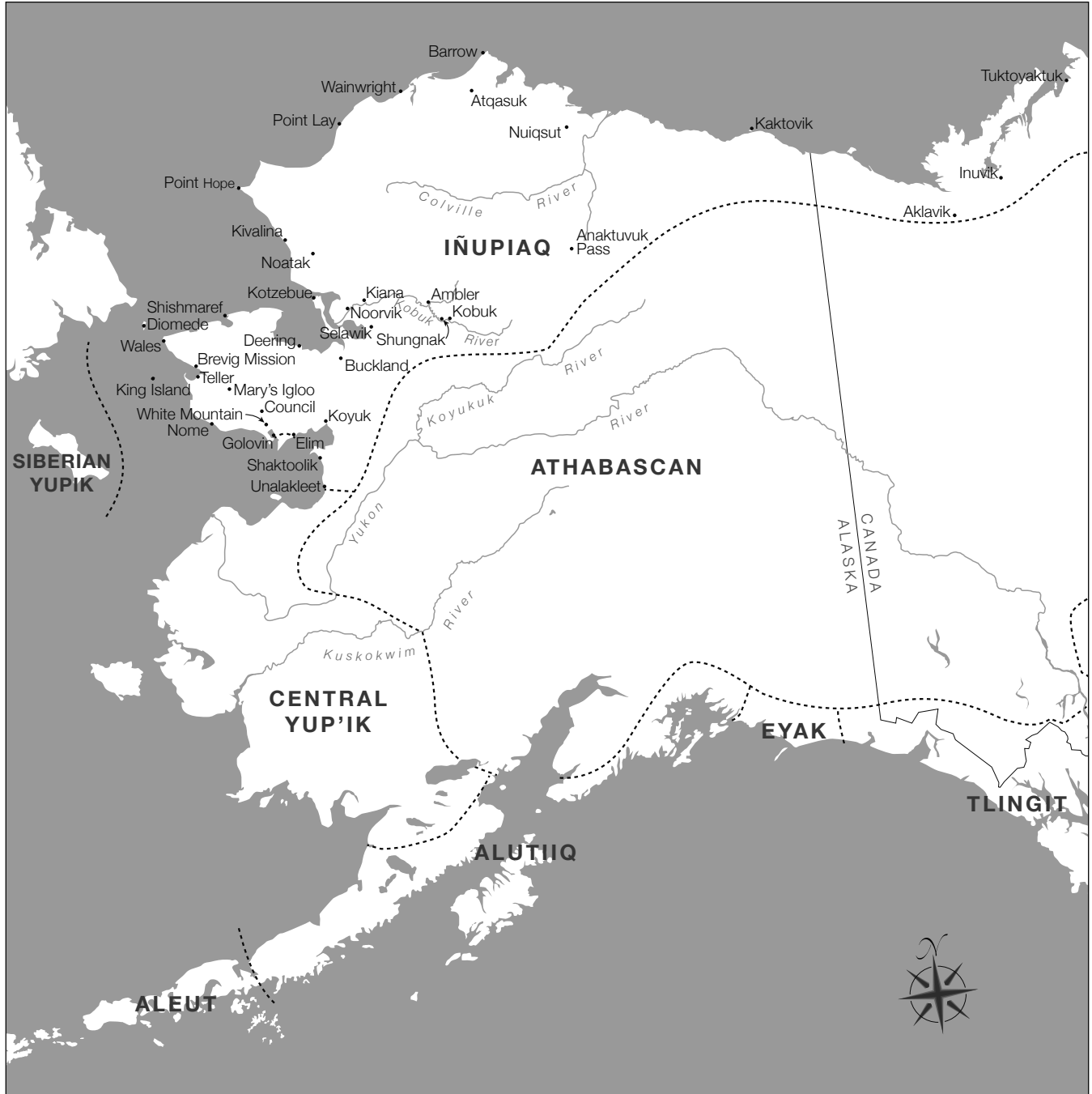


Map 1. Alaska Iñupiaq.



Iḷisimaraksrat

General Introduction

1. Iṇupiuraaqtuat Nunangat Iṇupiaq-Inuit Language Distribution

In Alaska, there are four Eskimo languages. Three of them are Yupik: Siberian Yupik spoken on St. Lawrence Island, Central Yup'ik spoken in southwestern Alaska, including Nunivak Island, and Alutiiq or Sugpiaq spoken on Kodiak Island, the Kenai Peninsula, the upper part of the Alaska Peninsula, and around Prince William Sound.

The Inuit language is a continuum of dialects, which extends from Unalakleet, throughout the Seward Peninsula to Kotzebue and the Kobuk River Valley and then north to Anaktuvuk Pass, Point Hope, Point Lay, Wainwright, Barrow, Atkasuk, Nuiqsut, and Barter Island in Alaska, across the Canadian Arctic (Aklavik to Eskimo Point to Baffin Island then south to Rigolet in Labrador) and throughout Kalaallit Nunaat (Greenland).

The darkened area of the map of arctic Alaska, Canada, and Kalaallit Nunaat below shows where the Inuit language is spoken. Of the 101,000 Inuit who live in this area, about 73,500 are speakers of Inuit. In Alaska there are approximately 24,500 Iṇupiat, 2000 of whom speak Iṇupiaq. Ninety-six percent of Inuit speakers live in Canada and Greenland (Krauss 2007).

The Inuit language in Kalaallit Nunaat is called Kalaallisut; in Canada, Inuvialuktun, Inuktitut, and Inuttut; and in Alaska, Iṇupiaq. Alaskan Iṇupiaq has four major dialects: North Slope, Malimiut, Qawiaraq, and Bering Strait. The Bering Strait dialect is spoken in the villages of Shishmaref, Wales, Brevig Mission, and Teller on the Seward Peninsula, and on King Island and Little Diomed. In Teller, the Qawiaraq dialect is used in addition to the Bering Strait dialect. The Qawiaraq dialect is spoken in Teller, Nome, Mary's Igloo, Council, Golovin, White

Map 2. The Inuit Language.



Mountain, Shaktoolik, and Unalakleet. The villages of Shaktoolik and Unalakleet are also Malimiut (indicating that in these villages both Qawiaq and Malimiut are spoken). The Malimiut dialect is spoken in the villages of Unalakleet, Shaktoolik, Koyuk, Deering, Buckland, Noatak, Kotzebue, Kiana, Selawik, Shungnak, Ambler, and Kobuk. The Malimiut dialect is divided into Northern and Southern Malimiut, with Northern Malimiut spoken everywhere except in Koyuk, Shaktoolik, and Unalakleet, where the Southern dialect is found. The North Slope dialect is spoken in the villages of Kivalina, Anaktuvuk Pass, Point Hope, Point Lay, Wainwright, Atqasuk, Barrow, Nuiqsut, and Kaktovik on Barter Island.

Map 1 on page xii marks the villages where Alaskan Iñupiaq is spoken.

The Canadian villages of Aklavik, Inuvik, and Tuktoyaktuk are shown on the map. The Iñupiaq spoken in Aklavik is akin to the Iñupiaq spoken in Anaktuvuk Pass. In Tuktoyaktuk, Inuvialuktun is spoken.

This dictionary incorporates words from all the dialects of Iñupiaq in the villages of the North Slope Borough, but it makes no claim to have included all words of the various dialects of Iñupiaq on the North Slope of Alaska.

2. Iñupiatun Uqautchim Irrusia Overview of Iñupiaq Language Grammar

Iñupiaq is a polysynthetic language. This means that an Iñupiaq word may be changed with the addition of derivational and inflectional affixes (postbases, verb endings, or enclitics) to create a new word. In the following example, **nanuq** “polar bear” is a word. It is a word because it represents a complete thought. That is, when the word **nanuq** is uttered, there is no question that it represents a polar bear. When the postbase **-k-** “to acquire” is added to the word **nanuq**, it changes the nominal word into a verb stem **nannuk-** “to kill a polar bear,” which now requires an inflectional ending. When the inflectional ending **+tuq** is added, it becomes a new word, a verb that translates into the sentence “she or he killed a polar bear.”

Table 2.

<i>verb stem</i>	<i>postbase</i>	<i>postbase</i>	<i>postbase</i>	<i>ending</i>		<i>word</i>
nigi-	+ñiaq	-ñit-	+palliq-	+suq	→	nigiñiaqitpalliqsuq
“to eat”	“will”	“not”	“probably”	“she/he/it”		“she probably will not eat”

Table 3.

<i>noun stem</i>	<i>postbase</i>	<i>postbase</i>	<i>ending</i>		<i>word</i>
iglu	+qpak	-nik-	+tuq	→	igluqpaniktuk
“house”	“big”	“obtain”	“she/he/it”		“she acquired a big house”

nanuq “polar bear”

nanuq -k → **nannuk-** “to kill a polar bear”

nannuk+tuq → **nannuktuk** “she or he killed a polar bear”

The stem carries the meaning of the word, and the ending gives the grammatical information of person and number. Postbases are used between the stem and the ending. Postbases modify the information in the stem, serving somewhat the same function as words such as “have,” “probably,” “will,” “not,” “did,” “about to,” “again,” “likes to,” “good,” “big,” “about to,” “did,” and a multitude of other modifiers in English.

A. Iñupiaq Word Stems

There are three kinds of stems in Iñupiaq: verb stems, noun stems, and demonstrative stems.

An Iñupiaq stem may be either basic or extended. An extended stem contains one or more postbases, and a basic stem does not contain postbases. The example **nigiruq** “she is eating” given in Table 1 below has a basic verb stem **nigi-** “to eat.”

Table 1.

<i>verb stem</i>	<i>verb ending</i>		<i>word</i>
nigi-	ruq	→	nigiruq
“to eat”	“she/he/it”		“she is eating”

The example given in Table 2 below, **nigiñiaqitpalliqsuq** “she probably will not eat,” shows a word (a sentence) with an extended verb stem, **nigiñiaqitpalliq-** “probably will not eat,” which has three postbases.

An Iñupiaq noun in singular form acts as a stem to which postbases may be added.

Noun and verb stems may acquire nominalizing or verbalizing postbases. In the example given in Table 3 below, the noun stem **iglu** “house” first acquires a nominalizing postbase **+qpak** “large,” then acquires a verbalizing postbase **-nik-** “to obtain,” then finally an inflectional ending **+tuq** “she/he/it,” changing it from a noun to a verb.

Table 4.

<i>verb stem</i>	<i>ending</i>	<i>suffix</i>		<i>verb stem</i>	<i>ending</i>		<i>verb</i>
nīgi	ruṇa	-q-	→	nigirunaq-	tuq	→	nigirunaqtuq
“to eat”	“I”	“to say”		“say I eat”	“she/he/it”		“he said ‘I am eating’”

Table 5.

<i>verb stem</i>	<i>ending</i>	<i>postbase</i>	<i>postbase</i>	<i>ending</i>		<i>verb</i>
nīgi	ruṇa	.q-	+ni-	+raa	→	nigirunaagniraa
“to eat”	“I”	“to say”	“to report”	“she/he/it to it”		“she reported that he said ‘I am eating’”

In most cases, postbases are attached to verb and noun stems and not to fully inflected verbs, but there is at least one exception. The suffix **-q-** “to say” embeds the verb or noun, rendering the verb or noun into a verb stem. An example is given in Table 4 above.

The resultant verb stem can acquire other postbases. An example is given in Table 5 above.

Nouns in Iñupiaq are marked for singular, dual, or plural number and for case. Iñupiaq has eight noun cases: the Absolutive, the Relative, the Locative, the Ablative, the Modalis, the Terminalis, the Similaris, and the Vialis. The Absolutive and Relative noun cases function as subjects, objects, or possessors of other nouns in Iñupiaq sentence constructions. The Locative, the Ablative, the Modalis, the Terminalis, the Similaris, and the Vialis function as prepositions do in English. For all of the noun case endings and usage examples, see Iñupiaq Word Endings, Section 2, Noun Cases.

In North Slope Iñupiaq there are twenty-three basic demonstrative stems (see Appendix 3, Table 1) used in the construction of demonstrative pronouns and demonstrative adverbs, which number more than six hundred. Iñupiaq demonstrative pronouns form a very elaborate system of reference in the language. They indicate a person, an animal, an object, or an area by reference to its position with respect to the speaker and the addressee, and the position of the speaker and addressee in reference to the concept of “downness” represented by a body of water in the outside environs or the door inside a dwelling.

The basic demonstrative stems with the addition of the markers **na** (sg.), **kuak** (dual), **kua** (pl.) form the Absolutive Case pronouns. The Relative Case pronouns are formed with the addition of the markers **(t)uma** (sg.), **kuak** (dual), and **kua** (pl.) to the basic demonstrative stems.

The demonstrative Relative Case pronominal stems (see Appendix 3, Table 3) in their respective singular, dual, or plural relative forms can acquire the following demonstra-

tive case endings: the Locative, the Ablative, the Vialis, the Terminalis, the Modalis, and the Similaris (see Appendix 3). The adverbial demonstrative stems can acquire three demonstrative case endings: the Localis, the Terminalis, and the Vialis. These same words can acquire select postbases that transform them into verb stems. These verb stems can then acquire verb endings and noun case endings.

One Iñupiaq prefix, **ta(t)-**, is used only with the demonstratives. The addition of this prefix to any demonstrative indicates that the speaker is referring to an object, person, or area that is closer to the addressee than to the speaker; or the object, person, area, or origin of the activity in reference is removed from the present time or focus.

There is no copula in Iñupiaq. Demonstratives and possessed nouns, alone or in combination with select enclitics, can serve as links between the predicate of the sentence with a noun or pronoun in the absence of a verb. Here are two examples:

Ikka aḡnaq. “There (is) the woman.”
Taamna qallutiga. “That one (is) my cup.”

See Appendix 3 for further discussion and presentation of tables and postbases specific to demonstrative stems.

B. Types of Iñupiaq Verbs

There are two types of verbs in Iñupiaq. Those with endings that give information only of the subject are called intransitive verbs, and those with endings that give information about both the subject and the direct object are called transitive verbs. When the verb is intransitive, the subject is expressed in the Absolutive Case. When the verb is transitive, the subject is expressed in the Relative Case and the direct object in the Absolutive Case.

Some verbs are decidedly intransitive. They are verbs of emotion, description, or of natural processes. Here are some examples:

alapit- (*i*) to become confused, disoriented, baffled

Alapittuq. “He is confused.”

Ajun alapittuq. “The man is confused.”

iglaq- (*i*) to laugh

Iglaqtuq. “He is laughing.”

Ajun iglaqtuq. “The man is laughing.”

patchisau- (*i*) to be guilty, blameworthy

Patchisauruq. “He is to blame.”

Ajun patchisauruq. “The man is to blame.”

nakuu- (*i*) to be good, nice; (*i*) to be in good health

Nakuuruq. “It is okay.”

Nullagvik nakuuruq. “The hotel is okay.”

tuqu- (*i*) to die

Tuquruq. “It is dead.”

Qimmiq tuquruq. “The dog is dead.”

itiq- (*i*) to wake up

Itiqtuq. “She woke up.”

Agnaiyaaq itiqtuq. “The girl woke up.”

Some verbs are decidedly transitive. The subject is expressed in the Relative Case. The direct object is expressed in the Absolutive Case when it is specified. When this type of verb acquires an intransitive ending, it becomes reflexive and a pronoun in the Terminalis Case is used to depict the object. Here are some examples:

nalautit-² (*t*) to adjust *it* (e.g., *to sight a gun; to set a clock; to focus binoculars*)

Nalautitkaa. “He adjusted it.”

Nalautitkaa pisiksi. “He adjusted the bow.”

Nalautitkaa pisiksi inmiñun. “He adjusted the bow to his liking.”

piraksriq- (*t*) to assign *her/him* a task

Piraksrigaa. “She is assigning him a task.”

Piraksrigaa nukatpiaq. “She is giving the young man a task.”

Piraksriqsuq inmiñun. “She is assigning herself a task.”

kapi- (*t*) to give *her/him/it* a shot

Kapigaa. “He is giving her an injection.”

Kapigaa agnaq. “He is giving the woman an injection.”

Kapiruq inmiñun. “He is giving himself an injection.”

Some decidedly transitive verbs may acquire an “intransitivizing” postbase such as +**sl**⁻³, +**l**⁻⁴, or ~**rl**⁻⁵, enabling them to acquire intransitive endings and gain an indefinite object in the Modalis Case. (See Akunnigutit/Postbases in this volume for further information.) Here is an example:

Naluatitkaa pisiksi. “He is adjusting the bow and arrow.”

Naluatitchiruq pisiksimik. “He is adjusting a bow and arrow.”

Some verbs may be equally intransitive or transitive. When this type of verb has an intransitive ending, it may take an object in the Modalis Case, indicating an indefinite object, not a direct object. Here is an example:

tautuk- to see (*her/him/it*)

Tautuktuq. “She sees something.”

Tautuktuq tuttumik. “She sees a caribou.”

To express a reflexive situation, an equally intransitive or transitive verb acquires a reflexive pronoun expressed in the Terminalis Case. Here is an example of this type of verb with an intransitive ending:

tautuk- to see (*her/him/it*)

Tautuktuq. “She sees something.”

Tautuktuq inmiñun. “She sees herself.”

When an equally intransitive or transitive verb acquires a transitive ending, it takes a direct object expressed in the Absolutive Case. The subject of the transitive verb is expressed in the Relative Case. Here is an example:

Tautukkaa tuttu. “He sees the caribou.”

Agutim tautukkaa tuttu. “The man sees the caribou.”

Some verbs based on nouns contain the “object” in the noun stem. When a verb of this type has an intransitive ending, it indicates that the action is reflexive. When it has a transitive ending, it indicates that the object is the recipient of the action. Here are some examples:

atigi(-) parka; to put a parka on (*her/him/it*)

Atigiruq. “He is putting a parka on.”

Atigigaa agutaiyaaq. “He is putting a parka on the boy.”

kamik(-) boot; to put a boot on (*her/him/it*)

Kamiktuq. “He is putting boots on.”

Kamikkaa agnaiyaaq. “He is putting boots on the girl.”

Verbs based on names of animate entities that have acquired a postbase such as ‘=I-¹ *nv* “to make, work on, cook or to fix” or +t-² *nv* “to acquire a noun [N] by hunting or gathering from its natural state” or ‘-k-¹ “to obtain from its natural state,” as in the following examples, contain the “object” in the meaning. When this type of verb has an intransitive ending, it does not indicate that the action is reflexive. To specify the “object” the Modalis Case is used. This type of verb does not have a transitive ending. Here are examples:

igñiq [*igñiq*] son

igñi- (*i*) to give birth to a child | ‘=I¹ *nv*

Igñiruq. “She gave birth to a child.”

Igñiruq aḡnaiyaamik. “She gave birth to a girl.”

natchiq(-) [*natchiq*] a seal; (*i*) to kill a seal | +t-² *nv*

Natchiqsuq. “He caught a seal.”

Natchiqsuq aḡñiimik. “He caught a large seal.”

amaḡuq(-) wolf; (*i*) to kill a wolf

Amaḡuqtuq. “He caught a wolf.”

Amaḡuqtuq qatiqtaamik. “He caught a white wolf.”

tuttu caribou

tuttut- (*i*) to kill a caribou

Tuttuttuq. “He caught a caribou.”

Tuttuttuq maḡugnik. “He caught two caribou.”

nanuq polar bear

nannuk- (*i*) to kill a polar bear | ‘-k-¹

Nannuktuq. “He caught a polar bear.”

Nannuktuq piḡasunik. “He caught three polar bears.”

Verbs describing elemental forces may be expressed either intransitively or transitively with no difference in meaning when an “object” is not involved. The subject is a force or an element of nature, which may be expressed in the Absolutive Case. These verb stems are labeled elemental because they refer to the actions of forces of nature. Here are some examples:

siku(-) ice; to freeze over (*of a body of water*); (*t*) to form over it (*of ice*)

Sikuruq. “Ice is forming.”

or

Sikugaa.

Sikuruq kuuk. “Ice is forming on the river.”

or

Sikugaa kuuk.

Sikugaa umiaq. “Ice is forming on the boat.”

sialuk(-) rain; to rain; (*t*) to rain *on it*

Sialuktuq. “It is raining.”

or

Sialukkaa.

Sialukkai paniqtat. “It is raining on the dried meat.”

qannik(-) [*qannik*] snowflake; to fall (*of snow*)

Qanniksuq. “It is snowing.”

or

Qannikkaa.

C. Independent and Dependent Verbs

Some words in Iñupiaq express complete and stand-alone thoughts, and some words require other words to complete the thought. This is true of nouns as well as verbs. For example, Iñupiaq nouns such as **aḡnaq** “woman,” **aḡun** “man,” **qimmiq** “dog,” and **iglu** “house” when uttered give a complete picture of the entity referred to. But words such as **aḡnam** “woman’s,” **aḡutim** “man’s,” **qimmim** “dog’s,” and **iglum** “house’s” do not express a complete thought. They need another noun to complete the reference and express a complete thought. Here are some examples:

aḡnam atigiḡa	“the woman’s parka”
aḡutim qimmiḡa	“the man’s dog”
qimmim pamiuḡa	“the dog’s tail”
iglum upkuḡa	“the door of the house”

The words **atigiḡa**, **qimmiḡa**, **pamiuḡa**, and **upkuḡa**, respectively translated as “her parka,” “his dog,” “its tail,” and “its door,” represent complete thoughts. Likewise, in Iñupiaq verbs, some verbs express complete thoughts and some do not. Here are some examples of Iñupiaq verbs that express a complete thought:

Nigiruq.	“She is eating.”
Iqalliqiva?	“Is he fishing?”
Nigḡiñ.	“(you) Eat.”
Nigḡiñak.	“(you) Don’t eat.”
Iqalliqili.	“Let him fish.”
Kiisaimmaa nigivuq.	“He finally ate.”

Here are examples of verbs that do not express a complete thought:

Nigivḡuni...	“Because she is eating...”
Iqalliqigami...	“When he is fishing...”
Tikitkumi...	“When he arrives...”
Nigillaḡmi...	“While eating he simultaneously...”

Iglammaġmi...“While intermittently
laughing he ...**Niġiṇṇaġmi...**“While (in the state of)
eating he...

Verbs that do not express a complete thought are called dependent verbs, and verbs that express a complete thought are called independent (main) verbs. For tables containing all of the verb endings for both the independent and dependent verbs, see Iñupiaq Word Endings, Section 1, Verb Moods and Endings (this volume).

3. Iñupiatun Uqallagniġlu Aglaṇniġlu Sounds and Symbols of the Iñupiaq Language

A. The Iñupiaq Consonant Grid

The consonant grid in Table 6 below includes all of the symbols used to write consonants in the North Slope dialect of Alaskan Iñupiaq. The symbols in brackets represent sounds of the Iñupiaq language represented by symbols immediately adjacent. [f] is represented by /v/, [t] is represented by /t/ or /ch/, [x] is represented by /k/ or /kh/, [X] is represented by /q/ or /qh/, [ŋ] is represented by /ġ/.

The consonant grid arranges the sounds of the North Slope Iñupiaq language in an informative manner so that someone who does not know the writing system but knows something of phonetics or speech sounds can tell what

each symbol represents. Every consonant may be classified according to two criteria: 1) *where* in the vocal tract the sound is produced, or *place of articulation*, and 2) *how* or by what process the sound is produced, or *manner of articulation*.

The vertical columns of the consonant grid are labeled with seven basic places of articulation of Iñupiaq consonants, from the lips (labials) to the glottis (glottals). The horizontal rows represent the four possibilities for manner of articulation of an Iñupiaq consonant: stops, voiceless fricatives, voiced fricatives, and nasals. Each symbol on the consonant grid can be identified according to the row and column in which it stands. For instance, /t/ is an alveolar stop, and /g/ is a voiced velar fricative.

B. Pronunciation of Iñupiaq

When we exhale normally, air exits freely from our lungs. Speech sounds are produced when various obstacles, like the tongue and the lips, are moved into position in the vocal tract.

1. Consonants

Stop consonants are produced by completely closing off the flow of air, letting pressure build up, then releasing the trapped air. Iñupiaq stops are /p/, /t/, [t], /ch/, /k/, and /q/. Consonants are not aspirated but released without a puff of air.

Table 6. The Iñupiaq Consonant Grid.

stops	p	t	→ [t]/ch		k	q	
voiceless fricatives	[f]	l	→ ɬ	s sr	[x]	[X]	h
voiced fricatives	v	l	→ ɮ	y r	g	ġ	
nasals	m	n	→ ñ		ŋ	[ŋ]	
	l a b i a l s	a l v e o l a r s	p a l a t a l s	r e t r o f l e x e s	v e l a r s	u v u l a r s	g l o t t a l s

Fricatives are produced when the flow of air is obstructed but not entirely blocked. This is done by making the air flow through a narrow passage that is almost, but not quite, closed. When the air passes through such a small opening, a natural kind of friction occurs. These sounds are therefore called fricatives.

Nasal consonants are produced by making a closure in the mouth, just as for a stop. There are three ways to close the flow of air: by using the lips, by putting the tip of the tongue against the alveolar ridge, and by raising the back of the tongue to the velum. When the flow of air through the mouth is restricted in those three ways, the air flows through the nasal cavity; therefore, consonants /m/, /n/, and /ŋ/ are called nasals.

In addition to the different ways in which they can be made, consonants can be distinguished according to where in the vocal tract they are made or which organs are used to make them.

Labials involve the lips. The consonant /p/ is a labial stop produced with both lips; therefore, it is called a *bilabial* stop. The consonants /v/ and [f] are fricatives produced by placing the upper teeth against the lower lip; therefore they are called *labiodental* fricatives. The consonant /m/ is a *bilabial* nasal.

Alveolar consonants are produced when the tip of the tongue touches or comes near the ridge, called the alveolar ridge, directly behind the upper teeth. The consonant /t/ is an alveolar stop, /s/ is an alveolar fricative, and /n/ is an alveolar nasal.

Palatal sounds are produced against the palate or “roof” of the mouth. The consonants [tʃ], /ch/, /ɹ/, /ɹ/, and /ɹ/ are palatals. Moving the articulation of an alveolar sound to this position is called *palatalization*.

Velar sounds are produced at the middle of the mouth cavity where the hard palate (hard part of the roof of the mouth) ends and the soft palate or *velum* begins. Iñupiaq has a velar stop /k/, two velar fricatives /g/ and [x], and a velar nasal /ŋ/.

Uvular sounds are produced farther back in the mouth than velars. The *uvula* is the fleshy piece that hangs down at the back of the velum toward the throat. The consonant /q/ is a uvular stop, /g/ and [X] are uvular fricatives, and [ŋ] is a uvular nasal.

Voicing or absence of voicing is an important feature of many consonants. When air is forced out of the lungs and through the windpipe, it meets the vocal cords, which are two thin but flexible membranes. If these membranes are tightly closed, they can prevent the air from passing between them. If close together, but not shut, they vibrate rapidly when air passes between them. The third possible position of the vocal cords is completely open, which means the air passes freely and the membranes do not vibrate.

Voiced sounds are produced when the vocal cords are partially closed and the flowing air causes them to vibrate. Iñupiaq has no voiced stops, but it has seven voiced fricatives: /v/, /l/, /ɹ/, /y/, /r/, /g/, and /g/. All nasals are voiced.

Voiceless sounds are produced when the vocal cords are completely open and there is no vibration. Voiceless stops in Iñupiaq are /p/, /t/, /ch/, /k/, and /q/. Voiceless fricatives are [f], /l/, /ɹ/, /s/, /sr/, [x], [X], and /h/.

2. Explanation of Specific Sounds and Symbols

Four of the symbols on the consonant grid (Table 6) are enclosed in brackets indicating that the symbol is not used in the writing system, although the sound is present in the language. The sound enclosed in brackets is written with the symbol that is immediately above or below it on the grid. The [f] sound is written with /v/, the [x] sound is written with /k/ or /kh/, the [X] sound is written with /q/ or /qh/, and the [ŋ] is written with /g/.

Four sounds in North Slope Iñupiaq are represented by digraphs in the writing system. A digraph is a combination of letters used to represent one single sound. In English, /ng/ as in “sing” and “thing” is a digraph that stands for the velar nasal written with the symbol /ŋ/ in Iñupiaq. The digraphs in Iñupiaq are /ch/, /sr/, /kh/ for the sound [x], and /qh/ for the sound [X]; each is a single sound written with two letters.

The arrows on the grid are used to show the process of palatalization. The writing system indicates palatalization by putting a dot under the letter in the case of /ɹ/ and /ɹ/. The palatal [t] is generally written /t/, but it is also written /ch/ when aspirated and a final consonant. The palatal /n/ is written /ñ/.

A dot under a letter indicates palatalization; a dot over a letter indicates a uvular, a sound further back in the mouth.

3. Vowels

Unlike consonants, vowels are produced when the air passing through the mouth cavity from the lungs is not obstructed, but only shaped by the cavity. The tongue and the lips assume different positions to produce the sounds of the vowels. The position of the tongue may be high or low. Iñupiaq has three vowels: /a/ is called a low vowel because the tongue remains at the bottom of the mouth when /a/ is produced; /i/ and /u/ are called the high vowels because some part of the tongue is raised to produce them.

The tongue’s position may also be seen in terms of front and back. /i/ is made by raising the front of the tongue toward the alveolar ridge behind the teeth; /i/ is a front vowel. /u/ is made by raising the back of the tongue so that it approaches the rear of the palate; /u/ is a back vowel.

There are six diphthongs (clusters of two unlike vowels) in Iñupiaq: /ai/, /ia/, /au/, /ua/, /iu/, and /ui/. Here are some illustrations:

ai	as in aiviq “walrus”
ia	as in qiaruq “he is crying”
au	as in auk “blood”
ua	as in uamittuq “he is Eskimo dancing”
iu	as in kiugaa “he answered her”
ui	as in uiga “my husband”

There are three long vowels in Iñupiaq: /**aa**/, /**ii**/, and /**uu**/.

aa	as in aapa “father” or aaka “mother”
uu	as in uumman “heart”
ii	as in iigaa “she swallowed it”

The Iñupiaq diphthongs and long vowels and examples of English sound equivalents are presented below.

ai	as in irate
ia	as in fiat
au	as in how
ua	as in quality
iu	as in cute
ui	as in goosey
aa	as in father
uu	as in smooth
ii	as in neat

C. Symbols for the Sounds of the Iñupiaq Language

In Table 7, the symbols for the sounds of the Iñupiaq language are presented in the first column, followed by an articulation guide for the production of the sound in the second column, followed by Iñupiaq examples with English words containing equivalent or similar sounds, respectively, in the third and fourth columns.

Table 7. The Sounds of Iñupiaq

symbol	articulation guide (consonants are not aspirated)	Iñupiaq examples	English examples
a	Place the tongue toward the base of the bottom front teeth and release the vocal cords as you drop your lower jaw.	avu “sugar”	<u>a</u> wake
ch	Place the front part of the tongue against the upper teeth and aspirate.	natchiq “seal”	wh <u>ic</u> h
[f]	Place the upper teeth against the lower lip and release the flow of air.	aqvaluqtuq “it is circular”	
g	Place the front of the tongue in mid-air and bring the back of the tongue toward the upper back teeth and release the vocal cords.	agiaq “file”	
ġ	Place the tip of the tongue on the lower back of the front teeth and bring the back of the tongue toward the uvula and release the vocal cords.	naġiaq “bait”	
h	Place the tip of the tongue against the lower bottom front teeth and release the air.	hauk “I’m exhausted”	how
i	Place the tip of the tongue against the lower front teeth and release the vocal cords.	ikiruq “it is burning”	it

The symbols **g**, **ġ**, **l**, **ḷ**, **r**, and **q** used in writing Iñupiaq do not have sound equivalents in English. The voiced velar fricative **g**, as in **iglaaq** “newcomer,” is pronounced in the same place as the voiceless velar stop **k** and the voiceless velar fricative [x]. The Iñupiaq **g** is produced by placing the middle of the tongue against the hard palate, as you would to produce the English **g**, but instead of stopping the flow of air as you would for English **g**, you allow the air to escape through the middle of the mouth.

The voiced uvular fricative **ġ**, as in **aġnaq** “woman,” is the voiced counterpart of [X] written with the symbol **q** before **sr**, **ḷ**, **l**, and **v** as in **iqsraq** “cheek,” **iqḷaṇaruq** “she is making a funny face,” **aqlaruq** “it is breezy,” and **aqvaluqtuq** “it is round.” The [X] is also written **qh** between vowels as in **anniqhuni** “by getting hurt” and **aaqhaalliḷ** “oldsquaw duck.” Some speakers pronounce **qh** like the glottal fricative **h** when it is followed by a long vowel.

The voiceless alveolar liquid **l** is produced by placing the tip of the tongue lightly against the alveolar ridge and forcing the air to escape through the sides of the tongue by the back teeth and out the sides of the mouth.

The voiceless palatal liquid **ḷ** is produced by placing the front part of the tongue against the back of the front teeth and on the alveolar ridge and forcing the air to escape through the sides of the mouth.

The voiced fricative **r** as in **iri** “eye” and **irruaġaa** “he is imitating her” is produced by suspending the tip of the tongue slightly behind the front teeth and releasing the flow of air. Iñupiaq **r** has a range of sounds intermediate between English **z** and **r**.

The Iñupiaq **h** is glottal and is most commonly found in combinations with the voiceless fricative **l** and **ḷ**, as in **saviḷhaq** “metal” and **aqpalhaaqtuaq** “he ran the most.”

k	Place the sides of the tongue against the back upper teeth and stop the air.	katak “trapdoor in sod house”	skill
[x]	Place the sides of the tongue against the back upper teeth and release the flow of air.	aklaq “grizzly bear”	
l	Place the tip of the tongue against the top of the upper front teeth and release the vocal cords.	alu “sole of foot”	love
ɭ	Place the front part of the tongue against the back of the upper teeth and alveolar ridge and release the vocal cords.	ɭaga “my relative”	bill <u>ion</u>
ɮ	Place the tip of the tongue lightly against the alveolar ridge and force the air to escape through the sides of the mouth.	ɮuaqtuq “it is correct”	
ɮ̥	Place the front part of the tongue against the back of the upper teeth and on the alveolar ridge and force the air to escape through the sides of the mouth.	sikɭaq “pickaxe”	
m	Put lips together and release the vocal cords.	mannik “egg”	
n	Firmly place the tip of the tongue against the upper section of the upper front teeth and release the vocal cords.	nuna “land”	net
ɲ	Firmly place the front part of the tongue against the upper teeth and the alveolar ridge and release the vocal cords.	ɲuk “person”	on <u>ion</u>
ŋ	Bring the back of the tongue toward the velum and release the vocal cords.	naŋ “where”	sing
[ŋ̥]	Bring the back of the tongue high toward the uvula and release the vocal cords.	aŋnaq “woman”	
p	Put the lips together and do not release the vocal cords.	putu “hole”	spoon
q	Bring the back of the tongue toward the uvula and do not release the vocal cords.	quaq “frozen meat”	
[X]	Bring the back of the tongue toward the uvula and release the flow of air.		
r	Bring the tip of the tongue toward the alveolar ridge and release the vocal cords.	iri “eye”	
s	Suspend the tip of the tongue slightly behind the front teeth and release the flow of air.	savik “knife”	snow
sr	Suspend the tip of the tongue behind the front teeth and with the sides of the tongue raised toward the alveolar ridge and release the flow of air.	iqsraq “cheek”	
t	Place the tip of the tongue behind the upper front teeth and do not release the vocal cords.	tal<u>u</u> “tarpaulin”	tarpaulin
[t̥]	Place the tongue firmly behind the upper front teeth and the alveolar ridge and do not release the vocal cords.	ɲuit “people”	
u	Purse the lips into a circle and release the vocal cords.	una “this one”	loot
v	Place the upper teeth against the lower lip and release the vocal cords.	avu “sugar”	love
y	Place the sides of the tongue against the mid-teeth and release the vocal cords.	ayak “support pole”	yes

D. Dialect Differences in North Slope Iñupiaq

The Iñupiaq spoken in Anaktuvuk Pass and in Point Hope has some very beautiful differences from the Iñupiaq spoken in the rest of the North Slope villages. For a speaker of Barrow Iñupiaq, it is a pleasure to hear the other dialects spoken. Throughout the Iñupiaq language area from Unalakleet, across the Seward Peninsula, to the Kobuk River Valley, over the Brooks Range to Anaktuvuk Pass, down to Kivalina, up the coast to Point Hope, and across the Arctic Coast to Aklavik, Canada, dialect differences manifest themselves in the phonology, morphology, and vocabulary of each region.

For North Slope Iñupiaq, the major differences are phonological. In Point Hope Iñupiaq, the most striking differences appear in the final consonant of plural forms. The /t/ in final position for Barrow Iñupiaq is [sh] in Point Hope when not preceded by a “strong i.” For example, [uvagut] “us” and [Iñupiat] “Iñupiaq people” for Barrow Iñupiaq are [uvagush] and [Iñupiash] for Point Hope Iñupiaq; and [iñuit] or [iñuich] “people” for Barrow Iñupiaq is [iñuiy] for Point Hope Iñupiaq. This is a predictable difference and therefore it is not noted in the dictionary entries. The difference is caused by the presence or the absence of the “strong i.”

Many Barrow Iñupiaq voiceless fricatives are voiced in Point Hope. For example, the voiceless fricative combination [kʰ] in Barrow is a voiced fricative combination [gʲ] in Point Hope, as in the word [ikikliruq] “it is becoming narrow” for Barrow and [ikigliruq] for Point Hope. These differences are not predictable, so they are noted. The only voiceless fricative in Point Hope Iñupiaq is /s/ as in **savik** “knife” and **pasi-** “to blame” (see Kaplan 1982a for further information).

Another difference between the Iñupiaq of Barrow and that of Point Hope is the use of the [ɪ] in place of the [r] when followed by another voiced fricative in words such as in Table 8.

Also, Point Hope Iñupiaq tends to flatten the diphthong [ai] and sounds such as /ay/ in English “day”;

Table 8. *Iñupiaq Dialect Differences.*

qargi(-) ¹ [qargɪ] or (Ti) qalgi(-)	men’s community house; whaling crew association; (i) to hold activities or assemble at the men’s community house
argiq- [argɪq] or (Ti) algiq-	to roast (<i>it</i> = <i>meat</i>) on a spit
arguagi- or (Ti) alguagi-	(i) to be undaunted by <i>her/him/it</i> ; to have no misgivings or reservations about <i>her/him/it</i>

for the most part, flattening does not occur in Barrow Iñupiaq.

The most striking difference between Anaktuvuk Pass Iñupiaq and the rest of North Slope Iñupiaq is the use of the initial sound [h] instead of the [s] by some speakers, found in words such as **savik** “knife” and **sumi** “where,” producing [havik] and [humi]. This is a predictable difference, so it is not noted in the dictionary entries. But those differences between Barrow Iñupiaq and Anaktuvuk Pass Iñupiaq that involve the combination of voiceless and voiced consonants are less predictable and are noted in the dictionary. These differences reflect a close relationship between the people of Anaktuvuk Pass and the Kobuk River valley. Examples are given in Table 9.

This dictionary does not note the use of the nine glottalized consonants described by Bergsland in *Nunamiut Unipkaangich: Nunamiut Stories* (Bergsland 1987: 10). According to Bergsland, the initial consonant of some voiced nasal and voiced fricative geminates in Barrow Iñupiaq are glottalized consonants. Also not noted in this dictionary is the voicing of the consonants /l/, /sr/, and [f] in Barrow Iñupiaq to /l/, /r/, and /v/ in Anaktuvuk Pass Iñupiaq, as in the examples given in Table 10.

In the course of compiling this dictionary, the issue of vowel insertion and vowel deletion between voiced consonants surfaced. In some North Slope Iñupiaq dialects, there is vowel insertion as in the word **aḡnaq** “woman” to [aḡⁿ-a^q]. In another dialect there is vowel deletion as in the word **niḡigaluḡami** “eating for a while, then...” to [niḡiḡluḡa^{mi}]. These differences are not noted in this dictionary and should be investigated to determine their distribution. The distribution of the absence or the replacement of the vowel /i/ by vowel /a/ in initial position in words such as **iqaluk** “fish,” **aqaluk** (Ti) “fish,” and **qaluk** “fish” also needs to be determined. The distribution of the disappearing initial vowel /a/ in words such as **aqargiq** “ptarmigan” and **qargiq** “ptarmigan” also needs to be determined.

The main phonological differences between Barrow Iñupiaq and Point Barrow Iñupiaq in this dictionary are 1) the metathesis of the consonants /r/ and /v/ in one entry, 2) the use of the alveolar nasal /n/ as final consonant of plurals in Point Barrow Iñupiaq instead of the voiceless alveolar stop consonant /t/ used in Barrow Iñupiaq, 3) the alternation of the consonant clusters /tk/ in Point Barrow Iñupiaq and the /kk/ in Barrow Iñupiaq in two entries, 4) the alternation of the consonant clusters /ll/ in Point Barrow Iñupiaq and the /rr/ in Barrow Iñupiaq in one entry, and 5) the alternation of the consonant clusters /ñḡ/ in Point Barrow Iñupiaq and /ḡḡ/ in Barrow Iñupiaq in one entry. The entries are given in Table 11.

The use of the alveolar nasal /n/ instead of the alveolar stop /t/ seems to be a regular occurrence, so it is not noted

Table 9. *Iñupiaq Dialect Differences.*

Barrow Iñupiaq		Anaktuvuk Pass Iñupiaq
ivsaq	“juice of meat or fruit”	ipsaq
imnaq	“steep cliff”	ipnaq
innaq-	“to say or do this”	itnaq-
iñuqulligauraq	“mythical little person”	iñugaqutlik

Table 10. *Iñupiaq Dialect Differences.*

Barrow Iñupiaq		Anaktuvuk Pass Iñupiaq
aklaq [axlaq]	“brown bear”	aklaq [ax ^a laq]
siksrik [sixsrik]	“ground squirrel”	sikrik [six ⁱ rik]
qaqluk [qaXluk]	“lips”	qaqluk [qaX ^a luk]
qaqsrauk [qaXsrauk]	“red-throated loon”	qaq ^a rauk [qaX ^a rauk]
aqvaluqtuq- [aXfaluqtuq]	“to be round”	aqvaluqtuq [aXvaluqtuq]

Table 11. *Iñupiaq Dialect Differences.*

Point Barrow Iñupiaq		Barrow Iñupiaq
tarva	“yes, I know; that’s right; that’s all; that’s enough, stop it”	tavra
Kawaitpiv’ien birds [ducks] arrive (<i>Simpson 1875: 261</i>)	“month of May”	Qaugait Piviat
Kawaianiv’ien birds hatched	“month of June”	Qaugait Anniviat
Ka-wai’-lan pa-yan-ra’-wi-en (young) birds [eider ducks] fledged	“month of July”	Qaugalaat ☐Payanaiǵviat
aqitkaq	“bowhead whale fluke”	aqikkaq
itkauraq	“five-gallon kerosene can”	ikkaauraq
paǵlalluǵik-	“to be good at greeting (<i>her/him</i>)”	paǵlarruǵik-
aviñṅaq	“lemming (<i>Lemmus sibiricus</i>)”	aviñṅaq

in this dictionary except for the entries given above. There are many examples of this phenomenon in the literature, notably in the report by Murdoch (1892). More research needs to be conducted to determine the extent of the other differences.

This is a much larger dictionary than the one published in 1981, but no claim is made to have included

all Iñupiaq words from any one dialect spoken on the North Slope of Alaska. Many legends and stories have not been transcribed and translated. When that process is undertaken, previously undocumented Iñupiaq words will be found and gathered for inclusion in future editions of this dictionary.

4. Iñupiatun Uqaluit Taniktun Sivuniñisa Salapqigñiqi Iñupiaq to English Dictionary Format

North Slope Iñupiaq main entries are entered following the sequencing of symbols in the **Iñupiat Atchagat**, the Iñupiaq Alphabet, presented here:

a, ch, g, ġ, h, i, k, l, ĺ, Ĺ, m, n, ñ, ŋ, p, q, r, s, sr, t, u, v, y

Each main entry is entered on the left side of the column followed by its definition, a verbal illustration, etymology, and related information. Subentries are indented under the main entry with their own definitions, verbal illustrations, etymologies, and related information.

The following entry format is generally followed throughout the dictionary.

Main Entry(-) [*underlying form*] [irregular *dual* and *plural* forms] (*language or dialect source*) [*literal translation*] (*transitivity*) definition » **verbal illustration** (*source of verbal illustration*) | etymology § related words and references, additional information from other sources (*source name: page number*)

Subentry(-) (*language or dialect source*) [irregular *dual* and *plural* forms] [*literal translation*] (*transitivity*) definition » **verbal illustration** (*source of verbal illustration*) | etymology § related words and references, additional information from other sources (*source name: page number*)

All entries and sentence samples are in **bold**. Information in *italics* and in parentheses or brackets identifies and clarifies where the word is used, its source, what part of speech it is, its transitivity, its distribution, and further information.

A hyphen follows verb stem entries, indicating that a verb ending is needed to form an Iñupiaq verb. Once a verb stem acquires an ending, it is a complete sentence. The lack of a hyphen after an entry indicates that it is a noun and a complete word as it is. When a hyphen in parentheses (-) follows a main entry, it indicates that the stem is a noun and can also function as a verb stem. Here are some examples:

ili- (t) to set, place, lay *it* down
tuttu caribou
atigi(-) parka; to put a parka on (*her/him/it*)

The first example **ili-** is a verb stem and needs a verb ending to make it a complete sentence such as in **iligaa** “she is placing it down.” The second example **tuttu** is a noun and a complete word as it is. The third example **atigi(-)** is a noun but also functions as a verb stem. Here are some examples:

Atigi iligaa tuttumun.

“She placed the parka on the caribou.”

Atigiruaq. “She is putting her parka on.”

Atigigaa. “She is putting a parka on her/him.”

Most nouns are entered in their singular form. Irregular or archaic dual and plural forms are presented within brackets. Here are examples of regular dual and plural forms. When the word ends in a consonant, it is replaced with /k/ and /t/ for dual and plural, respectively; when the word ends in a vowel, the /k/ and /t/ are simply added on.

aġnaq woman
aġnak two women
aġnat three or more women

aġun
or aġuti man
aġutik two men
aġutit three or more men

Most irregular dual and plural forms of a word are the result of the “transformation” of a vowel called the “weak **i**.” Modern Iñupiaq has three vowels: **a, i, u**. Proto-Eskimo had a fourth vowel, **ə** (Hammerich 1970: 8; Bergsland 1955: 7; Kaplan 1982b: 385). As Iñupiaq evolved from Proto-Eskimo, the **ə** changed to an [i] in most cases. The former **ə** is the “weak **i**,” and the original **i** is the “strong **i**” (identified as an italicized capital **I** in the underlying form enclosed in brackets; the “strong **I**” causes palatalization). Both **i**’s sound exactly alike, but it is the “weak **i**” that causes irregular dual and plural forms.

Here are examples of irregular dual and plural forms. To form the dual, the semi-final consonant preceding a “weak **i**” is geminated, the “weak **i**” is replaced by a vowel /a/, and the final consonant is replaced by /k/. To form the plural, the “weak **i**” between the medial and final consonants is deleted, the final consonant assimilates to the medial consonant, and then the plural ending /It/ is added.

tupiq [*tupiQ*] tent
tuppak two tents
tupqit three or more tents

aiviq [*aiviQ*] one walrus
aivvak two walrus
aivġit three or more walrus

Here are the two entries as presented in the dictionary:

aiviq [*aiviQ*] [*dual aivvak, pl. aivġit*] walrus (*Odobenus rosmarus*)

tupiq(-) [*tupiQ*] [*dual* tuppak, *pl.* tupqIt] tent; to raise, set up a tent for (*her/him/it*)

Main entries also include the roots of Iñupiaq words. Each root is preceded by an asterisk (*) and is *italicized*. Roots are units of meaning that do not serve as verb stems, nor are they nouns. A root cannot acquire verb or noun endings without the addition of a postbase. Here is an example of a root entry and several subentries.

****alapi*** (*root*) *ignorance; confusion*

alapigi- (*t*) to be unaware of, not notice *her/him/it*; pay no attention to (*her/him/it*) | +[g]i vv

alapija- (*Ti*) (*t*) to be unaware of, not notice *her/him/it* | ±ja rv

alapirrun confusion; source of confusion | +t² vv -rrun vn

alapit- (*i*) to become confused | +t² vv

Main entries also include nominal stems, which do not take the Absolutive or Relative Case endings directly but are able to acquire other noun cases, possessive endings, and select postbases that regular nouns acquire. These stems are marked with a degree sign (°), and the entry is also *italicized*, indicating that the stems are not complete words as they are but embody concepts. Further analysis may reveal these stems to contain suffixes that are no longer freely distributed or are seen in limited distribution in existing Iñupiaq words. Here is an example of a stem marked with a degree sign with subentries that are derived from it.

°*anaqa* (*stem*) *evening*

anaqagu this evening still to come; (*Nu*) tonight | ±[g]u(n) nn

anaqaksraq evening | +ksraq(-) nn

anaqaksri- (*i*) to spend the evening; to work the evening shift | +ksraq(-) nn =I³ n

anaqami in the evening | ±mI (*loc.*)

anaqapak tonight, this evening » **anaqapak**
kasimaniaqtut they will have a meeting this evening | pak¹ rn

The subentries are indented under the main entry. Subentries are entered again as main entries when the second or third character is different from the second or third character of the main entry, and that form renders its placement three or four pages in either direction of the main entry.

Main entries also include demonstrative stems, which are also marked with a degree sign (°) and in italics. These stems are followed by the marker (*dem. stem*), setting them apart from verb stems and nouns.

Some stems have “ghost consonants,” which surface when combined with a limited set of postbases that cause

gemination. These stems are followed by an italicized form enclosed in brackets identifying the “ghost” consonant. Here are some examples:

ai-² [*a^gi*] (*i*) to go home, to come home

aggigi- (*Nu*) (*t*) to return home to *her/him/it* »

uniñgagaluakkani aggigigaa he returned home to the one he had previously left | ‘qi vv

umiaq(-) [*umi^gaq*] a boat; (*i*) to go hunting in a skin boat for sea mammals; (*Ti*) (*i*) to be out at whaling camp or in a whaling boat § qayaq

umiğgiq- (*i*) to put together a whaling crew » **umiğgiqsuat** they have put together a crew for whaling | ‘=Iq¹ nv

auk(-)¹ [*a^uuk*] blood; (*i*) to bleed; (*Ti*) to have a nosebleed

arri- (*i*) to collect animal blood for broth in dog food; to make broth from blood | ‘=I¹ nv

Some entries contain the symbol □, which indicates that the entry has not been verified.

Some stems contain a “strong **i**,” which causes palatalization; others contain a “strong **q**,” which is not deleted when attached to postbases preceded by the division sign (÷). These stems are also followed by an italicized form enclosed in brackets identifying the “strong **i**” and/or the “strong **q**” written in capitals. Here are a couple of examples:

natchiq(-)¹ [*natchIQ*] ring seal (*Pusa hispida*); (*i*) to catch a seal

ani- [*anI*] (*i*) to leave; (*i*) to exit; (*i*) to be born; (*i*) to emerge from the den in spring (*of hibernating animal*)

A language or dialect source is indicated for an entry when it is used in or identified only for Tikigaq (*Ti*), Anaktuvuk Pass (*Nu*), or Point Barrow (*PB*). The (*Ti*), (*Nu*), or the (*PB*) indicates that the entry, the meaning, or the spelling is specific to Point Hope Iñupiaq, Anaktuvuk Pass Iñupiaq, or Point Barrow Iñupiaq, respectively. Entries that have no language or dialect labels are used in all North Slope villages. Entries based on words from other languages are also identified.

Immediately preceding a verb stem definition, there may be a small (*i*) or a small (*t*) in parentheses, or no notation. The (*i*) indicates that the verb stem uses only intransitive endings to maintain the meaning given. The (*t*) indicates that the verb stem takes a transitive ending to maintain the meaning given. The lack of either an (*i*) or a (*t*) indicates that the verb stem may take either intransitive or transitive endings. The pronouns “*her*,” “*him*,” and “*it*” in italics and sometimes enclosed in parentheses (*her/him/it*) indicate

what type of object the verb may have. The pronouns “*her/him*” indicate humans, and the pronoun “*it*” refers to an animal or an object.

A definition (an equivalent meaning) in English is given for each Iñupiaq entry. Immediately following the definition, a half-transitive form (verb stem with a postbase that enables it to use intransitive endings) may be given preceded by the notation @.

Following the definition, a verbal illustration in Iñupiaq is sometimes given, signaled by the sign ». Following each definition or verbal illustration, the suffixes contained in the entry are identified. A vertical bar (|) indicates the postbase(s) contained in the main entry; a double vertical bar (||) indicates the intransitivizing postbase. The symbol § signals a listing of words or references related to the entry. The symbol < indicates the entry is a subentry (or is derived from) under the main entry indicated following the symbol <. Here are three examples:

naġlungatigi- (*t*) to have *it* as one’s source of anger, dissension » “**tittauraq unnii, mikiruuraq unniñ, inna siġiktigimman, taipkua naġlungatigipiallakkaat killukuanganivlugu, titiġniaġamirruq**” (*David Frankson as reported by Pulu, Sampson, and Newlin 1980: 89*) [even a small mark, even a very small one, when it had a certain prescribed width was a source of dissension, claiming that a mistake is being made in the marking] | ±ŋa- vv ‘ti¹ vn +[g]i- nv

paugaq large stake (*e.g., for dog chain, for anchoring net*); tent peg » “**Taapkuak sulī paukkak ilġivigisuummigaiñ argiqamik niqimik**” (*Kaveolook 1975a: 10*) [they also use the two stakes to place meat when they are roasting meat over an open fire] | +[ġ]aq vn

taimña [*dual* taipkuak, *pl.* taipkua] that one in the past, one previously mentioned < imña

Five presentation styles are used for the Iñupiaq verbal illustrations. One presentation style shown below depicts an Iñupiaq verbal illustration whose source may be either Leona Okakok or Edna Ahgeak MacLean. The verbal illustration and its translation are not enclosed in quotation marks and are without punctuation (i.e., the first letter of the first word is not capitalized and there is no closing punctuation). Some verbal illustrations are taken from the 1966 version of the *Iñupiat New Testament*, which uses the symbol /**ḱ**/ instead of the symbol /**q**/ currently used to represent the voiceless uvular stop consonant.

aaqanuq (*excl.*) I guess so; maybe so; perhaps » **aaqanuq samma** it’s probably so | qanuq § aiġlukiaq, qanuq

Another presentation style depicts an Iñupiaq verbal illustration taken from a published source with no English translation. The verbal illustration is enclosed in quotation marks, and the source is in italics enclosed in parentheses immediately after. The translation offered by the compiler without punctuation is enclosed in brackets with clarifications enclosed in parentheses within the brackets.

aġvaktagiymmiuqpak- (*Ti*) (*t*) to really want to catch *it* = *whale* » “**Aġvaktagiymmiuqpakkaat sulī taamna iġutualuk**” (*David Frankson as reported by Pulu, Sampson, and Newlin 1980: 68*) [the mature female whale is a sought after whale catch] | +t/raq vn +[g]i- nv +yummiuq- vv

The third presentation style depicts an Iñupiaq verbal illustration taken from a published source with an English translation. The Iñupiaq verbal illustration and its English translation are enclosed in quotation marks and the source is in italics enclosed in parentheses immediately after.

kiġuvġu- (*Ti*) to mourn (*for her/him/it*) » “**Tavra ilaġich nalluḱsraṇarut nunam avyuanik niaḱumiññun, ḱiallaġmiñ kiġuvġullaġmiglu nipaalavlutiñ...** They threw dust on their heads, they cried and mourned...” (*Iñupiat New Testament: Rev. 18:19*) § kiġunġuu

The fourth presentation style depicts an Iñupiaq verbal illustration taken from a published source with an English translation, but the compiler offers another translation enclosed in brackets without punctuation with clarifications enclosed in parentheses within the brackets.

naksi-² [*naksI*] (*i*) to surpass others, to accomplish what has not been done before » “**Isumasuuruṇa tavra naksiñasugaluṇa, imaiḷaami aġvakama (li.) taavrumiṇa**” (*Bodfish 1991: 240*) [I always think that I accomplished something that others had not done, when I caught that whale in an area where there was no water]

The fifth presentation style depicts an Iñupiaq verbal illustration elicited from an Iñupiaq speaker with an English translation offered by the compiler. The Iñupiaq verbal illustration is in quotation marks without

punctuation, and the English translation is in brackets with clarifications enclosed in parentheses, also without punctuation.

alguniq mold-like growth on whale meat or maktak that has been in an ice cellar for an extended time period » “**alguniqagñisuugait uqsrut puyauḡniḡi; panaqluḡaruatunkii marra**” (*Aiken 2009*) [they say that there is mold-like growth on blubber that has become grimy; it (the mold-like growth) has the appearance of being somewhat dried up]

Abbreviations and labels used in this dictionary in addition to the ones mentioned above are listed below.

Postbases have signs in front of them that signify the pattern by which they are attached to stems. The signs used are as follows:

- indicates that the postbase is added to the stem after deletion of the stem-final consonant; if addition of the postbase would result in a cluster of three vowels, **g** is inserted between the second and third vowels.
- + indicates that the postbase is added to the stem without any deletion; with postbases beginning with a vowel, if addition of the postbase would result in a cluster of three vowels, **g** is inserted between the second and third vowels; if addition of the postbase would result in a cluster of three consonants, the initial consonant of the postbase is deleted.
- : indicates that these steps are taken when adding the postbase: 1) delete a semi-final “weak **i**” when it is preceded by one consonant; after voiced consonants, **q** becomes **ḡ**, and **k** becomes **g** (**ḡ** after a nasal); 2) when the semi-final “weak **i**” is not deleted, being preceded by two consonants, the stem-final consonant **k** or **q** is also not deleted, becoming **g** and **ḡ** respectively; 3) if there is no semi-final “weak **i**,” delete the stem-final consonant; 4) if there is no stem-final consonant, attach the postbase directly, inserting **g** if the stem ends in two vowels.
- ÷ indicates that stem-final “weak **q**” is deleted, but not **Q**, **k**, or **n**.
- ± indicates that stem-final consonant **t** is not deleted but stem-final consonants **k** or **q** (including **Q**) are.
- ⊖ indicates that stem-final consonant **t** is deleted, but not stem-final consonants **k** or **q** (including **Q**).
- = indicates deletion of final vowel-consonant cluster.
- ˙ indicates gemination of the initial consonant of the last syllable.
- [] brackets indicate that the consonant they enclose is used only with stems that end in a vowel or **t**.
- c/c the slash between two consonants indicates that the first consonant is used when the stem-final is a consonant and the second consonant when the stem-final is a vowel.

Each postbase entry is followed by one of the following notations, all in italics:

- dn* indicates that the postbase is attached to a demonstrative and the resulting form is a noun.
- dv* indicates that the postbase is attached to a demonstrative and the resulting form is a verb stem.
- nn* indicates that the postbase is attached to a singular absolutive noun and the resulting form is a noun.
- nv* indicates that the postbase is attached to a singular absolutive noun and the resulting form is a verb stem.
- rn* indicates that the postbase is attached to a root and the resulting form is a noun.
- rv* indicates that the postbase is attached to a root and the resulting form is a verb stem.
- vn* indicates that the postbase is attached to a verb stem and the resulting form is a noun.
- vv* indicates that the postbase is attached to a verb stem and the resulting form is a verb stem.
- vv* indicates that the postbase is attached to word (noun, verb, exclamation, demonstrative, or temporal adverb) and the resulting form is a verb stem.
- adv*→*adv* indicates that the postbase is attached to a temporal adverb and the resulting form remains an adverb.
- excl*→*v* indicates that the postbase is attached to an exclamation and the resulting form is a verb stem.
- nc*→*adv* indicates that the postbase is attached to a noun case and the resulting form is an adverb.
- v*→*excl* indicates that the postbase is attached to a verb stem and the resulting form is an exclamation.

(*limited*) indicates that the distribution of the postbase is limited.

N indicates a noun or a nominal stem.

V indicates a verb stem.

D indicates a demonstrative.

ADV indicates a temporal adverb.

R indicates a root.

W indicates a word (noun, verb, exclamation, demonstrative, or temporal adverb).

ENG indicates that the stem of the entry is an English word.

RUSS indicates that the stem of the entry is a Russian word.

eta:ns# indicates that the main entry was found on an audio tape made by Arctic John Etalook for the North Slope Borough.

The following abbreviations are used to represent the various grammatical classifications of words in Iñupiaq.

<i>abl.</i>	Ablative Case
<i>adv.</i>	adverb
<i>abs.</i>	Absolutive Case
<i>conj.</i>	conjunction

<i>dem.</i>	demonstrative
<i>encl.</i>	enclitic
<i>excl.</i>	exclamation
<i>(i)</i>	intransitive
<i>interrog.</i>	interrogative
<i>loc.</i>	Locative Case
<i>mkr.</i>	marker
<i>mod.</i>	Modalis Case
<i>n</i>	noun
<i>pl.</i>	plural
<i>poss.</i>	possessive
<i>pron.</i>	pronoun
<i>R</i>	co-reference
<i>Rf</i>	reflexivity
<i>rel.</i>	Relative/Ergative Case
<i>sg.</i>	singular
<i>sim.</i>	Similaris Case
<i>term.</i>	Terminalis Case
<i>(t)</i>	transitive
<i>v</i>	verb stem
<i>via.</i>	Vialis Case

The Iñupiaq guide words at the top of each page in the stems section of the dictionary are based on the main entries.