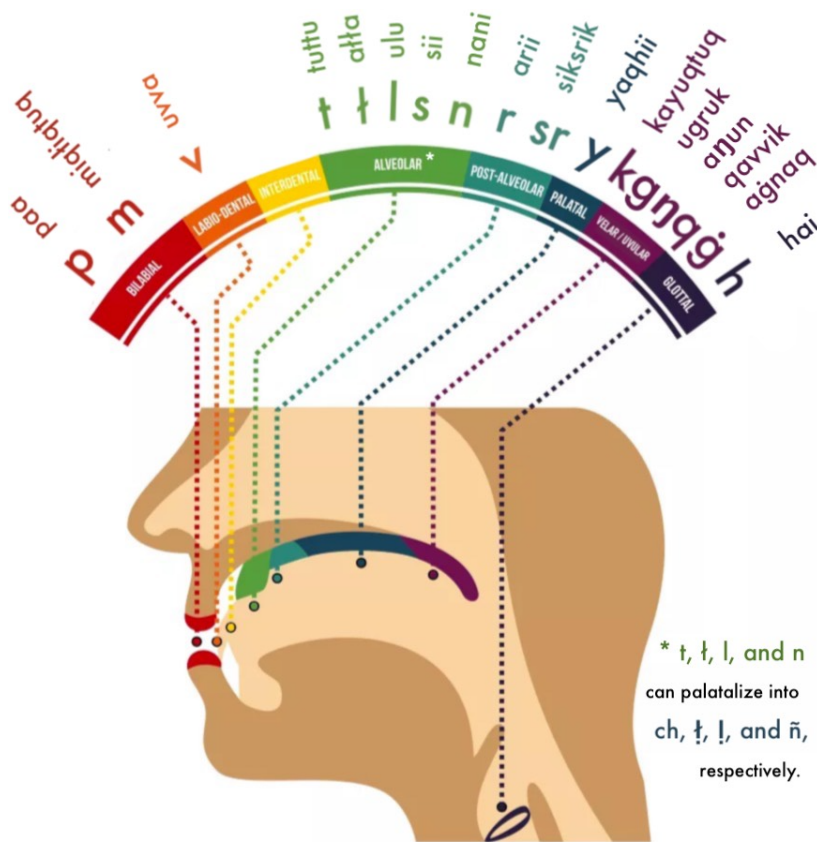
<sup>11</sup>Ilgance (2016).

# Iñupiatun Uqallagniglu Aglañiglu

## (Sounds and Symbols of the Iñupiaq Language)

Iñupiaq has many sounds that you will not hear in the English language (for example, **ɭ**, **ɬ**, **ɮ**, **q**, **ǵ**). An Iñupiaq speaker once said that English is a language originating from the front of the mouth, while Iñupiaq is a language from the heart. The most distinct Iñupiaq sounds live in the back of the mouth and the throat. The guttural sounds of Iñupiaq will challenge you to wake up muscles that you are not accustomed to using. This curriculum will provide exercises that will help to train these muscles so that your pronunciation improves.

First we will become familiar with where Iñupiatun sounds are created in the mouth and throat by consulting the image below. All example words below are in the North Slope dialect, except for **alla** which means 'another one' in the Shishmaref Iñupiaq dialect. On the next page, you'll find an Iñupiatun consonant chart organized by the places and manner of articulation. The chart was inspired by Xunei Lance Twitchell's 2017 *Lingit Yoo X'atangi: Beginning Tlingit Workbook*. The Iñupiatun terms for the places of articulation (MacLean 2014) and the original consonant chart were developed by Edna Ahgeak MacLean (1986, First Year, p.4).



## IÑUPIAQ CONSONANTS

Based on an infographic by Language Base Camp

	<b>Qaktu-kuaqtat</b> (lips) “labial”	<b>Labio dental</b> (between lips and teeth)	<b>Kigutit tunuaguaqtat</b> (tongue behind the teeth) “alveolar”	<b>Qangum qitqaguaqtat</b> (bend tip of the tongue toward the back of the teeth) “retroflex”	<b>Qilagakuqtat sivuluat tattuqitlugit</b> (tongue touches the roof of the mouth) “palatal”	<b>Qangum tunuguqtat</b> (middle of tongue against the root of mouth) “velar”	<b>Uqalaura-kuaqtat</b> (back of tongue touches uvula at back of the throat) “uvular”	<b>Iggiakuqtat</b> (vocal cords) “glottal”
<b>Stops</b> (stops of breath) All stops are unaspirated	<b>panik</b> daughter		<b>tuttu</b> caribou		<b>natchiq</b> ringed seal	<b>kigutit</b> teeth	<b>quaq</b> frozen fish	<b>naun’aa</b> where

### Fricatives

(breath flows through narrow opening, creating friction)

<b>Voiceless fricatives</b>	<b>Tavsi</b> (makes an [f] sound but written as v)	<b>aktaq</b> bear	<b>iri</b> eye	<b>siktaq</b> pick axe	<b>aakhaa!</b> that’s not right!	<b>aaqhaaliq</b> long tailed duck	<b>hauk</b> oh! i’m so tired
(Vocal cords are partially closed causing vibration)	<b>siku</b> ice	<b>siksrik</b> squirrel	<b>ayak</b> support pole	<b>ilaaq</b> patch	<b>iggiag</b> throat	<b>iggi</b> mountain	
<b>Voiced fricatives</b> (Vocal cords open, no vibration)	<b>aiviq</b> walrus	<b>naluag</b> sun-bleached seal					

### Sonorants

(softer, you can sing them continuously)

<b>Nasals</b> (air through nose)	<b>manik</b> money	<b>naniq</b> light	<b>aiñiq</b> pocket	<b>anun</b> man			
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In this section, we will concentrate on the Iñupiatun sounds that are most difficult. This section also drew inspiration from linguist Myles Creed’s online Iḷisaqativut Qaqasaurakun: an Online Iñupiaq Learning Community (2021) resource. The colors of the images used below conform to the color of the place of articulation found in the chart (dark green for retroflexes, light green for alveolars). All images used in this section are from the North Slope Borough School District “Atchagat Iñupiatun Aglanich” workbook.

**Qangum qitqaguaqtat** (retroflex sounds) are consonant sounds made by bending the tip of the tongue towards the alveolar ridge. These sounds are represented by **r** and **sr**.

- The **r** sound is similar to English, but you place your tongue differently. Place the inner sides of the tongue on the upper back molars and prevent the tip of the tongue from curling back. Practice saying the word **iri** (eye).
- **Qangum qitqaguaqtaq ‘sr’** is similar to the English word *shrug*. Practice saying the word **siksrik** (ground squirrel).

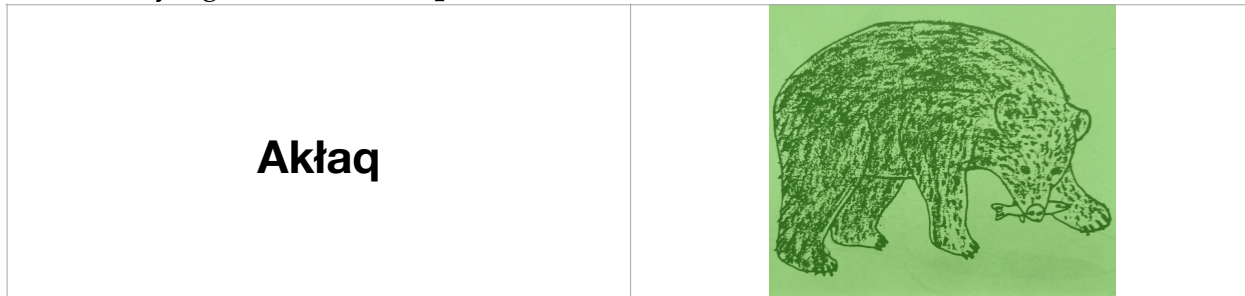
<b>Iri</b>	
<b>Siksrik</b>	

**Kigitit tunuaguaqtat** (alveolar consonants) are sounds made just behind the teeth. These sounds include **t**, **s**, **ḷ**, **l**, and **n**. The **s**, **l**, and **n** sounds are basically the same as in English.

- The **ḷ** sound is not found in English, but it is close to the pronunciation of the **l** in the word *please*. To make this sound, put your tongue in the position of making an **l** sound, then expel air on the sides of your tongue (without moving your tongue).

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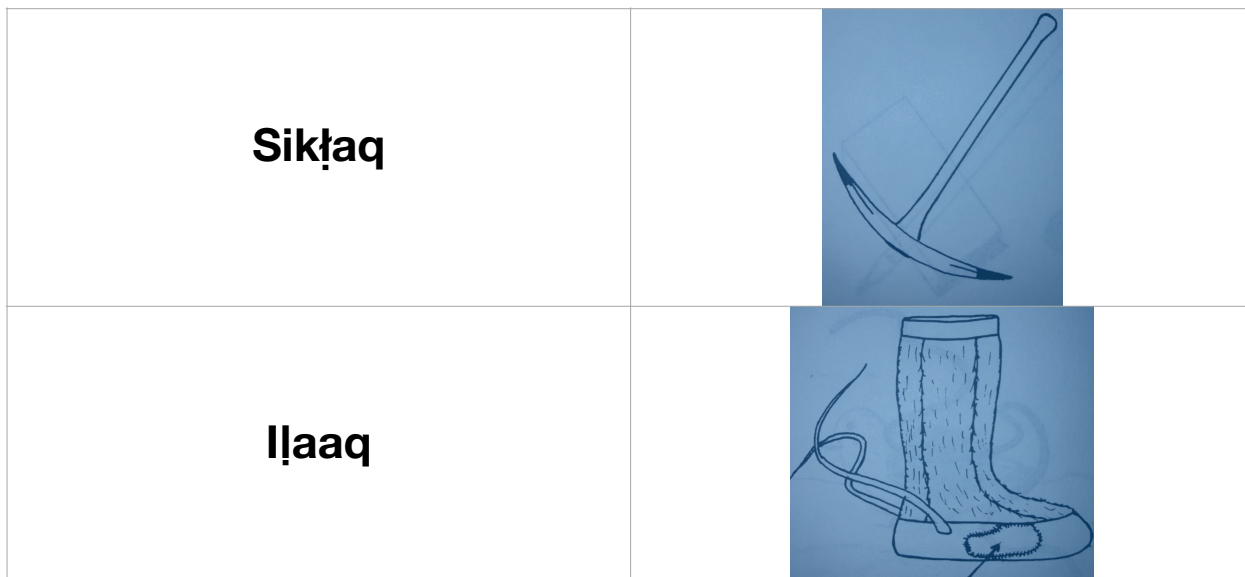
Practice saying the word **akłaq** (brown bear).



There are five **qilagakuaqtat sivuluat tattuqilugit** (palatal consonants), which are sounds made one the hard palate (the middle part of the roof of the mouth). These sounds are **ch**, **ł**, **l̥**, **ñ**, and **y**.

- The **ł** sound is not found in English, but it is similar to the **kigutit tunuaguaqtaq** sound **ł**, but pronounced a little further back in the mouth. The tip of the tongue is placed against the front teeth, with air blow through the sounds of the mouth.
- **l̥** is like **l**, but pronounced back with the tip of the tongue on the upper teeth, somewhat like the double *ll* in the word *million*.

Practice saying **sikłaq** (pickaxe) and **l̥laaq** (patch).



**Qangum tunuaguaqtat** (velar consonants) are sounds that are made in the back of the roof of the mouth. These sounds include **k**, **g**, and **ŋ**.

**Uqalaurakuaqtat** (uvular consonants) are sounds made by the uvula, at the back of one's mouth. These sounds are represented by **q** and **ġ**, which are not found in English. These sounds can sometimes change by the vowel sound around them.

- The **q** sound is similar to the **k** sound but pronounced further back.
- The **ġ** sound is not found in English, but it is similar to the sound of gargling

It is helpful to contrast the **k** in **kiġutit** (teeth) and the **q** in **qiġaq** (nose). We will also contrast the **g** in **qaugak** (duck) and the **ġ** in **qiġġaaq** (picture).

<p><b>Kiġutit</b></p>	
<p><b>Qiġak</b></p>	
<p><b>Qaugak</b></p>	
<p><b>Qiġġaaq</b></p>	

### Iñupiatun Vowel System<sup>12</sup>

Iñupiatun has three vowel sounds: a, i, and u. Each of these vowels can be long: aa, ii, and uu. Here are a few examples:

<b>a</b>	aviġġak	lemming
<b>aa</b>	aviġġaaq	(two) lemmings
<b>i</b>	natchiq	seal

<sup>12</sup>MacLean (1986) First Year, Chapter I.

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<b>ii</b>	natchiik	(two) seals
<b>u</b>	nanuq	polar bear
<b>uu</b>	aluuttaun	spoon

Iñupiatun also has diphthongs, which are combinations of two different vowel sounds:

<b>ai</b>	aiviq	walrus	(as in <b>irate</b> )
<b>ia</b>	qasigiaq	spotted seal; harbor seal	(as in <b>fiat</b> )
<b>iu</b>	pamiuqtuuq	otter	(as in <b>cute</b> )
<b>ui</b>	niutuiyiq	lynx	(as in <b>gooey</b> )
<b>au</b>	auruq	fermented fish	(as in <b>how</b> )
<b>ua</b>	quaq	raw frozen meat or fish	(as in <b>quality</b> ) <sup>13</sup>

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<sup>13</sup>MacLean (2014) p.xx.

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## Unit 1: Aarigaa miq̄liqtuuran!

(Congratulations on the birth of your child!)

Developmental Stage: Birth to six months

In this unit, parents will primarily practice phrases that are directed at the baby. Since babies cannot yet respond using language, the speaking exercises will usually be directed at an **iñuᅇᅇuuraq** (doll). While adults will not necessarily be interacting together, this helps ease the pressure off of speakers to speak perfectly. Remember as you begin speaking to your baby, you will be able to make many mistakes before she can even begin talking. The following units will allow more speaking interaction with adults and children (as babies grow).

- During the first six months of an infant's life, parents will first focus on establishing a strong bond with the child in Iñupiaq.
- Parents will learn how to express affection and how to comfort the baby.
- Parents will learn how to greet their baby when they wake up.
- Parents will learn to invite their baby to feed, to burp, and to change his diaper.
- Parents will learn to change the baby's clothes, give a bath, and let her nap.
- Content will mainly be taught through songs, daily routines, and hands on activities.

### Child Language Acquisition Timeline

At 4 days old, infants can discriminate their native language from a foreign language.

Newborns can disregard irrelevant variations like voice quality, speech rate, and accent.<sup>14</sup>

At 6-8 months, all children start to babble, or to produce repetitive syllables.<sup>15</sup>

At 10-12 months, children speak their first words,

At 20-24 months, children begin to put words together.<sup>16</sup>

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<sup>14</sup>Guasti (2002) p.24.

<sup>15</sup>Guasti (2002) p.5.

<sup>16</sup>Guasti (2002) p.5.

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# Iḷisaaksraq Sivulliq: Piqpagigikpiñ (I love you)



Singing lullabies to babies is a soothing way to strengthen the bond between mother and child. The first lullaby will enable parents to say ‘I love you’ in Iñupiatun. Each learner is encouraged to bring an **iñuṅṅuuraq** (doll) to sing their lullabies. **Atuqta!** Let’s all sing!

## Atuun: Piqpagigikpiñ

<b>Iḡñiiṅ/Paniin,</b>	My dear son/my dear daughter,
<b>Piqpagigikpiñ.</b>	I love you.
<b>Piqpagipiallakkikpiñ.</b>	I truly love you.
<b>Piqpaginiagikpiñ taimuṅa.</b>	I will love you forever.

The teacher will sing the song three times to allow learners to get used to the sounds and rhythm of the song. Next, the teacher will say in Iñupiatun “**uvaptun**” (“like me” or repeat after me), after each line, the learners will be tasked to repeat the lines one by one. Go as slow as the learners need to correctly pronounce each word.

## Uqallautit (vocabulary)

The *Greymorning* technique will be used to learn vocabulary. The teacher will point to props or pictures to identify each vocabulary word.

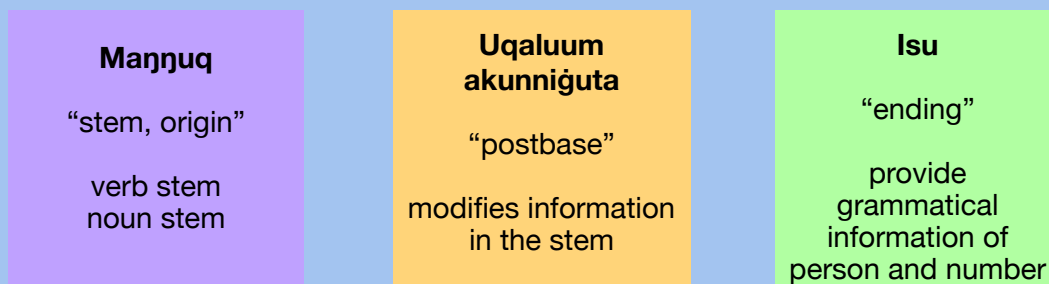
<b>Iḡñiq</b>	son	<b>Iḡñiin</b>	my dear son
<b>Panik</b>	daughter	<b>Paniin</b>	my dear daughter
<b>Aaññaḡḡa</b>	cute one	<b>Aaññaḡḡaan</b>	my dear cute one
<b>Aaka</b>	mom	<b>Aakaan</b>	my dear mom
<b>Aapa</b>	dad	<b>Aapaan</b>	my dear dad

The Vocative Case is used to address someone using a kinship term or calling their attention with love and affection. The ending used is '-ḡ'<sup>17</sup>.

### Qanuq Iñupiatun uqaluliḡḡaḡḡa? (How are Iñupiaq words built?)

***Iñupiatun uqaluk maḡḡuqḡḡuuruq, iḡanni akunniḡutiḡḡuuruq, isuḡḡuuruq suli iḡanni isuktiḡpiaḡḡuuruq.***<sup>18</sup> An Iñupiaq word has a *stem*, sometimes one *postbase* (or more) an *ending*, and sometimes an *enclitic*.

We will cover *enclitics* later in the text. However, the graphics below cover the basic structure of an Iñupiaq word that will be used frequently within this unit.



For most lessons, a table will be provided, showing the breakdown of **maḡḡuit**, **akunniḡutit**, and **isut**. This will help Iñupiatun language learners to begin understanding what changes need to occur when the **uqaluurat** (smallest units of meaning or morphemes) of an Iñupiaq word come together. Write the information on the chart below (without the English translations) on the board, so that learners become accustomed with how Iñupiaq words are formed.

<sup>17</sup>MacLean (2014) p. 880 of online version.

<sup>18</sup>MacLean (2019). p.1.

Manġuit (verb or noun stem)	Akunniġutit (postbases)	Isut (endings)	Uqallautit (sentence)
Piqpagi- 'to love'		+gikpiñ 'I to you'	Piqpagigikpiñ 'I love you.'
Piqpagi- 'to love'	-piallak 'truly'	+kikpiñ 'I to you'	Piqpagipiallakkikpiñ. 'I truly love you.'
Piqpagi- 'to love'	+niaq- 'will'	+kikpiñ 'I to you'	Piqpaginiagikpiñ 'I will love you.'

For all charts in this curriculum (including the first one created for the “Piqpagigikpiñ” song), there will be signs or abbreviations to signify the pattern used to attach postbases to stems. Although the examples in the song do not require complicated changes related to these signs, more information about the signs (such as -, +, :) for later lessons, can be found in a chart under Appendix A adapted from Edna MacLean on page 108.

**Savaksraat:** Sing the *Piqpagigikpiñ* atun to a family member every morning as soon as you wake up. Write the song on a piece of paper and hang it up in your bedroom.



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# Iḷisaaksrak Aippaak: Igligilakpiñ (Let me cuddle you)

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Review “*Piqpagigikpiñ*” *atuun* together.

## Iñuuniagniq (Iñupiaq culture)

In the next few lessons, there will be a strong focus on building intimacy between parent and child. Be mindful of the way you speak to a child, as the way you speak imprints on their development and behavior. Although babies cannot speak yet, they can feel emotion. Make sure to express positive emotion and endearment, so that the child feels secure and loved. Vocal communication and physical contact will strengthen the bond between the parent and child. Negative feelings and emotions will create distance and rejection between parent and child. If neglect or too much negativity is expressed, children may learn to get attention by expressing negative behavior.<sup>19</sup>

The teacher will use pictures and the *Greymorning* method to identify each vocabulary term.

### Uqallautit:

<b>iḷilgauraq</b>	baby	<b>iḷilgauraan</b>	my dear baby
<b>miqḷiqtuuraq</b>	child	<b>miqḷiqtuuraan</b>	my dear child
<b>iḷamaaq</b>	friend	<b>iḷamaan</b>	my dear friend or relative
<b>iñuk</b>	person, spirit	<b>iñuun</b>	my dear one, spirit
<b>aippaq</b>	partner	<b>aippaan</b>	my dear partner

The teacher will model the following commands<sup>20</sup> with a doll three times. First the doll will be sitting in her lap, but after saying the command she will pick the doll up. In a circle, each learner will take turns saying the first command to their doll (or child), followed by the action of cuddling. **Igligi-** can also be defined as ‘to express or show affection or endearment to him, her, it’ or ‘someone or something that is cute, looks huggable or loveable’<sup>21</sup>, but for the purposes of this lesson we will describe it as ‘cuddle’. Next, each learner will say the second command in a ‘cooing voice’ to their doll or child.

**Igligilakpiñ!** Let me cuddle you!

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<sup>19</sup>Brower, Ronald Aniqsuaq (April 3, 2021) personal communication.

<sup>20</sup>MacLean (1986) Second Year, Chapter XV.

<sup>21</sup>MacLean (2014) p. 615.

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**Qunulakpiñ!** Let me talk cooingly to you!

As introduced in the **Piqpagigikpiñ atuun**, the teacher will allow learners to practice future and present “I to you” statements. This form will be practiced in the next few lessons, especially since the relationship between parent and baby is the most important during infancy. Right before saying ‘**Igliginiagikpiñ**’ (I will cuddle you), the teacher will be standing several feet away from the doll. Once she reaches the doll, the teacher will say ‘**Igligigikpiñ**’ (I am cuddling you) and then cuddle the doll. The teacher will model these actions with a doll three times before learners will practice with their own dolls.

**Igliginiagikpiñ.** I am going to cuddle you.

**Igligigikpiñ.** I am cuddling you.

**Qununiagikpiñ.** I am going to talk cooingly to you.

**Qunugikpiñ.** I am talking cooingly to you.

Use the vocabulary to address your partner appropriately (**aippaan**, **igñiin**, **paniin**, **aapaan**, or **aakaan**). Note that the vocative form is used for these terms. Allow partners to practice asking and answering many times.

Manjuit (verb or noun stem)	Akunnigutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Igligi-</b> ‘to cuddle’	<b>+niaq</b> ‘will’	<b>+gikpiñ</b> ‘I to you’ (statement)	<b>Igliginiagikpiñ</b> ‘I will cuddle you’
<b>Igligi-</b> ‘to cuddle’		<b>+gikpiñ</b> ‘I to you’ (statement)	<b>Igligigikpiñ</b> ‘I am cuddling you.’
<b>Qunu-</b> ‘to talk cooingly’	<b>+niaq</b> ‘will’	<b>+gikpiñ</b> ‘I to you’ (statement)	<b>Qununiagikpiñ</b> ‘I will talk cooingly to you.’
<b>Qunu-</b> ‘to talk cooingly’		<b>+gikpiñ</b> ‘I to you’ (statement)	<b>Qunugikpiñ</b> ‘I am talking cooingly to you.’

Using the *Where Are Your Keys* method, the teacher will introduce immersion phrases with associated gestures. If the learner forgets how to ask ‘what’ or ‘I need help’ in Iñupiaq, these gestures can be used to refrain from using English. Reminders to review these terms will arise in successive lessons, although it is encouraged them to review them as often as necessary. On page 13, there are graphics associated with each WAYK phrase:

**Uvaptun** Do it ‘like me’

**Suna?** What? (repeat phrase again)

**Apiqsruvsaan̄a** Ask me again

**Ikayun̄a** Help me

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## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### ***Isut***

“I to you” statements<sup>22</sup>

When a verb stems ends in a **vowel** as in **piqpagi-**, its ending begins with a ‘**g**’ as in **+gikpiñ**.

**Piqpagi +gikpiñ = piqpagigikpiñ.** (I love you.)

When a postbase like **-piallak** ends in a **consonant**, the suffix is usually **+kikpiñ**,

**Piqpagi -piallak +kikpiñ = piqpagipiallakikpiñ.**

### ***Akunnigutit***

“I to you” future statements<sup>23</sup>

For **piqpagi-**, when the stem-final ‘**q**’ in **+niaq** is added to **+kikpiñ**, the **q + k** sounds cannot combine in Iñupiaq, therefore **q + k >> ġ**, and results in **+ġikpiñ**.

**Piqpagi +niaq +kikpiñ = piqpaginiġikpiñ.** (I will love you.)

### Flashcard Drill

Use flashcards to write out the following verb stems: **piqpagi-**, **igligi-**, and **qunu-**. Learners will pick up a card individually and the teacher will ask them to add ‘I to you’ endings.

Learners will pick up a card with either **piqpagi-**, **igligi**, and **qunu-** and the teacher will ask them to add the postbase **+niaq** and the ‘I to you’ ending. Practice as long as learners need to get them right.

Encourage learners to act out the phrase if possible, so that they not only understand how words come together, but so they can also internalize what it means.

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<sup>22</sup>MacLean, 1986, Second Year, Chapter XVII, p.70.

<sup>23</sup>MacLean (1986) First Year, Chapter II, p.15; Glossary p.261; MacLean (1986) Second Year, Chapter XVII, p.70-71.

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***Savaksraat:*** Sing “Piqpagigikpiñ” to a family member every morning as soon as you wake up. Write the song on a piece of paper and hang it up in your bedroom. Practice future and present tense ‘I to you’ statements forms learned in class with a family member at home.

Also practice the following songs:

**Igligigikpiñ.**

I am cuddling you.

**Igligipiallakkikpiñ.**

I am truly cuddling you.

**Igliginiagikpiñ ataramik.**

I am going to cuddle you often.

**Qunugikpiñ.**

I am talking cooingly to you.

**Qunupiallakkikpiñ.**

I am truly talking cooingly to you.

**Qununiagikpiñ atarmik.**

I am going to talk cooingly to you often.

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# Iᓵsaaksrat Piᓇyuaat: Iqillakpiñ (Let me hug you)

---

Review *Igligigikpiñ* and *Qunugikpiñ atuutik*

Review immersion terms: *uvaptun, suna, apiqsruvsaanna, ikayunna*

## Iñuuniagniq (Iñupiaq culture)

In Iñupiaq culture, women and men express affection equally to the child. In Western culture, sometimes only women are encouraged to be affectionate. In Iñupiaq culture, gender roles are more fluid. Sometimes men care for children and do housework and women can hunt depending on the shifting needs of the family.<sup>24</sup> In this learning space, we encourage all gender identities to express affection to their child as they speak Iñupiatun.

Iñuusimñi Iñupiatun aᓇnallu aᓇutillu savaqatigiiguurut.  
Aasii tuvaaqatigiitlutik aippaᓇiiglutik uiᓇalu nuliaᓇalu  
paanagiᓇlutik. Taimma avanmun savautisuurut  
ikayutisuurut. Aᓇnam iᓇanni aᓇutim savaᓇa savaktugu  
iᓇanni aᓇutit aᓇnam savaᓇa savaktugu.

In Iñupiaq culture, men and women work together. Also, spouses, partners, husband and wife work together as a team. They work for each other and they help each other. Sometimes a woman will do the man's work, sometimes the man will do the woman's work.

(Ronald Brower, personal communication, April 15, 2021)

The following vocabulary will mostly be review, with a few new terms added. The teacher will use pictures and the *Grey Morning* method to identify each term.

<b>Uqallautit:</b>	<b>aññaannaᓇ</b>	my dear one
	<b>iñuun</b>	my dear child (of both genders)
	<b>paniin</b>	my dear daughter
	<b>iᓇñiin</b>	my dear son
	<b>qitungaan</b>	my dear child (your own child)
	<b>iᓇmaan</b>	my dear child (from another person)

The teacher will model the following commands<sup>25</sup> with a doll three times. First the doll will be sitting in her lap, but after saying the command she will pick the doll up. In a circle, each

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<sup>24</sup>Brower, Ronald Aniqsuaq, (personal communication) April 18, 2021.

<sup>25</sup>MacLean (1986), Second Year, Chapter XV, p.26.

learner will take turns saying the first set of commands to their doll, followed by the action of hugging. Next, each learner will say the second commands to their doll, followed by the action of kissing.

**Iqillakpiñ!**            Let me hug you!  
**Kuniglakpiñ!**        Let me kiss you!

We will continue practicing 'I to you' forms. Right before saying '**kunigniaġikpiñ**' (I will kiss you), the teacher will be standing several feet away from the doll. Once she reaches the doll after walking to it, the teacher will say '**kunikikpiñ**' (I am kissing you). The teacher will model these actions with a doll three times before learners will work with their dolls.

**Kunigniaġikpiñ.**        I am going to kiss you.  
**Kunikikpiñ.**            I am kissing you.

**Iqinniaġikpiñ.**        I am going to hug you.  
**Iqitkikpiñ**              I am hugging you.

Manġuit (verb or noun stem)	Akunniġutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Kunik-</b> 'to kiss'	<b>+niaq</b> 'will'	<b>+kikpiñ</b> 'I to you' (statement)	<b>Kunigniaġikpiñ</b> 'I will kiss you'
<b>Kunik-</b> 'to kiss'		<b>+kikpiñ</b> 'I to you' (statement)	<b>Kunikikpiñ</b> 'I am kissing you.'
<b>Iqit-</b> 'to hug'	<b>+niaq</b> 'will'	<b>+kikpiñ</b> 'I to you' (statement)	<b>Iqinniaġikpiñ</b> 'I will hugging you.'
<b>Iqit-</b> 'to hug'		<b>+kikpiñ</b> 'I to you' (statement)	<b>Iqitkikpiñ</b> 'I am hugging you.'

## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### **Isut**

#### **"I to you" statements<sup>26</sup>**

When a verb stems ends in a **consonant** such as **'t'** or **'k'** (like **kunik-**), its ending begins with **'k'** as in **+kikpiñ**.

<sup>26</sup>MacLean (1986) Second Year, Chapter XVII, p.70-71; MacLean (1986) First Year, Chapter II, p.15; Glossary p.261.

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**kunik + kikpiñ = kunikkikpiñ.** (I am kissing you).

***Akunnigutit***

**“I to you” future statements<sup>27</sup>**

When a verb stem ends in a **consonant** such as ‘**k**’ (like kunik-) and +niaq is added, the stem-final ‘**k**’ changes to ‘**g**’, yielding kunigniaq-.

When +niaq is added kikpiñ (**k + g >> ġ**) and yields -ġikpiñ.

**kunik +niaq +gikpiñ = kunigniaġikpiñ.** (I will kiss you).

When a verb stem ends in a **consonant** such as ‘**t**’ (like iqit-) and precedes the postbase +niaq, the ‘**t**’ changes to the ‘**n**’ in niaq, and becomes an ‘**n**’ (**t + n >> nn**), yielding iqinniaq-.

**iqit +niaq = iqinniaq-**

As we learned previously, when +niaq is added to +kikpiñ, (**k + g >> ġ**), and yields -ġikpiñ.

**iqit +niaq +kikpiñ = iqinniaġikpiñ.** (I will hug you).

*Flashcard Drill*

Use flashcards to write out the following verb stems: **piqpagi-**, **igli-**, and **qunu-**. Learners will pick up a card individually and the teacher will ask them to add ‘I to you’ endings.

Learners will pick up a card with either **piqpagi-**, **igli-**, **qunu-**, **kunik-**, and **iqit-** and the teacher will ask them to add the postbase +niaq and the ‘I to you’ ending. Practice as long as learners need to get them right.

Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

*Savaksraat: Sing Piqpagigikpiñ to a family member every morning as soon as you wake up. Write the song on a piece of paper and hang it up in your bedroom. Practice future and present tense ‘I to*

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<sup>27</sup>MacLean (1986) Second Year, Chapter XVII, p.70-71.

---

you' statements forms learned in class with a family member at home using *piqpagi-*, *qunu- igligi-*, *kunik-*, and *iqit-*. Hang pictures and the names of vocabulary most useful to you on the wall.

Sing these two additional songs also:

<b>Iqitkikpiñ.</b>	I am hugging you.
<b>Iqipiallakkikpiñ.</b>	I am really hugging you.
<b>Iqinniaġikpiñ ataramik.</b>	I will hug you often.
<b>Kunikikpiñ.</b>	I am kissing you.
<b>Kunipiallakkikpiñ.</b>	I am really kissing you.
<b>Kunigniaġikpiñ ataramik.</b>	I will kiss you often.

### Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

In the **savaksraat** (homework), you will practice forming the postbase **-piallak** with the stems *iqit-* and *kunik-*. The postbase **-piallak**<sup>28</sup> has a minus sign, which means that postbase is added to the stem after deletion of the stem-final consonant:

#### Iqit-

*iqit* -piallak = **iqipiallak-** (notice that the 't' in *iqit-* deletes)

**Iqit -piallak +kikpiñ = iqipiallakkikpiñ.** (I am really hugging you.)

#### Kunik-

*kunik* -piallak = **kunipiallak-** (notice that the final 'k' in *kunik-* deletes)

**Kunik -piallak +kikpiñ = kunipiallakkikpiñ.** (I am really kissing you.)

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<sup>28</sup>MacLean (2014) p.589.



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# Iḷisaaksrat Sisamaat: Nuniagikpiñ (I am expressing affection to you)

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Review *Kunikkipiñ* and *Iqitkikpiñ atuutik*

Review immersion terms: *uvaptun, suna, apiqsruṽsaṅṅa, ikayunṅa*

## Iñuuniagñiq (Iñupiaq culture)

The term **nuniaq-**, whose English translation is ‘to express affection to her, him, or it’ does not do the Iñupiaq meaning justice. Some Iñupiatun speakers describe **nuniaq-** as a way of speaking to make sure a child feels special, loved, and treasured. **Nuniaq-** can also be represented as a song or string of phrases with made up or ‘real’ words. My mom would stomp her feet around the house singing a song about how my hands were as cold as icicles half in Iñupiatun and half in English. Many Inuit families create their own personal way of making their child feel loved and cared for. The ultimate goal of **nuniaq-** is to grab the child’s attention and show them how precious they are. It can be done quietly and intimately or it can be done loudly with the whole family involved!

The teacher will use pictures and the *Greymorning* method to identify each term.

<b>Uqallautit:</b>	<b>aakaanṅ</b>	my dear mom
	<b>aapaanṅ</b>	my dear dad
	<b>paniinṅ</b>	my dear daughter
	<b>iḡñiinṅ</b>	my dear son
	<b>aippaanṅ</b>	my dear partner
	<b>uiṅ</b>	my dear husband
	<b>nulianṅ</b>	my dear wife

The teacher will model the following commands<sup>29</sup> with a doll three times. First the doll will be sitting in her lap, but after saying the command she will pick the doll up and complete an action. In a circle, each learner will take turns saying the first command to their doll, followed by the action of carrying. Next, each learner will say the second command to their doll, followed by the action of expressing affection (possibly rubbing your nose into the neck of the doll).

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<sup>29</sup>MacLean 1986, Second Year, Chapter XV, p.26.

**Tigumiāglakpiñ.** Let me carry you.  
**Nuniaāglakpiñ.** Let me express affection to you.

The next exercises will involve practicing again ‘I to you’ forms. Right before saying ‘**Tigumiāgniāgikpiñ.**’ (I will carry you), the teacher will be standing several feet away from the doll. Once she reaches the doll after walking to it, the teacher will say ‘**Tigumiāgikpiñ.**’ (I am carrying you). The teacher will model these actions with a doll three times before learners will work with their dolls.

**Tigumiāgniāgikpiñ.** I am going to carry you.  
**Tigumiāgikpiñ.** I am carrying you.  
**Nuniaāgniāgikpiñ.** I will express affection to you.  
**Nuniaāgikpiñ.** I am expressing affection to you.

Make sure you address your partner appropriately as either **aakaan**, **aapaan**, **paniin**, **iḡniin**, **aippaan**, **uin** or **nulian**.

Manḡuit (verb or noun stem)	Akunniḡutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Tigumiaq-</b> ‘to carry in arms’	<b>+niaq</b> ‘will’	<b>+gikpiñ</b> ‘you to me’ (question)	<b>Tigumiāgniāgikpiñ</b> ‘I will carry you.’
<b>Tigumiaq-</b> ‘to carry in arms’		<b>+ḡikpiñ</b> ‘I to you’ (statement)	<b>Tigumiāgikpiñ</b> ‘I am carrying you.’
<b>Nuniaq-</b> ‘to express affection’	<b>+niaq</b> ‘will’	<b>+gikpiñ</b> ‘you to me’ (question)	<b>Nuniaāgniāgikpiñ</b> ‘I will express affection to you.’
<b>Nuniaq-</b> ‘to express affection’		<b>+ḡikpiñ</b> ‘I to you’ (statement)	<b>Nuniaāgikpiñ.</b> ‘I am expressing affection to you.’

## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### Isut

When a verb stems that end in ‘**q**’ (like **tigumiaq-**) are added to the ‘**+kikpiñ**’ ending, **q + k** >> **ḡ**, creating **Tigumiāgikpiñ**.<sup>30</sup>

<sup>30</sup>MacLean 1986, First Year, Chapter II, p. 15; Glossary p. 261; MacLean (1986) Second Year, Chapter XVII p.70-71.

**Tigumiaq +kikpiñ = Tigumiagikpiñ.** (I am carrying you).

### **Akunniqutit**

When a verb stem that ends in 'q' (like *tigumiaq-*) and the postbase **+niaq** is added, **q + n >> ġn**, creating *Tigumiagñiaġikpiñ*.<sup>31</sup>

**Tigumiaq +niaq +kikpiñ = Tigumiagñiaġikpiñ.** (I will carry you).

Here is a summary of grammatical patterns learned in **Iłisaaksrat Aippaak-Piᅇayuat**:

#### **“I to you” statements<sup>32</sup>**

After a <b>vowel</b>	Endings begin with 'g' as in <b>+gikpiñ</b>
After consonants <b>t</b> or <b>k</b>	Endings begin with 'k' as in <b>+kikpiñ</b>
After <b>q</b>	Endings begin with 'ġ' as in <b>+ġikpiñ</b> (drop q)

#### **“I to you” future statements<sup>33</sup> (adding +niaq)**

After a <b>vowel</b>	<b>no changes</b> , '+niaq' is directly added to stem
After <b>t</b>	<b>t</b> changes to an <b>n</b> preceding '+niaq'
After <b>k</b>	<b>k</b> changes to a <b>g</b> or <b>ᅇ</b> preceding '+niaq'
After <b>q</b>	<b>q</b> changes to a <b>ġ</b> preceding '+niaq'

Linguists call '**gikpiñ**', '**ġikpiñ**' and '**kikpiñ**' *allomorphs*, because each of these endings contain the same meaning with slightly different sounds.

<sup>31</sup>MacLean (1986) Second Year, Chapter XVII, p.70-71.

<sup>32</sup>MacLean (1986) Second Year, Chapter XVII, p.70-71.

<sup>33</sup>MacLean (1986) First Year, Chapter II, p.15; Glossary p.261; MacLean (1986) Second Year, Chapter XVII, p.70-71.

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### Flashcard Drill

Use flashcards to write out the following **akunnigutit**: **piqpagi-**, **igli-**, **kunik-**, **iqit-**, **tigumiaq-** and **nuniaq-**. Learners will pick up a card individually and the teacher will ask them to add 'I to you' endings.

Learners will pick up a card with **isut**: **piqpagi-**, **igli-**, **kunik-**, **iqit-**, **tigumiaq-** and **nuniaq-** and the teacher will ask them to add the postbase **+niaq** and the 'I to you' ending. Practice as long as learners need to get them right.

Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

### Savaksraat (Homework)

Sing **Piqpagigikpiñ** to a family member every morning as soon as you wake up. Write the song on a piece of paper and hang it up in your bedroom. Practice future and present tense and future tense 'I to you' statements forms learned in class with a family member at home: **igli-**, **piqpagi-**, **kunik-**, **iqit-**, **tigumiaq-**, and **nuniaq-** with a family member at home. Make it a practice of calling family members by Iñupiaq terms using the vocative form. Write your own flashcards based on the 'flashcard drill' exercise and have a family member quiz you.

Practice the following songs:

<b>Tigumiagikpiñ.</b>	I am carrying you.
<b>Tigumiapiallakikpiñ.</b>	I am really carrying you.
<b>Tigumiagniakikpiñ ataramik.</b>	I will carry you often.
<b>Nuniagikpiñ.</b>	I am expressing endearment to you.
<b>Nuniapiallakikpiñ.</b>	I am really expressing endearment to you.
<b>Nuniagniakikpiñ ataramik.</b>	I will express endearment to you often.

### Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

In the **savaksraat** (homework), you will practice forming the postbase **-piallak** with the stems **iqit-** and **kunik-**. The postbase **-piallak**<sup>34</sup> has a minus sign, which means that postbase is added to the stem after deletion of the stem-final consonant:

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<sup>34</sup>MacLean (2014) p.589.

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**Tigumiaq-**

**tigumiaq -piallak = tigumiapiallak-** (notice that the 'q' in tigumiaq- deletes)

**Tigumiaq -piallak +kikpiñ = tigumiapiallakkikpiñ.** (I am really holding you.)

**Nuniaq-**

**nuniaq -piallak = nuniapiallak-** (notice that the final 'k' in kunik- deletes)

**nuniaq -piallak +kikpiñ = nuniapiallakkikpiñ.** (I am really expressing endearment to you.)

# Iᓵsaaksrat Tallimaat: Iqiiqqiñ? (Are you awake?)

Review *Nuniaġikpiñ* and *Tigumiġikpiñ atuutik* together.

Review immersion terms: *uvaptun*, *sunā*, *apiqsruvsaanna*, *ikayunna*

**Atuqta!** Let's sing!

## Atuun: Iqiiqqiñ?<sup>35</sup>

**Iqiiqqiñ? Iqiiqqiñ?**

Are you awake? Are you awake?

**Iñuᓃuluuᓃ.**

Dear little one.

**Aarigaa, aarigaa iqiiqsimarutin.**

It's good, it's good that you woke up.

**Iqii!luataqqiñ?**

Did you wake up well?

**Makkatqiglakpiñ ai?**

Let me change your diaper ok?

The teacher will sing the song three times to allow learners to get used to the sounds and rhythm of the song. Next, the teacher will say in Iñupiatun “**uvaptun**” (do like me or repeat after me), after each line, the learners will be tasked to repeat the lines one by one. Go as slow as the learners need to correctly pronounce each word.

Manġuit (verb or noun stem)	Akunniġutit (postbases)	Isut (endings)	Uqallautit (sentence)
Iqiiq- 'to awaken'		+piñ 'you' (question)	Iqiiqqiñ? 'Did you awaken?'
Iñuᓃuluk- 'little person'		+ᓃ 'my dear'	Iñuᓃuluuᓃ. 'My dear one.'
Iqiiq- 'to awaken'	ᓃsima 'for the speaker to realize that one has V-ed, is V-ing, or is V'	+rutin 'you' (statement)	Iqiiqsimarutin. 'It is evident that you awakened.'
Iqiiq- 'to awaken'	-lluataq 'to V very well'	+piñ 'you' (question)	Iqii!luataqqiñ? 'Did you wake up well?'
Makkak- 'diaper'	-tqik- 'to change'	+lakpiñ 'let me V to you' (command)	Makkatqiglakpiñ. 'Let me change your diaper.'

<sup>35</sup>Ronald Aniqsuaq Brower, personal communication, March 30, 2021.

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## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### ***Akunnigutit***

The postbase **-lluataq**<sup>36</sup> has a minus sign preceding it, which means the stem final consonant is deleted before the postbase is added.

**Iqiiq -!luataq<sup>37</sup> +piñ = Iqii!luataqpiñ?** (Did you wake up well?)

The postbase **±sima**<sup>38</sup> has a minus plus sign (±), which means that only the stem final consonant 't' is deleted. Since iqiiq- ends in a 'q', it remains.

**Iqiiq ±sima +rutin = Iqiiqsimarutin.** (It seems that you are waking up).

### ***Isut***

“You” questions with verb stems that end in a consonant<sup>39</sup> **+piñ?**

**Iqiiq +piñ = iqiiqpiñ?** (Are you awake?).

“You” statements with verb stems that contain a semi-final vowel cluster<sup>40</sup> **+sutin.**

**Iqiiq +tutin = Iqiiqsutin.** (You are awake).

“you” statements with verbs stems or postbases that end in a vowel<sup>41</sup> **+rutin.**

**Iqiiq ±sima +rutin = Iqiiqsimarutin.** (It seems that you are awake).

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<sup>36</sup>MacLean (2014) p.518.

<sup>37</sup>the 'l' in **iqii!luataqpiñ** palatalize to '!l' because the vowel cluster in 'iqiiq' creates an environment where palatalization occurs. Other vowel clusters 'ai' and 'ui' also trigger palatalization (MacLean, personal communication, May 10, 2021).

<sup>38</sup>MacLean (2014) p.647.

<sup>39</sup>MacLean (1986) First Year, Chapter IV

<sup>40</sup>MacLean (1986) First Year, Chapter IV

<sup>41</sup>MacLean (1986) First Year, Chapter IV

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### *Flashcard Drill*

Separate flashcards into three groups: **maᅇᅇuit**, **akunniᅇutit**, and **isut**.

<b>iqiiq</b>	<b>-lluataq</b>	<b>+piñ</b>
	<b>ᅇsima</b>	<b>+rutin</b>
		<b>+sutin</b>

Have learners pick from the **akunniᅇutit** and **isut** groups to form a sentence. Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

*Savaksraat: teach the **Iqiiᅇpiñ atuun** to a family member. Sing it before the **Piqᅇagigikᅇiñ atuun** in the morning. Write it on a piece of paper and stick it on the wall if you find yourself forgetting it. Write your own flashcards based on the 'flashcard drill' exercise and have a family member quiz you.*



# Iḷisaaksrat Itchaksraat: Iqiiqsutin (You are awake)

Review the *Iqiiqpiñ atuun*

**Atuqta!** Let's sing!

While Iḷisaaksraat Tallimaat focused on “you” question forms, we will practice “you” statement forms. The teacher will act out the following script three times in front of learners. Using the **Iqiiqpiñ** atuun as a foundation, learners will practice this script with their own dolls. The dolls can be placed in a makeshift crib or blanket.

**Iqiiqsutin iñuḷuluuḡ.** You are awake my dear little one.  
**Aarigaa iqiiqsimarutin.** It's good to see that you woke up.  
**iqiiḷuataqtutin.** You are waking up well.  
**Makkatqiglakpiñ ai.** Let me change your diaper ok.

Next, the teacher will introduce “I” statement forms. The teacher will model the questions while an assistant answers the questions affirmatively. Next, learners will gather in a circle and practice asking and answering questions using the verbs used in the conversation.

**Iqiiqpiñ?** Are you waking up?  
**Ii, iqiiqsuḡa.** Yes, I am waking up.

**Iqiiqsimaviñ?** Are you evidently awake?  
**Ii, iqiiqsimaruḡa.** Yes, I am evidently awake.

**Iqiiḷuataqpiñ?** Did you wake up well?  
**Ii, iqiiḷuataqtuḡa.** Yes, I am waking up well.

Manḡuit (verb or noun stem)	Akunniḡutit (postbases)	Isut (endings)	Uqallautit (sentence)
Iqiiq- 'to awaken'		+sutin 'you'	Iqiiqsutin. 'You are awake.'

Manġuit (verb or noun stem)	Akunniġutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Iqiiq-</b> 'to awaken'	∓ <b>sima</b> 'for the speaker to realize that one has V-ed, is V-ing, or is V'	<b>+rutin</b> 'you'	<b>Iqiiqsimarutin.</b> 'It seems that you are awake.'
<b>Iqiiq-</b> 'to awaken'	<b>-lluataq</b> 'to V very well'	<b>+tutin</b> 'you'	<b>Iqii!luataqtutin.</b> 'You are waking up well.'
<b>Iqiiq-</b> 'to awaken'		<b>+suġa</b> 'I'	<b>Iqiiqsuġa.</b> 'I am waking up'
<b>Iqiiq-</b> 'to awaken'	∓ <b>sima</b> 'for the speaker to realize that one has V-ed, is V-ing, or is V'	<b>+ruġa</b> 'I'	<b>Iqiiqsimarutin.</b> 'I am evidently awake.'
<b>Iqiiq-</b> 'to awaken'	<b>-lluataq</b> 'to V very well'	<b>+tuġa</b> 'I'	<b>Iqii!luataqtuġa.</b> 'I am waking up well.'

## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### **Akunniġutit**

The postbase “-lluataq”<sup>42</sup> has a minus sign, which means the stem final consonant is deleted before the postbase is added.

**Iqiiq +!luataq<sup>43</sup> +tutin = iqii!luataqtutin** (You woke up well).

The postbase ∓sima<sup>44</sup> has a minus plus sign, which means that only the stem final consonant 't' is deleted.

**Iqiiq ∓sima +rutin = iqiiqsimarutin** (It is evident that you are awake).

### **Isut**

<sup>42</sup>MacLean (2014) p.518-519.

<sup>43</sup>the 'l' in **iqii!luataqpiñ** palatalize to '!l' because the two 'ii' in 'iqiiq' creates an environment where palatalization occurs. Other vowel clusters 'ai' and 'ui' also trigger palatalization (Edna MacLean, personal communication, May 10, 2021).

<sup>44</sup>MacLean (2014) p. 657.

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“You” questions with verb stems that end in a consonant<sup>45</sup>      **+piñ?**

**Iqiiq +piñ = Iqiiqpiñ?** (Are you awake?).

“You” questions with postbases that end in a vowel<sup>46</sup>      **+viñ?**

**Iqiiq +sima +viñ = Iqiiqsimaviñ?** (Is it evident that you are awake?).

“I” statements with verb stems that end in  
a semi-final consonant cluster<sup>47</sup>      **+suᅇa.**

**Iqiiq +tuᅇa = Iqiiqsuᅇa.** (I am awake).

“I” statements with postbases that end in a vowel<sup>48</sup>      **+ruᅇa.**

**Iqiiq +sima +ruᅇa = Iqiiqsimaruᅇa.** (It is evident that I am awake).

### *Flashcard Drill*

Separate flashcards into three groups: **maᅇᅇuit**, **akunniᅇutit**, and **isut**.

<b>iqiiq-</b>	<b>-lluataq</b>	<b>+piñ or +viñ</b>
	<b>+sima</b>	<b>+suᅇa or +ruᅇa</b>

Have learners pick from the **akunniᅇutit** and **isut** group to form a sentence. Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

***Savaksraat:** Teach the **Iqiiqpiñ** atuun to a family member using both the question and statement versions in *Iᅇisaaksrat Talimaat & Itchaksraat*. Sing it instead of the **Piqpagigikpiñ** atuun in the morning. Write it on a piece of paper and stick it on the wall if you find yourself forgetting it. Write your own flashcards based on the flashcard drill exercise and have a family member quiz you.*

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<sup>45</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>46</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>47</sup>MacLean (1986) First Year, Chapter IV, p.62.

<sup>48</sup>MacLean (1986) First Year, Chapter IV, p.62.

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# Iḷisaaksrat Tallimat

## Malguat: Makkatqiglakpiñ

(Let me change your diaper)

*Review Iqiiqpiñ atuun.*

### Iñuuniagniq (Iñupiaq culture)

An Inuit elder Naqi Echo from Umanarjuaq, Canada describes how potty training occurred soon after a baby was born:

“In the old days we didn’t have diapers. What we would do was put the baby on our lap, put the feet together and hold the feet up. You would always hang on to their feet. They would start learning at a very young age. You would start immediately after they were born. Every time they would pee you would say, ‘Haa, haa’. The baby that you were holding would start understanding right away to go in the little can. The secret was to hold on to their bare feet with warm hands. Warmth would always make them pee faster.”<sup>49</sup>

Since many Inuit families have adapted to modern times, most parents use store-bought or cloth diapers for their children.

In this lesson, we will review “you” questions, “you” statements, and “me to you” commands. The teacher will repeat these conversations three times so that learners become familiar with the sounds. Practice saying these phrases to your doll in a makeshift changing table with diapers, cloths, and dolls as props.

<b>Makkatqiglakpiñ.</b>	Let me change your diaper.
<b>Makkatqinñiaḡikpiñ.</b>	I will change your diaper.
<b>Nalaḡiñ uvuḡa.</b>	Lay down right here.
<b>Aarigaa, makkatqiksutin.</b>	Good, you have a clean diaper.

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<sup>49</sup>Ekho, Naqi and Uqsuralik Ottokie (2000). p.59

	Akunniġutit (postbases)	Akunniġutit 2 (postbases 2)	Isut (endings)	Uqallautit (sentence)
<b>Makkaq-</b> ‘diaper’	<b>-tqIk</b> ‘to change’		<b>+lakpiñ</b> ‘let me to you’	<b>Makkatqiglakpiñ.</b> ‘Let me change your diaper’
<b>Makkaq-</b> ‘diaper’	<b>-tqIk</b> ‘to change’	<b>+niaq</b> ‘will’	<b>+kikpiñ</b> ‘I to you’	<b>Makkatqinñiaġikpiñ.</b> ‘I will change your diaper.’
<b>Nala-</b> ‘to lie on one’s side or back’			<b>+ġiñ</b> ‘you’(command)	<b>Nalaġiñ.</b> ‘You lay down.’
<b>Makkaq-</b> ‘diaper’	<b>-tqIk</b> ‘to change’		<b>+sutin</b> ‘you’	<b>Makkatqiksutin.</b> ‘You have a clean diaper.’

## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### ***Akunniġutit***

The postbase **-tqIk**<sup>50</sup> has a minus sign, which means the stem final consonant is deleted before the postbase is added:

In the environment **k + I >> gI**, the ‘k’ changes to a ‘g’ before ‘I’.<sup>51</sup>

**Makkaq + tqIk + lakpiñ = Makkatqiglakpiñ.** (Let me change your diaper).

You may have noticed from the tables that the postbase **-tqIk** is written with an uppercase I. In the tables and in the grammar lessons, the distinction between ‘weak i’ (lowercase) and ‘strong I’ (uppercase) will be shown for learning purposes. Modern Iñupiaq has three vowels: a, i, and u. Older Iñupiatun had a fourth vowel *ə*. As Iñupiaq evolved, the *ə* changed to an [I] in most cases. The former *ə* is ‘weak i’ and the original i is the ‘strong I’. Both ‘weak i’ and ‘strong I’ sound the same, but ‘strong I’ causes a process called palatalization.<sup>52</sup> You have also seen another form of palatalization in Iġisaaksrat Tallimaat & Itchaksraat when a semi-final vowel cluster also triggers palatalization (as in iqiiq-).

Since the postbase **-tqIk** ‘to change’ has a ‘strong I’ and ends in ‘k’ (or ‘q’), the ‘t’ in **-tutin**

<sup>50</sup>MacLean, (2014) p.696.

<sup>51</sup>MacLean (1986), Chapter II, p.15.

<sup>52</sup>MacLean (2014) p.xxiv.

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changes to 's'.

**Makkaq + tqik + tutin = makkatqiksutin.** (You have a clean diaper, literally: you have a changed diaper).

***Isut***

“You” statements with postbases that end in ‘strong l’+ ‘k/q’.<sup>53</sup> **+sutin.**  
**makkaq -tqik +sutin** (You have a clean diaper)

“You” statements with verb stems that end in a semi-final vowel cluster<sup>54</sup> **+sutin.**  
**lqiiq +tutin = lqiqsutin** (You are awake).

“you” statements with postbases that end in a vowel<sup>55</sup> **+rutin.**  
**lqiiq ꝥsima +rutin = lqiqsimarutin.** (It seems that you are awake).

“I” statements with verb stems that end in ‘strong l’ + ‘k/q’<sup>56</sup> **+sunja.**  
**Tauqslq +sunja = Tauqsiqsunja.** (I am buying [something]).

“I” statements with verb stems that end in semi-final vowel cluster<sup>57</sup> **+sunja.**  
**lqiiq +tunja = lqiqsunja.** (I am awake).

“I” statements with postbases that end in a vowel<sup>58</sup> **+runja.**  
**lqiiq ꝥsima +runja = lqiqsimarunja.** (It is evident that I am awake).

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<sup>53</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>54</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>55</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>56</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>57</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>58</sup>MacLean (1986), First Year, Chapter IV, p.63.



# Iisaaksrat Tallimat

## Piṅayuat: Miluktillakpiñ

(Let me nurse you)

The teacher will model these commands with their **iñuṅuuraq** (doll) several times. After, learners will also be encouraged to act out with these commands one at a time in a circle.

**Miluktillakpiñ.** Let me nurse you.

**Qalaktillakpiñ.** Let me burp you.

Next we will introduce the postbase +[s]uk “to want” and the endings for “when you” perform an action. The teacher will model both mini scripts below by acting with their doll. Learners are encouraged to act the first script while the teacher walks around and helps with pronunciation. Once the first script is learned, learners will move on to the second script.

**Milugukpiñ?** Do you want to nurse?

**Aarigaa milukkaviñ.** I’m glad that you’re nursing.

**Nakuuqsipayaaqtutin.** You feel a bit better.

**Qalagukpiñ?** Do you want to burp?

**Aarigaa qalakkavin.** I’m glad that you burped.

**Nakuuqsipayaaqtutin.** You feel a bit better.

Manṅuit (verb or noun stem)	Akunniḡutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Miluk-</b> ‘to nurse’	<b>+[s]uk</b> ‘to want’	<b>+piñ</b> ‘you’ (question)	<b>Milugukpiñ?</b> ‘Do you want to nurse?’
<b>Miluk-</b> ‘to nurse’		<b>+kaviñ</b> ‘when you’	<b>(Aarigaa) milukkaviñ.</b> (It’s good) when you nurse.
<b>Qalak-</b> ‘to burp’	<b>+[s]uk</b> ‘to want’	<b>+piñ</b> ‘you’ (question)	<b>Qalagukpiñ?</b> ‘Do you want to burp?’
<b>Qalak-</b> ‘to burp’		<b>+kaviñ</b> ‘when you’	<b>(Aarigaa) qalakkaviñ.</b> (It’s good) when you burp.’
<b>Nakuuqsi-</b> ‘to become well’	<b>-payaaq</b> ‘to be a bit more V’	<b>+tutin</b> ‘you’ statement	<b>Nakuuqsipayaaqtutin.</b> ‘You feel a bit better.’



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## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### ***Akunnigutit***

The postbase +[s]uk<sup>59</sup> is an irregular postbase. If a verb stem ends in a **vowel**, then the postbase remains +suk. If the verb stem ends in a ‘k’, the postbase becomes “+uk” and the ‘k’ changes to ‘g’. There are other variations of this postbase, but we will address them in later lessons.

**Miluk +[s]uk + piñ? = Milugukpiñ? (Do you want to nurse?)**  
**Qalak +[s]uk + piñ? = Qalagukpiñ? (Do you want to burp?)**

The postbase -payaaq<sup>60</sup> has a minus sign, which means the stem final consonant is deleted before the postbase is added:

**Nakuuqsi -payaaq +tutin = Nakuuqsipayaaqtutin. (You feel a bit better.)**

### ***Isut***

“You” statements with postbases that end in a consonant **+tutin**

**Nakuuqsi -payaaq +tutin = Nakuuqsipayaaqtutin. (You feel a bit better.)**

The Consequential mood<sup>61</sup> is most commonly expressed in English as “whenever” or “when”. To describe “when you” do something, the ending **+kaviñ** is attached to verb stems ending in ‘k’.

**miluk +kaviñ = milukkaviñ. (When you nurse.)**  
**qalak +kaviñ = qalakkaviñ. (When you burp.)**

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<sup>59</sup>MacLean (2014) p.656-657.

<sup>60</sup>MacLean (2014) p.587.

<sup>61</sup> MacLean (1986), Second Year, Chapter XVIII, p.94.

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### Flashcard Drill

Separate flashcards into three groups: **manñuit**, **akunnigutit**, and **isut**.

<b>miluk-</b>	<b>+[s]uk</b>	<b>+piñ</b>
<b>qalak-</b>	<b>-payaaq</b>	<b>+tutin</b>
<b>nakuuqsi-</b>		<b>+kaviñ</b>

Have learners pick one card from the each group to form a sentence. Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

***Savaksraat:** Practice both scripts related to miluk- and qalak- using your doll. Create your own flashcards that were used in the flashcard drill. Ask a friend or familiar member to quiz you.*

# Iḷisaaksrat Qulinngutailaṅat:

## Sisugiaktiqtutin (Oh, you spit up)

The teacher will model this script three times with a doll. She will have a burping cloth as a prop and use it to wipe up the pretend 'spit up' from the doll. Then learners will be encouraged to act out the same script.

**Sisugiaktiqtutin.**

Oh, you spit up.

**Aarigaa sisugiakkaviñ.**

It's good that you spit up.

**Nakuuqsipayaaqtutin.**

You feel a bit better.

**Nakuuqsipayaaqtutin sisugiakkaviñ.**

You feel a bit better after you spit up.

Manḡuit (verb or noun stem)	Akunniḡutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Sisugiak-</b> 'to spit up'	ᐸtiḡ 'to V quickly'	<b>+tutin</b> 'you' (question)	<b>Sisugiaktiqtutin.</b> 'Oh, you spit up.'
<b>Sisugiak-</b> 'to spit up'		<b>+gaviñ</b> 'when you'	<b>(Aarigaa) sisugiakkaviñ.</b> (It's good) when you spit up.
<b>Nakuuqsi-</b> 'to become well'	<b>-payaaq</b> 'to be a bit more V'	<b>+tutin</b> 'you' statement	<b>Nakuuqsipayaaqtutin.</b> 'You feel a bit better.'

### Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

#### **Akunniḡutit**

The postbase ᐸtiḡ<sup>62</sup> has a minus-plus sign preceding it, which means that stem final consonant 't' is deleted. (Since sisugiak- ends in a 'k', it remains).

**Sisugiak ᐸtiḡ +tutin = Sisugiaktiqtutin.** (You are spitting up.)

<sup>62</sup>MacLean (2014) p.691.

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The postbase -payaaq<sup>63</sup> has a minus sign, which means the stem final consonant is deleted before the postbase is added:

**Nakuuqsi -payaaq +tutin = Nakuuqsipayaaqtutin.** (You feel a bit better).

### ***Isut***

The Consequential mood<sup>64</sup> is most commonly expressed in English as “whenever” or “when”. To describe “when you” do something, the ending **+kavin** is used. When the stem **sisugiak-** is added to the ending **+kavin**, **k + k >> kk**, it results in **sisugiakkavin**.

**sisugiak + kavin = sisugiakkaviñ.** (When you spit up.)

### ***Flashcard Drill***

Separate flashcards into three groups: **maᅇᅇuit**, **akunnigutit**, and **isut**.

<b>miluk-</b>	<b>+[s]uk</b>	<b>+piñ</b>
<b>qalak-</b>	<b>-payaaq</b>	<b>+tutin</b>
<b>nakuuqsi-</b>	<b>-tiq</b>	<b>+kaviñ</b>
<b>sisugiak-</b>		<b>+gaviñ</b>

Have learners pick one card from the each group to form a sentence. Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

*Savaksraat: Practice both scripts related to **miluk-**, **qalak-**, **nakuuqsi-** and **sisugiaq-** using your doll. Create your own flashcards that were used in the flashcard drills from *Iᅇisaaksrat Tallimat Malguat*, *Tallimat Pijayuat*, and *Qulinᅇᅇugutaiᅇaᅇat*. Ask a friend or familiar member to quiz you.*

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<sup>63</sup>MacLean (2014) p.587.

<sup>64</sup>MacLean (1986) Second Year, Chapter XVIII, p.94.

# Iḷisaaksrat Qullinṅugutaat: Ivvagnaqsiruuq (It's time to take a bath)

The teacher will model these commands with their doll several times using a makeshift bathtub and a towel. After, learners will also be encouraged to act out with these commands one at a time in a circle.

**Ivvaqtuḡlakpiñ.** Let me bathe you.  
**Imaiyaḡlakpiñ.** Let me dry you.

Next we will review the postbase +[s]uk “to want” and the endings for “when you” perform an action. The teacher will model both mini scripts below by acting with their doll. Learners are encouraged to act the first script while the teacher walks around and helps with pronunciation.

**Ivvaqtuḡukpiñ?** Do you want to take a bath?  
**Annugaiyaḡniaḡikpiñ.** I will undress you.  
**Aasii ikuniaḡikpiñ ivvaḡvinṅmun.** Now I will put you in the tub.  
**Niaqqiqiqqaḡniaḡikpiñ** I will wash your hair first  
**Aasii iqaḡilugu timin.** and then I will wash your body.  
**Naatpiñ?** Are you done?

Manṅuit (verb or noun stem)	Akunniḡutit (postbases)	Akunniḡutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Ivvaqtuq-</b> ‘to bathe’	<b>+ [s]uk</b> ‘to want’		<b>piñ</b> ‘you’ (question)	<b>Ivvaqtuḡukpiñ?</b> ‘Do you want to bathe?’
<b>Annugaiyaq-</b> ‘to undress’	<b>+niaq</b> ‘will’		<b>gikpiñ</b> ‘I to you’	<b>Annugaiyaḡniaḡikpiñ.</b> ‘I am going to dress you.’
<b>Iku-</b> ‘to put them or it in a container or conveyance’	<b>+niaq</b> ‘will’		<b>gikpiñ</b> ‘I to you’	<b>Ikuniaḡikpiñ (ivvaḡvinṅmun).</b> ‘I will put you (in the tub).’
<b>Niaqqiqiqi-</b> ‘to wash their hair’	<b>±qqaq</b> ‘to V first’	<b>+niaq</b> ‘will’	<b>gikpiñ</b> ‘I to you’	<b>Niaqqiqiqqaḡniaḡikpiñ.</b> ‘I will wash your hair first.’
<b>Iqaḡi-</b> ‘to wash them’			<b>lugu</b> ‘I to them’ sequential activity	<b>Iqaḡilugu (timin)</b> ‘Next, I will wash (your body).’

Manġuit (verb or noun stem)	Akunnġutit (postbases)	Akunnġutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Naat</b> -‘to finish’			<b>piñ</b> ‘you’ (question)	<b>Naatpiñ?</b> “Are you done?”

## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### Akunnġutit

The postbase +[s]uk<sup>65</sup> is an irregular postbase. If a verb stem ends in a vowel, then the postbase remains +suk. If the preceding postbase ends in a ‘q’, the postbase becomes +uk and the stem-final ‘q’ changes to ‘ġ’. There are other variations of this postbase, but we will address them in later lessons.

**Ivvaqtuq + [s]uk + piñ? = Ivvaqtuġukpiñ?** (Do you want to take a bath?).

The postbase ±qqaq<sup>66</sup> has a plus-minus sign, which means the stem final consonant is deleted (except t) before the postbase is added. ±qqaq is used to indicate that the subject is or was the first one to do the activity, or that the activity of \_\_\_\_\_ing is or was the first thing done before performing any other activity<sup>67</sup>.

**Niaqqiqi ±qqaq + niaq + gikpiñ = Niaqqiqiqqaġniaġikpiñ.** (First I will wash your hair).

### Isut

Contemporative I verbs<sup>68</sup> can be used with the conjunction **aasii(ñ)** (and then) to describe an event that is continuous or connected series to event described in the main verb. The main verb is **niaqqiqi-** (to wash hair) which is the part of a series of events. The connected event is **iqaġi-** (to wash them or it).

**Niaqqiqiqqaġniaġikpiñ aasii iqaġilugu timin.**

(First I will wash your hair and then I will wash your body).

<sup>65</sup>MacLean (2014) p.656-657.

<sup>66</sup>MacLean (2014) p.601.

<sup>67</sup>MacLean (1986) Second Year, Chapter XIV, p.11.

<sup>68</sup>MacLean (1986), Second Year, Chapter XIV, p.1.

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To show that **iqāgi-** is connected to the main verb, the ending **lugu** is used, which signifies that that ‘I am performing an action on it’ (I am washing the body).

### Flashcard Drill

Separate flashcards into three groups: **maṅṅuit**, **akunnigutit**, and **isut**.

<b>ivvaqtuq-</b>	<b>+[s]uk</b>	<b>+piñ</b>
<b>niaqqiqi-</b>	<b>±qaaq</b>	<b>+gikpiñ</b>
<b>iqāgi-</b>	<b>+niaq</b>	<b>+lugu</b>
<b>naat-</b>		
<b>iku-</b>		

Have learners pick one card from the each group to form a sentence. Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

***Savaksraat:** Practice the conversation related to **ivvaqtuq-**, **niaqqiqi-**, **naat-** and **iqāgi-** using your doll. Create your own flashcards that were used in the flashcard drills from *Iḷisaaksrat Qulinṅugutaat*. Ask a friend or familiar member to quiz you.*

# Iḷisaaksrat Aqulliat: Siqtuqignaqsiruuq (It's time for a nap)

The teacher will model these commands with an **iñuḡḡuuraq** (doll) several times using a makeshift bathtub and a towel. After, learners will also be encouraged to act out with these commands one at a time in a circle.

<b>Ivvaqtuḡlakpiñ.</b>	Let me bathe you.
<b>Imaiyaḡlakpiñ.</b>	Let me dry you.
<b>Siqquiñ.</b>	Fall asleep.

Next, we will continue practicing the postbase +[s]uk “to want” and the endings for “when you” perform an action. The teacher will model the mini script below by acting with their doll. Learners are encouraged to act the first script while the teacher walks around and helps with pronunciation.

<b>Aarigaa ivvaqtuḡavin.</b>	I am glad you bathed.
<b>Imaiyaḡniaḡikpiñ.</b>	I will dry you.
<b>Annugaaqtuḡniaḡikpiñ.</b>	I am going to dress you.
<b>Uiḡḡaqpñ? Siqtuqigukpiñ?</b>	Are you tired? Do you want to take a nap?

Manḡuit (verb or noun stem)	Akunnigutit (postbases)	Akunnigutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Ivvaqtuq-</b> ‘to bathe’	<b>+ [s]uk</b> ‘to want’		<b>piñ</b> ‘you’ (question)	<b>Ivvaqtuḡukpiñ?</b> ‘Do you want to bathe?’
<b>Annugaiaq-</b> ‘to undress’	<b>+niaq</b> ‘will’		<b>gikpiñ</b> ‘I to you’	<b>Annugaiaḡniaḡikpiñ.</b> ‘I am going to dress you.’
<b>Iku-</b> ‘to put them or it in a container or conveyance’	<b>+niaq</b> ‘will’		<b>gikpiñ</b> ‘I to you’	<b>Ikuniaḡikpiñ (ivvagviḡmun).</b> ‘I will put you (in the tub).’
<b>Niaqqiqi-</b> ‘to wash their hair’	<b>±qqaq</b> ‘to V first’	<b>+niaq</b> ‘will’	<b>gikpiñ</b> ‘I to you’	<b>Niaqqiqiqaḡniaḡikpiñ.</b> ‘I will wash your hair first.’
<b>Iqaḡi-</b> ‘to wash them’			<b>lugu</b> ‘I to them’ sequential activity	<b>Iqaḡilugu (timin).</b> ‘Next, I will wash (your body).’



Maᅇᅇuit (verb or noun stem)	Akunnigutit (postbases)	Akunnigutit (postbases)	Isut (endings)	Uqallautit (sentence)
<b>Naat</b> -‘to finish’			<b>piñ</b> ‘you’ (question)	<b>Naatpiñ?</b> “Are you done?”

## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### Akunnigutit

The postbase +[s]uk<sup>69</sup> is an irregular postbase. If a verb stem ends in a **vowel**, then the postbase remains +suk. If the verb stem ends in a **‘k’**, the postbase becomes “+uk” and the **‘k’** changes to **‘g’**. There are other variations of this postbase, but we will address them in later lessons.

**Siqutqik +[s]uk +piñ? = Siqutqigukpiñ?** (Do you want to spit up?).

**Annugaaq** is the noun form for ‘clothing’. **Annugaaq-** can also serve as a verb form for ‘dressing her/him/it’. The verb form **annugaaq** can also add the post base +tuq, forming **annugaaqtuq-** which also means ‘to dress oneself, or to dress her/him/it. The postbase +tuq<sup>70</sup> is a versatile postbase, which can mean ‘to wear, eat, chew, use, consume, or experience N or V-ing’. In this case, we are talking about wearing clothing.

**Annugaaqtuq +niaq + gikpiñ = Annugaatugniagikpiñ.** (I am going to change your clothes).

### *Flashcard Drill*

Separate flashcards into three groups: **maᅇᅇuit**, **akunnigutit**, and **isut**.

<b>siqutqik-</b>	<b>+[s]uk</b>	<b>+piñ</b>
<b>imaiyaq-</b>	<b>+niaq</b>	<b>+gikpiñ or +gikpiñ</b>
<b>annugaaqtuq-</b>		<b>+gaviñ</b>
<b>uiñgaq-</b>		

<sup>69</sup>MacLean (2014) p.656-657.

<sup>70</sup>MacLean (2014) p.710.

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Have learners pick one card from the each group to form a sentence. Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

**Savaksraat:** Practice the conversation related to **siqutqik-**, **imaiyaq-**, **anuugaat-** and **uiñgaq-** using your doll. Create your own flashcards that were used in the flashcard drills from *Iłisaaksrat Quliñuğutaat* and *Aqulliat*. Ask a friend or familiar member to quiz you.

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## Unit 1 Overview

### Atiqausit (nouns)

<b>aaka</b>	mom
<b>aapa</b>	dad
<b>aippaq</b>	partner
<b>iġniq</b>	son
<b>iġilgauraq</b>	baby
<b>iġamaaq</b>	friend
<b>iñuk</b>	person, spirit
<b>miġliqtuuraq</b>	child
<b>nuliaq</b>	wife
<b>panik</b>	daughter
<b>qitungaq</b>	offspring, child
<b>ui</b>	husband

### Vocative form

<b>aakaan</b>	my dear mom
<b>aapaan</b>	my dear dad
<b>aippaan</b>	my dear partner
<b>iġñiin</b>	my dear son
<b>iġilgauraan</b>	my dear baby
<b>iġamaan</b>	my dear child (another persons')
<b>iñuun</b>	my dear one, spirit
<b>miġliqtuuraan</b>	my dear child
<b>nuliaan</b>	my dear wife
<b>paniin</b>	my dear daughter
<b>qitungaan</b>	my dear child (your own child)
<b>uiñ</b>	my dear husband

### Maññuit (Verb or noun stems)

<b>annuġaat-</b>	clothing
<b>annugaiyaaq-</b>	to undress
<b>iku-</b>	to place them or it in a container or conveyance
<b>igliġi-</b>	to cuddle or to express endearment; to find somebody so cute, looks huggable
<b>imaiyaq-</b>	to dry
<b>iqaġi-</b>	to wash them or it (face, hands, or body)
<b>iqit-</b>	to hug
<b>ivvaqtuq-</b>	to bathe
<b>kunik-</b>	to kiss
<b>makkak-</b>	diaper
<b>miluk-</b>	to nurse
<b>naat-</b>	to finish
<b>nakuuqsi-</b>	to feel better
<b>niaqqiqi-</b>	to wash their hair
<b>nuniaq-</b>	to express affection or endearment
<b>piqpagi-</b>	to love
<b>qalak-</b>	to burp
<b>qunu-</b>	to talk cooingly
<b>siqut-</b>	to fall asleep
<b>sisugiaq-</b>	to spit up
<b>tigumiaq-</b>	to carry
<b>uiñġaq-</b>	to be tired

### Akunnigutit (Postbases)

<b>-lluataq</b>	to V well
<b>+niaq</b>	will
<b>-piallak</b>	truly, really
<b>-payaaq</b>	to be a bit more V

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<b>±qqaq</b>	to V first
<b>±sima</b>	to be made evident, to notice
<b>+ [s]uk</b>	to want (after vowel)
<b>(guk)</b>	to want (after k)
<b>(ġuk)</b>	to want (after q)
<b>(chuk)</b>	to want (after strong l)
<b>±tiq</b>	to V quickly
<b>+tuq</b>	to wear, eat, chew, use, consume, or experience N or V-ing

**Isut (Endings)**

<b>+kikpiñ</b>	I to you (after k or t)
<b>+gikpiñ</b>	I to you (after vowel)
<b>+ġikpiñ</b>	I to you (after q)
<b>+piñ</b>	you (question, after consonant)
<b>+viñ</b>	you (question, after vowel)
<b>+tutin</b>	you (statement, after consonant)
<b>+rutin</b>	you (statement, after vowel)
<b>+sutin</b>	you (statement, after strong l and k/q)
<b>+chutin</b>	you (statement, after strong l and t)
<b>+tuᵇa</b>	I (statement, after consonant)
<b>+ruᵇa</b>	I (statement, after vowel)
<b>+suᵇa</b>	I (statement, following strong l and k/q)
<b>+chuᵇa</b>	I (statement, following strong l and t)
<b>+glakpiñ</b>	me to you (command, after vowel or k)
<b>+ġlakpiñ</b>	me to you (command, after q)
<b>+kaviñ</b>	when you (after t or k)
<b>+gaviñ</b>	when you (after g)
<b>+ġaviñ</b>	when you (after q)
<b>+lagu</b>	and then I V'd 'them or it'

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## **Unit 2: Savaqatiguuruguk!**

**(We always work together!)**

**Developmental Stage: Birth to six months**

- Parents will continue strengthening their bond with their child. Prior to the formal lesson, there will be a page of endearment phrases that parents can reference.
- Parents will also slowly introduce immediate family and extended family to their baby.
- Parents will learn how to talk to their partner or family member about nursing, bottle-feeding, burping, diaper changing, bathing the baby, and putting the baby to sleep.
- Content will mainly be taught through songs, daily routines, and hands on activities.

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## Qunnun

### (Expressions to talk lovingly/cooingly to a baby)

Here are a few Iñupiatun phrases that can be used to “qunu-“ babies:

<b>Uvamniitin.</b>	Stay by me.
<b>Aattai.</b>	Cute.
<b>Aattaipiksuaqtutin.</b>	You are more and more adorable.
<b>Aattaiqsipiksuaqtutin.</b>	You are becoming more and more adorable.
<b>Aaññaᅇᅇa.</b>	Oh how cute; adorable
<b>Aaññaᅇᅇarutin.</b>	You are so cute. You are so adorable.
<b>Piqpagigikpiñ.</b>	I love you dearly.
<b>Nakuagigikpiñ.</b>	I love you or I like you.
<b>Piqpagipiallaktutin.</b>	I really love you dearly.
<b>Nakuagipiallaktutin.</b>	I really love you, I really like you.
<b>Iglignaqpaktutin uvamnun.</b> <b>/Igligiqpakkikpiñ.</b>	You are so precious to me.
<b>Iglignaqpaktutin uvaptignun.</b> <b>/Igligiqpakkiptigiñ.</b>	You are so precious to us.
<b>Iglignapiallaktutin.</b>	You are completely precious.
<b>Igliᅇai!aiᅇikpiñ.</b>	I can't stop feeling that you are so precious.
<b>Kunipiᅇai!aiᅇikpiñ.</b>	I can't stop kissing you.
<b>Piqpagiᅇai!aiᅇikpiñ.</b>	I can't stop loving you.

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# Iḷisaaksraq Sivulliq: Iḷauraat I (Immediate family I)

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Review *Kunikkikpiñ* and *Iqiiqpiñ* atuutik together.

Review immersion terms: *uvaptun*, *sunna*, *apiqsruvsaanna*, *ikayunna*

**Prior to this lesson, the teacher will ask learners to bring pictures of their families to class. If they are unable to bring pictures, the teacher will provide sample pictures of a family.**

## Iḷuuniagniq (Iḷupiaq culture)

After a baby is born, her parents will likely want to introduce the baby to her immediate family or *iḷauraat*. Inuit almost never introduced the baby to relatives outside the immediate family or household family to protect the immunity of the newborn child<sup>71</sup>. Long ago, parents who introduced their babies to family who lived outside their household did not live as long. Traditionally, the mother was given at least a month to focus solely on the newborn baby before introducing others.<sup>72</sup> In Shishmaref, the mother stayed in bed for a month after birth, while female relatives of the mother (sisters, aunts, mothers, grandmothers) cared for the newborn and the newborn's mother for a whole month. The new mother's only job was to nurse the child, recover from childbirth, and develop a strong bond with her newborn.<sup>73</sup>

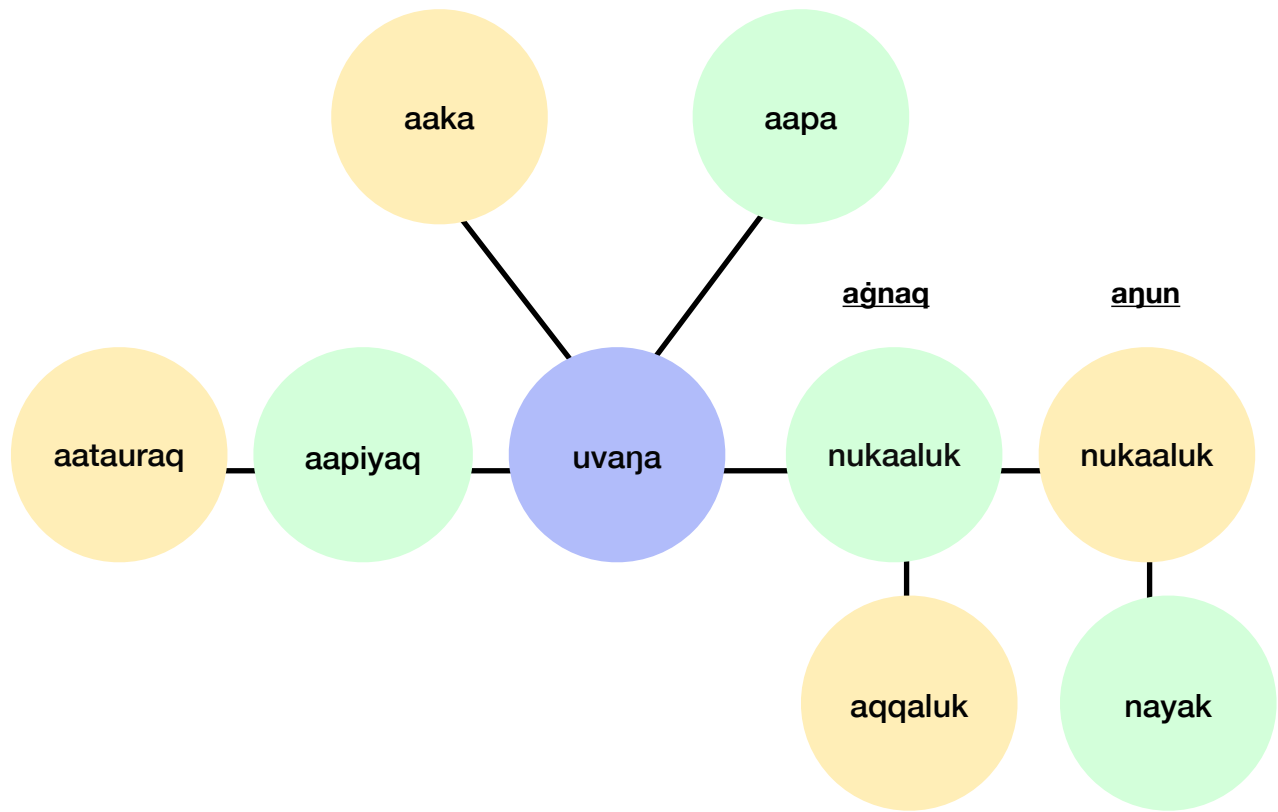
Using the Greymorning method, pictures of each family member will be identified with the proper term in Iḷupiaq. The teacher and all learners will bring a picture(s) of their own family and introduce her *iḷauraat* using the possessive term 'my'. While presenting, it is important to keep the picture of the family member closer to the teacher in order to properly represent the demonstrative pronoun 'una'. After the teacher covers each family member, learners will gather in a circle. Learners will introduce their family members to the class using the possessive term 'my'. In order to use 'una' properly, learners must be holding the photo as they point to family members.

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<sup>71</sup>Brower, Ronald Aniqsuaq (April 2021) personal communication.

<sup>72</sup>Brower, Annie Hopson (April 2021) personal communication.

<sup>73</sup>Nayokpuk, Karla Agimuaq (April 2019) personal communication.



**Tuᅇluᅇautit**<sup>74</sup>

**Kinship terms**

<b>Una aakaga.</b>	This one is my mother.
<b>Una aapaga.</b>	This one is my father.
<b>Una aatauraᅇa.</b>	This one is my older sister.
<b>Una aapiyaᅇa.</b>	This one is my older brother.
<b>Una uvaᅇa.</b>	This one is me.
<b>Una nukaaluga.</b>	This one is my younger sibling (of same gender).
<b>Una aqqaluga.</b>	This one is my younger brother (of a girl).
<b>Una nayaga.</b>	This one is my sister (of a boy).

<sup>74</sup>MacLean, Edna (2014) P.811-812 of print version.



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Once each person feels comfortable with introducing their **ilauraat**, the teacher will ask if learners want to introduce their family in front of the class.

If learners master the exercise quickly, challenge them to form the vocative versions of these terms: **aakaan**, **aapaan**, **aatauraan**, **aapiyaan**, **nukaaluun**, **nayaan**, and **aqqaluun**.<sup>75</sup>

### **Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)**

#### **Demonstrative pronouns<sup>76</sup>**

In English, demonstrative pronouns are limited to “this” (near the speaker) and “that” (not near the speaker). In Iñupiaq, there are many more specific pronouns that show the position of a person, animal, thing or area in relation to the speaker and the listener. In this lesson, we will only focus on two.

**Una** -“this” or a visible object closer to you than the listener.

**Taamna** -“that one there” or reference to an object that is closer to the listener than you.

Demonstrative pronouns highlight the preciseness of Iñupiaq and the deep connection between language and land for the Iñupiat. MacLean writes that:

Demonstratives are used to express ‘distinctions of references, particularly with respect to location’ spatially and temporally. They form an elaborate system of reference in the Iñupiaq language. They indicate a person, an animal, an object or an area by reference to its position with respect to the speaker and the addressee in the concept of ‘downness’ represented by a body of water, a river or a downslope in the outside environs, or the door inside a dwelling....(MacLean, *Inupiaq Narratives*, p. 98-99). The abundant use of demonstratives creates the sensation that has prompted numerous Iñupiat to say that listening to an **unipkaa**q [legend, story] is like watching a movie (MacLean 2004).

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<sup>75</sup>MacLean (2014) p. 812 of print version.

<sup>76</sup>MacLean (1986) Second Year, Chapter XIII

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## Possession<sup>77</sup>

In Iñupiaq, to show 'possession' of "my" singular family member a '-ga' is added on to the end of the noun as in aaka(ga) and aapa(ga).

If the noun ends in a 'q' as in aatauraq or aapiyaq, the 'q' is deleted and '-ġa' is added.

### Flashcard Drill

Separate flashcards into three groups: maᅇᅇuit and isut.

aaka                                 -ga, -ġa ('my')

aapa

aatauraq

aapiyaq

nukaaluk

aqqaluk

nayak

*Savaksraat: Sing Piġpagigikpiñ to a family member every morning as soon as you wake up. Use a family photo or photos and introduce iġauraat to your child or partner using Iñupiaq. Write possessive forms of 'my' family member(s) on a piece of paper and tape them to the wall as a reminder.*

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<sup>77</sup>MacLean, 1986, First Year, Chapter X, p.164.

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# Iḷisaaksraak Aippaak: Iḷauraat II (Immediate family II)

Review immersion terms: *uvaptun, suna, apiqsruvsaanna, ikayunna*

## Iḷuuniagniq (Iḷupiaq culture)

For Iḷupiat, kinship is defined by familial and ancestral ties by blood, marriage, or adoption. A **tiguaq** (adopted child) is treated as a ‘blood’ related member of the adoptive family. However, the **tiguaq** still maintains connections to his biological family. A **tiguaq** has two sets of parents: adoptive and biological parents.<sup>78</sup> Kinship ties in traditional Iḷupiat communities were paramount<sup>79</sup> Kinship ties often defined one’s membership in a hunting crew. Most traditional crews were composed of **aniqatit** (siblings), their sibling's spouses, and their respective children.<sup>80</sup>

Using the *Greymorning* method, pictures of each family member will be identified with the proper term in Iḷupiaq. The teacher and all learners will bring the same picture of their family to class. However, an assistant will ask who is the in the picture that the teacher is holding using the demonstrative pronoun: ‘**Taamna \_\_\_\_?**’. While presenting, it is important to keep the picture of the family member closer to the teacher (and away from the assistant) in order to properly represent the demonstrative pronoun ‘**taamna**’.

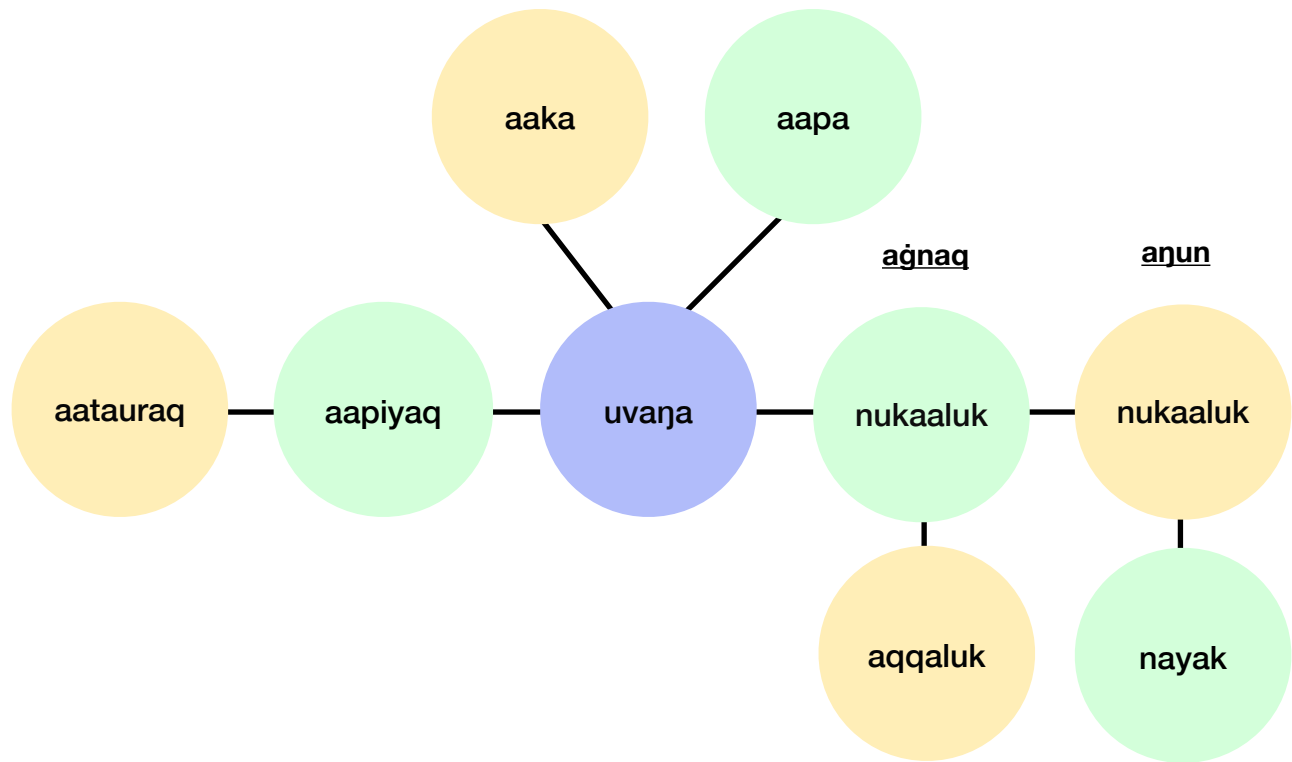
The assistant will also use the possessive pronoun ‘your’: ‘**Taamna aakan?**’ (Is that one your mother?). The teacher will respond, ‘**Ii, una aakaga.**’ (This one is my mother). After the assistant asks about each **iḷauraq** (immediate family member) and the teacher responds, learners will mirror the exercise with a partner.

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<sup>78</sup>MacLean (2014) p.1171 of online version.

<sup>79</sup>Burch (1975) p.22-24; MacLean (2014) p.1171 of online version.

<sup>80</sup>Burch (1975) p.22-24; MacLean (2014) p.1171 of online version.



**Tuᅇluᅇautit**<sup>81</sup>

**Kinship terms**

**Taamna aakan?**

That one is your mother?

**Taamna aapan?**

That one is your father?

**Taamna aatauran?**

That one is your older sister?

**Taamna aapiyan?**

That one is your older brother?

**Taamna iᅇviᅇ?**

That one is you?

**Taamna nukaaluiᅇ?**

That one is your same gender younger sibling?

**Taamna nayaiᅇ?**

That one is your younger brother (of woman)?

**Taamna aqqaluiᅇ?**

That one is your younger sister (or man)?

Next, learners will be asked to pair up with someone to model the interaction that the

<sup>81</sup>MacLean (2014) p.811-812 of print version.

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assistant and teacher shared previously. Once all partners have had adequate time to practice, ask a few pairs if they want to present their families in front of the class.

Review the vocative versions of these terms: **aakaan**, **aapaan**, **aatauraan**, **aapiyaan**, **nukaaluun**, **nayaan**, and **aqqaluun**.<sup>82</sup>

### Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

#### **Demonstrative pronouns**<sup>83</sup>

In English, demonstrative pronouns are limited to “this” (near the speaker) and “that” (not near the speaker). In Iñupiaq, there are hundreds of specific pronouns that show the position of a person, animal, thing or area in relation to the speaker and the listener.

**Una** -“this” or a visible object closer to you than the listener.

**Taamna** -“that one there” or reference to an object that is closer to the listener than you.

Demonstrative pronouns highlight the preciseness of Iñupiaq and the deep connection between language and land for the Iñupiat. MacLean writes that:

Demonstratives are used to express ‘distinctions of references, particularly with respect to location’ spatially and temporally. They form an elaborate system of reference in the Iñupiaq language. They indicate a person, an animal, an object or an area by reference to its position with respect to the speaker and the addressee in the concept of ‘downness’ represented by a body of water, a river or a downslope in the outside environs, or the door inside a dwelling....(MacLean, *Inupiaq Narratives*, p. 98-99). The abundant use of demonstratives creates the sensation that has prompted numerous Iñupiat to say that listening to an **unipkaa**q [legend, story] is like watching a movie (MacLean 2004).

#### **Possession**<sup>84</sup>

In Iñupiaq, to express possession of “your” singular family member, an ‘-n’ is added on to the end of the noun as in **aaka(n)** and **aapa(n)**.

If the noun ends in a strong consonant (**k** or **Q**) the ending ‘:ln’ is used as in **nukaalu(iñ)**,

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<sup>82</sup>MacLean (2014) p. 812 of print version.

<sup>83</sup> MacLean (1986) Second Year, Chapter XIII

<sup>84</sup>MacLean, 1986, First Year, Chapter X, p.164.

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aqqalu(iñ), and naya(iñ).

### *Flashcard Drill*

Separate flashcards into three groups: **manñuit** and **isut**.

aaka	-ga, -ga (my)
aapa	-n, -In (your)
aatauraq	
aapiyaq	
nukaaluk	
aqqaluk	
nayak	

Have learners pick one card from the each group to form a sentence and form either the first person or second person possessive.

***Savaksraat:** Sing **Piqpagigikpiñ** to a family member every morning as soon as you wake up. Find a family photo and introduce **ilauraat** to your child or partner using **Iñupiaq**. Write possessive forms for 'your' and 'my' family member(s) on a piece of paper and tape them to the wall as a reminder.*

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# Iḷisaksraat Pinayuat: Iḷagiit

## (Extended Family)

Review **Iqitkikpiñ** atuun together

### **Iñuuniagniq** (Iñupiaq culture)

For the Iñupiaq, kinship is a social system whereby individuals have ancestral ties by blood, marriage, or adoption. Before the influence of non-Iñupiat, members of a kinship system were expected to cooperate for the greater good of the extended family, or **iḷagiit**. The **Iḷagiit** provided each member with the basic human needs of food, shelter, and companionship. The Iñupiaq term **iḷagiit** “those involved in a relationship where each is/has a part” establishes how each person and her/his role is vital to the maintenance of the **iḷagiit**.<sup>85</sup>

In this lesson, you might notice that the term for **amau** can be defined as both great-grandparent and great-grandchild. This practice represents the rebirth of succeeding generations, and the link that binds them together.<sup>86</sup>

The teacher will introduce her **iḷagiit** to the class by using a personal picture, emphasizing the family terms listed below. In contrast with the last lesson, the pictures should be introduced closer to the learners (listeners) to emphasize the term ‘**taamna**’. Next, she will ask learners to go around in a circle and introduce their family members to the class using the possessive term “my”.

The assistant will ask: ‘**Kiña taamna?**’ (Who is that one?). The teacher will respond, ‘**Taamna amauga.**’ (This one is my great-grandparent or great-grandchild). The picture of the extended family member will be held by the teacher. After the assistant asks about each extended family member and the teacher responds, learners will mirror the exercise with a partner.

### **Tuḷuḡautit**<sup>87</sup>

**Kiña taamna?**

### Kinship terms

Who is that one?

**Una amauga.**

This one is my great-grandparent (or great-grandchild)

**Una ataataga.**

This one is my grandpa (or great uncle).

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<sup>85</sup>MacLean (2014). P.810 of print version.

<sup>86</sup>MacLean, (2014). P. 810

<sup>87</sup>MacLean, (2014). Page 811-812.

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**Una aanaga.** This one is my grandma (or great aunt).

**Una atchaga.** This one is my aunt.

**Una aᅇaga.** This one is my uncle.

The teacher will ask: ‘**Kiña una?**’ (Who is this one?). The assistant will respond, ‘**Taamna amaun.**’ (This one is your great-grandparent or great-grandchild). The picture of the extended family member will be held by the teacher. After the assistant asks about each extended family member and the teacher responds, learners will mirror the exercise with a partner.

**Tuᅇᅇᅇᅇᅇᅇ<sup>88</sup>**

**Kinship terms**

**Kiña una?**

Who is this one?

**Taamna amaun.** That one is your great-grandparent (or great grandchild)

**Taamna ataatan.** That one is your grandpa (or great uncle).

**Taamna aanan.** That one is your grandma (or great aunt).

**Taamna atchaiñ.** That one is your aunt.

**Taamna aᅇaiñ.** That one is your uncle.

Emphasize the difference between the sound ‘**n**’ and ‘**ᅇ**’ in “**aana**” and “**aᅇa**”.

If students master these terms quickly, challenge them to form the vocative versions of these terms: **amaᅇᅇ**, **ataataᅇᅇ**, **aanaᅇᅇ**, **atchaᅇᅇ**, and **aᅇaᅇᅇ**.<sup>89</sup>

***Flashcard Drill***

Separate flashcards into three groups: **maᅇᅇᅇᅇ** and **isut**.

**amau** -ga, -ᅇa

**ataata** -n, -In

**aana**

**atchak**

**aᅇak**

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<sup>88</sup>MacLean, Edna Ahgeak. 2014. Iᅇupiatun Uᅇaluit Taniktun Sivuniᅇᅇ. Page 811-812 of print version.

<sup>89</sup>MacLean, Edna Ahgeak. 2014. Iᅇupiatun Uᅇaluit Taniktun Sivuniᅇᅇ. Page 812 of print version.



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Have learners pick one card from the each group to form a sentence and form either the first person or second person possessive.

***Savaksraat:*** Sing ***Piqpagigikpiñ*** to a family member every morning as soon as you wake up. Find a family photo and introduce ***ilaġiit*** to your child or partner using Iñupiaq. Write possessive forms for 'your' and 'my' extended family member(s) on a piece of paper and tape them to the wall as a reminder.

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# Iḷisaaksrat Sisamaat: Iñupiaqsiñit (Iñupiat names)

Review immersion terms: *uvaptun, suna, apiqsruvsaḡḡa, ikayunḡḡa*

## **Kiña una? Atuun**

<b>Kiña una iñuunuluraq?</b>	Who is this little one?
<b>Kiña una? Una_____.</b>	Who is this one? This one is_____.
<b>Sumi itpa_____?</b>	Where is_____?
<b>Suva_____?</b>	What is_____ doing?
<b>Qanuq itpa_____?</b>	How is_____?

This song encourages the parent to repeat the child’s Iñupiaq name alongside question words.

## **Iñuuniḡniq (Iñupiaq culture)**

Having an **atiq** or namesake in Iñupiaq helps a child form a strong identity. Sometimes, after a baby is born, her family will try to decipher her behavior or tendencies before giving her a name. The family decides who should give the child an **atiq**, usually it is an elderly relative. As the child grows, her relatives notice that she has carried on similar characteristics or skills as her **atiq**. Relatives will help her develop these characteristics or skills as she grows older. The child learns to think of ‘herself’ as having multiple ‘selves’ that intersect with her namesake or namesakes. Eventually, the person may ask herself how her **atiq** behaved or lived as though they are the same person<sup>90</sup>:

### **Qanuq pisuuvik taimani?**

How did I behave back then?

### **Qanuq iñuusuuviq taimani?**

How did I live back then?

These type of questions illustrate the strong connection a person may have with his or her **atiq**. In Iñupiaq culture, one can be named after a man even if the person is female. Alternately, one can be named after a woman even if the person is male.

To begin the lesson, the teacher and an assistant will model conversation I below. Next, the class will go around in a circle asking the person to the left “**Kiña atqiñ?**”. After responding

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<sup>90</sup> Brower, Ronald Aniqsuaq (March 2021) personal communication.

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“**Atiġa**\_\_\_\_\_” he will ask the person to the left of him “**Kiña atqiñ?**”, until everyone has had a chance to ask and answer the question.

i.

**Kiña atqiñ?** Who is your namesake?  
**Atiġa**\_\_\_\_\_. My namesake is\_\_\_\_\_.

In the next lesson, we will learn how to ask someone what their siblings Iñupiaq name is by using the verb stem **atiġaq-** (to have the name of). The teacher and assistant will model conversation II with corresponding photos, then learners will try the same exercise with a partner. After learners have had plenty of practice, move on to conversation III in the same manner.

ii. *First we will concentrate on the older siblings:*

**Kimik aatauran atiġaqpa?** Who is your older sister named after?  
\_\_\_\_**mik atiġaqtuq aatauraġa.** My older sister is named after\_\_\_\_\_.

**Kimik aapiyan atiġaqpa?** Who is your older brother named after?  
\_\_\_\_**mik atiġaqtuq aapiyaġa.** My older brother is named after\_\_\_\_\_.

iii. *Now, we will concentrate on the younger siblings.*

**Kimik nukaaluiñ atiġaqpa?** Who is your younger sibling (of same gender) named after?  
\_\_\_\_**mik atiġaqtuq nukaaluga.** My younger sibling (of same gender) is named after\_\_\_\_\_.

**Kimik aqqaluiñ atiġaqpa?** Who is your younger brother (of a girl) named after?  
\_\_\_\_**mik atiġaqtuq aqqaluga.** My younger brother (of a girl) is named after\_\_\_\_\_.

**Kimik nayaiñ atiġaqpa?** Who is your younger sister (of a boy) named after?  
\_\_\_\_**mik atiġaqtuq nayaga.** My younger sister (of a boy) is named after\_\_\_\_\_.

### **Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)**

So far, all nouns we have used been in the *absolute case*. For example, in **kiña atqiñ?** (what is your name?), the subject pronoun is in the *absolute*. In contrast, in **kimik aqqaluiñ atiġaqpa?** (What is your younger brother's name?), the pronoun **kimik** (who) is not in the absolute case. When an intransitive verb (**atiġaq-**) refers to an object pronoun, it must be in the modalis case. The modalis case is formed by adding ÷mik.

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**Kimik nayaiñ atiqaqpa?** Who is your younger sister (of a boy) named after?

**Iqilanmik nayaiñ atiqaqtuq.** My younger sister (of a boy) is named after Iqilan.

***Isut***

“He, she, it” questions with stems that end in a consonant.<sup>91</sup> **+pa?**

**Atiqaq +pa** (what name does he have?)

“He, she, it” statements with stems that end in a consonant<sup>92</sup> **+tuq.**

**Atiqaq +tuq = Atiqaqtuq** (He has the name\_\_\_\_\_).

*Savaksraat:* Teach the “*kiña una*” *atuun* to a family member using their *Iñupiaqsiñiq* (Iñupiaq name). Use a family photo and introduce your *nukaġiit* (siblings) to a friend and describe who their namesakes are using “\_\_\_\_\_mik atiqaqtuq nayaga” (My younger sister (of a boy) is named after\_\_\_\_\_).

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<sup>91</sup>MacLean (1986) First Year, Chapter IV, p.63.

<sup>92</sup>MacLean (1986) First Year, Chapter IV, p.62.

# Iisaaksrat Tallimaat:

## Aarigaa miluktitkapu

(It is good when you nurse him)

Review *Kiña una* atuun

Review immersion terms: *uvaptun, suna, apiqsruvsaanna, ikayunna*

Practice the following commands while talking to the doll. The teacher will model three times and then each learner will practice with their own doll:

**Milugiñ.** Nurse.

**Qalagiñ.** Burp.

While the singular possessive ‘my’ and ‘your’ was introduced in the last few lessons, we will learn dual possessive ‘our’ to refer to the baby. The teacher will work with an assistant to model the two scripts below line by line.

The assistant will notice that the baby is hungry. The teacher will ask if the baby needs to be nursed. The assistant will pretend to nurse a doll as she confirms that she is able to nurse the baby. The “when you V to him” ending form will be introduced, praising the assistant for feeding the baby. After the script is modeled three times, the teacher will have learners act out each phrase one line at a time. Once they are comfortable, they will practice with a partner.

I.

**Ii!lgauraqpuk kaaktuq.**

Our baby is hungry.

**Miluktitchukpiuñ?**

Do you want to nurse him?

**Ii, miluktitchukkiga.**

Yes, I want to nurse him.

Manjuut (verb or noun stem)	Akunnigutit (postbase)	Akunnigutit (postbase)	Isut (endings)	Uqallautit (sentence)
<b>miluk-</b> ‘to nurse’	± <b>tit</b> ‘to allow, cause, permit, or force to V’	<b>+s]uk</b> ‘to want’	<b>+piuñ</b> ‘you to them’ (question)	<b>Miluktitchukpiuñ?</b> ‘Do you want to nurse her?’
<b>miluk-</b> ‘to nurse’	± <b>tit</b> ‘to allow, cause, permit, or force to V’	<b>+s]uk</b> ‘to want’	<b>+kiga</b> ‘I to you’ (statement)	<b>Miluktitchukpiuñ?</b> ‘I want to nurse her.’
<b>miluk-</b> ‘to nurse’	± <b>tit</b> ‘to allow, cause, permit, or force to V’		<b>+kapku</b> ‘when you to them’	<b>(Aarigaa) miluktitkapku</b> ‘(I’m glad) when you nurse them’

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**Aarigaa miluktitkapku.**

It is good when you nurse him.

The assistant will notice that the baby is thirsty. The teacher will ask if the baby needs to be bottle fed. The assistant will pretend to bottle feed a doll as she confirms that she is able to bottle feed the baby. The “when you V to him” ending form will be practiced. After the script is modeled three times, the teacher will have learners act out each phrase one line at a time. Once they are comfortable, they will practice with a partner.

## II.

**Iḡñiqpuḡ imiḡuktuḡ.**

Our son is thirsty.

**Miluktitchukpiuḡ uumiḡa?**

Do you want to feed him (with this ‘bottle’ here)?

**Miluktitchukkiga uumiḡa.**

Yes, I want to feed him (with this ‘bottle’ here).

**Aarigaa miluktitkapku uumiḡa.**

It is good when you feed him (with this ‘bottle’ here).

### Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

#### ***Akunnigutit***

The postbase  $\mp$ tit<sup>93</sup> is preceded by a minus and plus sign, which means that only a stem-final ‘t’ is deleted (not ‘k’ in the case of miluk-).

**miluk  $\mp$ tit = miluktit-**

The postbase +[s]uk<sup>94</sup> is an irregular postbase. If the verb stem or postbase ends in a strong l and ‘t’, the postbase becomes +uk and the ‘t’ changes to ‘ch’.

**Miluk  $\mp$ tit +[s]uk = miluktitchuk-**

#### ***Isut***

“You to it” question with stems that end in a consonant<sup>95</sup>

**+piuḡ?**

**Miluk  $\mp$ tit +suk +piuḡ = miluktitchukpiuḡ?** (Do you want to nurse her?)

“You to it” statement with stem or postbase ending in a consonant<sup>96</sup>

**+kiga.**

**Miluk  $\mp$ tit +suk +kiga = miluktitchukiga** (I want to nurse her)

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<sup>93</sup>MacLean (2014) p.692.

<sup>94</sup>MacLean (2014) p.656-657.

<sup>95</sup>MacLean (1986) First Year, Chapter IV, p.62.

<sup>96</sup>MacLean (1986) First Year, Chapter IV, p.62.

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The Consequential mood<sup>97</sup> is most commonly expressed in English as “whenever” or “when”. To describe “when you V to them” do something, the ending +kapku is attached to verb stems ending in ‘t’.

**miluk** +tit +kapku = **miluktitkapku**

### **Possession**<sup>98</sup>

In Iñupiatun, to express possession of “our” (dual) family member (singular), an ‘+kpuk’ is added on to the end of the noun as in il̄il̄gaura(qpuk) and igñi(qpuk).

igñiQ + kpuk = igñiqpuk

il̄il̄gauraq + kpuk = il̄il̄gauraqpuk

Since Iñupiaq cannot have three consonants in a row (qkp), the initial consonant ‘k’ of the postbase ‘-kpuk’ is deleted.<sup>99</sup>

### **Demonstrative pronoun ‘uumiṅa’**<sup>100</sup>

The demonstrative pronoun uumiṅa translates to ‘with this one here’ (restricted and visible). The term ‘restricted’ means that the thing referred to is not long (the length is less than three times the width), is stationary, or moving within a confined area.<sup>101</sup>

### *Flashcard Drill*

Separate flashcards into three groups: **maṅṅuit**, **akunniṅutit**, and **isut**.

<b>miluk-</b>	+tit	+piuṅ
	+[s]uk	+kiga
		+kapku

Have learners pick one card each from the **akunniṅutit** and **isut** groups to add onto **maṅṅuq miluk-** to form a sentence.

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<sup>97</sup>MacLean (1986), Second Year, Chapter XVIII, p.95.

<sup>98</sup>MacLean (1986), First Year, Chapter X, p.165.

<sup>99</sup>MacLean (1986) First Year, Appendix, p.261.

<sup>100</sup>MacLean (2014) p.390.

<sup>101</sup>MacLean (1986) First Year, Chapter XIII.

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Have learners pick from the **isut** group to form a sentence. Encourage learners to act out the phrase if possible. This is important so that they not only understand how words come together, but they can also internalize what the words mean.

***Savaksraat:** Teach the “**kiña una**” **atuun** to a different family member (since the last savaksraat) using their **Iñupiaqsiñiq** (Iñupiaq name). Act out scripts I and II using an **iñuḡḡuuraq** (doll). Write the scripts on the wall, and practice them everyday after eating a meal.*



# Iḷisaaksrat Itchaksraat: Qalaktitchukpiuᅅ? (Will you burp her?)

Practice the following commands while talking to the **iᅅuᅅᅅuuraq** (doll). The teacher will model three times and then each learner will practice with their own **iᅅuᅅᅅuuraq**:

**Milugiᅅ.** Nurse.

**Qalagiᅅ.** Burp.

The assistant will notice that the baby is uncomfortable. The teacher will ask if the baby needs to be burped. The assistant will pretend to burp the doll and while saying she wants to burp the baby. The “when you V to him” ending form will be practiced. After the script is modeled three times, the teacher will have learners act out each phrase one line at a time. Once they are comfortable, they will practice with a partner.

**Panikpuk iluilliqsimaruq.** Our daughter seems to be unwell.

**Qalaktitchukpiuᅅ?** Do you want to burp her?

**Qalaktitchukiga.** I want to let him burp.

or

**(Ii, qalaktillagu.)** (Yes, let me burp him.)

**Aarigaa qalaktitkapku.** I am glad you let him burp.

Manᅅuit (verb or noun stem)	Akunniᅅutit (postbase)	Akunniᅅutit (postbase)	Isut (endings)	Uqallautit (sentence)
<b>Iluilliq-</b> ‘to become sick, unwell, troubled, grieved’	ᅅsima ‘for the speaker to realize that one has V-ed, is V-ing, or is V’		<b>+ruq</b> ‘he or she’ (statement)	<b>Iluilliqsimaruq.</b> ‘She seems to be unwell.’
<b>qalak-</b> ‘to burp’	ᅅtit ‘to allow, cause, permit, or force to V’	<b>+s]uk</b> ‘to want’	<b>+piuᅅ</b> ‘you to him’ (question)	<b>Qalaktitchukpiuᅅ?</b> ‘Do you want to nurse him?’
<b>qalak-</b> ‘to burp’	ᅅtit ‘to allow, cause, permit, or force to V’	<b>+s]uk</b> ‘to want’	<b>+kiga</b> ‘I to you’ (statement)	<b>Qalaktitchukiga?</b> ‘Do you want to nurse him?’
<b>qalak-</b> ‘to burp’	ᅅtit ‘to allow, cause, permit, or force to V’		<b>+lagu</b> ‘let me to him’ (command)	<b>Qalaktillagu.</b> ‘Let me burp him.’
<b>qalak-</b> ‘to nurse’	ᅅtit ‘to allow, cause, permit, or force to V’		<b>+kapku</b> ‘when you to them’	<b>(Aarigaa) qalaktitkapku</b> ‘(I’m glad) when you burp him’

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## Iñupiatun Uqautchim Irrusia (Iñupiaq Grammar)

### ***Akunnigutit***

The postbase  $\mp$ tit<sup>102</sup> is preceded by a minus and plus sign, which means that only a stem-final 't' is deleted.

### **qalak $\mp$ tit = qalaktit-**

The postbase +[s]uk<sup>103</sup> is an irregular postbase. If the verb stem or postbase ends in a strong l and 't', the postbase becomes +uk and the 't' changes to 'ch'.

### **qalak $\mp$ tit +suk = qalaktitchuk-**

### ***Isut***

“You to it” question with stems that end in a consonant<sup>104</sup> **+piuŋ?**  
**qalak  $\mp$ tit +suk +piuŋ = qalaktitchukpiuŋ?** (Do you want to burp her?)

“You to it” statement with stem or postbase ending in a consonant<sup>105</sup> **+kiga.**  
**qalak  $\mp$ tit +suk +piuŋ = qalaktitchukiga** (I want to burp her.)

The Consequential mood<sup>106</sup> is most commonly expressed in English as “whenever” or “when”. To describe “when you V to them” do something, the ending **+kapku** is attached to verb stems ending in 't'.

### **qalak $\mp$ tit + kapku = qalaktitkapku-**

### **Possession<sup>107</sup>**

In Iñupiatun, to express possession of “our” (dual) family member (singular), an **+kpuk** is added on to the end of the noun as in ililgaura(**kpuk**) and pani(**kpuk**). Stem-final 'q' is dropped.

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<sup>102</sup>MacLean (2014) p.692.

<sup>103</sup>MacLean (2014) p.656-657.

<sup>104</sup>MacLean (1986) First Year, Chapter IV, p.62.

<sup>105</sup>MacLean (1986) First Year, Chapter IV, p.62.

<sup>106</sup> MacLean (1986), Second Year, Chapter XVIII.

<sup>107</sup> MacLean (1986), First Year, Chapter X.

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### *Flashcard Drill*

Separate flashcards into three groups: **maᅇᅇuit**, **akunnigutit**, and **isut**.

<b>miluk-</b>	<b>ᅇtit</b>	<b>+piuᅇ</b>
<b>qalak-</b>	<b>+[s]uk</b>	<b>+kiga</b>
<b>iluilliq-</b>		<b>+kapku</b>
		<b>+lagu</b>

Have learners pick one card each from the **maᅇᅇuit**, **akunnigutit** and **isut** groups to add to form a sentence.

**Savaksraat:** Act out scripts I and II using an **iᅇuᅇᅇuuraq** (doll). Add the **qalak-** script to the two **miluk-** scripts that you practice after a meal each day.

# Iḷisaaksrat Tallimat

## Malguat: Makkatqiglakpiñ (Let me change your diaper)

Practice these commands:

**Makkatqiglakpiñ.** Let me change her diaper.  
**Annugaatqiglakpiñ.** Let me change his clothes.

The teacher will ask if the baby needs his diaper to be changed. The assistant will pretend to change the doll’s diaper as they describe what they are doing. The teacher will thank the assistant for performing the action. After the script is modeled three times, the teacher will have learners act out each phrase one line at a time. Once they are comfortable, they will practice with a partner.

I.

**Makkatqigukpiuñ?** Do you want to change his diaper?  
**Ii, makkatqigukkiga.** Yes, I want to change his diaper.  
**Aarigaa makkatqikkapku.** I am glad you changed his diaper.

The teacher will ask if the baby needs her clothes to be changed. The assistant will change the doll’s clothes as they describe what they are doing. The teacher will thank the assistant for performing the action. After the script is modeled three times, the teacher will have learners act out each phrase one line at a time. Once they are comfortable, they will practice with a partner.

Manjuit (verb or noun stem)	Akunniġutit (postbase)	Akunniġutit (postbase)	Isut (endings)	Uqallautit (sentence)
makkaq ‘diaper’	-tqik- ‘to change’	+ <b>[s]uk</b> ‘to want’	+ <b>piuñ</b> ‘you to them1’ (question)	<b>Makkatqigukpiuñ?</b> ‘Do you want to change their diaper?’
makkaq ‘diaper’	-tqik- ‘to change’	+ <b>[s]uk</b> ‘to want’	+ <b>kiga</b> ‘I to them1’ (statement)	<b>Makkatqigukkiga.</b> ‘I want to change their diaper.’
makkaq ‘diaper’	-tqik- ‘to change’		+ <b>kapku</b> ‘when you to them1’	<b>(Aarigaa) makkatqikkapku</b> ‘(I’m glad) when you change their diaper’

## II.

**Annugaatqigukpiuᅇ?**

Do you want to change their clothes?

**Ii, annugaatqigukkiga.**

Yes, I want to change their clothes.

**Aarigaa annugaatqikkapku.**

I am glad you changed their clothes.

Manᅇuit (verb or noun stem)	Akunniᅇutit (postbase)	Akunniᅇutit (postbase)	Isut (endings)	Uqallautit (sentence)
annugaat- 'clothes'	-tqIk- 'to change'	+ <b>[s]uk</b> 'to want'	+ <b>piuᅇ</b> 'you to him' (question)	<b>Annugaatqigukpiuᅇ?</b> 'Do you want to change their clothes?'
annugaat- 'clothes'	-tqIk- 'to change'	+ <b>[s]uk</b> 'to want'	+ <b>kiga</b> 'I to you' (statement)	<b>Annugaatqigukkiga.</b> 'I want to change their clothes?'
annugaat- 'clothes'	-tqIk- 'to change'		+ <b>kapku</b> 'when you to them'	<b>(Aarigaa) annugaatqikapku</b> '(I'm glad) when you change their clothes.'

## Iᅇupiatun Uqautchim Irrusia (Iᅇupiaq Grammar)

### Akunniᅇutit

The postbase -tqIk<sup>108</sup> is preceded by a minus sign.

### **Makkaq -tqIk = makkatqik-**

The postbase "+[s]uk"<sup>109</sup> is an irregular postbase. If a verb stem ends in a 'k', then the postbase becomes +uk and the 'k' changes to 'g'.

### **makkaq -tqIk +suk = makkatqiguk-**

### Isut

The Consequential mood<sup>110</sup> is most commonly expressed in English as "whenever" or "when". To describe "when you V to them" do something, the ending +kapku is attached to

<sup>108</sup>MacLean (2014) p.692.

<sup>109</sup>MacLean (2014) p.656-657.

<sup>110</sup>MacLean (1986), Second Year, Chapter XVIII, p.95.

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verb stems ending in 'k'.

**makkaq -tqik +kapku = makkatqikapku-**

### *Flashcard Drill*

Separate flashcards into three groups: **maᅇᅇuit**, **akunniᅇutit**, and **isut**.

<b>makkak-</b>	<b>-tqIk</b>	<b>+piuᅇ</b>
<b>annugaat-</b>	<b>+[s]uk</b>	<b>+kiga</b>
		<b>+kapku</b>

Have learners pick one card each from the **maᅇᅇuit**, **akunniᅇutit** and **isut** groups to add to form a sentence.

***Savaksraat:** Act out scripts I and II related to **makkak-** and **annugaat-** using an **iᅇuᅇᅇuuraq** (doll). Don't forget to practice the **qalak-** script to the two **miluk-** scripts, too! Write these on a piece of paper and tape them to your wall until you memorize them.*

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# Iḷisaaksrat Qulinṅugutaiḷaṅat: Siqupkagukpiuṅ? (Do you want to put her to sleep?)

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## **Iṅuuniāṅniq** (Iṅupiaq culture)

As a child grows up it needs to be in close physical contact with its mother. Inuit elder Uqsuralik emphasised:

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“We grew up being in constant contact with our mother. We were in her *amauti* while she was doing daily chores. Today parents put their babies in a room, give them a bottle and leave them alone. We used to carry our babies on our backs. As soon as they would fall asleep we would start doing things. Babies were a lot calmer. Babies hardly cried because they were with us all the time and had physical contact with us. When the child and the mother have limited physical contact, then the child becomes hyperactive and difficult to deal with. It is very important to have physical contact when you are raising a child.”<sup>111</sup>

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The teacher will ask her assistant if she wants to put the baby to sleep. The assistant will pretend to put the baby to sleep by carrying the baby or doll. The teacher will thank the assistant for performing the action. After the script is modeled three times, the teacher will have learners act out each phrase one line at a time. Once they are comfortable, they will practice with a partner.

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**I.**

**Siqupkagukpiuṅ?**

**Ii, siqupkagukkiga.**

**Quyanaqpak siqupkagapku.**

Do you want to put him to sleep?

Yes, I want to put him to sleep.

Thank you very much for putting him to sleep.

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<sup>111</sup>Uqsraluk p.12

The teacher will ask the assistant how she would like to put the baby to sleep. The assistant will choose her preferred method of putting the baby to sleep. The teacher will praise the assistant for performing the specific action. After the script is modeled three times, the teacher will have learners act out each phrase one line at a time. Once they are comfortable, they will practice with a partner.

Manġuit (verb or noun stem)	Akunniġutit (postbase)	Akunniġutit (postbase)	Isut (endings)	Uqallautit (sentence)
siġu- 'to fall asleep'	+pkaġ- 'to allow, cause'	+ <b>[s]uk</b> 'to want'	+piuġ 'you to him' (question)	<b>Siqupkaġukpiuġ?</b> 'Do you want to put them to sleep?'
siġu- 'to fall asleep'	+pkaġ- 'to allow, cause'	+ <b>[s]uk</b> 'to want'	+kiga 'I to you' (statement)	<b>Siqupkaġukkiga.</b> 'I want to put them to sleep.'
siġu- 'to fall asleep'	+pkaġ- 'to allow, cause'		+gapku 'when you to them'	<b>(Quyanaġpak) siqupkaġapku</b> '(thank you very much) for putting them to sleep.'

## II.

Qanuġ siqupkaġukpiuġ?

Siqupkaġukkiga amaġlugu.

Siqupkaġukkiga sagliatuaglugu.

Siqupkaġukkiga miluktiġlugu.

Siqupkaġukkiga atuġlugu.

Siqupkaġukkiga nallaqasiġlugu.

How do you want to put him to sleep?

I want to put him to sleep on my back.

I want to put him to sleep in my arms.

I want to put him to sleep by nursing him.

I want to put him to sleep by singing to him.

I want to put him to sleep by laying with him.

## Iñupiatun Uqautchim Irrusia (Iñupiaġ Grammar)

### **Akunniġutit**

You may recall the postbase ƣtit, which means 'to allow, cause, permit, or force V'. This postbase is used when the preceding stem ends in a consonant. However, when a stem ends in a vowel, the postbase +pkaġ is used to also mean 'to allow, cause, permit, or force V'.

The postbase +pkaġ<sup>112</sup> is preceded by a plus sign, which means that it is added on to the stem without deletion.

<sup>112</sup>MacLean (2014) p.692.



## **Siqu +pkaq = Siqupkaq-**

The postbase +[s]uk<sup>113</sup> is an irregular postbase. If a verb stem or postbase ends in a 'q', +[s]uk becomes +uk and the 's' changes to a 'ġ'.

## **Siqu +pkaq +[s]uk = Siqupkaġuk-**

### ***Isut***

The ending +kiga is added to the postbase +[s]uk, without any changes:

## **Siqu +pkaq +[s]uk +kiga = Siqupkaġukkiga.**

A Contemporative I<sup>114</sup> verb tells how or why an action is performed. The main function of a Contemporative is to give more information about the situation that the main verb describes. In this lesson, a parent asks:

**Qanuq siqupkaġukpiuŋ?**

How do you want to put her to sleep?

Specific endings are attached to the secondary verb, which contains information about how the the baby ('her/him/it') will be put to sleep: **+lugu**

The ending may change slightly depending on what sound precedes it:

**amaq +lugu = amaġlugu.** (by carrying him on one's back)

**sagliaq +lugu = sagliāġlugu** (by having holding her in my arms)

**nallaqasiq +lugu = nalaqasiġlugu.** (by lying down with him)

**atuq +lugu = atuġlugu** (by singing to her)

**miluktit +lugu= miġluktillugu.** (by nursing him)

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<sup>113</sup>MacLean (2014) p.656-657.

<sup>114</sup>MacLean (1986) p.1.

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### Flashcard Drill

Separate flashcards into three groups: **maᅇᅇuit**, **akunnigutit**, and **isut**.

<b>siqu-</b>	<b>+pkaq</b>	<b>+piuᅇ</b>
<b>amaq-</b>	<b>+[s]uk</b>	<b>+kiga</b>
<b>nallaqasiq-</b>	<b>ᅇtit</b>	<b>+ᅇgu, +glugu, +ᅇlugu</b>
<b>atuq-</b>		
<b>miluk-</b>		

Have learners pick one card each from the **maᅇᅇuit**, **akunnigutit** and **isut** groups to add to form a sentence.

*Savaksraat:* Act out scripts I and II related to **siqu-**, **amaq-**, **nallaqasiq**, **atuq-** and **miluktit**—using an **iᅇᅇᅇuuraq** (doll) before bedtime. Write the on a piece of paper and tape them to your wall until you memorize them.

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## Unit 2 Overview

### Question words

<b>kiña</b>	who (subject)
<b>kimik</b>	who (object)
<b>suva</b>	what
<b>sumi</b>	where
<b>qanuq</b>	how

### Atiqausit (Nouns)

<b>atiq</b>	namesake
<b>aaka</b>	mother
<b>aapa</b>	father
<b>aana</b>	grandma
<b>aapiyaq</b>	older brother
<b>aatauraq</b>	older sister
<b>amau</b>	great-grandparent or great-grandchild
<b>aniqatit</b>	siblings
<b>aᅇak/akkaaka</b>	uncle
<b>aqqaluk</b>	younger brother (of girl)
<b>ataata</b>	grandpa
<b>atchak/ayaaluk</b>	aunt
<b>ilauraat</b>	immediate family
<b>nukaaluk</b>	younger sibling (of same gender)
<b>nayak</b>	younger sister (of boy)
<b>tiguaq</b>	adopted child

### Maᅇᅇuit (Verb stems)

<b>atiqaq-</b>	to have the name of
<b>annuᅇaaqtuq-</b>	to dress oneself, to dress her/him/it
<b>annuᅇaiyaaq-</b>	to undress
<b>amaq-</b>	to carry her/him/it on one's back
<b>atuq-</b>	to sing
<b>iluiᅇᅇiq-</b>	to be unwell, to be troubled
<b>imaiyaq-</b>	to dry
<b>iᅇuu-</b>	to live, reside
<b>iqiiq-</b>	to awaken
<b>ivvaqtuq-</b>	to take a bath, to bathe her/him/it
<b>nallaqasiq-</b>	to lie down with her/him/it
<b>makkak-</b>	diaper, to put on a diaper, to put a diaper on her/him/it
<b>miluk-</b>	to nurse
<b>nallaqasiq-</b>	to lie down with her/him/it
<b>niaqqiqi-</b>	to wash her/his/its hair
<b>qalak-</b>	to burp
<b>sagliaq-</b>	to hold in one's arms
<b>siqut-</b>	to fall asleep

### Personal Pronouns

<b>uvaᅇa</b>	I
<b>ilviᅇ</b>	you

### Demonstrative Pronouns

<b>una</b>	this one
<b>taamna</b>	that one
<b>taimani</b>	in the past
<b>uumiᅇa</b>	with this one here
<b>uvamniitin</b>	stay by me

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**uiñgaq-** to be tired

**Akunnigutit (Postbases)**

**+niaq** will (future)  
**+pkaq** to allow, cause  
**-piksuaq** to V much more  
**±qqaq** to V first  
**±sima** to be made evident, to notice  
**+ [s]uk** to want  
**(guk)** to want (after k)  
**(ġuk)** to want (after q)  
**(chuk)** to want (after strong l)  
**±tit** to V well  
**-tqlk** to change  
**+tuq** to wear

**Isut (Endings)**

**+piñ?** you (question, after consonant)  
**+viñ?** you (question, after vowel)  
**+tutin** you (statement, after consonant)  
**+rutin** you (statement, after vowel)  
**+sutin** you (statement, after strong l + k/q or semi-final vowel cluster)  
**+chutin** you (statement, after strong l + t)

**+pa?** She, he, it (question, after consonant)  
**+va?** She, he, it (question, after vowel)  
**+tuq** she, he, it (statement, after consonant)  
**+ruq** she, he, it (statement, after vowel)  
**+suq** she, he, it (statement, after strong l + k/q or semi-final vowel cluster)  
**+chuq** she, he, it (statement, after strong l + t)

**+kikpiñ** I to you (after k or t)  
**+gikpiñ** I to you (after vowel)  
**+ġikpiñ** I to you (after q)

**+piuñ?** You to it (question, after consonant)  
**+viuñ?** You to it (question, after vowel)  
**+kiga** I to it (statement, after consonant)  
**+giga** I to it (statement, after vowel)  
**+ġiga** I to it (statement, after q)

**+glakpiñ** me to you (command, after vowel or k)  
**+ġlakpiñ** me to you (command, after q)

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<b>+kaviñ</b>	when you (after t or k)
<b>+gaviñ</b>	when you (after g)
<b>+ġaviñ</b>	when you (after q)
<b>+kiptigiñ</b>	you to us <sub>d</sub> (after t or k)
<b>+kapku</b>	when you to her/him/it (after t or k)
<b>+gapku</b>	when you to her/him/it (after g)
<b>+ġapku</b>	when you to her/him/it (after q)
<b>+lugu</b>	I to her/him/it (dependent verb)
<b>+lagu</b>	and then I V'd them or it

### **Possession**

<b>-ga</b>	my (after vowel)
<b>-ġa</b>	my (after q)
<b>-n</b>	you
<b>-iñ</b>	you (after vowel)
<b>-puk</b>	our (dual)

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## Phrases for Parents

<b>Siñaiyauruᅇa.</b>	I am pregnant.
<b>Iᅇñisuktuᅇa.</b>	I am in labor.
<b>Aᅇutaiyaaqaqtuᅇa!</b>	I have a boy!
<b>Aᅇnaiyaaqaqtutuᅇa!</b>	I have a girl!
<b>Iᅇñiruaᅇa.</b>	I gave birth to a boy.
<b>Iᅇñiruaᅇa aᅇnaiyaamik.</b>	I gave birth to a girl.
<b>Iᅇñiᅇa aᅇiruaq uvlupak.</b>	My son was born today.
<b>Paniᅇa aᅇiruaq uvulpak.</b>	My daughter was born today.
<b>Qavsiᅇik paniqaqpiᅇ?</b>	How many daughters do you have?
<b>Paniqaqtuᅇa atausimik.</b>	I have one daughter
<b>Paniqaqtuᅇa malᅇuᅇnik.</b>	I have two daughters
<b>Paniqaqtuᅇa piᅇasunik.</b>	I have three daughters.
<b>Paniqaqtuᅇa sisamanik.</b>	I have four daughters.
<b>Paniᅇitchuᅇa.</b>	I don't have any daughters.
<b>Qavsiᅇik iᅇñiqaqpiᅇ?</b>	How many sons do you have?
<b>Iᅇñiqaqtuᅇa atausimik.</b>	I have one son.
<b>Iᅇñiqaqtuᅇa malᅇuᅇnik.</b>	I have two sons.
<b>Iᅇñiqaqtuᅇa piᅇasunik.</b>	I have three sons.
<b>Iᅇñiqaqtuᅇa sisamanik.</b>	I have four sons.
<b>Iᅇñiᅇitchuᅇa.</b>	I don't have any sons.

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## Phrases for Toddlers<sup>115</sup>

<b>Aakagnugiñ!</b>	Go to your mom!
<b>Aapagnugiñ!</b>	Go to your dad!
<b>Miqliqtumugiñ!</b>	Go to the baby!
<b>Qairruŋ.</b>	Bring it.
<b>Qairruŋ uvamnun.</b>	Bring it to me.
<b>Qairruŋ aapamun.</b>	Bring to dad.
<b>Qaiñ!</b>	Come here!
<b>Pusikaǵnak.</b>	Don't fall forward.
<b>Sitquaǵnak.</b>	Don't hurt your knees.
<b>Nivvaktaǵnak.</b>	Don't fall backward.
<b>Ulǵunak.</b>	Don't collapse down.
<b>Aulanak!</b>	Don't you move about.
<b>Aulaniǵnak!</b>	Don't you dare move about.
<b>Inignugiñ!</b>	Go to your place!
<b>Avuŋaǵiñ!<sup>116</sup></b>	Go away!
<b>Piiqsaǵiñ!</b>	Move over!
<b>Ikuŋaqttaǵiñ!</b>	Move over (sitting)!
<b>Aŋmaǵuŋ.</b>	Open it.
<b>Tigguuŋ.</b>	Take it.

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<sup>115</sup>MacLean, Edna (2020) personal communication.

<sup>116</sup>Literally, go over there (extended and visible)

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<b>Taigguuŋ!</b>	You (one) say that!
<b>Taitqiguuŋ!</b>	You (one) say that again!
<b>Uqallautiŋŋa!</b>	You (one) tell me!
<b>Aksraliuktirruŋ uvamnun.</b>	Let it roll to me.
<b>Mayuġluk.</b>	Let's <sub>d</sub> go upstairs.
<b>Mayuġluk pisuaġlutin.</b>	Let's <sub>d</sub> go upstairs, you walking.
<b>Mayuġluk pisuaġlunuk.</b>	Let's <sub>d</sub> walk upstairs.
<b>Tutqukki piuraatin.</b>	Put your toys away.
<b>Kivglakpiñ?<sup>117</sup></b>	Let me lift you up?
<b>Kiviŋŋa.<sup>118</sup></b>	Lift me up.

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<sup>117</sup>Brower, Ronald (2021) personal communication.

<sup>118</sup>Brower, Ronald (2021) personal communication.



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## **Aniiqsuaḡnaqsigaatin.** (Now you are ready to play outside.)

<b>Atigiĩ.</b>	Put on a parka.
<b>Isiḡvigiĩ.</b>	Put on a parka ruff.
<b>Quliksagiĩ.</b>	Put on caribou skin pants (or snow pants)
<b>Nasautagiĩ</b>	Put on your hat.
<b>Kamikługiĩ.</b>	Put on your pants.
<b>Kamikługiĩ naisuuragnik.</b>	Put on your shorts.
<b>Qaliḡuuragiĩ</b>	Put a shirt on.
<b>Kamigiĩ.</b>	Put a shoe on.
<b>Atikkik kammakiĩ.</b>	Put on your shoes <sub>d</sub> .
<b>Qaitkin qupiḡaaq.</b>	Give me the coat.
<b>Qaitkin siłanḡaaq.</b>	Give me the waterproof parka.
<b>Qaitkik atulaak.</b>	Give me the socks.
<b>Qaitkik tagluk.</b>	Give me the snowshoes.
<b>Qaitkik aliqsik.</b>	Give me the knee high fur boots.
<b>Qaitkik iqaqlak.</b>	Give me the waterproof knee high sealskin boots.

## **Ataatanḡnugukpiĩ?<sup>119</sup>** (Do you want to go to your grandparents?)

<b>Aḡayuqaamnugukpiĩ?</b>	Do you want to go to my parents?
<b>Ataatanḡnugukpiĩ?</b>	Do you want to go to your grandparents?
<b>Ataatanḡnuutitquviĩ?</b>	Do you want me to take you to your grandparents?
<b>Ataatanḡnuutiniagiikpiĩ.</b>	I am going to take you to your grandparents.

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<sup>119</sup>MacLean (2021) personal communication.

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## Sugitpiñ?

(What do you have that is hurting?)

<b>Nañittuḡa.</b>	I am sick.
<b>Suna annigñaqpa?</b>	What hurts?
<b>Siutiga annigñaqtuq.</b> <b>Siutikka annigñaqtuk.</b>	My ear hurts. My ears <sub>d</sub> hurt.
<b>Siutin annigñaqtuq.</b> <b>Siutikkiñ annigñaqtuk.</b> <b>Siuttakkiñ annigñaqtuk.</b> <sup>120</sup>	Your ear hurts. Your ears <sub>d</sub> hurt. Your ears hurt.
<b>Niaquḡa annigñaqtuq.</b> <b>Niaqun annigñaqtuq.</b>	My head hurts. Your head hurts.
<b>Iggiḡa annigñaqtuq.</b> <b>Iggian annigñaqtuq.</b>	My throat hurts. Your throat hurts.
<b>Qinaḡa annigñaqtuq.</b> <b>Qinan annigñaqtuq.</b>	My nose hurts. Your nose hurts.
<b>Iriga annigñaqtuq.</b> <b>Irrakka annigñaqtuk.</b>	My eye hurts. My eyes <sub>d</sub> hurt.
<b>Irin annigñaqtuq.</b> <b>Irikkiñ annigñaqtuk.</b> <b>Irrakkiñ annigñaqtuk.</b> <sup>121</sup>	Your eye hurts. Your eyes <sub>d</sub> hurt. Your eyes <sub>d</sub> hurt.
<b>Narraakka annigñaqtuk.</b> <sup>122</sup> <b>Narraakkiñ annigñaqtuk.</b>	My belly hurts. Your belly hurts.
<b>Aqiaḡuḡa annigñaqtuq.</b> <b>Aqiaḡun annigñaqtuq.</b>	My stomach hurts. Your stomach hurts.
<b>Tunuga annigñaqtuq.</b> <b>Tunun annigñaqtuq.</b>	My back hurts. Your back hurts.

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<sup>120</sup>Archaic but still used.

<sup>121</sup>Archaic but still used.

<sup>122</sup>In Iñupiaq, the belly is considered a 'dual' concept.

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## Uqaqatigiigñik<sup>123</sup> (conversation)

I.

<b>Itqumaviñ?</b>	Are you awake?
<b>Itiqpaallukpiñ?</b>	Did you just wake up?
<b>Uiñgaqpiñ sulì?</b>	Are you still sleepy?
<b>Uvllalluataq aññañaan.</b>	Good morning my dear one.
<b>Iglignaqtutin ililgauraan.</b>	You are so cuddly my baby.
<b>Siñilluataqpiñ?</b>	Did you sleep well?

II.

<b>Sumi itpat makkaqtuutin?</b>	Where are your diapers?
<b>Makkan aìlapaluktuq.</b>	Your diaper is wet.
<b>Nalauraagükpiñ?</b>	Do you want to lay down?
<b>Nalagiñ uvuᅇa.</b>	Lay here.
<b>Makkatqinñiağikpiñ.</b>	I am going to change your diaper.
<b>Makkaqtuqtutin salumaruaq.</b>	You are wearing a clean diaper.

III.

<b>Uuqtuq.</b>	He has a diaper rash.
<b>Minuluglagu nanuun.</b>	Let me rub the lotion in.
<b>Maminᅇaruq.</b>	It healed.

IV.

<b>Iqaginaqsiruaq kiiñan.</b>	It is time to wash your face.
<b>Iqaginaqsigaik argaktin.</b>	It's time to wash your hands.
<b>Uvva iqaqqun.</b>	Here is the soap.
<b>Ikukkik argaktin immamun.</b>	Put your hands in the water.

**Iqagiruksragigitka argaktin nigisaᅇaiñᅇapta.**

We must wash your hands before we eat.

**Imaiyaqtuksragigitka argaktin nigisaᅇaiñᅇapta.**

We must dry your hands before we eat.

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<sup>123</sup>These uqaqatigiigñik were developed between 2019-2021 with Edna MacLean. All mistakes are my own.

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V.

**Itqanaiyaqtatka niqiksrautitin.**

**Ikuniagikpiñ aquppiutaġnun.**

**Aquppiuraaglutin!**

**Aquppilutin.**

**Uuktuagukpiuñ niqi?**

**Ii aaka, uuktuagukkiga.**

**Ki, nigipiagataġiñ!**

I prepared your food.

I will put you in your chair.

You remain sitting!

Sit down.

Do you want to try the meat?

Yes mom, I want to try the meat.

Go ahead, eat as much as you can!

VI.

**Narragiiluksuaq uqsruqtuqqaaglutini.**

**Nigisuiqpiñ?**

**Ii aaka, nigisuiqsuna.**

His stomach hurts after eating seal oil.

Are you done eating.

Yes mom, I am done eating.

VII

**Sumi itpat kigutigiksautitin?**

**Paqitkitka kigutigiksautitin.**

**Sumi itpa kigusiqun?**

**Paqitkiga kigusiqun amuraġaaniñ.**

**Kigutigiksautitin qaniguniglugi.**

**Kigutigiksaglutin utiqtaqtilugi inna.**

**Tautuglagi kigutitin.**

Where is your toothbrush?

I found your toothbrush.

Where is the toothpaste?

I found the toothpaste from the drawer.

Put your toothbrush in your mouth.

Brush your teeth back and forth like this.

Let me see your teeth.

**Kigutigiksaktuksraurutin malġuiqsuaġlutin uvlumi.**

You have to brush your teeth twice a day.

VIII.

**Aniiqsuaġnaqsigaatin.**

**Aiñaqsigaatin.**

**Nayokpuk aigami qiasuuruq.**

**Aniiqsuallatumaruq.**

**Aniiqsuallaturuq Nayokpuk.**

Now you're ready to play outside.

It's time for you to go home.

Nayokpuk always cries when he goes home.

It seems like he likes to play outside.

Nayokpuk likes to play outside.

IX.

**Kigutiksrañni puisuktut.**

**Iñugiitchuq kigusivluni.**

**Miļuqsautivluni niqinñi.**

**Kigutiksrañni anniġnaqtut.**

His teeth are surfacing.

He is cranky because he is teething.

He is throwing his food.

Your teeth are hurting.

---

X.

**Iilgauraaŋ siqutqiguuruq.**

My baby always naps.

**Iilgauraaq ilivsiŋni siñiguuva?**

Does the baby usually sleep with yourselves<sub>d</sub>?

**Iilgauraaq uvaptigni siñiguuruq.**

The baby usually sleeps with us<sub>d</sub>.

**Siqutkiguuruq aapanilu.**

He usually sleeps with his dad.

**Qavsiñi ikarrani siqutqiguuva?**

How often does he usually sleep.

**Siqutqiguuruq atausimi ikarrami naakka malguŋni ikarragni.**

He usually naps for one hour or two hours.

XI.

**Aarigaa paammallasigaviñ.**

It is good that you have become able to crawl.

**Kamatchaktuŋa.**

I am proud (of you).

**Kamatchaigiqma.**

You impress me.

**Aarigaa pisuallasigaviñ.**

It is good that you have become able to walk.

**Pisuaŋiñ aakaŋnun.**

Walk to your mom.

**Pisuaŋiñ aapaŋnun.**

Walk to your dad.

XI.

**Aarigaa puuvrallasigaviñ.**

It is good that you have become able to swim.

**Immam niglaqtitpatin?**

Does the water cool you off?

**Ii, immam niglaqtitkaaŋa.**

Yes, the water cools me off.

**Qaunagilugi qaiilit!**

Be careful of the waves.

**Imaagnak.**

Don't fall into the water.

**Aliasuŋisimarusi taŋium siñaani.**

You all had so much fun at the beach.

XII.

**Qanuq iluaqsillaqpiñ?**

How can I help you feel better?

**Summan uumisukpiñ?**

Why are you upset?

XIII.

**Qilagaumuutiniagikpiñ.**

I will carry you upstairs.

**Ivvanarraqpiñ?**

Are you enjoying your bath?

**Immiqiviñ?**

Are you playing in the water?

**Atqagukpiñ?**

Do you want to get out?

**Amulakpiñ?**

Let me lift you up?

**Amuŋa.**

Lift me up.

**Sikiŋaktagnak!**

Don't splash!

**Sikiŋaktaŋiñ!**

Splash!

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XIV.

**Uqaqsigiilaq!**

She usually does not obey.

**Tuttaaganinava?**

Is she already in bed now?

**Ii, tuttaaganinaruq.**

Yes, I am certain she is already in bed.

**Palluaninaruq.**

She is lying face down.

XV.

**Atuqpaun nutaaq uligruani?**

Did she use her new blanket?

**Ii, atuqtaa nutaaq uligruani.**

Yes, she used her new blanket

**Nakuaginippan uligruani?**

Does she like it?

**Ii, nakuaginigaa. Aglaan, nukaalunata pilugigaa.**

Yes, she likes it. However, her little sister did not like it.

**Ii, quyanaqpak pilaaqtuagiviñ!/Pilaaqtuagutigapka miqliqtutka!**

Yes, Thank you very much for babysitting! Thank you for babysitting my children!

## Atuutit (songs)

### Piqpagigikpiñ by Annauk Olin



#### Piqpagigikpiñ

I love you,

#### Piqpagipiallakkikpiñ

I truly love you

#### Piqpaginiagikpiñ taimuḡa

I will love you forever

#### Ataramik suli taimuḡa

Always and forever

#### Uumatigma ilaginiagaatin

My heart will be a part of you

#### Ummatimniittutin

You are in my heart

#### Piqpagigikpiñ

I love you.

### Iñuḡaluuraḡa Uuttukuluuraḡa by Ronald Brower

#### Iñuḡaluuraḡa uuttukuluuraḡa

My little person, my tiny little person

#### Iñukuluuraḡa agliruḡ

My little person is growing

#### Iñuḡuluuraḡa uuttukaluraḡa

My tiny little person

#### Iñukuluuraḡa agliruḡ

My little person is growing

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## Tatirgaq (Sandhill Crane) by Annauk Olin & Edna MacLean<sup>124</sup>

**Tatirgaq tatirgaq qanuq nipatchuuva?**

Sand hill crane, sand hill crane, what sound does it make?

**Tatirgaq tatirgaq qanuq nipatchuuva?**

Sand hill crane, sand hill crane, what sound does it make?

**Naluruᅇa aglaan tiᅇmipaluᅇniaqsimaruq!**

I don't know but it will have a long flight to go.

## Kiuᅇuyakkii by Molly Pederson<sup>125</sup>

**Kiuᅇuyakkii, kiuᅇuyakkii**

Northern lights, northern lights

**aaᅇiyaanᅇiyaa**

Aurora borealis

**qalutaq piᅇᅇa, qalutaq piᅇᅇa**

that big dipper, that big dipper

**aaᅇiyaanᅇiyaa-aa**

Aurora borealis

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<sup>124</sup>MacLean, Edna, personal communication, 2019.

<sup>125</sup>Pederson, Molly (1994) "Iᅇiᅇgaat Iᅇupiatun Atuutinᅇich".



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## Iqalugauraq Uvaᅇa (I'm a Little Fishy) by Molly Pederson<sup>126</sup>

### Iqalugauraq uvaᅇa

I'm a little fishy

### Iqalugauraq uvaᅇa

I'm a little fishy

### Uvva papiᅇuᅇa aᅇuutigalu

Here is my tail, here is my fin

### Aliasuᅇitqatiqaukkama

When I want to have fun with my friend

### Papiqᅇilavluᅇa nakkaqtuᅇa

I wiggle my tail and dive right in

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<sup>126</sup>Pederson, Molly (1994) "Iᅇilᅇaat Iᅇuᅇiatun Atuutinᅇh".

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Tagium Iñuuniagvikput (Sea of our Sustenance) by Molly Pederson<sup>127</sup>



**Tagiuq iñuuniagvikput,**

Sea of our sustenance,

**niġrutaukkaqaktuq.**

has many animals.

**Tagiuq iñuuniagvikput**

Sea of our sustenance

**qanusiiñik?**

What kind of animals?

**Aġviiġiġlu, natchiiġlu,**

There are whales and there are seals,

**nanullu, aiviiġiġlu,**

polar bears and walrus

**Aġviiġiġ, natchiiġ, nanuġlu,**

There are whales, seals, polar bear

**Aiviiġiġlu**

And walrus



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<sup>127</sup>Pederson, Molly. "Iñiġġaat Iñupiatun Atuutiñich".

## Piaktuq Iqaluk (Slippery Fish)<sup>128</sup> by Ronald Brower

<b>Piaktuq iqaluk, piaktuq iqaluk, sialgirusuq immakun</b>	(Argaik aulallugik sialgirusuq)
Slippery fish, slippery fish, sliding through the water	(hand movements making a sliding motion)
<b>Piaktuq iqaluk, piaktuq iqaluk, iiligaa, iiligaa, iiligaa. Anii!</b>	(Argaik kiiñamun ililugik, qaniq anmaqlugu tupaktuatun)
Slippery fish, slippery fish, gulp, gulp, gulp. Oh no!	(Hands on side of face, mouth open with surprise)
<b>Nigipkañiqsuq amiqsramun.</b>	(Argaik kuvlugiiksillugik inugaurat papiqqilalugi)
It's been eaten by an octopus.	(Hands connected by thumb fingers wiggling.)
<b>Amiqsraq, amikrsaq papiqqilaruq immami.</b>	(Argaik kiiñamun ililugik, qaniq anmaqlugu tupaktuatun)
Octopus, octopus, squiggling in the water.	(Hands on side of face, mouth open with surprise)
<b>Amiksraq, amiksraq, iiligaa, iiligaa, iiligaa. Anii!</b>	(Argaik kuvlugiiksillugik inugaurat papiqqilalugi)
An octopus, and octopus, gulp, gulp, gulp. Oh no!	(Hands connected by thumb fingers wiggling.)
<b>Nigipkañiqsuq iqalukpagmun.</b>	(Argaik utummak saalugik inugaurat aksiktillugi isunji inugaurat)
It's been eaten by a tuna fish.	(Hands palms facing fingers touching openings between fingers)
<b>Iqalukpak, iqalukpak, qivliatitaqtuaq immami.</b>	(Argaik kiiñamun ililugik, qaniq anmaqlugu tupaktuatun)
A tuna fish, a tuna fish flashing through the water.	(Hands on side of face, mouth open with surprise)
<b>Iqalukpak, iqalukpak, iiligaa, iiligaa, iiligaa. Anii!</b>	(Argaik kiiñamun ililugik, qaniq anmaqlugu tupaktuatun)

A tuna fish, a tuna fish, gulp, gulp, gulp. Oh no!		(Hands on side of face, mouth open with surprise)
<b>Nigipkaḡniqsuq iqaluksuaqruamun</b>		(Argaik utummaak patiktillugik niaquqpit qulaani)
It's been eaten by a great white shark		Hands palms together over the top of the head)
<b>Iqaluksuaqruaq, Iqaluksuaqruaq iriqsimaruq immami</b>		(Argaik aulallugik sialḡiruatuḡ)
A great white shark, a great white shark lurking in the water.		(hand movements making a sliding motion)
<b>Iqaluksuaqruaq, iqaluksuaqruaq iiligaa, iiligaa, iiligaa. Anii!</b>		(Argaik kiiḡamun iḡlugik, qaniq aḡmaḡlugu tupaktuatuḡ)
A great white shark, a great white shark, gulp, gulp, gulp. Oh no!		(Hands on side of face, mouth open with surprise)
<b>Nigipkaḡniqsuq aḡviqpaniḡḡmun</b>		(Tallik isivitpaglugik aḡmaḡutillaangaktuḡ)
It's been eaten by a humongous whale		(Arms stretched open wide)
<b>Aḡviqpaniḡḡluk, aḡviqpaniḡḡluk, iiligaa, iiligaa, iiligaa</b>		(Aasii nanuḡlugu naraan)
Humongous whale, humongous whale, gulp, gulp, gulp		(then rubbing our tummies)
<b>Innagiḡ mmmmm!</b>		
Say mmmmm!		
<b>Apiqsrisuuruḡa 'Kia niḡivaḡuḡ aḡviq?' Uvaḡa!</b>		
I ask, 'Who ate the whale?' I am!		

## Appendix A

### Postbase signs and abbreviations<sup>129</sup>

Signs	Meaning
-	<ul style="list-style-type: none"> <li>The minus sign means that the postbase is added to the stem after deletion of the final consonant.</li> <li>If addition of the postbase would result in a cluster of three vowels, <b>g</b> is inserted between the second and third vowels.</li> </ul>
+	<ul style="list-style-type: none"> <li>The plus sign means that the postbase is added to the stem without any deletion.</li> <li>If adding the postbase would result in three vowels, <b>g</b> is inserted between the second and third vowels.</li> <li>If adding the postbase would result in three consonants, the initial consonant of the postbase is deleted.</li> </ul>
÷	The division sign indicates that the stem-final weak <b>q</b> is deleted, but not strong <b>Q</b> , <b>k</b> , or <b>n</b> .
±	The plus sign over the minus sign indicates that stem-final consonant <b>t</b> is not deleted but stem-final consonant <b>k</b> or <b>q</b> (including <b>Q</b> ) are.
±	The minus sign over the plus sign indicates that stem final consonant <b>t</b> is deleted, but not stem-final consonants <b>k</b> or <b>q</b> (including <b>Q</b> ).
:	<p>The colon sign requires several steps to add the postbase:</p> <ul style="list-style-type: none"> <li>1) delete semi-final 'weak i' when it is preceded by one consent; after voiced consents, <b>q</b> become <b>ġ</b>, and <b>k</b> becomes <b>g</b> (<b>ŋ</b> after a nasal);</li> <li>2) when the semi-final 'weak i' is not deleted, being preceded by two consonants, the stem-final consonant <b>k</b> or <b>q</b> is not deleted, becoming <b>g</b> and <b>ġ</b> respectively;</li> <li>3) if there is no semi-final 'weak i' delete the stem-final consonant;</li> <li>4) if there is no stem-final consonant, attach the postbase directly, inserting a <b>g</b> if the stem ends in two vowels.</li> </ul>
=	Indicates deletion of final vowel-consonant cluster.
‘	Indicates gemination of the initial consent of the last syllable.

<sup>129</sup>MacLean (2014) Iñupiatun Uqaluit Taniktun Sivuniñit p.xxvii

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## Shifting across Arctic landscapes: Iñupiaq ergativity

### 1 Introduction

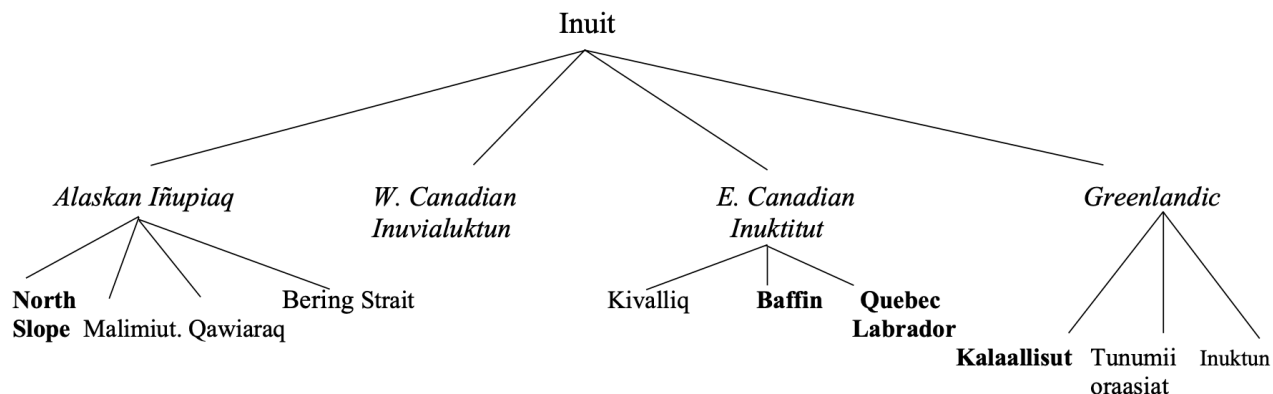
Languages are parametrically split between ergative-absolutive and nominative-accusative languages. Iñuit languages have been described as ergative-absolutive languages whose subjects are phonologically marked in transitive sentences. In Yuan's paper *Ergativity and Object Shift across Inuit* (2020), she proposes that since Inuit languages vary in degree of ergativity across dialects, the notion of 'ergativity' is fundamentally separate from the morphosyntactic properties of transitive subjects. Upon observing patterns in the Kalaallisut, Labrador Inuttut, and Inuktitut languages, Yuan finds that variation exists within the syntactic properties of the transitive object rather than on properties of the transitive ERG-marked subject. In this paper, I intend to build on Yuan's research by exploring how absolutive and modalis objects behave in the Iñupiaq language and compare this phenomenon with the Kalaallisut, Labrador Inuttut, and Inuktitut languages.

### 2 Overview of the Inuit languages

Inuit languages span from the northwestern Arctic of Alaska, across the Canadian Arctic, and throughout Kalaallit Nunaat (Greenland). Iñupiat people of Alaska speak four major dialects of the Iñupiaq language: North Slope, Malimiut, Qawiaraq, and Bering Strait (MacLean 2014). This paper will focus on the North Slope Iñupiaq dialect of Utqiagvik, Alaska and draw comparisons with Labrador Inuttut and Inuktitut (Canadian dialects) and Kalaallisut (Greenlandic dialect).

#### Inuit languages

(adapted from Dorais 2010 p.28-29, Yuan 2020, p.4)



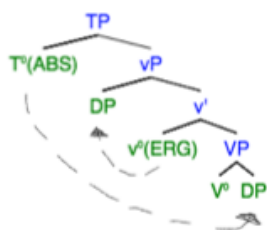


Inuit languages are polysynthetic with free word order and strict morpheme-internal order (Dorais 2010, p.54; Yuan 2020, p.5). In Iñupiaq, the function of a word cannot be determined by its location in the sentence. Instead, case markers and verb endings are used to mark whether the noun is functioning as a subject or a definite object (MacLean 1986, p.96). Sentences in Iñupiaq were obtained by the author from an elder fluent speaker in Anchorage, Alaska on December 9 and 11, 2020.

### 3 Ergativity

Canonical research assumes that ergative case is inherently assigned to external arguments. This means that case assignment takes place between a nominal and a functional head (Chomsky 2000; Yuan 2020). A transitive construction would be represented in (1) where ABS case is assigned to the determiner phrase (DP) in the internal argument by  $T^0$  and ERG is assigned to the DP in the external argument by  $v^0$ .

(1) **ERG and ABS assigned by functional heads** (Yuan 2020, p. 34)



Inherent ERG case correlates with its theta-role assignment. In Iñupiaq, ERG-ABS case patterns with subject and object  $\phi$ -morphology in transitive sentences (MacLean 1986).  $\Phi$ -morphology here refers to the features of agreement in person and number that are encoded in transitive endings in Iñupiaq.

If a third person singular subject is marked ergative with an ‘-m’ ending as ‘Aapam’ is in (2b), this indicates that the noun is a subject of a transitive verb. A noun remains in the absolutive case (no

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special change in the ending) when it is the subject of an intransitive verb (like ‘miq̄liqtut ‘children’ in 2a) or the object of a transitive verb (like ‘miq̄liqtut ‘children’ in 2b). Furthermore, Iñupiaq transitive verb endings contain information about the person and number of both the subject and direct object (MacLean 1986). A standard ergative patterning in Iñupiaq are seen below in (2), which are modeled after similar Kalaallisut sentences from Yuan (2020 p.34).

## (2) Ergative-absolutive case patterning in Iñupiaq

a. **Miq̄liqtut** tutq̄iksut.  
Children.pl.ABS content-3p.S  
‘The children are content.’

b. Aapa-**m** qaunagigai **miq̄liqtut**.  
Dad.ERG take.care-3s.S/3p.O children.PL.ABS  
‘Dad is taking care of the children.’

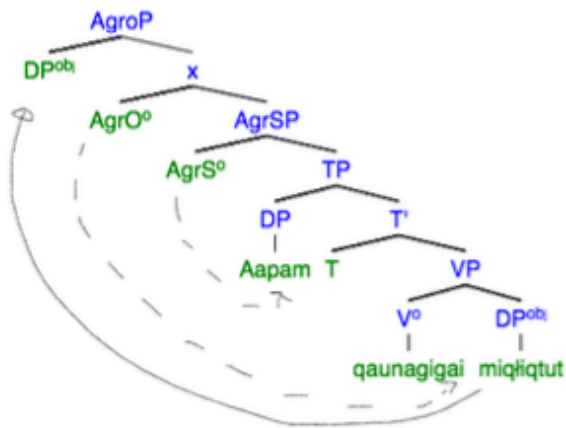
## Antipassive

c. Aapa qaunaksr̄ir̄uq miq̄liqtutinik.  
Dad.ABS watch.out.for-3s.S children.PL.MOD  
‘Dad is watching out for the children.’

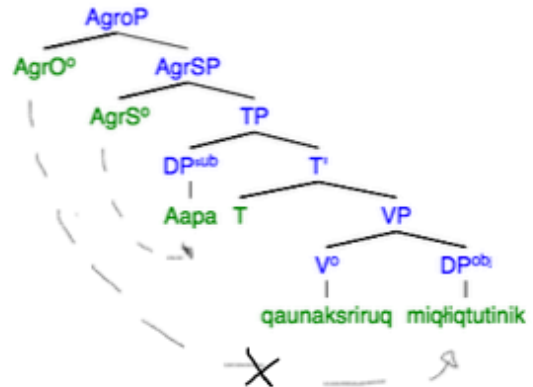
Additionally, a non-ergative construction called the antipassive marks the subject of a transitive verb with ABS (instead of ERG) while the object takes MOD (‘modalis’). In the antipassive, only the subject is marked with ABS case. The antipassive displays ABS-MOD case patterning with subject-only  $\Phi$ -morphology on intransitive verb ending. Following the logic of Yuan (2020), variation in ergativity across Iñupiaq can be tracked by monitoring the relative distributions of the ergative and antipassive transitive constructions. An example of sentences (2b) and (2c) are provided below to preliminarily illustrate how the ergative and antipassive objects differ structurally. In the ergative construction in (3a), Agree between AgrO<sup>0</sup> and the ABS object will result in the appearance of  $\Phi$ -morphology and the movement of the object to the specifier of AgrOP. In (3b), the modalis object in the antipassive construction stay in place, with no overt relationship to AgrOP or  $\Phi$ -morphology due to lack of successful Agree.

Positions of the transitive object

(3) a. Ergative



b. Antipassive

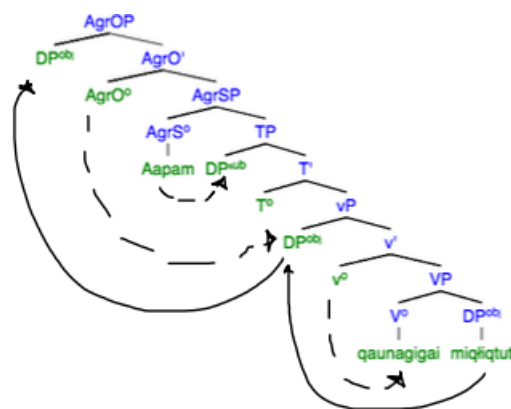


Solid lines = movement  
Dotted lines = agreement

(Trees adapted into Iñupiaq based on Yuan 2020, p. 9)

Bittner and Hale (1996a,b), assume that the ABS and MOD case difference on objects in ergative and antipassive constructions relates to whether the object is targeted by Agree. ABS arguments are caseless because they are licensed by Agree with AgrO°. As seen in (3b) the in situ object is not targeted by AgrO°. If a vP is introduced as a syntactic phase, vP-external probes such as AgrO° cannot access arguments internal to vP. Failure to Agree is identifiable when there is no overt  $\phi$ -morphology. In this instance the vP syntactic phase is a unit head by a core functional category with  $\phi$ -features (Landau and DeGaff, 2003). Introducing vP to the original tree in (3) will produce a more complex tree in (5).

(5) *Successive cyclic object movement* (Trees adapted into Iñupiaq based on Yuan 2020, p. 10)



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### 3 Syntactic ergativity in Kalaallisut and Iñupiaq

A node  $\alpha$  c-commands node  $\beta$  if and only if every node that dominates  $\alpha$  also dominates  $\beta$ ; and  $\alpha$  does not dominate  $\beta$ , nor  $\beta$   $\alpha$  (Iatridou 2015, p.25). In (5) the DP ‘miqfiqtut’ c-commands the DP ‘aapam’ after movement; and alternatively, the  $V^0$  ‘qaunagigai’ does not c-command the DP ‘Aapam’. The ‘scope’ of a quantified phrase is what it c-commands. Scope ambiguities arise when there are two or more quantifiers or operators in a domain at S-structure and one QP c-commands another. The ‘relative scope’ of the two quantifiers signifies to which quantifier occupies which operator position. If Q1 scopes over Q2, Q1 is said to have ‘wide’ scope and Q2 has ‘narrow’ scope (Tunstall 1998). The term ‘forward’ scoping is used when the first (left-most) quantifier encountered in a sentence takes wide scope. ‘Reverse’ scoping is when the second quantifier has wide scope.

In English, subjects are normally restricted to take wide scope in relation to negation and other VP-level operators, while objects can take narrow or wide scope. In Kalaallisut, ergative subjects can take either narrow or wide scope (Bittner 1994). Yuan focuses on the semantic interpretation of ABS subjects and ABS objects pertaining to scope by examining Kalaallisut ergative and antipassive sentences. Movement of the object to a structurally higher position in the clausal left periphery allows it to take scope above other elements in the sentence. Although object movement is cross-linguistically often associated with the vP-edge as evidenced in (5) and is seen in the examples, this by itself does not account for the data found in (6)-(7).

#### (6) ABS arguments take wide scope over negation in Kalaallisut

- a. **atuagaq ataasiq** tikis-sima-**nngi**-laq  
book.ABS one.ABS come-PERF-NEG-3S.S  
‘There is one (particular) book that hasn’t arrived.’ (∃ > NEG; \*NEG > ∃)
- b. suli Juuna-p **atuagaq ataasiq** tigu-sima-**nngi**-laa  
still Juuna-ERG book.ABS one.ABS get-PERF-NEG-3S.S/3S.O  
‘There is one (particular) book Juuna hasn’t received yet.’ (∃ > NEG; \*NEG > ∃)
- c. suli Juuna **atukka-mik ataatsi-mik** tigu-si-sima-nngi-laq  
still Juuna.ABS book-MOD one-MOD get-AP-PERF-NEG-3S.S  
‘Juuna hasn’t received (even) one book yet.’ (NEG > ∃; \*∃ > NEG)

(Bittner, 1994; Yuan 2020, p.11-12)

Similar sentences in Iñupiaq were obtained by the author from an elder fluent speaker in Anchorage, Alaska on December 9 and 11, 2020. The context provided to the speaker is as follows: Niayuq ordered five dresses. Niayuq got four dresses but not the fifth dress.

(7) *ABS arguments take wide scope over negation in Iñupiaq*

- a. Atausiq qaliguuraq tikiññaitchuq.  
 one.ABS dress.ABS arrive-NEG-3s.S  
 ‘One dress has not arrived.’ (1 > NEG; \*NEG > 1)
- b. Atausiq qaliguuraq Niayum tuyuusiagiñaitkaa suli.  
 one.ABS dress.ABS Niayum-ERG receive-NEG-3s.S/3p.O yet  
 ‘One dress has not been received by Niayuq yet.’ (1 > NEG; \*NEG > 1)
- c. Niayuq tuyuusiaqañaitchuq suli qaliguurat tallimaannik.  
 Niayuq.ABS receive something-NEG-3s yet dresses the.fifth.one.of.the.set-MOD  
 ‘Niayuq has not yet received the fifth of the dresses.’ (NEG > 1; \*1 > NEG)

It appears that Iñupiaq and Kalaallisut both have ABS arguments that take wide scope over negation, while MOD arguments take narrow scope under negation. Iñupiaq differs from Kalaallisut and aligns with Inuktitut in the respect to how ABS and MOD quantificational nominals interact. For example, both Iñupiaq and Inuktitut show that ABS objects of ergative constructions must take scope over other quantificational elements, resulting in a cumulative reading; while MOD objects of antipassive constructions are semantically ambiguous.

8) *ABS vs. MOD quantificational nominals in Inuktitut*

- a. marruuk surusiit niri-qqau-jangit pingasut sivalaat  
 two.ERG child.PL.ERG eat-REC.PST-3P.S/3P.O three.ABS cookie.PL.ABS  
 ‘Two children ate three cookies (in total).’ (3 > 2, \*2 > 3)
- b. marruuk surusiit niri-qqau-jut pingasu-nit sivalaar-nit  
 two.ABS child.PL.ABS eat-REC.PST-3P.S three-PL.MOD cookie-PL.MOD  
 ‘Two children ate three cookies (i.e. in total, or each).’ (3 > 2, 2 > 3)

(Beach 2011; Yuan 2020, p.25)

Whereas Kalaallisut has ABS quantifiers that take wide scope over other quantifiers, both Iñupiaq and Inuktitut have semantically ambiguous readings of MOD objects and similar scope patterns with ABS

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objects of ergative constructions. Here are Iñupiaq sentences that engage quantificational nominals in absolutive and modalis cases:

(9) *Iñupiaq ABS objects have wide scope while MOD objects are semantically ambiguous*

a. Malguk aḡnak      niḡigaik      piḡasut asiat.  
two women.ERG Eat-3d.S/3p.O    three berries.PL.ABS  
Two women are eating three berries. (in total)                                  (3>2; \*1>3)

b. Malguk aḡnak      niḡiruk      piḡasunik asianik.  
Two women.ABS Eat.3sS.      three berries-MOD-3s.  
'The woman are eating three berries.' (I.e. in total, or each)                                  (3>2; 2>3)

By comparing the variation in ergativity in Iñupiaq and other Inuit languages, this field work supports Yuan's research by confirming that the gradient in ergativity extend also to the Iñupiaq language. It is confirmed that morphological ergativity and syntactic ergativity are separate processes. Further research and field work exploring the movement of full nouns and pronouns in Iñupiaq will further elucidate how Iñupiaq engages in object shift compared to other Inuit languages.

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## An Investigation of Bering Strait Inupiaq Phonology

Tracing the alternations and similarities across the languages of my ancestors across Inuit Nunaat brings strength in identity. Inuit Nunaat is situated on the top of the world, in what is now known as Russia, Alaska, Canada, and Greenland. Inuit people of these lands share similar languages and customs built around their relationships to each other, the land, sea, and all living entities. In Alaska, there are four branches of the ‘Inuit-Yupik languages. Three of them are Yupik: Siberian Yup’ik, Central Yup’ik, and Alutiiq or Sugpiaq. The fourth language is Inupiaq, which is spoken throughout the northwestern region of the Seward Peninsula, up through Kotzebue and the Kobuk River Valley, and further north to the North Slope Region from Point Hope to Utqiagvik to Kaktovik. Inupiaq is part of the Inuit language family, which extends to Canada and Greenland (MacLean 2014, p.xiii). As a speaker of the North Slope Inupiaq and the Shishmaref Inupiaq dialects of Alaska, I will compare the distinctive features of each of their phonologies: palatalization and assimilation for North Slope and consonant weakening for Bering Strait Inupiaq.

Phonology is the study of the patterns of sounds in a language and across languages. Phonology can also be described as the study of the categorical organization of speech sounds in languages and how these speech sounds are organized in the mind and used to convey meaning. Assimilation occurs when one sound becomes more like a neighboring sound (MacLean 1986). Palatalization occurs when a speaker moves the articulation of an alveolar sound to a palatal sound (MacLean, 2014, p.xviii). A consonant weakening system involves the lenition or deletion of single consonants that are positioned between vowels (Kaplan 1985). By writing this paper, I hope it provides the opportunity for Inuit to learn more about their relations and the similarities found in the Bering Strait and North Slope Inupiaq languages.

First, it is critical to discuss the importance of decolonizing linguistics. Most grammars written for Indigenous languages tend to be established with a European perspective, ‘usually built around the belief that the linguist’s Eurocentric training is an objective take on grammar and its presentation’

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rarely with Indigenous methods or pedagogies acknowledged or utilized (Creed 2021, p.5). Furthermore, linguists usually create records primarily for scientific purposes and secondarily for language learning needs (Leonard 2018). Exceedingly often, linguists write descriptions that are typically inaccessible to those who need them most (Grenoble 2009). Leonard calls for a decolonial approach to language pedagogy where language and peoplehood are strongly intertwined and language data are embedded in their cultural contexts.

As an Inupiaq language speaker and an emerging linguist, I feel the responsibility to convey the linguistic and cultural knowledge that I acquire in a manner that empowers Inuit communities. As I describe Inupiaq phonology, information will be shared in a way that engages the role of speakers and the main actors in language preservation. Writing linguistic material with multilevel descriptions: 1) a pedagogical explanation for language learners and teachers, alongside 2) linguistic-focused description aimed toward linguists can make the information more accessible (Baraby 2012). Indigenous people are increasingly gaining access to the study of linguistics, so it is fair to acknowledge that Indigenous peoples have the capacity to excel in linguistics while also being experts in Indigenous knowledges, languages, and methodologies.

Part of decolonizing linguistics means centering indigenous values and methodologies. Inupiat people have survived by knowing their relatives and taking care of one another. Here are a few ways in which Inupiat across Alaska express the value of family and relations:

**Nunakut munaqsriigikut. Ilavut nakliiluit.**

‘We take care of our land. We take care of eachother.’

*Paul Tiulana (Ugiuvak [KI] Inupiaq)*

**Munnakłui Ilagit**

‘Commitment to the Family’

*Bering Strait Inupiaq Values (Sitnasuak Native Corporation, 2018)*

**Ilisamałiq Ilagiilłigmik, Anayuqaagiich, Iñuuniaqatiunik Ikayuutiliq**

‘Knowledge of Family Tree, Family Roles, and Responsibility to Tribe’

*Northwest Arctic Inupiaq Values (Iñupiat Ilitqusiat)*

**Ilagiigñiq. Iñupiaguvluta ukpiğuurugut ilisimaruk-srautilaaptinnik ilagiiksilaaptigun. Ilagiñipta atatchimunmuqapkağugaatigut.**

‘Family & Kinship. As Iñupiaq people we believe in knowing who we are and how we are related to one another. Our families bind us together.’

*North Slope Iñupiaq Values*

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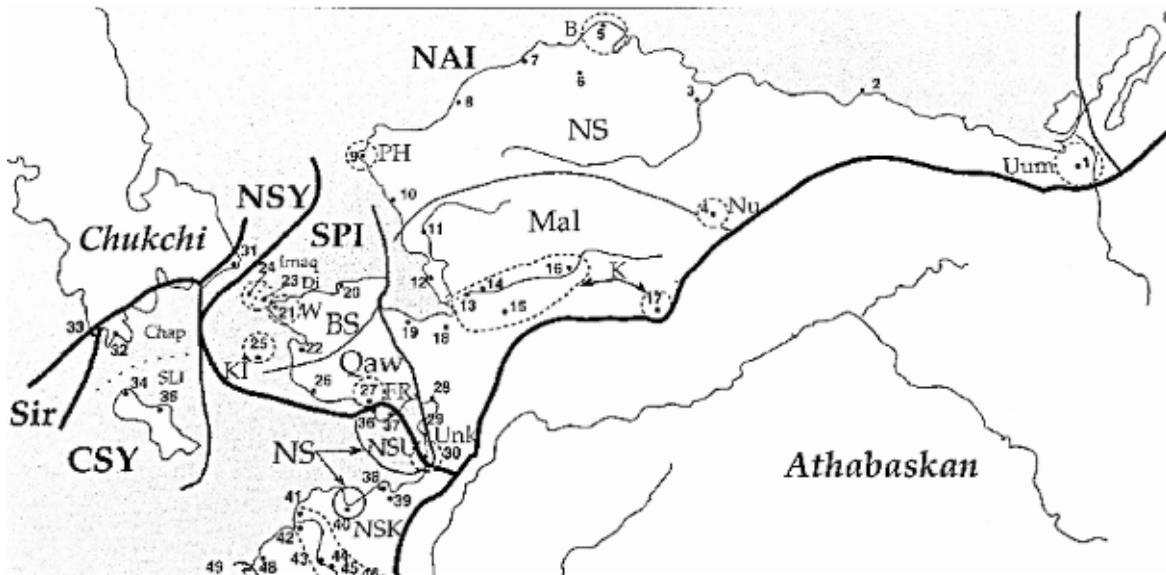
### **Geography of Alaskan Inupiat Relatives**

Inupiat people have their own ways of speaking in each region, although many of these differences are mutually intelligible. While my family speaks a Bering Strait dialect from Shishmaref, Alaska, I primarily speak the North Slope dialect, which originates in the northernmost region of Alaska. I also have relatives who speak the Malimiut and Qawiarq dialects. Inupiat people of Alaska speak four major dialects of the Inupiaq language: North Slope, Malimiut, Qawiarq, and Bering Strait. It is common for Inupiat people to have relatives who are from each of the four regions and are familiar with multiple dialects.

The North Slope dialect is spoken in the villages of Kivalina, Anaktuvuk Pass, Point Hope, Point Lay, Wainwright, Atkasuk, Utqiagvik, Nuiqsut, and Kaktovik on Barter Island. The Malimiut dialect is spoken in the villages of Unalakleet, Shaktoolik, Koyuk, Deering, Buckland, Noatak, Kotzebue, Kiana, Selawik, Shungank, Ambler and Kobuk (MacLean 2014). Only North Alaskan Inupiaq has varying degrees of palatalization processes, while Seward Peninsula has none. West Greenlandic and a westernmost Canadian dialect Uummannaq also has extensive palatalization (Kaplan, 1981).

Inupiaq-Central Yupik bilingualism was common in the Norton Sound villages of White Mountain, Golovin, Elim, and Unalakleet. The Inupiaq was either Qawiarq dialect in White Mountain, Golovin, and Elim or Malimiut and/or Qawiarq in Unalakleet (Kaplan, 2000, p.262). The Qawiarq dialect is also spoken in Teller, Nome, Mary's Igloo, Council, Golovin, White Mountain, Shaktoolik, and Unalakleet (MacLean, 2014).

The Bering Strait region features both the Inuit and Yupik branches of the 'Eskimo' languages represented, where linguistic features have diffused among neighboring languages and possibly from one Inupiaq dialect to another (Kaplan, 2000, p.262). Linguistic diffusion is the transfer of features across branches of a family tree (Labov 2007). Bering Strait Inupiat had contact with Unaliq Yupiit near Nome, where many Inupiat traveled in the summer, sometimes entering the south coast of Norton Sound into Yupik territory (Kaplan, 2000 p.264). Bering Strait Inupiaq is spoken in the villages of Shishmaref, Wales, Brevig Mission, Teller, King Island, and Little Diomedede (MacLean 2014). Bering Strait Inupiaq is influenced by the Yupik consonant weakening processes.



**Inupiaq dialect mapping (Fortescue 1994)**

- NAI** = Northern Alaskan Inupiatun
- NS** = North Slope
- PH** = Point Hope
- Mal** = Malimiut
- K** = Kobuk
- SPI** = Seward Peninsula Inupiaq
- BS** = Bering Straits
- Qaw** = Qawiaraq

**IPA Charts**

Here are a series of chart that shows the phonemes for NS Inupiaq and BS Inupiaq. IPA characters are universal symbols across languages to categorize a sound. The letters in (parentheses) are used to show the IPA character that differs from the letter used in the written form. The bolded words show the letters that also share the same IPA phoneme. The [bracketed] words indicate allophones. Allophones are sounds or variants of phonemes. For example, [f] is an allophone of [v]. In Bering Strait Inupiaq, [b] is an allophone of [p].

### North Slope Iñupiaq Consonants

	Qaqlu kuaqtut (Labial)	Kigutit tunuaguaqtat (Alveolar)	Qilagakuaqtat sivuluat tattuqilugich (palatal)	Qangum qitqaguaqtat (retroflex)	Qangum tunuguaqtat (velar)	Uqalaura kuaqtat (uvular)	Iggiakuaqtat (glottal)
Stops	<b>p</b>	<b>t</b>			<b>k</b>	<b>q</b>	
Affricates			(tʃ) <b>ch</b>				
Voiceless/ Voiced Fricatives	[f] / <b>v</b>	<b>s</b>		(ʂ) <b>sr</b>	(ɣ) <b>g</b> / [x]	(ʁ) <b>g</b> / [χ]	<b>h</b>
Laterals/ Lateral fricatives		<b>l</b> / <b>ɭ</b>	(ʎ) <b>ɭ</b> /(ʎ) <b>ɭ</b>				
Approxima nt			(j) <b>y</b>	(ɻ) <b>r</b>			
Nasals	<b>m</b>	<b>n</b>	(ɲ) <b>ñ</b>		<b>ŋ</b>		

Adapted from the chart created by Edna MacLean (1986, p. 4)

### North Slope Iñupiaq Vowels

	Front	Central	Back
High	[i]		
Mid			[u]
Low		[a] stressed [ɛ] unstressed	

### Bering Strait Inupiaq Consonants (Shishmaref dialect)

	Qaqlu kuaqtut (Labial)	Kigutit tunuaguaqtat (Alveolar)	Qilagakuaqtat sivuluat tattuqilugich (palatal)	Qangum qitqaguaqtat (retroflex)	Qangum tunuguaqtat (velar)	Uqalaurakuaqtat (uvular)	Iggiakuaqtat (glottal)
Stops	<b>p</b> [b]	<b>t</b>	#		<b>k</b>	<b>q</b>	
Voiceless Fricatives	[f]	<b>s</b>		(ʂ) <b>sr</b>			[h]
Voiced Fricatives	<b>v</b>	<b>z</b>		(z) <b>zr</b>	(ɣ)g/(x)	(ʁ)g/[χ]	
Laterals/ Lateral Fricatives		l/(ɭ) <b>ɭ</b>	#				
Approximant	(w) <b>w</b>		(j) <b>y</b>	[ɻ] <b>r</b>			
Nasals	<b>m</b>	<b>n</b>	#		<b>ŋ</b>		

Adapted from the chart created by Larry Kaplan (1985)

The # indicates that a sound is found in the North Slope dialect, but not in the Bering Strait dialect  
Green text is used to indicate phonemes or allophones in the Bering Strait dialect that are not found in North Slope Iñupiaq.

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### **Bering Strait Iñupiaq Vowels**

	Front	Central	Back
High	[i]		[u]
Mid			
Low		[a] stressed [ɛ]unstressed	

### ***Distinctive Phonological Features of BS and NS Inupiaq Varieties***

One of the most distinctive features of the North Slope Iñupiaq dialect is the use of palatalization and assimilation. Assimilation occurs when one sound becomes more like a neighboring sound (MacLean 1986). Palatalization occurs when a speaker moves the articulation of a **kigutit tunuaguaqtat** (alveolar) sound to a **qilagakuaqtat sivuluat tattuqilugich** (palatal) sound (MacLean, 2014, p.xviii).

One of the most distinctive features of Bering Strait Inupiaq is the use of a consonant weakening system. A consonant weakening system involves the lenition or deletion of single consonants that are positioned between vowels (Kaplan 1985). Lenition is defined as a sound change that alters consonants, making them more sonorous. Given that there are far more phonological resources for the North Slope Iñupiaq dialect, this paper will provide more discussion of Bering Strait Inupiaq features.

### ***Assimilation and Palatalization in North Slope Iñupiaq***

Iñupiaq words are composed of stems, which are either related to verbs or nouns (verbal or nominal). Noun stems do not require any additional parts to become whole. Verbal stems must have an ending attached to be a sensible and well-formed word. Endings that express grammatical information (like person and number) are called inflectional morphemes. There are also special units that follow stems and precede inflectional endings (suffixes) which are commonly referred to as postbases. Postbases are considered derivational morphemes (in contrast with inflectional morphemes) because they have the ability to change the word class of the verb stem to a new word class. It also produces a greater change in meaning from the original form (MacLean, 2014). When stems, postbases, and endings are combined together, letters along their morpheme boundaries often change from their original form.

North Slope Iñupiaq has strict rules as to which consonants can occur together. Only two consonants maximum are allowed to group together. Most consonant clusters must not contain sounds which come from different rows on the consonant grid. For example, the stop **t** can only cluster with another stop:

**pt, tp, tk, kt, tq,** and **qt**, but not **tj** or **gt**. The one time a consonant cluster may contain sounds from two different rows is if one is a voiced fricative and the other is a nasal. In Inuit languages, many suffixes are added to stems, creating impossible clusters. It is almost always the first consonant in a cluster that adapts to the second consonant. When one sound becomes like a nearby sound, this sound change is called assimilation (MacLean, 1986, p.15).

Palatalization is the transformation of an alveolar consonant into a palatal consonant. In North Slope Iñupiaq, one can predict where palatalization occurs by locating special features of the vowel **i**. Modern Iñupiaq has three vowels: **a, i,** and **u**. However, Proto-Eskimo had a fourth vowel, **ə** (which linguists sometimes call schwa) (Kaplan 1982). The former **ə** is now termed ‘weak i’ and the original **i** is termed ‘strong I’. Presence of a ‘strong I’ triggers palatalization, while ‘weak i’ does not trigger palatalization (MacLean, 2014, p.xxvii). Both **I** and **i** sound exactly the same, but many learning materials, such as MacLean’s 2014 dictionary distinguish weak and strong I by capitalizing strong I and leaving weak i lowercase.

Here are a set of morphemes before and after they are combined to make a single word using assimilation and or palatalization:

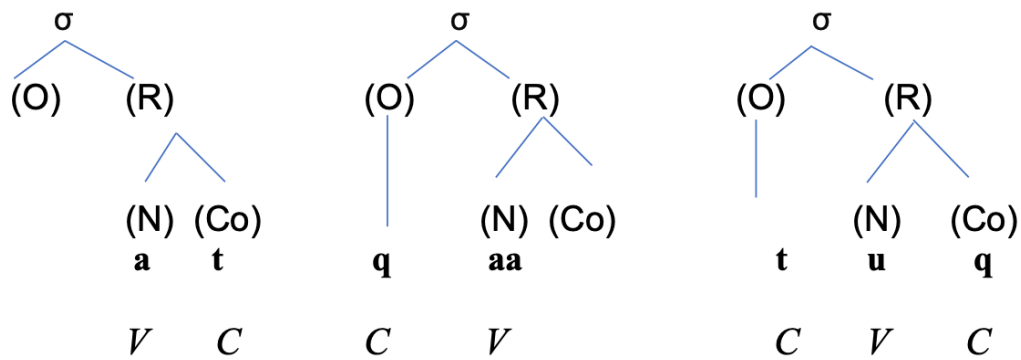
Stem	Postbase	Ending	Word	Change Type
anI ‘to go out’	niaq ‘will’	tuq ‘he’	Aniñiaqtuq ‘he will go out’	n ñ (palatalization)
isiq ‘to enter’	niaq ‘will’	tuq ‘he	Isigniaqtuq ‘he will enter’	q ġ (assimilation)
tikIt ‘to arrive’		tuᶇa ‘I’	Tikitchuᶇa ‘I arrive’	t ch (palatalization)
makit ‘to stand’		tuᶇa ‘I’	Makittuᶇa ‘I stand’	no change
niġI ‘to eat	llatu ‘to enjoy’	ruq ‘he’	Niġillaturuq ‘he enjoys eating’	ll ll (palatalization)

Examples in table from Edna MacLean’s ‘Chapter II Phonological Processes in Iñupiaq’ (1986, p. 15-33)

### **Consonant Gradation in Bering Strait Inupiaq**

Before we explore the meaning of a consonant weakening system, it will be important to understand how a syllable is structured. A syllable is a string of segments grouped around one obligatory vowel or syllabic element. The vowel segment is the syllable’s nucleus (N). Any consonants preceding the nucleus are called the onset (O). Following consonants of the nucleus are called the coda (Co)

(Steriade 2002). A rime (R) refers to the vowel(s) and consonant(s) that follow the onset. The diagram of the word *atqaatuq* ‘it descends’ in King Island Inupiaq (a sub-branch of BS Inupiaq), broken into three syllables ( $\sigma$ ) is helpful to visualize the structure of a syllable:



The first syllable ‘at’ has no onset, but has a nucleus and coda. The second syllable ‘qaa’ has an onset, a nucleus, and no coda. The final syllable ‘tuq’ has an onset, nucleus, and coda. In King Island Inupiaq, a syllable is considered ‘weak’ if it is open or if it is coda-less. Here are examples of coda-less syllable structure:  $V$ ,  $CV$ ,  $CCV$ . A syllable is considered ‘strong’ if it is closed (it contains a coda) or is a long vowel (or vowel cluster). Here are examples of a syllable structure with codas:  $VC$ ,  $CVC$ ,  $CVCC$ .

The basic stress rule for King Island Inupiaq is that non-final closed syllables, all long vowels and diphthongs receive stress. Long vowels (*aa*, *ii*, and *uu*) and diphthongs (*ai* [e:]) and *au* [o:]) are stressed uniformly throughout their entire quantity, while vowel clusters (*iu*, *ui*, *ia*, *ua*) receive stress on their second vowel. This generalization applies except in a word-final syllable, like *ui* (husband) (Kaplan, 1985, p.194). The use of ‘:’ after a vowel or consonant means that it is a long consonant or vowel (e:=ee). Typically, if the first syllable is strong, the successive syllable is weak, with the pattern alternating throughout. Weak and strong syllables alternate from left to right, so every other syllable is the same kind. However, the pattern can be interrupted by a long vowel, which is necessarily strong, and the pattern restarts (Kaplan, 1985 p. 266).



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Given the illustration of the syllable structure and the stress patterns in KI Inupiaq, we can figure out how to assign strong and weak syllables to the word ‘*at-qaq-tuq*’. If we assume that NS Iñupiaq words are the underlying representation (NS *at-qaq-tuq*) of KI, we can see how CG transforms words as we shift from NS to the KI dialect. Since the first syllable ‘at’ has a coda, it is considered strong. Since the first syllable is strong, it determines that the second syllable is weak and the third syllable is strong. If a consonant or cluster is within the coda position of a weak syllable, it is subject to gradation. Within the weak syllable, pay close attention to the quality of consonant(s) involved and on the preceding vowel when the consonant is uvular (Kaplan, 1985, p.194). Since the uvular following the vowel in ‘*qaq*’ is targeted for weakening, the uvular ‘q’ changes to ‘a’.

For the word *ir-it-uq* ‘it fell’, its syllables would be otherwise equally stressless. After CG applies by lengthening the t and closing the preceding syllable, it becomes stressed [irit:uq]. Stress is on the second syllable of ‘*ir-it-tuq*’ because it’s a closed syllable phonetically. The gemination of ‘t’ is automatic in that position, although it is not written. This illustrates how CG does not directly assign stress, but it may condition stress assignment by creating a closed syllable, or, even remove the conditions for stress by creating an open syllable (Kaplan, 1985, p.194).

In KI, *ai-va-tuq-tuq* ‘he is eating walrus’ (NS *ai-viq-tuq-tuq*) begins with vowel cluster that is strong, followed by the weak syllable ‘va’ which undergoes CG. When ‘iqC’ is weakened in KI, it changes to ‘aC’, whereas Shishmaref changes to ‘aiC’: *aivaituqtuq*. Here, we see how a single consonant becomes automatically long after a vowel cluster, removing the contrast between short and long consonants, which is possible in other dialects. Also, in KI, *aiv-ag-tuq* ‘he killed a walrus’ (NS ‘*aiv-vak-tuq*’), the first syllable ‘aiv’ is considered strong, thus the consonant in the second syllable undergoes CG with ‘k’ weakening to ‘g’(Kaplan, 1985, p.194).

Here is a simplified explanation of the types of changes that occur with CG:

- Stop (p) weakens to voiced fricative (v), and (v) either weakens to (w) or deletes (∅)
- The stop (t) sometimes weakens to a sound more like (d) for some people
- A voiceless lateral fricative (ɬ) weakens to a voiced lateral (l)
- A voiceless fricative (s) weakens to a voiced fricative (z)
- Stop (k) can weaken to (g), and (g) deletes (∅) or weakens to (y)
- Stop (q) can weaken to (ġ) between vowels or deletes (∅) before a consonant

- nasals are unaffected
- glottal stop is deleted (∅)

These statements do not account for several details relating to the behavior of certain consonants, especially in clusters. To ensure that CG is applied correctly, make sure to differentiate between single intervocalic consonants and consonant clusters, since weakening may occur in these two situations (Kaplan, 1985, p. 194). For example, the single intervocalic C in NS *iki* ‘wound’ changes to *igi* in KI or NS *apun* ‘snow on the ground’ changes to *avun* in KI. Whereas the consonant clusters in NS *qĩñigikpiñ* ‘I see you’ changes to *qiniǰigvin* in KI. Weakening of single intervocalic consonants occurs according to the following chart which shows all the consonant phonemes of King Island Inupiaq with arrows to indicate their weakened forms (alternants which follow unstressed vowels). The chart below is adapted from Kaplan (1985, p.195), showing how single consonants weaken and is complementary to the bulleted information above:

	labials	alveolars	retroflexes	alveolars	velars	uvulars	glottals
stops	p	t			k	q	ʔ
Fricatives		ʃ	sr	s			
Fricatives	v	l	r	z	g	ǰ	
glides	w			y			
(∅ =deletion)					∅		∅
nasals	m	n			ŋ		

Kaplan (1985) discusses how the Shishmaref-Wales subdialect has slightly less productive consonant gradation compared to King Island Inupiaq. On January 13, 2021, I worked with a Shishmaref Inupiaq speaker to find corresponding words to the following KI Inupiaq words that Kaplan originally compiled.

Comparison of King Island and Shishmaref Inupiaq words:

<u>King Island Inupiaq</u>	<u>Shishmaref Inupiaq</u>
(1) pati-qaa-tuq	<b>patiqaatuq</b>
patiq-qaq-tuq	
marrow-have-3s.Intr	
‘It has marrow.’	

(2) atqaa-tuq                      **atqaatuq**  
 atqaq-tuq  
 descend-3s.Intr

(3) qatiq-tuq                      **qatiqtuq**  
 qatiq-tuq  
 be white-3s.Intr  
 ‘It is white.’

(4) igaya-tuᅇa                      **igazautuᅇa**  
 Ikayuq-tuᅇa  
 help-1s.Intr  
 ‘I am helping.’

(5) anna-tugut                      **atnaituut or atnaitugut**  
 anniq-tugut.  
 be hurt-1p.Intr

While word pairs in 1-3 were identical in both KI and Shishmaref dialects, differences in (4) and (5) show some basic tenets of dialectal differences. Shishmaref-Wales differs from other BS dialects in the effect which deletion of a cluster-initial uvular has on a preceding vowel. In KI ‘a’ becomes ‘a:’, and ‘i’ and ‘u’ become ‘a’ when a following uvular is deleted by CG. In Shishmaref-Wales, ‘I’ becomes ‘ai’ as in (5) *atnaituq* from /atniqtuq/ or *iglaituq* from /igliqtuq/ as in (9); u becomes ‘au’ as in (4) *igazautuq* from /ikayuqtuq/, and a becomes ‘aa’ as in *iglaatuq* ‘he is laughing’ from /iglaqtuq/ as in (8).

### Subdialectal variation in the Bering Strait Consonant Gradation Process

*North Alaskan Iñupiaq forms do not undergo CG. Phonemes and segments in the NIA column are matched in other columns by corresponding segments which have undergone CG, with examples (Examples 6-19 and 10 from Kaplan, 1985, p. 200)*

	North Alaskan Inupiaq (includes North Slope and Malimiut Iñupiaq)	King Island Inupiaq	Shishmaref Inupiaq
(6)	k paamaktuq ‘she is crawling’	g paamagtuq	g paamagtuq

(7)	ġ atqaġin 'go down' 2s	∅ atqain	∅ atqain
(8)	aq iglaqtuq 'she is laughing'	a.(half-long a) iglatuq	a: (long a) iglaatuq
(9)	iq igliqtuq 'she is traveling'	a iglatuq	ai iglaituq
(10)	p apun 'snow on the ground'	v avun	v avun
(11)	q uqaq 'tongue'	g uġaq 'tongue'	ġ uġaq 'tongue'
(12)	v savik 'knife'	w sawik	w sawik
(13)	s isiq- 'to smoke'	z iziq-	z iziq-
(14)	g igaruq 'she is cooking'	ia iaruq	ia iaruq

### **Conclusion**

This paper helped me develop an appreciation for learning the North Slope Iñupiaq dialect before learning the Shishmaref Inupiaq dialect. It seems as though NS Iñupiaq is the most conservative form of Inupiaq in Alaska. By comparing the strong consonants in NS Iñupiaq words, we are able to see how those same consonants eventually weaken or delete in BS Inupiaq words. It was also eye opening to understand how much the Yupik prosody system has impacted BS Inupiat phonologies. I am immensely thankful for the work done on the neighboring dialect King Island Inupiaq, so that I can better understand my family's Shishmaref Inupiaq dialect. This experience gives me courage to keep working on my family's dialect. If any learners of our language would like to break these concepts down even further, I ask that you reach out to me. Quyanaqpak.

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## Inupiaq Translation Materials



For most people, the years 2020 and 2021 were difficult times. Right before we reached the year 2020, I joined an incredible cohort of Inupiaq, Yupik, Denaak’ke, and Gwichin knowledge holders through the Alaska Public Interest Research Group (AKPIRG) to translate Census 2020 materials and 2020 Presidential Election materials. While most of my previous opportunities to learn Inupiaq were in the North Slope dialect, this translation group allowed me the opportunity to learn more of my family’s Shishmaref Inupiaq dialect and the Brevig Mission Inupiaq dialect.

At that time, we did not realize we would soon be translating materials for COVID-19 and the COVID-19 vaccine. While this was a time in which many of us were isolated and fearful, the AKPIRG translation group enabled many of us translators to remain connected through our languages. When we translate materials into Alaska Native languages, we are telling agencies and our own communities that our languages matter and we prefer and require that we communicate in our languages. We also recognize, that in order for our languages to survive, we must create new terminology related to voting and vaccines.

**Taikuu ilvin Inupiraagutikaaptiut.** Each Inupiaq panelist, that I have been fortunate to work

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with, has blessed me with knowledge, guidance, and support to continue learning varieties of the Bering Strait Inupiaq dialect: Georgianne Oonak Merrill, Maggie Nuluqutaaq Pollock, Annie Ananlutaaq Conger, and Richard Knownuk Atuk.

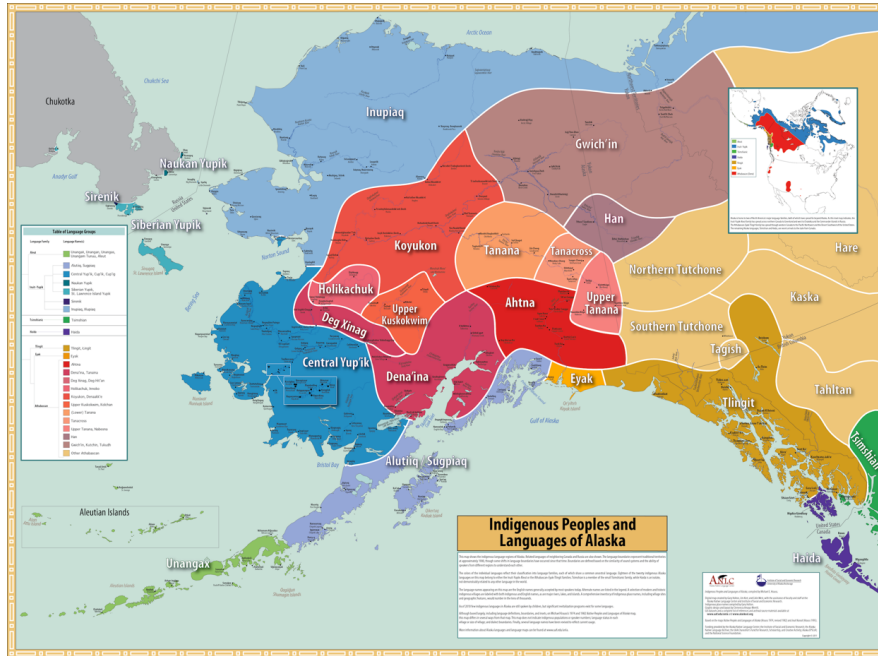
Inupiaq translation materials included here:

<b>Maliguaqsrat 2020 Census-nik</b>	p.137	<i>Shishmaref Inupiaq</i>
<b>Taamna COVID-19 Iksinaqtuq</b>	p.145	<i>Shishmaref Inupiaq</i>
<b>Naligakta</b>	p.149	<i>North Slope Inupiaq</i>
<b>Kaputilusi</b>	p.151	<i>Shishmaref Inupiaq</i>
<b>Inuuniaġiuqtutin Qaplauvin</b>	p.152	<i>Brevig Mission Inupiaq</i>
<b>Kaputtim Anauliuqtutin Tigumin</b>	p.153	<i>Shishmaref Inupiaq</i>



# Maliguaqsrat 2020 Census-nik

Qanuq kiului 2020 Census kaliigat avugshrutai



Alaska Native Language Map courtesy of: Krauss, Michael, Gary Holton, Jim Kerr, and Colin T. West. 2011. *Indigenous Peoples and Languages of Alaska*. Fairbanks and Anchorage: Alaska Native Language Center and UAA Institute of Social and Economic Research.



Template provided by the U.S. Census Bureau  
Translation provided by the AlaskaCounts and AKPIRG Inupiaq Language Panel

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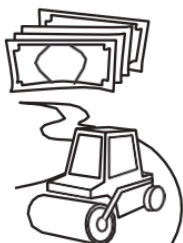
## Palaġiplusi 2020 Census-mun



### Iluġhata kizitauzruut.

Tavzruma Census-kum siuġna kizitkuplu iluqnaan inuk inuuzruaq U.S.-mi atausimi, atausininami, suli nalautnazruami.

Wuagut kiviġivzi iġġazugupluta, iluqnaan, kizitkuplu nunaakaini.



### Census-ġum aglaktaaġi iġġazutauġutut.

Taavzruma U.S. Constitution-ġum kiviġiġaa Census-ġum avuġsrutai qulit uġiuni. Taapkua kiuzrutit, atuqġiuqtut qanutun piksraaqshat agupiutait agmatiklaaġat Congress-mi, siunikzruiglui napmu aglaan nunaakinun vote-taliksraaġat, suli siunikzruiglu qanuq taamna \$675 billion dollars taavzruma federal iġazutikzraq atuqtiklaaġa nunaakini uġiumi.

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## Aulaatigaluagnak

1. Paġilui avugshrutai taama uġmalui siulikmun.
2. Atuġlui taapkua ilisautit aasiin ahgiġlu ilisautimun. **AGLAKNAU KIUZRUTIN IĴISAUTIMUN.**
3. Kiugaluagnau avuqshun siulik. Kisilui Inuit inuniaqtuat tazrani inimi, apartment-mi naaga mobilie inimi atuglui taapkua ilisautit kanani.

## Kitut kisilui

**Kisilui inuit inuniaqtuat tazrani inimi, apartment-mi, naaga mobile ininmi atuglui taapkua ilisautit.**

- Kisilui iluknaita inuit, tamatkualu paipiirat, naiyuktauzruat suli siniktuat tamamaani.
- Kitu imna nayuktaunituaq naaga siniknituaq tazrani, umuna ililu, online.

**Taamna kisiliġik kisiluilu inuit inuuniagviituaq:**

- Kitu imna inuniagviituaq naiyuktauzruaq April 1, 2020 kisilu taamna inuk.

**Taamna Census Bureau suli kisiliuġai institutions suli aġġat izriviit:**

- Kisinai kitu imna nayutinituaq wanni, naaga iskuuktuaq naaga aġuziugtit. Kisinai utuqaguvikmi, itiktauvikmi ituat April 1, 2020.
- Ilinai tamatkua inuit avugsrutinun, utikliunaita isunaigumin, utuqagukvikmin ainiagumin, aġuziugtit, itiktauzruat, etc. Qanuattaa ilait kisitautikliugtut.

Uzriġlului, maliguagglui taama nulutin aġġamun.   
**AGLAKNAU KIUZRUTIN IĴISAUTIMUN.**

# Nunñitui avuqsrutit aasiin ulalutin saanmun

## AGLAKNAU KIUZRUTIN IĻISAUTIMUN.

1. How many people were living or staying in this house, apartment, or mobile home on April 1, 2020?

Number of people =

Kapsiuvat Inuit

2. Were there any additional people staying here on April 1, 2020 that you did not include in Question 1?

Mark  all that apply.

- Children, related or unrelated, such as newborn babies, grandchildren, or foster children
- Relatives, such as adult children, cousins, or in-laws
- Nonrelatives, such as roommates or live-in babysitters
- People staying here temporarily
- No additional people

3. Is this house, apartment, or mobile home — Mark  ONE box.

- Owned by you or someone in this household with a mortgage or loan? *Include home equity loans.*
- Owned by you or someone in this household free and clear (without a mortgage or loan)?
- Rented?
- Occupied without payment of rent?

4. What is your telephone number?

We will only contact you if needed for official Census Bureau business.

Telephone Number

-  -

Telephone numbaa

Kupsiuvat inuit inuniagtuat naaga naiyugtauzruat wanni inimi, apartment-mi, mobile inimi April 1, 2020?

Aĥat inuit nayugtauvat April 1, 2020 ilvin ilinitaatin avugsrutimi siulami?

Markalui  ipkumazruat.

- Wiiviitat, ilatin naaga ilaginitaatin, atalaa annilgamiat paipirat, tutaizaat, naaga munaksrat.
- Ilatin, atalaa inaguktuat wiiviitat, iluzaat, saġiit
- Ilaginitaatin atalaa naiyugtit naaga munaġsrit
- Inuit naiyugtuatgruagsinaktuat
- Aĥanik piilaq

Taama iniuva, apartmentkua, naaga mobile iniuva. Unna inni naagaa apartment naagaa mobile home.

Atausimik piksraalutin

- Ilvin piġuwiuġ naaga kitum kinunaini aġiksrauniakġu?
- Ilvin piġuwiuġ naaga kitum imna kinunaina aġiksrauniaknau?
- Rented (innilġutaa nalaituġu)?
- Inuniaġlutin aġlunau?

Kanisik quġuaġtautauvin numbaa?

Wuagut quġuaġliugivzi kizianik avugsrutaġaġupta (quġututim numbaa).

# Avuqsitui nuñilui sauminun tuglia

## AGLAKNAU KIUZRUTIN IĻISAUTIMUN

5. Please provide information for each person living here. If there is someone living here who pays the rent or owns this residence, start by listing him or her as Person 1. If the owner or the person who pays the rent does not live here, start by listing any adult living here as Person 1.

What is Person 1's name? Print name below.

First Name MI

Last Name(s)

Atiq siulik      Kiñulik atkin      Qitiq initialim

Ililu suna inuum iġha inuniaqtuam tazrani. Kitu imna inuniagtuaq tazrani nalaituizruaq inilġumik naaġa inim umialġa taamna ililu inuk siulik. Taamna umialik naaġa nalaituizruaq inuunianivan, aulaatiklutin inaguktuanin inuk siulik.

Kitu taavzruma siulim atka?

6. What is Person 1's sex? Mark  ONE box.

Male     Female

Siulim inum kanisiutiklaaga? Atausik markaalu

aġun       aġnaq

7. What is Person 1's age and what is Person 1's date of birth? For babies less than 1 year old, do not write the age in months. Write 0 as the age.

Age on April 1, 2020      Print numbers in boxes.      Month      Day      Year of birth

years

Uġiighin April 1, 2020-mi      Taqqiq      Ubluq      Uġiuga annifaivin

Kanutun siulim uġiuga suli annuwia?

Paipirat atausimik uġiinituat aglagnau taqitiun aglaglu 0 uġiigha.

8. Is Person 1 of Hispanic, Latino, or Spanish origin?

No, not of Hispanic, Latino, or Spanish origin

Yes, Mexican, Mexican Am., Chicano

Yes, Puerto Rican

Yes, Cuban

Yes, another Hispanic, Latino, or Spanish origin – Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.

Siulik taamna Hispanic, Latino, naaġa Spanish siuliġagpa?

- Naumi, Hispanic, Latino, naaġa Spanish siuliilak
- li, Mexican, Mexican-American, Chicano
- li, Puerto Rican
- li, Cuban
- li, atġaa Hispanic, Latino, naaġa Spanish siligagtuk aglaklu atalaa Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.

# Nunjilui avuqsrutit taama taliqpigmun page 2-mulitin

## AGLAKNAU KIUZRUTIN IĻISAUTIMUN

**9. What is Person 1's race?**  
Mark  one or more boxes **AND** print origins.

White – Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. ↴  
 Black or African Am. – Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. ↴  
 American Indian or Alaska Native – Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. ↴

<input type="checkbox"/> Chinese	<input type="checkbox"/> Vietnamese	<input type="checkbox"/> Native Hawaiian
<input type="checkbox"/> Filipino	<input type="checkbox"/> Korean	<input type="checkbox"/> Samoan
<input type="checkbox"/> Asian Indian	<input type="checkbox"/> Japanese	<input type="checkbox"/> Chamorro
<input type="checkbox"/> Other Asian – Print, for example, Pakistani, Cambodian, Hmong, etc. <small>↴</small>	<input type="checkbox"/> Other Pacific Islander – Print, for example, Tongan, Fijian, Marshallese, etc. <small>↴</small>	

Some other race – Print race or origin. ↴

### Kanisik siulium kanisiuliklaaga?

Markalu atausik naaga

- Naluagmiu-Aglaklu atalaa German, Irish, Italian, Lebanese, Egyptian, etc.
- Taaqsivak naaga American-Aglaklu atalaa African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc.
- American Ikilik naaga Alaskamiu- Aglaklu atka nani aglakzimaagtiklaaga naaga tribe-ga atalaa Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc.
- Chinese       Vietnamese       Native Hawaiian  
 Filipino       Korean       Samoan  
 Asian Indian       Japanese       Chamorro
- Aĥaa Asian aglaklu atali Pakistanni, Cambodian, Hmong, etc.
- Aĥaa Pacific Islander, Aglaklu atali Tongan, Fijian, Marshallese, etc.
- Aĥaa kanisiutiklaaga-aglaklu kanisiutiklaaga

## Nunjilui avuqshutit aasiin ilhalui ałłat inuk

### Iłaliugiugut ałłat inuit tugliaatavuksrutit kanani.

#### AGLAKNAU KIUZRUTIN IŁISAUTIMUN

#### 2. Does this person usually live or stay somewhere else?

Mark  all that apply.

- |   |   |
|---|---|
| <input type="checkbox"/> No                             | <input type="checkbox"/> Yes, with a parent or other relative   |
| <input type="checkbox"/> Yes, for college               | <input type="checkbox"/> Yes, at a seasonal or second residence |
| <input type="checkbox"/> Yes, for a military assignment | <input type="checkbox"/> Yes, in a jail or prison               |
| <input type="checkbox"/> Yes, for a job or business     | <input type="checkbox"/> Yes, for another reason                |
| <input type="checkbox"/> Yes, in a nursing home         |   |

#### Unna inuk inuuniaqtaava naađa naiyugtaulaava nani ałłani?

Markalu

- |   |  |
|---|--|
| <input type="checkbox"/> Naumi              | <input type="checkbox"/> ii, anizuđaagmini               |
| <input type="checkbox"/> Ii, iskuđhami      | <input type="checkbox"/> naađa ilamini                   |
| <input type="checkbox"/> Ii, aņuziugtit     | <input type="checkbox"/> ii, ugiuim ilaani naađa ilamini |
| <input type="checkbox"/> ii, sawisaatuđhami | <input type="checkbox"/> ii, itiksuigmi                  |
| <input type="checkbox"/> ii, utuqađuvikmi   | <input type="checkbox"/> ii, naađa ałłamik               |

#### 3. How is this person related to Person 1? Mark ONE box.

- |   |  |
|---|--|
| <input type="checkbox"/> Opposite-sex husband/wife/spouse | <input type="checkbox"/> Father or mother              |
| <input type="checkbox"/> Opposite-sex unmarried partner   | <input type="checkbox"/> Grandchild                    |
| <input type="checkbox"/> Same-sex husband/wife/spouse     | <input type="checkbox"/> Parent-in-law                 |
| <input type="checkbox"/> Same-sex unmarried partner       | <input type="checkbox"/> Son-in-law or daughter-in-law |
| <input type="checkbox"/> Biological son or daughter       | <input type="checkbox"/> Other relative                |
| <input type="checkbox"/> Adopted son or daughter          | <input type="checkbox"/> Roommate or housemate         |
| <input type="checkbox"/> Stepson or stepdaughter          | <input type="checkbox"/> Foster child                  |
| <input type="checkbox"/> Brother or sister                | <input type="checkbox"/> Other nonrelative             |

#### Qanuđ taamna inuk ilauva siulaimun inukmun?

Markalu  atausiq.

- |   |  |
|---|--|
| <input type="checkbox"/> Naguatun aipagiik              | <input type="checkbox"/> Naguatun aipagiinuaq              |
| <input type="checkbox"/> Aipagiik agnaq/agnaq aņun/aņun | <input type="checkbox"/> Aipagiinuaq agnaq/agnaq aņun/aņun |
| <input type="checkbox"/> Qitunņak naađa panik           | <input type="checkbox"/> Tiyuaq qitunņak naađa panik       |
| <input type="checkbox"/> Qitunņakzraq naađa paniksraq   | <input type="checkbox"/> Aniaqataa naađa nayia             |
| <input type="checkbox"/> Ataala naađa agnaa             | <input type="checkbox"/> Tutqa                             |
| <input type="checkbox"/> Sađia                          | <input type="checkbox"/> Ninau naađa uđuuaq                |
| <input type="checkbox"/> Ałaa ilaa                      | <input type="checkbox"/> Naiyugti                          |
| <input type="checkbox"/> Munagsraq                      | <input type="checkbox"/> Ałaa ilauniluaq                   |

# Nuñilui talimat piņasut kisilui avađinaliit inuit

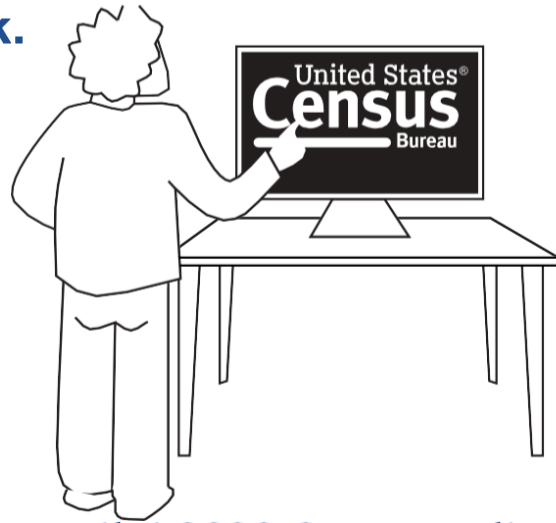
## AGLAKNAU KIUZRUTIN IĻISAUTIMUN

The diagram illustrates the mapping of Inuit labels to the 2020 Census form fields for Person 7. The form fields are: First Name, Last Name(s), Sex (Male/Female), Age on April 1, 2020 (years), Date of Birth (Month, Day, Year of birth), and Related to Person 1? (Yes/No). The Inuit labels and their corresponding form fields are: Atiq siulik (First Name), Qitiq initialim (Last Name(s)), Kiñulik atkin (Last Name(s)), Añun (Male), Ađnaq (Female), Uđiighin April 1, 2020-mi (Age on April 1, 2020), Taqqiq (Month), Ubluq (Day), Uđiuđa annitaivin (Year of birth), and Ilađuwiun siulik inuk? (Related to Person 1?) with options Ii (Yes) and Naumi (No).

## 2020 Census sađiknailak.

### Īlisimavin anđiktu online-mi?

Nuñiguqpiñ 2020 Census online-lutin, URL aglak avuqsrutuin.



TV-kun avugshrauliuđaañin nuñilui 2020 Census online:  
[2020census.gov/languages](https://2020census.gov/languages)

Inupiaq



# TAAMNA COVID-19 IKSINAQTUQ.

Iksinaqtuni atalaa 1918 flu-tun. Inuit paqnanitpata suli naguatun siunikzriunivata amalgaatuat illanan suli illan tuḡuḡuqtut. Pakmami aajuḡlukmik iḡḡazutikzralaq taamna COVID-19 kaplutiksrailaq iḡḡazautikzaqnik.

Created by the AKPIRG Inupiaqtun Language Panel,  
with Annauk Olin, Annie Conger, Georgianna Oonak  
Merrill, Maggie Pollock, and Richard Atuk



# THE COVID-19 PANDEMIC IS VERY SERIOUS.

It is serious as the 1918 flu epidemic. If people do not prepare and make the right decisions many more of your friends and family could die. Right now, there is no vaccine or CV-19 shot that will protect you.

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# COVID-19 NUQTAATUQ INUKMIN INUKNUN.

Aaniktuaq inuk quikpan, tayiuqpan naaga qanikpan suli gupsiuqaq izruqaaqtuaq imik qiniknaituaq silamun. Aham inuum niuqmiutikvaun taamatkua imnit, izruqaavata nuyiaqnun naaga wuinainun. Ilvin aksigupku qarñiiñ suli aksigupku qijaqñ, naaga izriqin. Ilvin aatniqliuqtutiñ COVID-19-mik aatmiqtuat inuit aqisikvai qanisit uniuqaa umazruraq.

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# COVID-19 IS CONTRACTED FROM PERSON TO PERSON.

An infected person coughs, sneezes or talks and makes very small drops of body fluid that you cannot see go into the air. Another person breathes in those drops or the drops fall on your hair or clothes or skin. If you touch them and then touch your mouth, nose or eyes you can catch COVID-19. Infected people can also touch other objects and leave the germs there.

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# NUTAAT INUIT AATNIKLIUQTUT UMAZRURAMIK ATALAA AŁATUN INUKTUN.

Ilait sauniġiqlutiŋ ałaniŋ aasii tuġuzumilaiłutiŋ. Aglaan ilaita qaiłiugaat ilipnun taamna umazruraq ainiagumiŋ.

Ilaita qaiłiugaa avaaqmiŋnun suli ilanamiknun.

Amalgaatuat inuit nutaat suli utuqanaat aatniġumiŋ naluiłuqtut atausimi week-mi naaga iunaatauraavan.

Taamna aasii COVID-19 naguuniluni. Qanighamiŋ, niġighamiŋ suli itaaqniaghamiŋ ilaita qaiłiulu taamna umazruraq kitumuliqaa qanituamun. Tayiuq iglailiuluqtuk 18-feet naaga tavuna.

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# YOUNG PEOPLE CATCH THE GERMS LIKE ANYONE ELSE.

They have more health so they die less often. BUT, they can give you the germs when they come home to you. They can also give them to their grandparents and friends. Many people young and old can be infected and not know it for one week or more. That is what makes COVID-19 so dangerous. All the time they are talking, eating, playing, and visiting; they can be giving the germs to everyone and anyone they are near to or close by. A sneeze can travel 18 feet or more.

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## PAKMAMI INUIT IZUMAALUKTUT NAGUNIPLUTIŃ NUNAAKIRAMI QANU-ATTAQ IGLINAIQŁUTIŃ.

Atausimi naaga malgukni tatqiiqninunaakirat  
agmaaliuqłutiŃ qanu-attaa inuit iglailiuqtut  
snowmachine, four wheeler, umiaq, uniagaq naaga  
aguilutin. IlughatiŃ nunaakirat siunikzriuqaaliuqtut  
inuit tigisuminaiqlui. Inuit tigitpata ilait  
qinunaimiułiuqtut, awauzrutinatiŃ atalaa malguukni  
week-ni inukni isuminaiqutiŃ suli nigimik qanisimiklu  
paiyuqtaalui. Taamna atalaa sagitnaaqluni aglaan  
tuguqpan atausik naaga amalgaatuat inuit  
COVID-19-mun taimana iliuqtuq.

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## RIGHT NOW, PEOPLE THINK THEY ARE SAFE IN THE VILLAGE BECAUSE THE VILLAGE IS CLOSED TO TRAVEL.

In one to two months many villages will not be closed  
because people will travel by snow machine,  
four-wheeler, boat, dog team or walking. All villages  
need to plan how they will keep people out. If people  
do arrive to stay they must be isolated or quarantined  
alone for a time like two weeks where they have no  
contact with people and food and such is brought to  
them. This may seem very hard but death to one or  
more persons because of COVID-19 is permanent and  
forever.

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## **Naliǵakta!**

### **Iluqapta naliǵagvikput nuimanaqpaktut.**

The general election is very important.

### **Naliǵakta qaunigisaǵlugu iñuuniǵvikput.**

Vote to protect our environment.

### **Naliǵakta qaunigisaǵlugiik sayyaǵiǵnikpullu iluaǵniqpullu.**

Vote to protect health and wellness.

### **Naliǵakta qaunigisaǵlugi kiñuvaavut.**

Vote to protect our descendants.

### **Naliǵagnaǵiǵvik isagutirug Sikkuviñmiñ 19-miñ Nippiviñmun 2-mun Alaska-mi.**

Early voting begins on October 19 to November 2 in Alaska.

### **Naliǵakkuviñ agliqivikkun tuyuǵisaǵiñ naliǵagviiñ Nippivik 3 qaañjaiññaan. Uvlupak tuyuǵiyumiñǵupku tuyuǵiñ.**

If you vote by mail, make sure to postmark your ballot by November 3. Please try to do it as soon as today!

### **Naliǵaktusrauguviñ ullautilitin sigguǵutitutuqsraurutin, qanitpaiñnai!lutin allanun, aasii argaktin iqaǵilugi naliǵaanikkuviñ.**

If you must vote in person, please wear a mask, physically distance, and afterwards, wash your hands.

### **Malǵuugnik uqautchiqaqtuanik savaktiqaqtut ikayuǵumiñaqtuanik kañiqsiñiaǵniǵmun naliǵagnaqsinqaiññaan.**

Bilingual outreach workers are able to provide assistance before the election.

**Ikayuusiaqaǵumiñaqtutin Uqautchikkun naliǵallaqpiñ naakka allakun sukun.** You can receive help with voting or with any voting related activity in your Native language.

### **Naliǵagnivut nuimanaqtut.**

Our votes count.

Quyanaqpak to Edna MacLean for helping me with this translation. You can see a video and audio version of this translation here: <https://npacommunityfund.org/gotnv-language-videos/>

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or here:



Blueberries



Suġat

Fish Net



Kuvzrazuaq

Tent



Tuviaq

Seal Container



Puuq



Pupzrishat



Panaluk



Mannik

Moose



Tuttuvak

Duck



Tinmiaq

Salmon



Iġaluk

Bearded Seal



Ugruq

Salmon Berries



Akpit

Black Berries



Asiat

Sour Docks



Atuigat

Willow Greens



Suzra

Walrus



Uiġuaq

Flower



Nausiaq

Beach Greens



Ahsaaqtut

Herrings



Iġaluat

Smelts



Iġuaġnit

Kaputilusi Get Your Vaccine Shot Innulauraqtiwtusi You Will Live Longer  
 Autuġtui Matulian Use Your Mask Matului Qinanlu Qaninlu Cover Your Face Igautui Azratin Wash Your Nose and Mouth  
 Aksignau Kiinan Don't Touch Your Face Clean and Disinfect Your Home  
 Saniqlu Kinunamasi Clean What Ever You Touch  
 Ipqaizaglu Wanisinik Aksiktasi Live Healthily  
 Saunaġumausi



**Aulaqtuta Saunikgupsi**  
**Let's Go Camping When You Are Healthy**

**Uniknilu Covid-19**  
**Beat Covid-19**

Anauphaq Nulukolok Mpmouk

This message is brought to you by the AKPIRG/NPACF Iñupiaqtun Language Panel, with Richard Atuk, Georgianne Oonak Merrill, Annie Conger, Maggie Pollock, and Annauk Olin



**Tapgua naġuqsiizraut COVID-19min kiiqsiutaa piqqatuinatiugaat.**

Those who have recovered from COVID-19 still have long-term side effects.

**Inuuniatiuqtutin qaplauvin.**

Getting vaccinated can save your life.

**Siulitat asiin maġautat qaplautin atnainaqtuqtuk, talin puitiugaa. Atġat, atnainaqtuqtut uunġainak, unatilutin, qiulutin, asiin minġaulutin. Iġlivin, siġaivin taimuġainaq, taaqtin quġuaqlu.**

After getting your first or second dose of the vaccine, you may experience pain and swelling in your arm. Some people also experience pain, fever, chills, and tiredness. If you experience these symptoms longer than several days, please contact your doctor.

**Naniiliga inuit itpan qaplautuat mattutuinalui qinaglu qaniglu qanuataa kiiqsiun isawuaqtuqtuk timiġmin, unaa kiiqsiutaa nuutiqtuq atġanin qaplaunġituatun.**

Even after getting vaccinated, it's important to continue wearing a mask when you enter public spaces because you can still transmit virus to those who have not been vaccinated.

**Naniiliga taamna COVID-19 isawuaqtuk asiinlu atġaġiaġazruat. Munaġiiliu timin.**

Don't let your guard down. COVID-19 and the different variants are still actively spreading in our communities.

**Malguukmik Pfizer qapġua atuqnaatuk innuinaq atausiqmi ubluani. Malguukmik Moderna qapġua atuqnaatuktaut ubluani, innuinaq tallimat piġasuni. Taamna Janssen qapġua atugnaatuk atusiiraqmiq, puikzraqaqtuk inuktun annuilizrautmun akimiaq piġasutmik. Qapġun sawiġiuqtuk taġiq nuunġitmun.**

The Pfizer vaccine requires 2 doses, taken 21 days apart. The Moderna vaccine requires 2 doses at 28 days apart. The Johnson&Johnson vaccine requires 1 dose. It may take up to one month for your last dose to become effective in protecting you from COVID-19.

**Aġnat iġnailiuqpan qapġuatit naġuutiqtut.**

Pregnant women can safely get the vaccine to protect both the mother and the baby.

**Unaa kiiqsiun nalunaatuk. Puikzraa isawaqtuqtuk uqimi sitamatmin. Munaġiiliu ilaiyaatin, utuqanatu, asiin tapgua timiġiituaat. Siunġigut nalunaatuk.**

Some pandemics can last up to 4 years, so taking all measures to protect yourself and your loved ones is necessary, especially elders or those who have underlying medical conditions.

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ALASKA NATIVE  
TRIBAL HEALTH  
CONSORTIUM







**Kaputtim kiiqsutmin pizrailitaqtugaa timin naaga ilatinlu.**

The vaccine will protect your body and your family.

**Kaputtim anautiugaatin tugumin.**

The vaccine will save you from death.

**Nuwiaqtuinaalusi kiiqsutmin COVID-19. Isuuwaaqtuq nuwiaqnaatuq.**

You still have to be careful of COVID. It is still spreading around.

**Inuit iluagsinakmin kiiqsutmin atnainaktiuqtuq timiḡat.**

People who recover from the virus still have side effects.

**Kavipkagaaqlutin talin atnainaktiuqtuq naituramik, naaga uunaktilutin, qiusuklutin, saunaaqlutin suli minḡaumalutin aglaan qaanailiuktuq unniin maḡuḡni ubluuni, naguksinikuin quguaqtu Docti.**

After you get your shot, your arm will be sore for a little while, or you might have a fever, chills, body aches or feel tired. If you experience these symptoms longer than two days, call your doctor.

**Taamna kapuzianaavin mattutuinalui qinaglu qaniglu naguutiuktuq qanuattaa nuwiaqnaatuq.**

**Taamna kiiqsuun iliuqtuni uniin sitamani uguni.**

Even after you get vaccinated, it's important to use your mask in public places. This virus may go on for four years.

*This message is brought to you by the AKPIRG/NPACF Iiupiaqtun Language Panel, with Richard Atuk, Georgianne Oonak Merrill, Annie Conger, Maggie Pallock, and Annauk Olin*



ALASKA NATIVE  
TRIBAL HEALTH  
CONSORTIUM

