

# Iḷisaqta Iñupiatun!

## Beginning Curriculum for Teaching & Learning Iñupiatun through Immersion Methods

© Alaska Native Heritage Center - 2018



***Aglaktit:***

**Iyaġak**  
**Maktuayaq**  
**Annauk**

***Authors:***

Myles Creed  
Mellisa Heflin  
Denise Pollock

***Allat Iḷisaurrit:***

**Aqpik**  
**Qigñaaq**  
**Kunaq**  
**Amayuraq**

***Other Instructors:***

Charlene Apok  
Cordelia Kellie  
Marjorie Tahbone  
Edward Tiulana

***Aṅalatchirit:***

**Aarigaa-nauruat**

**Maṅjiaq**

***Administration***

Marcella Asicksik  
Nae Brown  
Michelle Trefon

***Iñupiaq Language Consultants:***

**Paniattaq**  
**Qutuk**

Edna Ahgeak MacLean  
Muriel Hopson



ALASKA  
NATIVE  
HERITAGE  
CENTER

*A nonprofit organization*



# Contents

1. Iḷisimaraksrat / Introduction.....	4
2. Iṅupiaqatigiigñiq / Traditional Iṅupiat Values.....	8
3. Classroom Facilitation and Immersion Phrases.....	9
4. Greetings, Leavetaking and Showing Thanks.....	12
5. Pronunciation.....	13
6. Iḷisaaksraq (1): Suna Una / What is this one?.....	15
7. Iḷisaaksrat (2): Kiña Una / Who is this one?.....	16
8. Iḷisaaksrat (3): Sumiuguviñ? /Where Are You From?.....	19
9. Iḷisaaksrat (4): Anayuqaaka / My Parents.....	22
10. Iḷisaaksrat (5): Qanuq itpiñ? / How are you?.....	24
11. Iḷisaaksrat (6): Suva una? / What is this one doing? .....	26
12. Iḷisaaksrat (7): Suva aaka? / What is mother doing?.....	28
13. Iḷisaaksrat (8): Suvik? / What am I doing? .....	29
14. Iḷisaaksrat (9): Savaktugut suli Piuraaqtugut / We Work and We Play.....	31
15. Iḷisaaksrat (10): Sut ukua? / What are these ones? .....	32
16. Iḷisaaksrat (11): Suna una? Suva una? / What is this one? What is this one doing?.....	34
17. Iḷisaaksrat (12): Suniaqpiñ / What will you do?.....	36
18. Iḷisaaksrat (13): Qanuq itpa siḷa? / How is the weather?.....	37
19. Iḷisaaksrat (14): Suvñ unnugman? / What did you do yesterday?.....	39
20. Iḷisaaksrat (15): Qanuq itpa siḷa unnugman? / How was the weather yesterday?.....	40
21. Iḷisaaksrat (16): Sutuqpiñ? / What are you eating/drinking?.....	42
22. Iḷisaaksrat (17): Sutugukpiñ? / What do you want to eat?.....	44
23. Iḷisaaksrat (18): Maktaktuqpiñ? / Are you eating muktuk?.....	46
24. Iḷisaaksrat (19): Niqit Taniktat / Tanik foods.....	47
25. Iḷisaaksrat (20): Niqipiat / Iṅupiat foods.....	49
26. Iḷisaaksrat (21): Kaakpiñ? / Are you hungry?.....	50
27. Iḷisaaksrat (22): Annugaat / Clothing.....	51
28. Iḷisaaksrat (23): Niḡiñiutit / Eating utensils.....	53
29. Iḷisaaksrat (24): Iḷatka / My Family.....	55
30. Iḷisaaksrat (25): Aniqatitka / My Siblings.....	57
31. Iḷisaaksrat (26): Aññatka / My Cousins.....	58
32. Iḷisaaksrat (27): Savagviglu Iḷisaḡviglu/ Office and School.....	60
33. Iḷisaaksrat (28): Aammaḡvik / Home.....	62
34. Iḷisaaksrat (29): Iggavik / Kitchen.....	64

35. Iḷisaaksrat (30): <b>Anaḡvik</b> / Bathroom.....	66
36. Iḷisaaksrat (31): <b>Anaḡvik (suli)</b> / Bathroom (continued).....	67
37. Iḷisaaksrat (32): <b>Sumuksaqpiñ?</b> / Where are you going?.....	68
38. Iḷisaaksrat (33): <b>Sumugukpiñ?</b> / Where do you want to go?.....	70
39. Iḷisaaksrat (34): <b>Sumuaqsiviñ?</b> / Where are you planning to go?.....	71
40. Iḷisaaksrat (35): <b>Qakugu?</b> / When (in the future)?.....	73
41. Iḷisaaksrat (36): <b>Tauqsiḡñiaḡvinmugukpiñ?</b> / Do you want to go to the store?.....	75
42. Iḷisaaksrat (37): <b>Sumik tautukpiñ?</b> / What do you see?.....	76
43. Iḷisaaksrat (38): <b>Kisirrutit</b> / Numbers.....	77
44. Iḷisaaksrat (39): <b>Kisirrutit (suli)</b> / Numbers (continued).....	78
45. Iḷisaaksrat (40): <b>Kiḡuvaḡiit</b> / Generations.....	79
46. Iḷisaaksrat (41): <b>Tuttumiñ</b> / From the Caribou.....	81
47. Iḷisaaksrat (42): <b>Anḡruq, Mikiruq</b> / It is big, It is small.....	83
48. Iḷisaaksrat (43): <b>Sumiinmagaḡutigillaan</b> / Demonstrative Pronouns.....	85
49. Iḷisaaksrat (44): <b>Sumi itpa aiviq?</b> / Where is the walrus?.....	88
50. Iḷisaaksrat (45): <b>Inaurat</b> / Living Room.....	90
51. Iḷisaaksrat (46): <b>Sumi itpa aaka?</b> / Where is mother?.....	91
52. Iḷisaaksrat (47): <b>Qanuq itpiñ? (suli)</b> / How are you? (continued).....	92
53. Iḷisaaksrat (48): <b>Anaktaqta!</b> / Let's do Inupiaq games!.....	94
54. Iḷisaaksrat (49): <b>Ayaqhaaqta!</b> / Lets do string games!.....	97
55. Iḷisaaksrat (50): <b>Aḡvinmiñ niḡit</b> / Parts of the Bowhead Whale.....	99
56. Iḷisaaksrat (51): <b>Uqsrukuaqtat</b> / Inuit Donuts.....	101
57. <b>Uvaḡa _____</b> / I am _____. (Introduction Fillout).....	102
58. <b>Piuraat</b> / Games.....	103
59. <b>Atuutit</b> / Songs.....	107
60. Index.....	111
61. Cutout cards.....	120
62. Reference List.....	124

# Iḷisimaraksrat

**Paḡlagivsi!** In 2014, the Alaska Native Heritage Center was rewarded a three-year Administration for Native Americans grant to teach **Iñupiatun** (Iñupiaq language) and **Yugtun** (Yup'ik language) in the **Kisagvik** (Anchorage) area, building capacity for language learning and training teachers in immersion techniques such as Total Physical Response (TPR), Phrases (WAYK), the Greymorning method, also known as Accelerated Second Language Acquisition (ASLA), as well as building an assessment tool through the Assessment & Benchmark trainings led by the Northwest Indian Language Institute (NILI). Below you will find descriptions of each of these techniques as employed in this grant.



## Total Physical Response

Total Physical Response (TPR) is language teaching method, originally developed by James Asher, which focuses on the use of language in correspondence with physical actions. Instructors give commands to students and students respond with appropriate movement. The technique focuses mainly on comprehension but can also be used for production as well. The technique tries to mimic the way children learn language from parents, through the following of commands and through trial and error. For a comprehensive look at TPR, read Asher's [Learning Another Language Through Actions](#) (1996).

## Where Are Your Keys?

Where Are Your Keys? (WAYK) is a language learning technique developed by Evan Gardner, which incorporates the use of sign language techniques and signs 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).

### **Greymorning or Accelerated Second Language Acquisition (ASLA)**

The Greymorning method, 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. Level 1 presents person, animal and object nouns. 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/).



Example of ASLA lesson

### **Using this Curriculum**

In this curriculum, we use pictures, acting out, or levels in the Greymorning method as a way to introduce vocabulary and 3rd person phrases, WAYK as a way to build upon question-answer 1st and 2nd person conversation pieces, and TPR to reinforce commands and vocabulary.

How should one utilize this curriculum? Some teachers may be more drawn to TPR while others may be more drawn to Greymorning, or other may focus on teaching language through games and songs. The lessons have been designed to build up from fairly simple language to intermediate constructions. How you would like to use the lessons is up to you. For some lessons, you may want to take a few classes to teach the content. Others you may

only need an hour. It will depend on your teaching style and your students' levels and interests.

Many lessons contain sections on Iñupiaq grammar and Iñupiaq culture and history. These can be taught explicitly or more embedded into the language lesson, but it is important for learners to understand they are learning a language unlike English, both in its structure and the worldview it encompasses. Language and culture are inextricably linked and it is essential that students begin to make connections between how the language fits within the wider Iñupiat worldview.

WAYK lessons are designed with adult learners in mind, while TPR and Greymorning are generable suitable for any age, except for the youngest learners. Younger learners often respond well to games and songs, in addition to adults.

The *first section* of this curriculum provides phrases for staying within the language in the classroom. Teachers should be familiar with the phrases to facilitate immersion learning and use them in place of English when starting, finishing and holding classes (as well as outside of the classroom). The *second section* provides information about **Iñupiatun** pronunciation. Whether to teach pronunciation explicitly or in the context of the lessons is up to you. The *middle section* provides fifty-one different lessons, focused in a variety of different topics and parts of language. Lastly, the *last sections* have games and songs that can be used in class, as well as an index with vocabulary throughout the lessons, and handy "to-go" cards that students can use to use language outside of the classroom on a daily basis.

### Notes on learning Iñupiatun

**Iñupiatun** is dissimilar to English in many ways. Learners of Iñupiatun should not try to funnel their understanding of Iñupiatun through the English language. Often, words and phrases do not translate smoothly to English, so students should avoid asking for translation, unless they truly do not understand. Although English translations are provided in this curriculum, such translations should be used as a guide only.

The language of the Iñupiat is furthermore unlike that of English in structure and grammar. Whereas English words typically contain information about one thing, words in **Iñupiatun** can be very long and combine what would be many different words in English into just one or two words. **Iñupiatun**, unlike English, also has fairly free word order. Importantly, **Iñupiatun** is also not just about words and sounds, but about the manner in which you speak and when you speak and who you speak with. Practicing with a native speaker of **Iñupiatun** will help students to understand how to speak **Iñupiatun** in a natural way.

## Note on Varieties of Iñupiatun

The lessons in this curriculum are presented primarily in the North Slope variety of Iñupiaq (**Tagiugmiutun**). There are many different varieties of Iñupiatun (**Nunamiutun**, **Malimiutun**, Bering Straits, Qawiaraq, etc.) and even more varieties of other Inuit dialects in Canada and Greenland. Learning the North Slope variety will differ from these other dialects, but the grammar and vocabulary is often similar. Greenland Inuit report being able to understand Alaskan Iñupiat when they are speaking to some extent. A suggestion for those wanting to learn other varieties is to learn the North Slope variety first and when you practice with speakers from other dialects, ask them how they say it in their own variety. It may be very similar or completely different, but it will likely be recognizable in some way by speakers as sounding like **Iñupiatun**.

Varieties of **Iñupiatun** should be appreciated. The diversity in dialects represents the diversity of Iñupiat people. If students know another way to say something in their own dialect, encourage them to share it or use it in their own speech, but try to be consistent in the use of one dialect when teaching, as not to confuse your students.

The authors of this curriculum would like to thank all the contributors to this project, all of our students and learners, and especially our Elders, who teach us and encourage us to never give up. We are forever indebted to our Iñupiaq language consultant and mentor, Edna **Paniattaaq Ahgeak MacLean**. We hope readers of this curriculum will use this curriculum to learn and teach **Iñupiatun** and help us all to bring back our beautiful Iñupiaq language. **Quyanaqpauraq! Qapignasi!**

# Iñupiaqatigiñiq

## Traditional North Slope Iñupiat Values

Teaching about our Iñupiat values is really important to be able to understand the knowledge embedded in the Iñupiaq language. You may want consider teaching a new value for each class, or for each unit, in **Iñupiatun**.

**Qiksiksrautiqaḡniq Iñuuniagvigmun**

**Aviktuaqatigiñiq**

**Iñupiuraallaniq**

**Paammaagigñiq**

**Iḡagiñiq**

**Piqpakkutiqaḡniq suli Qiksiksrautiqaḡniq**

**Utuqqanaanun, Allanullu**

**Quvianguniq**

**Aḡuniallaniq**

**Nagliktuutiqaḡniq**

**Qiñuiññiq**

**Paaqlaktautaiññiq**

**Ukpiqqutiqaḡniq**

Respect for Nature

Sharing

Knowledge of Language

Cooperation

Family and Kinship

Love and Respect for Our Elders, and One

Another

Humor

Hunting Traditions

Compassion

Humility

Avoidance of Conflict

Spirituality



# Classroom and Immersion Facilitation Phrases

Use these phrases and commands to facilitate classroom learning and to stay in the target language.

## *Teacher phrases*

**Isagutisa.**

Let's begin.

**(Inna) uvaptun.**

Do as I do (like this).

**Aaqagu.**

Wait for a moment.

**Atta.**

Be quiet.

**Akkupak TPR-aqta, ki!**

Now, let's do TPR.

**Akkupak Where are your Keys-ta.**

Now, let's do WAYK.

**Akkupak Greymorning-ta.**

Now, let's do Greymorning.

**Nutqallakta.**

Let's take a break.

**Quyanaq qaigavsi.**

Thank you all for coming.

**Iġisanaiqsugut.**

Class is finished. (lit. removing ourselves from learning)

**Aarigaa! / Aarigaa suuna!**

Awesome! / You are awesome!

## *Student phrases*

**Qilamik.**

Hurry up.

**Sukaisuuraamik taigguuŋ.**

Say it slower.

**Taitqillaguuŋ.**

Say it again.

**Kiika. / Kiikavsaaq. / Suli.**

Again, more

**Tavra.**

All done, stop, correct.

**Ikayuuŋa.**

Help me.

**Naluruŋa. / Atchu.**

I don't know.

**Pisaaŋitkikpiñ.**

Sorry. / I didn't mean it.

**Sigligñaitchuq.**

It's easy, not much effort.

**Sigligñaqtuq.**

It's difficult, takes much effort.

*Questions and answers*

**Maaniitpiñ?**  
**Maaniittuᅇa.**  
**Sumiitpiñ?**  
**Uvani aquppiruᅇa.**

Are you here? (roll call)  
I'm here.  
Where are you?  
I'm sitting here.

**Kaᅇiqsivisi?**  
**Kaᅇiqsiviñ?**  
**Kaᅇiqsiruᅇa.**  
**Kaᅇiqsiᅇitchuᅇa.**  
**Kaᅇiqsigikpiñ.**  
**Kaᅇiqsiᅇitkikpiñ.**

Do you understand? (3+)  
Do you understand? (1)  
I understand.  
I don't understand.  
I understand you.  
I don't understand you.

**Ii.**  
**Naumi. / Naagga.**

Yes.  
No.

**Apiqsruutiqaqpisi?**  
**Apiqsruutiqaqtuᅇa.**

Any questions? (said to 3 or more people)  
I have a question.

**Qanuq taiñaqpa "...” Iñupiatun?**  
**Qanuq aglagnaqpa "...” ?**  
**Inna.**

How do you say....in Iñupiaq?  
How do you spell "...”?  
Like this.

**Quisaqtuaᅇukpiñ?**  
**Ii, quisaqtuaᅇuktuᅇa.**

Do you want to go to the bathroom?  
Yes, I want to go to the bathroom.

**Qavsiñik?**  
**Qavsiuvat?**  
**Qavsiuvat ukua?**

How many?  
How many are there?  
How many are these? (here, restricted)

*Commands/Suggestions*

**Qaiñ!**  
**Qaisitchik!**  
**Qaisitchi!**

Come! (to one person)  
Come! (to two people)  
Come! (to three or more people)

**Isiᅇiñ!**  
**Isiᅇitchik!**  
**Isiᅇitchi!**

Come in! (to one person)  
Come in! (to two people)  
Come in! (to three or more people)

**Aquvittin!**  
**Aquvittitchik!**  
**Aquvittichi!**  
**Aquvitta!**

Sit down! (to one person)  
Sit down! (to two people)  
Sit down! (to three or more people)  
Let's sit down!

**Makittin!**  
**Makittitchik!**  
**Makittitchi!**  
**Makitta!**

Stand up! (to one person)  
Stand up! (to two people)  
Stand up! (to three or more people)  
Let's stand up!

**Naalaktuagiñ!**  
**Naalaktuagitchik!**  
**Naalaktuagitchi!**

Listen! (to one person)  
Listen! (to two people)  
Listen! (to three or more people)

**Isaagiñ!**  
**Anmugun argaiñ!**  
**Pisuaagiñ aglagvinmun!**  
**Aglagun atqiñ aglagvinmun!**  
**Aglaiyagun!**

Raise your hand!  
Put your hand down!  
Walk to the board!  
Write your name on the board!  
Erase it!

**Qairrun (uvamnun)!**  
**Uvva.**

Give it (to me)!  
Here. (giving something to someone)

**Upkuagun! / Umigun upkuaq!**  
**Upkuiḡun! / Agmagun upkuaq!**

Close the door!  
Open the door!

**Maqpigaat agmakki!**  
**Maqpigaat umikki ....**  
**Maqpigaat tigukki ....**  
**Maqpigaat ilikki ....**

Open the book!  
Close the book!  
Pick up the book!  
Put down the book!

**Anisa!**  
**Isiqta!**

Let's go out!  
Let's go in!

# Greetings, Leavetaking and Showing Thanks

Each day of class, greet, say goodbye to students, and give thanks with these phrases:

<b>Paġlagikpiñ.</b>	I greet/welcome you. (to one person)
<b>Paġlagivsik.</b>	I greet/welcome you. (to two people)
<b>Paġlagivsi.</b>	I greet/welcome you. (to three or more people)
<b>Hai. / Haluu.</b>	Hi./Hello. (from English)
<b>Haluugikpiñ.</b>	Hello to you. (to one person)
<b>Haluugivsik.</b>	Hello to you. (to two people)
<b>Haluugivsi.</b>	Hello to you. (to three or more people)
<b>Suvat?</b>	What are they doing? / What's up?
<b>Sunitchut.</b>	Nothing much.
<b>Uvlaalluataq.</b>	Good morning.
<b>Uvlulluataq.</b>	Good day.
<b>Unnuksraalluataq.</b>	Good afternoon.
<b>Anaqalluataq. /Anaqaksralluaqtaq.</b>	Good evening.
<b>Tautukkapkiñ aarigaa.</b>	It's good to see you. (to one person)
<b>Tautukkavsik aarigaa.</b>	It's good to see you. (to two people)
<b>Tautukkavsi aarigaa.</b>	It's good to see you. (to three or more people)
<b>Qakugulu.</b>	Until next time.
<b>Ilaannigulu.</b>	See you sometime.
<b>Quyanaq.</b>	Thank you.
<b>Quyanaqpak.</b>	Thank you very much.
<b>Taikuu.</b>	Thank you. (from English)
<b>Quyanaagikpiñ.</b>	I thank you. (to one person)
<b>Quyanaagivsik.</b>	I thank you. (to two people)
<b>Quyanaagivsi.</b>	I thank you. (to three or more people)

# Pronunciation<sup>1</sup>

Whether to teach pronunciation first before teaching lessons, or develop it within the lessons is up to the instructors. We recommend not teaching the **atchagat** (Iñupiatun alphabet) until a few lessons in at least. Students should get used to the sounds of the language and shouldn't always rely on textual cues for understanding. See this video for practice of the different sounds: <https://www.youtube.com/watch?v=m0JRawdXTpc>

Letter	Sounds like:	Iñupiatun word	English meaning
<b>a</b>	<i>a</i> in <i>father</i>	<b>aaglu</b>	'killer whale'
<b>ch</b>	<i>ch</i> in <i>church</i>	<b>natchiq</b>	'seal'
<b>g</b>	a breathier version of <i>g</i> in <i>ugly</i>	<b>ugruk</b>	'bearded seal'
<b>ġ</b>	not in English, similar to French <i>r</i>	<b>amaġuq</b>	'wolf'
<b>h</b>	<i>h</i> in <i>happy</i>	<b>aahaaliġñaq</b>	'Harlequin duck'
<b>i</b>	<i>ee</i> in <i>breeze</i>	<b>iġġi</b>	'mountain'
<b>k</b>	<i>k</i> in <i>Kotzebue</i>	<b>kamik</b>	'boot, mukluk'
<b>l</b>	<i>l</i> in <i>lemming</i>	<b>ukalliq</b>	'rabbit'
<b>ł</b>	not in English, almost like <i>l</i> in <i>please</i>	<b>akłaq</b>	'brown bear'
<b>łl</b>	<i>lli</i> in <i>million</i>	<b>iłuqutaq</b>	'porcupine'
<b>łł</b>	combination of <b>ł</b> and <b>ł</b>	<b>sikłaq</b>	'pickaxe'
<b>m</b>	<i>m</i> in <i>mountain</i>	<b>maktak</b>	'muktuk'
<b>n</b>	<i>n</i> in <i>nail</i>	<b>nanuq</b>	'polar bear'
<b>ñ</b>	<i>ny</i> sound in <i>onion</i>	<b>iñuk</b>	'person'
<b>ŋ</b>	<i>ng</i> in <i>sing</i>	<b>aviŋŋaq</b>	'lemming, mouse'
<b>p</b>	<i>p</i> in <i>spill</i>	<b>punniq</b>	'bread'
<b>q</b>	not in English, like <b>k</b> but further back	<b>qaqqulaaq</b>	'Pilot bread'
<b>r</b>	not in English, almost like <i>zur</i> in <i>azure</i>	<b>qargiq</b>	'ptarmigan'
<b>s</b>	<i>s</i> in <i>star</i>	<b>sisuaq</b>	'beluga'
<b>sr</b>	<i>shr</i> in <i>shrug</i>	<b>siksrik</b>	'ground squirrel'
<b>t</b>	<i>t</i> in <i>stop</i>	<b>tuttu</b>	'caribou'
<b>u</b>	<i>oo</i> in <i>oops</i>	<b>uluaq</b>	'ulu knife'
<b>v</b>	<i>v</i> in <i>vest</i>	<b>aiviq</b>	'walrus'
<b>y</b>	<i>y</i> in <i>yellow</i>	<b>ayuktaq</b>	'ball'

<sup>1</sup> MacLean 1986, First Year, Chapter 1

There are two Iñupiatun sounds that are made from a combination of two letters:

<b>kh</b>	not in English, like <i>ch</i> in Scottish <i>loch</i>	<b>aakhaa</b>	'not right'
<b>qh</b>	not in English, like <b>kh</b> but further back	<b>aaqhaaliq</b>	'old squaw duck'

Iñupiatun vowels can be short or long. Doubled vowels are pronounced longer. Vowels can sometimes change their pronunciation based on the consonants next to them.

<b>a</b>	<i>a</i> in <i>father</i>	<b>kakiuraq</b>	'fork'
<b>aa</b>	<i>a</i> in <i>father</i> , but held for longer	<b>aapa</b>	'father'
<b>i</b>	<i>i</i> in <i>sin</i>	<b>iglu</b>	'house'
<b>ii</b>	like <b>i</b> , but held for longer	<b>kiika</b>	'more'
<b>u</b>	<i>o</i> in <i>to</i>	<b>ulu</b>	'woman's knife'
<b>uu</b>	like <b>u</b> , but held for longer	<b>uluuraq</b>	'woman's knife'

Diphthongs are combinations of vowel sounds.

<b>au</b>	<i>ow</i> in <i>cow</i>	<b>auk</b>	'blood'
<b>ua</b>	<i>ew a</i> in <i>chew a</i>	<b>quaq</b>	'frozen meat'
<b>iu</b>	<i>ee you</i> in <i>see you</i>	<b>siun</b>	'ear'
<b>ui</b>	<i>uey</i> in <i>chop suey</i>	<b>tui</b>	'shoulder'
<b>ai</b>	<i>uy</i> in <i>buy</i>	<b>airuq</b>	'is going home'
<b>ia</b>	<i>eah</i> in <i>Leah</i>	<b>sialuk</b>	'rain'

# Iġisaaksraq Sivulliq - Suna una?<sup>2</sup>

## Lesson 1 - What is this one?

### Vocabulary



uyagak



nauriaq

### Phrases

**Suna una?** What is this one?  
**Taamna uyagak.** That one is a rock.  
**Taamna nauriaq.** That one is a flower.

**Una uyagak?** Is this one a rock?  
**Ii, taamna uyagak.** Yes, that one is a rock.

**Una nauriaq?** Is this one a flower?  
**Ii, taamna nauriaq.** Yes, that one is a flower.

### TPR

**Tigguuñ uyagak** Grab/pick up the rock.  
**Iġliuñ uyagak.** Place the rock down.

**Tigguuñ nauriaq.** Grab/pick up the flower.  
**Iġliuñ nauriaq.** Place the flower down.

---

<sup>2</sup> Panigeo 1979, Lesson 1

# Iñupiatun Grammar

**una / taamna / igña**<sup>3</sup>

**Una** refers to an object that is closer to you than the listener

**Taamna** refers to an object that is closer to the listener than you

**Igña** refers to an object that is away from both the speaker and the listener

## Culture & History

### On Demonstratives:

In this first lesson, you can introduce the concept of demonstrative pronouns in Iñupiatun to students. This is a good way to demonstrate the preciseness of Iñupiatun 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”<sup>4</sup> 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<sup>5</sup>....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)

---

<sup>3</sup> MacLean 1986, Chapter XIII

<sup>4</sup> Trask, Dictionary of Grammatical Terms in Linguistics, 75.

<sup>5</sup> MacLean, *Inupiaq Narratives*, 98-99



# Iḷisaaksrat Aippat - Kiña una?

## Lesson 2 - Who is this one?

### Vocabulary



**agnaq**



**aᅇun**



**aᅇutaiyaaq**



**agnaiaaq**

Ask **Kiña una?** to students. Students respond with: **Taamna \_\_\_\_\_**.

### Phrases

**Kiña ilviñ?**  
**Uvaᅇa \_\_\_\_\_**.

Who are you?  
I am \_\_\_\_\_.

**Una aᅇnaq/aᅇun?**  
**Ii, taamna aᅇnaq/aᅇun.**

Is this a woman/man?  
Yes, this is a woman/man.

**Kiña ilviñ?**  
**Uvaᅇa \_\_\_\_\_**.

Who are you?  
I am \_\_\_\_\_.

### TPR

\*Use this TPR activity to ask people's names: "**Kiña ilviñ?**" "**Uvaᅇa John.**" "**John, makittin!**"

**Makittin!**  
**Makittitchik!**  
**Makittitchi!**  
**Makitta!**

Stand up! (1)  
Stand up! (2)  
Stand up! (3+)  
Let's all stand up! (includes speaker)

<b>Aquvittin!</b>	Sit down! (1)
<b>Aquvittitchik!</b>	Sit down! (2)
<b>Aquvittitchi!</b>	Sit down! (3+)
<b>Aquvitta!</b>	Let's all sit down! (includes speaker)
<b>Aġnat, makittitchi!</b>	Women stand up!
<b>Aġnat, aquvittitchi!</b>	Women, sit down!
<b>Aᅇutit, makittitchi!</b>	Men, stand up!
<b>Aᅇutit, aquvittitchi!</b>	Men, sit down!
<b>Aġnaiyaat, makittitchi!</b>	Girls, stand up!
<b>Aġnaiyaat, aquvittitchi!</b>	Girls, sit down!
<b>Aᅇutaiyaat, makittitchi!</b>	Boys, stand up!
<b>Aᅇutaiyaat, aquvittitchi!</b>	Boys, sit down!

## Iᅇupiatun Grammar

Command form<sup>6</sup>

<b>-tin</b>	Singular
<b>-titchik</b>	Dual
<b>-titchi</b>	Plural

## Culture and History

The word **aᅇun** comes from the verb **aᅇu-** to catch a game animal. So **aᅇun** is 'the one who catches (game)'.<sup>7</sup>

---

<sup>6</sup> MacLean 1986, Second Year, Chapter XV

<sup>7</sup> MacLean 2014, pp. 41

# Iłisaaksrat Piŋayuat - Sumiuguviñ?

## Lesson Three - Where are you from?

### Vocabulary



**Qikiqtaġruk**



**Kisaġvik**



**Utqiagvik**



**Siqnasuaq**

### Phrases

**Kiña ilviñ?**  
**Uvaŋa \_\_\_\_\_.**

**Who are you?**  
**I am \_\_\_\_\_.**

**Sumiuguviñ?**  
**Qikiqtaġrugmiuguruŋa.**  
**Utqiagvigmiuguruŋa.**  
**Kisaġvigmiuguruŋa.**

**Where are you (or your people) from?**  
**I am from Kotzebue.**  
**I am from Utqiagvik.**  
**I am from Anchorage.**

Siqnasuaġmiuguruᅇa.  
\_\_\_\_\_ -miuguruᅇa.

I am from Nome.  
I am from \_\_\_\_\_.

## TPR

\*Review **aquvittin**, **makittin**, etc., then introduce

<b>Pisuaġiᅇ!</b>	Walk! (1)
<b>Pisuaġitchik!</b>	Walk! (2)
<b>Pisuaġitchi!</b>	Walk! (3+)
<b>Aqpattin!</b>	Run! (1)
<b>Aqpattitchik!</b>	Run! (2)
<b>Aqpattitchi!</b>	Run! (3+)

Put pictures of cities in different parts of the room. Direct students to walk to these places.

<b>Pisuaġiᅇ Qikiqtaġrugmun.</b>	Walk to Kotzebue.
<b>Pisuaġiᅇ Kisagvigmun.</b>	Walk to Anchorage.
<b>Pisuaġiᅇ Siqnasuaġmun</b>	Walk to Nome.
<b>Pisuaġiᅇ Utqiagvik.</b>	Walk to Utqiagvik.

## Iᅇupiatun Grammar

Command forms:<sup>8</sup>

<b>-ġiᅇ / -tin</b>	Singular
<b>-ġitchik / -titchik</b>	Dual
<b>-ġitchi / -titchi</b>	Plural

**-vik**

the -vik ending indicates a time or place, for example:

<b>Kisagvik</b>	place to anchor
<b>Utqiagvik</b>	place to gather edible roots
<b>Sikkuvik</b>	time for ice freezing up

---

<sup>8</sup> MacLean 1986, Second Year, Chapter XV

### Consonant assimilation<sup>9</sup>

When you add **-miu** or **-mun** to a root like **Utqiagvik** or **Sitnasuaq**, the final consonant of the root will change. For example:

<b>Siqnasuaq</b> + <b>miu</b>	<b>Siqnasuaq</b> + <b>miu</b>	(a person from Nome)
<b>Utqiagvik</b> + <b>miu</b>	<b>Utqiagvik</b> + <b>miu</b>	(a person from Utqiagvik)

## Culture & History

Inuit people all over the arctic identify their origins with the postbase **-miu**, which means that you are a person of a certain place. For example the **Qikiqtagruṅmiut** nation are Iñupiat from the peninsula (i.e. Kotzebue). You can use **-miu** to identify your own recent origins or the origins of your ancestors. When you use **-kuayaat**, as in **Tagarukkuayaaguruṅa** “I’m from the Tagaruk family/clan”, you indicate your family name or the clan from which you originate. This can help people to know your ancestry and if you are related to them.

---

<sup>9</sup> MacLean 1986, First Year, Chapter II

# Iḷisaaksrat Sisamaat - Anayyuqaaka

## Lesson 4 - My parents

### Vocabulary



**Kiña una?**  
**Taamna aaka.**

Who is this one?  
That one is a mother.

**Kiña una?**  
**Taamna aapa.**

Who is this one?  
That one is a father.

**Kitkuk ukuak?**  
**Taapkuak anayyuqaak.**

Who are these two?  
Those two are parents.

### Phrases

**Kiña ilviñ?**  
**Uvaᅇa \_\_\_\_\_.**

Who are you?  
I am \_\_\_\_\_.

**Sumiuguviñ?**  
**\_\_\_\_\_ -miuguruᅇa.**

Where are you from?  
I am from \_\_\_\_\_.

**Kitkuayaaguviñ?**  
**\_\_\_\_\_ -kuayaaguruᅇa.**

Who is your family/ clan?  
I am from the \_\_\_\_\_ family/ clan.

Kitkuk anayuqaakiñ?  
Anayuqaaka \_\_\_\_\_-lu \_\_\_\_\_-lu

Who are your parents?  
My parents are \_\_\_\_\_ and \_\_\_\_\_.

Kiña aakan?  
Aakaga \_\_\_\_\_.  
Kiña aapan?  
Aapaga \_\_\_\_\_.

Who is your mother?  
My mother is \_\_\_\_\_.  
Who is your father?  
My father is \_\_\_\_\_.

## TPR

Review **makittin**, **aquvittin**, **pisuagiñ**, **aqpattin**, **tigguuñ**, **iłliuñ**, etc. Add in the following using pictures:<sup>10</sup>

Tikkuaguñ \_\_\_\_\_.  
Aksiguñ \_\_\_\_\_.

Point at \_\_\_\_\_.  
Touch the \_\_\_\_\_.

## Iñupiatun Grammar

### Endings<sup>11</sup>

**-ruña/-tuña**            1st person statement  
**-viñ/-piñ?**            2nd person question

### Possession<sup>12</sup>

**-ga/-ga**                Singular (my)  
**-ka**                      Dual (my two)

**-n**                        Singular (your)

### Use of **-lu**

**-lu** means something like “with” or “and”. When speaking Iñupiatun, one should use **-lu** with both nouns. The last consonant of the word will often change to assimilate to make **-lu** easier to pronounce.

Myles and Mellisa = Myles-**lu** Mellisa-**lu**

Iyaġak and Maktuayaq = Iyaġa**glu** Maktuaya**glu**

---

<sup>10</sup> MacLean 1986, Second Year, Chapter XV

<sup>11</sup> MacLean 1986, First Year, Chapter IV

<sup>12</sup> MacLean 1986, First Year, Chapter X

# Iłisaaksrat Tallimaat - Qanuq itpiñ?

## Lesson 5 - How are you?

### Vocabulary



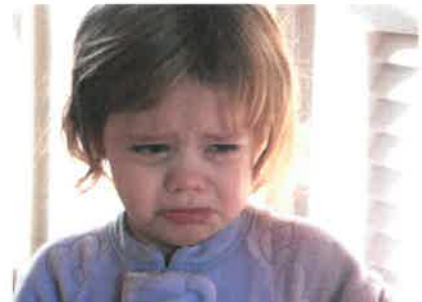
**Aǵnaq nakuuruq.**



**Aᅇun iluitchuq.**



**Aǵnaiyaaq  
quviasuktuq.**



**Aǵnaiyaaq  
ipiqtusuktuq.**

**Qanuq itpa (una) aǵnaq?**

**Qanuq itpa (una) aᅇun?**

**Qanuq itpa (una) aǵnaiyaaq?**

**Qanuq itpa (una) aǵnaiyaaq?**

**Aǵnaq nakuuruq.**

**Aᅇun iluitchuq.**

**Taamna quviasuktuq.**

**Taamna ipiqtusuktuq.**

**Nakuuva una?**

**Iluitpa una?**

**Quviasukpa una?**

**Ipiqtusukpa una?**

**Ii, nakuuruq taamna.**

**Ii, iluitchuq taamna.**

**Ii, quviasuktuq taamna.**

**Ii, ipiqtusuktuq taamna.**

### Phrases

**Qanuq itpiñ?**

**Nakuuruᅇa.**

**Iluitchuᅇa.**

**Quviasuktuᅇa.**

**Ipiqtusuktuᅇa.**

**Tainna.**

How are you?

I am good.

I am not well.

I am happy.

I am sad.

Okay.

**Qanuq itpa?**

How is s/he?



Nakuuruq.	S/he is good.
Iluitchuq.	S/he is not well.
Quviasuktuq.	S/he is happy.
Ipiqtusuktuq.	S/he is sad.
Tainna.	Okay.

## TPR

Review preview TPR lessons.

Quviasugiñ!	Be happy
Ipiqtusugiñ!	Be sad

(Have students act out emotions)

## Iñupiatun Grammar<sup>13</sup>

-piñ / -viñ?	You (question)
-tuña. / -ruña.	I (statement)
-pa? / -va?	He / she / it (question)
-tuq. / -ruq.	He / she / it (statement)

Add **-piñ?/-pa?** to roots that end in consonants, Add **-viñ?/-va?** to roots that end in vowels  
Add **-tuña. / -tuq.** to roots that end in consonants, add **-ruña / -ruq.** to roots that end in vowels

Quviasuk <b>pa?</b>	Quviasuk <b>tuq.</b>
Ipiqtusuk <b>pa?</b>	Ipiqtusuk <b>tuq.</b>
Nakuu <b>viñ?</b>	Nakuuruña.
Sumiugu <b>viñ?</b>	Kisagvigmiuguruña.
Quviasuk <b>piñ?</b>	Quviasuk <b>tuña.</b>
Ipiqtusuk <b>piñ?</b>	Ipiqtusuk <b>tuña.</b>
Nakuu <b>va?</b>	Nakuuruq.
Sumiigu <b>va?</b>	Kisagvigmiuguruq.

<sup>13</sup> MacLean 1986, First Year, Chapter IV

# Iḷisaaksrat Itchaksraat - Suva una?

## Lesson 6 - What is this one doing?

### Vocabulary

Supply pictures with the following nouns and verbs, with any correspondences that make sense:

<b>Aṅun</b>	(man)	<b>aqpattuq</b>	(is running)
<b>Aḡnaq</b>	(woman)	<b>pisuaqtuq</b>	(is walking)
<b>Aḡnaiyaaq</b>	(girl)	<b>nigiruuq</b>	(is eating)
<b>Aṅutaiyaaq</b>	(boy)	<b>siṅiktuq</b>	(is sleeping)
<b>Aaka</b>	(mother)		
<b>Aapa</b>	(father)		

Ask “Kiña una?” and “Suva una?”

### Phrases

Play charades or use clip art to demonstrate actions.

<b>Suviñ?</b>	What are you doing?
<b>Aqpattuṅa.</b>	I am running.
<b>Pisuaqtuṅa.</b>	I am walking.
<b>Siṅiktuṅa.</b>	I am sleeping.
<b>Nigiruṅa.</b>	I am eating.

<b>Suva?</b>	What is s/he doing?
<b>Aqpattuq.</b>	S/he is running.
<b>Pisuaqtuq.</b>	S/he is walking.
<b>Siṅiktuq.</b>	S/he is sleeping.
<b>Nigiruuq.</b>	S/he is eating.

## TPR

Aqpattin	Pisuagiñ	Siñigiñ	Aquvittin	Makittin
Aqpattitchik	Pisuagitchik	Siñigitchik	Aquvittitchik	Makittitchik
Aqpattitchi	Pisuagitchi	Siñigitchi	Aquvittitchi	Makittitchi

Use commands for one student, then ask “Suviñ?” to that student, or “Suva?” to another student, and you should get the appropriate response, e.g. “Aqpattuᅇa” or “Aqpattuq”.

## Iñupiatun Grammar

Review person endings:

-va?, -pa?, -viñ?, -piñ?

-ruq, -tuq, -ruᅇa, tuᅇa

Su- (root for *what* questions and words)<sup>14</sup>

**Sumiuguviñ?**

**Sumiuguva?**

**Suviñ?**

**Suva?**

**Suna una?**

---

<sup>14</sup> MacLean 2014, pp. 315

# Iłisaaksrat Tallimat Malguat - Suva aaka?

## Lesson 7 - What is mother doing?

### Vocabulary/Phrases

Suva aaka?	What is mother doing?
Savaktuq.	She is working.
Siñiktuq.	She is sleeping.
Piłaktuq.	She is butchering (a carcass).
Asiagniaqtuq.	She is berry picking.

---

Suva aapa?	What is father doing?
Savaktuq.	He is working.
Siñiktuq.	He is sleeping.
Aᅇuniaqtuq.	He is hunting.
Umiaqtuqtuq.	He is traveling by boat/ going whaling.

### Culture & History

Read this excerpt from MacLean's "Culture and Change for Iñupiat and Yupiks of Alaska" to explain the egalitarian society of men and women in Iñupiaq culture:

"The equality of roles for men and women is reflected in the Iñupiaq and Yupik languages. The words for woman **aᅇnaq** and for man **aᅇun** cannot be used to designate humanity. The Iñupiaq and Yupik languages have a word **iñuk** or **yuk**, respectively, which refers to a human being without specifying gender, and the same word refers to humanity."<sup>15</sup>

---

<sup>15</sup> MacLean 1990

# Iḷisaaksrat Tallimat Piṅayuat - Suvik?

## Lesson 8 - What am I doing?

### Vocabulary

Review verbs from last week with pictures and add in a few more verbs with animal pictures:

<b>aṅun</b>	(man)	<b>aqpattuq</b>	(is running)
<b>aḡnaq</b>	(woman)	<b>pisuaqtuq</b>	(is walking)
<b>aḡnaiyaaq</b>	(girl)	<b>niḡiruq</b>	(is eating)
<b>aṅutaiyaaq</b>	(boy)	<b>siñiktuq</b>	(is sleeping)
<b>tuttu</b>	(caribou)	<b>paṅaliktuq</b>	(is running, of animals)
<b>nanuq</b>	(polar bear)	<b>tauktutuq</b>	(is seeing (something))
<b>ukalliq</b>	(rabbit)	<b>minṅiqtaqtuq</b>	(is jumping, vertically)
<b>qimmiq</b>	(dog)	<b>aquppiruq</b>	(is sitting)
		<b>minṅiqtuq</b>	(jumps once, vertically)

### Phrases

Practice 1st person questions and 2nd person answers in circles, then play charades with slips of paper from a hat, "What am I doing?" "You are \_\_\_\_\_".

**Suvik?** What am I doing?

<b>Aqpattutin.</b>	You are running.
<b>Pisuaqtutin.</b>	You are walking.
<b>Niḡirutin.</b>	You are eating.
<b>Minṅiqtutin.</b>	You jumped (once).
<b>Minṅiqtaqtutin.</b>	You are jumping.
<b>Tautuktutin.</b>	You are seeing.
<b>Sifiiktutin.</b>	You are sleeping.
<b>Aquppirutin.</b>	You are sitting.

### TPR

<b>Qaiñ!</b>	Come! (1)
<b>Qaisitchik!</b>	Come! (2)
<b>Qaisitchi!</b>	Come! (3+)

**Aullaġiñ!** Leave! Depart! (1)  
**Aullaġitchik!** Leave! Depart! (2)  
**Aullaġitchi!** Leave! Depart! (3+)  
Add these phrases in addition to all the TPR learned before.

## Iñupiatun Grammar<sup>16</sup>

1st person question  
-vik? / -pik?

2nd person statement  
-rutin / -tutin

**Suvik?**

**Aqpattutin.**

**Suvik?**

**Nigirutin.**

**Suniaqpik?**

**Nigiñiaqtutin.** (*future tense, see Lesson 11*)

---

<sup>16</sup> MacLean 1986, First Year, Chapter IV

# Iłisaaksrat Qulinnguutailaat - Savaktugut suli Piuraaqtugut

## Lesson 9 - We work and we play

### Vocabulary

Review action pictures, add in:

Savaktuq.	S/he is working.
Aᅇuniaqtuq.	S/he is hunting.
Piuraaqtuq.	S/he is playing.

### Phrases

Review “Suviiñ?”, “Suva?” and “Suvik?” question and answers.

### Iñupiatun Grammar<sup>17</sup>

1st person plural statement ending  
-tugut / -rugut

3rd person plural question ending  
-vat? / -pat?

3rd person plural statement ending  
-rut / -tut

### Reading

Read “Savaktugut suli Piuraaqtugut” by Marie Blanchett & Martha Teeluk and edited by Edna MacLean, as a class:

[http://library.alaska.gov/hist/hist\\_docs/docs/anlm/41701688.pdf](http://library.alaska.gov/hist/hist_docs/docs/anlm/41701688.pdf)

Hard copies available from ANLC:

<https://www.uaf.edu/anlc/publications/detail/index.xml?id=76>

Questions for story: Kiña una? Suna una? Suva una? Suvat ukua?

---

<sup>17</sup> MacLean 1986, First Year, Chapter IV

# Iłisaaksrat Quliat - Sut ukua?

## Lesson 10 - What are these ones?

### Vocabulary

Teach dual and plurals of animals and people

<b>Kiña una?</b>	<b>Kitkuk ukuak?</b>	<b>Kitkut ukua?</b>
<b>Aᅇun</b>	<b>Aᅇutik</b>	<b>Aᅇutit</b>
<b>Aᅇnaq</b>	<b>Aᅇnak</b>	<b>Aᅇnat</b>
<b>Aᅇnaiyaaq</b>	<b>Aᅇnaaiyaak</b>	<b>Aᅇnaiyaat</b>
<b>Aᅇutaiyaaq</b>	<b>Aᅇutaiyaak</b>	<b>Aᅇutaiyaat</b>
<b>Suna una?</b>	<b>Suk ukuak?</b>	<b>Sut ukua?</b>
<b>Tuttu</b>	<b>Tuttuk</b>	<b>Tuttut</b>
<b>Nanuq</b>	<b>Nannuk</b>	<b>Nannut</b>
<b>Qimmiq</b>	<b>Qimmik</b>	<b>Qimmit</b>
<b>Ukalliq</b>	<b>Ukallik</b>	<b>Ukalliit</b>

### Phrases

Combine verb forms with plurals. For example:

**Suva una qimmiq?**  
**Qimmiq paᅇaliktuq.**

**Suvak ukuak aᅇnak?**  
**Aᅇnak pisuaqtuk.**

**Nannut paᅇalikpat?**  
**Ii, nannut paᅇaliktit.**

**Aᅇutit aᅇuniaqpat?**  
**Ii, aᅇutit aᅇuniaqtut.**



## TPR

Use Greymorning pictures to teach the two commands, “touch it” and “point at it” and “shoot it”

<b>Aksiguᅇ</b>	Touch it (1)	<b>Tikkuaguᅇ</b>	Point at it (1)
<b>Aksikkik</b>	Touch them (2)	<b>Tikkuakkik</b>	Point at them (2)
<b>Aksikki</b>	Touch them (3+)	<b>Tikkuakki</b>	Point at them (3+)
<b>Pisiguᅇ</b>	Shoot it (1)		
<b>Pisikkik</b>	Shoot them (2)		
<b>Pisikki</b>	Shoot them (3+)		

## Iᅇupiatun Grammar

*Singular, dual and plural endings for statements (most basic form)<sup>18</sup>*

Singular ends with **q**

Dual ends with **k**

Plural ends with **t**

*Singular, dual and plural endings for commands (with an object)*

**-guᅇ, -ᅇguᅇ** Singular

**-kkik** Dual

**-kki** Plural

## Reading

Read “Savaktugut suli Piuraaqtugut” again as a class. Point out dual and plural forms.

---

<sup>18</sup> Lanz 2010, pp. 103

# Iłisaaksrat Qulit Atausiat - Suna una? Suva una?

## Lesson 11 - What are this one? What is this one doing?

### Vocabulary

Use the animal images from BritNee Brower's Iñupiat Coloring Book, available at [kivliq.com](http://kivliq.com).

<b>agviq</b>	bowhead whale	<b>kayuqtuq</b>	red fox	<b>tuttu</b>	caribou
<b>aiviq</b>	walrus	<b>nanuq</b>	polar bear	<b>tuttuvak</b>	moose
<b>aklaq</b>	brown bear	<b>qavviq</b>	wolverine	<b>ugruk</b>	bearded seal
<b>amaquq</b>	wolf	<b>siksrik</b>	ground squirrel	<b>umiņmak</b>	musk ox
<b>aviņņaq</b>	lemming	<b>tigiganniaq</b>	Arctic fox	<b>natchiq</b>	seal

### Phrases

Ask "Suna una?" to student about what the animals in the Iñupiat Coloring Book are doing.

<b>Agviq nakkaqtuq.</b>	The whale is diving.
<b>Aiviq qakkiņaruq.</b>	The walrus has climbed on top (of the ice).
<b>Aklaq pisuaqtuq.</b>	The brown bear is walking.
<b>Amaguq pisuaqtuq.</b>	The wolf is walking.
<b>Aviņņaq nigiruuq.</b>	The lemming is eating.
<b>Kayuqtum qiņiņaana.</b>	The red fox is watching me.
<b>Nanuq makitaruuq.</b>	The polar bear is standing.
<b>Nanuq aquppiuruq.</b>	The polar bear is slouching.
<b>Suvak nannuk?</b>	What are the two polar bears doing?
<b>Atausiq nanuq makitaruuq.</b>	One polar bear is standing.
<b>Atausiq nanuq aquppiuruq.</b>	One polar bear is slouching.
<b>Natchiq qiņiņaaaqtuq.</b>	The seal is looking around.
<b>Qavvik pisuaqtuq.</b>	The wolverine is walking.
<b>Siksrik makitaruuq, qiņiņtuq.</b>	The ground squirrel is standing, watching.
<b>Tigiganniaq nutqanaruq.</b>	The Arctic fox has stopped.
<b>Qiņiņaana.</b>	It is looking at me.
<b>Tuttu makitaruuq.</b>	The caribou is standing.
<b>Tuttuvak nutqanamiuq.</b>	The moose is also stopped.

**Umiṅmak nutqaṅaruq.**  
**Makitaruq.**

The musk ox is stopped.  
It is standing.

## Iñupiatun Grammar

The postbase **-ṅa-** indicates a completed action or event. When adding this postbase, delete the final letter

For example:

**Nutqaqtuq.**

It is stopping.

**Nutqaṅaruq.**

It has stopped.

**Aniruuq.**

He is being born.

**Aniṅaruq.**

He was born.

# Iłisaaksrat Qulit Malġuat - Suniaqpiñ?

## Lesson 12 - What will you do?

### Vocabulary



uvlupak (today)



uvlaaku (tomorrow)

### Phrases

Suniaqpiñ?

What are you going to do?

Niġiñiaqtuņa.

I am going to eat.

Aņuniagņiaqtuņa.

I am going to hunt.

Siñigniaqtuņa.

I am going to sleep.

Piłagniaqtuņa.

I am going to butcher (something).

Suniaqpiñ uvlaaku?

What are you going to tomorrow?

Niġiñiaqtuņa uvlaaku.

I am going to eat tomorrow.

Aņuniagņiaqtuņa uvlaaku.

I am going to hunt tomorrow.

Piuraagņiaqtuņa uvlaaku.

I am going to play tomorrow.

Piłagniaqtuņa uvlaaku.

I am going to butcher (something) tomorrow.

### Iñupiatun Grammar

+niaq<sup>19</sup>

Signifies that the verb will happen in the near future. Previous consonants in the root will change to be easier to pronounce.

Sinik + niaq- = Siñigniaq-

Aņuniaq + niaq = Aņuniaġniaq-

<sup>19</sup> MacLean 2014, pp. 558

# Iłisaaksrat Qulit Piñayuat - Qanuq itpa siła?

## Lesson 13 - How is the weather?

### Vocabulary



**uvlupak** (today)



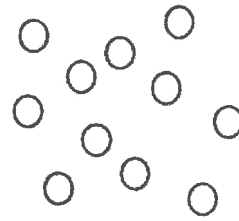
**uvlaaku** (tomorrow)



**siqiñiq**



**sialuk**



**qannik**

### Phrases

**Qanuq itpa siła uvlupak?**

**Siqiññaagiksuq.**

**Sialuktuq.**

**Qanniksuq.**

How is the weather today?

It's sunny.

It's raining.

It's snowing.

**Qanuq inniaqpa siła uvlaaku?**

**Siqiññaagigñiaqtuq.**

**Sialugniaqtuq.**

**Qannigñiaqtuq.**

How will the weather be tomorrow?

It will be sunny.

It will rain

It will snow.

## Culture & History<sup>20</sup>

**Siġa** is not just “weather” for Iñupiat:

“**Siġa** is the weather. It also means the atmosphere. [Siġa] is anything from the land into the moon, the sun, the stars; that’s **siġa**” (Kuutuuq, Kisima Inŋitchuŋa game 2014)

See clips here: (<https://www.youtube.com/watch?v=fkGCR-KZ-7M>)

---

<sup>20</sup> Kisima Inŋitchuŋa game, 2014

# Iḷisaaksrat Akimiagutaiḷaat - Suvīñ unnugman?

## Lesson 14 - What did you do yesterday?

### Vocabulary



**unnugman** (yesterday)



**uvlupak** (today)



**uvlaaku** (tomorrow)

### Phrases

<b>Suruatin?</b>	What did you do?
<b>Nigiruaṇa.</b>	I ate.
<b>Aṇuniaqtuaṇa.</b>	I hunted.
<b>Airuaṇa.</b>	I went home.
<b>Piḷaktuṇa.</b>	I butchered (something).

<b>Suvīñ unnugman?</b>	What did you do yesterday?
<b>Nigiruaṇa unnugman.</b>	I ate yesterday.
<b>Aṇuniaqtuaṇa.</b>	I hunted yesterday.
<b>Airuaṇa.</b>	I went home yesterday.
<b>Piḷaktuṇa.</b>	I butchered (something) yesterday

### Iñuḷiatun Grammar

#### Past tense

To make simple past tense, add an **a** after the **u** in the pronoun ending. Marking past tense is optional.

**-ruaṇa / -tuaṇa**

**-ruatin / -tuatin**

**-ruaq / -tuaq**

# Iłisaaksrat Akimiat - Qanuq itpa siła unnugman?

## Lesson 15 - How as the weather yesterday?

### Vocabulary



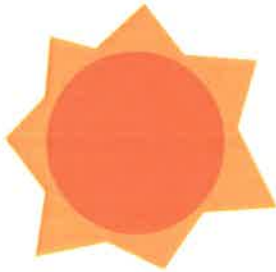
**unnugman** (yesterday)



**uvlupak** (today)



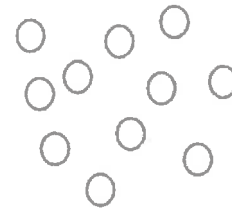
**uvlaaku** (tomorrow)



**siqiñiq**



**sialuk**



**qannik**

### Phrases

**Qanuq itpa siła unnugman?**

**Siqiññagiksuaq.**

**Sialuktuaq.**

**Qanniksuaq.**

How was the weather yesterday?

It was sunny.

It was raining.

It was snowing.



## Culture & History

Iñupiatun contains words that explain the Iñupiat worldview. For instance, look at the word **siqiñiq** for “sun”. MacLean writes about the word **siqiñiq**:<sup>21</sup>

“Iñupiaq legend tells of the **tuluniksraq**, the Raven-Spirit who is also a man. He is credited with having secured land and light for humanity. According to Iñupiaq legend there was a period of darkness before there was light. This was the time when humans did not age. The Raven-Spirit **tuluniksraq** secured the land and the source of light from an old man and his wife and daughter. Light appeared only after the Raven-Spirit stole the source of light from them. As he was fleeing, the Raven-Spirit dropped the source of light which then exploded and dispersed units of light throughout existence. This concept is reinforced by the analysis of the Iñupiaq word for sun, **siqiñiq**. The stem of **siqiñiq** is **siqi-** which means ‘to splatter, to splash outwards’, and the ending of the word **-niq** indicates the result or end-product of an activity. So, the Iñupiaq word for sun **siqiñiq** and the legend of the Raven-Spirit accidentally dropping the source of light which then exploded supports the concept of the big-bang theory of the origin of the universe in which the sun is only one of many.” (MacLean 1990)

---

<sup>21</sup> MacLean 1990

# Iłisaaksrat Akimiat Atausiat - Sutuqpiñ?

## Lesson 16 - What are you eating/drinking/using?

### Vocabulary



**niqipiaq** (Inupiaq food)



**akutuq**



**qaqqulaaq** (Pilot bread)



**kuuppiaq**



**asiaq** (berry)



**saiyu**

### Phrases

**Sutuqpiñ?**

**Niqipiaqtuqtuᅇa.**

**Akutuqtuqtuᅇa.**

**Qaqqulaaqtuqtuᅇa.**

**Kuuppiaqtuqtuᅇa.**

**Asiaqtuqtuᅇa.**

What are you consuming? (e.g. eating, drinking, wearing)

I am eating Iñupiaq food/ meat.

I am eating akutaq.

I am eating Pilot bread.

I am drinking coffee.

I am eating berries.

<b>Saiyutuqtuᅇa.</b>	I am drinking tea.
<b>Sutuqpa?</b>	What is s/he consuming?
<b>Niqpiaqtuqtuᅇ.</b>	S/he is eating meat.
<b>Akutuqtuqtuᅇ.</b>	S/he is eating akutaᅇ.
<b>Qaaqqulaaqtuqtuᅇ.</b>	S/he is eating Pilot bread.
<b>Kuuppiaqtuqtuᅇ.</b>	S/he is drinking coffee.
<b>Asiaqtuqtuᅇ.</b>	S/he is eating berries.
<b>Saiyutuqtuᅇ.</b>	S/he is drinking tea.

## TPR

Practice serving foods to others:

<b>Niqpiaqtuᅇiᅇ.</b>	Have some meat.
<b>Akutuqtuᅇiᅇ.</b>	Have some akutaᅇ.
<b>Qaaqqulaaqtuᅇiᅇ.</b>	Have some Pilot bread.
<b>Kuuppiaqtuᅇiᅇ.</b>	Have some coffee.
<b>Asiaqtuᅇiᅇ.</b>	Have some berries.
<b>Saiyutuᅇiᅇ.</b>	Have some tea.

## Iᅇupiatun Grammar

**+tuᅇ-** is a postbase which means to use or consume something and can be used for wearing clothing, eating, drinking, using a tool, etc.

**+tuᅇiᅇ**

‘(You) have some’ combination of **+tuᅇ** and **giᅇ**

**niqipiaᅇ** means ‘real food’ or ‘Iᅇupiaᅇ food’. The **-piaᅇ-** ending means ‘real, genuine’ and often refers to Iᅇupiaᅇ things:<sup>22</sup>

<b>Iᅇupiaᅇ</b>	real person
<b>niqipiaᅇ</b>	real food, Iᅇupiaᅇ food
<b>umiapiaᅇ</b>	umiak, Iᅇupiaᅇ boat
<b>Uqapiaᅇtuᅇa.</b>	I am speaking Iᅇupiatun. (lit. I am speaking genuine.)

<sup>22</sup> MacLean 2014, pp. 589

# Iłisaaksrat Akimiat Malguat - Sutugukpiñ?

## Lesson 17 - What do you want to eat?

### Vocabulary

Use pictures of edible nouns: (Ask students for more food nouns of food they like)

tuttu	tuttuvak	qaqqulaaq	ukalliq	maktak
niqi	akutuq	kuuppiaq	saiyu	asiat (pl)
niqipiaq				

### Phrases

Sutugukpiñ?	What do you want to consume / eat / drink?
Tuttutuguktuna.	I want to eat caribou.
Akutuqtuguktuna.	I want to eat akutaq.
Maktaktuguktuna.	I want to eat muktuk.
Asiaqtuguktuna.	I want to eat berries.

### TPR

Review commands for eating, add in new words:

Niggiin!	Eat! (strong sentiment)
Akutuqtugiñ.	Have some akutaq.
Qaqqulaaqtugiñ.	Have some Pilot bread.
Kuuppiaqtugiñ.	Have some coffee.
Asiaqtugiñ.	Have some berries.
Saiyutugiñ.	Have some tea.
Tuttutugiñ.	Have some caribou.
Niqipiaqtugiñ.	Have some meat.

## Iñupiatun Grammar

**+ [s]uk-<sup>23</sup>**

This postbase means *to want* something. It looks differently depending on what root comes before it.

<b>Iñupiuraaq- + [s]uk-</b>	<b>=</b>	<b>Iñupiuraaguktunja</b>	I want to speak Iñupiatun.
<b>Quviasuk- + [s]uk-</b>	<b>=</b>	<b>Quviasuguktunja.</b>	I want to be happy.
<b>Nigi- + [s]uk-</b>	<b>=</b>	<b>Nigisuktunja.</b>	I want to eat.

---

<sup>23</sup> MacLean 2014, pp. 656-657

# Iłisaaksrat Akimiat Piŋayuat - Maktaktuqpiñ?

## Lesson 18 - Are you eating muktuk?

### Vocabulary

Review human, family and food words. Combine questions and food verbs - e.g. "Ağnaq kuuppiaqtuqpa?" "Ii, kuuppiaqtuqtuq."

ağnaq	aapa	niqi	kuuppiaq
aŋun	aaka	akutuq	saiyu
ağnaiyaaq		maktak	tuttu
aŋutaiyaaq		asiat	qaqqulaaq

### Phrases

Use props or real food to demonstrate in your WAYK circles:

<u>Question</u>	<u>Positive</u>	<u>Negative</u>
Akutuqtuqpiñ?	Ii, akutuqtuqtuŋa.	Naumi, akutuqtuŋitchuŋa.
Maktaktuqpiñ?	Ii, maktaktuqtuŋa.	Naumi, maktaktuŋitchuŋa.
Saiyutuqpiñ?	Ii, saiyutuqtuŋa.	Naumi, saiyutuŋitchuŋa.
Tuttutuqpiñ?	Ii, tuttutuqtuŋa.	Naumi, tuttutuŋitchuŋa.

### Iñupiatun Grammar

Negation<sup>24</sup>

add +**ŋit-** to negate your sentence (ending **-tuŋa** will change to **-chuŋa**)

Endings with negation

- <b>ŋitchuŋa</b>	I am not...
- <b>ŋitchutin</b>	You are not...
- <b>ŋitchuq</b>	He/she/it is not...

Also for verbs like **tikit-**

<b>Tikitchuŋa.</b>	I am arriving.
<b>Tikitchutin.</b>	You are arriving.

---

<sup>24</sup> MacLean 2014, pp. 576-577

# Iġisaaksrat Iñuiññaġutaiġaat - Niqit Taniktat

## Lesson 19 - Tanik foods

### Vocabulary

Introduce new foods (mostly non-traditional) and review some vocabulary:

<b>Manniit</b>	Eggs	<b>Kuuppiaq</b>	Coffee
<b>Punniq</b>	Bread	<b>Saiyu</b>	Tea
<b>Qaqqulaaq</b>	Pilot bread	<b>Immuk</b>	Milk
<b>Nautchiat</b>	Vegetables, plants	<b>Imiġaaq</b>	Soda,
<b>Nuġuraaq</b>	Candy, chocolate	<b>Imiq</b>	Water, any potable liquid
<b>Raaq</b>	Rice		
<b>Aapu</b>	Apple		
<b>Sutuqpa?</b>	What is she eating?		
<b>Aaputuqtuq.</b>	She is eating an apple.		

### Phrases

Introduce the postbase **+liuq** 'to make, prepare'<sup>25</sup>

<b>Suliuqpiñ?</b>	What are you making/preparing?
<b>Manniġliuqtuġa.</b>	I'm making eggs.
<b>Punniġliuqtuġa.</b>	I'm making bread.
<b>Kuuppialiġtuġa.</b>	I'm making coffee.
<b>Saiyuliġtuġa.</b>	I'm making tea.

### TPR

Review 'have some'

<b>Manniktugiñ.</b>	Have some eggs.
<b>Punniqtugiñ.</b>	Have some bread.
<b>Nautchiaqtugiñ.</b>	Have some vegetables.
<b>Imiġaagiñ.</b>	Have some soda.

---

<sup>25</sup> MacLean 2015, pp. 509

## Iñupiatun Grammar

### **-liuq**<sup>26</sup>

When adding this postbase **-liuq**, you will want to delete the preceding consonant, if present. Final vowels are not deleted. For example:

**Punniq** + **-liuq** + **tuᅇa** = **Punniliuqtuᅇa**.  
**Mannik** + **-liuq** + **tuᅇa** = **Manniliuqtuᅇa**.  
**Kuuppiaq** + **-liuq** + **tuᅇa** = **Kuuppialiuqtuᅇa**.  
**Saiyu** + **-liuq** + **tuᅇa** = **Saiyuliuqtuᅇa**.

---

<sup>26</sup> MacLean 2015, pp. 509



# Iḷisaaksrat Iñuiññat - Niqipiat

## Lesson 20 - Iñupiat foods

### Vocabulary

Pictures of **niqipiaq**:

<b>misigaaq</b>	seal oil
<b>paniqtaq</b>	dried meat or fish
<b>aḅimaaq</b>	half dried, half boiled salmon
<b>maktak</b>	muktuk
<b>maktaaḅ</b>	muktuk from beluga
<b>sura</b>	willow greens
<b>akutuḅ</b>	akutaḅ, Inuit ice cream

You can use an image of someone preparing food and swap out different food item pictures while asking the question:

<b>Suliuḅpa?</b>	What is she preparing?
<b>Maktaliuḅtuḅ.</b>	She is preparing muktuk.
<b>Suraliuḅtuḅ.</b>	She is preparing willow greens.

### Phrases

Combine different questions about eating from past lessons:

For example:

<b>Suna una?</b>	What is this one?
<b>Sutuḅpiñ?</b>	What are you consuming?
<b>Sutuḅḅḅpiñ?</b>	What would you like to eat?
<b>Suliuḅpiñ?</b>	What are you preparing?
<b>Sutuḅḅḅiaḅpiñ uvlaaku?</b>	What will you eat tomorrow?
<b>Suliuḅḅḅiaḅpiñ uvlaaku?</b>	What will you make tomorrow?

Try to make it into a natural dialogue with a student.

# Iḷisaaksrat Iñuiññat Atausiat - Kaakpiñ?

## Lesson 21 - Are you hungry?

### Vocabulary

Last review of foods:

<b>manniit</b>	eggs	<b>kuuppiaq</b>	coffee
<b>punniq</b>	bread	<b>saiyu</b>	tea
<b>qaqqulaaq</b>	Pilot bread	<b>immuk</b>	milk
<b>nautchiat</b>	vegetables, plants	<b>imigaaq</b>	soda,
<b>nuḡuraaq</b>	candy, chocolate	<b>imiḡ</b>	water, any potable liquid
<b>raaq</b>	rice	<b>asiat</b>	berries
<b>aapu</b>	apple	<b>tuttu</b>	caribou
<b>ukalliq</b>	rabbit	<b>tuttuvak</b>	moose
<b>misigaaq</b>	seal oil	<b>akutuḡ</b>	akutaq, Inuit ice cream
<b>paniqtaq</b>	dried meat or fish	<b>sura</b>	willow greens
<b>aḡimaaq</b>	half dried, half boiled salmon		
<b>maktak</b>	muktuk		
<b>maktaaḡ</b>	muktuk from beluga		

### Phrases

<b>Kaakpiñ?</b>	Are you hungry?
<b>Ii, kaaktuḡa.</b>	Yes, I'm hungry.
<b>Naumi, kaanitchuḡa.</b>	No, I'm not hungry.
<b>Imiḡukpiñ?</b>	Are you thirsty?
<b>Ii, imiḡuktuḡa.</b>	Yes, I'm thirsty. (lit. I want to drink.)
<b>Naumi, imiḡunitchuḡa.</b>	No, I'm not thirsty. (lit. I don't want to drink.)

Follow up these questions with “**Sutuḡukpiñ?**” Students can respond with anything they would like to eat.

# Iłisaaksrat Iñuiññat Malguat - Annugaat\*

## Lesson 22 - Clothing

\*This lesson has a lot of content and could be taught over several lessons

### Vocabulary

#### Aniiqsuni Annugaat

atigi

kammak

quppigaaq

quliksak

tuttulik

aitqatik

nasautaq

argaak

#### Isigmiuruni Annugaat

atikluk

qaliguuraq

kamikluuk

atulaak/kivluatchiak

atulaak

Aгнаq atigituqtuq.

Aнun kamiktuqtuq.

Aнutaiyaaq quppigaaqtuqtuq.

Aгnaiyaaq quliksaqtuqtuq.

...

#### Outside wear

pullover-style parka

boots/shoes/mukluks

Western coast

snowpants

boots with caribou soles

mittens

hat

gloves

#### Inside wear

Iñupiaq style parka cover made of cloth

shirt/dress

pants

slippers (Iñupiaq style)

socks

The woman is wearing a parka.

The man is wearing mukluks.

The boy is wearing a coat.

The girl is wearing snowpants.

### Phrases

Atigituqpiñ?

Kamiktuqpiñ?

...

Are you wearing a parka?

Are you wearing mukluks?

Ii, atigituqtuņa.

Ii, kamiktuqtuņa.

...

Yes, I'm wearing a parka.

Yes, I'm wearing mukluks.

Naumi, atigitunitchuᅇa.  
Naumi, kamiktunitchuᅇa.

...

No, I'm not wearing a parka.  
No, I'm not wearing mukluks.

## TPR

Atigilutin. (1) Atigilusi. (3+)  
Mattaᅇlutin. (1) Mattaᅇlusi. (3+)

Put on your parka.  
Take off your parka/coat.

Kamiglutin. (1) Kamiglusi. (3+)  
Kamᅇiᅇlutin. (1) / Kamᅇiᅇlusi. (3+)

Put on your shoes.  
Take off your shoes.

Nasautaᅇlutin. (1) Nasautaᅇlusi. (3+)  
Nasautaiᅇlutin. (1) Nasautaiᅇlusi. (3+)

Put on your hat.  
Take off your hat.

Argaᅇlutin. (1) Argaᅇlusi. (3+)  
Argaᅇiᅇlutin. (2) Argaᅇiᅇlusi. (3+)

Put on your gloves.  
Take off your gloves.

Aitqatilutin. (1) Aitqatilusi. (3+)  
Aitqataiᅇlutin. (1) Aitqataiᅇlusi. (3+)

Put on your mittens.  
Take off your mittens.

## Iᅇupiatun Grammar

### +tuq<sup>27</sup>

Again notice the use of the postbase **+tuq** to signify utilization of something (used previously for eating and drinking)

### -lutin / -lutik / -lusi<sup>28</sup>

This ending signifies a more gentle, more polite command than **+g]iᅇ/+g]itchi**. Use **-lutin** for one person, **-lutik** for two people, and **-lusi** for three or more people.

---

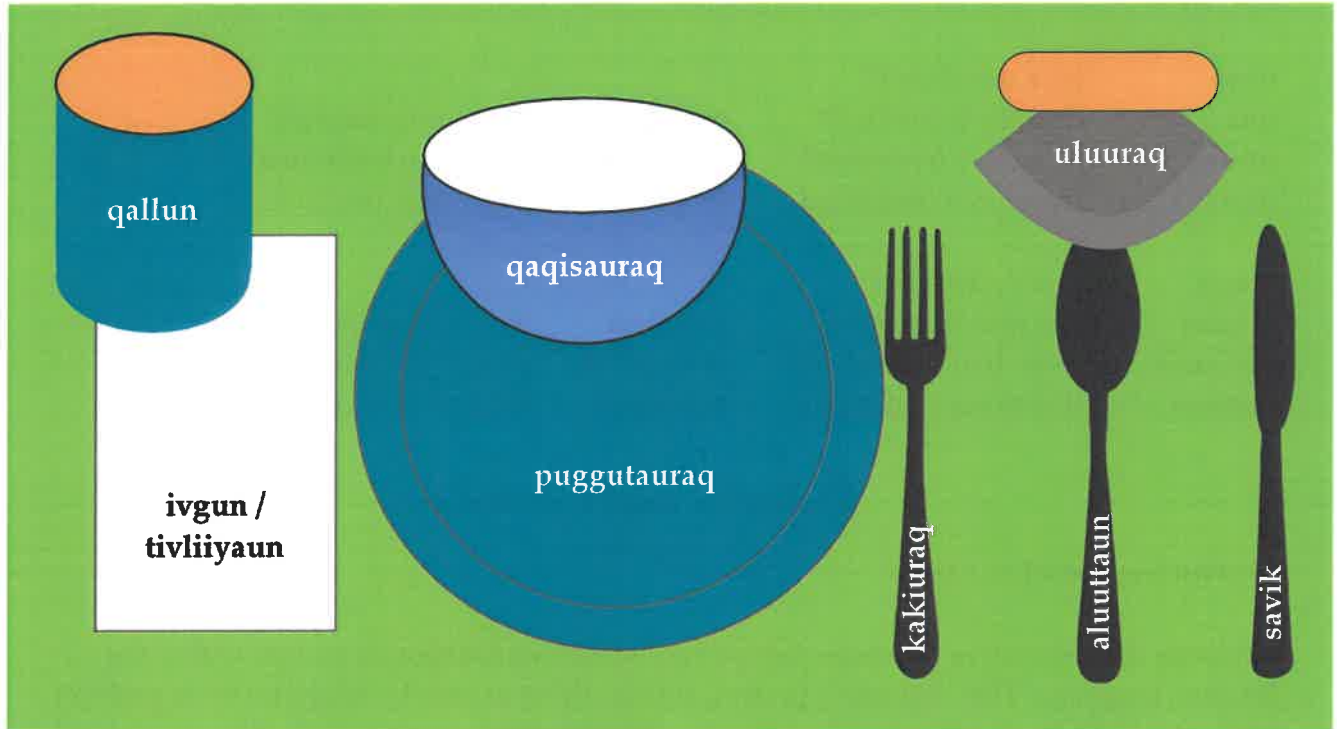
<sup>27</sup> MacLean 2014, pp. 710

<sup>28</sup> MacLean 1986, Second Year, Chapter XV

# Iłisaaksrat Iñuiññat Piñayuat - Niğiñiutit

## Lesson 23 - Eating utensils

### Vocabulary



**Suna una?**  
**Taamna puggutauraq.**

What is this one? (closer to speaker, restricted)  
That one is a plate. (away from listener, restricted)

**Suna manna?**  
**Tamanna savik.**

What is this one? (closer to speaker, extended)  
That one is a knife? (away from listener, extended)

### Phrases

Try the Greymorning phrases around in a circle. When passing the objects, you can say **uvva** 'here (restricted)' or **marra** 'here (extended)'

### TPR

Practice vocabulary using **tigguun** and **iłliun**. For example, **tigguun savik** 'pick up the knife' **iłliun savik** 'put down the knife'.

## Iñupiatun Grammar<sup>29</sup>

Iñupiatun has many differences in the uses of different demonstratives (words like *this* and *that*) than English. Whereas English only really has *this* and *that*, Iñupiatun has many more depending on their shape and relationship to the speaker, listener and the natural world. Demonstratives are also marked by number (singular, dual or plural). In this lesson, we have learned about the difference between **manna** (extended) and **una** (restricted).

<b>uvva</b>	‘here (restricted)’		
<b>una</b>	‘this one (restricted)’	<b>taamna</b>	‘that one (restricted)’
<b>ukuak</b>	‘these two (restricted)’	<b>taapkuak</b>	‘those two (restricted)’
<b>ukua</b>	‘these ones (restricted)’	<b>taapkua</b>	‘those ones (restricted)’
<b>marra</b>	‘here (extended)’		
<b>manna</b>	‘this one (extended)’	<b>tamna</b>	‘that one (extended)’
<b>matkuak</b>	‘these two (extended)’	<b>tamatkuak</b>	‘those two (extended)’
<b>matkua</b>	‘these ones (extended)’	<b>tamatkua</b>	‘those ones (extended)’

## Culture and History

Excerpt from MacLean 1986:

“Iñupiaq demonstrative pronouns form a very special and elaborate system within the Iñupiaq language. They indicate a person, animal, thing or area by reference to its position with respect to the speaker and the listener... While English, for demonstrative pronouns, has only “this” (near the speaker) and “that” not near the speaker, Iñupiaq has a very elaborate system of such pronouns, with several distinctions, and which serve a very important function in the language.”

As a teacher you can talk to students about the importance of having specific demonstrative pronouns for the purposes of survival and for hunting.

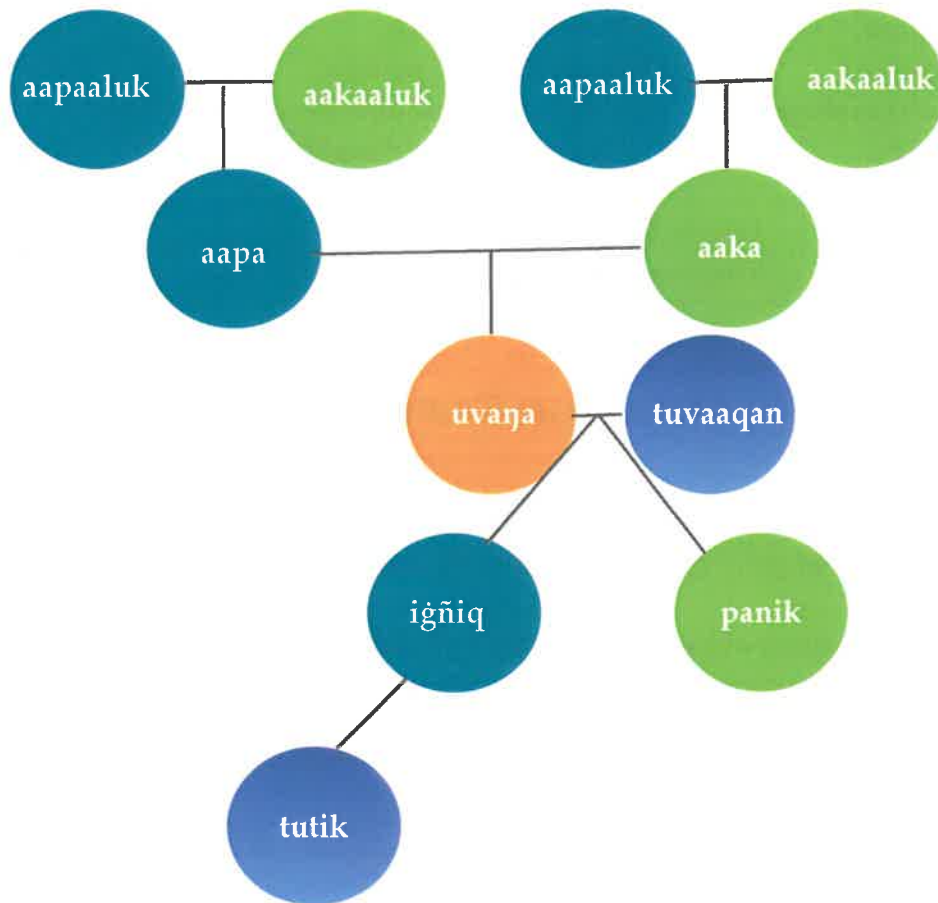
---

<sup>29</sup> MacLean 1986, Year 1, Chapter XIII

# Iḷisaaksrat Iñuiññat Sisamaat - Iḷatka

## Lesson 24 - My family

### Vocabulary<sup>30</sup>



Use family trees and use **Kiña una?**, **Kiña igña?** or **Kiña taamna?**

#### aᅇutit

**aapaaluk** grandfather  
**aapa** father  
**igñiq** son

#### aᅇnat

**aakaaluk** grandmother  
**aaka** mother  
**panik** daughter

#### either gender

**tuvaaqan** spouse  
**tutik** grandchild

<sup>30</sup> MacLean 2014, pp. 810-817

## Phrases

Introduce family trees. Feel free to use Iñupiaq names, if known when introducing.

<b>Kiña taamna?</b>	Who is that one?
<b>Una aakaga/aapaga.</b>	This one is my father.
<b>Ukuak aṅayuqaaka.</b>	These two are my parents.
<b>Una aakaaluga/aapaaluga.</b>	This one is my grandmother/grandfather.
<b>Una iḡñiga/paniga.</b>	This one is my son/daughter.
<b>Kiña iḡña?</b>	Who is that over there?
<b>Taiḡña _____.</b>	That over there is _____.

## Iñupiatun Grammar<sup>31</sup>

Use **una** when the singular object is closer to the speaker than the listener

Use **taamna** when the singular object is closer to the listener than the speaker

Use **iḡña** when the singular object is away from both the speaker and the listener

Use **taigña** when the singular object is away from both the speaker and the listener in response

---

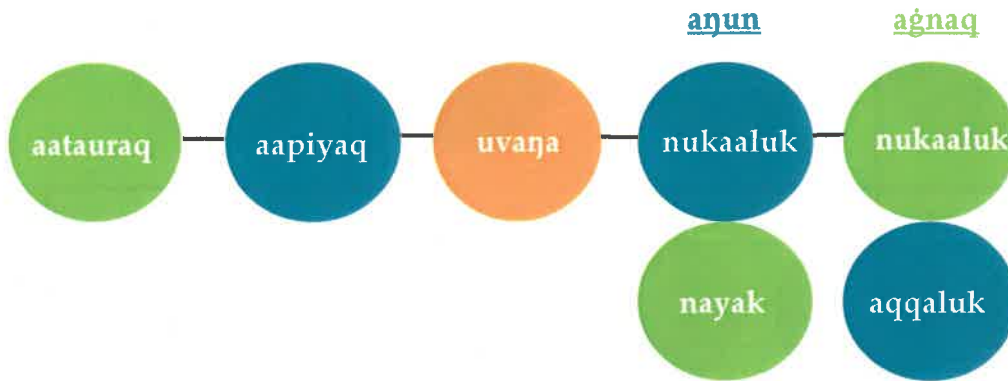
<sup>31</sup> MacLean 1986, First Year, Chapter XIII



# Iłisaaksrat Iñuiññat Tallimaat - Aniqatitka

## Lesson 25 - My siblings

### Vocabulary<sup>32</sup>



Siblings in Iñupiatun. Ask **Kiña una?**, **Kiña igña**, or **Kiña taamna?**

### Phrases

Introduce siblings . Feel free to use Iñupiaq names, if known, when introducing.

**Kiña taamna?**

Who is that one?

**Aatauraᅇa una.**

This one is my older sister.

**Aapiyaᅇa una.**

This one is my older brother.

**Nukaaluga una.**

This one is my younger sibling (of same gender).

**Nayaga una.**

This one is my younger sister (of a boy).

**Aqqaluga una**

This one is my younger brother (of a girl).

### TPR

**Tikkuagun aapiyan.**

Point out your older brother.

**Tikkuagun aatauran.**

Point out your older sister.

**Tikkuagun nukaaluiñ.**

Point out your younger sibling (of same gender).

**Tikkuagun nayaiñ.**

Point out your younger sister (of a boy).

**Tikkuagun aqqaluiñ.**

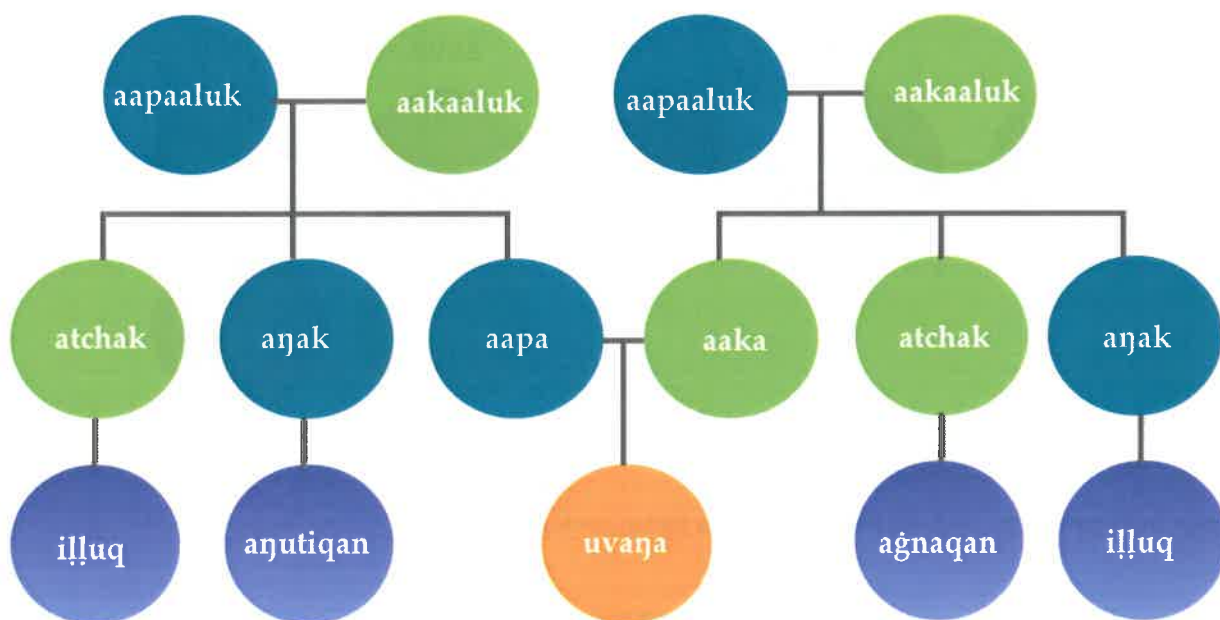
Point out your younger brother (of a girl).

<sup>32</sup> MacLean 2014, pp. 810-817

# Iḷisaaksrat Iñuiññat Itchaksraat - Aññatka

## Lesson 26 - My cousins

### Vocabulary



#### aᅇutit

<b>aapaaluk</b>	grandfather	<b>aakaaluk</b>	grandmother
<b>aapa</b>	father	<b>aaka</b>	mother
<b>aᅇak</b>	uncle	<b>atchak</b>	aunt

#### aᅇnat

<b>aapaaluk</b>	grandfather	<b>aakaaluk</b>	grandmother
<b>aapa</b>	father	<b>aaka</b>	mother
<b>aᅇak</b>	uncle	<b>atchak</b>	aunt

#### either gender

<b>aᅇutiᅇan</b>	father's brother's child
<b>aᅇnaᅇan</b>	mother's sister's child
<b>iᅇᅇuq</b>	cross-cousin
<b>aññaq</b>	cousin (general term)

### Phrases

**Kiña taamna?**  
**Kitkuk taapkuak?**  
**Kitkut taapkua?**

Who is that one?  
 Who are those two?  
 Who are those (3+)?

**Una aᅇaga.**

This is one is my uncle.

Ukuak aᅇakka.  
Ukua aᅇatka.

These two are my (2) uncles.  
These are my (3+) uncles.

Una iᅇuᅇa.  
Ukuak iᅇlukka.  
Ukua iᅇlutka.

This is my cross-cousin.  
These are my (2) cross-cousins.  
These are my (3+) cross-cousins.

## Iᅇupiatun Grammar

1st person singular possesssion

-ga / -ᅇa	my	e.g. aᅇaga, iᅇuᅇa
-ka	my (2)	e.g. atchakka
-tka	my (3+)	e.g. aᅇᅇatka

## Culture & History

In English, there is only one word for *cousin*, no matter the relationship. In Iᅇupiatun, we have at least three ways to talk about one's cousins, based on the gender relationships between your parents and your uncles and aunts. An **aᅇnaᅇan** is the child of your mother's sisters, whereas an **aᅇutiᅇan** is the child of your father's brother. **Iᅇuᅇ** refers to a cross-cousin, or a joking cousin, who is either a child of your father's sister or your mother's brother. **Aᅇᅇaᅇ** can be used as a general term for a cousin.

# Iļisaaksrat Iñuiññat Tallimat Malġuat - Savagviglu

## Iļisaġviglu

### Lesson 27 - Office and School

## Vocabulary

### Iñuit (people)

savakti	worker	iļisaqtuaq	student
iñuunniaqti	doctor	utuqqanaaq	elder
iļisaurri	teacher	atuqtuuraqti	musician
aņuniaqti	hunter	aņatkuq	shaman

### Init (places)

savagvik	office	naņirvik	hospital
iļisaġvik	school/college	nuna	land
siku	ice	utuqqanaaqagvik	Senior center

## Phrases

<b>Sumik savaaqapiñ?</b>	What do you do for work?
<b>Uvaņa iļisaurri.</b>	I am a teacher.
<b>Uvaņa savakti.</b>	I am a worker.
...	

<b>Sumik savaaqappa aapiyan?</b>	What does your older brother do for work?
<b>Aapiyaġa iļisaurri.</b>	My older brother is a teacher.
<b>Sumik savaaqappa nayaiñ?</b>	What does your younger sister (of a boy) do for work?
<b>Nayaga savakti.</b>	My younger sister (of a boy) is a worker.
...	

<b>Sumi savaguviñ?</b>	Where do you work?
<b>Iļisaġvigmi savaguuruņa.</b>	I work at the college.
<b>Sumi savaguuva aqqaluiñ?</b>	Where does your younger brother (of a girl) work?
<b>Aqqaluga NANA-tkunni savaguuruq.</b>	My younger brother (of a girl) works at NANA.
...	

<b>Aimmivimñi</b>	at (my) home
<b>Siļakkuagvigmi</b>	at the TV station/radio station

## TPR

Qamutitaġiñ savagviñmun.	Drive to the office.
Qamutitaġiñ nañirviñmun.	Drive to the hospital.
Qamutitaġiñ iļisaġviñmun.	Drive to the college.
Qamutitaġiñ utuqqanaaqagviñmun.	Drive to the Senior center.

## Iñupiatun Grammar

### + [s]uu<sup>33</sup>

This postbase indicates that you always do something, you habitually do something, or you often do something. If your base ends in a vowel, insert the s. If the base ends in a k, the final consonant will change to g. If the base ends in q, the final consonant will change to ġ. For example:

savak	+	+ [s]uu	+ ruña =	Savaguuruña.
piuraaq	+	+ [s]uu	+ ruña =	Piuraaġuuruña.
iļisaq	+	+ [s]uu	+ ruña =	Iļisaġuuruña.
nigi	+	+ [s]uu	+ ruña =	Nigisuuruña.

---

<sup>33</sup> MacLean 2014, pp. 661

# Iłisaaksrat Iñuiññat Tallimat Piñayuat - Aammaagvik

## Lesson 28 - Home

### Vocabulary



iglu



upkuaq



naniq



igniq



igniġvik



kigutigiksautit

### Phrases

Sumi iñuuviiñ?  
Iñuuruña \_\_\_\_\_-mi.

Where do you live?  
I live in/at \_\_\_\_\_.

Sumi itpa iglun?  
Igluga \_\_\_\_\_-mi ittuq.

Where is your house?  
My house is at \_\_\_\_\_.