

KODIAK

# Alutiig Language

TEXTBOOK

FIRST EDITION



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# **Alutiiq Language**

**TEXTBOOK**

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2023

A collaboration between the Sun'aq Tribe of Kodiak  
and the Alutiiq Museum and Archaeological Repository

## **Kodiak Alutiiq Language Textbook**

Published by the Alutiiq Museum and Archaeological Repository  
215 Mission Road, Suite 101  
Kodiak, AK 99615  
<https://alutiiqmuseum.org>

Printed in the United States  
ISBN 978-1-929650-25-5  
Book design by Brilliant Media Strategies  
Cover photo by Patrick Saltonstall, 2023

Produced by the Alutiiq Museum and Archaeological Repository  
and the Sun'aq Tribe of Kodiak with support from the  
Administration for Native Americans (grant no. 90XN0135-01-01)  
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## ACKNOWLEDGEMENTS

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None of the language work we do would be possible without the expertise and guidance of our Elder speakers. So many Elders have contributed to the work we have done over the past thirty years. We would like to thank the following Elders for their help with translation work, developing language lessons, assisting with the development of this publication and other language resources, and guiding our general language learning efforts.

### Elders

---

Nick Alokli	Fred Coyle	Julie Knagin	Florence Pestrikoff
Thayo Brandal	Irene Coyle	Stella Krumrey	Victor Peterson
Sally Carlough	Mary Haakanson	Christine Lukin	Phyllis Peterson
Kathryn Chichenoff	George Inga, Sr.	Susan Malutin	Sophie Shepherd
Carl Christiansen	Paul Kahutak	Nadia Mullan	Ella Torgramsen
Clyda Christiansen	Dennis Knagin	John "JP" Pestrikoff	

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### Jeff Leer

We would also like to acknowledge Jeff Leer, Ph.D., who has contributed so much of his linguistic expertise and knowledge about the Alutiiq language to the Alutiiq/Sugpiak community. Leer's collaboration with speakers has paved the way for educational resources like this one to be made available.

### Organizations

*Quyanaasinaq* to the Administration for Native Americans and the Sun'aq Tribe of Kodiak for funding the development of this textbook.

**We would also like to extend our thanks to the following organizations for their work in Alutiiq language education and revitalization.**

Alaska Native Language Center  
Alutiiq Heritage Foundation  
Chugachmiut  
Kodiak Alutiiq Dancers  
Kodiak Archipelago Tribes  
Kodiak College  
Kodiak Island Borough School District  
Native Village of Afognak  
Native Village of Port Lions  
Qik'rtarmiuut Alutiit Regional Language Advisory Committee  
Sun'aq Tribe of Kodiak  
Where Are Your Keys? LLC



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## PREFACE

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*By Dehrich Chya*

Learning, speaking, and teaching the Alutiiq/Sugpiaq language (Alutiit'stun or Sugt'stun) is an emotional part of my life. I rarely heard it spoken growing up, except for a few phrases or sayings from my grandmother. Our family would sing songs in Sugt'stun, but I never knew what we were singing, what the words meant, or even if I was saying the words right. I did not even think that there might be people who spoke the language fluently. I was seventeen when I first heard it being spoken conversationally, and it changed my entire attitude toward the language. I knew I wanted to learn how to speak it.

My journey as a language learner was supported by many amazing teachers in many different situations. I have taken college courses, lived in an immersion house, met individually with fluent speakers, studied language materials on my own, and worked closely with fellow language learners. I have been a beginner learner, starting with next to no knowledge of how to speak the language. Today I am an advanced speaker of the language, and yet I am still very much a language learner. For me, learning Sugt'stun is a journey that will never end. I will always have more to learn. That can be intimidating. But the journey is worth the ride, and I do not want it to end. Now I can support others on their language-learning journeys, just as my teachers supported and continue to support me. I am honored to be able to contribute to the textbook you are reading.

As learners ourselves, we created this textbook with learners in mind. We hope that this textbook will be a valuable resource for Sugt'stun learners for generations to come. In the development of this textbook, we have used the lessons we have learned in our own language journeys to inform how to best present that information to learners in a classroom setting.





### 1.1 INTRODUCTION

This textbook is a culmination of the language revitalization work done by so many: from Elders and Alutiiq community members to non-Native community members and linguists. This resource is not meant to take you from a novice-level speaker to a fluent speaker. Instead, we hope that it will give you some insight into how our language works and give you the tools to further your own learning by working with Elder speakers or fellow language learners.

The development of this book was funded by the Sun'aq Tribe of Kodiak through a grant received from the Administration for Native Americans. The Sun'aq Tribe contracted the Alutiiq Museum and Archaeological Repository to author and edit the textbook. April *Isiik* Laktonen Counciller, Ph.D., the executive director of the Alutiiq Museum, has developed numerous Alutiiq language educational materials, including *The Alutiiq Orthography: Kodiak Dialect* (2021) and *Kodiak Alutiiq Conversational Phrasebook with Audio CD* (2006) to name a few. She also co-authored the *Orthography of the Chugach Dialect of Sugpiaq Alutiiq* (2022) with Jeff Leer. Dehrich *Isuwig* Chya, the Alutiiq language and living culture manager at the Alutiiq Museum, has also worked on multiple Alutiiq language projects and educational materials. He was an editor of the *Orthography of the Chugach Dialect* and lead editor of *Unigkuat—Kodiak Alutiiq Legends* (2021).

This book is primarily directed at high school to college-aged learners. As a result, some of the concepts may be hard to understand at first. We have tried to include plenty of example words, sentences, and phrases that we hope will make those more difficult concepts easier to digest. For further study or additional examples, make use of other resources such as the *Classroom Grammar of Koniag Alutiiq, Kodiak Dialect* (1990) by Jeff Leer or digital resources like [alutiiqlanguage.org](http://alutiiqlanguage.org) or [Word Wiinaq \(wiinaq.org\)](http://WordWiinaq.org).

Throughout this book, you will first read and learn the concepts of the Alutiiq language introduced in that section. At the end of each chapter, you will find worksheets to help you practice what you learned. While the worksheets are useful tools for practice, nothing will be better than actively practicing your speech with another speaker or fellow language learner.

### 1.1.1 What is Alutiiq and Sugpiaq?

The term *Alutiiq* was first adopted during the Russian era as a way of saying *Aleuty* (Russian for "Aleuts") in the Kodiak Native language (Leer 2001; Holmberg 1985). Alutiiq speakers Indigenized the term as *Alutiiq*. Others used the term *Aleut* without the Native ending, which became the primary term used for many decades. Alutiiq came into use again in the 1970s and 1980s and was selected purposefully by Kodiak leaders as the name for the Alutiiq Museum.

While Alutiiq is one of the most used self-designators on Kodiak today, many people from our same language family choose the self-designator *Sugpiaq*. This is especially true on the Kenai Peninsula and among those who have relocated to Anchorage where contact with other Native groups is common. Like the terms Yup'ik and Iñupiaq, Sugpiaq means "real person" (Counciller 2010). For those who choose Sugpiaq, the term is felt to be more traditional. In contrast, proponents of the term Alutiiq feel their choice acknowledges the unique cultural history of the region while also reflecting the Native language pronunciation. Alutiiq shares the same root as Aleut, which is still used by many Elders.

Because one's chosen self-designator is deeply personal, it can be important to their identity. No matter which term a person chooses to use, their decision should be respected and not criticized.

The terms people use to describe the language typically follow their use of self-designators. Elders who call themselves Aleut usually use the same word for the language. People who prefer Alutiiq will often call their Native language "the Alutiiq Language," or *Alutiit'stun*, meaning "like an Alutiiq" or "in the Alutiiq way." Those who go by Sugpiaq typically refer to the language as *Sugt'stun*, which means "like a person" or "in the Sugpiaq way." Because members of the Alutiiq/Sugpiaq community are used to interacting with others who choose different self-designators, it is common to hear the language referred to by all these terms in one conversation! In this publication, the authors primarily use Alutiiq, but may also sometimes use Sugpiaq to refer to the same culture and language.

Another term used for the Alutiiq people, particularly by scholars, is *Pacific Eskimo*. The term emphasizes linguistic and cultural connections between Alutiiq culture and neighboring coastal cultures to the north, but it has never been used locally. Pacific Eskimo is not well-liked in the Alutiiq region, as few people consider themselves "Eskimos." Some even consider the term offensive (Pullar 1992). However, there is a growing awareness that our language is related to the languages spoken in other parts of Alaska, and that it is part of a large language family that spans the North American Arctic.

### 1.1.2 A Family of Languages

The language spoken by the Alutiiq people belongs to a group of related languages that covers a geographic area stretching from the Gulf of Alaska where Alutiiq is spoken, west across the Unangam Tunuu-speaking world in the Aleutian Islands, and then north. (See Figure 1.)

In western coastal Alaska, Native people speak the Yup'ik languages, and along the state's far northern coast, Native people speak the Iñupiaq language. Across northern Canada and Greenland, Indigenous people speak a variety of Inuit languages, marking the eastern extent of the language family. All these languages are closely related despite the geographic distance between them.

The language spoken in the Alutiiq region is most closely related to Central Yup'ik (Krauss 1982). Speakers of both languages report a significant amount of mutual intelligibility—they can understand much of each other's speech. However, there are also misunderstandings between the two languages due to differences in word meaning. For example, to a Central Yup'ik speaker the verb **qanerluni** may mean "to speak, to utter." To an Alutiiq/Sugpiaq speaker, it means "to curse, to swear" (Leer 1978, Jacobson 1984).

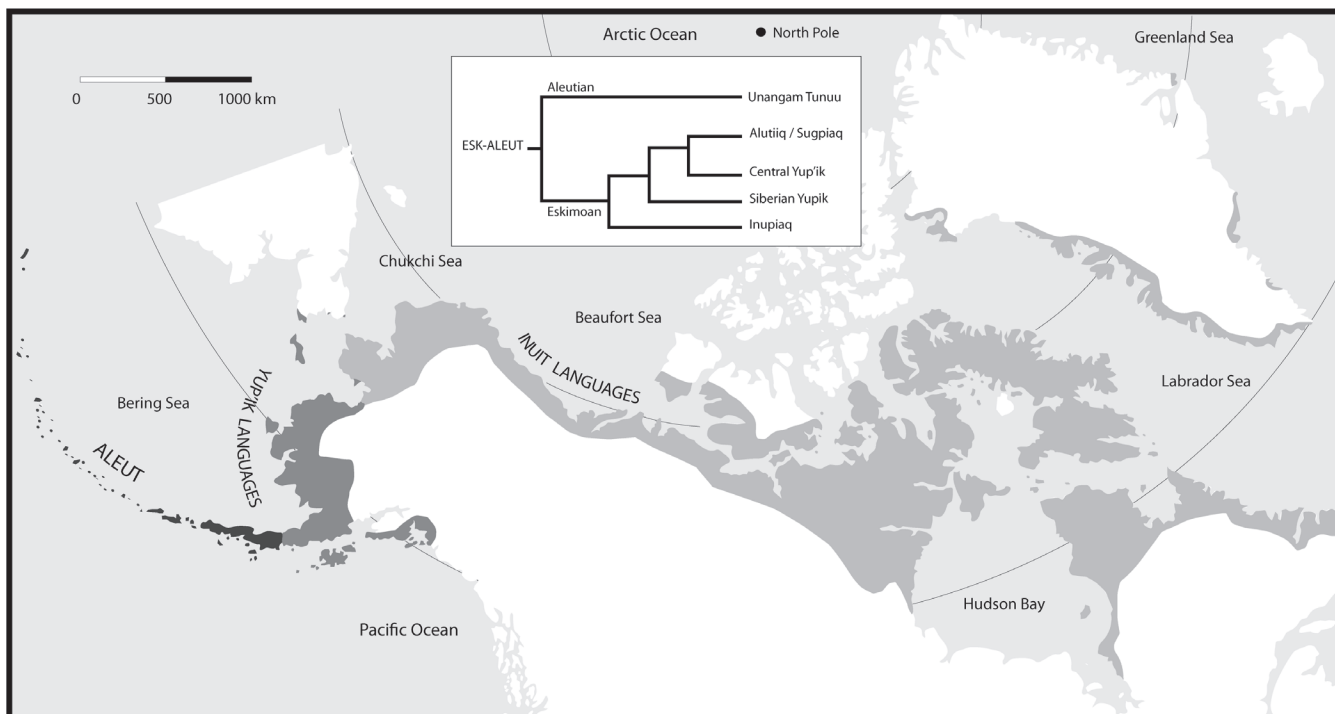


Figure 1. Language Family Map. Note: This chart was developed by anthropologists to show the relationships between Alaska languages. It uses the terms Eskimo and Aleut, which many Alaska Native people no longer use.

### 1.1.3 Dialects and Styles of Alutiiq

*Dialects* are language varieties that are noticeably different from each other, but not significant enough to be deemed separate languages. An English example would be American English versus British English; both regions speak the same language (English), but they are noticeably different from one another. The Alutiiq language has two major dialects: the Chugach dialect and the Koniag dialect. Koniag Alutiiq is spoken on the Alaska Peninsula and the Kodiak Archipelago. Chugach Alutiiq is spoken on the Kenai Peninsula eastward to Prince William Sound (Figure 2).

### 1.1.4 Styles and Variation on Kodiak

When people are spread out over a landscape, over time their separation will lead to differences in how they speak. The so-called "Eskimoan" languages are related to each other from the Alutiiq region all the way to Greenland but are more similar among neighbors given the great opportunity to interact. This pattern is true on a smaller scale as well within the Alutiiq Nation.

As we mentioned, Kodiak Alutiiq and Alaska Peninsula Alutiiq are part of the Koniag Alutiiq dialect of the Alutiiq language. Within dialects there are subdialectal differences. The Koniag dialect, for example, can be broken into Alaska Peninsula Alutiiq and Kodiak Island Alutiiq. On an even smaller scale, there are sub-subdialects. We commonly refer to these as *styles*. On Kodiak, for example, speakers identify a Northern style, traditionally spoken in the communities of Karluk, Larsen Bay, Afognak, Port Lions, Ouzinkie, and Kodiak. The Southern style is traditionally spoken in Akhiok, Kaguyak, and Old Harbor. There are even differences within these styles, because individual villages can sometimes have their own variations. Elders can often determine a speaker's village of origin based on their choice of words or way of talking.

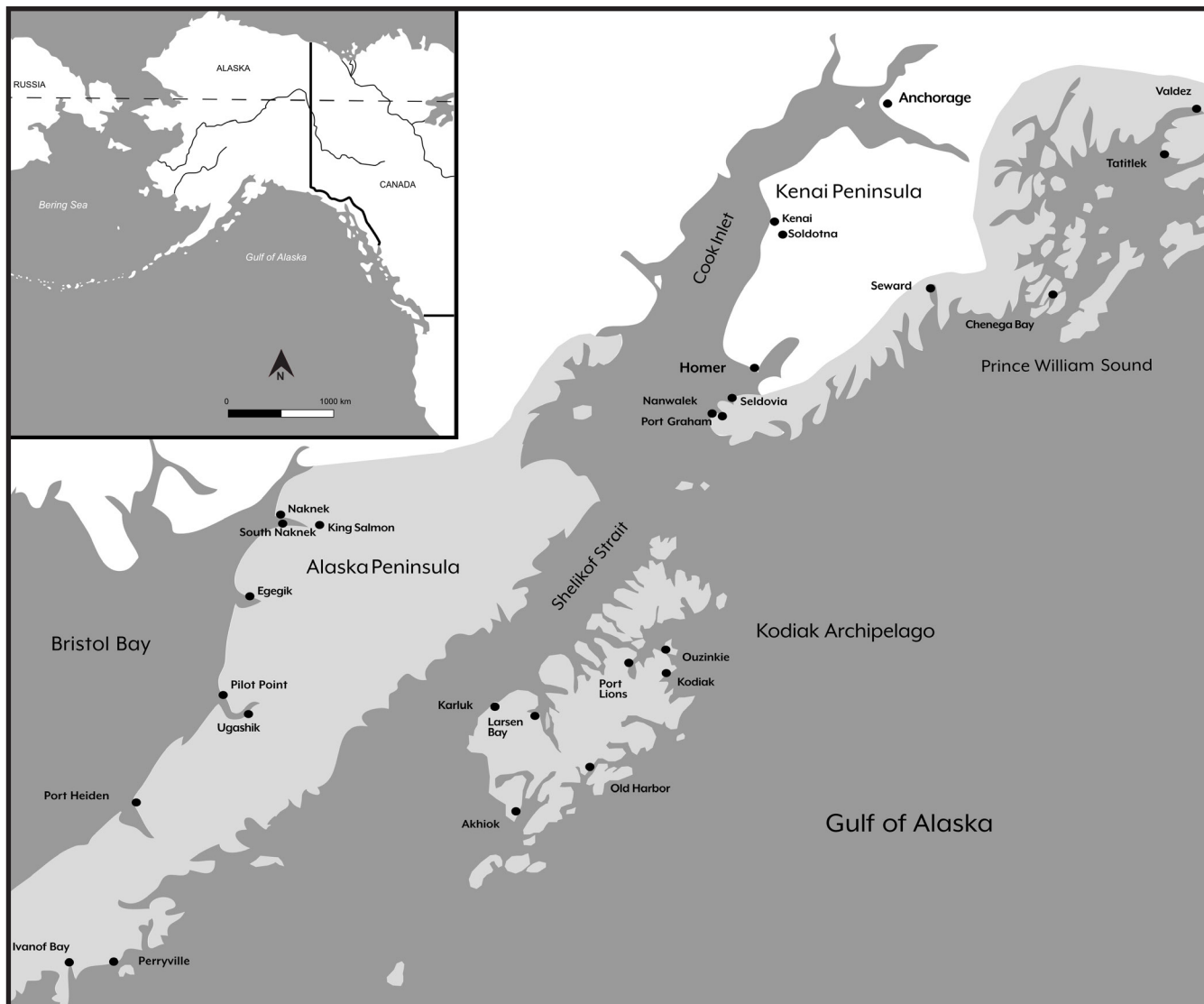


Figure 2. Alutiiq/Sugpiaq Region

The differences within a subdialect or across villages are not major from a linguistic standpoint, but they are of central importance to Alutiiq people because speakers' identities are tied to village and family connections. For this reason, all language revitalization efforts and materials development must take variation into account. When subdialectal variations occur in language materials, organizations in Kodiak involved with producing Alutiiq materials have a standing policy of listing the Northern style first, followed by the Southern style (if the difference is style based). These styles are indicated after examples with an (N) or (S), respectively. This practice offers respect to the more threatened Northern Kodiak style and provides a standard way of listing variants that learners can predict. Although all these styles are part of the greater Alutiiq language, it is important to preserve them as well. These regional variations are part of what makes our language beautiful.

### Subdialects and Styles

Some of the word differences between areas of the Kodiak Archipelago reflect different ways of speaking in different parts of the archipelago. When a word is used only in one village, reference texts will usually include that community in parentheses: (Karluk). If the word is used throughout one of the identified styles of Kodiak Alutiiq, it will be shown with an (N) for Northern style or an (S) for Southern style.

aikuq     dog (N)  
piugta    dog (S)

### Borrowed Words

It is common for languages to incorporate terms from other languages—commonly from neighboring or predominant languages. According to linguist Jeff Leer, the word for octopus may originate in Unangam Tunuu (the language of the Unangax<sup>^</sup> people), or the Unangax<sup>^</sup> people may have borrowed it from us.

amikuq    octopus (N; related to Unangam Tunuu *ahmiiqax<sup>^</sup>*)  
utguiq    octopus (S)

Because of prolonged Russian contact on Kodiak Island, hundreds of Russian words have been integrated into our language (Leer 1978). This influence is particularly pronounced on Afognak Island.

umneq    fog (S)  
tumanaq  fog (Afognak; from Russian *tuman*)

The Alutiiq language has been influenced by English words as well as Russian. Usually, a borrowed word will be influenced by English or Russian, but in the examples below, Alutiiq people borrowed the word *fruit* differently in the northern and southern regions of the island.

fruuk'taaq            fruit (N; from Russian *frukty*)  
fruut'kaa             fruit (Akhioq; from English "fruit")

### Pronunciation

Another regional difference within the Kodiak Archipelago is in word pronunciation. On Afognak and in Karluk, **s** sounds like English *sh*, while in other areas of Kodiak, **s** sounds like the *s* in English "spam." When between two vowels, the Northern style **s** sounds more like a *zh*, and in the Southern style it sounds more like an English *z*. This is true for most words, but an exception is the word **isiik** (owl), which is pronounced with the Northern style *sh* sound across the whole archipelago.

Russian-borrowed words are sometimes pronounced differently in Northern and Southern styles. Typically, the Northern style retains a more Russian pronunciation, while in the Southern style the words have been more integrated into the Alutiiq sound system.

parag'ataq            boat (N); from Russian *parokhod*  
parag'uataq          boat (S); from Russian *parokhod*

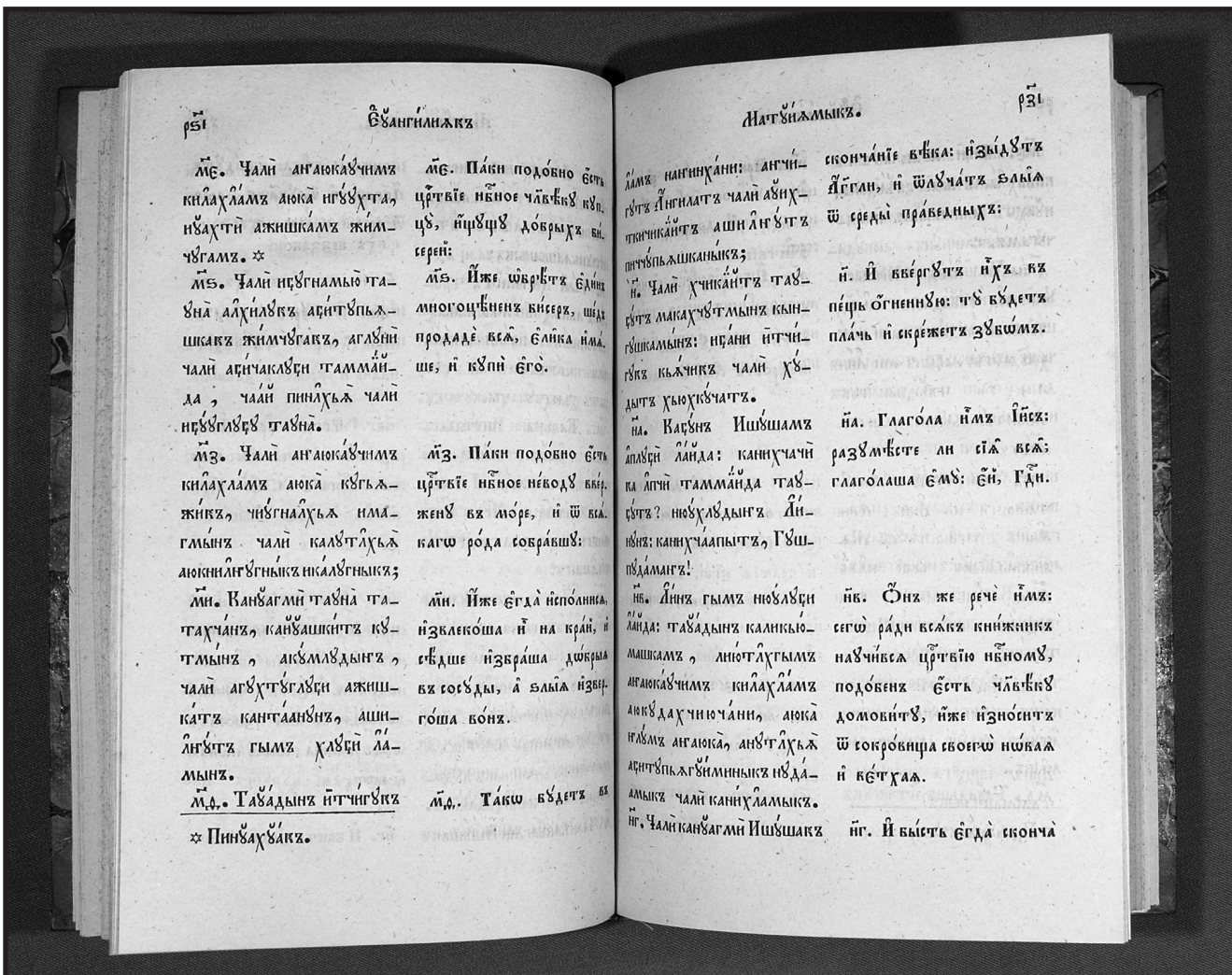
## 1.2 THE WRITING SYSTEM

An *orthography* is a writing system for a language. It includes the alphabet—characters used to represent the language through a written form—as well as special symbols, spelling or writing rules, and any exceptions to those rules.

The current orthography was initially developed by Jeff Leer and Derenty Tabios in the 1970s. It is similar to orthographies used by Yup'ik and Iñupiaq languages (Counciller & Leer, 2006). After going through a series of changes, the orthography eventually reverted to a form very similar to the original 1970s version.

The Alutiiq orthography is designed to minimize exceptions to the rules. It is designed as a *phonetic* writing system, meaning one sound is assigned to each letter. A person familiar with the orthography should be able to determine how a word sounds by sounding it out. The rules that have been developed to write the sounds have also been designed to show how and where each syllable of a word should be stressed or lengthened. This orthography is also designed to minimize the use of special symbols and eliminate marks such as accents and underlines, which can be lost in email and cannot be printed in newspapers or on official maps.

This book does not focus too heavily on the orthographic rules of the language, but it is good to be aware of the history of the writing system. For more



on the orthography, see *The Alutiiq Orthography: Kodiak Dialect, 2nd edition* (Leer and Counciller, 2021).

## 1.2.1 Petroglyphs and Pictographs

The Alutiiq/Sugpiaq language was originally an oral language without an alphabetical form. However, there were forms of visual communication such as *petroglyphs* (designs pecked into rocks) and *pictographs* (painted symbols). These forms of communication are not considered “writing systems” because they lack direct word-for-word correspondence between symbol and sound (like English letters) or symbol and word (like Egyptian hieroglyphics). However, these forms of communication are an important part of our linguistic legacy and represent our first graphic representations intended to convey meaning. Combined with the other visual forms of communication used in traditional Alutiiq society (clothing designs, tattoos, sign language, jewelry, etc.), the average person 250 years ago would have been literate in multiple forms of communication even without reading words on paper.

Many petroglyphs in the Kodiak Archipelago are over one thousand years old and appear along outer coastal cliffs in places like Afognak and Cape Alitak. Some petroglyphs depict faces, while others represent animals or shapes. Often, petroglyphs appear in clusters such as the face petroglyphs that are close together or even interconnected.

While their exact function is not known, many believe these images may be associated with whaling shamanism, storytelling, or territory marking because most petroglyph clusters in the Kodiak archipelago are placed on cliffs or large boulders facing the water, near salmon streams, settlements, or whaling areas. Sometimes, animals and human figures appear together as if depicting a story, and sometimes the faces appear stacked vertically, as if to indicate relationships between ancestors and their descendants. Because of their age and the fact that petroglyph making did not continue on the island, there is no explanation of their function in oral histories.



Figure 4. Petroglyphs from Cape Alitak at the south end of Kodiak Island

Pictographs were used much longer than petroglyphs, well into the modern era in the late 1800s. They were used to write messages to other people using stick figures and other line drawings (Figure 5). Virtually all of what we know about pictographs comes from early Alutiiq scholar Vladimir Naumov who spoke Alutiiq, Russian, English and six other Native languages as well as Alutiiq sign language and pictography (Hoffman, 1882, 1895). He shared his knowledge in the 1890s, including the passage below which he shared in pictographs, Alutiiq, and English. As depicted, the drawings each have a meaning, and additional meaning is found when they are written together (Counciller, 2018).



Figure 5. Pictograph series on wood. From Hoffman, 1882.

Naumov's sample (Fig. 5) with his translation is transliterated into the modern writing system as follows:

Gui tawa'ut (a) aiwillrianga (b) qik'rtamen (d) allrilumek qawallua (c), cali gui aiwillua (e) allamen qik'rtamen (f) tawani malugnek qawallua (g), gui piqlua (h) allrilumek wiinamek (i, j) cali angillua (k) nunamnun (l).

In English the same passage reads:

I went there, to that place (a) by boat (b) and slept one night (c) at that island (d), then I traveled (e) to another island (f), staying two nights (g). I caught (h) one sea lion (i, j) then returned (k) to my home (l).

Some of the pictographs used are similar to the gestures used in Alutiiq sign language (Hoffman, 1895), and like the sign language, could have been understood by people speaking languages other than Alutiiq. While much has yet to be learned about Alutiiq petroglyphs and pictographs, it is clear that visual forms of communication were prevalent and important throughout Alutiiq history.

## 1.2.2 Earlier Written Forms of Alutiiq

Russian priests and their Native students developed the first alphabetical form of Alutiiq in the early 1800s. These scholars used the Cyrillic alphabet to represent Alutiiq sounds. Remaining texts from this period include the Lord's Prayer (1816), a catechism (1847), a primer (1848), and a Gospel of St. Matthew (1848). As Dr. Lydia Black laments in *Forgotten Literacy*, although this form of written Alutiiq was used throughout our homeland, it quickly faded after Americanization (Black 2001).

## 1.2.3 Current Writing System and Its Precursors

Dr. Jeff Leer and Derenty Tabios developed the Alutiiq writing system used today, work that began in the 1970s (Counciller 2010). The alphabet for the Koniag dialect has twenty-six letters and is similar to the Yup'ik alphabet and writing system. The Alutiiq writing system underwent a number of minor modifications over the years but has more or less returned to the basic form introduced in Leer's *A Conversational Dictionary of Kodiak Alutiiq* (1978).

The Alutiiq alphabet is based on Roman alphabet characters, though they do not always sound the same as English equivalents. There are also letters made up of two or even three Roman characters that are considered single letters, such as **ll** and **hng**. This alphabet and writing system are used in all Alutiiq language materials, including the Alutiiq Word of the Week and [alutiiqlanguage.org](http://alutiiqlanguage.org). The use of a unified writing system has been a central need for collaborative language efforts on Kodiak Island as the community strives to turn the tide on Alutiiq language loss.

## 1.2.4 Writing Conventions Used in This Book

Throughout this book various writing conventions (such as bold for Kodiak Alutiiq words within paragraphs, or regular font for Alutiiq terms in example lists) and abbreviations such as (N) for Northern Kodiak style are used to aid explanation and avoid lengthy repetitions.

aikuq (N)      dog  
piugta (S)      dog



Sometimes these conventions are noted in text, but not thereafter. All of the abbreviations and writing conventions used in this book are summarized in Appendix I Dialect Abbreviations, and Appendix II Conventions.

Important English vocabulary, which is *italicized* on first major use in text, is compiled in the index. Terms made up of multiple vocabulary words (like *voiced fricative*) are generally not defined on their own. In this example, the reader should understand that the definitions for voiced letters and *fricative* letters are simply combined to create *voiced fricatives*.

In Alutiit'stun, there are no pronouns to differentiate between "he," "she," or "it." The same sentence can have multiple possible translations:

Ner'uq. He is eating.

Ner'uq. She is eating.

Ner'uq. It is eating.

For simplicity, in examples where the third person is involved, "he," "she," and "it" will be used interchangeably. Just be aware that any of those pronouns could be substituted in the English translation.

Sometimes, there might be two accepted ways to say a word in Alutiiq. Throughout this book, you may see two words on either side of a slash (/). This is to show you that both words are commonly used by speakers.

aanaqa/maamaqa	my mom
alatiq (N)/alaciq (S)	frybread

Throughout the text, we will sometimes use examples that are incorrect. Whenever an example is used to show an incorrect way of saying something, it will be marked with the symbol ×. For example: × **Nukallpiaq kuingtut** (× The man are walking).

## 1.3 THE ALPHABET

An *alphabet* is a system of characters (letters) used to represent the sounds in a language. By seeing a character, a reader can reproduce a sound without hearing it. There are different kinds of alphabets. English speakers use the Roman alphabet, a phonemic alphabet that represents sounds with twenty-six letters written with characters from A to Z. This same alphabet has been used to represent the sounds of many other languages, including a number of Native American languages with no traditional written language. Apache, Cheyenne, Kwakwaka'wakw, Navajo, Seminole, Lakota, Dakota, Lingít, Yup'ik, and Alutiiq all use the Roman alphabet as a base.

### 1.3.1 The Letters

The first true Alutiiq alphabet used Russian Cyrillic letters to represent Alutiiq sounds. This writing system persisted in religious writings well into the twentieth century in some villages, although it was no longer actively taught after the United States took possession of Alaska.

Leer and Tabios modeled the modern Alutiiq alphabet after the Yup'ik alphabet, which was developed by Moravian missionaries from a Greenlandic system. Like English, the Kodiak Alutiiq alphabet uses twenty-six letters designed to be typed on any keyboard. Some of the Alutiiq letters sound the same as English ones, but others have their own unique sounds. It is important to see the Alutiiq alphabet as its own set of sounds. To read Alutiiq, you must not try to simply sound it out in English!

# KODIAK ISLAND ALUTIIQ ALPHABET

**A a** Alagnaq Berry (specifically salmonberry)

**C c** Cuuteq Ear

**E e** Emaa Grandmother

**G g** Giinaruaq Mask

**F f** FanaRuq Lantern

**I i** Iqalluk Fish (specifically salmon)

**Gw gw** Ugqwik Alder

**K k** Keneq Fire

**Hm hm** Hn hn Sea Otter

**Ng ng** Kuinghnguarluni To kind of walk, walk for fun

**L l** Llurluni To slide down

**M m** Mingq'lluni To sew

**N n** Nanwaq Lake

**Kw kw** Sugkwarluku

**Li li** Laagaq Chocolate lily (trink flower)

**R r** Ruuwaq Arrow

**Ng ng** Angayuk Buddy, pal, partner

**Q q** Qik'rtaq Island (specifically Kodiak Island)

**P p** Patuq Lid/cover

**R r** Witruuq (Russian R) Pail

**S s** Saqu'l'aq Duck

**T t** Tammuq Dried Fish

**U u** Ulukaq Ulu

**W w** Wiinaq Sea Lion

**Y y** Yaamat Rocks, stones

Poster produced by the Alutiig Museum & Archaeological Repository with support from the Alutiig Heritage Foundation, Kodiak Island Borough School District, and Native Village of Afognak.

Special Thanks To: Nadia Mullan, Nick Alokki, Dennis Knagin, Florence Pestrakoff, George Inga, Mary Haakanson, the Alutiig Museum staff, all photograph contributors, The Qik'itarmiut Alutiig Regional Planning committee, Janelle Peterson, and Jeff Leer.

Figure 6. Kodiak Island Alutiig Alphabet poster

The Alutiiq alphabet runs from **A** to **Y** and includes just four vowels: **a**, **i**, **u**, and **e**. There is no *o* in Alutiiq. In addition to some familiar consonants, the Alutiiq alphabet includes some consonants formed by two or more characters, such **kw**, **hng**, **gw**, and **ll**. Some English consonants that do NOT exist in Alutiiq include *d*, *j*, *v*, and *z*.

A a	alagnaq	berry (specific. salmonberry)
C c	cuuteq	ear
E e	emaa	grandmother
F f	fanaruq/faranaq	lantern (Russian)
G g	giinaruaq	mask
Gw gw	uqgwik	alder
Hm hm	keghmarluku	to bite it repeatedly
Hn hn	arhnaq	sea otter
Hng hng	kuinghnguarluni	to kind of walk, to walk for fun
I i	iqalluk	fish (specific. salmon)
K k	keneq	fire
Kw kw	sugkwarluku	to give birth to her/him
L l	laagaq	Kamchatka lily (a.k.a. chocolate lily)
Ll ll	llurluni	to slide down
M m	mingq'lluni	to sew
N n	nanwaq	lake
Ng ng	angayuk	buddy, pal, partner
P p	patuq	lid
Q q	qik'rtaq	island (specific. Kodiak Island)
R r	ruuwaq	arrow
R r	wiit'ruuq	pail
S s	saqul'aq	duck
T t	tamuq	dried fish
U u	ulukaq	ulu
W w	wiinaq	sea lion
Y y	yaamat	rocks, stones

Table 1. Alutiiq alphabet

### 1.3.2 Consonants

Of the twenty-six letters and letter combinations used in the Alutiiq orthography, twenty-two are consonants. Most of the consonants are represented by single characters, but seven consonants are represented by symbol combinations (**gw**, **hm**, **hn**, **hng**, **kw**, **ll**, **ng**).

Consonants differ from vowels. Consonants always involve some degree of obstruction of airflow in the mouth or throat. With vowels, there is no obstruction of airflow. Consonants are organized by *how* they are produced in the mouth (known as consonant type) as well as *where* they are produced in the mouth (location of production).

Depending on how they are produced in your mouth, consonants can be classified as *stops*, *fricatives*, or *nasals*. A *stop* means that the air coming out of your mouth is stopped briefly, and then released, as with the letter **p**. A *fricative* consonant is produced by constricting airflow, or as the name implies, producing friction (but not a full stop) in the airflow. An example of a fricative consonant is the letter **s**. A *nasal* consonant is produced by forcing air through the nasal passages rather than the mouth. The letter **m** is a nasal consonant. Each of the three major types of consonants is produced in different parts of the mouth.

### Consonant Chart

As seen in the table above, consonants can be organized by type as well as location of production. Figure 7 below shows the five locations within the mouth where consonants are produced.

Location of Production → Consonant Type ↓	Labial: lips (1)	Apical: tip of tongue (2)	Laminal: blade of tongue (3)	Velar: roof of mouth (4)	Rounded Velar: roof of mouth and rounded lips (4, 1)	Uvular: back of mouth (5)
Stops <i>Napneret</i>	<b>p</b>	<b>t</b>	<b>c</b>	<b>k</b>	<b>kw</b>	<b>q</b>
Voiced fricatives <i>Erinalet ullagneret</i>		<b>l</b>	<b>y</b>	<b>g</b>	<b>w, gw</b>	<b>r</b>
Voiceless fricatives <i>Erinalet ullagneret</i>	<b>f</b>	<b>ll</b>	<b>s</b>			
Voiced nasals <i>Erinalet qengakualriit</i>	<b>m</b>	<b>n</b>		<b>ng</b>		
Voiceless nasals <i>Erinalet qengakualriit</i>	<b>hm</b>	<b>hn</b>		<b>hng</b>		
Russian <i>Kasaakarllaq</i>		<b>R</b>				

Table 2. Location of production for consonant sounds

### 1.3.2.1 Stop Consonants: c, k, kw, p, q

Speakers form *stop consonants* by stopping air for a split second as it moves out of the mouth. The air can be stopped in a number of places: in your throat, the back or middle of your mouth, at your teeth, or even on your lips. For example, try making a *k* sound. Without stopping the air in your mouth, it would sound something like an *h*.

Stop consonants can be produced at any of the locations depicted in the mouth diagram above. The stop consonants below appear in order by location of production, beginning in the back of the throat and moving forward. Their location of production ranges from *uvular* (back of throat) to *labial* (at the lips).

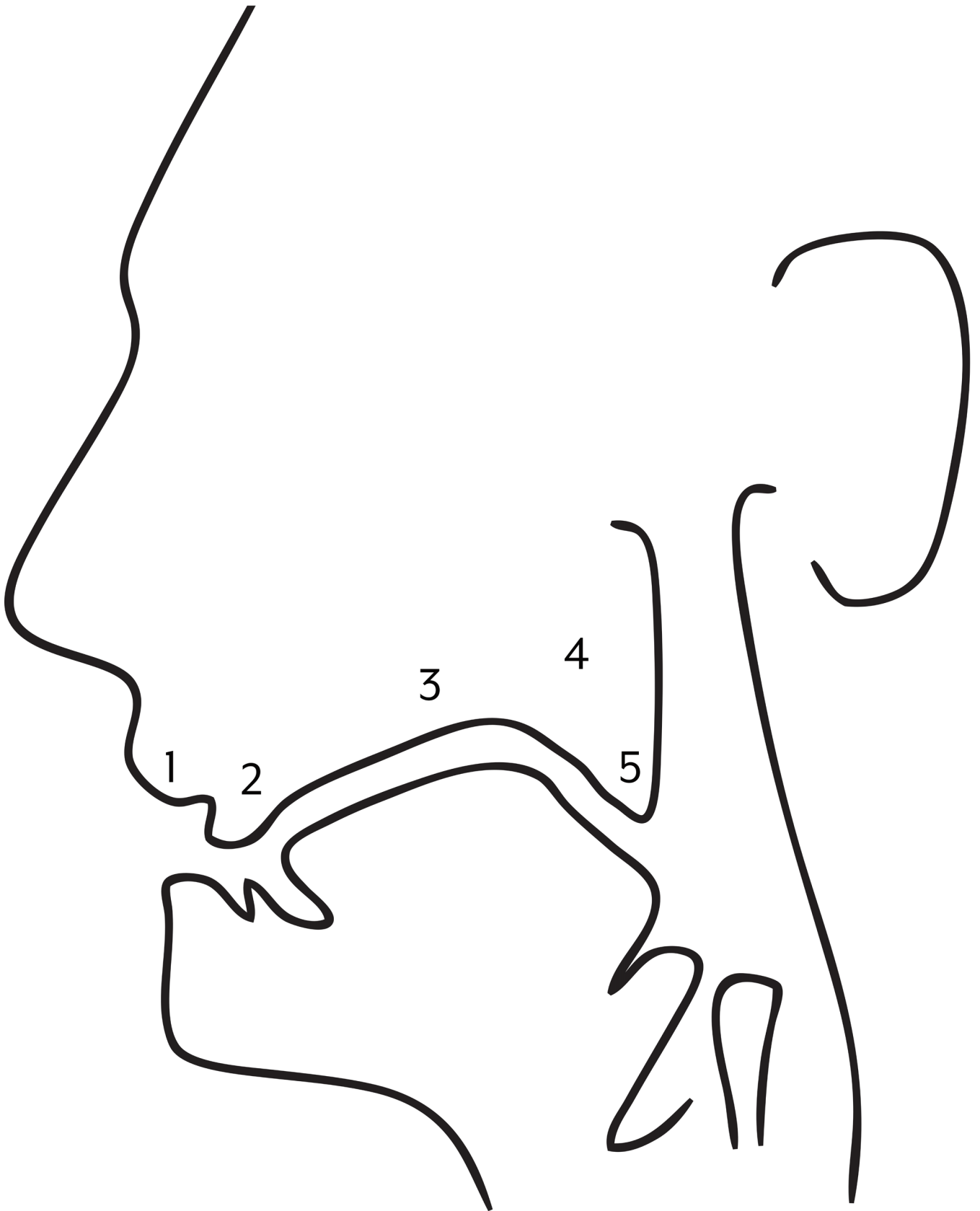


Figure 7: Location of production for consonants. (1) Labial: lips; (2) Apical: tip of tongue; (3) Laminal: middle of tongue; (4) Velar: roof of mouth; (4/1) Rounded Velar: roof of mouth and rounded lips; and (5) Uvular: back of mouth.

The Alutiiq **q** is pronounced by bringing the back of your tongue up to the rear roof of your mouth (where your uvula hangs down) and making a *q*-like sound. It is a *uvular* consonant. To some, this may sound like a **k**, but it is produced further back in the throat.

qiteq    rain  
Qayu?    What?

The Alutiiq **k** sounds like English *k* but a bit softer and less explosive. It sounds more like the *k* in "skirt" than the harsh *k* at the beginning of "kite." It is a *velar* consonant produced at the roof of the mouth. When **k** occurs between two single vowels **a**, **i**, or **u**, it sounds more like an English *g*. This process, along with examples, is discussed more thoroughly in Section 1.3.2.4.

keneq    fire  
akit     money

The Alutiiq letter **kw** is equivalent to the English letter combination *kw*. It is a *rounded velar* consonant produced at the roof of the mouth.

kwegluku        to lift it up (S)  
neregkwarluku    to feed it

The Alutiiq letter **c** sounds like the *ch* sound in "chicken." It is a *laminal* consonant produced at the front roof of the mouth. When **c** appears in a word between two single vowels, **a**, **i**, or **u**, it sounds more like an English *j*.

cuuteq    ear  
macaq    sun

The Alutiiq **t** sounds much like the English *t* except that it is pronounced with less force. When *t* occurs between two single vowels, **a**, **i**, or **u**, it sounds more like an English *d*. It is an *apical* consonant produced at the tip of the tongue.

tamuq    dried fish  
qatayaq    sea gull

A **p** in Alutiiq usually sounds like English *p*, but less explosive. When **p** occurs between between two single vowels, **a**, **i**, or **u**, it sounds more like an English *b*. **P** is an example of a *labial* consonant.

patuq    lid  
napaq    spruce tree, pole

### 1.3.2.2 Fricative Consonants

Fricative consonants are produced by narrowing the flow of air that comes out of the mouth but not completely stopping it as with a stop consonant. There are two types of fricative consonants: *voiced*, where the vocal cords are vibrating, and *voiceless*, where the vocal cords do not vibrate.

It is easy to tell if the letter is voiced by simply feeling one's vocal cords when saying the letter. For example, try pronouncing the English letter *r*. Notice how the voice box in your neck vibrates. Next try pronouncing the English letter *f*, which does not vibrate your voice box. Alutiiq letters **f** and "Russian **Р**" are pronounced the same way as the English equivalents, so you already know these two letters!

### Voiced Fricatives

**L** in Alutiiq is equivalent to the English *l* sound as in "low."

laam'paaq    lamp

**Y** in Alutiiq is equivalent to English *y* as in "yes."

yaamaq      rock

**W** in Alutiiq is equivalent to English *w* as in "wow."

wiinaq      sea lion

### Voiceless Fricatives

**Ll** is one of the most daunting letters for new speakers of Alutiiq, but it is less difficult with practice. To make this sound, hold your tongue against the front roof of your mouth as with an English *l*. Then force air out so that it escapes out from the sides of your tongue through your teeth. This hissing-like sound is **ll**. Your voice box should not vibrate.

Another way to think of it: **ll** is similar to the *sh* sound in English, except that it comes out from the sides of your tongue instead of the front and the teeth are not completely closed. Place your tongue against the entire front roof of your mouth and try to make the *sh* sound. You will be comfortable with this letter in no time!

llaami      outside

ellpet      you

**S** in Alutiiq sounds like English *sh* in "show" in the Northern Kodiak style, and like *s* as in English "stay" in the Southern Kodiak style. When **s** falls between two single vowels **a**, **i**, or **u** in a word, it sounds more like the English *zh* or *z*.

saqul'aq    duck

isumaq      raisin

isuwiq      seal

**G** is produced in the mouth in the area where you produce an English *g* (as in the word "good") but it has a softer sound. Practice by making an English *g* a few times, then, holding your mouth in the same position, produce an *h* sound with a slight constriction in the airflow.

giinaruaq    mask

When the **g** appears between two single vowels **a**, **i**, or **u**, its sound changes slightly. In these cases, the mouth opening is more constricted, creating friction as the air flows out, and it becomes slightly voiced. This sound is sort of halfway between an English *g* and an *h* sound.

Agi!          Go!

The letter **gw** is similar to **g**, but with the addition of the **w** sound.

gwani      here

uqgwik     alder

The letter **r** (not to be confused with “Russian **Р**”) is pronounced in the back of the mouth in the area where the uvula hangs down (in the same place as the **q**). Unlike the **q**, which is produced by briefly stopping the airflow, the **r** is a drawn-out sound. To produce this sound simply make a gravelly *h* sound out of your throat.

ruuwaq      arrow

#### Russian Borrowed Fricatives:

The Alutiiq letter **f** is equivalent to the English *f*, as in “food.” It appears in words borrowed from Russian and English. **F** is voiceless.

faranaq      lantern (N)

“Russian **Р**” sounds like English *r* as in “run” but for some speakers, it may be “rolled” in a more Russian-sounding style. It only appears in words borrowed from Russian and English. Alutiiq letter “Russian **Р**” is written as a small caps **Р**, or as a capital **R** when small caps are not available (such as via email). The reason the **Р** is written in small caps is to distinguish it from the regular Alutiiq *r*. The capital Russian **R** is written identically to the capital Alutiiq **R**, so on the rare occasion where a word begins with Russian **Р** and starts a sentence, the speaker must be familiar with the proper sound for that word. The **Р** is a voiced fricative.

raatukaq      rainbow  
wiit'ruuq      bucket; pail

### 1.3.2.3 Nasal Consonants

Nasal consonants are letters produced with air going through the nasal passage. There are *voiced nasals*, which involve vibration of the vocal cords, and *voiceless nasals*, which do not use the vocal cords.

#### Voiced Nasals

**M** in Alutiiq is equivalent to the English *m* sound.

mingqun      needle

**N** in Alutiiq is equivalent to the English *n* sound.

nanwaq      lake

**Ng** is considered one letter in Alutiiq. It sounds like the *ng* in English “sing.”

angayuk      buddy, pal, partner

When single letters **n** and **g** appear together in a word, they are separated by an apostrophe to show they are not the one-letter **ng**.

ungani      on the whiskers  
un'gani      out there



### Voiceless Nasals

**Hm, hn, and hng** are variations of the letters **m, n, and ng**. Linguists call them voiceless or unvoiced nasal consonants. They begin with a nasal *h* sound just like a puff of air, then the **m, n, or ng** as described above. The puff of air should come from the nose, not from the mouth. You should be able to say **hm** with your mouth completely closed.

Keghmartuq.      It is biting.  
arhnaq            sea otter  
Kuinghnguartuq.    He is walking for fun.

The voiceless nasals, especially **hng**, are quite rare in Alutiiq words.

### **1.3.2.4 Softening of Consonants**

When certain consonants (**c, g, k, p, s, t**) are surrounded by single *prime vowels* (**a, i, u**), they are pronounced more softly, often sounding like English letters that do not even appear in the Alutiiq alphabet! This can cause confusion, but luckily the sound changes follow a recognizable pattern.

A prime vowel in Alutiiq is **a, i, or u**. The sound of one of the following consonants will change only if has a single prime vowel (**a, i, or u**) both before and after. If a *doubled vowel* (**aa, ii, uu**) or *diphthong* (**ai, au, ia, iu, ua, ui**) appears on either side of the consonant, the consonant's sound will not change.

**K:** When a **k** occurs between two prime vowels, it sounds more like an English *g*.

akit      money

**C:** If **c** is surrounded by two single prime vowels, it produces more of an English *j* sound.

macaq    sun

**T:** When a single vowel occurs both before and after a **t**, it sounds more like English *d*.

qatayaq    sea gull

**P:** If **p** is surrounded by two single vowels, it sounds like an English *b*.

napaq    tree or pole

**G:** An Alutiiq **g** occurring between two single prime vowels makes a soft *gh* sound halfway between an *h* and a hard English *g* (the normal Alutiiq **g** sounds more like an English *h*).

Agi!      Go!

**S:** Depending on the speaker, an **s** between two single prime vowels will make a *z* or *zh* sound.

isumaq      raisin  
isuwiq      seal

### 1.3.2.5 Geminated Consonants

*Gemination* is when a consonant is lengthened so that it is shared between two syllables. An example of a geminated consonant sound in English is the word “unnerve,” where the *n* sound occurs in both the first and second syllables. While there are two *n*'s in “unnerve,” the Alutiiq writing system does not use doubled consonants to indicate gemination. There are two ways gemination can be conveyed in Alutiiq. Most gemination is marked with an apostrophe ('). Any time an apostrophe follows a consonant, that consonant is geminated. For the purposes of instruction, the geminated consonants below are **bolded**.

kum'agyaq    eagle  
weg'et        grass  
Kal'ut        Karluk

In each of the above examples, the consonant after the apostrophe is lengthened and therefore shared between two syllables. Not all gemination is marked with an apostrophe, though. Any time there is one vowel in the first syllable and two vowels in the second syllable, with a single consonant in between them, that consonant is also geminated, unless there is an apostrophe separating the two vowels. This is called *automatic gemination*.

nepainani    to be silent  
iqua          its end  
tamuq        dry fish

In cases where there is an apostrophe separating the two vowels, no gemination occurs.

cama'i        hello  
tawa'ut      to over there

It is good to be aware of gemination during your speech. In some cases, whether you geminate a consonant or not can alter the meaning of a word.

aanaa        his/her mother  
anaa         his/her excrement

If the consonant **n** were geminated in **aanaa** (forming the nonsense word, × **aan'aa**), it would be homophonous with (sound the same as) **anaa**.

### 1.3.3 Vowels

There are four vowels in the Alutiiq language: **a**, **i**, **u**, and **e**. There is no *o* in Alutiiq. The vowels **a**, **i**, and **u** are called *prime vowels*. They can be doubled or combined with each other, which may cause the sound to be stressed, lengthened, or change the sound completely. The shorter sound **e** is known as a *reduced vowel*, and it cannot be combined with another vowel within a syllable to make a stressed sound.

### Prime Vowels

The vowels **a**, **i**, and **u** are considered prime vowels, as they can produce a longer sound than the vowel **e**. They can be doubled (**aa**, **ii**, **uu**) or paired to form *diphthongs*, which are vowel combinations of two prime vowels (**ai**, **au**, **ia**, **iu**, **ua**, **ui**).

**A** is pronounced like the a in English “father.”

alagnat berries  
arhnaq sea otter  
amikuq octopus (N)

The vowel **i** sounds like the *ee* in English “see.” When **i** is on either side of an **r** or a **q**, it sounds more like the *i* in English “sit.” This is because the **r** and **q** in Alutiiq are pronounced far back in the mouth, so the closeness to these consonants slightly alters the way the mouth produces the **i**.

imaq ocean  
akit money  
iqalluk salmon

The prime vowel **u** in Alutiiq sounds like the *oo* sound in the English word “too.” When **u** is found on either side of a **q** or an **r**, the vowel sound is pulled back further toward the throat. This is because the **r** and **q** in Alutiiq are pronounced far back in the mouth, so the closeness to these consonants slightly alters the way the mouth produces the **u**.

ulukaq ulu knife  
iruaq leg  
uksuq winter

### Reduced Vowel

The vowel **e** is known as a reduced vowel because its sound is shorter than the other vowels. Unlike the other three vowels, **e** cannot be doubled or paired with another vowel. Some people may remember seeing an underlined **e**, known as the voiceless **e**, in certain Alutiiq words in past years. In the new alphabet, this silent letter has been eliminated and replaced by an apostrophe (')<sup>1</sup>. The **e** sounds like the *e* in English “piglet.”

emaa grandmother  
kemek meat  
ellpet you

Vowels are pronounced in different parts of the mouth, with the jaw in a high (nearly closed), mid, or low (more open) position.

Location of Production	Front	Apical: tip of Central	Back
High	<b>i</b>		<b>u</b>
Mid		<b>e</b>	
Low		<b>a</b>	

Table 3. Location of production for vowel sounds

<sup>1</sup> When you see a word with an underlined **e**, you know it is written using an older version of the orthography. An example of this is P. H. Knecht's Alutiiq Language (Sugtestun) Lessons book, printed in 1994 [https://chugachmiheritagearchive.org/digital-heritage/alutiiq-language-sugtestun-lessons has this as 1995].

## 1.4 BASIC INTRODUCTIONS

When introducing oneself in Alutiiq, it is traditional in some cases to share family information. This tradition exists because throughout Alutiiq history it was useful to draw connections to others as a means of solidifying friendships and establishing relationships for resource sharing. The context will determine how detailed your introduction should be.

When someone introduces themselves to you, they might share their name in one of three ways: **gui**, **atqa**, or **ap'rtaaraatnga**. Each one of these has a slightly different meaning. Look at the examples below, using the name Bob.

Gui Bob.	I am Bob.
Atqa Bob.	My name is Bob.
Ap'rtaaraatnga Bob-mek.	People call me "Bob."

A basic introduction of exchanging of names between three people might go something like this:

A **Cama'i**.  
Hello.

B **Cama'i, asirtuten-qaa?**  
Hello, how are you?

A **Asirtua. Gui [NAME], kina ellpet?**  
I am good. I'm [NAME], who are you?

B **Ap'rtaaraatnga [NAME]-mek. Cestun atren?**  
They call me [NAME]-mek. How are you called?

C **Atqa [NAME]**.  
My name is [NAME].

A longer introduction might include one's parents and grandparents' names, places of birth, siblings, partners, and even pets.

### 1.4.1 Introducing Self (Basic)

Below is an example of a basic introduction. Use it as a template when creating your own introduction using the worksheet at the end of this chapter.

Cama'i. Gui David. Sun'ami sullrianga.  
Hello. I am David. I was born in Kodiak.

Aanaqa/Maamaqa Susan. Sun'ami suumallria.  
My mom is Susan. She was born in Kodiak.

Ataka/Taataqa Bob. Anchorage-mi suumallria.  
My dad is Bob. He was born in Anchorage.

## 1.5 SUMMARY

There are twenty-six letters in the Koniag Alutiiq alphabet (twenty-two consonants and four vowels). The Alutiiq alphabet is *phonetic*, meaning there is one sound for each letter with minimal exception. When there are multiple sounds for a letter, there are consistent rules that explain why that is the case, such as when **c**, **g**, **k**, **p**, **s**, or **t** are surrounded by a single prime vowel (**a**, **i**, **u**).

In the following chapters, the concepts introduced so far and many more will be explored in much further detail.

## CHAPTER 1 WORKSHEETS

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## Alphabet

Using a dictionary, provide an Alutiiq word that starts with each letter of the alphabet. In cases where the letters do not appear at the beginning of any words (**hm**, **hn**, and **hng**), provide a word that contains those letters.

A \_\_\_\_\_

C \_\_\_\_\_

E \_\_\_\_\_

F \_\_\_\_\_

G \_\_\_\_\_

Gw \_\_\_\_\_

Hm \_\_\_\_\_

Hn \_\_\_\_\_

Hng \_\_\_\_\_

I \_\_\_\_\_

K \_\_\_\_\_

Kw \_\_\_\_\_

Ll \_\_\_\_\_

L \_\_\_\_\_

M \_\_\_\_\_

N \_\_\_\_\_

Ng \_\_\_\_\_

P \_\_\_\_\_

Q \_\_\_\_\_

Rr \_\_\_\_\_

Rr \_\_\_\_\_

S \_\_\_\_\_

T \_\_\_\_\_

U \_\_\_\_\_

W \_\_\_\_\_

Y \_\_\_\_\_

## Consonants: Fricatives and Stops

1) Translate the following Alutiiq words and 2) determine if the first letter is a fricative or a stop.:

Kuskaq \_\_\_\_\_ Fricative / Stop

Gaaleq \_\_\_\_\_ Fricative / Stop

Tamuuq \_\_\_\_\_ Fricative / Stop

Patuq \_\_\_\_\_ Fricative / Stop

Laagaq \_\_\_\_\_ Fricative / Stop

Quyanaa \_\_\_\_\_ Fricative / Stop

Cama'i \_\_\_\_\_ Fricative / Stop

Ruuwaq \_\_\_\_\_ Fricative / Stop

Salaq \_\_\_\_\_ Fricative / Stop

Lla \_\_\_\_\_ Fricative / Stop



## Consonants: Voiced and Voiceless Nasals

1) Identify the nasal sound in each of the Alutiiq words 2) Then, determine if the nasal consonant in the word is voiced or voiceless and translate the word into English on the line below.

Arnaq \_\_\_\_\_ Voiced / Voiceless

Macaq \_\_\_\_\_ Voiced / Voiceless

Arhnaq \_\_\_\_\_ Voiced / Voiceless

Keghmarluku \_\_\_\_\_ Voiced / Voiceless

Emaa \_\_\_\_\_ Voiced / Voiceless

P'hnguq \_\_\_\_\_ Voiced / Voiceless

Naama? \_\_\_\_\_ Voiced / Voiceless

Angayuk \_\_\_\_\_ Voiced / Voiceless

## Basic Introduction

Fill in the blanks to write your own basic introduction.

Cama'i. Gui \_\_\_\_\_ -mi sullrianga.

NAME

BIRTHPLACE

Aanaqa/Maamaqa \_\_\_\_\_ -mi suumallria.

NAME

BIRTHPLACE

Ataka/Taataqa \_\_\_\_\_ -mi suumallria.

NAME

BIRTHPLACE

### Places:

Sun'aq: Kodiak

Cingiyaq: Chiniak

Nuniatq: Old Harbor

Kangiyaq: Kaguyak

Kasukuak: Akhiok

Kal'ut: Karluk

Uyaqsaq: Larsen Bay

Ag'waneq: Afognak

Masiqsiraq: Port Lions

Uusenkaa: Ouzinkie

Tangirnaq: Woody Island

Qikertaq(N)/Qik'rtaq(s): Kodiak Island

Kicarwik: Anchorage

Camani: Lower 48 (already has *locative*)

### 2.1 ALUTIIQ: A THREATENED LANGUAGE

Interaction between Alutiiq and other languages has always been a reality for Alutiiq communities, but only in the modern era has it resulted in a reduction of fluent speakers. Before Western contact, Alutiiq villagers often knew neighboring dialects. Some individuals became experts in farther-flung languages or used sign language to communicate across a language barrier. Upon Russian colonization, Alutiiq language use persisted despite the expectation to learn Russian for interacting with explorers, colonizers, and church officials. This changed when the United States took possession of Alaska in 1867.

It was during the first one hundred years of American rule that the Alutiiq language struggled the most. Although some villagers learned English in addition to Alutiiq and Russian, negative pressure by mission and secular schools taught parents that the Native language would stigmatize their children. Fluent children learned that speaking Alutiiq could result in a ruler to the hand, a soapy rag in the mouth, or other traumatizing punishments. Many children of trilingual parents grew up monolingual, speaking only English to survive in American society. Today people ask their parents and grandparents why they didn't pass on the gift of our heritage language. The bitter answer is often that the parents' love was manipulated by "English only" proponents, who claimed that fluency in a Native language was a detriment to their child's success.

How many Alutiiq speakers are there today? The exact total is unknown, especially as scholars measure language ability on a scale of fluency ranging from novice to advanced, and ability can vary within one person when measuring understanding versus speaking skills. Generally, fluent speaker counts only identify those with superior language ability. In threatened languages, where no standard method of fluency assessment exists, scholars must sometimes use social rather than scientific tools to measure speaker numbers. For example, they count speakers who are named by other known fluent speakers. The Alutiiq Museum has used phone and small-group Elder polling to develop a fluent speakers list that is added to if existing speakers are identified and updated when a known fluent speaker passes away.

The Native Peoples and Languages map, produced in 1982 by the Alaska Native Language Center at the University of Alaska Fairbanks, identified 900 speakers (Krauss 1982). By 1994, the number of speakers had dropped by half (Krauss 1994) (Table 1). A 2003 survey of Kodiak Island identified only 45 partially or fully fluent speakers residing in the archipelago (Hegna 2004), although later surveys identified additional Elder speakers living outside of Kodiak in places like Anchorage, Wasilla, and Washington state. Due to the regular passing of fluent speakers, whose ages average in the mid-seventies, estimates of speaker numbers have been difficult to obtain and are often inaccurate. In January 2012, the Alutiiq Museum estimated the number of fluent speakers of the Kodiak Alutiiq subdialect to be just 45. All Alutiiq dialects show steady decline. Michael Krauss estimated 200 remaining fluent speakers for all Alutiiq dialects in 2007, and Jeff Leer estimated approximately 150 in 2010 (Krauss 2007). It is likely that the total number of remaining speakers of both the Chugach and Koniag dialects was less than 150 in 2012 (Table 1).

Date	Speakers	Source
1982	900	Krauss 1982, Native Peoples and Languages Map
1994	450	Krauss 1994, Many Tongues, Ancient Tales
2007	200	Krauss 2007, Native Languages of Alaska
2010	150	Leer 2010, personal communication

Table 4. Estimated number of fluent Alutiiq/Sugpiaq speakers of all dialects

Speaking Style	Speakers on Kodiak	Speakers beyond Kodiak	All Speakers
Northern Style	1	1	2
Southern Style	5	13	18
All	6	14	20

Table 5. Estimated number of fluent Kodiak Alutiiq speakers in 2023

Despite this alarming decline, there is hope for the preservation of the Alutiiq language. Since 2002, numerous Kodiak Island Alutiiq organizations and tribal groups have been conducting Alutiiq language revitalization projects. Language revitalization efforts have developed a small number of new speakers with basic and intermediate levels of fluency, with a few advanced level speakers emerging in the past few years. Language learning resources are working their way into classrooms, preschools, and summer camps. The sounds of Alutiiq, once carefully hidden from the public, are now joyfully shared through public programs like the Alutiiq Word of the Week.

## 2.2 ALUTIIQ GRAMMAR: AN OVERVIEW

Alutiiq is an *agglutinative language*. Agglutinative languages are made up of root words and numerous suffixes that add or change meaning. Each word particle has meaning, but rarely can stand on its own as a separate word. In languages like Alutiiq, you can often have whole sentences that are just one long word.

Isuwirsuryaryugtaartukut.      We (3+ people) always want to go out seal hunting.

The Alutiiq language has a complex grammar, but unlike English it is highly regular. There are few exceptions, and once you learn a concept, you can apply it to many other words and sentences. Even without formal instruction, you can compare words with a similar root or similar endings to figure out the underlying grammar.

Qunukamken      I love you.  
 Qunukamci      I love you all.

Tangramken      I see you.  
 Tangramci      I see you all.

The examples above show that by changing the ending but keeping the same root verb, you can change who you are talking to or about. By changing the root verb but keeping the same suffix (ending), you can keep the same subject and object but be using a totally different verb.

Understanding the mechanics of the language—for example being able to identify syllables and number endings—will help you learn to build sentences. To create sentences in Alutiiq, you must understand noun and verb stems and how to add suffixes to those stems. You cannot simply look up words in the dictionary and string them together to create a phrase or sentence. Alutiiq and English speakers build sentences in very different ways.

### 2.2.1 Noun and Verb Roots

A *noun* is a person, place, or thing. A noun *root*, also known as its *stem*, is the base form of the word, which cannot stand on its own. It is to this root that Alutiiq postbases and suffixes are added (see next section). A noun root for a singular noun ending in **q** will end in **r**, and a singular noun that ends in **k** will end in **g** when converted to its root. This is not an accident: **q** and **r** are produced in the same part of the mouth, and so are **k** and **g**. Essentially the *stop* consonant a noun ends in will change to the corresponding *fricative* consonant for the root. The root is followed by a hyphen (-) at the end to show it is not complete on its own.

caskaq    cup        (root: caskar-)  
iqalluk    fish        (root: iqallug-)

A *verb* is an action or status that may or may not involve any action. “Run” is a verb, but so is “think” and “sit.” In Alutiiq, what we think of as adjectives for English, like “red” or “pretty,” are also treated as verbs. The verb for those examples in Alutiiq would be “to be red” and “to be pretty.”

Verbs in Alutiiq have roots just like nouns do. They must have a suffix added to show the time frame and the subject and object (if applicable) of the sentence. Most of the time verbs are written in dictionaries with a **-luni** or **-luku** ending, which will be discussed at length in Chapter 3. For now, think of **-luni** and **-luku** as meaning “to [verb].” This ending is dropped to find the root, and then a new suffix is added to create a sentence. Putting the word parts together can seem almost like a math equation!

tang’rluku            to see something/someone  
(root: **tang’r-**) + (suffix: **-amken** “I to you, present tense”) = **Tangramken**. I see you.

### 2.2.2 Postbases and Suffixes

In Alutiiq, speakers make new words by adding *postbases* (word parts that go after a root) and *suffixes* (endings that show person, number, tense, etc.) to both nouns and verbs. This system allows nouns to become verbs with the addition of a suffix, and verbs to become nouns. For example, the word **iqalluk** means fish. The root form of this word is **iqallug-**. To this root you can add **-cunite**, a postbase meaning “to smell like,” and **-uq**, a suffix indicating that the word is a verb in the present tense third-person singular form. Together these word parts make **Iqallugcunituq**, “He smells like fish.” To say what you want to say in Alutiiq, you must know how to use suffixes.

If you ask an Elder about “suffixes,” “postbases,” or the rules of “joining types,” terms from linguistic books, they will not be familiar with these words. However, Elders know the rules for speaking, as they have grown up speaking the language. For example, you may not know the difference between the subject, predicate, and object in an English sentence, but you can speak English without a problem. The rules for proper sentence construction are ingrained in your subconscious, as they are for Alutiiq speakers.

This text will bring you closer to creating simple sentences in Alutiiq, but it will not teach you to speak Alutiiq. While it is good to learn about Alutiiq grammatical rules, the best way to learn how to speak is by having a conversation with someone.

## 2.3 SIXTEEN COMMON NOUNS

It is helpful to identify a set of common nouns that can be used to develop sentences later on. With a limited set, we can focus less on memorizing and more on how nouns are used in sentences. The selection of nouns below is from a set of lessons developed using the Accelerated Second Language Approach developed by Steven Graymorning. These nouns will be combined with the basic verbs we will introduce in Section 2.7, and you will see these same nouns used in other example sentences throughout this textbook.

<b>Arnaq</b> (woman)	<b>Nukallpiaq<sup>2</sup></b> (man)	<b>Tan'uraq</b> (boy)	<b>Arya'aq</b> (girl)
<b>Taquka'aq</b> (bear)	<b>Iqalluk</b> (fish)	<b>Aikuq (N) / Piugta (S)</b> (dog)	<b>Kum'agyak</b> (eagle)
<b>Kaaraq</b> (car)	<b>Parag'uutaq</b> (boat)	<b>Tengausqaq</b> (airplane)	<b>Yaasiik</b> (box)
<b>Stuuluq</b> (table)	<b>Naaqisuuteq</b> (book)	<b>Yaamaq</b> (rock)	<b>Mayaciik</b> (ball)

Table 6. Sixteen common nouns

### Category 1: Human Terms

tan'uraq	boy
arya'aq	girl
nukallpiaq	man
arnaq	woman

### Category 2: Animals (4)

taquka'aq	bear
iqalluk	salmon
aikuq (N)/piugta (S)	dog
kum'agyak	eagle

### Category 3: Mode of Transportation (3)

kaaraq	car
parag'uutaq	boat
tengausqaq	airplane

### Category 4: Objects (5)

stuuluq	table
yaasiik	box
naaqisuuteq	book
yaamaq	rock
mayaciik	ball

<sup>2</sup> The **-piaq** suffix typically means "real, genuine." In the Yup'ik region, *nukalpiaq* means "real man," rather than just "man." In our area, *nukallpiaq* has come to mean simply "man," and **anguteq** to mean "old man."

## 2.4 NOUN ROOTS

Nouns can have a variety of grammatical endings, but the simplest are the *singular*, *dual*, and *plural* endings **q**, **k**, and **t**. A singular noun is when there is just one noun being referenced, while dual represents two nouns, and plural represents three or more. English does not have a special way to talk about dual nouns like Alutiiq does.

A noun *root* is the basic form of a noun, without grammatical endings. In some other learning materials, the root may be referred to as the *stem*.

A root is not complete on its own. For example, the root of the noun **qik'rtaq** (island) is **qik'rtar-**. Because the root does not have any grammatical ending whatsoever, it cannot stand on its own as a full word. A hyphen is used at the end of a noun root to indicate that it is a root and not a full word. We identify noun roots because it enables us to add *postbases*, which add or change the meaning of the root, and *suffixes*, which indicate things like who owns an object, where someone is going, or how many things are being discussed.

### 2.4.1 Identifying the Noun Root

Based on the singular ending of a noun, you will be able to determine the root, with minor exceptions.

If the singular noun ends in:	The noun root will end in:
<b>q</b> qayaq (kayak)	<b>r-</b> qayar-
<b>k</b> iqalluk (fish, salmon)	<b>g-</b> iqallug-
<b>n</b> angun (old man)	<b>te-</b> angute-
<b>ta</b> litnauwista (teacher)	<b>e-</b> litnauwiste-
<b>a</b> qula (ten)	Usually <b>e-</b> but sometimes <b>a</b> <sup>3</sup> qule-

Table 7. Identifying noun roots

In the examples below, notice the final consonant on the example word. In the second column, that consonant has been replaced with the proper consonant for the root form. Compare the ending of the noun to the ending of the root form of the same word.

laatanaq	laatanar-	incense
skaapaq	skaapar-	cupboard
arnaq	arnar-	woman
cawik	cawig-	iron
kinguk	kingug-	bug; insect
yaasiik	yaasiig-	box
igarsuun	igarsuute-	writing tool (pen, chalk, etc.)
Pekyuun	pekyuute-	Monday
akiyun	akiyute-	wallet

<sup>3</sup> In these cases, using an educational resource such as a dictionary will help you identify the noun root.

nuna	nuna-	land; village
igarta	igarte-	writer
piugta	piugte-	dog (S)

## 2.5 SINGLE/DUAL/PLURAL NOUNS

People learning the Alutiiq language commonly ask, “How do I make a word plural?” In English, speakers often add an *s* to a noun to indicate more than one item. For example, one bear becomes many bears. The addition of an *s* tells us that there are at least two bears, but perhaps three, four, or even ten!

In Alutiiq creating a plural noun is a little trickier. Most singular Alutiiq nouns end in **-q**. For example, **wiinaq** means a sea lion. To create a plural for **wiinaq**, however, you have to know how many sea lions you want to discuss. If an Alutiiq speaker wants to say that she saw two sea lions on a rock in the harbor, **wiinaq** takes the dual form: **wiinak**. In this instance the **-q** at the end of the word becomes a **-k** to indicate a plural of two. If, however, an Alutiiq speaker wants to say that Kodiak is home to many sea lions, a different type of plural is needed. Here, the **-q** at the end of **wiinaq** becomes a **-t**, creating the word **wiinat**. This word tells us that there are at least three sea lions, or perhaps many more. **Wiinaq**—one sea lion (singular); **wiinak**—two sea lions (dual); **wiinat**—three or more sea lions (plural).

Not all nouns end in **-q** in the singular form. The subsections below will explain the patterns for pluralizing nouns that do not end in **-q** in the singular form. Although there are multiple letters used at the end of singular nouns, the unmarked dual and plural forms will always end in **-k** and **-t**, respectively.

### Nouns Ending in Q

Alutiiq nouns ending in **-q** are always singular, although some singular nouns do not end in **-q**. If the singular noun ends in **-q**, then the dual form ends in **k**, and the plural (3 or more) ending is **-t**. As the majority of singular Alutiiq nouns end in **-q**, this is the most common pattern.

alagnaq	berry
alagnak	two berries
alagnat	three or more berries

### Nouns Ending in A or N

Some Alutiiq nouns have singular endings that appears as an **-a** or **-n**. To make these dual or plural, you must first identify the root (see Section 2.4.1 above), and then use **-k** for dual or **-t** for three or more.

piugta	dog
piugtek	two dogs
piugtet	three or more dogs

nuna	land
nunak	two lands
nunat	lands



### Nouns Ending in K

Singular Alutiiq nouns that end in **-k** follow a more complex pattern. However, their dual and plural forms will have a final letter of **-k** or **-t** respectively.

iqalluk salmon  
iqalluuk two salmon  
iqalluut three or more salmon

kuik creek; river  
kuigek two creeks; rivers  
kuiget three or more creeks; rivers

## 2.6 EQUATIONAL SENTENCES

There are a few different types of sentences in Alutiiq. The first we will introduce are *equational sentences*. Equational sentences are sentences that do not contain a verb. Observe:

una this one, this thing  
yaamaq rock  
Una yaamaq. This is a rock.

Neither **una** or **yaamaq** are verbs, but "Una yaamaq" is a complete sentence. Equational sentences can also be used with possessed nouns and even with questions.

Una yaamaqa. This is my rock.  
Naama yaamaq? Where is the rock?

## 2.7 INTRODUCTION TO VERBS

A *verb* is a part of speech indicating an action. In Alutiiq, verbs also represent description. Verbs in Alutiiq have specific uses and rules that we will discuss throughout this book.

### 2.7.1 Basic Verbs

The table below is a list of twelve basic verbs that can be used in basic sentences. You will see these verbs repeated throughout the text. As you read the English translations, recall that there is no differentiation between "he," "she," or "it" in Alutiiq speech. You could substitute any of those pronouns for the English translations below.

<b>Kuingtuq</b> "He is walking"	<b>Qecenguq</b> "She is running"	<b>Aqum'auq</b> "It is sitting"	<b>Nangarngauq</b> "He is standing"
<b>Qawartuq</b> "She is sleeping"	<b>Agnguartuq</b> "It is dancing"	<b>Kuimartuq</b> "He is swimming"	<b>Englaryumauq</b> "She is smiling"
<b>Inarngauq</b> "It is lying down"	<b>Ner'uuq</b> "He is eating"	<b>Naaqiyuq</b> "She is reading"	<b>Qia'uuq</b> "It is crying"

Table 8. Basic Verbs

## 2.7.2 Verb Roots

Most reference materials will show verbs in the *subordinative* case, which has endings like **-luni**, **-luku**, **-lluku**, and **-lua**, among others. In older publications such as Leer's 1990 *Classroom Grammar of Koniag Alutiiq, Kodiak Dialect*, this case is referred to as the *conjunctive* case.

The subordinative case is used in narratives and storytelling, as well as when there are two or more verbs in a sentence, where there is a major verb and the rest are "subordinated." For example, if you said, "It is fair weather and sunny," the verb "being fair weather" would be the primary verb, and "sunny" would be supporting but subordinate to the fair weather. In Alutiiq, the sentence would be: **Pinartuq, macangluni**. The primary verb "being fair weather" is using an indicative **-uq** ending, and the subordinative verb sunny is marked with the **-luni** ending.

If the subordinative verb, preceding <b>+luni</b> , ends in:	The verb root will end in:	Example
A vowel such as <b>a</b> , <b>i</b> , or <b>u</b>	that vowel (i.e., drop the <b>+luni</b> )	Verb: <b>qialuni</b> (to cry) Root: <b>qia-</b>
<b>g</b> or <b>r</b> AND there are two or more syllables before <b>+luni</b>	<b>g</b> or <b>r</b> , respectively	Verb: <b>qawarluni</b> (to sleep) Root: <b>qawar-</b>
<b>g</b> or <b>r</b> AND there is only one syllable before <b>+luni</b>	<b>e</b>	Verb: <b>nerluni</b> (to eat) Root: <b>nere-</b>
a consonant other than <b>g</b> or <b>r</b>	<b>e</b>	Verb: <b>aqumluni</b> (to sit) Root: <b>aqume-</b>
<b>-lluni</b>	usually <b>te</b>	Verb: <b>kuinglluni</b> (to walk) Root: <b>kuingte-</b>

Table 9. Identifying verb roots

These rules, along with examples and exceptions, will be discussed in more depth in Section 9.1.2.1.

## 2.7.3 Subject-Verb Agreement

The most important part of an Alutiiq sentence is the subject. The *subject* of a sentence can either be the person or thing doing an action or simply what the sentence is about. With the exception of equational sentences (which do not contain an action), all sentences must have a subject.

Nukallpiaq ner'uq. The man is eating.

In the sentence above, **nukallpiaq** (the man) is the subject, since he is the one completing the action. Many sentences will have an *object* as well, which is what the subject is acting upon.

Nukallpiaq iqallugnek ner'uq. The man is eating some fish.

In the above sentence, **nukallpiaq** (the man) is still the subject, and the object is **iqallugnek** (some fish).

It is important that the verb ending agrees with the nouns in the sentence; Alutiiq verbs all have slightly different endings based on person and number. There are three *persons* in speech: first, second, and third. *First person* refers to oneself, the speaker. First person uses English pronouns "I," "me,"

"we," or "us." *Second person* refers to the listener and uses pronouns like "you" or "y'all" in English. *Third person* refers to someone who is neither the speaker nor the listener and uses English pronouns like "he," "she," "it," "they," or "them." A proper sentence will use the correct *person* and *number* for the situation.

In English, nouns are divided into just two *numbers*: singular and plural. Singular, of course, refers to just one noun, while plural represents two or more nouns. In Alutiiq, there are three different *numbers*: singular, dual, and plural. Dual represents two nouns while plural represents three or more. As we touched on in Section 2.5, a singular noun will *usually* (but not always) end in a **q**, a dual noun will always end in a **k**, and a plural noun will always end in a **t**. Compare the following nouns:

tan'uraq boy  
tan'urak (two) boys  
tan'urat (three or more) boys

In a sentence, the verb ending must agree with the number of nouns. Remember that the endings attached to a verb will change based on both number and person. We will touch on some of those endings in the next section. For now, just look at the sentences below.

Nukallpia**q** ner'u**q**. The man is eating.  
Nukallpia**k** ner'u**k**. The two men are eating.  
Nukallpia**t** ner'u**t**. The men are eating.

You can see how the nouns and the verbs end in the same letter (**q**, **k**, or **t**, respectively). This is a great demonstration of what verb–noun agreement looks like. Be wary, though: not all singular nouns end in **q**, so it will not always end in the same letter as the verb.

## 2.7.4 Introduction to Intransitive Verb Sentences

An *intransitive verb sentence* is a sentence with a subject and optionally what is called an *oblique object*. One example of an intransitive sentence is the English sentence "Bob is eating," where the subject is Bob. In contrast, the English sentence, "Bob is eating the fish," is a *transitive* sentence, where the subject is Bob and the object is a specific fish. You will learn more about transitive sentences in Section 4.6 and Section 8.4, as well as in Chapter 10. Below are some more examples of intransitive sentences in the third person, singular form. Recall that *third person* refers to someone besides the speaker or listener, and singular refers to only one. So third person singular refers to "he," "she," or "it" in English.

### Kuingtuq (walking)

Tan'uraq kuingtuq. The boy is walking.  
Taquka'aq kuingtuq. The bear is walking.  
Arnaq kuingtuq. The woman is walking.  
Arya'aq kuingtuq. The girl is walking.

### Qecenguq (running)

Arnaq qecenguq. The woman is running.  
Nukallpiaq qecenguq. The man is running.  
Arya'aq qecenguq. The girl is running.  
Qecenguq taquka'aq. The bear is running.

### Aqum'auq/Aqumgauq (sitting)

Aqum'auq arya'aq.	The girl is sitting.
Arnaq aqum'auq.	The woman is sitting. <sup>4</sup>
Nukallpiaq aqum'auq.	The man is sitting
Taquka'aq aqum'auq.	The bear is sitting.

### Nangarngauq (standing)

Kum'agyaq nangarngauq.	The eagle is standing.
Nangarngauq tan'uraq.	The boy is standing.
Arya'aq nangarngauq.	The girl is standing.
Taquka'aq nangarngauq.	The bear is standing.

### Qawartuq (sleeping)

Kum'agyaq qawartuq.	The eagle is sleeping.
Qawartuq arya'aq.	The girl is sleeping.
Nukallpiaq qawartuq.	The man is sleeping.
Taquka'aq qawartuq.	The bear is sleeping.

### Agnguartuq (dancing)

Arnaq agnguartuq.	The woman is dancing.
Taquka'aq agngurartuq.	The bear is dancing.
Tan'uraq agnguartuq.	The boy is dancing.
Arya'aq agnguartuq.	The girl is dancing.

### Englaryumauq (smiling)

Nukallpiaq enlaryumauq.	The man is smiling.
Tan'uraq englaryumauq.	The boy is smiling.
Englaryumauq arnaq.	The woman is smiling.
Taquka'aq enlaryumauq	The Bear is smiling.

### Qia'uq (crying)

Aikuq qia'uq./Piugta qia'uq.	The dog is crying.
Nukallpiaq qia'uq.	The man is crying.
Arya'aq qia'uq.	The girl is crying.
Taquka'aq qia'uq.	The bear is crying.

### Kuimartuq (swimming)

Iqalluk kuimartuq.	The fish is swimming.
Arya'aq kuimartuq.	The girl is swimming.
Kuimartuq taquka'aq.	The bear is swimming.
Aikuq kuimartuq./Piugta kuimartuq.	The dog is swimming.

---

<sup>4</sup> With women, **Aqum'auq** has a second euphemistic meaning, "She is menstruating."

### Inarngauq (lying down)

Taquka'aq inarngauq.	The bear is lying down.
Nukallpiaq inarngauq.	The man is lying down.
Inarngauq aikuq./Inarngauq piugta.	The dog is lying down.
Arnaq inarngauq.	The woman is lying down.

### Ner'uq (eating)

Arnaq ner'uq.	The woman is eating.
Kum'agyak ner'uq.	The eagle is eating.
Taquka'aq ner'uq.	The bear is eating.
Tan'uraq ner'uq.	The boy is eating.

### Naaqiyuq (reading)

Arya'aq naaqiyuq.	The girl is reading.
Nukallpiaq naaqiyuq.	The man is reading.
Tan'uraq naaqiyuq.	The boy is reading.
Taquka'aq naaqiyuq.	The bear is reading.

## 2.8 Lla-Weather

The Alutiiq homeland, like much of Alaska, is no stranger to extreme weather. Weather, or **lla**, is a factor that affects every part of Alutiiq daily life, from hunting and traveling to harvesting and processing food.

Learning to talk about weather is a great way to start participating in basic conversations. There are both noun forms and verb forms of weather terms. Compare the following:

<b>aqlaq</b>	wind	<b>Aqllanguq.</b>	It is windy.	<b>Aqllaituq.</b>	It is not windy.
<b>macaq</b>	sun	<b>Macanguq.</b>	It is sunny.	<b>Macangenituq.</b>	It is not sunny.
<b>qiteq</b>	raindrop	<b>Qitenguq.</b>	It is raining.	<b>Qitengenituq.</b>	It is not raining.
<b>qaniq</b>	snowflake	<b>Qaninguq.</b>	It is snowing.	<b>Qaningenituq.</b>	It is not snowing.
<b>qilak</b>	cloud, sky	<b>Qilanguq.</b>	It is cloudy.	<b>Qilaituq.</b>	It is not cloudy.
<b>umneq</b>	fog	<b>Umnenguq.</b>	It is foggy.	<b>Umnengen'ituq.</b>	It is not foggy.

Table 9. Identifying verb roots

It is good to just be aware that weather verbs often use a special postbase (**-nge-**) to make verbs. That is why they might look a little different than other verbs you have seen so far.

Furthermore, as a learner, take note that there are at least two phrases that can be used to ask how the weather is. These phrases can be used interchangeably.

Cestun lla et'a?	How is the weather?
Qayu lla et'a?	What is happening with the weather?

Below are some additional weather terms to familiarize yourself with.

Pat'snartuq.	It is cold outside.
Maqartuq.	It is hot outside.
Kayunguq.	It is stormy outside.
Kallirtuq.	It is thundering.
Talumaq.	It is overcast.
Pinartuq.	It is calm (weather).

If there are two or more weather phenomena happening at once, the subordinative ending **+luni** will be used to conjugate them. Likewise, if it is necessary to exclude a weather phenomenon, the negative subordinative **+(g)kunani** would be used.

Qitenguq aqllangluni.	It is raining and windy.
Maqarluni macanguq.	It is hot and sunny.
Maqartuq macangekunani.	It is hot, but not sunny.



## Sixteen Common Nouns: Word Search

Find the sixteen common nouns in the word search below. Words will be forwards, backwards, vertical, or diagonal.

T E N G A U S Q A Q N P Z M R  
 C A D  
 P B M Z T A Q U K A ' A Q F Y Q  
 B B C A H  
 P E Y L B Y N H A ' U E Y Q C K  
 V Y Z H D I M  
 G X X E S N D Z D H J G E I Q  
 K F H Z B S F K A  
 A S D R Q A N R A J W C U I T  
 A I J R H Y F A S I U  
 R Z A D Y C Q F M Z I T E S U  
 A Q C M O T N W J G K A G  
 Q A V J K K O ' A J X A U U A A  
 J I Q T L Y I T J U A I L Y R  
 K P A R H O M Z N U V P L S A  
 A L R H Y W Q Q K J O A N P  
 Y L U M C Y A Q H F O I Q S C  
 G A N Q G O W J L I C F  
 A K A O A D E Y N D N J I C K  
 M U T A A R K H T D  
 U N T W F G X N D X C Q W F C  
 K D T Z O Q V H  
 N M X W R Q A M A A Y B A U Q  
 Q N R D X ' A  
 B K Q E T U U S I Q A A N S A  
 R I N Y  
 B V N M E B X A I K U Q A D R  
 S A  
 A Z S T U U L U Q R P V M H R

### Word List:

Aikuq  
 Arnaq  
 Arya'aq  
 Iqalluk  
 Kaaraq  
 Kum'agyaq

Mayaciik  
 Naaqisuuteq  
 Nukallpiaq  
 Parag'uutaq  
 Piugta  
 Stuuluq

Tan'uraq  
 Taquka'aaq  
 Tengausqaq  
 Yaamaq  
 Yaasiik



# Common Nouns: Building Basic Sentences

Use the sixteen common nouns and basic verbs introduced in Chapter 2 to write eight basic sentences. 2) Then, translate the sentence into English. Use different nouns and verbs for each sentence.

1. \_\_\_\_\_  
\_\_\_\_\_

2. \_\_\_\_\_  
\_\_\_\_\_

3. \_\_\_\_\_  
\_\_\_\_\_

4. \_\_\_\_\_  
\_\_\_\_\_

5. \_\_\_\_\_  
\_\_\_\_\_

6. \_\_\_\_\_  
\_\_\_\_\_

7. \_\_\_\_\_  
\_\_\_\_\_

8. \_\_\_\_\_  
\_\_\_\_\_

## Noun Roots

1) Translate and 2) identify the roots of the following Alutiiq words.

Alagnaq \_\_\_\_\_

Root: \_\_\_\_\_

Stuuluq \_\_\_\_\_

Root: \_\_\_\_\_

Kum'agyak \_\_\_\_\_

Root: \_\_\_\_\_

Iqsak \_\_\_\_\_

Root: \_\_\_\_\_

Naaqisuun \_\_\_\_\_

Root: \_\_\_\_\_

Arhnaq \_\_\_\_\_

Root: \_\_\_\_\_

Imaq \_\_\_\_\_

Root: \_\_\_\_\_

Nuna \_\_\_\_\_

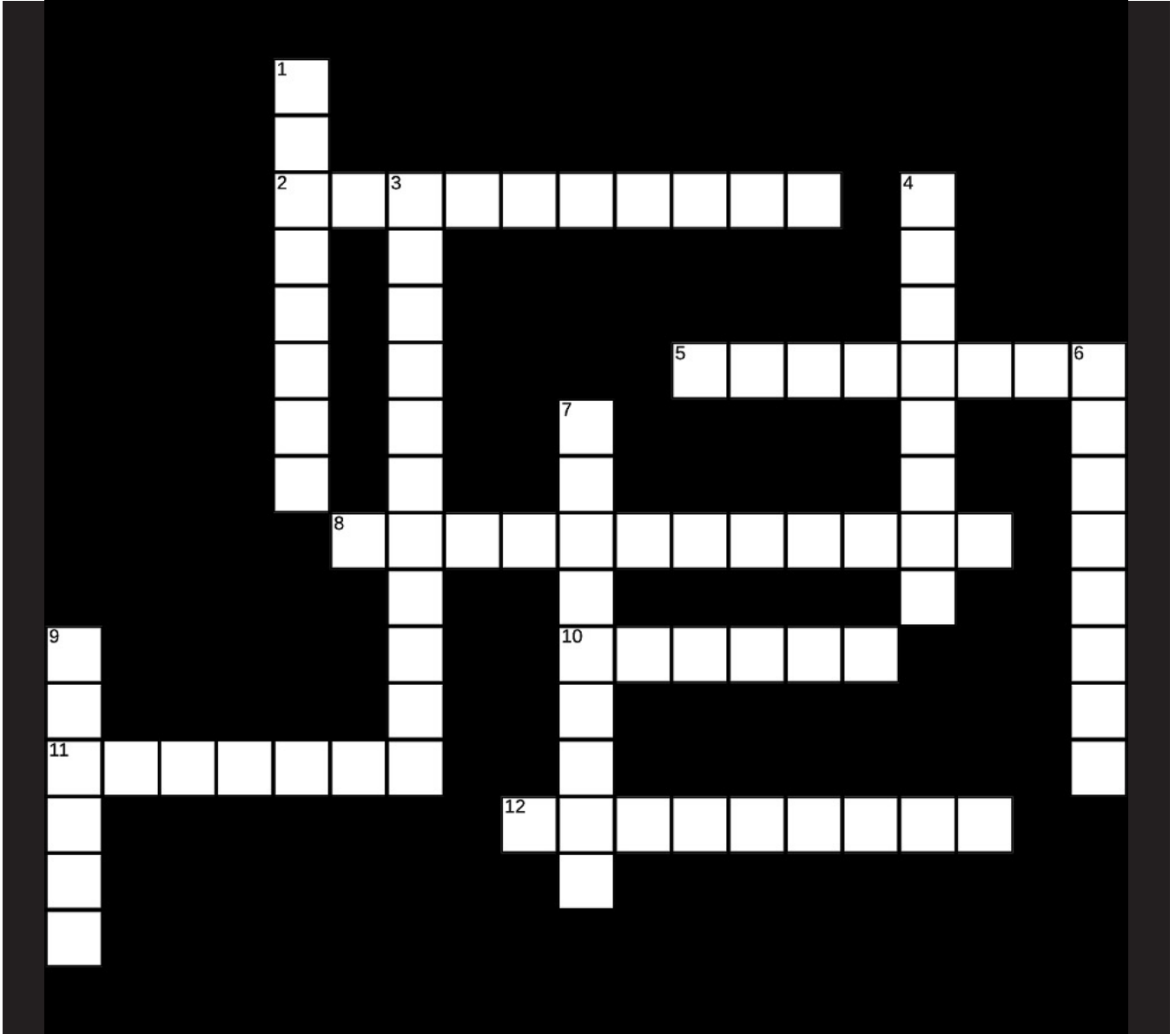
Root: \_\_\_\_\_

Iqalluk \_\_\_\_\_

Root: \_\_\_\_\_

## Basic Verbs: Crossword Puzzle

Use the basic verbs we learned to complete the crossword puzzle below. The answers are the Alutiiq translations of the clues provided.



### Across

- 2 S/he is dancing.
- 5 S/he is running.
- 8 S/he is smiling.
- 10 S/he is eating.
- 11 S/he is sitting.
- 12 S/he is swimming.

### Down

- 1 S/he is reading.
- 3 S/he is standing.
- 4 S/he is walking.
- 6 S/he is sleeping.
- 7 S/he is lying down.
- 9 S/he is crying.

## Verb Roots

1) Translate and 2) identify the roots of the following Alutiiq words.

Silugluni \_\_\_\_\_

Root: \_\_\_\_\_

Qialuni \_\_\_\_\_

Root: \_\_\_\_\_

Kuinglluni \_\_\_\_\_

Root: \_\_\_\_\_

Nutegluni \_\_\_\_\_

Root: \_\_\_\_\_

Aturluni \_\_\_\_\_

Root: \_\_\_\_\_

Nangarlluni \_\_\_\_\_

Root: \_\_\_\_\_

Englaryumaluni \_\_\_\_\_

Root: \_\_\_\_\_

Qawarluni \_\_\_\_\_

Root: \_\_\_\_\_







### 3.1 NOUNS IN SENTENCES

This chapter will discuss how you can use *nouns* and *pronouns* in sentences, as well as how you can attach *postbases* to nouns and *verbs*, and introduce *enclitics*. A *noun* is a part of speech that specifically identifies something, while a *pronoun* references a previously discussed noun.

### 3.2 PRONOUNS

A *pronoun* is an implied reference to a noun that has previously been introduced. In English, these are words like “I,” “she,” “they,” or “it.” The pronoun used can change based on a variety of factors. In Alutiiq, the factors include the person (first, second, or third), the number (singular, dual, or plural), and whether the subject is a brand-new topic or not.

There are three different types of pronouns in Alutiiq: *personal*, *demonstrative*, and *interrogative*. Interrogative pronouns will be covered in Section 4.2. Personal pronouns are those that specifically represent the first, second, and third person.

#### 3.2.1 Personal Pronouns

Personal pronouns refer to different persons in speech. These are the first person, which references the speaker; the second person, which references the listener; and the third person, which represents someone else. Since the subjects of sentences are also indicated by the different verb endings, pronouns are often simply not used when speaking. Pronouns are generally used for emphasis or when a new subject is being introduced.

We will introduce three personal pronouns in this section, all of which are the singular form. The dual and plural forms will be discussed in Chapter 5.

gui	I, me	first person
ellpet	you	second person
elliin	he, she, it	third person

**Gui** is the singular first-person pronoun.

Gui silugtua.	I am happy.
Agciqua gui.	I will go.

**Ellpet** is the singular second-person pronoun.

Ellpet kumegtuten.	You are angry.
Kuimartuten ellpet.	You are swimming.



**Elliin** is the singular third-person pronoun. It is important to note that **ellin** is only used when the subject it refers to is already being discussed. They are never used when introducing a subject, as can be done with first- and second-person pronouns. Look at the examples below.

Arnaq gua'i. Ellin pisuqartuq.  
Here is a woman. She is going to go hunting.

Nukallpiaq kenirtuq. Ellin nerkuartuq.  
The man is cooking. He is going to eat.

If a new subject is being introduced, a demonstrative pronoun is used.

### 3.2.2 Demonstrative Pronouns

Demonstrative pronouns indicate position based on a frame of reference. In English, the words "this" and "that" are examples of demonstrative pronouns. Alutiit'stun is rich with these types of pronouns, the most common of which are **una**, **taugna**, and **ikna**<sup>5</sup> as well as their respective dual and plural forms.

Singular	Dual	Plural
<b>una</b> "this one (by me, us)"	<b>ukuk</b> "these two (by me, us)"	<b>ukut</b> "these ones (by me, us)"
<b>taugna</b> "that one (by you)"	<b>taugkuk</b> "those two (by you)"	<b>taugkut</b> "those ones (by you)"
<b>ikna</b> "that one (over there)"	<b>ik'gkuk</b> "those two (over there)"	<b>ik'gkut</b> "those ones (over there)"

Table 11. Demonstrative pronouns

Taugna caskan.	That is your cup.
Una nukallpiaq kuimartuq.	This man is swimming.
Ikna nukallpiaq kuingtuq.	That man over there is walking.

## 3.3 POSTBASES ON NOUNS AND VERBS

As introduced in Section 2.2.2, a postbase is a part of a word that adds or changes the meaning of the root. After adding a suffix to a root word, a brand-new root word is formed with additional meaning. For example, the word **yaamaq** (rock) has the root **yaamar-**. When we add the postbase **-ngcuk** (small [noun]), the newly formed word is **yaamangcuk** (small rock). Its new root is **yaamangcug-**. You can form even longer words and word roots by adding multiple postbases:

<sup>5</sup> **Una**, **taugna**, **ikna**, and the dual and plural forms in the table are in the predicative case. This can be considered the basic form of the pronoun.

**yaamar-** (rock) + **-ngcuk** (small [noun], tiny [noun]) + **-ll'raq** (worthless [noun]) = **yaamangcull'raq** (worthless little rock, root **yaamangcull'rar-**).

### 3.3.1 Postbase Attachment Methods

Postbases can be added to nouns or verbs and result in a noun or verb. A notation in parenthesis (example: N/V) after a postbase shows if it is added to a verb or noun (the first letter) and whether the resulting word will be a verb or noun (the second letter). Postbases can change nouns to verbs, verbs to nouns, or not change the part of speech at all.

### 3.3.2 Noun-to-Noun (N/N) Postbases

Noun-to-noun postbases attach to nouns, and the resulting word is also a noun. Often, these postbases function similarly to adjectives in English.

**-sinaq** (N/N)      big [noun]; large [noun]  
qayasinaq          big kayak

**-ngcuk** (N/N)      little [noun]; small [noun]  
yaamangcuk        little rock

**-ngia'aq** (N/N)    nice [noun]; wonderful [noun]  
kaaRangia'aq      nice car

### 3.3.3 Noun-to-Verb (N/V) Postbases

Some postbases attach to nouns and change the part of speech to a verb. With endings attached, these can result in full sentences.

**-ngq'rte-** (N/V)                      to have [noun]  
kaaRar- + -ngq'rte- = kaaRangq'rte-    to have a car  
KaaRangq'rtua.                          I have a car.

**-ite-** (N/V)                              to not have [noun]; to lack [noun]  
iqalluite-                                  to not have fish  
Iqalluituq.                                  S/he does not have any fish.

**+(r)yug-** (N/V)                        to want [noun]  
caayuryug-                                to want some tea  
Caayuryugtuten-qaa?                  Do you want some tea?

### 3.3.4 Verb-to-Noun (V/N) Postbases

+**wik** (V/N)      place to [verb]  
kuimarwik      swimming hole; pool

-**sqaq** (V/N)      a [verb (descriptive)] one; a [verb (descriptive)] thing  
kawisqaq (root: kawir-)      red one

Note that **-sqaq** is only used with *descriptive verbs*. Descriptive verbs are comparable to adjectives in English but behave like verbs in Alutiit'stun. The postbase **-sqaq** also cannot be attached to roots ending in **te-**. Instead, the postbase **-lnguq** is used.

-**lnguq** (V/N)      a [verb (descriptive)] one; a [verb (descriptive)] thing  
nanilnguq (root: nanite-)      a short one  
mikelnguq (root: mikte-)      a small one

### 3.3.5 Verb-to-Verb (V/V) Postbases

-**n'ite-** (V/V)      to not to [verb]  
qian'ite-      to not cry  
Qian'ituq.      S/he is not crying.

+**(ng)uar-** (V/V)      to kind of [verb]; to pretend to [verb]  
neruar-      to pretend to eat  
Neruartuten.      You are pretending to eat.

There are some postbases that are very similar but have slightly different meanings when they are attached to nouns versus when they are attached to verbs. Compare **+yug-** (to want to [verb]) below with **+(r)yug-** (to want [noun]) above. Both postbases mean "to want" something, but the attachment is different in each case. The difference is especially noticeable when attaching the postbases to roots that end in a vowel. Compare:

+**(r)yug-** (N/V)      to want [noun]  
nuna (stem: nuna-)      land  
Nunaryugtuq.      S/he wants some land.

+**yug-** (V/V)      to want to [verb]  
nunaqu-      to go berry picking  
Nunaquyugtuq.      S/he wants to go berry picking.

The **(r)** in parentheses in **+(r)yug-** (N/V) means that the fricative **r** is added if there is not a **g** or **r** already in the root. Meanwhile, no fricative is added to **+yug-** (V/V) if it does not have one in the root.

For more about postbases, see Section 4.3.

## 3.4 ENCLITICS

Much like postbases, enclitics can alter the meaning of a word. However, rather than being attached between a root and an ending, an enclitic is attached to the end of a word after a hyphen. Though they are separate from the rest of a word, they are not words themselves because they cannot be used on their own. They are commonly used to create yes or no questions or denote emphasis. Compare the meanings of the phrases below with and without enclitics:

<b>-mi</b>	I wonder...
Kina ellpet?	Who are you?
Kina-mi ellpet?	I wonder who you are.

<b>-llu</b>	...could it be?
Kina una?	Who is this?
Kina-llu una?	Who might this be?

<b>-ruq</b>	(denotes emphasis)
Kita!	Go ahead!
Kita-ruq!	Hurry up!

<b>-tuq</b>	(denotes a hope or wish)
Taiyuq.	S/he is coming.
Taili-tuq.	I wish s/he would come.

<b>-talluk</b>	...as usual
Qitenguq.	It is raining.
Qitenguq-talluk	It is raining again, as usual.

Perhaps the most common enclitic is **-qaa**, which is used to create yes/no questions.

## 3.5 YES OR NO QUESTIONS

Yes or no questions can be formed in two different ways in Alutiit'stun. The most obvious way is by using the enclitic **-qaa**, usually attached to the first word in the sentence. Compare:

Caayurturtuten.	You are drinking tea.
Caayurturtuten-qaa?	Are you drinking tea?

Taugna kuimarciquq.	S/he is going to swim later.
Taugna-qaa kuimarciquq?	Is s/he going to swim later?

Some speakers may simply choose to omit the enclitic **-qaa**. In this case, a question can be formed just by using question intonation. Much like in English, rising intonation denotes a yes or no question without the use of **-qaa**. The intonation in the English sentence "Are you drinking tea?" more or less matches the intonation used in the Alutiit'stun sentence "**Caayurturtuten?**"

When using **-qaa**, the intonation is different! The pitch initially rises in “**caayurturtuten**” and then falls somewhat dramatically on the syllable **-qaa**.

The enclitic **-qaa** can *only* be used to form yes or no questions. Forming open-ended questions—like “who,” “what,” “where,” or “why”—will be discussed in Section 4.2.

In addition to **-qaa**, the word **ai** can be used to form tag questions, similar to the English “isn't it?” or “huh?”

Macanguq.            It's sunny.  
Macanguq ai?        It's sunny, isn't it?

Una piturnirtuq.     This is tasty.  
Una ai piturnirtuq? This is tasty, huh?

## 3.6 FEELINGS

A common greeting in Alutiit'stun is **Asirtuten-qaa** (Are you well)? Understanding how to respond to this question is important when beginning a conversation with a speaker. Here is a list of feelings to respond with:

Asirtua.            I am good.  
Asiitua.            I am not good.  
Imasuugtua.        I am sad.  
Silugtua.            I am happy/proud.  
Kumegtua.           I am angry.  
Pengartua.           I am worried/anxious.  
Tupagtua.           I am shocked/surprised.  
Alingua.            I am afraid/scared.  
Qenagua.            I am sick.  
Qesagua.            I am lazy.  
Sakaartua.           I am tired.

### 3.6.1 +nar (V/V) and +tar (V/V)

The postbase **+nar (V/V)** can be attached to many of these feeling roots to mean something like “will cause one to be [verb].” Compare:

Alinguq.            It is scared.  
Alingnartuq.        It is scary.

Tupagtuq.           He is surprised.  
Tupagnartuq.        It is surprising.

Imasuugtuq.                      She is sad.  
Imasuugnartuq.                 It is depressing.

The postbase **+tar-** (V/V) indicates that the subject has that quality naturally or simply *is* that way. Compare:

Aturtuq qikiluni.                 She is singing shyly.  
Qikitartuq.                         She is a shy person.

**Note:** the postbases **+tar-** (V/V) (to [verb] by nature) and **+taar-** (V/V) (to habitually [verb]; to always [verb]) are very similar and are often confused for one another. Compare the differences:

Qesataartuq unuami.             She is always/habitually lazy in the morning.  
Qesatartuq.                         She is a lazy person.

Silugtaartuq tangraqamken.     I am happy whenever I see you.  
Silugtartua.                         I am a happy person.

## 3.7 NOUN CASES

In Alutii'tstun sentence structure, we know that there are three *numbers* (singular, dual, and plural). This is demonstrated in many places, such as nouns:

yaamaq    one rock  
yaamak    two rocks  
yaamat    three or more rocks

There are also seven *noun cases*, each with their own endings. Essentially, the noun case will tell you how a noun relates to other parts of a sentence. The seven cases fall within two groups: the *argument cases* and the *oblique cases*.

### 3.7.1 Argument Cases—Subjects and Direct Objects

The argument cases are further split into what are called the *absolute case* and the *relative case*. These cases are used to determine the subjects and direct objects of sentences. You can identify a noun's case by looking at the endings being used.

#### 3.7.1.2 Absolute Case

The absolute noun case is considered the “unmarked” form of a noun. There is no special ending used to indicate this case, apart from the number (single, dual, or plural). The absolute case is used in equational sentences (e.g., Una **yaamaq**.—This is a **rock**.), as the subject of an intransitive verb sentence (e.g., **Arnaq** kuingtuq.—The **woman** is walking.), and as the direct object of transitive verb sentences (e.g., Arnam **yaamaq** tuugaa.—The woman is taking the **rock**.).

### 3.7.1.3 Relative Case

The relative noun case is used as the subject of transitive verb sentences (e.g., **Arnam** yaamaq tuugaa.—**The woman** is taking the rock.) and as the possessor of possessed nouns (e.g., **arnam** yaamaa—**the woman's** rock).

It is important to differentiate between the absolutive and relative cases—especially in transitive verb sentences—since they indicate who or what the subjects and objects are. The singular relative case ending is **+(e)m**. Compare the following sentences:

**Nukallpiaq** niu'uquraa.      She is talking to **the man**.  
**Nukallpiam** niu'uquraa.      **The man** is talking to her.

This will be explored further in Section 4.6, when we discuss transitive verb sentences in more detail.

### 3.7.2 Oblique Cases—Other Nouns in a Sentence

There are five oblique cases. They are called *locative*, *allative*, *ablative*, *perlative*, and *comparative*. The oblique cases are used only with nouns that are neither the subject nor the direct object of a sentence.

They can be used to describe where a noun is, where it is going, where it is coming from, how it is getting there, or how it is behaving. The table below demonstrates the endings for each case:

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Locative (at/on)</i>	+mi	+(e)gni	+ni
<i>Allative (to/toward)</i>	+men	+(e)gnun	+nun
<i>Ablative (from)</i>	+mek	+(e)gnek	+nek
<i>Perlative (by way of/via)</i>	+gun/+kun	+(e)gkun	+(e)tgun
<i>Comparative (like/as)</i>	+t'stun	+t'stun	+t'stun

Table 12. Oblique noun endings

Each of these noun cases will be discussed in more depth in Section 5.5.

## 3.8 VERB MOODS

Just like nouns, verbs will have different endings based on the numbers, positions, and situations of the topics being discussed. These are called *verb moods*, and there are four of them: indicative, subordinative, optative-imperative, and interrogative.

### 3.8.1 Indicative Verb Mood

The *indicative verb* mood can be conceptualized as the basic verb mood. It can look different based on number, tense, or transitivity, but it essentially indicates who is doing an action, what is being described, or what state an object is in. Tense and transitivity will be explored in Chapters 9 and 10. For now, we will focus on intransitive present-tense verbs in the basic form. Those endings are outlined in the following table:

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+ (t)ua(nga) <sup>6</sup>	+ (t)ukuk	+ (t)ukut
<i>Second Person</i>	+ (t)uten	+ (t)utek	+ (t)uci
<i>Third Person</i>	+ (t)uq	+ (t)uk	+ (t)ut

Table 13. Indicative verb mood endings

<b>Asirtua(nga).</b> "I am good."	<b>Asirtuten.</b> "You are good."	<b>Asirtuq.</b> "It is good."
<b>Qiagua(nga).</b> "I am crying."	<b>Qia'uten.</b> "You are crying."	<b>Qia'uq.</b> "He is crying."
<b>Asirtukuk.</b> "We (2) are good."	<b>Asirtutek.</b> "You (2) are good."	<b>Asirtuk.</b> "Those two are good."
<b>Qia'ukuk.</b> "We (2) are crying."	<b>Qia'utek.</b> "You (2) are crying."	<b>Qia'uk.</b> "Those two are crying."
<b>Asirtukut.</b> "We all are good."	<b>Asirtuci.</b> "You all are good."	<b>Asirtut.</b> "They are good."
<b>Qia'ukut.</b> "We all are crying."	<b>Qia'uci.</b> "You all are crying."	<b>Qia'ut.</b> "They are crying."

Table 14. Indicative verb mood examples

When you are looking at the endings above, think about what they have in common. You might notice that they all begin with **+(t)u-**. This is called a *marker*, and it can help clue you in to what type of ending you are seeing. In this case, **+(t)u-** is a marker for present-tense intransitive endings.

Remember that the number of nouns must always agree with the number indicated by the verb ending. It's not permissible to say, for instance, × **Piugta asirtut.** (× The dog are good.), since **piugta** is a singular subject and **asirtut** is a verb that refers to plural subjects. For more info, see Section 4.1.

<sup>6</sup> The **(nga)** is in parentheses because using it is entirely optional. Most speakers will drop it. Compare: "Asirtuanga" and "Asirtua." Both have the exact same meaning: "I am good." The second version is simply shortened. The **(nga)** is included in these examples for reference.



### 3.8.2 Subordinative Verb Mood

Like the indicative verb mood, the *subordinative verb* mood can be used to reference the subject(s) or object(s) of a sentence. In an intransitive verb sentence, the subordinative endings will refer to the subject, while in a transitive verb sentence, the subordinative endings will refer to the direct object. This will be further explored in Section 10.2, when we discuss transitive verbs in the subordinative mood more closely.

Unlike the indicative mood, the subordinative mood endings do not change with tense; they will look exactly the same in both non-past verbs and past-tense verbs. See the following table:

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+lua(nga)	+lunuk	+luta
<i>Second Person</i>	+luten	+lutek	+luci
<i>Third Person</i>	+luni	+lutek	+luteng

Table 15. Subordinative verb mood endings

The **l** at the beginning of the subordinative endings can be replaced with voiceless **ll** in certain situations. Those rules are discussed in Section 9.1.2.1.

Functionally, the subordinative mood is applied in a few situations. Subordinative endings can describe a verb. These are called *adverbs*. The subordinative verb and its English translation are bolded in the examples below.

Arnaq gua'i aturtuq **asirluni**.                      The woman here is singing **well**.  
**Emtuluni** niugtaartuq una.                      This person always talks **loudly**.

In sentences where a subject is doing more than one action, the subordinative endings will be used on any of the verbs that are not the main focus of the sentence. In the examples below, the non-focused verbs are underlined.

Nerua **aqumlua** gui.                                      I eat, **sitting**.  
 Unugmi **nerlua waanarlua** qawarciqua.      Tonight I will **eat, shower**, and go to sleep.

In the second example, even though "go to sleep" is listed last, it still remains the primary focus of the sentence. A speaker may word it that way to express all the tasks they need to do before they can go to bed, for instance. In this case, going to sleep is still the priority!

Similarly, the subordinative mood can be used in storytelling to describe the events of the story, especially after the speaker has identified when the story is taking place. The subordinative verbs (as well as the English translations) are underlined below.

Cuumi-naa iqallugsuryaturtaallriit ika'ut kuigmen. Ilait suu'ut iqallusungnaqlluteng, ilait kenliluki qutmi. Tawaten suu'ut maqa'iluteng kuigmek anegkaaskuneng.

They used to go to that creek to fish, you know. Some people would try and catch fish, other people would make a fire on the beach. That way, people could warm up after coming out of the river.

Lastly, the subordinative can be used to make suggestions or requests. These are like commands but are less direct.

Aqumi!	Sit down!
Aqumluten.	Have a seat.
Taici!	Come here (you all)!
Tailuci.	You all, come on over.

### 3.8.2.1 Negative Subordinative

There are a separate set of negative subordinative endings:

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+ (g)kunii(nga)	+ (g)kunanuk	+ (g)kunata
<i>Second Person</i>	+ (g)kunak	+ (g)kunatek	+ (g)kunaci
<i>Third Person</i>	+ (g)kunani	+ (g)kunatek	+ (g)kumateng

Table 16. Negative subordinative mood endings

The **g** is present at the beginning of the ending only if the verb root ends in a vowel. Compare:

Root (translation):	Affirmative:	Negative:
<b>atur-</b> (to sing)	<b>aturluni</b> (singing)	<b>aturkunani</b> (not singing)
<b>qawar-</b> (to sleep)	<b>qawarluni</b> (sleeping)	<b>qawarkunani</b> (not sleeping)
<b>nere-</b> (to eat)	<b>nerluni</b> (eating)	<b>neregkunani</b> (not eating)
<b>naaqi-</b> (to read)	<b>naaqiluni</b> (reading)	<b>naaqigkunani</b> (not reading)
<b>nangarte-</b> (to stand up)	<b>nangarlluni</b> (standing)	<b>nangartegkunani</b> (not standing)

Table 17. G-inserting examples

The negative subordinative can be translated as "without having [verbed]" or "while not [verbing]."

Neregkumateng angillriit.	Without having eaten, they returned.
Tang'rkunani qecenguq.	He is running without looking.
Atkuinani llaamen agellria.	Without wearing a coat, he went outside.

There is a special form of the negative conjunctive that's used after negative descriptive verbs with roots ending in **te-** and after the postbase **+(ng)ite-** N/V 'to lack [noun], to not have [noun]'. The **+(g)ku** is dropped from these forms.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+nii(nga)	+nanuk	+nata
<i>Second Person</i>	+nak	+natek	+naci
<i>Third Person</i>	+nani	+natek	+nateng

Table 18. Negative descriptive subordinative endings

Examples:

Root (translation)	Affirmative:	Negative:
mikte- (to be small)	--	<b>miknani</b> (being small)
cukar- (to be fast)	<b>cukarluni</b> (quickly)	<b>cukainani</b> (slowly)
atkug- (coat, clothing)	<b>atkungq'rluni</b> (having a coat)	<b>atkuinani</b> (not having a coat)
emkite- (being quiet)	--	<b>emkinani</b> (quietly)

Table 19. Negative descriptive verb examples

As you can see, just like the affirmative form, the negative subordinative can function as an adverb.

Arnaq qua'i aturtuq asiinani. The woman here is singing badly.

Emkinani niugtaartuq una. This person always talks quietly.

Lastly, they can also be used as negative suggestions or requests.

Aqumegkunak. Don't sit down.

### 3.8.3 Optative-Imperative Verb Mood

The *optative-imperative* mood is used primarily for commands. The *optative* is used for inclusive commands (e.g., "let's go swimming!"), and the *imperative* is used for exclusive commands (e.g., "you, swim!"). In other words, you can think of using the optative mood with first-person commands and the imperative mood for second-person commands.

The optative mood is used both with intransitive and transitive verbs, but we will just focus on the intransitive form for now. The transitive form will be discussed in Chapter 10.

#### *Optative Endings (Intransitive)*

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Intransitive</i>	+lii(nga)	+linuk	+lita
<i>Transitive</i>	+liu	+likek	+liki

Table 20. Intransitive optative endings

Kuimarlita! Let's all go swimming!  
 Agnguarlinuk Let's (two of us) dance.

The imperative mood is a bit more complicated. The intransitive imperative endings are different based on the ending of the verb root they are attaching to.

*Imperative Endings (Intransitive)*

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Root ending in g, r, or te</i>	+ten <sup>7</sup>	+tek	+ci
<i>Root ending in a, i, or u</i>	+(g)a	+tek	+ci
<i>Root ending in e</i>	-i	-itek	-ici

Table 21. Intransitive imperative endings

Some examples:

Root ending in g, r, or te:

Kuimarten! Swim!  
 Kuimartek You both, swim!  
 Kuimarci! You all, swim!

Root ending in a, i, or u:

Maqiya! Bathe!  
 Maqitek! You both, bathe!  
 Maqici! You all, bathe!

Root ending in e:

Aqumi! Sit!  
 Aqumitek! You both, sit!  
 Aqumici! You all, sit!

The imperative mood can also be used in transitive verb sentences. This will be discussed in Chapter 10.

### 3.8.4 Interrogative Verb Mood

The *interrogative* mood is used to ask open-ended questions. These are different than the yes/no questions discussed in Section 3.5. In English, these might be questions like "How is the weather?" or "What time are you going to work?" You cannot simply respond with "yes" or "no," you need to provide a more detailed response.

<sup>7</sup> Roots ending in **g** or **r** can also optionally use **+(g)a** in the imperative mood, as in **Atuwa!** (Sing!). The form **Aturten!** (Sing!) is also used by many speakers.

The interrogative verb mood will be discussed in more depth in Section 4.2, but the general intransitive interrogative mood endings are below:

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+(y)cia(nga)	+t'snuk	+t'sta
<i>Second Person</i>	+(y)cit	+t'stek	+t'si
<i>Third Person</i>	+(g)ta	+(g)tak	+(g)tat

Table 21. Intransitive imperative endings

### 3.9 INTRANSITIVE VERBS IN SENTENCES

With all of these verb moods, it can be difficult to know how to string sentences together. Below are some sample sentences so that you can see how they might look together.

Ernerpak gui silugtuanga. Qutmen agciqua. Tawa'ut kuingllua, cukainii. Ellpet-qaa agyugtuten qutirluten? Aglinuk! Caliyugcit tawani?  
 I am happy today. I am going to go to the beach. I will walk there slowly. Do you want to go and beach comb? Let's go! What do you want to do there?

Note how the subordinative mood is used only *after* tense and person are introduced. In the example sentences above, the indicative mood is used in both the first and second sentence. Then once the future tense is introduced, it changes to the subordinative mood. In the fourth sentence, the person changes from first person to second person. As a result, the indicative mood is used again.

Using the subordinative mood to make a suggestion does not require you to introduce tense first. Once it is used, it can continue to be used until tense or person changes once more.

Aqumluten, taumi sarsarluten.  
 Caayumek-qaa piicagluten, kuugiamek?

Sit down and have something to drink.  
 Do you want tea or coffee?

In the worksheets, you will get some practice with creating sentences of your own.

## CHAPTER 3 WORKSHEETS

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## Noun Cases

*Determine if the noun case used is absolute, relative, or oblique.*

1. yaamaq \_\_\_\_\_
2. qayagun \_\_\_\_\_
3. englumen \_\_\_\_\_
4. amiik \_\_\_\_\_
5. isuwit'stun \_\_\_\_\_
6. arnam \_\_\_\_\_
7. kaarakun \_\_\_\_\_
8. imarmek \_\_\_\_\_
9. stuu'ciignun \_\_\_\_\_
10. nanwanek \_\_\_\_\_

## Enclitics: Matching

Match the enclitics to their respective definitions.

- |            |   |   |                           |
|------------|---|---|---------------------------|
| 1. -qaa    | • | • | A. denotes a hope or wish |
| 2. -llu    | • | • | B. denotes possession     |
| 3. -mi     | • | • | C. denotes emphasis       |
| 4. -talluk | • | • | D. denotes uncertainty    |
| 5. -tuq    | • | • | E. ...as usual            |
| 6. -ruq    | • | • | F. If...then...           |
|            |   | • | G. ...could it be?        |
|            |   | • | H. I wonder...            |
|            |   | • | I. yes/no question        |



## Intransitive Verb Endings

*Translate the following intransitive verb sentences into Alutiiq.*

1. They are sleeping. \_\_\_\_\_.
2. You are eating some fish. \_\_\_\_\_.
3. We are swimming. \_\_\_\_\_.
4. I am hunting seal. \_\_\_\_\_.
5. Sally is singing. \_\_\_\_\_.
6. They (2) are running. \_\_\_\_\_.
7. You all are walking. \_\_\_\_\_.
8. The bear is standing. \_\_\_\_\_.

## Affirmative Subordinative Endings: Matching

Match the following description with the corresponding subordinative ending.

- |                            |   |   |              |
|----------------------------|---|---|--------------|
| 1. first person, singular  | • | • | A. -lutek    |
| 2. first person, dual      | • | • | B. -luta     |
| 3. first person, plural    | • | • | C. -lua(nga) |
| 4. second person, singular | • | • | D. -lutek    |
| 5. second person, dual     | • | • | E. -luni     |
| 6. second person, plural   | • | • | F. -luti     |
| 7. third person, singular  | • | • | G. -lute     |
| 8. third person, dual      | • | • | H. -lunuk    |
| 9. third person, plural    | • | • | I. -luten    |
|                            |   | • | J. -luna     |
|                            |   | • | K. -luteng   |
|                            |   | • | L. -luci     |

# Pluralization: Noun and Verb Endings

## CHAPTER 4

### 4.1 VERB ENDINGS BY SUBJECT

Recall that, in an intransitive sentence, the *subject* is either (1) the noun(s) that is/are doing an action or (2) the noun(s) that the sentence is about. The subject of a sentence can be one, two, or many nouns; it does not have to be a single noun.

Identifying the number of nouns the subject is referring to is just one part of creating a complete sentence, though. The *predicate* also reflects the number of nouns in a sentence. The predicate is the part of the sentence with the verb. Making sure the number in the predicate agrees with the number of subjects is necessary. This is true in English as well. Compare:

The boy **is** running.  
The boys **are** running.

You would never say "The boy are running." Just like in English, the number must agree in the predicate and the subject.

Tan'ura <b>q</b> qecengu <b>q</b> .	The boy is running.
Tan'ura <b>k</b> qecengu <b>k</b> .	The (two) boys are running.
Tan'ura <b>t</b> qecengu <b>t</b> .	The (three or more) boys are running.

#### 4.1.1 Intransitive Non-past Indicative Word Endings

Identifying the person and number of the subject is important in creating intransitive verb sentences. The *person* will be represented by a numeral (1, 2, or 3), while the *number* will be represented by an abbreviation (sg, du, or pl). Numeral 1 represents the *first person*, where the speaker is referencing themselves (represented in English by the pronouns "I," "me," "us," "we"). Numeral 2 represents the *second person*, where the speaker is referring to the listener (represented in English by the pronoun "you"). Numeral 3 represents the *third person*, where the speaker is referring to another person who is not present (represented in English by the pronouns "he," "she," "it," "they," "them," etc.).

The abbreviations sg, du, and pl mean *singular*, *dual*, and *plural*, respectively. These refer to the number of nouns in the subject of the sentence. The verb ending will change based on both the person and the number. The table below provides the intransitive verb endings in the indicative mood as well as an example sentence for each.

Subject	Suffix	Example
1sg	+(t)ua(nga)	<b>Asirtua(nga)</b> . (I am good.)
1du	+(t)ukuk	<b>Agnguartukuk</b> . (We (2) are dancing.)
1pl	+(t)ukut	<b>Silugtukut</b> . (We are happy.)
2sg	+(t)uten	<b>Kaigtuten-qaa?</b> (Are you hungry?)
2du	+(t)utek	<b>Qena'utek ai?</b> (You two are sick, huh?)
2pl	+(t)uci	<b>Iqallugturtuci</b> . (You are all eating fish.)
3sg	+(t)uq	<b>Caayuq piturnirtuq</b> . (The tea tastes good.)
3du	+(t)uk	<b>Qecenguk</b> . (The two of them are running.)
3pl	+(t)ut	<b>Caskat kawirtut</b> . (The cups are red.)

Table 23. Intransitive verb examples

In addition to the present tense, these endings can be used to speak in the future tense by adding a future tense postbase such as **+ciqe-** or **~kutar-**.

Asirciqua. I will be good.

Qecengkutartuk. The two of them are going to run.

The differences between these postbases will be discussed in further detail in Section 4.3.

## 4.2 INTERROGATIVE WORD QUESTIONS

In addition to yes/no questions (see Section 3.5), a speaker can also ask an open-ended question, also called an *interrogative word* question. These questions use *interrogative pronouns*.

### 4.2.1 Interrogative Pronouns

In Section 3.2 we learned about demonstratives and pronouns. There are some pronouns used when asking questions to identify someone or something called interrogative pronouns. They may also be used when talking about an unspecified or indefinite subject.

kinaq, kina who; someone; somebody

caqiq what; something; thing

These interrogative pronouns can be used to form equational sentences. Observe the following:

Kina taugna? Who is that?

Kinkut ilaten? Who are your family?

Caqiq una? What is this?

They can also be used in both transitive and intransitive verb sentences.

Caqimek canamaraa?      What is it made out of?  
 Caqimek piicagtuten?      What (thing) do you want?  
 Kinam piicagaa?      Who wants it?

## 4.2.2 Interrogative Mood Endings and Verb Roots

We introduced the interrogative mood endings in Section 3.8.4, but there is a little more nuance than was described there. The endings differ slightly based on how the verb root ends. See the table below:

	After Vowel ( <b>a, e, i, u</b> )	After <b>p, k, q</b>	After <b>g, r, te</b>
1sg.	+saa(nga)	+saa(nga)	+(y)cia(nga)
1du.	+t'snuk	+t'snuk	+t'snuk
1pl.	+t'sta	+t'sta	+t'sta
2sg.	+it	+sit	+(y)cit
2du.	+t'stek	+t'stek	+t'stek
2pl.	+t'si	+t'si	+t'si
3sg.	+a	+a	+(g)ta
3du.	+ak	+ak	+(g)tak
3pl.	+at	+at	+(g)tat

Table 24. Intransitive interrogative mood endings expanded

Examples:

Naken taimat'si?      Where do you all come from?  
 Qayu piciqsaa?      What am I going to do?  
 Natgun kuingta?      Which way is she walking?

## 4.3 COMMON USEFUL POSTBASES

Below is a list of common *postbases*, which you may recall are parts of a word that can alter their meaning. These are postbases that are used regularly and can quickly expand a speaker's vocabulary. Postbases will be added on to words differently depending on how the root ends and on the postbase's *joining type*. Joining types will be discussed in Section 5.3.

+ciqe- (V/V) to [verb] later, will [verb]

**kuimar-** + **+ciqe** = **kuimarciqe-** (to swim later); **Kuimarciqua.** (I will swim later.)  
**imasuug-** + **+ciqe** = **imasuugciqe-** (to be sad later); **Imasuugciqua.** (I will be sad.)

~ku (Ntime/Ntime) later on this [noun], next [noun], this coming [noun]

**unuk** + **~ku** = **unuku** (later tonight)  
**uksuq** + **~ku** = **uksuqu** (next year)

~kutar- (V/V) to be about to [verb]

**kuimar-** + **~kutar** = **kuimaqutar-** (to be about to swim); **Kuimaqutartuq.** (She is about to swim.)  
**age-** + **~kutar** = **agkutar-** (to be about to go); **Agkutartua.** (I am about to go.)

-liqe- (N/V) for one's [noun] to hurt, ache

**nasquq** > **nasqur-** + **-liqe-** = **nasquliqe-** (for one's head to hurt); **Nasquliqa.** (My head hurts.)  
**iruuq** > **irur-** + **-liqe-** = **iruliqe-** (for one's leg to hurt); **Iruliquq.** (His/her leg is hurting.)

-li- (N/V) to make [noun]

**caayuq/caayur-** + **-li-** = **caayuli-** (to make tea); **Caayuliuq.** (S/he is making tea.)  
**puyurkaq/puyurkar-** + **-li-** = **puyurkali-** (to make smoked salmon); **Puyurkaligua.** (I am making smoked salmon.)

-lgnuq<sup>8</sup> (Vdesc/N) one that is [verb (descriptive)]

**mikte-** + **-lgnuq** = **mikelgnuq** (one that is small)  
**asiite-** + **-lgnuq** = **asiilgnuq** (one that is bad)

-n'ite- (V/V) to not [verb]

**pisur-** + **-n'ite-** = **pisun'ite-** (to not be hunting); **Pisun'ituq.** (S/he is not hunting.)  
**age-** + **-n'ite-** = **agen'ite-** (to not be going); **Agen'itua.** (I am not going.)

-ngcuk (N/N) small [noun], little [noun]

**tuntuq** > **tuntur-** + **-ngcuk** = **tuntungcuk** (little deer)  
**iqalluk** > **iqallug-** + **-ngcuk** = **iqallungcuk** (little fish)

---

<sup>8</sup> This has the same definition as **-sqaq** below, but **-lgnuq** is only used if the root ends in **-te**.

+**(ng)ite-** (N/V) to not have [noun], for there not to be [noun]

**caayuk** > **caayur-** + **+(ng)ite-** = **caayuite**<sup>9</sup> (to not have tea); **Caayuitua.** (I do not have tea.)

**kum'agyaq** > **kum'agyaq-** + **-(ng)ite-** = **kum'agyaite-** (to not have eagles); **Kum'agyaaituq.** (There are no eagles here.)

-**ngq'rte** (N/V) to have [noun], for there to be [noun]

**caayuk** > **caayur-** + **-ngq'rte-** = **caayungq'rte-** (to have tea); **Caayungq'rtuq.** (S/he has tea.)

**iqalluk** > **iqallug-** + **-ngq'rte-** = **iqallungq'rte-** (to have fish); **Iqallungq'rtuq.** (There are fish here.)

+**(r)piaq** (N/N) real [noun], genuine [noun]

**suk** > **suug-** + **+(r)piaq** = **Sugpiaq** (real person)

**angun** > **angute-** + **+(r)piaq** = **anguterpiaq** (real old man)

+**piar-** (V/V) to really, truly [verb]; to [verb] exactly

**agnuar-** + **+piar** = **anguarpiar-** (to really dance); **Agnguarpiartuq.** (S/he is really dancing.)

**silug-** + **+piar** = **silugpiar-** (to be really proud, happy); **Silugpiartuq.** (S/he is really happy.)

+**(r)uaq** (N/N) kind of [noun], sort of [noun]

**kum'agyaq** > **kum'agyaq-** + **+(r)uaq** = **kum'agyaquaq** (kind of an eagle)

**carliaq** > **carliar-** + **+(r)uaq** = **carliaruq** (sort of a baby)

+**(r)uar-** (V/V) to sort of [verb], to [verb] a little bit

**imasuug-** + **+(r)uar-** = **imasuuguar-** (to be sort of sad); **Imasuuguartua.** (I am sort of sad.)

**kuimar-** + **+(r)uar-** = **kuimaruar-** (to kind of swim); **Kuimaruartuten.** (You are kind of swimming.)

-**sinaq** (N/N) big [noun], large [noun]

**kaaraq** > **kaarar-** + **-sinaq** = **kaarasinaq** (big car)

**taquka'aq** > **taquka'ar-** + **-sinaq** = **taquka'asinaq** (big bear)

-**sqaq**<sup>10</sup> (Vdesc[intr]/N) one that is [verb (descriptive)]

**kawir-** + **-sqaq** = **kawisqaq** (one that is red)

**asir** + **-sqaq** = **asisqaq** (one that is good)

<sup>9</sup> The **r** between **u** and **i** is dropped due to a process known as *fricative dropping*, where fricatives **g** and **r** are consistently dropped between two single vowels. **+(ng)ite-** is still a plus postbase.

<sup>10</sup> **-sqaq** has the same definition as **-lnguq** above; **-sqaq** is only used if the *root does not* end in **-te**.

+taar- (V/V) to always [verb], to habitually [verb], to usually [verb]

**kuimar-** + **+taar** = **kuimartaar-** (to always swim); **Kuimartaartuq.** (S/he always swims.)

**kumeg-** + **+taar** = **kumegtaar-** (to always be angry); **Kumegtaartuq.** (S/he is always angry).

+tur- (N/V) to consume [noun]

**iqalluk** > **iqallug-** + **+tur-** = **iqallugtur-** (to eat fish); **Iqallugturtut.** (They are eating fish.)

**caayug** > **caayur-** + **+tur-** = **caayurtur-** (to drink tea); **Caayurturtuten.** (You are drinking tea.)

+wik (V/N) place for [verbing], place to [verb]

**pisur-** + **+wik** = **pisurwik** (place to hunt)

**qia-** + **+wik** = **qiawik** (place to cry)

## 4.4 IMPERSONAL VERBS

There are two types of impersonal verbs: *impersonal intransitive* and *objective*. *Impersonal verbs* are verbs that have a single subject that is not clearly defined. The subject of these verbs is almost always in the third person singular form.

### 4.4.1 Impersonal Intransitive

The most common usage of *impersonal intransitive* verbs is with weather terms or other natural phenomena (see Section 2.8). For example, in the sentence "It is snowing," it is not clear what "It" is referring to. Similarly, the subject of the verb is undefined when speaking in Alutiiq.

Qaninguq. *It is snowing.*

Qitenguq. *It is raining.*

Aqllanguq. *It is windy.*

There are cases of verbs that can be used either in normal intransitive sentences or as impersonal intransitive verbs. These usually occur with the postbases **-ngq'rte-** (to have [noun]) and **+(ng)ite-** (not to have [noun]). In their impersonal forms, they can be translated as "for there to be [noun]" and "for there not to be [noun]" respectively.

Taugna iqallungq'rtuq. That person has fish.

Maani iqallungq'rtuq. Around here, *it* has fish.

Maani iqalluituq. Around here, *it* does not have fish.

Lastly, impersonal intransitive verbs are used when identifying the day of the week. These occur in the third-person plural form.

Pektut. *It is Monday. (lit. They are working.)*

Aipiriut. *It is Tuesday.*



Pingayiriut.	<i>It is Wednesday.</i>
Staamiiyut.	<i>It is Thursday.</i>
Tallimiiyut.	<i>It is Friday.</i>
Maqiuut.	<i>It is Saturday. (lit. They are bathing.)</i>
Agayuut.	<i>It is Sunday. (lit. They are going to church.)</i>

## 4.4.2 Objective Verbs

The other type of impersonal verb, *objective verbs*, are transitive verb sentences. Like the intransitive impersonal verbs, they have third-person subjects that are not clearly defined. These verbs are usually used with natural phenomena such as weather or physical conditions.

Objective verbs translate into English as *intransitive* verb sentences. However, they use *transitive* verbs in Alutiiq. What would normally be identified as the *object* of an Alutiiq transitive verb sentence can actually be considered the *subject* in these cases.

Kak'gllugaanga.	I have a runny nose. (lit. It is runny nose-ing me.)
Quyartaaten.	You are cold. (lit. It is cold-ing you.)

Weather terms can also be used in objective verb form when you add the postbase **+(u)te-** (to [verb] with or for [noun]).

Qitrutai.	They got caught in the rain. (lit. It is raining on them.)
Aqllangutaakut.	We got caught in the wind. (lit. It is wind-ing on us.)

Lastly, identifying the time of day uses the objective verb form.

Gaugcinek kaugaa?	What time is <i>it</i> ? (lit. How many times did <i>it</i> strike the bell?)
Tallimaneq kaugaa.	<i>It</i> is five o'clock. (lit. <i>It</i> struck the bell five times.)

To say "It is five-thirty," you would have to say: **Arwilgenek qukaraa** (lit. It is half before six). Note how you use the *following* hour in the sentence, not the hour it is.

## 4.5 POSSESSED NOUN ENDINGS

As you start to converse, being able to identify who possesses an object will quickly become very important. In Alutiiq, there are a set of unique suffixes that represent the noun's possessor. All these endings are N/N suffixes. That is, they attach to nouns and the resulting word is also a noun. The endings will change based on the person, the number of subjects (i.e., the possessor), and the number of objects (i.e., the object/noun being possessed). For now, we will only introduce possessive endings for a single possessor. See the table below.

		Number of Objects		
		1	2	3
Single Possessor	First Person	~ka	+(e)gka	+(e)nka
	Second Person	+(e)n	+(e)gken	-ten
	Third Person	+(ng)a	+(e)k	+(ng)i

Table 25. Possessed noun endings

yaamaqa            my rock  
yaamagka         my two rocks  
yaamanka         my rocks

yaaman            your rock  
yaamagken        your two rocks  
yaamaten         your rocks

yaamaa            his/her rock  
yaamak            his/her two rocks  
yaamai            his/her rocks

All the possessed noun endings above can be used in equational sentences:

Emaaqa Sally.            My grandma is Sally.  
Una yaaman.              This is your rock.  
Taugna Bob-rem englua.    That is Bob's house.

The possessed noun endings are nearly identical to the non-past transitive verb endings that will be discussed in the next section.

## 4.6 INTRODUCTION TO TRANSITIVE VERB SENTENCES

As we've discussed, intransitive verbs contain one subject and can optionally contain an oblique object. A *transitive verb sentence* contains a subject and must also contain a *direct object*. Compare the following sentences.

Bob ner'uq.                Bob is eating. (intransitive)  
Bob iqallugnek ner'uq.    Bob is eating some fish. (intransitive)  
Bob-rem iqalluk neraa.    Bob is eating the fish. (transitive)

Recall that the subject of a transitive verb sentence must use the *relative case*, marked with **+(e)m**.

**Nukallpiaq** niu'uquraa. She is talking to the man.

**Nukallpiam** niu'uquraa. The man is talking to her.

The ending **+(e)m** is used in singular third-person transitive verb sentences to denote the subject. In a language with free word order, this is necessary to identify who is doing the action and who is the object of the action. Without it, it would be impossible to tell who is doing what. Consider the following:

× Iqalluk Bob neraa.

In this sentence, it would be unclear if Bob were eating the fish or if the fish were eating Bob! That is why using **+(e)m** is required.

There are many transitive verb endings based on both person and number. In this section, we will introduce nine endings.

		Number of Objects		
		1	2	3
Subject	First Person	+(g)aqaa	+(g)agka	+(g)anka
	Second Person	+(g)an	+(g)agken	+(g)aten
	Third Person	+(g)aa	+(g)ak	+(g)ai

Table 26. Transitive verb endings with singular subjects

The endings above all have third-person objects. The top-left-most ending **+(g)aqaa** can be used in the sentence Tangraqa (I see it), for example. In the translation "I" is the first-person subject, while "it" is the third-person singular object.

More transitive verb endings will be introduced in Chapters 10 and 11.

#### 4.6.1 Direct Objects and Oblique Objects in Transitive Sentences

As stated above, a transitive verb sentence must always contain a direct object. In contrast, an intransitive sentence will never contain a direct object but may optionally contain an oblique object. Some learners may find it difficult to differentiate between an oblique object and a direct object, especially when speaking. As its name indicates, a direct object is specific and clearly defined (Bob is eating *the* fish.). An oblique object is more general (Bob is eating *some* fish.).

Transitive sentences may also have oblique objects, though. Like the oblique objects in the intransitive verb sentences, they are marked with the ablative case endings (**+mek**, **+(e)gnek**, or **+nek**), which roughly translate to "of" or "from"; or with the allative case endings (**+men**, **+(e)gnun**, and **+nun**), which roughly translate to "to" or "towards."

John-rem minaraa Sally kalikamek. John is giving Sally a piece of paper.

John-rem tun'gaa kalikaq Sally-men. John is giving the paper to Sally.

For reference, the full table of transitive verb endings for third person objects is below.

		Third-Person Objects		
		1 (Taugna)	2 (Taugkuk)	3+ (Taugkut)
<b>Subject</b>	First Person (1) (Gui)	+(g)aqqa	+(g)agka	+(g)anka
	First Person (2) (Guangkunuk)	+(g)arpuk	+(g)apuk	+(g)apuk
	First Person (3+) (Guangkuta)	+(g)arpet	+(g)apet	+(g)apet
	Second Person (1) (Ellpet)	+(g)an	+(g)agken	+(g)aten
	Second Person (2) (Ellpetek)	+(g)artek	+(g)atek	+(g)atek
	Second Person (3+) (Ellpeci)	+(g)arci	+(g)aci	+(g)aci
	Third Person (1) (Taugum)	+(g)aa	+(g)ak	+(g)ai
	Third Person (2) (Taugkuk)	+(g)aak	+(g)aik	+(g)aik
	Third Person (3+) (Taugkut)	+(g)aat	+(g)ait	+(g)ait

Table 27. Transitive verb endings expanded

Below are some examples of how these endings can be used in sentences.

Apciiqaqa taugna. I will ask him.  
 Apciiqapet taugkut. We are going to ask them.

Anciiqan-qaa piugta? Are you going to let the dog out?  
 Anciiqatek ai? You two are going to let them out, right?

Stuul'ciin-qaa tuugaat? Are they taking your chair?  
 Tuugai kenerkat. He is taking the firewood.

Putting together sentences with transitive verbs takes a lot of practice. For assistance with putting transitive verbs together, check out Word Wiinaq ([www.wiinaq.org](http://www.wiinaq.org)). Word Wiinaq is a program that will automatically add transitive verb endings based on the person, tense, and number of subjects and objects you want to use. You can also use it to add possessed endings to nouns. Since it is automated, it is not always 100% accurate, but it will be a great place to start if you are having trouble.



## Chapter 4 Overview

Answer the following questions.

1. What English and Alutiiq pronouns are used to represent the first person?

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2. List the singular, dual, and plural second-person Alutiiq endings.

a. Singular: \_\_\_\_\_

b. Dual: \_\_\_\_\_

c. Plural: \_\_\_\_\_

3. Identify if the following Alutiiq endings are singular, dual, or plural:

a. +(t)utek \_\_\_\_\_

b. +(t)uq \_\_\_\_\_

c. +(t)ua(nga) \_\_\_\_\_

d. +(t)ukut \_\_\_\_\_

4. What does the third person represent?

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5. What postbases can be used to create sentences in the future tense?

a. \_\_\_\_\_

b. \_\_\_\_\_

## Pronouns and Endings: Matching

Match the pronoun with the corresponding intransitive indicative ending.

- |               |   |   |                |
|---------------|---|---|----------------|
| 1. Gui        | • | • | A. +(t)utek    |
| 2. Guangkunuk | • | • | B. +(t)ut      |
| 3. Guangkuta  | • | • | C. +(t)uci     |
| 4. Ellpet     | • | • | D. +(t)uq      |
| 5. Ellpetek   | • | • | E. +(t)uten    |
| 6. Ellpeci    | • | • | F. +(t)uk      |
| 7. Taugna     | • | • | G. +(t)ukuk    |
| 8. Taugkuk    | • | • | H. +(t)ukut    |
| 9. Taugkut    | • | • | I. +(t)ua(nga) |



## Transitive and Intransitive Verbs: English

1) Identify the verb in each sentence, and then 2) classify it as transitive or intransitive. Write your answers in the spaces provided.

Example: *I am singing.*

Verb: singing

Classification: intransitive

1. The dog barked loudly.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

6. She cooked dinner for her family.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

2. She finished her homework.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

7. The wind blows gently.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

3. The sun rises in the east.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

8. They wrote a letter to their friend.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

4. He broke the vase.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

9. She laughed at the joke.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

5. The bird flew away.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

10. He painted the picture with watercolors.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

## Transitive and Intransitive Verbs: Alutiq

Using what you learned about verb endings, 1) identify the verb in each sentence, and then 2) classify it as transitive or intransitive. Write your answers in the spaces provided.

Example: *Aturtua gui.*

Verb: aturtua

Classification: intransitive

1. Qecenguq piugta.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

2. Arnam nukallpiaq tangraa.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

3. Tan'uram niu'uquraat arjaa'at.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

4. Pingakaqa una kuskaq.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

5. Kuingtuci laug'kaamen.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

6. Uswillraa'at englaryugngaut.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

7. Taugum ikugaa naaqisuuteq.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

8. Saqul'aq tengaurtuq qilagmi.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

9. Arnam atrani igaraa.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

10. Kaaram amiiya kawirtuq.

Verb: \_\_\_\_\_

Classification: \_\_\_\_\_

## Transitive Verbs: Practice

Create five sentences in Alutiiq using five different transitive endings. For each sentence, translate into English and identify the transitive ending used.

Example: *Pingakaqa.*

Translation: *I like it.*

Ending: *+(g)aqqa*

1. \_\_\_\_\_.

Translation: \_\_\_\_\_.

Ending: \_\_\_\_\_.

2. \_\_\_\_\_.

Translation: \_\_\_\_\_.

Ending: \_\_\_\_\_.

3. \_\_\_\_\_.

Translation: \_\_\_\_\_.

Ending: \_\_\_\_\_.

4. \_\_\_\_\_.

Translation: \_\_\_\_\_.

Ending: \_\_\_\_\_.

5. \_\_\_\_\_.

Translation: \_\_\_\_\_.

Ending: \_\_\_\_\_.

## 5.1 NUMBERS 1–10

The traditional number system in Alutiiq was a base-twenty system because humans have twenty digits (ten fingers and ten toes). The number system has since evolved and is basically a base-ten system. Numbers 1 through 10 each have their own unique name.

1	all'inguq (N)/allriluq (S)	one
2	mal'uk	two
3	pingayun	three
4	staaman	four
5	talliman	five
6	arwilgen	six
7	mallrungin	seven
8	inglulgen	eight
9	qulnguyan	nine
10	qulen	ten

### 5.1.1 Higher Numbers

Numbers 11 through 19 are created by adding the single digits to ten. The counting system has changed slightly over the years. Twenty has its own unique name.

11	qula all'inguq (N)/allriluq (S)	eleven
12	qula mal'uk	twelve
13	qula pingayun	thirteen
14	qula staaman	fourteen
15	qula talliman	fifteen
16	qula arwilgen	sixteen
17	qula mallrungin	seventeen
18	qula inglulgen	eighteen
19	qula qulnguyan	nineteen
20	suinaq	twenty

Numbers 21 through 29 are created by adding the single digits onto twenty.

21	suina all'inguq (N)/allriluq (S)	twenty-one
22	suina mal'uk	twenty-two
23	suina pingayun	twenty-three
...29	suina qulnguyan	twenty-nine

In today's counting system, the tens beyond twenty (thirty, forty, fifty, etc.) are created by multiplying single digits by ten. With the exception of **suinaq** (twenty), no tens had their own special name.

30	pingayun qula	thirty (lit. 'three tens')
31	pingayun qula all'inguq (N)/allriluq (S)	thirty-one
...40	staaman qula	forty
41	staaman qula all'inguq (N)/allriluq (S)	forty-one
...50	talliman qula	fifty
51	talliman qula all'inguq (N)/allriluq (S)	fifty-one
...60	arwilgen qula	sixty
70	mallrungin qula	seventy
80	inglulgen qula	eighty
90	qulnguyan qula	ninety
100	qulen qula	one hundred

### 5.1.1.1 Old Counting System

In the old counting system, one of two verbs were used to create the numbers 11 through 19. Speakers used either **cipluku** (to exceed in amount) or **atrarngaluni** (to go beyond).

With **cipluku**:

11	qula allrilumek cipluku	eleven
12	qula mal'ugnek cipluku	twelve

With **atrarngaluni**:

11	qula all'ingumek atrarngaluni	eleven
12	qula mal'ugnek atrarngaluni	twelve

The tens also worked differently in the old counting system. Since it was a base-twenty system, the tens were created with relation to **suinaq** (twenty).

20	suinaq	twenty
30	suinaq qulnek cipluku ("ten above twenty")	thirty
40	mal'uk suinaak ("two times twenty")	forty
41	mal'uk suinaak allrlumek cipluku	forty-one
...50	mal'uk suinaak qulnek cipluku	fifty (two time twenty plus ten)
51	mal'uk suinaak qulnek allrilumek cipluku	fifty-one
...60	pinagyun suinaat	sixty
70	pingayun suinaat qulen cipluku	seventy
80	staaman suinaat	eighty
90	staaman suinaat qulen cipluku	ninety
100	talliman suinaat	one hundred

200 qula suinaat  
 400 suinaq suinaat

two hundred  
 four hundred

## 5.2 PRONOUNS: SINGLE, DUAL, PLURAL

In Chapter 3, we introduced the personal pronouns **gui** (I, me), **ellpet** (you), and **elliin** (he, she, they, it). Of course, these pronouns have different dual and plural forms. They are listed in the table below.

	Singular	Dual	Plural
<b>First Person</b>	<b>gui</b> "I, me"	<b>guangkunuk</b> "the two of us"	<b>guangkuta</b> "we, us"
<b>Second Person</b>	<b>ellpet</b> "you"	<b>ellpetek</b> "the two of you"	<b>ellpeci</b> "you all"
<b>Third Person</b>	<b>elliin</b> "he, she, they, it"	<b>ellaigta</b> "the two of them"	<b>ellaita</b> "them"

Table 28. Personal pronouns, single, dual, plural

The dual and plural forms are used in the same manner as the singular forms. Likewise, the dual and plural third-person personal pronouns can only be used to discuss subjects that have already been introduced.

Guangkunuk agnguallriakuk.	The two of us danced.
Ellpeci agciquci Anchorage-men.	You all will go to Anchorage.
Tang'rki taqakaraat! Ellaita iqallugsurtut.	Look at the bears! They are fishing.

### 5.2.1 More Demonstrative Pronouns

The Alutiiq language is rich with demonstrative pronouns. The ones introduced in Chapter 3 are the most common.

Singular	Dual	Plural
<b>una</b> "this one (by me, us)"	<b>ukuk</b> "these two (by me, us)"	<b>ukut</b> "these ones (by me, us)"
<b>taugna</b> "that one (by you)"	<b>taugkuk</b> "those two (by you)"	<b>taugkut</b> "those ones (by you)"
<b>ikna</b> "that one (over there)"	<b>ik'gkuk</b> "those two (over there)"	<b>ik'gkut</b> "those ones (over there)"

Table 29. Demonstrative pronouns, single, dual, plural

Demonstrative pronouns are based on a spatial relationship between the speaker and the subject. That is, the demonstrative used will change based on where the subject is in relation to the speaker. Below is a list of some more demonstrative pronouns in their basic forms.

Singular	Dual	Plural
<b>pamna</b> "that up there"	<b>pamkuk</b> "those two up there"	<b>pamkut</b> "those up there"
<b>camna</b> "that down there"	<b>camkuk</b> "those two down there"	<b>camkut</b> "those down there"
<b>qakemna</b> "that outside"	<b>qakemkuk</b> "those two outside"	<b>qakemkut</b> "those outside"
<b>qamna</b> "that inside, in the other room"	<b>qamkuk</b> "those two inside, in the other room"	<b>qamkut</b> "those inside, in the other room"
<b>un'a</b> "that out in open water"	<b>unkuk</b> "those two out in open water"	<b>unkut</b> "those out in open water"

Table 30. More demonstrative pronouns

There are even more demonstratives that are not listed here. There are demonstratives for something located upriver, something located inland, something located across a natural boundary, something further inside an enclosure, or something you don't know the exact location of. Jeff Leer describes these in *A Conversational Dictionary of Kodiak Alutiiq* (1978).

## 5.3 JOINING TYPES

Suffixes can have one of three joining types: plus (+), minus (-), or assimilating (~). A plus suffix will keep the root's final fricative (**g** or **r**). A minus suffix will drop the root's final fricative. An assimilating suffix will cause the location of production to move forward or backward based on if the root ends in a **g** or an **r**, resulting in a suffix that could be spelt with a **k** in one case or a **q** in another.

Postbases are a type of suffix. In Alutiiq language studies, they are referred to separately from other types of suffixes that apply proper grammatical endings to a word. In either case, the ending should be combined with the root word according to its joining type. Below we will discuss the joining types of postbases. Be aware that the same rules apply to any type of suffix.

### 5.3.1 Plus Postbases

Plus postbases are attached directly onto stems, without dropping the preceding fricative. Below are some examples.

+wik V/N (place to [verb])

**kenir-** (to cook) + **+wik** = **kenirwik** (a place for cooking; kitchen)

+piar- V/V (to really [verb]; to truly [verb])

**qater-** (to be white) + **+piar** = **qaterpiar-** (to be really white); **Qaterpiartuq.** (It is really white.)

#### 5.3.1.1 Consonant-Inserting Postbases

There is a special collection of plus postbases that can also insert consonants **g**, **r**, or **ng** in certain situations. If the root ends in **g** or **r**, those will stay the same when the postbase is added. In addition, if the root ends in a vowel, then a **g**, **r**, or **ng** will be added depending on the postbase. The non-past transitive endings (see Section 4.6) are all examples of **g**-inserting postbases. Below is a short list of some additional consonant inserting postbases.

+(r)uaq (N/N) kind of [noun], sort of [noun], fake [noun]

**stuuluruaq** (root: **stuulur-**) a fake table

**naaqisuut'ruaq** (root: **naaqisuute-**) a fake book

+(r)yug- (N/V) to want [noun]

**yaamaryugluni** (root: **yaamar-**) to want a rock

**akiyuteryugluni** (root: **akiyute-**) to want a wallet

### 5.3.2 Minus Postbases

Minus postbases will cause the g or r in the root to drop before attachment. If the root ends in a vowel, minus postbases will simply attach directly to the root.

-li- N/V (to make [noun])

**paayaliluni** (root: **paayar-**) to make pie

-ngnaq- V/V (to try to [verb])

**kuingtengnaqluni** (root: **kuingte-**) to try to walk

### 5.3.3 Assimilating Postbases

These suffixes are more rare and more complex. The initial letter of the suffix will change in different ways depending on the ending of the stem.

1. If the stem ends in **e**, the **e** will drop and the suffix will simply be added to the remainder of the stem. The only time the **e** will not drop is if the assimilating suffix begins with two consonants.

~kutar- (to be about to [verb])

**aqume-** (to sit down) + ~kutar = **aqumkutarluni** (to be about to sit down); **Aqumkutartua**. (I am about to sit down.)

~ksaite- (to not have [verbed] yet)

**age-** (to go) + ~ksaite = **ageksainani** (not having gone yet); **Ageksaituq**. (She hasn't gone yet.)

2. If the stem ends with a **g**, and the assimilating suffix begins with **k** or **q**, the **g** will drop off, and the suffix will be added on with **k** as the first letter.

~ku (next [noun], later on this [noun])

**kiak** ("summer," stem **kiag-**) + ~ku = **kiaku** (next summer)

3. If the stem ends in a **g**, and the assimilating suffix begins with **r**, the **g** will drop off, and the suffix will be added on with **g** as the first letter.

~raar- (to [verb] first, before anything else)

**uluteg-** (to watch) + ~raar- = **ulutegaarluku** (to watch it first); **Ulutegaa'qa**. (I am watching it first.)



4. If the stem ends in **r**, and the assimilating suffix begins with a **k** or **q**, the **r** will drop off, and the suffix will be added with **q** as the first letter.

~kutar- (to be about to [verb])

**kuimar-** (to swim) + ~kutar- = **kuimaqutar-** (to be about to swim); **Kuimaqutartua.** (I am about to swim.)

~qainar- (to just [verb])

**minar-** (to give to him) + ~qainar- = **minaqainarluku** (to just give it to him); **Minaqaina'an.** (You are just giving it to him.)

5. If the stem ends in an **r**, and the assimilating suffix begins with an **r**, the **r** will drop off, and the suffix will be added with **r** as the first letter.

~raar- (to [verb] first, before anything else)

**qutir-** (to walk on the beach) + ~raar- = **qutiraarluni** (to walk on the beach first); **Qutiraarciqua.** (I am going to walk on the beach first.)

Understanding how assimilating postbases attach will take a lot of practice and familiarity with the language.

## 5.4 FREE WORD ORDER

The Alutiiq language has free word order, which means that there is considerable freedom in what order words are used in a sentence. For example, you can say, **Praanikaaq qup'artuq.** (The cookie broke), or **Qup'artuq praanikaaq** (The cookie broke). The choice of order is up to the speaker and may vary based on where the speaker wishes to place emphasis or focus in the sentence. The default or *unmarked* word order in a sentence when there is no desire to emphasize or draw focus to a specific part of the sentence is usually with the *verb phrase* at the end, i.e., **Praanikaaq qup'artuq.** Saying the verb first (i.e., **Qup'artuq praanikaaq**) is allowable and draws focus to the fact that the cookie *broke*, as opposed to it having been lost or eaten, for example.

In more complex sentences where there is a longer noun phrase like **una praanikaaq** (this cookie), or a longer verb phrase like **qup'artuq nutaan** (it broke just now), the verb phrase must stay together and the noun phrase must stay together. Therefore, you can say **Una praanikaaq qup'artuq nutaan**, or **Qup'artuq nutaan una praanikaaq**, (both meaning "This cookie just now broke"), but not × **Praanikaaq qup'artuq nutaan una.**

Compare the sentences below. *Italics* marks emphasis in the English translation.

Praanikaaq una qup'artuq. This *cookie* broke.

Qup'artuq praanikaaq una. This *cookie* broke.

Una praanikaaq qup'artuq. This *cookie* broke.

## 5.5 OBLIQUE NOUN CASES

In Chapter 3, we introduced the five oblique noun cases. Review the list again.

	Singular	Dual	Plural
Locative (in/on)	+mi	+(e)gni	+ni
Allative (to/toward)	+men	+(e)gnun	+nun
Ablative (from)	+mek	+(e)gnek	+nek
Perlative (by way of/via)	+gun/+kun	+(e)gkun	+(e)tgun
Comparative (like)	+t'stun	+t'stun	+t'stun

Table 31. Review of oblique noun endings

They are listed as plus suffixes, but there is something to be aware of with these endings. They only behave as plus suffixes if the root of the noun they are being attached to ends in **g** or on words that end in a strong **q**. Words that end in a strong **q** have an irregular dualization and pluralization pattern. Rather than adding the dual suffix **k** or the plural suffix **t** like you normally would, the final vowel of the noun must also be doubled before those letters are added. If the word has a normal dualization and pluralization pattern (i.e., you simply use **k** or **t**), remove the **r** before attaching the suffix. Compare the examples below.

Sg.	Pl.	"To the" Noun
taquka'aq (bear)	taqukaraat (bears)	taquka'armen (to the bear)
nukallpiaq (man)	nukallpiat (men)	nukallpiamen (to the man)
arya'aq (girl)	aryaraat (girls)	arya'armen (to the girl)
arnaq (woman)	arnat (women)	arnamen (to the woman)

Apart from recognizing the irregular dualization and pluralization, there is no clear way to predict when a noun ends in a strong **q** versus a normal **q**. It may take some effort to remember which nouns follow this rule. If the noun root ends in **g**, the **g** will stay before the oblique ending is added.

iqalluk (root: iqallug-) fish	iqallugmen	to the fish
nutek (root: nuteg-) rifle	nutegmen	to the rifle

The last thing to keep in mind about the oblique case endings is that if the root ends in a single consonant plus **e**, the **e** is dropped before the suffix. Compare the first two examples with the final example, where the **e** remains.

angun (root: angute-)	old man	angutmen	to the old man
kalla'un (root: kalla'ute-)	rattle	kalla'utmen	to the rattle
neresta (root: nereste-)	louse	nerestemen	to the louse

### 5.5.1 Locative (in/at/on)

The locative case is used to indicate the location of a noun, and translates as "at [noun]," "on [noun]," or "in [noun]." The singular locative case ending is **+mi**, the dual is **+(e)gni**, and the plural is **+ni**. Below are some examples.

Sun'aq	Kodiak
Sun'ami	at Kodiak, in Kodiak

taquka'aq	bear
taquka'armi	on the bear
taquka'agni	on the two bears
taquka'arni	on the bears

yaamaq	rock
yaamami	on the rock
yaamagni	on the two rocks
yaamani	on the rocks

With roots ending in **g**:

Anwik	Monk's Lagoon
Anwigni	at Monk's Lagoon

iqalluk	fish
iqallugmi	on the fish
iqalluugni	on the two fish
iqallugni, iqalluuni	on the many fish

With roots ending in vowels:

nuna	land, village
nunami	on the land, in the village
nunagni	in the two villages
nunani	in the villages

naaqisuuteq	book
naaqisuutmi	on the book
naaqisuutegni	on the two books
naaqisuutni	on the book

The locative interrogative question is **nani** (where at).

Nani et'a?	Where is it at?
Nani et'cit?	Where are you?

## 5.5.2 Allative (to/toward)

The allative (+**men**, +(e)**gnun**, and +**nun**) can be translated as "to [noun]," "toward [noun]," or "for [noun]." Below are some examples.

Sun'aq	Kodiak
Sun'amēn	to Kodiak
taquka'aq	bear
taquka'armēn	to the bear
taquka'agnun	to the two bears
taquka'arnun	to the bears
yaamaq	rock
yaamamēn	on the rock
yaamagnun	on the two rocks
yaamanun	on the rocks

With roots ending in **g**:

Anwik	Monk's Lagoon
Anwigmēn	to Monk's Lagoon
iqalluk	fish
iqallugmēn	to the fish
iqalluugnun	to the two fish
iqallugnun, iqallunun	to the many fish

With roots ending in vowels:

nuna	land, village
nunamēn	to the land, to the village
nunagnun	to the two villages
nunanun	to the villages
naaqisuuteq	book
naaqisuutmēn	to the book
naaqisuutegnun	to the two books
naaqisuutnun	to the book

The allative interrogative question is **natmen** (where to).

Natmēn ag'a?	Where is she going?
Natmēn ag'it?	Where are you going?

### 5.5.3 Ablative (from)

The ablative (+mek, +(e)gnek, and +nek) can be translated as "from [noun]." It can also represent an *oblique object*. Below are some examples.

Sun'aq	Kodiak
Sun'amek	from Kodiak

taquka'aq	bear
taquka'armek	from the bear
taquka'agnek	from the two bears
taquka'arneq	from the bears

yaamaq	rock
yaamamek	from the rock
yaamagnek	from the two rocks
yaamanek	from the rocks

Bob-rem stuulumek piliyuq.	Bob is making a table.
----------------------------	------------------------

With roots ending in **g**:

Anwik	Monk's Lagoon
Anwigmek	from Monk's Lagoon

iqalluk	fish
iqallugmek	from the fish
iqallugnek	from the two fish
iqallugnek, iqallunek	from the many fish

Bob-rem Sally iqsagmek minaqii.	Bob gave Sally a fishhook.
---------------------------------	----------------------------

With roots ending in vowels:

nuna	land, village
nunamek	from the land, from the village
nunagnek	from the two villages
nunanek	from the villages

naaqisuuteq	book
naaqisuutmek	from the book
naaqisuutegnek	from the two books
naaqisuutnek	from the book

Sally niuwasuutmek igu'urciquq.          Sally will buy a phone.

The interrogative question for the *ablative case* is **naken** (where from).

Naken taima'a?                                  Where is it from?  
Naken taima'it?                                 Where are you from?

### 5.5.4 Perlative (by way of/via)

The *perlative case* can be translated as "by way of," "via," "through," or "along." It is mostly used to represent mode of transportation or the direction someone is traveling. The ending for the perlative case is +**kun** or +**gun**.

Tengausqakun agciqukut.          We are going to go by airplane.  
Kaaragun pekcaturtua.                I am going to go to work in my car.  
Ceniikun kuingllita.                    Let's walk along the shore.

The perlative case can also be used to discuss body parts.

Natgun angq'rtaaten?                Where are you hurting?  
Nasqumkun (angq'rtaanga).        My head is hurting.

For more on body parts, see Chapter 13. The possessed forms of the oblique case will also be discussed in a bit more depth in Section 6.1.1.

In the dual form, the perlative ending is +(e)**gkun**, and the plural ending is +(e)**tgun**.

englugkun                                  through the two houses  
englutgun                                 through the houses

The interrogative question for the perlative case is **natgun**, which can be translated as "what way," "what direction," or "what mode of transportation."

Natgun ag'it?                                What way are you going?  
Natgun tekilriaten?                        How did you get here? (i.e., what mode of transportation?)

### 5.5.5 Comparative and Inclusive (like)

The comparative can be translated as "like N."

Weg'et'stun cungaruartuq.          It is green as grass.  
Cuyat'stun katagll'ia.                 It fell like a leaf.

It can also be used to represent languages.

Alutiit'stun                      like an Alutiiq (i.e., the Alutiiq Language)  
 Mirikaansaat'stun            like an American (i.e., the English language)

The interrogative question in the comparative case is **cestun**, meaning “how” or “what like.”

Cestun et'cit?                    How are you?  
 Cestun kuimarta?              What is she swimming like?  
 Arhnat'stun kuimartuq.        She is swimming like a sea otter.

Interestingly, the non-possessed comparative ending is the same for the singular, dual, and plural: **+t'stun**. This is a somewhat new usage. In the past, like the other oblique endings, there were separate forms for the singular, dual, and plural forms: **+tun**, **+(e)gtun**, and **+t'stun**, respectively. At some point, the singular and dual forms stopped being used in favor of just the plural form.

### 5.5.6 Oblique Noun Endings on Demonstratives

Some of the oblique noun endings have slightly different forms when attached to the roots of demonstrative pronouns, such as **tawa-** (that by you) and **ika-** (that over there). Below is a list that demonstrates the differences.

	Ending with Demonstrative Pronouns	Example with demonstrative pronoun tawa-	Examples with demonstrative pronoun ika-
Locative (in/on)	+ni	tawani	ikani
Allative (to/toward)	+'ut	tawa'ut	ika'ut
Ablative (from)	+ken	tawaken	ikaken
Perlative (by way of/via)	+gun	tawagun	ikagun
Comparative (like)	+ten	tawaten	ikaten

Table 32. Oblique noun endings on demonstrative pronouns

## 5.6 ALUTIIQ CONJUNCTIONS

There are many conjunctions in Alutiiq, but some of the most common are **cali** (and, more, again), **kesiin** (but, only), and **elliin** (because). Some example sentences are below.

Iqallugyugtuten-qaq cali?            Do you want fish, too?  
 Minarnga cali.                            Give me more.  
 Kawirtuq cali tan'erluni.              It is red and black.

Alingua, kesiin agciqua.  
Iqallumek nerqutartuq kesiin.  
Macanguq, kesiin pat'snartuq cali.

I am scared, but I will go.  
He is only going to eat fish (nothing else).  
It is sunny, but it is also cold.

Agyunitua ellii alinglua.  
Anenilnguten ellii pat'snartuq.  
Uswillra'aq qia'uq ellii katallria.

I do not want to go because I am scared.  
You did not go outside because it is cold.  
The child is crying because he fell down.





## Alutiiq Math

Use Alutiiq number words to complete the math problems below. 1) Write the numeral beside each word and then 2) make the calculation.

1 - Allriluq (S) / All'inguq (N)

2 - Mal'uk

3 - Pingayun

4 - Staaman

5 - Talliman

6 - Arwilgen

7 - Mallrungin

8 - Inglulgen

9 - Qulnguyan

10 - Qulen

11 - Qula allriluq (S) / Qula all'inguq (N)

12 - Qula mal'uk

13 - Qula pingayun

14 - Qula staaman

15 - Qula talliman

16 - Qula arwilgen

17 - Qula mallrungin

18 - Qula inglulgen

19 - Qula qulnguyan

20 - Suinaq

Problem 1. Talliman \_\_\_\_\_ + Talliman \_\_\_\_\_ = \_\_\_\_\_

Problem 2. Qulen \_\_\_\_\_ + Mal'uk \_\_\_\_\_ = \_\_\_\_\_

Problem 3. Qula qulnguyan + Allriluq = \_\_\_\_\_

Problem 4. Suinaq \_\_\_\_\_ - Qula Staaman \_\_\_\_\_ = \_\_\_\_\_

Problem 5. Qulnguyan \_\_\_\_\_ - Inglulgen \_\_\_\_\_ = \_\_\_\_\_

Problem 6. Qula mallrungin \_\_\_\_\_ - Pingayun \_\_\_\_\_ = \_\_\_\_\_

Problem 7. Pingayun \_\_\_\_\_ x Pingayun \_\_\_\_\_ = \_\_\_\_\_

Problem 8. Qula inglulgen \_\_\_\_\_ / Pingayun \_\_\_\_\_ = \_\_\_\_\_

Problem 9. Qula arwilgen \_\_\_\_\_ / Allriluq \_\_\_\_\_ = \_\_\_\_\_

Problem 10. Staaman \_\_\_\_\_ x Talliman \_\_\_\_\_ = \_\_\_\_\_

## Postbase Joining Types

Using your knowledge on postbase joining types, respond to the following questions.

1. What are the three joining types for postbases in the Alutiiq language?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

2. What happens to the fricative consonant (**g** or **r**) at the end of a stem when attaching a plus postbase to the stem?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. What joining type is a consonant-inserting postbase?

\_\_\_\_\_

4. What happens to the stem ending in a prime vowel (**a**, **i**, or **u**) when a minus postbase is added?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

5. When a stem ends in r, and a minus postbase is being attached, what happens to the r?

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## Assimilating Postbases: Practice

Answer the following questions.

1. 1) Attach the assimilating postbase ~ku to the following Alutiiq time nouns and 2) translate them:  
**unuaq** (morning), **kiak** (summer), **unuk** (night), **uksuq** (winter)

- |          |       |             |       |
|----------|-------|-------------|-------|
| a. Unuaq | _____ | Translation | _____ |
| b. Kiak  | _____ | Translation | _____ |
| c. Unuk  | _____ | Translation | _____ |
| d. Uksuq | _____ | Translation | _____ |

2. 1) Attach the assimilation post base ~raar- to the following Alutiiq verb stems and 2) translate them **agnguarluni** (to dance), **qecengluni** (to run), **kuimarluni** (to swim)

- |                |       |             |       |
|----------------|-------|-------------|-------|
| a. Agnguarluni | _____ | Translation | _____ |
| b. Qecengluni  | _____ | Translation | _____ |
| c. Kuimarluni  | _____ | Translation | _____ |

3. 1) Create a sentence with the assimilating postbase ~ksaite- with the stem **nerluni** (to eat) and then 2) translate it.

Alutiiq: \_\_\_\_\_.

English: \_\_\_\_\_.

4. 1) Come up with an example using the assimilating postbase ~qainar with the stem **kuimarluni** (to swim) and then 2) translate it.

Alutiiq: \_\_\_\_\_.

English: \_\_\_\_\_.

5. 1) Give an example using the assimilating postbase ~kutar with the stem **maqiluni** (to bathe) and then 2) translate it.

Alutiiq: \_\_\_\_\_.

English: \_\_\_\_\_.

## Oblique Noun Cases

Identify the oblique noun case in each of the Alutiiq sentences below.

1. Qik'rtamen agellria. (He went to Kodiak Island.)

Noun case: \_\_\_\_\_

2. Nuniami et'uq. (She is in Old Harbor.)

Noun case: \_\_\_\_\_

3. Wiinat'stun inarngaut. (They are lying down like sea lions.)

Noun case: \_\_\_\_\_

4. Napani misngaut. (They are perched in the trees.)

Noun case: \_\_\_\_\_

# Positions, Locations, and Places

## CHAPTER 6

### 6.1 POSITIONAL NOUNS

A *positional noun* indicates a location in relation to another noun, like a place or person. Positional nouns are almost always used in the possessive form. In the examples below, the person (first person, second person, third person) is bolded in both the Alutiiq and English.

ilu-	to be inside
caskam ilua	he inside of the cup (the cup's inside)
skaapam ilua	the inside of the cupboard (the cupboard's inside)

qai-	to be on top of
stuulum qainga	the top of the table
naaqisuutem qainga	the top of the book

cani-	to be beside
yaamam cania	the place beside the rock
nukallpiam cania	the place beside the man

qule-	to be above
englum qulii	the area above the house
aprutem qulii	the area above the road

aci-	to be below, underneath
caskam acia	the underside of the cup
ingrim acia	the place below the mountain

There are dual and plural forms of all of these roots as well.

Dual:

caskak caniak	place beside the two cups
caskak aciak	place below the two cups
caskak quliik	place above the two cups

Plural:

caskat caniat	place beside the cups
caskat aciat	place beneath the cups
caskat quliit	place above the cups

When using dual and plural subjects, it's important to note the difference between a shared position and a separate position. In other words, it would not make sense to say something like × **caskat iluat** (× the inside of the cups) because cups each have separate "insides." In these cases, the positional noun itself should be dualized or pluralized as well. See below:

caskak iluik	the insides of the two cups
caskak qaingik	the tops of the two cups
caskak aciik	the undersides of the two cups

caskat iluit	the insides of the cups
caskat qaingit	the tops of the cups
caskat aciit	the undersides of the cups

### 6.1.1 Positional Nouns with Oblique Endings

Positional nouns can also be used in the oblique case by combining them with the locative **-ni** (at, in, on), allative **-nun** (to, towards), and ablative **-nek** (from). See the examples below.

caskam iluani	inside the cup
caskak iluigni	inside the two cups
caskat iluitni	inside the cups

caskam iluanek	from the inside of the cup
caskak iluignek	from the insides of the two cups
caskat iluitnek	from the insides of the cups

caskam caniani	beside the cup
caskam caniagni	beside the two cups
caskam caniatni	beside the cups

caskak caniigni	beside each of the two cups
caskat caniitni	beside each of the cups

caskam qaingani	on top of the cup
caskak qaingigni	on the surfaces of the two cups
caskat qaingitni	on the surfaces of the cups

The perlative **+gun/+kun** (by way of, via, through) can also be added to positional nouns.

englum iluakun	through the house
engluk iluigkun	through the two houses
englut iluitgun	through the houses



Note that the forms introduced so far have all been in the third person. There are first and second person forms of the oblique, possessed positional nouns as well. Below are some examples.

Locative (-ni)

canimni beside **me**  
canimtegni beside **the two of us**  
canimt'hni beside **us (three or more people)**

canigpeni beside **you**  
canigpetegni beside **the two of you**  
canigpet'sni beside **all of you**

Allative (-nun)

canimnun toward **my** side  
canimtegnun toward **our (2)** sides  
canimt'hnun toward **our** sides

canigpenun toward **your** side  
canigpetegnun toward the side of **you both**  
canigpet'snun toward the side of **all of you**

Ablative (-nek)

canimnek from beside **me**  
canimtegnek from beside the **two of us**  
canimt'hnek from beside **us**

canigpenek from beside **you**  
canigpetegnek from beside **the both of you**  
canigpet'snek from beside **all of you**

The possessed oblique cases can be used on other nouns as well.

englumnek from **my** house  
englugpenun to **your** house  
engluatni in **their** house  
engluitni in **their** houses

The third person endings will be slightly different depending on both the number of subjects and the number of positions. If there is a single position (like a single house), an **a** will come before the oblique noun ending. If there is more than one position (as in many houses), an **i** will come before the oblique noun endings. Compare the differences.

englواني in her house  
engluagni in the two of them's house  
engluatni in their (3+) house

englugni	in the two of them's houses
engluitni	in their (3+) houses

## 6.1.2 Locative Endings Versus Positional Nouns with Locative Endings

Learners sometimes ask when it is appropriate to use the locative **-mi/-ni** endings on a noun versus when to use the more specific positional noun with locative ending. For example, the word **caskami** (in the cup) is equivalent to **caskam iluani** (inside the cup). A fluent Elder will typically use the shortest, most direct option, unless specificity is needed. As described in Section 5.5, the locative case refers to something that is in, at, or on a noun.

When using the **-mi** ending, we know by context whether we are referring to something being inside rather than on top of the noun, based on whether that noun is typically hollow or able to hold things. **Caskami** will be interpreted as "in the cup," because a cup is hollow. If the noun is typically not hollow, the phrase will be interpreted as "on/at [noun]." **Yaamami** (on the rock) is interpreted as "on" because a rock is typically solid. We can call this the "hollow rule." Nouns like water and snow are treated the same way they would be in English.

imarmi	in the water
aniumi	in the snow

When the speaker wishes to say something contrary to the "hollow rule" such as "on top of the cup" (perhaps a spoon is balanced across the top), then they would typically use the positional noun with the locative ending: **caskam qaingani** (on top of the cup). This is to avoid the listener interpreting it as "in the cup." Similarly, if one wanted to speak of the *inside* of a rock (perhaps it is a hollow rock with something inside), the speaker would use the positional noun with locative ending to make it clear. Once this unexpected location is established in a conversation, however, some speakers may revert to the shortest, most direct option (noun + locative ending) when it is referred to again.

yaamami	on the rock
yaamam iluani	inside of the rock

ingrimi	on the mountain
ingrim iluani	inside of the mountain

kaarami	in the car
kaaram qaingani	on top of the car

parag'uutami	on the boat
parag'uutam qaingani	on top of the boat

In the final example cluster, you will see that the **-mi** ending is translated as "on the boat," when the Alutiiq meaning is more accurately "in," because of English grammar rules. In English we say "on" certain vehicles if they can be stood up in like a boat or bus, while using "in" for vehicles we do not stand up in, like a kayak or car. This is not done in Alutiiq'stun, as we use the same locative ending whether a passenger can stand in it or not.

## 6.2 QIK'RTAQ PLACE NAMES

The oblique cases can also be used on place names. There are over three hundred documented place names from around the Kodiak Archipelago. Below is a list of some of the Kodiak Archipelago place names. The column to the right is that same place name using the locative form, "in/at [place]."

Qik'rtaq	Kodiak Island	Qik'rtami	on Kodiak Island
Sun'aq	Kodiak (town)	Sun'ami	in Kodiak
Tangirnaq	Woody Island	Tangirname	in Woody Island
Cingiyaq	Chiniak	Cingiyami	in Chiniak
Iirak	Eagle Harbor	Iiragni	in Eagle Harbor
Nuniaq	Old Harbor	Nuniami	in Old Harbor
Salliitaaq	Sitkalidak Island	Salliitami	on Sitkalidak Island
Kangiyaaq	Kaguyak	Kangiyarmi	in Kaguyak
Kasukuak	Akhiok	Kasukuagmi	in Akhiok
Angyartalek	Aiaktalik Island	Angartalegmi	on Aiaktalik Island
Kal'ut	Karluk	Kal'uni	in Karluk
Uyaqsaq	Larsen bay	Uyaqsami	in Larsen Bay
Ag'waneq	Afognak Island	Ag'wanerme	on Afognak Island
Masiqsiraq	Port Lions	Masiqsirami	in Port Lions
Uusenkaaq	Ouzinkie	Uusenkaami	in Ouzinkie
Anwik	Monk's Lagoon	Anwigmi	in Monk's Lagoon

Most place names end in **q** or **k**. Occasionally a place name may end in **t** if the underlying noun is plural. An example is **Kal'ut** (Karluk). **Kal'ut** is considered plural, similar to the way the New York place name "The Hamptons" is used in English.<sup>11</sup> Likewise, you'll notice that the locative form **Kal'uni** uses the plural ending **-ni**.

Knowing these place names will be useful for your personal introduction, since Alutiiq introductions usually include places a person lives or was born. Review the list of the oblique noun endings.

	Singular	Dual	Plural
<i>Locative (in/at/on)</i>	+mi	+(e)gni	+ni
<i>Allative (to/toward)</i>	+men	+(e)gnun	+nun
<i>Ablative (from)</i>	+mek	+(e)gnek	+nek

Table 33. Review of oblique noun endings

Remember that they only act as plus postbases on roots that end in **g** or the strong **q** (see Section 5.5). If the root ends in a normal **q**, the endings will be added on without the **r** in the root.

arya'aaq (root: aryaa'ar-)	girl	arya'aarmen	to the girl
arnaq (root: arnar-)	woman	arnamen	to the woman

<sup>11</sup> Some speakers have also used the singular form **Kal'uq** for Karluk.

If the root ends in a vowel (**a** or **e**), the endings are added directly onto the root.

nuna (root: nuna-)	land	nunamen	to the land
naaqisuun (root: naaqisuute-)	book	naaqisuut'men <sup>12</sup>	to the book

### 6.2.1 Other Regional Place Names

There are also many documented place names from other parts of the Alutiiq/Sugpiaq homeland. Below is a short list of some of those places, and their locative forms as well.

Tamallkuaq	Kenai Peninsula	Tamallkuami	on the Kenai Peninsula
Angagkitaqnuuq	Seldovia	Angagkitaqnuumi	in Seldovia
Paluwik	Port Graham	Paluwigmi	in Port Graham
Nanwalek	Nanwalek	Nanwalegmi	in Nanwalek
Asiwak	Cape Douglas	Asiwagni	in Cape Douglas
Ugaasaq	Ugashik	Ugaasami	in Ugashik
Masriq	Port Heiden	Masrimi	in Port Heiden
Cirniq	Chignik	Cirnirmi	in Chignik
Perry-q	Perryville	Perry-mi	in Perryville

### 6.2.2 Alaska Place Names

While our language is not traditionally spoken statewide, speakers have developed some place names for other areas. Below are some place names for other parts of Alaska in the first column, paired with the locative form in the second column.

Alas'kaa	Alaska	Alas'kaami	in Alaska
Kicarwik	Anchorage	Kicarwigmi	in Anchorage
Cenk'gt'sqaq	Fairbanks	Cenk'gt'sqami	in Fairbanks

**Kicarwik**, the word for Anchorage, literally means “place to anchor,” while **Cenk'gt'sqaq**, the name for Fairbanks, literally means “one with nice stream banks.”

### 6.2.3 Creating Place Names

Place names in Alutiiq often derive from the land, sea, and cultural activities of the region. They are an essential part of the language and reflect the history, geography, and identity of the people who live there. To create place names in Alutiiq, one can use suffixes that convey the characteristics and features of the place.

The suffix **+wik** is commonly used to create place names that relate to an activity or action. For example, **alagnarsurwik** means “a place to pick berries,” and **qayarwik** means “a place to kayak.” The suffix **-lek** can be attached to a noun and means “one with [noun].” For example, **napalek**

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<sup>12</sup> The e in the root naaqisuute- is replaced by the apostrophe (') in this case.

means “[a place] with spruce trees,” and **kuilek** means “[a place] with a river.” Finally, the suffix **+tuliq** means “one with an abundance of [noun].” For example, **cuagtuliq** means “[a place] with a lot of bushes” and **tep’artuliq** means “[a place] with a lot of driftwood.” Below are some more examples with these postbases.

**+wik** (V/N) “a place to [verb]”

kuimarwik	a place to swim
iqallugsurwik	a place to fish
agisarwik	a lookout place

**-lek** (N/N) “one which has [noun]”

nanwalek	one with a lake
englungculek	one with a little house
negtalek	one with a nest

**+tuliq** (N/N) “one that has an abundance of [noun]”

yaamartuliq	one with a lot of rocks
wegtuliq	one with a lot of grass
angyartuliq	one with a lot of open skin boats

## CHAPTER 6 WORKSHEETS

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## Locatives and Postional Nouns

Use what you learned about locatives and positional nouns to answer the following questions.

1. How can you determine whether to use a positional noun or simply attach the locative ending to the noun?

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2. In your own words, describe the "hollow rule" in relation to the locative endings.

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## Positional Nouns Reveiw

1) Read the following questions and 2) circle the correct answer.

1. What is a positional noun?
  - a) A noun that indicates the weight of an object.
  - b) A noun that indicates an object's location in relation to another noun.
  - c) A noun that indicates the size of an object.
  - d) A noun that indicates the color of an object.
  
2. Which of the following is an example of a positional noun?
  - a) ilua (its inside)
  - b) englua (his house)
  - c) caskan (your cup)
  - d) yaamami (on the rock)
  
3. Which of the following is an example of a positional noun in the ablative form?
  - a) canimni (at my side)
  - b) canigpenun (to your side)
  - c) canianek (from her side)
  - d) canimkun (through my side)
  
4. What does the perlative case represent?
  - a) The location of an object.
  - b) The size of an object.
  - c) The direction of movement through an object.
  - d) The color of an object.



## Positional Nouns and Oblique Noun Endings

1) Read the following questions and 2) circle the correct answer.

1. What does the locative ending **-ni** on positional nouns represent?
  - a) The location of an object.
  - b) The direction of movement towards an object.
  - c) The direction of movement away from an object.
  - d) The direction of movement through an object.
  
2. Which of the following is an example of the possessed positional noun?
  - a) caskani (in the cups)
  - b) englumni (in my house)
  - c) canimni (at my side)
  - d) yaamanun (to the rocks)
  
3. Which of the following represents a positional noun in the allative case?
  - a) canimni (at my side)
  - b) caniakun (at her side)
  - c) canimnun (to my side)
  - d) canimtegnek (from the two of us' side)
  
4. What does the ablative ending **-nek** on positional nouns represent?
  - a) The direction of movement towards an object.
  - b) The direction of movement away from an object.
  - c) The location of an object.
  - d) The direction of movement through an object.
  
5. Which of the following means "the insides of the cups" in English?
  - a) caskam qainga
  - b) caskat iluit
  - c) englum iluakun
  - d) yaamam iluani

## Creating Place Names

1) Use the postbases **+wik**, **-lek**, and **+tuliq** to create your own place names. 2) Create three place names in Alutiiq for each postbase, using nouns and verbs in the word bank, and then 3) translate the place name into English.

### +wik (V/N) "a place to [verb]"

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

### -lek (N/N) "one with [noun]"

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

### +tuliq (N/N) "one with an abundance of [noun]"

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

#### Nouns:

arnaq	woman
nukallpiaq	man
tan'uraq	boy
arya'aq	girl
taquka'aq	bear
iqalluk	fish
aikuq (N)/piugta (S)	dog
kum'agyak	eagle

#### Verbs:

kuinglluni (root: kuingte-)	to walk
qecengluni (root: qecenge-)	to run
aqumluni (root: aqume-)	to sit
nangarngaluni (root: nangarnga-)	to be standing
qawarluni (root: qawar-)	to sleep
agnguarluni (root: agnguar-)	to dance
kuimarluni (root: kuimar-)	to swim
englaryumaluni (root: englaryuma-)	to smile

### 7.1 POSSESSIVE FORMS

It is important to be specific in Alutiiq when you are using possessed forms of nouns. As you will see in the tables below, there is a different ending for nearly every combination of person and number. The sections below will introduce the endings in tables.

#### 7.1.1 Possessive Endings with One Possessor

In the table below, the possessor is singular, whether it is first person, second person, third person, or reflexive. The *reflexive* form is also third person but used in cases where the possessed noun is the subject's "own" noun. For example, third person "her paper" would be **kalikaa**, while "her own paper" would be **kalikani**. Review the table below:

		Number of Objects		
		1	2	3+
Single Possessor	First Person (I, mine)	~ka	+(e)gka	+(e)nka
	Second Person (you, yours)	+(e)n	+(e)gken	-ten
	Third Person (he/she, his/hers)	+(ng)a	+(e)k	+(ng)i
	Third Person Reflexive (his/her own)	-ni	+(e)gni	-ni

Table 34. Possessed noun endings, single possessor

yaamaqa      my rock  
yaamagka      my two rocks  
yaamanka      my rocks

yaaman      your rock  
yaamagken      your two rocks  
yaamaten      your rocks

yaamaa      his/her rock  
yaamak      his/her two rocks  
yaamai      his/her rocks

The reflexive forms of these cases are especially important in transitive sentences. In a transitive sentence, the reflexive ending refers to an object owned by the subject, while the nonreflexive third-person ending refers to an object owned by someone else. Compare:

Bob-rem yaamaa tuugaa.      Bob is taking her rock. (someone else's)  
 Bob-rem yaamani tuugaa.      Bob is taking his rock. (his own)

### 7.1.2 Possessive Endings with Two Possessors

Of course, the endings will change depending on the number of possessors. In the examples below, you will notice that the endings for a dual possessor of two or three possessed nouns are the same.

		Number of Objects		
		1	2	3+
Dual Possessor	First Person (the two of us')	+(g)puk	-puk	-puk
	Second Person (the two of yours')	+(g)tek	-tek	-tek
	Third Person (the two theirs)	+(ng)ak	+(ng)ik	+(ng)ik
	Third Person Reflexive (those two's own)	+(g)tek	-tek	-tek

Table 35. Possessed noun endings, two possessors

englurpuk      the two of us' house  
 englupuk      the two of us' houses

englurtek      your (2) house  
 englutek      your (2) houses

engluak      their (2) house  
 engluik      their (2) houses

As you may notice, the second example in each pair above can refer to either two or three houses, as the endings are the same.

### 7.1.3 Possessive Endings with Three or More Possessors

The table for the possessive endings on nouns with three or more possessors is below. In the examples below, you will notice that the endings for a plural possessor of two or three possessed nouns are the same.

		Number of Objects		
		1	2	3+
Plural Possessor	First Person (ours)	+(g)pet	-pet	-pet
	Second Person (you alls')	+(g)ci	-ci	-ci
	Third Person (theirs)	+(ng)at	+(ng)it	+(ng)it
	Third Person Reflexive (their own)	+(g)teng	-teng	-teng

Table 36. Possessed noun endings, three or more possessors

englurpet      our (3+) house  
 englupet      our (3+) houses

englurci      you alls' house  
 engluci      you alls' houses

engluat      their (3+) house  
 engluit      their (3+) houses

As you may notice, the second example in each pair above can refer to either two or three houses, as the endings are the same. While this could potentially result in confusion, the context of the discussion will generally make the intended meaning clear.

Englupet tamarmeng qat'rtut.    All of our houses are white.  
 Englupet ang'uk.                  Our (2) houses are big.

In the first example above, the word **tamarmeng** (all of them) and the plural ending on the verb **qat'rtut** (they are white) indicate that the sentence refers to three or more houses possessed by three or more people. In the second example above, the dual ending on the verb **ang'uk** (those two are big) indicates that there are two houses. These contextual indicators help a reader or listener determine the intended meaning when the same possessive ending is used for dual or plural possessed nouns.

### 7.1.4 Use of the Reflexive Possessive Endings

It is especially important to distinguish the third-person possessive endings with the third-person reflexive possessive endings in transitive verb sentences. Compare the following:

Una Bob-rem caskaa.            This is Bob's cup.  
 Bob-rem tugaa caskaa.        Bob is taking her (someone else's) cup.  
 Tuuwaqa Bob-rem caskaa.    I am taking Bob's cup.  
 Bob-rem caskani tugaa.        Bob is taking his (own) cup.

The last example sentence uses the reflexive ending rather than the normal third-person ending. As you can see in the examples above, in a transitive sentence, the third-person possessive ending always refers to an object that belongs to someone besides the subject of the sentence. When speaking about an object where the subject is also the possessor, the reflexive ending must be used.

## 7.2 FAMILY TERMS

In Alutiiq communities, when introducing yourself, it's important to mention who your family is as well as yourself. Telling someone who your parents and grandparents are is just as important as telling them your name. It allows the listener to make connections with you. Below is a list of family terms you can use when talking about your family in Alutiiq, along with their first person possessed forms.

aana, maama	mom	aanaqa, maamaqa	my mom
ata, taata	dad	ataka, taataqa	my dad
emaa	grandmother	emaaqa	my grandmother
apaa	grandfather	apaaqa	my grandfather
aningaq, anngaq	older brother	aningaqa, anngaqqa	my older brother
alqaa, aakaa	older sister	alqaaqa, aakaaqa	my older sister
uyuwaq, wiiwaq	younger sibling	uyuwaqa, wiiwaqa	my younger sibling
anaanaa	maternal aunt	anaanaaqa	my maternal aunt
angaa	maternal uncle	angaaqa	my maternal uncle
acaa	paternal aunt	acaaqa	my paternal aunt
ataataa	paternal uncle	ataataaqa	my paternal uncle
paniyaaq	daughter	paniyaaqa	my daughter
awaqutaq	son	awaqutaqa	my son

Different possessive endings can be used depending on the number of family members you are discussing or if you are talking about someone else's family members.

aanaa	his/her mother
uyuwaqken	your two younger siblings
alqai	his/her older sisters

## 7.3 DETAILED PERSONAL INTRODUCTION

Below is a more detailed script you can use for practicing your personal introduction.

Cama'i. Gui \_\_\_\_\_ . Ap'rtaaraatnga \_\_\_\_\_ -mek. \_\_\_\_\_ -mi sultrianga.

Maamaqa (my mom) \_\_\_\_\_ . \_\_\_\_\_ -mi suumallria.

Taataqa (my dad) \_\_\_\_\_ . \_\_\_\_\_ -mi suumallria.

Anngaga<sub>(1)</sub>/Anngagka<sub>(2)</sub>/Annganka<sub>(3+)</sub> (my older brother) \_\_\_\_\_ .

Alqaqa<sub>(1)</sub>/Alqagka<sub>(2)</sub>/Alqanka<sub>(3+)</sub> (my older sister) \_\_\_\_\_ .

Uyuwaga<sub>(1)</sub>/Uyuwagka<sub>(2)</sub>/Uyuwanka<sub>(3+)</sub> (my younger sibling) \_\_\_\_\_ .

Qungutuwaqa<sub>(1)</sub>/Qungutuwagka<sub>(2)</sub>/Qungutuwanka<sub>(3+)</sub> (my pet) \_\_\_\_\_ .

Ilanka (my family) \_\_\_\_\_ -miut (, cali \_\_\_\_\_ -miut).

In English:

Hello. I am (name). They call me (Alutiiq name or nickname). I was born in (place).

My mom is (name). She was born in (place).

My dad is (name). He was born in (place).

My older brother(s) is/are (name(s)).

My older sister(s) is/are (name(s)).

My younger sibling(s) is/are (name(s)).

My pet(s) is/are (name(s)).

My family is from (place) (, and from (place)).

## CHAPTER 7 WORKSHEETS

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## Possessives: Right or Wrong

Identify the correct translation of the English phrase.

1. My two rocks
  - a) yaamagka
  - b) yaaman
  - c) yaamaqa
  - d) yaamagken
  
2. His table
  - a) stuului
  - b) stuulunka
  - c) stuulua
  - d) stuulurci
  
3. You all's house
  - a) englurpet
  - b) englurci
  - c) engluteng
  - d) englugken
  
4. All of us' cat
  - a) kuskarpet
  - b) kuskarpuk
  - c) kuskaten
  - d) kuskak
  
5. Their (3+) car
  - a) kaaragken
  - b) kaaraat
  - c) kaarai
  - d) kaaraci

## Possessive Endings

Use your knowledge on possessive endings to translate the following English phrases into Alutiiq. Use the word list below if you need assistance with the absolute noun forms.

Sarah's houses \_\_\_\_\_

My rocks (2) \_\_\_\_\_

Your guys' car \_\_\_\_\_

Our table \_\_\_\_\_

Your cats (3+) \_\_\_\_\_

His cup \_\_\_\_\_

My potatoes \_\_\_\_\_

The woman's plate \_\_\_\_\_

You two guys' heads \_\_\_\_\_

### Word List:

Caskaq	Cup
Engluq	House
Kaaraq	Car
Kartuugaq	Potato
Kuskaq	Cat
Nasquq	Head
Qantaq	Plate
Stuuluq	Table
Yaamaq	Rock

## Detailed Personal Introduction

Use the script below to develop your own detailed personal introduction by filling in the blanks.

Maamaqa (my mom) \_\_\_\_\_ -mi suumallria.

Taataqa (my dad) \_\_\_\_\_ -mi suumallria.

Anngaaqa<sub>(1)</sub>/Anngagka<sub>(2)</sub>/Annganka<sub>(3+)</sub> (my older brother) \_\_\_\_\_.

Alqaqa<sub>(1)</sub>/Alqagka<sub>(2)</sub>/Alqanka<sub>(3+)</sub> (my older sister) \_\_\_\_\_.

Uyuwaaqa<sub>(1)</sub>/Uyuwagka<sub>(2)</sub>/Uyuwanka<sub>(3+)</sub> (my younger sibling) \_\_\_\_\_.

Qungutuwaqa<sub>(1)</sub>/Qungutuwagka<sub>(2)</sub>/Qungutuwanka<sub>(3+)</sub> (my pet) \_\_\_\_\_.

Ilanka (my family) \_\_\_\_\_ -miut (, cali \_\_\_\_\_ -miut).

### In English:

Hello. I am (name). They call me (Alutiiq name or nickname). I was born in (place).

My mom is (name). She was born in (place).

My dad is (name). He was born in (place).

My older brother(s) is/are (name(s)).

My older sister(s) is/are (name(s)).

My younger sibling(s) is/are (name(s)).

My pet(s) is/are (name(s)).

My family is from (place) (, and from (place)).

In this chapter, we will delve deeper into possessives and the sentences you can create with them, as well as types of verbs and sentences about food and eating.

## 8.1 POSTBASE ~KE TO INDICATE POSSESSION

We introduced possessive endings in Chapter 7. The sentence **Una nuliqa** (This is my wife) is an equational sentence. Recall that an equational sentence is a sentence without a verb. The postbase **~ke** (to have as one's [noun]; to use as one's [noun]) can be used to form possessive sentences with a verb.

Nuliqaqa.            She is my wife. (lit., I have her as my wife.)  
Nuliqaanga.        I am her wife. (lit., She has me as her wife.)

The postbase **~ke** is also used to create the negative form.

Nuliqenitaqa.      This is not my wife.  
Nuliqenitaanga.    I am not her wife.

Look closely at the subjects of each of the sentences. In the first example, **Nuliqaqa** uses the transitive verb ending **+(g)aqqa**, which tells us that the subject of the sentence is first person (me, my), while **nuliq** (wife) is actually the object.

In the second example, **Nuliqaanga** uses the ending **+(g)aanga**, which tells us that the subject is third person (in this case, the wife is the subject). The first person (me) becomes the object. This is backwards from how the sentence would be framed in English. Compare the subjects (S) and objects (O) in the sentences below.

Nuliqaqa (She is my wife):

English structure:

She is my wife.

S     O

Alutiiq structure:

I have her as my wife.

S     O

When we break the structure down this way, we can see how the identity of the subject and object is different in English and Alutiiq. In the English structure (She is my wife), the "wife" is the subject. We know this because the word "is" is actually the verb in this sentence, and "she" is the one performing the verb. In the Alutiiq structure (I have her as my wife), though, "I" is the subject. The verb is "have," and "I" am the person performing the verb. Let's look at **Nuliqaanga** as well.

Nuliqaanga (I am her wife):

English structure:

I am her wife.

S O

Alutiiq structure:

She has me as her wife.

S O

In the English structure, "I" is the one performing the verb (am), so "I" is the subject. In the Alutiiq structure, "she" is the one performing the verb (has), therefore "she" is the subject.

## 8.2 NESTED POSSESSIVES

The possessed noun endings we have covered so far allow you to talk about something you possess as the subject or primary object of a sentence.

Caskaa kawirtuq. His cup is red.

Angayuka silugtuq. My friend is happy.

If you wanted to talk about your friend's cup, however, another set of endings are required. These are the nested possessive endings.

	Singular Possessor	Dual Possessor	Plural Possessor
<i>First Person</i>	-ma	-mnuk	-mta
<i>Second Person</i>	+(g)pet	+(g)petek	+(g)peci
<i>Third Person</i>	+(ng)an	+(ng)agta	+(ng)ata
<i>Reflexive Third Person</i>	-mi	-megtek	-megta

Table 37. Nested possessives

Here are some examples of nested possessives being used:

Angayuma caskaa kawirtuq.

My friend's cup's is red.

Aanamta atraa "Sally."

Our mom's name is Sally.

Ap'agpet aikui qilagtut.

Your grandpa's dogs are barking.

Kaaragpeci amiiya ikirngauq.

You all's car's door is open.

Nukallpiam kuskaan it'gaa angq'rtuq.

The man's cat's paw hurts.

Pektuq ciqluami qaingani.

She is working on top of her sod house.

Taqukaraat wam'ut legtamegta llaatiini.

The bears are playing outside their den.

Note: the third-person nested possessive endings are the only endings that have a different form for singular and dual/plural objects.

	Singular Subject	Dual/Plural Subject
<i>Singular Object</i>	+(ng)an	+(ng)in
<i>Dual Object</i>	+(ng)agta	+(ng)igta
<i>Plural Object</i>	+(ng)ata	+(ng)ita

Table 38. Third person nested possessives expanded

Compare the differences:

Angayuan aikua kuimartuq. Her friend's dog is swimming.  
 Angayuin aikuit kuimartut. Her friends' dogs are swimming.

Ellturaan kaaRaa kawirtuq. Her grandchild's car is red.  
 Ellturain kaaRaata kawirtuq. Her grandkids' car is red.

## 8.3 FOODS AND EATING

Talking about food and eating is popular in Alutiiq culture. See the table below for a selection of food terms to build sentences with:

<b>Amutaq</b> "cod"	<b>Isuwiq</b> "seal"	<b>Piiwaq</b> "home brew"	<b>Taangaq</b> "water"
<b>Kuufiaq/Kuugiaq</b> "coffee"	<b>Caayuq</b> "tea"	<b>muruk'uuq/ muluk'uuq</b> "milk"	<b>Kemek</b> "meat"
<b>Tuntuq</b> "deer"	<b>Alagnaq</b> "berry"	<b>Kartuugaq</b> "potato"	<b>Sagiq</b> "halibut"
<b>Alaciq/ Alatiq</b> "fry bread"	<b>Saagaraq</b> "sugar"	<b>Manik</b> "egg"	<b>Luk</b> "onion"

Table 39. Sixteen food and beverage nouns

### 8.3.1 Verbs for Eating/Consuming

We have learned about the verb **ner-** (to eat) already. This verb can be used in either intransitive or transitive settings.

Ner'uq. She is eating.  
 Arnaq ner'uq. The woman is eating.  
 Arnaq iqallugmek ner'uq. The woman is eating a fish.

Neraa. She is eating it.  
 Arnam neraa. The woman is eating it.  
 Arnam iqalluk neraa. The woman is eating the fish.

The verb **nere-** can only be used with food items. It cannot be used with water or other liquids. Consuming water has its own special verb, **taangar-**. This verb is intransitive only.

Taangartuq.	She is drinking water.
Taangartua.	I am drinking water.
Taangartuten.	You are drinking water.

When talking about consuming other liquids, the postbase **+tur-** must be used.

### 8.3.2 The Postbases **+tur-** and **-li-**

There are two postbases that are commonly used when talking about food. They are **+tur-** (to consume [noun]) and **-li-** (to make [noun], to prepare [noun]). Both of these postbases are N/V postbases and can be used in either transitive or intransitive settings. We will focus on the intransitive forms in this section.

Below are some examples of the **+tur-** postbases being used.

#### Third Person:

Amutarturtuq.	He is eating cod.
Kartuugarturtuq arnaq.	The woman is eating potatoes.
Tunturturtuq.	He is eating deer.
Alacirturtut.	They (3+) are eating fry bread.
Alagnarturtuq.	He is eating berries.

#### First Person:

Alagnarturtua.	I am eating berries.
Alacirturtua.	I am eating fry bread.
Tunturturtua.	I am eating deer.
Kartuugarturtua.	I am eating potatoes.
Amutarturtua.	I am eating cod.

Below, notice how the sentences for drinking use the same postbase, unless you are drinking water specifically, in which case you would say **Taangartua**.

#### Third Person:

Caayurturtuq tan'uraq.	The boy is drinking tea.
Nukallpiat kuufiarturtut.	The men are drinking coffee.
Peggy taangartuq.	Peggy is drinking water.

#### First Person:

Caayurturtua.	I am drinking tea.
Kuufiarturtua.	I am drinking coffee.
Taangartua.	I am drinking water.

Here are some examples with **-li-**, the suffix for making things or preparing food.

Third Person:

Arnaq alatiliuq.	The woman is making fry bread.
Bob maniliuq.	Bob is making eggs.
Arya'at sagiliut.	The girls are making halibut.
Nukallpiat taquka'aliut.	The men are making bear.
Kuufialiut.	He/she is making coffee.
Piiwaliut.	He/she is making home brew.

First Person:

Isuwiligua.	I am making seal.
Caayuligua.	I am making tea.
Amutaligua.	I am making cod.
Maniligua.	I am making eggs.
Kemegligua.	I am making meat.

### 8.3.3 Food Verbs with Empty Stem Pi-

There is a stem **pi-** that is known as the *empty stem*. In essence, it can be translated as “to do” something. It does not have much meaning on its own but can take on a variety of meaning depending on which suffixes you add to it. **Pi-** will be discussed in more detail in Chapter 11, but it is relevant here because it can be used with the food suffixes discussed above to form the verbs **piturluni** (to eat something) and **pililuni** (to make something). These verbs cannot be used on their own, however. The object (i.e., what is being eaten or being made) must be identified.

Arnaq iqallugnek piturtuq.	The woman is eating some fish.
Nukallpiaq taquka'aneq piliyuq.	The man is making some bear.

In the above sentences, **iqallunek** (some fish) and **taquka'aneq** (some bear) represent the *oblique object*. Without the oblique object, the verbs **piturluni** and **pililuni** cannot be used.

- × Arnaq piturtuq. The woman is eating.
- × Nukallpiaq piliyuq. The man is making.

In contrast, the *subject* (**arnaq** and **nukallpiaq** in the above sentences) do not need to be identified in the sentence to use those verbs.

Iqallunek piturtuq.	She is eating some fish.
Taquka'aneq piliyuq.	He is making some bear.

Both **piturluni** and **pililuni** also have corresponding transitive forms (**piturluku** and **pililuku**).



### 8.3.4 Food Verbs in Transitive Form

The verbs **pitur-** and **pili-** are *agentive verbs*, which can be used in either transitive or intransitive settings. The object must still be defined to use **piturluku** or **pililuku**. It will be marked in the *absolute case* rather than the ablative, while the subject is marked in the *relative case*.

Arnam amutaq pituraa.            The woman is eating the fish.  
Nukallpiam taquka'aq piligaa.    The man is making/preparing the bear.

Again, the subject need not be defined directly in the sentence to use these verbs.

Amutaq pituraa.                    She is eating the fish.  
Taquka'aq piligaa.                He is making/preparing the bear.

We will learn more about agentive verbs and other verb classes in the next section.

## 8.4 VERB CLASSES

So far, we have discussed both transitive and intransitive verbs. Understanding the differences between these types of verbs is important. However, it is just as important to understand the different *classes* of verbs. Some verbs might be able to be either transitive or intransitive depending on context (for example, **nerluni**; "to eat" and **nerluku**; "to eat it"), while others may only be used in intransitive sentences.

The first verb class we will discuss is the *intransitive-only* class.

### 8.4.1 Intransitive-Only Verbs

As the name suggests, verbs in the intransitive-only class can only be intransitive verbs. While this is true for these verbs in their basic forms, be aware that a postbase or other suffix could be added to allow the verb to be used in the transitive form.

agluni                    to go  
Ag'uq.                    She is going.

qialuni                    to cry  
Qiagua.                    I am crying.

qaningluni                to snow  
Qaninguq.                It is snowing.

aqumluni                to sit down  
Aqumuten.                You just sat down.

None of the verbs above can be transitive without adding another postbase. That is, "x **agluku**" is a nonsense word and does not exist.

Descriptive verbs, which are sort of like adjectives in English, are also intransitive-only verbs.

kawirluni            to be red  
Kawirtuq.            It is red.

silugluni            to be proud, happy  
Silugtuten.           You are happy.

miknani             to be small  
Miktuq.              It is small.

cukarluni            to be fast  
Cukartua.            I am fast.

The next two classes of verbs can use either transitive or intransitive endings, depending on context.

## 8.4.2 Agentive Verbs

Agentive verbs can use either the transitive or intransitive endings. The subject in both the intransitive and transitive versions is called the agent. The agent is the thing that causes a verb to occur.

nerluni                to eat  
Nukallpiaq ner'uq.    The man is eating.

nerluku                to eat *it*  
Nukallpam neraa iqalluk.    The man is eating the fish.

igarluni                to write  
Arnaq igartuq.        The woman is writing.

igarluku                to write *it*  
Arnam atrani igaraa.    The woman is writing her (own) name.

aturluni                to sing  
Paniyaqa aturtuq.      My daughter is singing.

aturluku                to sing *it*  
Paniyama aturaa "Neresta."    My daughter is singing "Neresta."

## 8.4.3 Patientive Verbs

*Patientive* verbs can also use either the transitive or intransitive endings, but the subject of the intransitive ending is *reflexive* (referring to oneself) or *reciprocal* (acting on one another). The subject may also be *passive* (i.e., being acted upon).

nuuyaluni                    to hide oneself  
 Arnaq nuuya'uq.         The woman just went to hide (herself).

nuuyaluku                  to hide it  
 Arnam nuuyagaa.        The woman hid it.

ikugluni                    to get found  
 Nuuyamallria, kesiin ikugtuq.    He was hiding but he was found.

ikugluku                    to find it  
 lkuwaqa!                    I found it!

tukningcarluni            to exercise, strengthen oneself  
 Tan'uraq tukningcartuq.    The boy is exercising.

tukningcarluku            to exercise it, strengthen it  
 Tan'uram iruni tukningcaraa.    The boy is exercising his leg.

### 8.4.4 Reflexive Pronouns

As mentioned above, both agentive and patientive verbs can be used with intransitive verb endings. You can tell if a verb in the intransitive form is agentive or patientive by determining if the object of the intransitive sentence includes the subject.

Agentive:

Tang'rtuq.                He sees.

Patientive:

Atkugtuq.                He is dressing himself.

In the examples above, only the patientive verb has a reflexive meaning when it is used with an intransitive ending; it represents acting upon oneself. If **tang'rluni** were patientive, the intransitive sentence **Tang'rtuq** would have the reflexive meaning, "He sees himself."

While some patientive verbs can automatically take a reflexive meaning, agentive verbs can only take a reflexive meaning if a reflexive pronoun is used. The roots of the reflexive pronouns are:

	Singular	Dual	Plural
<i>First Person</i>	guange-	guangkumteg-	guangkumte-
<i>Second Person</i>	ellpe-	ellpeteg-	ellpet's-
<i>Third Person</i>	ellmi-	ellmegteg-	ellmegte-

Table 40. Reflexive pronoun roots

With the verb **tanger-** (*see*):

Guangnek tang'rtua. I see myself.

Ellpenek tang'rtuten. You see yourself.

Ellminek tang'rtuq. He sees himself.

Guangkumtegnak tang'rtukuk. The two of us see ourselves.

Ellpetegnek tang'rtutek. The two of you see yourselves.

Ellmegtegnak tang'rtuk. The two of them see themselves.

Guangkumt'hnek tang'rtukut. We see ourselves.

Ellpet'snek tang'rtuci. You see yourselves.

Ellmegt'hnek tang'rtut. They see themselves.



## Making Food: -li-

Using the word bank below and the postbase +li-, translate the following sentences into Alutiiq.

1. I am making fish. \_\_\_\_\_.
2. We (3+) are making seal. \_\_\_\_\_.
3. You two are making bear. \_\_\_\_\_.
4. Those two are making potatoes. \_\_\_\_\_.
5. You all are making coffee. \_\_\_\_\_.

### Word bank:

iqalluk	fish
isuwiq	seal
taquka'aq	bear
kartuugaq	potato
kuufiaq/kuugiaq	coffee



## Agentive or Patientive

Identify if the verbs in the sentences below are agentive, patientive, or neither. Circle your answer.

1. Taugkuk niu'uqurtuk. (Those two are talking to each other.)
  - a. Agentive
  - b. Patientive
  - c. Neither
  
2. Caayungcugmek tailluanga. (I am bringing a bit of tea.)
  - a. Agentive
  - b. Patientive
  - c. Neither
  
3. Allrilumek agulluten. (Take one with you.)
  - a. Agentive
  - b. Patientive
  - c. Neither
  
4. Isuwiq kuimartuq. (The seal is swimming.)
  - a. Agentive
  - b. Patientive
  - c. Neither
  
5. Caskaq tatartuq. (The cup is getting full.)
  - a. Agentive
  - b. Patientive
  - c. Neither



## Reflexive Pronouns

1) Identify the reflexive pronoun used in the following sentences and 2) write it in the space provided.

1. Nukallpiaq ellminek silugtuq. (The man is proud of himself.)

Reflexive pronoun: \_\_\_\_\_.

2. Gui quangnek tang'rtua. (I see myself.)

Reflexive pronoun: \_\_\_\_\_.

3. Amii'tit ellmegt'hnek ikirll'it. (The doors opened by themselves.)

Reflexive pronoun: \_\_\_\_\_.

4. Guangkumt'nek niugaukut. (We are talking to ourselves.)

Reflexive pronoun: \_\_\_\_\_.

5. Ellpet'snek-qaa niituci? (Do you hear yourselves?)

Reflexive pronoun: \_\_\_\_\_.

## 9.1 REVIEW VERB MOODS

If you recall, there are four different verb moods in Alutiit'stun. We will review them in this section.

### 9.1.1 Indicative Review

The first verb mood we covered was the *indicative* verb mood. These can be considered the basic verb form and are used in sentences like "Asirtua." (I am good) and "Kuimartuq." (He/she/it is swimming). Below is a table of the non-past indicative mood endings for review.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+ (t)ua(nga)	+ (t)ukuk	+ (t)ukut
<i>Second Person</i>	+ (t)uten	+ (t)utek	+ (t)uci
<i>Third Person</i>	+ (t)uq	+ (t)uk	+ (t)ut

Table 41. Review of intransitive indicative endings

### 9.1.2 Subordinative Review

The second verb mood we introduced was the *subordinative* verb mood. The subordinative mood has multiple use cases. One use is to identify a secondary or nonfocused action, as in "Naaqiuq aqumaluni." (She is reading while sitting.) They are also used to relay the events of a story or describe a sequence of events.

Arnaq inartalillria. Taumi maklluni, carliani takuyarluku.

A woman was weaving a basket. Then, she got up to check on her baby.

The subordinative can also act as an adverb, describing the quality of the verb.

Cukaluten kuingtuten.      You are walking quickly.

Finally, they can be used to make requests.

Aqumluten!      Have a seat!

Below are the tables of the affirmative and negative intransitive subordinative mood endings.

### Affirmative Subordinative

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+lua(nga)	+lunuk	+luta
<i>Second Person</i>	+luten	+lutek	+luci
<i>Third Person</i>	+luni	+lutek	+luteng

Table 42. Review of intransitive subordinative endings

### Negative Subordinative

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+(g)kunii(nga)	+(g)kunanuk	+(g)kunata
<i>Second Person</i>	+(g)kunak	+(g)kunatek	+(g)kunaci
<i>Third Person</i>	+(g)kunani	+(g)kunatek	+(g)kumateng

Table 43. Review of intransitive negative subordinative endings

The negative subordinative can be used in much the same way as the affirmative. Also, recall that in negative descriptive verbs, the **+(g)ku** is omitted, as in **cukainani** (to be slow) or **miknani** (to be small).

## 9.1.2.1 Finding Verb Roots from Subordinative Mood

The subordinative endings give a hint about the root of the verb. There is a predictable pattern in the relationship between verb roots and their subordinate endings. Knowing the verb root is important for attaching other suffixes to the root, because suffixes can attach differently based on how the root ends.

To find the verb root from its subordinative ending, follow the rules below.

- If the verb ends in a vowel (**a, i, u**) preceding the **+luni**, the verb root ends in that vowel.
  - aqumaluni (to be sitting)      root: aquma-
  - asirca'iluni (to clean)      root: asirca'i-
  - picuuluni (to be true, honest)      root: picuu-
- If the verb ends in **g** or **r** preceding the **+luni**, AND there are two or more syllables before **+luni**, the verb root will end in **g** or **r**, respectively.
  - pisurluni (to hunt, gather)      root: pisur-
  - piicagluni (to want some)      root: piicag-
- If the verb ends in **g** or **r** preceding **+luni**, AND there is only one syllable before **+luni**, the verb root will end in **e**.
  - agluni (to go)      root: age-
  - nerluni (to eat)      root: nere-

4. If the verb ends in a consonant other than **g** or **r**, the verb root will end in **e**.

- a. aqumluni (to sit down)                      root: aqume-
- b. pingluni (to acquire some)                  root: pinge-

5. If the subordinative uses **-lluni**, the verb root will usually end in **-te**.

- a. teklluni (to arrive)                              root: tekite-
- b. peklluni (to work)                                root: pekte-

Note that subordinatives ending in **-lluni** will not *always* be attached to a verb root ending in **te**. There are a few cases where **-lluni** will be attached to verb roots ending in **k** or **q**. It is more useful to use rule 5 above and be aware of the exceptions, however.

- eklluni (to get in, on)                              root: eke-
- taqlluni (to be finished)                          root: taqe-

There are also a few cases where the subordinate ending might be **-ll'uni**, with a geminated **ll**. In this case, the verb root will either end in **t'e** or **lte**.

- mill'uni (to land)                                    root: mit'e-
- all'uni (to fight)                                    root: allte-

Lastly, any subordinative verb using the negative form **-nani** will have a verb root ending in **te**. Recall that **-nani** is used on negative descriptive verbs.

- miknani (to be small)                              root: mikte-
- piinani (not to have any)                          root: piite-

### 9.1.3 Optative-Imperative Review

The third verb mood we introduced was the *optative-imperative* verb mood. This mood is used to make requests and demands. The optative is inclusive (including the speaker) while the imperative is exclusive, directed toward the second person. Compare the following:

Optative:

Asirca'ilita.                      Let's clean.

Imperative:

Asirca'iya!                      Clean!

The imperative demand is more direct than the subordinative request. It is not necessarily considered rude but is more than just a suggestion. The optative mood only occurs in the first person, while the imperative only occurs in second person. Below is a table for the intransitive optative endings.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Optative</i>	+lii(nga)	+linuk	+lita

Table 44. Review of intransitive optative endings

The imperative endings will change based on the root of the verb. Generally, the imperative endings will follow the rules set in the table below:

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Root ending in g, r, or te</i>	+ten	+tek	+ci
<i>Root ending in a, i, or u</i>	+(g)a	+tek	+ci
<i>Root ending in e</i>	-i	-itek	-ici

Table 45. Review of intransitive imperative endings

Here are some examples for the intransitive endings.

Root ending in g, r, or te:

Nangarten! Stand up!  
 Nangartek! You both, stand up!  
 Nangarci! You all, stand up!

Root ending in a, i, or u:

Tuuwa! Take (some)!  
 Tuutek! You both, take (some)!  
 Tuuci! You all, take (some)!

Root ending in e:

Agi! Go!  
 Agitek! You both, go!  
 Agici! You all, go!

The imperative also has a set of transitive endings. They are below.

With first-person objects:

	Gui	Guangkunuk	Guangkuta
Ellpet	+(g)nga	+(g)kuk	+(g)kut
Ellpetek	+(g)tegennga	+(g)tegenkuk	+(g)tegenkut
Ellpeci	+(g)cia(nga)	+(g)cikuk	+(g)cikut

Table 46. Transitive imperative endings with first-person objects

Niusnga. Tell me.  
 Niuskuk. Tell the two of us.  
 Niuskut. Tell us.

Minartegennga. You two, give it to me.  
 Minartegenkuk. You two, give it to the two of us.  
 Minartegenkut. You two, give it to us.

Tang'rcia. All of you, look at me.  
 Tang'rcikuk. All of you, look at the two of us.  
 Tang'rcikut. All of you, look at us.

With third-person objects:

	Taugna	Taugkuk	Taugkut
Ellpet	+(g)u <sup>13</sup>	~kek	~ki
Ellpetek	+(g)tegen'gu	+(g)tegenkek	+(g)tegenki
Ellpeci	+ciu	+cikek	+ciki

Table 47. Transitive imperative endings with third-person objects

Niusgu. Tell her.  
 Niuskek. Tell the two of them.  
 Niuski. Tell them.

Minartegengu. You two, give it to her.  
 Minartegenkek. You two, give it to the two of them.  
 Minartegenki. You two, give it to them.

Tang'rciu. All of you, look at it.  
 Tang'rcikek. All of you, look at the two of them.  
 Tang'rciki. All of you, look at them.

### 9.1.3.1 Other Ways to Make Requests

There are a few postbases that can be used to make requests in other ways.

The suffix ~**kina** can be used to form intransitive imperative in the future-tense commands.

Agkina! You should go there!  
 Kuimaqina! You should swim!

<sup>13</sup> The ending can also appear as +(g)iu if the root ends in a vowel, apart from those that end in te, as in **lliigu** (put it) and **naaqiu** (count it). Roots that end in te will use +(g)u.

The suffix **~kina** has slightly different endings based on number.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Future Imperative</i>	~kina	~kitek	~kici

Table 48. Future imperative endings

When imperative endings are attached to the postbase **-saag-**, it forms commands that translate to something like “please [verb].”

Aqumsaa’a.                      Go ahead and sit; Please sit.  
 Atusaagci.                      Please sing, all of you.

The postbase **-saag-** can be combined with **~kina** to form **-saakina**, which creates future commands in a kind manner.

Nunaniqsaakina.              Please enjoy yourself.  
 Agsaakici.                      You all should go there.

Lastly, the postbase **+yuuma-**<sup>14</sup> can be used to make a suggestion, which translates to something like “you can [verb] if you would like, but you do not have to,” or “you should [verb] if you are able.”

Taiyuumuuten.                You should come if you can.  
 Neq’rkanek taicumuuten.<sup>15</sup>    You should bring some food, but you don’t have to.

### 9.1.4 Interrogative Review

The interrogative mood is used to ask open-ended questions, which are different than yes/no questions. The interrogative mood has its own endings that can attach to verbs differently, based on how the verb root ends. See the table below for the intransitive interrogative mood endings.

	After Vowel ( <b>a, e, i, u</b> )	After <b>p, k, q</b>	After <b>g, r, te</b>
1sg.	+saa(nga)	+saa(nga)	+(y)cia(nga)
1du.	+t’snuk	+t’snuk	+t’snuk
1pl.	+t’sta	+t’sta	+t’sta
2sg.	+’it	+sit	+(y)cit
2du.	+t’stek	+t’stek	+t’stek
2pl.	+t’si	+t’si	+t’si
3sg.	+’a	+a	+(g)ta
3du.	+’ak	+ak	+(g)tak
3pl.	+’at	+at	+(g)tat

Table 49. Review of intransitive interrogative endings

<sup>14</sup> When used with the indicative (**+(t)ua, +(t)uten, +(t)uq, etc.**) intransitive endings, the **a** in **+yuuma-** becomes a **u**.

<sup>15</sup> Note that the ending is **-cuumuuten** instead of **-yumuuten**. This is because the verb (**taite-**) ends in **te**, which changes the **y** to a **c**.

Caliciqsaq?	What am I going to do?
Natmen ag'a?	Where is he going?
Natgun tekit'stek?	How did you get here (just now)?

## 9.2 VERB TENSES

Tense tells a listener what time an event took place (or will take place). In English, there are three tenses: past, present, and future. Generally, the tenses can be identified with the English words "was," "is," and "will," respectively. In Alutiiq, there are two tenses: past and non-past. This doesn't mean Alutiiq people don't have a way to discuss the future, but there are only two sets of unique tense-based endings.

### 9.2.1 Non-Past Tense

*Non-past tense* is equivalent to both present and future tense in English. The present and future tenses share the same set of endings. Compare the following:

Aturtua.	I am singing.
Atun'itua.	I am not singing.
Aturciqua.	I will sing.
Aturningaitua.	I will not sing.

Aturtuten.	You are singing.
Atun'ituten.	You are not singing.
Aturciquten.	You will sing.
Aturningaituten.	You will not sing.

Aturtuq.	He is singing.
Atun'ituq.	He is not singing.
Aturciquq.	He will sing.
Aturningaituq.	He will not sing.

The endings for each are the same. The future is represented by either the postbase **+ciqe-** (will) or **+ningaite-** (will not) rather than its own set of endings. The same is true for the transitive endings.

Tangraqa.	I see him.
Tangen'itaqa.	I do not see him.
Tang'rciqaqa.	I will see him.
Tang'rningaitaqa.	I will not see him.

The postbase **~kutar** can be used to represent the *immediate* future tense. It can roughly be translated as "going to" or "about to," as in **Atuqutartuq** (He is going to sing). The negative form is **~kutan'ite-**: **Atuqutan'ituq** (He is not going to sing).

Alutiiq past tense, however, does have its own separate set of endings.



## 9.2.2 Past Tense

The intransitive past tense endings are in the table below.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	-llrianga	-llriakuk	-llriakut
<i>Second Person</i>	-llriaten	-llriatek	-llriaci
<i>Third Person</i>	-llria	-llriik	-llriit

Table 50. Intransitive past tense endings

Note how the intransitive past-tense endings in the table below all begin with **-llri-**. This is the intransitive past-tense *marker*. Below are some examples of the intransitive past-tense endings in use.

With the verb **atur-** (to sing):

Atullrianga. I was singing.

Atullriakuk. The two of us were singing.

Atullriakut. We were singing.

Atullriaten. You were singing.

Atullriatek. The two of you were singing.

Atullriaci. You all were singing.

Atullria. He was singing.

Atullriik. The two of them were singing.

Atullriit. They were singing.

Some speakers use **-ll'i-** in place of **-llri-**, resulting in sentences like **Atull'ia**. In these cases, the **ll** is geminated.

The transitive past tense also has a separate set of endings. The past-tense transitive marker is **~ke**. This will be discussed further in Chapter 10.

The *immediate* past tense does not actually use the past-tense endings. Instead, speakers use the present-tense endings when speaking about something that just happened. So, **Aturtua** can mean either "I am singing," or "I sang (just now)."

The negative postbase in the intransitive past tense is **-nilnge-**. The indicative non-past endings attach to the end of **-nilnge-** to form the following:

Atunilngua. I was not singing.

Atunilngukuk. The two of us were not singing.

Atunilngukut. We were not singing.

Atunilnguten. You were not singing.

Atunilngutek. The two of you were not singing.

Atunilnguci. You all were not singing.

Atunilnguq.	She was not singing.
Atunilnguk.	The two of them were not singing.
Atunilngut.	They were not singing.

## 9.3 TIME NOUNS AND SUFFIXES

There are other words and suffixes that can be used to talk about time. Time nouns are generally times of day or seasons.

erneq	day
unuaq	morning, tomorrow
akgua'aq	evening, yesterday
unuk	night, last night

kiak	summer
uksuaq	fall, autumn
uksuq	winter
ugnerkaq	spring

A variety of postbases can be added to these time nouns to specify tense or frequency.

+(r)pak	this [noun](time), last [noun](time)
-nra	every [noun](time)
~ku	next [noun](time), later this [noun](time)

See how these suffixes change the following time nouns:

akgua'aq	evening
akgua'anra	every evening
akgua'arpak	this evening
akgua'aqu	tomorrow evening

unuk	night
ununra	every night
unupak	tonight
unuku	later tonight, tomorrow night

uksuq	winter
uksunra	every winter
uksurpak	this winter
uksuqu	next winter

Time nouns with **-nra** must be paired with verbs using the postbase **+taar-** (to always [verb], to habitually [verb]) or its negative **+taan'ite-** (not to habitually [verb]).

Unuanra kuufiarturtaartua. I drink coffee every morning.  
Kianra qayaryartaartukut. We go kayaking every summer.

Interestingly, days of the week do not behave like time nouns in Alutiiq. Rather than using postbases like **~ku** or **+(r)pak**, the locative ending **-mi** (at, on [noun]) is attached to days of the week.

Pekyut'mi agciqua. I will go on Monday.  
Pingayit'mi agellriakut. We went on Wednesday.  
Maqinermi maqitaallriit. They always bathed on Saturday.

The locative ending can also optionally be used on time nouns in place of the time suffixes.

Unugmi qawarciqua. I will sleep tonight.  
Unuku qawarciqua. I will sleep tonight.

Unuami nerellrianga. I ate this morning.  
Unuarpak nerellrianga. I ate this morning.

## CHAPTER 9 WORKSHEETS

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## Identifying Tense

*Using your knowledge of verb endings and tense, identify if the following Alutiiq sentences are in the past tense, present tense, or future tense.*

1. Tawa'ut agciqua.
  - a) Past
  - b) Present
  - c) Future
  
2. Kuimallriakut.
  - a) Past
  - b) Present
  - c) Future
  
3. Aturtuten.
  - a) Past
  - b) Present
  - c) Future
  
4. Isuwirsurtuci-qaa?
  - a) Past
  - b) Present
  - c) Future
  
5. Nerciqukuk.
  - a) Past
  - b) Present
  - c) Future
  
6. Saqul'at tengllriit.
  - a) Past
  - b) Present
  - c) Future
  
7. Caqimek pitullria.
  - a) Past
  - b) Present
  - c) Future

## Negative Sentences

Change the following sentences from their affirmative forms to their negatives forms. For example:

Ex. *Agua.* (I am going.)

*Agen'itua.* I am not going.

1. *Kuimartuten.* (You are swimming.)

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2. *Iqallugsullrianga.* (I went fishing.)

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3. *Agciquq.* (He will go.)

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4. *Ner'uk.* (Those two are eating.)

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5. *Asirca'llriit.* (They cleaned.)

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## Storytelling: Past Tense Practice

Tell a short story (three to five sentences) using past tense endings. Use vocabulary from the lists below or find others in a dictionary.

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### Nouns:

<b>arnaq</b>	woman
<b>nukallpiaq</b>	man
<b>tan'uraq</b>	boy
<b>arya'aq</b>	girl
<b>taquka'aq</b>	bear
<b>iqalluk</b>	fish
<b>aikuq (N)/piugta (S)</b>	dog
<b>kum'agyak</b>	eagle

### Verbs:

<b>kuinglluni (root: kuingte-)</b>	to walk
<b>qecengluni (root: qecenge-)</b>	to run
<b>aqumluni (root: aqume-)</b>	to sit
<b>nangarngaluni (root: nangarnga-)</b>	to be standing
<b>qawarluni (root: qawar-)</b>	to sleep
<b>agnguarluni (root: agnguar-)</b>	to dance
<b>kuimarluni (root: kuimar-)</b>	to swim
<b>englaryumaluni (root: englaryuma-)</b>	to smile

The two primary types of sentences in Alutiiq are transitive and intransitive sentences. If you recall, an *intransitive* verb sentence is a sentence with a subject and optionally an *oblique object*. Alutiiq intransitive verb sentences use endings like **+(t)ua**, **+(t)uten**, or **+(t)uq**. An example in Alutiiq is the sentence **Asirtua** (I am good).

A *transitive verb* sentence is a sentence that must have both a subject and a *direct object*. In Alutiiq, some transitive endings are **+(g)aqqa**, **+(g)an**, or **+(g)aa**. An example in Alutiiq is **Tangraqa** (I see it).

When talking about the third person, using the relative case is necessary. The subject *marker* **+(e)m** indicates who is doing the action in the singular. Recall that a *marker* is a small piece of language that clues you in to what case, mood, tense, person, or number we are talking about.

Nukallpiaq niu'uquraa.      She is talking to the man.  
Nukallpam niu'uquraa.      The man is talking to her.

Since there are specific markers to indicate case, one case is sometimes omitted by a speaker. Note that in the first sentence, the subject "she" is implied. Likewise, in the second sentence, the object "her" is implied. If there was no differentiation between the absolutive and relative cases, there would be confusion as to who was talking to who.

This confusion can be seen in sentences that deal with dual and plural subjects and objects. The dual and plural case endings in the two argument cases are identical: **+(e)k** and **+(e)t**. The verb ending used can provide clues as to who the subject is, but if the number of the subjects and objects is the same, you must pay close attention to context to determine which is which.

Nukallpiak niu'uquraik arnak.      The two men are talking to the two women.  
Arnak niu'uquraik nukallpiak.      The two women are talking to the two men.

Theoretically, the English translations of the first two sentences above are ambiguous. Since Alutiiq has free word order and the dual and plural absolutive and relative case markers are identical, the translations could be flipped and still be technically accurate. However, speakers generally put the focus of the sentence at the beginning of the sentence. Therefore, the subject can be inferred by the speaker's choice of word placement.

There is also no distinction between the absolutive and relative cases for personal pronouns. Compare the uses of **gui** (I, me):

Gui niu'uquwaqa.      I am talking to her.  
Niu'uquraanga gui.      She is talking to me.

Ellpet tangran.      You see him.  
Tangraaten ellpet.      He sees you.



This is not entirely true of demonstrative pronouns, however. The singular absolutive case marker for demonstrative pronouns is **+na**, while the singular relative case marker is **+(e)m**. Compare:

una yaamaq	this rock
um yaamaa	this one's (near me) rock
taugna yaamaq	that rock
taugum yaamaa	that one's rock

Just like the argument case markers for nouns, the dual and plural markers on demonstrative pronouns are identical. Again, it can be confusing for learners if they do not pay close attention to word order and/or context.

Taugkuk niu'uquraik ukuk.	Those two are talking to these two.
Ukuk niu'uquraik taugkuk.	These two are talking to those two.
Taugkut tangrait ukut.	Those ones see these ones.
Ukut tangrait taugkut.	These ones see those ones.

## 10.1 INDICATIVE TRANSITIVE VERB ENDINGS

### 10.1.1 Present-tense Transitive

Review the transitive verb endings introduced in Chapter 4.

		Number of Objects		
		1	2	3+
Subject	First Person	+(g)aqɑ	+(g)agka	+(g)anka
	Second Person	+(g)an	+(g)agken	+(g)aten
	Third Person	+(g)aa	+(g)ak	+(g)ai

Table 51. Review of transitive indicative endings with third-person objects

These endings all have third-person objects and use singular subjects, which means one person is performing the action and there are one, two, or three objects (people or things) having the action done to them. The endings do change based on both the number of subjects and objects. The full table of non-past third person object endings is below. Note that these endings are very similar to the possessive noun endings introduced in Chapter 7.

		Third Person Objects (Non-Past Tense)		
		1 (Taugna)	2 (Taugkuk)	3+ (Taugkut)
<i>Subject</i>	First Person (1) (Gui)	+(g)aqqa	+(g)agka	+(g)anka
	First Person (2) (Guangkunuk)	+(g)arpuk	+(g)apuk	+(g)apuk
	First Person (3+) (Guangkuta)	+(g)arpet	+(g)apet	+(g)apet
	Second Person (1) (Ellpet)	+(g)an	+(g)agken	+(g)aten
	Second Person (2) (Ellpetek)	+(g)artek	+(g)atek	+(g)atek
	Second Person (3+) (Ellpeci)	+(g)arci	+(g)aci	+(g)aci
	Third Person (1) (Taugum)	+(g)aa	+(g)ak	+(g)ai
	Third Person (2) (Taugkuk)	+(g)aak	+(g)aik	+(g)aik
	Third Person (3+) (Taugkut)	+(g)aat	+(g)ait	+(g)ait

Table 52. Transitive endings with third person objects expanded

Some examples of how to use some of these endings in a sentence are below.

Pingakaqa. I like it.  
 Pingakarpuk. The two of us like it.  
 Pingakapet. We like them.

Niitan-qaq? Do you hear her?  
 Niitatek. The two of you hear them.  
 Niitarci ai? You all hear him, right?

Transitive verb sentences can also occur with first- and second-person objects, of course. Just like the intransitive verb endings, these endings will change based on person and number. Below are tables of the transitive non-past verb endings with second- and third-person subjects acting on first-person objects.

		First Person Objects (Non-Past Tense)		
		1 (Gui)	2 (Guangkunuk)	3+ (Guangkuta)
<b>Subject</b>	Second Person (1) (Ellpet)	+(g)arpenqa	+(g)arpekuk	+(g)arpekut
	Second Person (2) (Ellpetek)	+(g)arpet'gennga	+(g)arpet'kuk	+(g)arpet'kut
	Second Person (3+) (Ellpeci)	+(g)arpecia(nga)	+(g)arpecikuk	+(g)arpecikut
	Third Person (1) (Taugum)	+(g)aanga	+(g)aakuk	+(g)aakut
	Third Person (2) (Taugkuk)	+(g)aagnga	+(g)aagkuk	+(g)aagkut
	Third Person (3+) (Taugkut)	+(g)aatnga	+(g)aitkuk	+(g)aitkut

Table 53. Transitive endings with first person objects

Below are some examples of how these endings can be used in sentences.

- Ellpet tangrarpenga.            You see me.  
 Ellpetek tangrarpet'kuk.        You two see us two.  
 Ellpeci tangrarpecikut.        You all see us.
- Taugum niu'uquraakut.        She is talking to us.  
 Tauguk niu'uquraagkuk.        Those two are talking to us two.  
 Taugkut niu'uquraatnga.        They are talking to me.

Here is the table for transitive non-past endings with first- and third-person subjects acting on second-person objects.

		Second Person Objects (Non-Past Tense)		
		1 (Ellpet)	2 (Ellpetek)	3+ (Ellpeci)
<b>Subject</b>	First Person (1) (Gui)	+(g)amken	+(g)amtek	+(g)amci
	First Person (2) (Guangkunuk)	+(g)amken	+(g)amtek	+(g)amci
	First Person (3+) (Guangkuta)	+(g)amken	+(g)amtek	+(g)amci
	Third Person (1) (Taugum)	+(g)aaten	+(g)aatek	+(g)aaci
	Third Person (2) (Taugkuk)	+(g)aagten	+(g)aagtek	+(g)aagci
	Third Person (3+) (Taugkut)	+(g)aaten	+(g)aatek	+(g)aaci

Table 54. Transitive endings with second person objects

Below are some examples of how these endings can be used in sentences.

- Gui ling'akamken.                I respect you.  
 Guangkunuk ling'akamci.        The two of us respect you all.  
 Guangkuta ling'akamtek.        We respect you two.
- Taugum qunukaaten.            He loves you.  
 Tauguk qunukagtek.            Those two love you two.  
 Taugkut qunukaaten (ellpeci).    They love you all.

### 10.1.2 Past-tense Transitive

We have gone through transitive verb endings in the indicative mood. However, so far we have primarily focused on the present tense. There are, of course, equivalent past-tense forms of all of the indicative transitive endings. We will list the entirety of the endings here for posterity, but it will take a lot of practice to fully grasp them all.

		Third-Person Objects (Past Tense)		
		1 (Taugna)	2 (Taugkuk)	3+ (Taugkut)
Subject	First Person (1) (Gui)	~k'gka	~k'gka	~kenka
	First Person (2) (Guangkunuk)	~k'gpuk	~k'puk	~k'puk
	First Person (3+) (Guangkuta)	~k'gpet	~k'pet	~k'pet
	Second Person (1) (Ellpet)	~ken	~k'gken	~k'ten
	Second Person (2) (Ellpetek)	~k'gtek	~k'tek	~k'tek
	Second Person (3+) (Ellpeci)	~k'gci	~k'ci	~k'ci
	Third Person (1) (Taugum)	~kii	~kek	~kai
	Third Person (2) (Taugkuk)	~kiik	~kaik	~kaik
	Third Person (3+) (Taugkut)	~kiit	~kait	~kait

Table 55. Past tense transitive endings with third person objects

When the subject is a single first-person, the transitive past-tense endings are the same if the object is singular or dual! This is a coincidence. The "long version" of the singular form is **~keka**, but **~keka** contracts to form **~k'gka**. Some speakers will differentiate between the two by choosing to voice the **e** in the dual form **~kegka**. Compare: **Tangeq'gka** (I saw it) and **Tangeqegka** (I saw the two of them).

Here are some examples of these past-tense endings in use.

Niu'uquq'gka. I spoke to her.  
Tang'rqii. She saw him.  
Nisk'ci-qaa? Did you guys hear them?

The past tense endings also occur with first and second person objects.

		First-Person Objects (Past Tense)		
		1 (Gui)	2 (Guangkunuk)	3+ (Guangkuta)
Subject	Second Person (1) (Ellpet)	~kugnga	~kugkuk	~kugkut
	Second Person (2) (Ellpetek)	~kugt'gennga	~kugt'kuk	~kugt'kut
	Second Person (3+) (Ellpeci)	~kugcia	~kugcikuk	~kugcikut
	Third Person (1) (Taugum)	~kiingna	~kiikuk	~kiikut
	Third Person (2) (Taugkuk)	~kiingna	~kiigkuk	~kiigkut
	Third Person (3+) (Taugkut)	~kiitnga	~kaitkuk ~kiitkuk	~kaitkut ~kiitkut

Table 56. Past tense transitive endings with first person objects

For example:

Taugum niugeskiigna.            She told me.  
 Tang'rqugcikut.                When you all saw us.  
 Qiagkwaqiinga.                He made me cry.

		Second-Person Objects (Past Tense)		
		1 (Ellpet)	2 (Ellptek)	3+ (Ellpeci)
Subject	First Person (1) (Gui)	~kemken	~kemtek	~kemci
	First Person (2) (Guangkunuk)	+(g)amken	+(g)amtek	~kemci
	First Person (3+) (Guangkuta)	~kemken	~kemtek	~kemci
	Third Person (1) (Taugum)	~kiiten	~kiitek	~kiici
	Third Person (2) (Taugkuk)	~kiigten	~kiigtek	~kiigci
	Third Person (3+) (Taugkut)	~kiiten	~kiitek	~kiici

Table 57. Past tense transitive endings with second person objects

For example:

Qak'gkwaqemtek.                I beat the two of you.  
 Taugum-qaa nitniqiiten?        Was he listening to you?  
 Alikiici.                            They were scared of you all.

## 10.2 TRANSITIVE VERBS IN THE SUBORDINATIVE MOOD

In Chapter 3, we introduced the subordinative verb mood. We demonstrated how the subordinative endings refer to the subject of intransitive sentences. For example, **tailuten** means "you are coming." In a transitive verb sentence, however, the subordinative endings refer to the direct object of the transitive verb (i.e., who or what the verb is happening to). For instance, **Quyanaa ikayurlua** "Thank you for helping me." Note how the ending **+lua** (first-person, singular subordinative ending) is used, even though *you* are being thanked!

The first-person subordinative ending (**+lua(nga)**) and the second-person subordinative ending (**+luten**) are identical when used in either transitive or intransitive sentences. However, the third-person transitive subordinative (**+luku**) is different than the intransitive form (**+luni**) we introduced in Chapter 3. Observe:

	Singular	Dual	Plural
First Person	+lua(nga)	+lunuk	+luta
Second Person	+luten	+lutek	+luci
Third Person	+luku	+lukek	+luki

Table 58. Transitive subordinative endings

The transitive subordinatives can be used in all the same ways as the intransitive subordinatives. Below are some example sentences showcasing its use.

Quyanaa ikayurluku.	Thank you for helping him.
Quyanaa ikayurlua.	Thank you for helping me.
Engluanun agkina, neregkwarluku.	Go to his house and feed him.
Taugum-qaa tangqiitten, niuglluten?	Did he see you and talk to you?

## 10.3 TRANSITIVE VERBS IN THE OPTATIVE-IMPERATIVE MOOD

Transitive verbs can also, of course, be used in the optative-imperative mood that was discussed in Chapters 3 and 9, which is used to create commands and/or make suggestions.

The optative mood has only three different transitive endings. The number in the table below represents the object of the sentence.

<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
+liu	+likek	+liki

Table 59. Transitive optative endings

Igu'urliu.	Let's buy it.
Nerlikek.	Let's eat the two of them.
Tuuliki.	Let's take them.

The imperative transitive endings are more regular than the intransitive imperative endings introduced earlier. The tables below show the endings.

With first-person objects:

	<i>Gui</i>	<i>Guangkunuk</i>	<i>Guangkuta</i>
<i>Ellpet</i>	+(g)nga	+(g)kuk	+(g)kut
<i>Ellpetek</i>	+(g)tegennga	+(g)tegenkuk	+(g)tegenkut
<i>Ellpeci</i>	+(g)cia(nga)	+(g)cikuk	+(g)cikut

Table 60. Transitive imperative endings with first person objects

Iwarnga.	Come get me.
Minarcikuk caqimek.	All of you, give the two of us something.
Niugeskut!	Tell us!

With third-person objects:

	<i>Taugna</i>	<i>Taugkuk</i>	<i>Taugkut</i>
<i>Ellpet</i>	+(g)u <sup>16</sup>	~kek	~ki
<i>Ellpetek</i>	+(g)tegen'gu	+(g)tegenkek	+(g)tegenki
<i>Ellpeci</i>	+ciu	+cikek	+ciki

Table 61. Transitive imperative endings with third person objects

Stuulciik nugtaru.                    Move the chair.  
 Qantat erturtegenki.                You two, wash the dishes.  
 Nateq kagiciu.                        You all, sweep the floor.

## 10.4 COLORS

Colors have a lot of symbolism for many cultures. Historically, the Alutiiq language has just four main color terms, although additional terms likely existed in specific villages.

tan'esqaq/tamlesqaq<sup>17</sup>            a black thing  
 kawisqaq                                a red thing  
 cungasqaq                               a blue thing, a green thing<sup>18</sup>  
 qat'sqaq                                 a white thing

The postbase **-sqaq** (a [verb](descriptive) one; a [verb](descriptive) thing) can be added to these color terms to create words for other colors we see.

tan'eruasqaq/tamleruasqaq        a brown thing  
 kawiruasqaq                            a pink thing

Lastly, additional color words can be made based on their resemblance to objects.

qikurngasqaq                          a gray thing/thing that looks like clay  
 qakirngasqaq                         a yellow thing/thing that looks like rancid oil/meat  
 anarngasqaq                          a brown thing/thing that looks like excrement  
 cuawangasqaq                         a purple thing/thing that looks like a blueberry  
 naurngasqaq                          a green thing/thing that looks like a plant

<sup>16</sup> This ending will be **+(g)iu** if the verb root ends in a vowel, unless it ends in **te-**, then it will remain as **+(g)u**, as in **lliigiu** (Put it).

<sup>17</sup> In the Southern style, **Tamlertuq** means "It is black" and "**Tan'ertuq**" means "It is dark." In the Northern style, the reverse is true: **Tamlertuq** means "it is dark" while **Tan'ertuq** means "It is black."

<sup>18</sup> Historically, Alutiiq people used the same term to refer to both blue and green. Modern speakers will often use **cungasqaq** for "a blue thing" and **cungaguasqaq** (literally, "a kind of blue thing") for "a green thing."

## 10.4.1 Colors in Sentences

The color terms introduced above are in noun form. This form can be used in equational sentences, such as **Una kawisqaq** (This is a red thing); as the object of a sentence, such as **Kawisqamek minarnga** (Give me the red one); and as the subject of sentence, such as **Kawisqaq ang'uq** (The red one is large). However, colors can also be used as verbs. Namely, they are a type of descriptive verb, which you may recall is a type of *intransitive only* verb.

Except for the *opative-imperative mood* endings (which are used to form commands), the intransitive verb mood endings that were introduced in Chapter 3 can all be used on color verbs.

### Colors as Indicative Verbs

Qalngaaq tamlertuq.	The crow is black.
Taquka'aq qat'rtuq.	The bear is white.
Kawirtuq aqum'awik.	The chair is red.

### Colors as Subordinative Verbs

Yaasiik cungagtuq qat'rluni.	The box is blue and white.
Naaqisuuteq kawirtuq qakirngaluni.	The book is red and yellow.
Caskaqa cungaguartuq qikurngaluni.	My cup is green and grey.

### Colors as Interrogative Verbs

Qa'i-llu kawirta?	Why is it red?
Naten qat'rta?	Which part is white?
Qa'i cali-mi cungaguarcit?	Why are you green?

The optative-imperative endings cannot be used with color terms because they simply would not make sense with those forms. The sentence **Kawirten!** (Be red!) is technically grammatically correct, but it does not make practical sense and therefore would never be uttered.

## 10.4.2 Colors as Adjectives (Nouns)

As mentioned above, the colors with the suffix **-sqaq** (a [verb](descriptive) one; a [verb](descriptive) thing) are nouns and behave something like adjectives in English. Below are some additional example sentences of colors using that suffix.

Tamleruasqaq/tan'eruasqaq taquka'aq inarngauq.	The brown bear is laying down.
Qat'sqaq tengausqaq englum cuungani et'uq.	The white airplane is in front of the house.
Kawiruasqaq mayaciik aqum'awim acaani et'uq.	The pink ball is under the chair.

Cungasqamek yaamamek minaru.	Give her the blue rock.
Kawisqamek yaplakaamek piturtua.	I am eating the red apple.
Qakirngasqamek-qaa igu'urciquten?	Are you going to buy the yellow one?

Cungaguasqam angenqaa qikurngasqaq.	The green one is bigger than the gray one.
Kawisqam canianun lliik'gka.	I put it next to the red one.
Qat'sqam tang'rkiinga.	The white one saw me.



## 10.5 CLOTHING

There are a couple of different ways of saying what someone is wearing. The first is with the verb **aturluni** (to wear/use something).

Qaliyaruamek aturtua.	I am wearing a shirt.
Qat'sqanek cuukiignek aturtuq.	She is wearing white socks.
Atkugmek atun'lnguq!	He was not wearing a coat!

**Aturluni** also has a transitive form: **aturluku** (to wear/use it), though it is rarely used for clothes.

Taugna slaapaq aturaa.	She is wearing that hat.
ARapani aturlukek llamen anll'ia.	He went outside wearing his own boots.
Ackiigken-qaa atuwagken?	Are you wearing your glasses?

**Aturluku** has a second meaning: "to use it." This meaning is more common with transitive endings than with wearing clothing.

Masiinaq aturaa.	She is using the machine.
Umiartusqaq atuwaqa.	I am using the computer.
Mingqutet aturai.	He is using the needles.

There is also a suffix that can be used to describe what someone is wearing: **+tuuma-** (N/V). It literally translates as "to be wearing [noun]." It is also more commonly used by speakers than **aturluni** or **aturluku**.

Kawisqamek qaliyaruartuumauq.	He is wearing a red shirt.
Aritertuumauten-qaa? Pat'snartuq!	Are you wearing mittens? It's cold out!
All'ingumek/allrilumek pasmaakiigtuumauga. <sup>19</sup>	I am wearing one shoe.

---

<sup>19</sup> The postbase **+tuuma-** has a unique way of attaching the first-person indicative verb ending. Instead of the usual **+(g)ua**, it becomes **+(g)unga**, resulting in an ending like **+tuumaunga**.

## CHAPTER 10 WORKSHEETS

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## Transitive Endings: Matching

Match the English translation with its corresponding transitive ending.

- |                    |   |   |                |
|--------------------|---|---|----------------|
| 1. you to me       | • | • | A. +(g)aagnga  |
| 2. me to it        | • | • | B. +(g)iiten   |
| 3. me to you       | • | • | C. +(g)aam     |
| 4. he to you       | • | • | D. +(g)aaket   |
| 5. she to me       | • | • | E. +(g)aaten   |
| 6. those two to me | • | • | F. +(g)aanga   |
| 7. he to us two    | • | • | G. +(g)amken   |
|                    |   | • | H. +(g)aakuk   |
|                    |   | • | I. +(g)arpenga |
|                    |   | • | J. +(g)aqqa    |

## Transitive Endings: Past and Present Tense

Match the past tense transitive endings with its corresponding present tense ending.

- |             |   |   |                |
|-------------|---|---|----------------|
| 1. ~k'gka   | • | • | A. +(g)aatnga  |
| 2. ~ken     | • | • | B. +(g)aaten   |
| 3. ~kii     | • | • | C. +(g)amtek   |
| 4. ~kiitnga | • | • | D. +(g)aqa     |
| 5. ~kemken  | • | • | E. +(g)arpenga |
| 6. ~kiiten  | • | • | F. +(g)an      |
| 7. ~kemtek  | • | • | G. +(g)aa      |
| 8. ~kemci   | • | • | H. +(g)amken   |
| 9. ~kugnga  | • | • | I. +(g)amci    |

## From Intransitive to Transitive

Change the following intransitive sentences to a similar sentence using past tense endings. For example:

Ex. *Amutamek piturtua.* (I am eating some cod.)

*Amutaq pituwaqa.* I am eating the cod.

1. Kum'agyamek tang'rtua. (I see an eagle.)

---

---

2. Saqullkananek niitua. (I hear birds.)

---

---

3. Taquka'amek-qaa nar'uten? (Do you smell a bear?)

---

---

4. Isuwimek piliyuq. (He is making seal.)

---

---

5. Iqalluunek seg'ut. (They are cutting fish.)

---

---

## **Wearing Clothes and Accessories**

*Translate the following sentences from English into Alutiiq.*

1. She is wearing a coat.

---

---

2. The two of us are wearing glasses.

---

---

3. You are wearing a hat.

---

---

4. I am wearing a red shirt.

---

---

5. Are they (3+) wearing mittens?

---

---

### 11.1 INTERROGATIVE SENTENCES

We covered interrogative sentences briefly in Section 4.2. We will discuss them in more detail here. If you recall, interrogative sentences are sentences that ask open-ended questions. Often, they will include an interrogative word, such as **caqiq** (what), **kina** (who), or **cestun** (how).

Caqiq una?	What is this?
Kina-mi ellpet?	I wonder who you are?
Cestun ilaten et'at?	How is your family?

The interrogative mood also has its own set of verb endings. Here is the table of intransitive interrogative endings for review.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+(y)cia(nga)	+t'snuk	+t'sta
<i>Second Person</i>	+(y)cit	+t'stek	+t'si
<i>Third Person</i>	+(g)ta	+(g)tak	+(g)tat

Table 62. Review of intransitive interrogative endings

Many speakers will use the indicative mood endings when asking questions. In the examples below, the first sentence in each cluster is in the interrogative mood and the second one is in the indicative mood.

Natmen ag'it?	Where are you going?
Natmen ag'uten?	Where are you going?

Kina taiya?	Who is coming?
Kina taiyuq?	Who is coming?

While using the interrogative verb mood endings is not explicitly necessary, it can be less ambiguous. Some interrogative pronouns can be used with indicative meanings. For instance, **caqiq** (what) can also mean "something" if used in a statement rather than a question. So, using the indicative form when asking a question can sometimes sound like a statement to a listener. Below are some further examples.

Interrogative:

Kina?	Who?
Kina taiyuq?	Who is coming?

Indicative:

kina	someone
Kina taiyuq.	Someone is coming.

Opting to use the interrogative verb ending from the table above will make it clear to the listener that you are asking a question. Other indicative forms of interrogative words are below.

Kina? Who?  
kina someone

Caqiq? What?  
caqiq something

Caquciq? What kind?  
caquciq some kind

### 11.1.1 Transitive Interrogative Endings

Much like any other verb form, there is a separate set of endings for the transitive interrogative mood. Just like the intransitive forms, using the interrogative form is not entirely necessary, but it will clearly indicate a question rather than a statement. Below is a table of the transitive interrogative endings.

		First-Person Objects (Interrogative Mood)		
		1 (Gui)	2 (Guangkunuk)	3+ (Guangkuta)
<b>Subject</b>	Second Person (1) (Ellpet)	+cia(nga)	+cikuk	+cikut
	Second Person (2) (Ellpetek)	+tegennga	+tegenkuk	+tegenkut
	Second Person (3+) (Ellpeci)	+t'sia(nga)	+t'sikuk	+t'sikut
	Third Person (1) (Taugum)	+(g)tanga	+(g)takuk	+(g)takut
	Third Person (2) (Taugkuk)	+(g>tagnenga	+(g>tagenkuk	+(g>tagenkut
	Third Person (3+) (Taugkut)	+(g)tatnga	+(g)tatkuk	+(g)tatkut

Table 63. Transitive interrogative endings with first person objects

Below are a few examples.

Qa'i-cali tang'rturcia? Why are you looking at me?  
Qayu niugpagtatkut? And then what are they going to tell us?



		Second-Person Objects (Interrogative Mood)		
		1 (Ellpet)	2 (Ellpetek)	3+ (Ellpeci)
<b>Subject</b>	First Person (1) (Gui)	+cimken	+cimtek	+cimci
	First Person (2) (Guangkunuk)	+cimken	+cimtek	+cimci
	First Person (3+) (Guangkuta)	+cimken	+cimtek	+cimci
	Third Person (1) (Taugum)	+(g)taten	+(g)tatek	+(g)taci
	Third Person (2) (Taugkuk)	+(g>tagten	+(g>tagtek	+(g>tagci
	Third Person (3+) (Taugkut)	+(g)taten	+(g)tatek	+(g)tat'si

Table 64. Transitive interrogative endings with second person objects

Here are examples.

Gayu niugtat'si nutaan?      What did they just tell you all?

Cestun apt'hnyarcimken?      How should I call you?

		Third-Person Objects (Interrogative Mood)		
		1 (Taugna)	2 (Taugkuk)	3+ (Taugkut)
<b>Subject</b>	First Person (1) (Gui)	+cia	+t'snuk	+t'sta
	First Person (2) (Guangkunuk)	+cia	+t'snuk	+t'sta
	First Person (3+) (Guangkuta)	+cia	+t'snuk	+t'sta
	Second Person (1) (Ellpet)	+ciu	+cikek	+ciki
	Second Person (2) (Ellpetek)	+tegen'gu	+tegenkek	+tegenki
	Second Person (3+) (Ellpeci)	+t'siu	+t'sikek	+t'siki
	Third Person (1) (Taugum)	+(g>tagu	+(g)takek	+(g)taki
	Third Person (2) (Taugkuk)	+(g>tagnegu	+(g>tagenkek	+(g>tagenki
	Third Person (3+) (Taugkut)	+(g)tatgu	+(g)tatkek	+(g)tatki

Table 65. Transitive interrogative endings with third person objects

Caqiq tang'rciu?      What do you see?

Caqiq aturciqtagu?      What is she going to use?

Interestingly, the first-person to third-person transitive interrogative endings (or question endings) do not have a special form like the others. Instead, they use the intransitive interrogative forms introduced earlier, in Section 3.8.4. Observe:

Caqiq ikurcia?      What did I find (just now)?

Kinkut waamut'sta?      Who are we playing with?

## 11.1.2 Past-Tense Interrogative Mood

Asking open-ended questions in the past tense is simpler than in the non-past. Speakers drop the interrogative endings completely in the past tense. Instead, the indicative past-tense endings are used.

Cestun tekic'it?	How did you get here (just now)?
Cestun tekit'llriaten?	How did you get there?
Qa'i cali-mi kumegtat?	I wonder why they are angry.
Qa'i cali-mi kumegt'llriit?	I wonder why they were angry.

## 11.2 EMPTY STEM PI-

By now, you have seen how the stem **pi-** can be used with a large variety of postbases. **Pi-** can take the place of many nouns in N/V postbases.

Isuwirsurtua.	I am hunting seals.
Isuwinek pisurtua.	I am hunting seals.
Saql'arturtuten.	You are eating duck.
Saql'amek piturtuten.	You are eating duck.

However, the stem **pi-** can also be used as a verb stem. When used as a verb stem, it translates to something like "to do X" or "to say X." As a result, it can have a few different meanings depending on context.

Piciqua.	I will do it.
Qutmen pillria.	He went to the beach.

Lastly, you can use stem **pi-** on possessive endings as a pronoun, to form words like "mine," "his," or "yours."

Una pika.	This is mine.
Arnam pia.	It's the woman's.
Kaaraq-qaa pin?	Is this your car?
Kinkut pit ukut?	Whose stuff is this?

The table provides the full set of possessive noun endings with **pi-**.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Gui</i>	pika	pigka	pinka
<i>Guangkunuk</i>	pigpuk	pipuk	pipuk
<i>Guangkuta</i>	pigpet	pipet	pipet
<i>Ellpet</i>	pin	pigken	piten
<i>Ellpetek</i>	pigtek	pitek	pitek
<i>Ellpeci</i>	pigci	pici	pici
<i>Taugum</i>	pia	pik	pi
<i>Taugkuk</i>	piak	pik	pik
<i>Taugkut</i>	piat	pit	pit

Table 66. Empty stem **pi-** with possessed noun endings

## 11.3 PART NOUNS

Like positional nouns, part nouns are almost always possessed. As the name indicates, part nouns refer to part of a whole. The interrogative pronoun in its unpossessed form is **naliq** (which part), but this is rarely (if ever) used.

Nalia?	Which part of it?
Naliak?	Which one (of these two)?
Naliat?	Which one (of three or more)?
Naliik?	Which two (of three or more)?
Naliit?	Which ones (of three or more)?

The pronoun can also be used on second and first person.

Nalirpeci?	Which one of you?
Nalimta?	Which one of us?

All of these have an indicative counterpart.

nalia	some part of it
naliak	one of these two
naliat	one of these
naliik	two of these
naliit	some of these

nalirpeci	one of you
nalimta	one of us

### 11.3.1 Part Noun Roots

Nouns with the roots **tamar-** (all), **ila-** (part, relative), and **luucir-** (whole, entire) are also part nouns.

tamarmek	both of them (subject)
tamarmeng	all of them (subject)

tamark'gta	both of them (object)
tamaita	all of them (object)

While there are two ways of saying each "both of them" and "all of them," they have slightly different applications. **Tamarmek** and **tamarmeng** are used as subjects of a sentence while **tamark'gta** and **tamaita** are used as objects of a sentence. Compare below.

Tamarmek taillriik.	Both of them came.
Tamarmeng agkutartut.	All of them are going to go.

Arnarn tamark'gta nerlukek.	The woman ate both of them.
Cungasqat tamaita pingakanka.	I like all of the blue ones.

**Tamar-** can be used with first and second person as well.

tamamnuk	both of us
tamamta	all of us

tamarpetek	both of you
tamarpeci	all of you

**Ila-** is usually possessed. On its own, **ila** means "part" or "relative."

ilanka	my family, my relatives
ilai	its parts
ilan	your relative

It can also be used with positional possessed endings to mean "part of" or "some of."

ilamta	some of us
ilaita	some of them
ilarpeci	some of you

**Luucir-** is generally used with singular possessed forms.

luucia	its entirety
luucirmi	all of it(self)
luucian	all of it

luucirpet	all of you (your whole body)
luucirma	all of me

**Luucirmi** and **luucian** are similar, but also have different applications. **Luucirmi** is reflexive; it is used when the verb references one's own entirety. **Luucian** references a separate thing's entirety. Compare the difference below.

Luucirmi tan'ertuq.	It's dark all over.
Luucirmi urtuqii.	He washed himself all over.

Luucian neraa!	He is eating the entire thing!
Luucian tang'rkaun'itaqa.	I cannot see the whole thing.

## CHAPTER 11 WORKSHEETS

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## Open-Ended Questions: Intransitive

*Rephrase the verbs in the following open-ended questions so that they include the corresponding interrogative endings.*

1. Kinkut taiyut? (Who (plural) is coming?)

---

---

2. Caligua? (What am I doing?)

---

---

3. Cestun aanan et'uq? (How is your mom doing?)

---

---

4. Qa'i-llu ag'uci? (Why are you all going?)

---

---

5. Qayu piuten? (What are you doing?)

---

---

## Open-Ended Questions: Transitive

*Rephrase the verbs in the following open-ended questions so that they include the corresponding interrogative endings.*

1. Caqiq nar'an? (What do you smell?)

---

---

2. Caqiq niugtarpenga? (What did you say to me?)

---

---

3. Naliak pingakaa? (Which one does she like?)

---

---

4. Caqit tang'raci? (What things do you all see?)

---

---

5. Qa'i-llu aguciiqagken? (Why are you going to take those two with you?)

---

---



## Part Nouns: Multiple Choice

*Circle the correct translation of the following English phrases. Select all that apply.*

1. some of us
  - a) tamamta
  - b) ilamta
  - c) nalimta
  
2. all of them
  - a) tamaita
  - b) luucirpet
  - c) tamarmeng
  
3. some of you
  - a) ilarpeci
  - b) nalirpeci
  - c) tamarpetek
  
4. both of us
  - a) tamarmek
  - b) tamamta
  - c) tamamnuk
  
5. all of us
  - a) tamamta
  - b) nalimta
  - c) ilait

We have introduced many types of sentences and many endings. This chapter will hopefully provide you with enough examples of how those sentence types and endings can be used in different scenarios.

## 12.1 EQUATIONAL SENTENCES

Equational sentences are sentences without verbs. They consist of at least two of the following: a demonstrative pronoun, an interrogative pronoun, or a noun in either the absolutive case or relative case.

Una yaamaq.	This is a rock.
Taugna napaq.	That is a tree.
Naama kluucanka?	Where are my keys?
Una bob-rem caskaa.	This is Bob's cup.

Equational sentences can also be used with possessed nouns.

Una engluqa.	This is my house.
Una-qa caayun?	Is this your tea?
Kinam caskaa una?	Whose cup is this?

Equational sentences are the simplest sentence type. Below are some further examples.

Ukut kalikat.	These are papers.
Taugkuk-qa Bob-rem arapak?	Are those Bob's two boots?
Ik'gkut pinka.	Those are mine.
Kinam una?	Whose is this?
Naliak stuuluq?	Which table?

## 12.2 INTRANSITIVE VERB SENTENCES

Intransitive verb sentences contain a subject and optionally an indirect object. As we have seen, the endings used will vary significantly depending on the mood.

### 12.2.1 Intransitive Indicative Mood

Even within the indicative mood, the endings can look different depending on tense. We will look at both non-past tense and past-tense examples.

### 12.2.1.1 Intransitive Non-past Tense

The intransitive non-past tense endings can be used to create basic sentences. Here are some examples.

Kuimartuten.	You are swimming.
Qawartut.	They are sleeping.
Qantanek ertuwigua.	I am washing some dishes.
Saql'aneq tangrtukuk.	The two of us see some ducks.
Iqallunek-qaa nerciqutek?	Are you two going to eat some seal?

The postbases **-kutar** and **+ciqe-** can be added to verb to talk about the future tense. They will attach to the indicative mood non-past endings.

Aqumkutartua.	I am going to sit down.
Llaamen ankutartuci.	You are all going outside.
Qayaqutartut taugkut.	They are going to go kayaking.
Akgua'aku taiciqukuk.	The two of us will come tomorrow.
Unuku kayagauciqamken.	I will call you tonight.
Aa'a, tawani qawarciqua.	Yes, I will spend the night there.

### 12.2.1.2 Intransitive Past Tense

Below are some examples of sentences using intransitive past-tense endings.

Sakaallrianga.	I was tired.
Nuniamen agellriit.	They went to Old Harbor.
Aprutekun-qaa kuingt'llriaten?	Did you walk on the road?
Isuwinek pitullriik.	The two of them ate some seal.
Atullria unik.	She sang last night.

## 12.2.2 Intransitive Subordinative Mood

The subordinative mood has a number of uses. It can be used with secondary verbs, to make suggestions, and as an adverb. The subordinative mood will only change based on person, *not* based on tense.

### 12.2.2.1 Intransitive Subordinative Mood: Secondary Verbs

The primary verb in a sentence will use the indicative mood. Any verbs with the same subject in the same tense will then use the subordinative mood.

Qutmen agciqua, taumi qutirlua cali kuimarlua.  
I will go to the beach, then beachcomb and swim.

Taugna kuingt'hnguaryartaallria, skuulurluni, cali qayarluni.  
She always used to go for walks, go to school, and go kayaking.

Slaapainani, llaamen anllria.  
Without a hat, he went outside.

If a new subject or a new tense is introduced, the verb will revert to the indicative mood once again.

Akqua'aq englumnun taillriaten, kaar'taarluta. Unuaqu-qaa kaar'taarcikukut cali?  
Yesterday, you came to my house, and we played cards. Will we play cards tomorrow too?

Katurt'llriit Nick-llu, Alutiiruarluteng, sarsarluteng. Taumi Bob taillria. Cali sarsarluteng.  
Nick and them were visiting, speaking Alutiiq and having tea. Then Bob came. They had some more tea.

Cuumi nukallpiaq esgallria. Llaamen anyugkunani, kesiin anyarauluni eqiuryaturluni. Ernerpak cali eqiuryaqutartuq.  
First, the man woke up. He did not want to go outside, but he had to go out to chop firewood. He is going to chop firewood again today.

### 12.2.2.2 Intransitive Subordinative Mood: Making Suggestions

In the second person, the subordinative can be used to make requests or suggestions.

Aqumluten.	Have a seat.
Niuglluten.	Speak.
Nunaniqsaagluci.	All of you, have fun.
Nerlutek.	Both of you, eat.
Tawani kuimarkunaci.	All of you, don't swim there.

### 12.2.2.3 Intransitive Subordinative Mood: Adverbs

An adverb describes the quality of a verb. The subordinative functions that way in Alutiiq.

Qeceng'uten cukarluten!	You are running quickly!
Niuwautut emkiinateng.	They are speaking to each other quietly.
Aqlanguq tuknigluni.	The wind is blowing strong.
Kuingtua cukainii.	I am walking slowly.
Aturtuk asirlutek.	Those two are singing well.

### 12.2.3 Intransitive Optative-Imperative Mood

The optative-imperative is used to make suggestions and commands. The optative is used in the first person while the imperative is used in the second person.

#### Optative

Aturlita!	Let's sing!
Qutirlinuk.	Let's (the two of us) go beachcombing.
Nangarllita.	Let's stand up.

### Imperative

Aqumi!	Sit down!
Agici!	You all, go!
Kemegnek neri!	Eat some meat!
Maqiya!	Bathe!
Qantamek ertuwiyaya!	Wash a plate!
Akinek tuuwa!	Take some money!
Kuingten!	Walk!
Qawartek!	You two, sleep!
Pekten!	Work!

## 12.2.4 Interrogative Mood

The interrogative mood is used to ask questions and can be used in the first, second, or third person.

### Non-past Tense:

Caliciqsit?	What will you do?
Qa'i cali kawirpakarta?	Why is it so red?
Qayu pisaa?	What am I doing?
Qa'i-llu qawart'stek?	Why are you two sleeping?
Cestun eciiqat?	How will they be?

Recall that the past tense interrogative mood behaves just like the past tense indicative mood. There is no special set of endings.

### Past Tense:

Calillriaten?	What did you do?
Qa'i cali tamaa'ut agellriit?	Why did they go there?
Caqimek niugt'llrianga?	What did I say?

## 12.3 TRANSITIVE VERB SENTENCES

Transitive verbs have their own special endings. Transitive sentences must have both a subject and a direct object. They may also have an oblique object, as in:

Bob-rem *caskamek* Sally minaraa.      Bob gave Sally *a cup*.

In the example above, Sally is the direct object while **caskamek** (a cup) is the oblique object. Transitive sentences have all of the same moods as intransitive sentences.

### 12.3.1 Indicative Mood with Transitive Verbs

The non-past tense and past tense endings are slightly different from each other, just like the intransitive forms.

#### 12.3.1.1 Transitive Non-Past Tense

Niu'uquwaqa.	I am talking to her.
Ellmangcugmek minarciqamken.	I will give you a little bit.
Taugum kayagaugaanga.	He is calling/hollering at me.
Suuget taqukaraat tangrait.	The people are looking at the bears.

#### 12.3.1.2 Transitive Past Tense

The transitive past tense marker for the indicative mood is ~ke.

Tangeq'gka.	I saw him.
Niugesk'gken-qaa?	Did you tell him?
Arnat englut igu'uqait.	The women bought the houses.
Malikiiten-qaa?	Did they follow you?

### 12.3.2 Subordinative Mood with Transitive Verbs

The subordinative mood with transitive verbs can be used in much the same way as the intransitive forms.

Kita, tuuluku.	Go ahead, take it.
Nitniqia, tang'rhniqlua.	Listen to me and watch me.
Kaiwit mingqait tang'rkunaki.	The old women are sewing them without looking at them.

### 12.3.3 Optative-Imperative Mood with Transitive Verbs

#### Optative

Tunliki.	Let's give them away.
Asircarlikek.	Let's fix those two.
Nerliu.	Let's eat it.

#### Imperative

Ikayurnga.	Help me.
Niugeski.	Tell them.
Asircaru.	Fix it.

### 12.3.4 Interrogative Mood with Transitive Verbs

Qa'i cali qup'arciau?	Why did you break that (just now)?
Caqimek niugcia?	What did you tell me?
Mayaciik-qaa piq'rtagu?	Did she hit the ball?
lkugtatki-qaa?	Did they find them?
Asircarciqciki?	Are you going to fix them?
Tenglugtaten-qaa nutaan?	Did he just punch you?

Below is a list of body parts. The possessed noun endings can be added to them just like any other noun (e.g., **nasquqa** “my head”).

qaik	body
nasquq	head
cuutek	ears (2)
iingalak	eyes (2)
qengaq	nose
paciguak	nostrils (2)
ulluwak	cheeks (2)
qaneq	mouth
qerlluk	lips (2)
guutet	teeth (pl.)
tuik	shoulders (2)
ipik	arms (2)
aigaq	hand
gaateq	chest
raatatet	ribs
aqsaq	stomach, belly
iruk	legs (2)
cisquq	knee
it'gaq	foot

### 13.1 HURT OR ACHING BODY PARTS

There are a couple of different ways to say if a body part is hurting or aching. The first is to use the verb **angq'rluni** or **angq'rluku**. As indicated, this verb can be used either in the intransitive or transitive form. The transitive form will be impersonal. That is, it will have an unspecified third person subject. See **Angq'rtaanga** (I am in pain) below.

Angq'rtua.	I am in pain.
Angq'rtaanga.	I am in pain (lit. “It hurts me”).

Cisqugka angq'rtuk.	My knees hurt.
Cisqugka angq'rtak.	My knees hurt.



The possessed perlativative +**kun** can also be used to describe where someone is hurting.

Cisqumkun angq'rtuk.      My knees are hurting.  
Nasquakun angq'rtaa.      Her head is hurting.<sup>20</sup>  
Aigarp'kun-qaa angq'rtaaten?      Are your hands hurting?

The postbase **-liqe-** (for one's [noun] to hurt, ache) can also be used in this manner. This will only occur in an intransitive sentence..

Cisquliqua.      My knee is hurting.  
Iruliquq.      His leg is hurting.

Note that on roots ending in **te-**, the postbase will take the form **-ciqe-**.

Cuuciquten-qaa?      Does your ear hurt?

In some cases, some speakers may optionally use a unique form of this postbase. In this form, the **l** in **-liqe-** and the preceding vowel in the noun would be dropped. This is apparently most common when the preceding vowel is a single **a**.

Aqsaliquq.      His stomach is hurting.  
Aqsiquq.      His stomach is hurting.

Aigaliquq      His hand hurts.  
Aigiquq.      His hand hurts.

You can use the verb **angqia'alluku** to say something like "I hurt my [noun]."

Nasquqa angqia'ask'gka.      I hurt my head.  
Ipin-qaa angqia'ask'gken?      Did you hurt your arm?

## 13.2 COLD BODY PARTS

To express that you are cold, you can generally use the verb **quyarlluku** (to be cold). Generally, speakers use this in the impersonal transitive form.

Quyartaanga.      I am cold.  
Quyartaaten ai?      You are cold, huh?

You can also use this verb to talk about body parts being cold.

Nasquqa quyartaa.      My head is cold.  
Aigak quyartak.      His hands are cold.

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<sup>20</sup> This would only be used if she hurt her head on the outside, like if she hit her head on a table. It would not be used if she had a headache. Instead, the irregular pain verb **nasqulnguluni** is used for headaches: **Nasqulnguq.** "She has a headache."

There is also a suffix that translates to “for one’s [noun] to be cold,” **-iyar-** (N/V). This is also used in the impersonal transitive form.

Nasquiyaraanga.	My head is cold.
Aiga'iyaraa.	His hands are cold.
Cuutaiyaraanga.	My ears are cold.

## 13.3 AILMENTS

The general word for sickness is **qenaluni**. This can be used for someone who has a cold, someone who is feeling nauseated, or someone who is severely ill.

Qenagua.	I am sick.
Qena'uten.	You are sick.
Qena'uq.	He is sick.

There are also different words for different symptoms when feeling under the weather.

kak'gllugluku	to have a runny nose
Kak'gllugaanga	I have a runny nose.
Kak'gllugaaten-qaa?	Do you have a runny nose?
Kak'gllugaa.	Her nose is runny.

quirluni	to cough
Quirlartua.	I keep coughing.
Quilriaten.	You coughed.
Quirtuq.	It is coughing.

nasqulnguluni	to have a headache
Nasqulngunga.	I have a headache.
Nasqulnguuten.	You have a headache.
Nasqulnguqq.	She has a headache.

Throughout Alutiiq history, there have been a few different sicknesses that have plagued communities, especially influenza and tuberculosis. Each of these diseases have their own words in Alutiiq.

piciruarluni	to have the flu
Piciruartuq.	He has the flu.

cig'utkaarluku	to have tuberculosis
Cig'utkaaqqi.	He had tuberculosis.

### 13.3.1 Medicines

To ease ailments, Alutiiq people used a variety of medicines and treatments. Some are still popular among Alutiiq people today. Plants were one common method of treating sicknesses. Below is a list of some common plants that were used as medicine.

uriisaq	angelica
caik	common wormwood, silver leaf
qangananguaq	northern yarrow
uqaayanaq	stinging nettle

Some plants are medicinal during one season but poisonous in another. Additionally, some plants are only medicinal on a specific part of the plant. Do not gather traditional plants without consulting an expert.

In addition to plants, Alutiiq healers used a variety of other techniques to relieve physical, emotional, and spiritual sicknesses. One such method was acupressure.

caugnga'istaq	acupressurist
caugngaluku	to perform acupressure
Kaiwim caugngagaa.	The old lady is performing acupressure on him.

### 13.4 ANIMAL BODY PARTS

Many body parts on an animal use the same words as those on a person, but many animals have body parts that are not found on humans or have different words. Below is a short list of animal body parts.

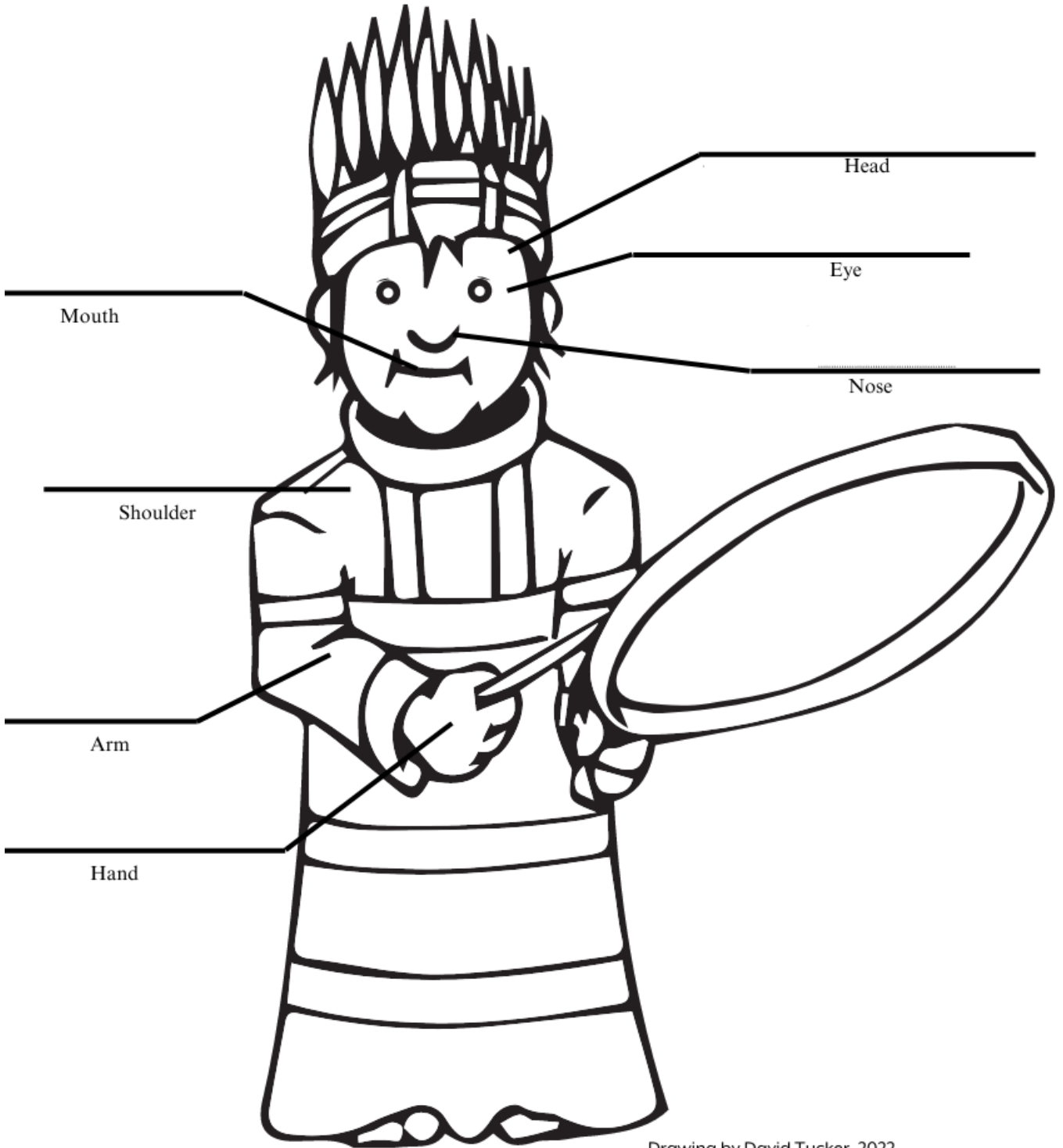
amiq	skin, hide
ipik	forelegs (2)
iruk	hindlegs (2)
pamyuq	tail
it'gaq	paw, flipper
cug'ek	beak
culut	feathers
saquq	wing
saangayaq	sea animal tail (fish, whale, etc.)
pacit	gills
uniinaq	whale breast
sugneq	dorsal fin

## CHAPTER 13 WORKSHEETS

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## Body Parts

Below is a diagram of a human body. Label the body parts in Alutiiq.



Drawing by David Tucker, 2022

## Translation: Correct or Incorrect

1) Determine if the English translation of the Alutiiq sentence is correct or incorrect and 2) circle your answer. 3) If incorrect, provide the correct English translation in the space provided.

1. Aigamkun angq'rtaanga. (My hands hurt.)

- a) correct
- b) incorrect

i. \_\_\_\_\_  
\_\_\_\_\_.

2. Cisqugka quyartak. (My knees are aching.)

- a) correct
- b) incorrect

i. \_\_\_\_\_  
\_\_\_\_\_.

3. Quirlartuten. (You have a headache.)

- a) correct
- b) incorrect

i. \_\_\_\_\_  
\_\_\_\_\_.

4. Aqsaliqua. (My stomach hurts.)

- a) correct
- b) incorrect

i. \_\_\_\_\_  
\_\_\_\_\_.

## Body Parts: Animal vs. Human

Determine if the following body parts can be used for animals, humans, or both.

- |   |  |
|---|--|
| 1. pamyuq<br>a) animal<br>b) human<br>c) both | 5. saquq<br>a) animal<br>b) human<br>c) both     |
| 2. aigaq<br>a) animal<br>b) human<br>c) both  | 6. nasquq<br>a) animal<br>b) human<br>c) both    |
| 3. it'gaq<br>a) animal<br>b) human<br>c) both | 7. amiq<br>a) animal<br>b) human<br>c) both      |
| 4. iruk<br>a) animal<br>b) human<br>c) both   | 8. saangayaq<br>a) animal<br>b) human<br>c) both |

In this chapter, we will try to summarize some of the key topics in this book. These are some of the most important things to keep in mind while studying Alutiiq.

## 14.1 PERSON AND NUMBER

Most parts of Alutiiq speech use endings that indicate number. Generally, singular nouns and verbs will begin with **q**, dual with **k**, and plural with **t**. There are some exceptions, but it is a good rule of thumb.

It is also important to be able to identify and use endings that demonstrate person. First person represents the speaker and uses English pronouns "I," "me," "us," and "we." Second person represents the listener and uses English pronouns "you" or "y'all." Third person represents another person besides the speaker and listener and uses English pronouns like "he," "she," "they," "them," or "it."

Below is a list of the non-past intransitive indicative endings.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	+ (t)ua(nga)	+ (t)ukuk	+ (t)ukut
<i>Second Person</i>	+ (t)uten	+ (t)utek	+ (t)uci
<i>Third Person</i>	+ (t)uq	+ (t)uk	+ (t)ut

Table 67. Review of non-past tense indicative verb mood endings

## 14.2 TENSE

The Alutiiq language has two tenses: past tense and non-past tense. In intransitive sentences, past-tense endings are preceded with **-llri-**. Non-past-tense endings are marked with **+(t)u-**. Below is a list of the past-tense intransitive indicative verb endings. Compare them with the non-past forms in Section 14.1 above.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>First Person</i>	-llrianga	-llriakuk	-llriakut
<i>Second Person</i>	-llriaten	-llriatek	-llriaci
<i>Third Person</i>	-llria	-llriik	-llriit

Table 68. Review of past tense indicative verb mood endings



To talk about the future, you can attach two postbases to verbs: **~kutar-** or **+ciqe-**. **~kutar** represents the immediate future tense, while **+ciqe-** represents anything beyond the immediate future. Both postbases will have the non-past endings attached.

Nerkutartua. I am going to eat.  
 Pikiyut'mek minaqutaraa. He is going to give her a gift.  
 Kuimarciquuten-qaa? Will you swim?  
 Unuaqu kuugiarturciquq. She will drink coffee tomorrow.

## 14.3 POSSESSED ITEMS

Possessed objects can be represented by a series of noun endings. The singular possessor endings are shown below as a reminder.

		Number of Objects		
		1	2	3+
<i>Single Possessor</i>	First Person (I, mine)	~ka	+(e)gka	+(e)nka
	Second Person (you, yours)	+(e)n	+(e)gken	-ten
	Third Person (he/she, his/hers)	+(ng)a	+(e)k	+(ng)i
	Third Person Reflexive	-ni	+(e)gni	-ni

Table 69. Review of possessed noun endings

Una nuliqa. This is my wife.  
 Taugna nulin. That is your wife.  
 Ikna Bob-rem nulia. That is Bob's wife.

To talk about possession with verbs, the postbase **~ke** (to have as one's [noun]; to use as one's [noun]) must be used. It forms transitive indicative sentences.

Nuliqaqa. She is my wife. (lit., "I have her as my wife.")  
 Nuliqaanga. I am her wife. (lit., "She has me as her wife.")

This postbase must also be used to create the negative form (i.e., this is not my [noun])

Nuliqenitaqa. She is not my wife.  
 Nuliqenitaanga. I am not her wife.

Differentiating between third person and reflexive third person is necessary in transitive sentences.

Bob-rem caskaa tugaa. Bob took her cup.  
 Bob-rem caskani tugaa. Bob took his own cup.

## 14.4 FREE WORD ORDER

The Alutiiq language has free word order, which means that there is considerable freedom in what order words are used in a sentence. Generally, the noun will go at the beginning of the sentence and the verb will go at the end. However, if a speaker wishes to draw attention to the verb, it can be placed at the beginning of the sentence.

Compare the sentences below. *Italics* marks the emphasis in the English translation.

Praanikaaq una qup'artuq. This *cookie* broke.

Qup'artuq praanikaaq una. This cookie *broke*.

Una praanikaaq qup'artuq. *This* cookie broke.

# Types of Language Proficiency

## CHAPTER 15

Throughout your language learning journey, you will likely come across various forms of language instruction and evaluation of your abilities. Although sometimes necessary, language evaluation is not a pure science. You might be having an off day that negatively affects your ability to showcase your knowledge. Or you might spend time discussing a specific topic that you have studied, which positively affects your ability to demonstrate your knowledge. You may also be skilled in different aspects of language proficiency, whether oral, reading, or writing.

Proficiency is measured as a “snapshot” that describes what you could demonstrate on the day of assessment, in whatever skills were measured by that assessment. It is important to remember our proficiency in various skills fluctuates regularly, especially when actively learning a language.

### 15.1 PROFICIENCY ASSESSMENT METHODS

It can be difficult to measure your fluency, but tools and scales exist that are standardized across languages. Linguists and instructors have developed numerous tools to assess language skills, also known as *language proficiency*. There are good things and bad things about each of these tools, but each has value in helping teachers and learners understand the language skills a learner has developed.

One such tool is the American Council on the Teaching of Foreign Languages’ (ACTFL) Proficiency Guidelines. These guidelines break fluency into five different categories: Novice, Intermediate, Advanced, Superior, and Distinguished. Each level is further broken down into sub levels, such as Intermediate-low, Intermediate-mid, and Intermediate-high. The ACTFL guidelines can be used to measure speaking ability, understanding ability, and reading ability, and more (<http://actfl.org>). However, the ACTFL Proficiency Guidelines are not designed for endangered languages and some communities working with endangered languages have modified the guidelines to better fit the circumstances of the language.

A scale used by U.S. federal agencies is called the Interagency Language Roundtable (ILR) scale. This number-based scale ranges from 0 (no proficiency) to 5 (Native or Bilingual fluency). The scale includes “plus levels” (like “0+,” which is similar to ACTFL’s Novice-high level) to measure proficiency between levels. The ILR rating of 1 would be equivalent to the ACTFL Intermediate-low level.

Outside of the United States, the most common language assessment scale is the Common European Framework of Reference (CEFR). This framework has six levels ranging from A1 to C2. When assessing someone’s speaking proficiency, the A1 level is roughly equivalent to the ACTFL Novice-high level.

Each of the assessment methods described above includes assessment of different types of language proficiency, and an individual being assessed may score differently in different aspects of the language. A student may have an Intermediate-low speaking proficiency but may be rated as a Novice-low in reading if they have primarily learned the language orally. Likewise, a person may be able to read at an Advanced level in their target language, but if they have never spoken the language, they may have a Novice speaking proficiency. The following sections will describe some types of proficiency often measured in Indigenous language learning.

## 15.2 ORAL PROFICIENCY

*Oral proficiency* is your ability to speak and be understood in the target language. It does not directly measure what you understand, although you must be able to understand what your assessor is saying during your conversation. You can develop oral proficiency by conversing with a fluent speaker. Start by asking simple questions like "How's the weather?" or "How are you doing?" and work your way up to a more complex conversation as you are able. Aspects of speech such as pronunciation, sentence structure, and the degree of memorized and repeated phrases vs. self-created phrases help establish one's oral proficiency level.

Your language instructors or mentors may interview you to test your oral proficiency. The interview is a tool that gives the instructor an idea of what specific skills you demonstrate in your speech. Demonstrated skills (and not mistakes) establish your proficiency level. Understanding your proficiency level using a rating scale helps show what skills may be needed to progress to the next level.

Some things you can do to improve your oral proficiency include conversing with a fluent speaker or fellow learner, creating and using flash cards, or listening to recordings of fluent speakers. Some learners listen and speak along with language recordings to get a feel for the pronunciation and rhythm of words in the target language. While listening to recordings, you can further test yourself by transcribing and/or translating the recordings.

## 15.3 READING PROFICIENCY

*Reading proficiency* represents your ability to understand something written in the language you are trying to learn. Numerous educational materials have been made using the Alutiiq language, such as dictionaries, books, and posters. Being able to read the language will help you understand those materials.

Many dictionaries do not have audio accompanying them. Having a high reading proficiency will help you be able to pronounce words in a dictionary without an audio file to help. Some things you can do to improve your reading proficiency in Alutiiq include reading a transcript of a recording while listening to that recording, reading educational materials (such as *The Alutiiq Orthography: Kodiak Dialect*), or taking a course on the rules of the Alutiiq writing system.

## 15.4 WRITING PROFICIENCY

*Writing proficiency* is similar to reading proficiency but measures expressive rather than interpretive skills. It represents your ability to write in the target language and for speakers of that language to understand what you have written. This includes using the correct alphabet or writing system, spelling words correctly, and understanding spelling rules and other writing conventions. Having a strong Alutiiq writing proficiency will help you know how to correctly attach specific postbases and suffixes to a word based on its joining type and the ending of the root of a word.

To increase your writing proficiency, you can read *The Alutiiq Orthography: Kodiak Dialect* (Counciller and Leer, 2021) or take a course on the Alutiiq writing system. The first step in increasing your writing proficiency is learning the Alutiiq alphabet. The alphabet is *phonetic*, meaning there is only one sound for each letter with minimal exceptions. Knowing those sounds will go a long way in allowing you to spell words with some accuracy. The more complicated writing rules are best learned in a dedicated writing course but can be studied by reading *The Alutiiq Orthography*.

## 15.5 CULTURAL PROFICIENCY

Many Indigenous language learners may be surprised to find that *cultural proficiency* is a highly important measure of fluency. It is also one of the most difficult to learn if you did not grow up within the culture, and just as difficult to assess from an outside perspective.

In addition to having knowledge of the language itself, cultural proficiency includes things like understanding cultural norms (such as when it is appropriate to ask a question), having the ability to work with Elders in a respectful manner, and being able to make connections between the Indigenous language and the culture's worldview, especially with sayings or idioms.

Cultural proficiency also relates to understanding the decisions an advanced speaker would use in selecting their words. For instance, Alutiiq Elders are known to speak "to the point," and not embellish their statements for length. An Elder would not say × **Macanguq llaami** (It is sunny outside) because the word **llaami** (outside) is not necessary. Instead, an Elder would simply say **Macanguq** (It is sunny). In response to a learner saying the longer version of the above sentence, an Elder once replied, "Well, we *know* it is outside! Where else would it be sunny?" The best way to increase your cultural proficiency is by spending time with community members outside of school or other academic situations. Cultural fluency does not have standard rating scale, and each culture will have different characteristics. Despite being hard to measure, learners should keep the concept of cultural proficiency in mind when learning a new language.

C	Chugach Alutiiq dialect <sup>21</sup>
PWS	Prince William Sound subdialect of Chugach Alutiiq
KP	Kenai Peninsula subdialect of Chugach Alutiiq
K	Koniag Alutiiq dialect
KOD	Kodiak Island subdialect of Koniag Alutiiq
N	Northern Kodiak Island style of Koniag Alutiiq, part of KOD subdialect
S	Southern Kodiak Island style of Koniag Alutiiq, part of KOD subdialect (also, in hypothetical examples, represents a syllable)
AP	Alaska Peninsula subdialect of Koniag Alutiiq

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<sup>21</sup> C can also represent a consonant in a hypothetical example

## ALUTIIQ AND ENGLISH WORD CONVENTIONS

Kodiak Alutiiq words and individual letters or letter clusters in discussion are in **bold**; English letters and words are in regular font surrounded by quote marks (Alutiiq **l** sounds like English *l* as in "light"). Alutiiq words in example lists are not bold.

English translations of Alutiiq words will appear in parentheses, as in **amikuq** (octopus), within paragraphs, but set apart by one or more tabs when in example lists. For example:

amikuq            octopus

English example words or word parts will appear in quote marks (sounds like *l* in "light" or "pin" in English "spin").

English words needing a definition (such as *velar*) will appear in italics when defined (usually at or close to first occurrence within the text), then in regular font thereafter. All defined words appear in the English Word Index.

## ALUTIIQ THIRD-PERSON EXAMPLES CONVENTIONS

Since there is no differentiation for "he," "she," or "it" in Alutiiq third person endings or pronouns, English translations for these concepts will use each interchangeably. Readers should note that a sentence could be translated using any of those three English pronouns.

<b>A</b>		
Agglutinative Language	A type of language where words and sentences are made up of roots and numerous suffixes that add or change meaning.	28, 29
Alphabet	A system of characters used to represent the sounds of a language.	6-11, 19, 21, 196
Argument Cases	Used to determine the subjects and direct objects of a sentence. The absolutive and relative cases in Alutiiq.	54, 55, 153
<b>C</b>		
Consonant	A sound produced which requires some degree of airflow obstruction.	12-19, 21, 29, 31, 87
Apical	A consonant produced by the tip of the tongue.	13
Fricative	A consonant produced by restricting airflow through the mouth.	12, 14-16, 29, 51, 71, 87
Labial	A consonant produced by the lips.	12, 13
Laminal	A consonant produced by the blade of the tongue.	13
Nasal	A consonant produced by forcing air through the nasal passages rather than the mouth.	12, 16, 17
Rounded Velar	A consonant produced at the roof of the mouth with rounded lips.	13
Stop	A consonant produced by briefly stopping airflow in the mouth.	12, 13, 29
Uvular	A consonant produced near the uvula (back of throat).	12-15
Velar	A consonant produced at the roof of the mouth.	13
Cultural Proficiency	Represents having an understanding of cultural norms, the ability to work with Elders or speakers of the target language, and understanding the worldview reflected in the target language.	197
<b>D</b>		
Dialect	Language varieties that are noticeably different from each other, but not different enough to be separate languages.	3-5, 8
		17, 19
Diphthong	A combination of two different prime vowels.	17-19, 90
Doubled Vowel	A combination of two of the same prime vowels.	17-19, 90
<b>E</b>		
Enclitic	Part of a word that is attached with a hyphen after all suffixes.	48, 52, 53



Equational Sentence	A sentence which contains no verb.	33, 69, 124, 178
<b>G</b>		
Gemination	When a consonant is lengthened so that it is shared between two syllables.	18, 140, 145
Automatic	Gemination which is not marked with an apostrophe.	18
<b>I</b>		
Impersonal Verb	Verbs with a single subject that is not clearly defined.	72, 73
Intransitive Verb Sentence	A verb which contains only a subject and optionally an oblique object.	35-37, 54, 56-61, 67-69, 72-75, 126, 127, 129-131, 139-146, 160, 167, 178-181, 192
<b>J</b>		
Joining Type	How a postbase attaches to a root or stem.	29, 69, 87
<b>M</b>		
Marker	A part of a postbase or suffix that is the same, no matter the person, number, or tense.	56, 145, 153, 182
<b>N</b>		
Noun	A person, place, or thing.	29-37, 48-51, 54, 55
Noun Case	Indicates how a noun relates to other parts of a sentence. Includes the argument cases and the oblique cases.	34, 54
Noun Root	The base form of a noun, with no suffixes attached. The root is not a complete word on its own.	29, 31, 32
Noun Stem	see: Noun Root	
Number	How many subjects or objects are being discussed.	30, 32, 33, 54-56, 67, 73, 75, 116, 143, 153, 154, 158
Singular	Refers to a single object or subject.	30, 32, 33, 67, 68,
Dual	Refers to a two objects or subjects.	30, 32, 33, 67, 68
Plural	Refers to a three or more objects or subjects.	30, 32, 33, 67, 68
<b>O</b>		
Object	What the subject is acting upon.	28, 29, 34, 35, 55-57, 73-76, 115-118, 125, 126, 128, 131, 153-160, 193
Direct	Identifies who is being acted upon in a transitive sentence.	54-56, 74-76, 152

Indirect Oblique	see: Oblique A general, non-specific object in either an intransitive or transitive sentence.	35, 54, 55, 74, 75, 90-95, 104-108, 128, 181
Oblique Cases	Used only with nouns that are neither the subject or direct object of a sentence. The locative, allative, ablative, perlative, and comparative cases in Alutiiq. For example, She put the ball on the floor, where "the floor" is an oblique noun.	54, 55, 90-95, 104-108
Oral Proficiency	Ability to speak and be understood in a target language.	196
Orthography	The writing system of a language.	6-8, 11, 19, 196
<b>P</b>		
Person (speech)	The point of view or perspective of a sentence. Example: Third person singular is he, she, or it in English.	34, 35, 67
First Person	Refers to the speaker(s).	34, 35, 56-59, 61, 67, 74-76, 105, 115-117, 125, 131, 138, 139, 154, 156-158, 168, 193
Second Person	Refers to the listener(s).	34, 35, 56-59, 61, 67, 74-76, 105, 115-117, 125, 131, 138, 139, 155, 157, 169, 193
Third Person	Refers to someone who is not the speaker(s) or listener(s).	9, 29, 34, 35, 49, 56, 61, 67, 74-76, 104, 105, 115-117, 125, 126, 131, 138, 139, 153-157, 159, 169, 193
Reflexive	Refers to a third person's own possessed object	115-118, 125, 130, 131, 173, 193
Petroglyphs	Designs pecked into rock.	7, 8
Phonetic	A type of writing system in which one sound is assigned to each letter, with minimal exceptions.	6, 21, 196
Pictographs	Painted symbols.	7, 8
Positional Noun	Indicates a noun's location in relation to another noun.	103-106
Postbase	A type of suffix which modifies the meaning of the root.	29, 31, 49, 69, 70, 71, 72, 87-89, 146
Predicate	The verb portion of a sentence.	29, 67

Prime Vowels	Vowels which can be combined with one another: <b>A, I, U</b>	17-19, 21
Pronoun	An implied reference to a noun that has already been introduced.	48, 68, 86, 87, 131, 132
Demonstrative	Indicate position based on a frame of reference.	48, 49, 68, 86, 87, 95
Interrogative	Used in creating open-ended questions. For example, <b>kina</b> (who)?	48, 68, 69
Personal	Pronouns which reflect the person in speech, for example <i>they, us, or you</i> in English.	48, 49, 86, 131, 132
<b>R</b>		
Reading Proficiency	Ability to understand something written in a target language.	196
Reduced Vowel	A vowel which cannot be combined with other vowels: <b>e</b>	18, 19
<b>S</b>		
Style (speech)	Sub-subdialects of the Alutiiq language.	3-5, 15, 28, 159
Subject	Either the person or thing doing an action or simply what the sentence is about.	28, 29, 34, 35, 49, 54-57, 67, 68, 73-75, 86, 104, 105, 118, 125, 126, 130, 131, 153-157, 160, 172, 180, 181
Suffix	Word parts that go after a root. In Alutiiq, suffix usually refers to grammatical endings and indicate tense, person, and number.	see: Postbase
<b>T</b>		
Tense	Indicates when a sentence takes place.	29, 56, 57, 61, 68, 76, 144, 192, 193
Non-Past	Refers to both the present and future.	56, 57, 68, 142, 144, 153-155, 179, 181, 182, 192, 193
Past	Refers to a time in the past.	57, 68, 144, 145, 156, 157, 170, 179, 181, 182, 192, 193
Transitive Verb Sentence	A sentence which contains a subject, a direct object, and optionally an oblique object.	35, 54-57, 59, 73-76, 116-118, 128-130, 141, 145, 152-159, 161, 167-169, 181-183, 185, 193
<b>V</b>		
Verb	An action or status which may or may not involve an action.	29, 33-35
Verb Class	Indicates how a verb can be used in a sentence.	129-131
Verb Moods	Indicates the numbers, positions, and situations of the topics in a sentence.	56, 145, 153, 182

Verb Root	The base form of a verb, with no suffixes attached. The root is not a complete word on its own.	29, 34, 37, 58, 69, 140, 143
Voiced	A sound produced using the vocal cords.	14-16
Voiceless	A sound produced without using the vocal cords.	12, 14-17, 19, 57
Vowel	A sound produced with no obstruction of airflow.	5, 11, 12, 14, 15, 17-19, 21, 90
<b>W</b>		
Writing Proficiency	Ability to write in the target language and have it be understood by speakers of that language.	196



# ALUTIIQ WORD GLOSSARY

## A

ageksainani	not having gone yet
aana	mom
aanaa	his/her mother
aanamta atraa	our mom's name
aanaqa	my mom
aanaqa	my mom
acaa	paternal aunt
acaaqa	my paternal aunt
Ag'waneq	Afognak
Ag'wanermi	on Afognak Island
Agayuut.	It is Sunday.
Agciqua.	I will go.
Agciquci.	You all will go.
Agen'itua.	I am not going.
Agi!	Go!
agisarwik	lookout place
Agkutartua.	I am about to go.
Agnguallriakuk.	The two of us danced.
Agnguarlinuk!	Let's (two of us) dance!
Agnguarpiartuq.	He is really dancing.
Agnguartuq.	It is dancing.
Ai?	Huh?
Aiga'iyaraa.	His hands are cold.
aigaq	hand
aikuq (N)	dog
Aikuq qia'uq. (N)	The dog is crying.
Aipiriut.	It is Tuesday.
Aiwillrianga.	I went by boat.
akgua'aq	evening, yesterday
akit	money
akiyun	wallet
akiyuteryugluni	to want a wallet
alaciq (S)	fry bread
Alacirturtua.	I am eating fry bread.
Alacirturtut.	They (3+) are eating fry bread.
alagnak	two berries

alagnaq	berry (specific. salmonberry)
Alagnarturtua.	I am eating berries.
Alagnarturtuq.	He is eating berries.
alagnat	berries
Alas'kaami	in Alaska
Alas'kaaq	Alaska
alatiq (N)	fry bread
Alingnartuq.	It is scary.
Alingua.	I am afraid/scared.
Alinguq.	It is scared.
all'inguq (N)	one
allrilumek wiinamek	one sea lion
allriluq (S)	one
alqai	his/her older sisters
alqaq, aakaa	older sister
alqaqa, aakaaqa	my older sister
Alutiit'stun	Alutiiq language
amikuq (N)	octopus
amiq	skin, hide
Amutaligua.	I am making cod.
amutaq	cod
Amutarturtua.	I am eating cod.
Amutarturtuq.	He is eating cod.
anaa	his/her excrement
anaanaa	maternal aunt
anaanaaqa	my maternal aunt
anarngasqaq	a brown thing/thing that looks like excrement
anegaaskuneng	after going out
Anciiqan-qaa piugta?	Are you going to let the dog out?
Anciiqatek ai?	You two are going to let them out, right?
angaa	maternal uncle
angaaqa	my maternal uncle
Angagkitaqnuumi	in Seldovia
Angagkitaqnuuq	Seldovia
Angartalegmi	on Aiaktalik Island
angayuk	buddy, pal, partner
angayuma caskaa	my friend's cup
Angillriit.	They went back.
angillua	I went back
Angq'rtanga.	I am in pain.
Angq'rtua.	I am in pain.
angun	old man
anguterpiaq	real old man

angutmen	to the old man
Angyartalek	Aiaktalik Island
angyartuliq	one with a lot of open skin boats
aningaq, anngaq	older brother
aningaqa, anngaqqa	my older brother
aniumi	in the snow
Anwigmi	in Monk's Lagoon
Anwik	Monk's Lagoon
ap'agpet aikui	your grandpa's dogs
ap'rtaaraatnga	they call me
apaa	grandfather
apaaqa	my grandfather
Apciiqapet taugkut.	We are going to ask them.
Apciiqaqa taugna.	I will ask him.
aprutem qulii	the place above the road
Aqllaituq.	It is not windy.
Aqllanguq.	It is windy.
Aqllangutaakut.	We got caught in the wind.
aqlaq	wind
aqsaaq	stomach, belly
Aqum'auq.	It is sitting.
Aqum'auq arya'aq.	The girl is sitting.
Aqumegkunak.	Do not sit down.
Aqumi!	Sit down!
Aqumici!	You all, sit!
Aqumitek!	You both, sit!
aqumkutarluni	to be about to sit down
aqumluni	to sit
Aqumluten.	Have a seat.
arhnaq	sea otter
arnamen	to the woman
arnaq	woman
Arnaq agnguartuq.	The woman is dancing.
Arnaq alatiliuq.	The woman is making fry bread.
Arnaq aqum'auq.	The woman is sitting.
Arnaq inarngauq.	The woman is lying down.
Arnaq ner'uuq.	The woman is eating.
Arnaq qecenguq.	The woman is running.
Arnaq qecenguq.	The woman is running.
arwilgen	six
arwilgen qula	sixty
Arwilgenek qukaraa.	It is five-thirty.
arya'aq	girl
arya'armen	to the girl



Arya'aq agnguartuq.	The girl is dancing.
Arya'aq naaqiyuq.	The girl is reading.
Arya'aq nangarngauq.	The girl is standing.
Arya'aq qecenguq.	The girl is running.
Arya'aq qia'uq.	The girl is crying.
Arya'at sagiliut.	The girls are making halibut.
asiilnguq	a bad one
Asiitua.	I am not good.
Asirca'ilita!	Let's clean!
Asirtua.	I am good.
Asirtuci.	You all are good.
Asirtuk.	Those two are good.
Asirtukuk.	We (2) are good.
Asirtukut.	We are good.
Asirtuq.	It is good.
Asirtut.	They are good.
Asirtutek.	You (2) are good.
Asirtuten-qaa?	Are you well?
Asirtuten.	You are good.
asisqaq	good one
Asiwagni	in Cape Douglas
Asiwak	Cape Douglas
ata, taata	dad
ataataa	paternal uncle
ataataaqa	my paternal uncle
ataqa, taataqa	my dad
atkuinani	without a coat
atqa	my name
atren	your name
aturkunani	not to sing
aturluni	to sing
Aturtuq asirluni.	She singing well.
Aturtuq qikiluni.	She is singing shyly.
Aturtuq.	She is singing.
awaqutaq	son
awaqutaqa	my son

## C

Caayuitua.	I do not have tea.
Caayuligua.	I am making tea.
Caayuliuq.	She is making tea.
Caayungq'rtuq.	He has tea.

caayuq	tea
Caayurturtua.	I am drinking tea.
Caayurturtuq tan'uraq.	The boy is drinking tea.
Caayurturtuten-qaa?	Are you drinking tea?
Caayurturtuten.	You are drinking tea.
Caayuryugtuten-qaa?	Do you want some tea?
caik	common wormwood, silver leaf
cali	and, again, more
Caliyugcit?	What do you want to do?
cama'i	hello
Camani	Lower-48
camkuk	those two down there
camkut	those down there
camna	that down there
Canamaraa.	He made it.
Caqiq?	What?
caqiq	something
caquciq	some kind
Caquciq?	What kind?
carliaruaq	sort of a baby
caskak aciak	place below the two cups
caskak aciik	the undersides of the two cups
caskak caniak	place beside the two cups
caskak iluik	the insides of the two cups
caskak qaingik	the tops of the two cups
caskak quliik	place above the two cups
caskam acia	the underside of the cup
caskam ilua	inside the cup
caskaq	cup
caskat aciat	place beneath the cups
caskat aciit	the undersides of the cups
caskat caniat	place beside the cups
caskat iluit	the insides of the cups
caskat qaingit	the tops of the cups
caskat quliit	place above the cups
caugnga'istaq	acupressurist
caugngaluku	to perform acupressure
cawik	iron
ceniikun	along the shore
Cenk'gt'sqami	in Fairbanks
Cenk'gt'sqaq	Fairbanks
Cestun atren?	What is your name?
Cestun lla et'a?	How is the weather?
Cestun?	How?

Cingiyami	in Chiniak
Cingiyaq	Chiniak
ciqlluami qaingani	on top of her own sod house
Cirniq	Chignik
Cirnirmi	in Chignik
Cisquliqua.	My knee is hurting.
cisquq	knee
cuawanguasqaq	a purple thing/thing that looks like a blueberry
cug'ek	beak
cukainani	being slow
culut	feathers
Cungaguartuq.	It is green.
cungasqaq	a blue thing, a green thing
cuumi	before
Cuutaiyaraanga.	My ears are cold.
cuutek	ears (2)
cuuteq	ear

## E

ellaigta	the two of them
ellaita	them
elliin	he, she, it
elliin	because
ellmegt'hnek	themselves
ellmegtegnak	the two of themselves
ellminek	himself, herself
ellpeci	you all
ellpenek	yourself
ellpet	you
ellpet'snek	yourselves
ellpetegnek	the two of yourselves
ellpetek	the two of you
emaa	grandmother
emaaqa	my grandmother
emkinani	being quiet
emtuluni	to be loud
Emtuluni niugtaartuq.	He talks loudly.
Englaryumauq arnaq.	The woman is smiling.
Englaryumauq.	She is smiling.
engluak	their (2) house
engluat	their (3+) house
engluci	you alls' houses

engluik	their (2) houses
engluit	their (3+) houses
englum qulii	the place above the house
englungculek	one with a little house
englupet	our (3+) houses
englupuk	the two of us' houses
englurci	you alls' house
englurpet	our (3+) house
englurpuk	the two of us' house
englurtek	your (2) house
englutek	your (2) houses
erneq	day

## F

fanaruq/faranaq	lantern (Russian)
fruk'taaq (N)	fruit
frut'kaa (S)	fruit

## G

gaateq	chest
giinaqa	my face
giinaruaq	mask
guangkumtegnak	the two of ourselves
guangkunuk	the two of us
guangkuta	we, us
guangnek	myself
guankumt'hnek	ourselves
gui	I, me
guutet	teeth (pl.)
gwa'i	here it is
Gwa'i arnaq. Elliin pisuqartuq.	Here is a woman. She is going to go hunting.
gwani	here

## I

igarsuun	writing tool
igarta	writer
iingalak	eyes (2)
liragni	in Eagle Harbor
lirak	Eagle Harbor

ik'gkuk	those two (over there)
ik'gkut	those ones (over there)
ika'ut	to over there
ikna	that one (over there)
Ikna nukallpiaq kuingtuq.	That man over there is walking.
ilai	its parts
ilait	some of them
ilaita	some of them
ilamta	some of us
ilan	your relative
ilarpeci	some of you
imaq	ocean
imarmi	in the water
Imasuugciqua.	I will be sad.
Imasuugnartuq.	It is depressing.
Imasuugtua.	I am sad.
Imasuugtuq.	She is sad.
Imasuuguartua.	I am sort of sad.
Inarngauq.	It is lying down.
Inarngauq aikuq. (N)	The dog is lying down.
Inarngauq piugta. (S)	The dog is lying down.
inglulgen	eight
inglulgen qula	eighty
ingrim acia	the place below the mountain
ingrim iluani	inside of the mountain
ingrimi	on the mountain
ipik	arms (2)
ipik	forelegs (2)
Iqallugcunituq.	He smells like fish.
iqallugmen	to the fish
iqallugnek	some fish
iqallugsungnaqlluteng	they are trying to fish
Iqallugsurtut.	They are fishing.
iqallugsurwik	a place to fish
Iqallugsuryaturtaallriit.	They used to go there to fish.
Iqallugturtut.	They are eating fish.
Iqalluituq.	She does not have any fish.
iqalluk	fish (specific. salmon)
iqallungcuk	little fish
Iqallungq'rtuq.	There are fish here.
iqalluuk	two salmon
iqalluut	three or salmon
iqua	its end
iruk	legs (2)

iruk	hindlegs (2)
Iruliquq.	His leg is hurting.
iruq	leg
isiik	owl
isumaq	raisin
Isuwiligua.	I am making seal.
isuwiq	seal
Isuwirsuryaryugtaartukut.	We (3+) always want to go out seal hunting.
it'gaq	foot
it'gaq	paw, flipper

## K

kaaRagpeci amia	you all's car's door
kaaRagun	by car
kaaRam qaingani	on top of the car
kaaRami	in the car
kaaraRangia'aq	nice car
KaaraRangq'rtua.	I have a car.
kaaraq	car
kaarasinaq	big car
Kak'gllugaanga.	I have a runny nose.
Kal'uni	in Karluk
Kal'ut	Karluk
kalikamek	a paper
kalikaq	paper
kalla'un	rattle
kalla'utmen	to the rattle
Kallirtuq.	It is thundering.
Kangiyaq	Kaguyak
Kangiyaq	Kaguyak
Kangiyarmi	in Kaguyak
kartuugaq	potato
Kartuugarturtua.	I am eating potatoes.
Kartuugarturtuq arnaq.	The woman is eating potatoes.
Kasukuagmi	in Akhiok
Kasukuak	Akhiok
Katagll'ia.	It fell.
Kawi'itaartuq.	It always gets red.
Kawirtuq.	It is red.
kawirusaq	a pink thing
kawisqaq	a red thing
Kayunguq.	It is stormy outside.

keghmarluku	to bite it repeatedly
Keghmartuq.	It is biting.
kemek	meat
Kemegligua.	I am making meat.
keneq	fire
kenirwik	place for cooking
kenliluki	they are making a fire
kesiin	but, only
kiak	summer
kiaku	next summer
Kicarwigmi	in Anchorage
Kicarwik	Anchorage
kina	someone
Kina ellpet?	Who are you?
Kina una?	Who is this?
Kina-llu una?	Who could this be?
Kina-mi ellpet?	I wonder who you are?
Kina?	Who?
kinguk	bug, insect
Kinkut?	Who (plural)?
Kita-ruq!	Hurry up!
Kita!	Go ahead!
kuigek	two creeks, rivers
kuiget	three or more creeks, rivers
kuigmek	from the river
kuigmen	to the river
kuik	creek, river
Kuimaqutartuq.	She is about to swim.
Kuimarci!	You all, swim!
Kuimarciqua.	I will swim.
Kuimarciquq.	She will swim.
Kuimarlita!	Let's swim!
Kuimartaartuq.	She always swims.
Kuimartek	You both, swim!
Kuimarten!	Swim!
Kuimartuq.	He is swimming.
Kuimartuten.	You are swimming.
Kuimaruartuten.	You are kind of swimming.
kuimarwik	swimming hole, pool
kuinghnguarluni	to kind of walk, to walk for fun
Kuinghnguartuq.	He is walking for fun.
kuinglluni	to walk
kuingtengnaqlluni	to try to walk
Kuingtuq.	He is walking.

Kum'agya'ituq.	There are no eagles here.
kum'agyak	eagle
kum'agyaguaq	kind of an eagle, fake eagle
Kum'agyak nangarngauq.	The eagle is standing.
Kum'agyak ner'uq.	The eagle is eating.
Kum'agyak qawartuq.	The eagle is sleeping.
Kumegtaartuq.	He is always angry.
Kumegtua.	I am angry.
Kumegtuten.	You are angry.
Kuufialiuq.	He/she is making coffee.
kuufiaq (N)	coffee
Kuufiarturtua.	I am drinking coffee.
kuugiaq (S)	coffee
kwegluku	to lift it up (S)

## L

laagaq	Kamchatka lily (a.k.a. chocolate lily)
laam'paaq	lamp
laatanaq	incense
legtamegta llaatiini	outside of their own den
litnauwista	teacher
llaami	outside
llurluni	to slide down
luk	onion
luucia	its entirety
luucian	all of it
luucirma	all of me
luucirmi	all of it(self)
luucirpet	all of you (your whole body)

## M

maamaqa	my mom
Macangenituq.	It is not sunny.
Macanguq.	It is sunny.
macaq	sun
mal'uk	two
mallrunjin	seven
mallrunjin qula	seventy
manik	egg
Maniligua.	I am making eggs.
maqa'iluteng	they are heating up



Maqarluni macanguq.	It is hot and sunny.
Maqartuq macangegkunani.	It is hot, but not sunny.
Maqartuq.	It is hot outside.
Maqici!	You all, bathe!
Maqitek!	You both, bathe!
Maqiut.	It is Saturday.
Maqiya!	Bathe!
Masiqsirami	in Port Lions
Masiqsiraq	Port Lions
Masiqsiraq	Port Lions
Masrimi	in Port Heiden
Masriq	Port Heiden
mayaciik	ball
mikelnguq	small one
miknani	being small
minaqainarluku	to just give it to him
Minaraa.	He is giving to her.
mingq'lluni	to sew
mingqun	needle
Mirikaansaas'tun	English (like an American)
muluk'uuq (S)	milk
muruk'uuq (N)	milk

## N

Naama yaamaq?	Where is the rock?
Naama?	Where is it?
naaqigkunani	not to read
naaqiluni	to read
naaqisuut'ruaq	a fake book
naaqisuutem qainga	top of the book
naaqisuuteq	book
Naaqiyuq.	She is reading.
Naken taimat'si?	Where do you all come from?
nalia	some part of it
Nalia?	Which part of it?
naliak	one of these two
Naliak?	Which one (of these two)?
naliat	one of these
Naliat?	Which one (of three or more)?
naliik	two of these
Naliik?	Which two (of three or more)?
naliit	some of these
Naliit?	Which ones (of three or more)?

nalimta	one of us
Nalimta?	Which one of us?
nalirpeci	one of you
Nalirpeci?	Which one of you?
nangarlluni	to stand up
Nangarngauq tan'uraq.	The boy is standing.
Nangarngauq.	He is standing.
nangartegkunani	not to stand up
Nani et'a?	Where is it?
naniinguq	short one
Nanwalegmi	in Nanwalek
Nanwalek	Nanwalek
nanwalek	one with a lake
nanwaq	lake
napaq	spruce tree, pole
Nasquiyaraanga.	My head is cold.
Nasquliqua.	My head hurts.
nasquq	head
Natgun ag'it?	What way are you going?
Natgun kuingta?	Which way is she walking?
Natgun?	Which part?
naurngasqaq	a green thing/thing that looks like a plant
negtalek	one with a nest
nepainani	to be silent
Ner'uq.	He is eating.
Neraa.	He is eating it.
neregkunani	not to eat
neregkwarluku	to feed it
neresta	louse
nerestemen	to the louse
nerluni	to eat
Nerua aqumlua.	I eat, sitting.
Neruartuten.	You are pretending to eat.
Niu'uquraa.	He is talking to her.
Nukallpiak ner'uk.	The two men are eating.
nukallpiam cania	the place beside the man
nukallpiam kuskaan itgaa	the man's cat's paw
nukallpiamen	to the man
nukallpiaq	man
Nukallpiaq aqum'auq.	The man is sitting
Nukallpiaq enlaryumauq.	The man is smiling.
Nukallpiaq inarngauq.	The man is lying down.
Nukallpiaq kenirtuq. Elliin nerkutartuq.	The man is cooking. He is going to eat.
Nukallpiaq naaqiyuq.	The man is reading.

Nukallpiaq ner'uq iqallugnek.	The man is eating some fish.
Nukallpiaq ner'uq.	The man is eating.
Nukallpiaq qawartuq.	The man is sleeping.
Nukallpiaq qecenguq.	The man is running.
Nukallpiaq qia'uq.	The man is crying.
Nukallpiat kuufiarturtut.	The men are drinking coffee.
Nukallpiat ner'ut.	The men are eating.
Nukallpiat taquka'aliut.	The men are making bear.
nuliq	wife
Nuliqaanga.	I am her wife. (lit., She has me as her wife.)
Nuliqaqa.	She is my wife. (lit., I have her as my wife.)
Nuliqenitaanga.	I am not her wife.
Nuliqenitaqa.	This is not my wife.
nuna	land, village
nunak	two lands
nunami	on the land
nunamnun	to my village, land
Nunaquyugtuq.	He wants to go berry picking.
Nunaryugtuq.	She wants some land.
nunat	lands
Nuniami	in Old Harbor
Nuniaq	Old Harbor
nutegmen	to the rifle
nutek	rifle

## P

paayaliluni	to make pie
paciguak	nostrils (2)
pacit	gills
Paluwigmi	in Port Graham
Paluwik	Port Graham
pamkuk	those two up tehre
pamkut	those up there
pamna	that up there
pamyuq	tail
paniyaq	daughter
paniyaqa	my daughter
paRagautaq (N)	boat
paraguutam qaingani	on top of the boat
paraguutami	on the boat
paraguutaq (S)	boat
Pat'snartuq.	It is cold outside.

patuq	lid
Pektut	It is Monday.
Pekyuun	Monday
Pengartua.	I am worried/anxious.
Perry-mi	in Perryville
Perry-q	Perryville
Piicagtuten.	You want something.
Piiwaliut.	He/she is making home brew.
piiwaq	home brew
Pinartuq.	It is calm (weather).
Pingayiin	Wednesday
Pingayiriut.	It is Wednesday.
pingayun	three
pingayun qula	thirty
pingayun qula all'inguq (N)	thirty-one
pingayun qula allriluq (S)	thirty-one
Pisun'ituq.	He is not hunting.
pisurwik	place to hunt
Piturnirtuq.	It is tasty.
piugta (S)	dog
piugtek	two dogs
piugtet	three or more dogs
praanikaq	cookie
Puyurkaligua.	I am making smoked salmon.

## Q

qaik	body
qakemkuk	those two outside
qakemkut	those outside
qakemna	that outside
qakirngasqaq	a yellow thing/thing that looks like rancid oil/meat
qamkuk	those two inside, in the other room
qamkut	those inside, in the other room
qamna	that inside, in the other room
qaneq	mouth
qanerluni	to curse, to swear
qangananguaq	northern yarrow
Qaningenuq.	It is not snowing.
Qaninguq.	It is snowing.
qaniq	snowflake
qat'sqaq	a white thing
qatayaq	sea gull

Qaterpiartuq.	It is really white.
Qaugcinek kaugaa?	What time is it?
qawarkunani	not to sleep
qawarluni	to sleep
Qawartuq arya'aaq.	The girl is sleeping.
Qawartuq.	She is sleeping.
qayaq	kayak
qayasinaq	big kayak
Qayu lla et'a?	What is happening with the weather?
Qayu piciqsaa?	What am I going to do?
Qayu?	What?
Qecenguq taquka'aaq.	The bear is running.
Qecenguq taquka'aaq.	The bear is running.
Qecenguq.	She is running.
Qenagua.	I am sick.
qengaq	nose
qerlluk	lips (2)
Qesagua.	I am lazy.
Qesataartuq.	She is always lazy.
Qesatartuq.	She is a lazy person.
Qia'uci.	You all are crying.
Qia'ukut.	We are crying.
Qia'uq.	It is crying.
Qia'ut.	They are crying.
Qia'uten.	You are crying.
Qiagua.	I am crying.
qialuni	to cry
Qian'ituq.	He is not crying.
qiawik	place to cry
qik'rtamen	to the island
Qik'rtami	on Kodiak Island
qik'rtaq	island (specific. Kodiak Island)
Qik'rtaq	Kodiak Island
Qikitartuq.	She is a shy person.
qikiyaqama	whenever I am shy
qikurngasqaq	a gray thing/thing that looks like clay
Qilaituq.	It is not cloudy.
qilak	cloud, sky
Qilanguq.	It is cloudy.
Qitengenituq.	It is not raining.
Qitenguq aqllangluni.	It is raining and windy.
Qitenguq.	It is raining.
Qitenguq-talluk.	It is raining again, as usual.
qiteq	rain

Qitrutai.	They got caught in the rain.
Quilriaten.	You coughed.
Quirlartua.	I keep coughing.
quirreluni	to cough
Quirtuq.	It is coughing.
qula	ten
qula all'inguq (N)	eleven
qula allriluq (S)	eleven
qula arwilgen	sixteen
qula inglulgen	eighteen
qula mal'uk	twelve
qula mallrungin	seventeen
qula pingayun	thirteen
qula qulnguyan	nineteen
qula staaman	fourteen
qula talliman	fifteen
qulen	ten
qulen qula	one hundred
qulnguyan	nine
qulnguyan qula	ninety
Qunukamci.	I love you all.
Qunukamken.	I love you.
Qup'artuq.	It is breaking.
qutiraarluni	to walk on the beach first
qutmi	at the beach
Quyanaasinaq	Thank you very much
Quyartaaten.	You are cold.

## Rr

raatatet	ribs
ruuwaq	arrow

## RR

Raatukaq	rainbow
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## S

saagaraq	sugar
saangayaq	sea animal tail (fish, whale, etc.)
sagiq	halibut

Sakaartua.	I am tired.
Salliitami	on Sitkalidak Island
Salliitaq	Sitkalidak Island
saqul'aq	duck
saquq	wing
Silugpiartuq.	She is really happy.
Silugtua.	I am happy.
Silugtua.	I am happy/proud.
skaapam ilua	inside the cupboard
skaapaq	cupboard
staaman	four
staaman qula	forty
staaman qula all'inguq (N)	forty-one
staaman qula allriluq (S)	forty-one
Staamiiyut.	It is Thursdday.
Stuul'ciin-qaa tuugaat?	Are they taking your chair?
stuulum qainga	top of the table
stuuluq	table
stuuluruq	a fake table
sugneq	dorsal fin
Sugpiaq	Real person
Sugt'stun	Sugpiaq language
suina all'inguq (N)	twenty-one
suina allriluq (S)	twenty-one
suina mal'uk	twenty-two
suina pingayun	twenty-three
suina qulnguyan	twenty-nine
suinaq	twenty
Sun'ami	in Kodiak
Sun'aq	Kodiak (town)
Suu'ut	people
sullrianga	I was born
suumallria	he/she was born

## T

taangaq	water
Taangartua.	I am drinking water.
Taangartuq.	She is drinking water.
Taici!	Come here (you all)!
Taili-tuq.	I wish he would come.
Tailuci.	You all, come on over.
Taiyuq.	He is coming.

talliman	five
talliman qula	fifty
talliman qula all'inguq (N)	fifty-one
Tallimanek kaugaa.	It is five o'clock.
talliman qula allriluq (S)	fifty-one
Tallimiin	Friday
Tallimiiyut.	It is Friday.
Talumaug.	It is overcast.
tamaita	all of them
Tamallkuami	on the Kenai Peninsula
Tamallkuaq	Kenai Peninsula
tamamnuk	both of us
tamamta	all of us
tamark'gta	both of them
tamarmek	both of them
tamarmeng	all of them
tamarpeci	all of you
tamarpetek	both of you
tamleruasqaq (S)	a brown thing
tamlesqaq (S)	a black thing
tamuug	dried fish
tan'urak	two boys
tan'uraq	boy
tan'urat	three or more boys
tan'eruasqaq (N)	a brown thing
tan'esqaq (N)	a black thing
Tan'uraq agnguartuq.	The boy is dancing.
Tan'uraq englaryumauq.	The boy is smiling.
Tan'uraq naaqiyuq.	The boy is reading.
Tan'uraq ner'uq.	The boy is eating.
Tang'rki!	Look at them!
tang'rkunani	without seeing
tang'rluku t	o see something/someone
Tangirnam	in Woody Island
Tangirnaq	Woody Island
Tangramci.	I see you all.
Tangramken.	I see you.
taquka'aq	bear
taquka'armen	to the bear
taquka'asinaq	big bear
Taquka'aq agngurartuq.	The bear is dancing.
Taquka'aq aqum'auq.	The bear is sitting.
Taquka'aq enlaryumauq	The Bear is smiling.
Taquka'aq inarngauq.	The bear is lying down.



Taquka'aq naaqiyuq.	The bear is reading.
Taquka'aq nangarngauq.	The bear is standing.
Taquka'aq ner'uq.	The bear is eating.
Taquka'aq qawartuq.	The bear is sleeping.
taqukaraat	bears
taugkuk	those two (by you)
taugkut	those ones (by you)
taugna	that one (by you)
Taugna caskan.	That is your cup.
tawa'ut	to over there
tawaten	like that
tengausqagun	by airplane
tengausqaq	airplane
tuik	shoulders (2)
tumanaq (Afognak)	fog
Tun'gaa.	He is giving it.
tuntungcuk	little deer
tuntuq	deer
Tunturturtua.	I am eating deer.
Tunturturtuq.	He is eating deer.
Tupagnartuq.	It is surprising.
Tupagtua.	I am shocked/surprised.
Tupagtuq.	He is surprised.
Tuugai kenerkat.	He is taking the firewood.

## U

Ugaasami	in Ugashik
Ugaasaq	Ugashik
ugnerkaq	spring
uksuaq	fall, autumn
uksuq	winter, year
uksuqu	next year
ukuk	these two
ukut	these ones
ulluwak	cheeks (2)
ulukaq	ulu
ulutegaarluku	to watch it first
ulutegluku	to watch it
Umnengen'ituq.	It is not foggy.
Umnenguq.	It is foggy.
umneq (S)	fog
un'a	that out in open water

un'gani	out there
una	this one, this thing
Una nukallpiaq kuimartuq.	This man is swimming.
Una yaamaq.	This is a rock.
ungani	on the whiskers
uniinaq	whale breast
unkuk	those two out in open water
unkut	those out in open water
unuami	in the morning
unugmi	tonight
unuk	night
unuku	later tonight
uqaayanaq	stinging nettle
uqgwik	alder
uriisaq	angelica
utguiq (S)	octopus
Uusenkaami	in Ouzinkie
Uusenkaa	Ouzinkie
Uyaqsami	in Larsen Bay
Uyaqsaq	Larsen bay
uyuwaqken	your two younger siblings
uyuwaq	younger sibling
uyuwaqa	my younger sibling

## W

waanarluni	to shower
weg'et	grass
weg'etstun	like grass
wegtuliq	one with a lot of grass
wiinak	two sea lions
wiinaq	sea lion
wiinat	three or more sea lions
wiit'ruuq	pail
wiiwaq	younger sibling
wiiwaqa	my younger sibling

## Y

yaamaa	his/her rock
yaamagka	my two rocks
yaamagken	your two rocks
yaamai	his/her rocks

yaamak	his/her two rocks
yaamam cania	the place beside the rock
yaamam iluani	inside of the rock
yaamami	on the rock
yaaman	your rock
yaamangcuk	little rock
yaamangcull'raq	worthless little rock
yaamani	his own rock
yaamanka	my rocks
yaamaq	rock
yaamaqa	my rock
yaamartuliq	one with a lot of rocks
yaamaryugluni	to want a rock
yaamat	rocks, stones
yaamaten	your rocks
yaasiik	box

## Enclitics

-llu	...could it be?
-mi	I wonder...
-naa	...you know?
-qaa	(creates a yes/no question)
-ruq	(denotes emphasis)
-talluk	...as usual
-tuq	(denotes a hope or wish)

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April Laktonen Counciller, Ph.D., also known as Isiiq, is an enrolled tribal member of the Native Village of Larsen Bay and resides in Kodiak, Alaska. She received her B.A. in anthropology and American civilization from Brown University in 2002, her M.A. in rural development from University of Alaska Fairbanks in 2005, and her Ph.D. in fall 2010 from the University of Alaska Fairbanks Interdisciplinary Program in Language Planning and Indigenous Knowledge Systems. April is the executive director at the Alutiiq Museum and Archaeological Repository. She has been studying the Alutiiq language since 2002 and has taught courses in Alutiiq language and Alaska Native studies. Dr. Counciller co-authored the *Kodiak Alutiiq Conversational Phrasebook with CD* (2006) with Jeff Leer, and the *Alutiiq Word of the Week 15-Year Compilation* (2012) with Amy Steffian.



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