

**Inupiuraaqtuat Ilisazaḡviḡmi: Inupiaq Speakers in School
Inupiaq Immersion Phrase Book for Ilisaurit ‘Teachers’**

by

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B.A., University of Alaska Anchorage, 2015

A Project Submitted in Partial Fulfillment of the Requirements for the Degree of

MASTER OF INDIGENOUS LANGUAGE REVITALIZATION

in the Departments of Indigenous Education and Linguistics

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We acknowledge and respect the Ləkʷəḡən (Songhees and Xʷsepsəm/Esquimalt) Peoples on whose territory the university stands, and the Ləkʷəḡən and W̱SÁNEĆ Peoples whose historical relationships with the land continue to this day.

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Abstract

Inupiuraaqtuat Ilisazaḡviṅmi is an Inupiaq Immersion Phrase Book for Ilisaurit (teachers). Inupiuraaqtuat Ilisazaḡviṅmi means, those who speak Inupiaq in school. This phrase book was written by myself and was started when I was an Inupiaq immersion teacher for four years. While teaching in immersion, I was still learning the language myself and continue to do so today. I created this phrase book to help grow the number of Inupiaq immersion teachers. While teaching I used a small notebook to help me learn the daily phrases to be in immersion with my students. For my graduate project I typed up and organized the Inupiaq phrases based on the flow of the typical kindergarten school day. This resource is intended to inspire those in my community to become Inupiaq teachers: I hope one day I can say there are countless teachers who teach in the Inupiaq language to help dramatically increase the number of Inupiaq speakers.

This project provides Inupiaq teachers with a handbook of phrases to use daily in the classroom. It will allow teachers to be successful Inupiaq immersion teachers. The phrasebook is in the King Island dialect of Inupiaq. King Island is located 90 miles west of Nome, Alaska in the Bering Straits.

Dedication

This project is dedicated to all Inupiaq language teachers. They are the backbone of Inupiaq language and culture revitalization. It is a resource designed by an Inupiaq teacher to help grow the capacity of Inupiaq teachers so that our language is a living language inside the hearts and minds of our children, where our language belongs.

I also dedicate this work to the Inupiaq first-language speakers who endured the boarding school era. I honor those who held onto their language despite being punished for speaking it, and who protected something profoundly beautiful so that it could still be here for us today.



Photo of the sea ice by the author

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To my Indigenous Education mentors, my mom's colleagues across Alaska -who shared their knowledge and guidance with me, and to my communities: the King Island community, the Nome Inupiaq community, and the Elders and first language speakers who generously shared their knowledge with me.

To my colleagues at work, Ataasiaq and Kunaq, I am grateful to work alongside you two in the language revitalization work we do together, quyaana iliptik.

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Introduction

In 1999, I was in Aotearoa [New Zealand] as an eight-year-old, visiting Māori Language immersion schools with a group of twenty Indigenous Alaskan educators with my mom being one of them. I was there for two weeks and as a young child, it deeply impacted my life. Seeing an Indigenous language actively being revitalized was inspirational. The experience led me to this graduate program at the University of Victoria, pursuing a Master's in Indigenous Language Revitalization (MILR). In my first year of classes, we had opportunities to learn more about the Māori Language Revitalization movement. In our Research Methods class, we watched a recording from the American Studies Association's annual conference in which scholars reflected on how Māori scholar Dr. Linda Tuhiwai Smith's book *Decolonizing Methodologies* has shaped their work, in recognition of its 20th anniversary. One of the panelists was Dr. Chadwick Allen and he shared his experience living in Aotearoa in the 1990s. At the time, he was a Fulbright Scholar from the University of Arizona. Dr. Allen stated that it was a life-changing experience as it was the height of Māori political activism and language revitalization, the Māori energy was high: "it was just a stunning time to be there" (American Studies Association, 2019). Watching this lecture was my first time hearing an adult person, other than our traveling group of twenty Alaskans, who was also profoundly affected by what Māori were doing in Indigenous language and culture revitalization. Listening to Dr. Allen share his experience reaffirmed the ones I had as a child. I felt the Māori energy as an eight-year-old and it was monumental. My visit to Aotearoa steered my life path to becoming an Inupiaq immersion teacher so my language and culture can live on indefinitely in future generations.

From 2020 to 2024 my dreams of being an Inupiaq immersion teacher came to fruition. I was a kindergarten and first grade Inupiaq immersion teacher; however, I did not have any

resources, and I was and continue to be learning my language. My MILR project provides a phrase book for future Inupiaq immersion teachers, specifically in my hometown of Nome and the Bering Straits region of Alaska. Currently, there are minimal resources for those who would like to be an Inupiaq immersion teacher. One cannot help but ask: where would one start to learn the language? This project provides a starting point for new Inupiaq immersion teachers.

For my project I transcribed and organized a small notebook I used daily as an Inupiaq immersion teacher. While teaching, I was deeply grateful to learn from two fluent speakers, my mother and my older cousin, Marilyn, both in their late sixties. They generously provided Azrazrak, who was my teaching assistant, and myself with the Inupiaq language needed for daily lesson plans, routines, and classroom activities. It was a family affair; my teaching assistant was also my first cousin and the youngest sister to Marilyn. Their mom is my mom's oldest sister, and in our culture that makes me and my two cousins partner cousins. Partner cousins are those who help each other in whatever they are doing throughout each other's lifetime. Our time together in the classroom seemed as if it was always meant to be.

Both Azrazrak and I had some Inupiaq language knowledge, and we were both raised in the language, but we definitely needed the help of our fluent speakers to strengthen our proficiency. One of the most significant supports in my own language learning was my mother. In my early twenties, I enrolled in the beginner Inupiaq language courses she taught at our local community college. For her master's project, she also developed an Inupiaq phrasebook containing basic and practical conversations, building on earlier work by Lorena Williams from Kotzebue, Alaska. My mother expanded this work by adding new sections and retranslating the phrasebook into the King Island Inupiaq dialect (Alvanna-Stimpfle, 2025).

While attending college in Anchorage, I spent many hours driving across the city listening to the audio recordings of these phrases and conversations. The recordings were done by my mom and Marilyn and became a foundational resource for my own Inupiaq language learning. This combination of structured coursework, dialect-specific materials, and repeated listening allowed me to strengthen my foundation in the language.

This approach I took aligns with Leanne Hinton's guidance for Indigenous language revitalization. At the time, I did not know who Leanne Hinton was or the work she did. In my MILR program I learned about her and realized I was following her language revitalization steps for teachers. Hinton (2003) emphasizes that "the teacher-learner should be given the opportunity to spend some months or even years attending to the development of her own fluency before intensive teaching duties are foisted upon her" (p. 2). She further explains that teachers who are still learning the language must carefully prioritize what they learn in order to remain "one step ahead of her students" (Hinton, 2003, p. 3). In my own classroom, I did this by writing out my Inupiaq lessons in the language and by always keeping a small notebook with me, where I wrote down new phrases provided by fluent speakers and reviewed them constantly while teaching.

In my second year of teaching immersion, the school hired another Inupiaq immersion teacher and a classroom assistant. Annie Conger, a retired teacher and fluent speaker, began teaching immersion in the classroom next door to mine. Annie took on a new group of kindergarteners, and I looped up with my group to first grade. Annie's teaching assistant, Anita, was also a longtime classroom aide and fluent speaker. Anita is my mother's first cousin, making her my *aya* (aunt). I was deeply grateful for our growing team, as their presence strengthened both my own learning and the immersion environment for our students.

However, none of us had received training in how to teach through immersion, as Inupiaq teacher education programming delivered through the medium of the language does not currently exist. Despite Annie and Anita being fluent speakers of Inupiaq, we all struggled at times to remain fully in the language while teaching. Even in our own conversations, we would often begin in Inupiaq but gradually shift into English, especially as I reached the limits of my own proficiency. This reflected a broader challenge—we had never been shown how to structure a classroom in a way that could sustain immersion throughout the day.

Since I left the classroom, it has been my goal to type up my small notebook, filled with Inupiaq phrases to teach young children. The MILR program provided me with the push to finally transcribe and organize my notes I used daily as an immersion teacher. The phrases are organized by the typical flow of a school day, starting with breakfast then into calendar time, reading and other classroom activities.

The organization of the phrase book reflects the reality of where Inupiaq language learning was taking place—within a colonial school structure. I often thought about this reality: the school system was originally designed to eradicate our language and culture, yet here I was using that same system to revitalize it. I was teaching Inupiaq within the very structure that had once prevented me from becoming a speaker of my own language.

At present, this is one of the only ways immersion teachings can be implemented in our region's public-school classrooms. We do not yet have our own charter school or public Tribal school, so the only place where Inupiaq immersion could exist was within the framework of the existing public education system. The layout of the phrase book therefore follows the rhythm of a Western school schedule because this is the environment where I was working as an Inupiaq teacher.

Rather than ignoring this structure, the phrase book works within it to expand the presence of Inupiaq throughout the day. By embedding Inupiaq phrases into everyday classroom routines, mealtimes, transitions, learning activities, and casual conversations, the resource supports teachers in creating classrooms where Inupiaq is heard, used, and normalized. In this way, the phrase book becomes a practical tool for educators who are working within colonial educational systems while actively strengthening the presence of Inupiaq language and knowledge in the classroom.

My path to becoming an Inupiaq immersion teacher was set in my mind as an eight-year-old in Aotearoa, where I first imagined what it could mean to learn and teach through our own language, seeing Māori do it so beautifully. Years later, the experience of teaching through the Inupiaq language while still learning it myself led me to develop this Inupiaq teacher phrase book titled, Inupiuraaqtuat Ilisazaġviņmi which means, those that speak Inupiaq in school.

Situating Self

Myself

Uaᅇa Kiminaq Aᅇviaq. Naluagmiutun atqa Madelyn (Maddy). Siqnazuagmiugruᅇa. Uiga Umiaq Aᅇviaq, Iᅇaluᅇniaᅇviᅇmiuguruq. Aakama ilaiyaagit Ugiuvaᅇmiugurut. Aakaga Yaayuk Alvanna-Stimpfle, aaᅇaga Jim Stimpfle. Tutigiyaak Robert sulii Margaret Stimpfle sulii Anianalu Taagluklu Umiaq. Aaᅇama ilaiyaagit Virginiamiugurut. Inuuruᅇa Siqnazuagmi sulii sawittuᅇa Katirviᅇmi.

I am Kiminaq Anaukazuk Taagluk Qiᅇiqtaq Madelyn Aᅇviaq. My English name is Madelyn after my maternal grandmother Magdeline; those who know me call me Kiminaq or Maddy. I am from Siqnazuq, (Nome, Alaska) where I grew up with my parents, two older siblings and my mom's Ugiuvaᅇmiut (King Island Inupiaq) family. I am the youngest in my immediate family with an older brother and eldest sister. King Island is located ninety miles west of Nome in the Bering Sea. My husband is Cameron Umiaq Aᅇviaq of Teller, Alaska. My mom is Yaayuk Alvanna-Stimpfle, and my dad is Jim Stimpfle. I am the granddaughter of Robert and Margaret Stimpfle as well as Paul Aniana Umiaq and Magdeline Taagluk Umiaq. My dad's family is from Virginia; his grandparents immigrated to the US. My dad is of Irish, German, Hungarian and Scottish decent. I live in Nome, Alaska and work at the Katirvik Cultural Center as the Curator of Educational Programs.

As many Elders have told me, I am Kiminaq. What they mean is, I am my namesake, John Kiminaq from Big Diomedes. My mother's oldest sister, Rose, who was the matriarch of our family and an Elder by the time I was born, had a very influential role in my upbringing. She was 25 years older than my mom and the mom to Marilyn and Azrazrak, mentioned previously who worked with me. My aya Rose named me Kiminaq. It is Inupiaq tradition for a new baby to be named after an Elder or a loved one in the community who has passed on. We believe the spirit

of the one who passed on lives on through the new baby and the baby is treated by loved ones as who they were named after. Growing up, whenever I walked into my aya's house, she would sing my namesake's songs to me. That was how she showed her love for me. We call it, *nuniatq*: to sing to a baby or young person in such a way that shows love and care.

John Kiminaq was my uncle's wife's dad. Therefore, my aunt who was married to my uncle, addressed me as *aanjaan*, which means my dear sweet dad. She never called me Kiminaq or Maddy because to her, I was her dad. As I grew up, she sewed traditional clothing for me and treated me with love as she would to her dad.

I was always surrounded by my mom's large Inupiaq family at our summer camps and at family gatherings. My mom, her older siblings and first cousins speak Inupiaq as their first language. When I was three years old, my mom quit her teaching job, to stay home with me and teach me Inupiaq. From my memory, this is the start of my Inupiaq language journey. Growing up, I understood some and always wished to be able to speak more. It has been my life goal to speak Inupiaq.

Language education community

I was very close to my mom growing up and often traveled with her to Indigenous education conferences, where she built strong friendships with other Indigenous educators, mostly Inupiaq and Yup'ik women who were also fluent first-language speakers. Growing up I was surrounded by these Indigenous women who deeply believed in and fought for the revitalization our languages for the strength of our people.

As stated previously, when I was eight years old my mom had the opportunity to travel to Aotearoa for two weeks with twenty other Alaska Native Educators. Some of which were, of course, my mom's close friends, my Native educator aunties. We visited Māori language

immersion schools for two weeks and in each community, we stayed in a traditional Marae [sacred long house]. While visiting schools I remember thinking as an eight-year-old, why am I not speaking and learning Inupiaq in my school with my teachers, classmates, and cousins like Māori children were? I remember feeling a deep yearning for my language as an eight-year-old seeing other kids my age speak their language so fluently. From that moment on I knew exactly what I wanted to do in life: become an Inupiaq immersion teacher and teach Inupiaq to children who did not know what they were missing. I was not aware of what I wanted until seeing others have an education in their own language, which ignited my life path to become an Inupiaq educator, an educator like my mom and all my strong Alaska Native educator aunties I was surrounded by.

Upbringing

I am deeply thankful to have been raised by my mother, a first-language Inupiaq speaker. When she entered kindergarten, she spoke only Inupiaq and was held back twice for not speaking English. At home, her grandmother was very strict—only Inupiaq was allowed to be spoken in the home. I am grateful to have been raised by my Inupiaq mother and my caring, happy-go-lucky father.

When I reflect on my upbringing, I know I inherited my easygoing spirit from my dad—a man I never heard yell, never saw angry, and never saw intoxicated. Growing up, I thought all men were like him, and it wasn't until I was older that I realized how fortunate I was to have such a calm and healthy father. He loved going on outdoor adventures and I enjoyed accompanying him. In the summers we loved to spend time at our cabin together as a family and amongst the rest of the King Island community at Cape Woolley, a place on the beach, 45 miles from Nome and directly across from King Island.

My mother, on the other hand, was very strict and loving. When my siblings and I got into trouble, she would scold us in Inupiaq. If I had gotten into trouble more often, maybe I'd be fluent by now...haha, just kidding. One thing my mom would say when I misbehaved was that I was "not Inupiaq." At the time, I thought she was crazy for saying that. I would think to myself, Inupiaq is in my blood, I will always be Inupiaq. But as I grew older, I came to understand what she meant.

To be Inupiaq means to be a good human being. We often heard *naguatun*, meaning to behave or to do something in a good way. I learned that when I was unhelpful or unkind, I was not being Inupiaq. Being Inupiaq is not only about who your parents are; it is about how you treat others—not just people but including animals and the environment. Harcharek and Rexford (2015) affirm respect is a foundational Inupiaq value, "most interwoven into the mores of arctic survival. The act and value of respect can often be overlooked by an untrained eye but is in fact embedded in all parts of our lives" (p. 10). Furthermore, Harcharek and Rexford state, *inau*, is the Inupiaq soul. *Inua* is the practice of balance, respect and love" (p. 11). These were values inherent in my home and although the Inupiaq teachings were clear at home, school became the place where my understanding of being Inupiaq was quietly and forcibly challenged.

I attended Nome Public Schools, where my mom taught as a fifth-grade teacher. One memory from third grade continues to shape how I understand my schooling as an Inupiaq child—and how similar experiences may still be shaping Inupiaq children today.

In third grade, I had my first non-white teacher, Ms. Bourdon. She was Inupiaq like me, with family from Wales, Alaska, and she spoke Inupiaq. Yet it wasn't until one particular moment that I fully realized she was like me.

One evening during the school year, my mom and I were eating nigipiaq (real food), our traditional food we were having for dinner. We love to eat nigipiaq. My homework was on the table as we ate quaq, frozen meat dipped in seal oil and salt. At some point, I accidentally dropped some seal oil onto my homework. I remember feeling upset and even angry at my mom for not moving my homework, even though it was my responsibility. The next day, I was afraid to turn in my homework. I felt ashamed that it smelled “Native,” with a big seal oil stain on it.

When I handed my homework to Ms. Bourdon, I nervously explained, “I accidentally got seal oil on it, last night while eating dinner.” What she did next surprised me. She held the paper up, sniffed it, pretended to lick it, and proudly said, “Mmmm, I want some!” I remember my tense shoulders relaxed as I smiled with relief. In that moment, I realized how much I had been hiding my Inupiaq identity while attending a mainstream elementary public school.

Ms. Bourdon showed me that it was okay to be who I am and to even smell Inupiaq—and to be proud of it. Seal oil is nutritious and delicious, and there was nothing to be ashamed of. Yet by third grade, I had already learned to feel that shame, shaped by earlier school experiences and the broader mainstream school environment and western curriculum.

Looking back, Ms. Bourdon showed me that who I am was accepted and welcomed in her classroom. That memory has stayed with me and is one of the reasons I became a teacher. I wanted my students to feel accepted exactly as they are—seal oil and all. You belong here. You don’t have to pretend to be someone you’re not. At the time, I didn’t even realize I was doing that, how I was treating my Inupiaq self, but school had taught me to hide parts of myself without my knowing.

Smith (2021) explains that colonial systems establish particular forms of power and specific ways of knowing and being as normal and legitimate, while positioning Indigenous

knowledge and practices as inferior or unacceptable (pp. 21–40). She further explains that history itself is deeply tied to power, writing that, “history is about power. It is the story of the powerful and how they became powerful, and then how they use their power to keep them in positions on which they can continue to dominate others” (pp. 37–38). Through my colonial public-school experience, I embodied these power structures without recognizing them; my understanding of myself had been shaped by a system that normalized domination and devalued my Inupiaq identity.

Smith (2021) also draws on the work of Patricia Grace, identifying four ways that books can be dangerous, including when texts read in school convey negative and insensitive messages that teach Indigenous children that they are “not good” (p. 39). My shame over seal oil on my homework reflects this subtle yet powerful process—one in which colonial schooling communicates whose ways of being belong and whose do not, often without ever saying so explicitly.

Educational Path

I attended college and earned a bachelor’s degree in early childhood education with a minor in Alaska Native Studies. I became a teacher in my hometown of Nome, still yearning to be an Inupiaq teacher, but I was not sure how I was going to get there. I taught Head Start, first grade and second grade for five years then in 2020 my dreams came knocking on my door. The school board had been pushing for more language classes and wanting to offer Inupiaq immersion for years. The superintendent asked me to be an Inupiaq immersion teacher in 2019 and from 2020 to 2024, I taught kindergarten and first grade as an Inupiaq teacher within our public school. In 2021 another Inupiaq immersion teacher was brought on board.

I was extremely happy to finally be achieving my dreams; however, I quickly learned how challenging it was with little to no resources. It was challenging not being a fluent Inupiaq speaker myself nor having a supportive administrative team to help face the many difficulties of teaching in an Indigenous language that was never taught in such a setting before. As Wilson and Kawai'ae'a (2007) explain, "it is a formidable task to produce individuals who know the language, who can operate the structure through the language, and who have the psychological strength to use and expand the language under difficult circumstances" (p. 41).

There was, and still is, no formal teacher training delivered through the medium of the Inupiaq language, let alone any books in the language to teach with. Not to mention, I started teaching immersion with the COVID pandemic class of kindergarteners. These twenty-one 5-year-olds had a preschool closure the previous year and were cooped up at home. Throughout the first year, we had many school closures due to COVID community outbreaks. The aim of immersion teaching was too high. I eventually crumbled. It was through this experience that I began to see the urgent need for practical, classroom-based language support, which led to the creation of this Inupiaq phrase book grounded in the realities of daily teaching.

In reflecting on this experience, I now understand that the initial goals in the immersion classroom were too ambitious and lacked the foundational support necessary for sustainability. As Dauenhauer and Dauenhauer explain, language revitalization efforts often falter when communities "aim too high, too soon, relative to the state the language is in" (1998, p.97). Drawing on Fishman, they remind us that "the supports of a building are not the same as the foundation, and that we must build the foundation first, then the support structure" (Dauenhauer and Dauenhauer, 1998, p.97). Without sufficient groundwork—such as immersion teacher training in the language, curriculum resources, and administrative support, the weight of these

expectations fell heavily on myself. This experience made clear to me that immersion cannot succeed on vision alone; it must be built carefully, from the ground up with parent, grandparent and community support.

After two COVID years I was more than ready to leave the immersion teaching position, I was totally burnt out but I decided to stay two more years to have the chance to teach my niece. Staying those two extra years, confirmed it just wasn't working without any support. After teaching my niece, I left in 2024, to focus on creating resources for future Inupiaq immersion teachers, including myself, and to continue learning my language. Annie also chose to retire again, and I accepted my current position at the Katirvik Cultural Center as the Curator of Educational Programs. After Annie and I left the public school, the district did not continue the Inupiaq immersion program. The immersion classrooms ended with us, and there are currently no Inupiaq immersion classrooms in Nome.

This goal of this project is to create an Inupiaq immersion phrase book to provide Inupiaq teachers with a foundational language resource as they are becoming fluent themselves. The larger goal is to grow the number of Inupiaq speakers in my community. Hermes et al. (2012) share that mentor-apprentice programs and immersion schools are widely recognized as one of the most effective and popular methods for producing fluent speakers (p. 387). For this reason, an Inupiaq immersion phrase book is necessary to provide future teachers with a language resource. Furthermore, Kipp (2009) affirms: "Without children speaking your tribal language fluently nothing else will ultimately matter" (p. 2).

Research Question

The foundation of this research started when I was an Inupiaq immersion teacher. I was still learning the language, knew some but not enough to stay in the language the entire day. I grabbed a small notebook and started asking my mom and cousin Marilyn for phrases. Prior to becoming an immersion teacher, I had already been teaching for five years. I knew the typical things I would say to students daily. My handwritten notebook became my classroom bible. I carried it with me everywhere and occasionally, I would say to students “naannaan” meaning wait as I vigorously flipped through my notebook looking for a phrase. After my second year I didn’t need my notebook so much. I held onto it though, with the intention of typing it all up. That is where my MILR project started, in my classroom teaching young children through the Inupiaq language. My little notebook enabled me to survive in an immersive setting, and I’d like to share what allowed me to be successful in the classroom with all those willing and wanting to learn. Which leads me to the question:

What phrases does a teacher who is still learning Inupiaq need in order to effectively teach young children in an immersive Inupiaq setting?

Within Indigenous Language Revitalization, it is increasingly common for the responsibility of teaching to fall on younger adults who are not yet fluent in their heritage language. As Leanne Hinton (2003) explains, as fluent speakers age, “the energy and the burden for language revitalization is among the younger adult generations who are not fluent in their language” (p.2). These teacher-learners occupy a complex position: they are simultaneously responsible for fostering fluency in children while still developing their own.

Hinton (2003) clarifies that “if the goal of teaching the language is for children to become conversationally proficient, then it is important to teach conversation” (p. 2). The immersion phrase book developed in this project is designed to support teachers in learning these phrases

through conversations from advanced learners and/or fluent speakers. Immersion teachers can use this phrase book as a foundation prior to teaching immersion.

Before encountering Hinton's work, I did not realize that my own experience reflected a broader pattern in Indigenous language revitalization. The year before becoming an immersion teacher, I worried about how I could possibly become fluent in such a short amount of time. I later learned from my close friend Iqilan, who eventually helped develop classroom materials for us as a graphic designer, that it is common in many immersion settings for teachers themselves to still be learners of the language.

Through my own experience in the classroom, I found that Hinton's description of teacher-learners was accurate. It is possible to teach in immersion while still learning the language, especially when teachers have access to fluent speakers for learning phrases to remain in the language throughout the day.

Literature Review

This literature review focuses on three relevant areas of knowledge and research that have influenced my work. These areas of focus include immersion schooling, language research and resources specific to Inupiaq, and language learning models for Indigenous Language Revitalization (ILR) contexts. I will share immersion schooling experiences from Sámi, Hawaiians, and the Blackfeet Nation.

Lessons Learned in Immersion Schooling

Pasanen et al. (2018) share about how the Aanaari Sámi have been rapidly revitalizing their language, a movement that has gained international attention. Aanaari Sámi is spoken in northern Finland by about four hundred speakers out of a total population of 7,127 in a town called Inari. Despite the small number of speakers, the community has made significant progress in revitalization through coordinated efforts such as immersion schooling and mentor–apprenticeship programs (pp. 364–372). The Aanaari Sámi example demonstrates how strategic language planning and educational programming can strengthen a language even when the number of fluent speakers is limited.

This work provides an important model for understanding how immersion schooling and mentor–apprentice relationships can function together within Indigenous language revitalization efforts. Stated previously, Hermes et al. (2012) explain, mentor–apprentice programs and immersion schools are widely recognized as “one of the most effective and popular methods for producing fluent speakers” (p. 387). The Sámi example illustrates how these approaches can be implemented in tandem to support both new learners and future speakers.

In my own community, we still have approximately twenty first-language Inupiaq speakers who are Elders aged sixty-five and older. In the essence of time, it is vital for Indigenous language learners to move quickly (Pasanen et al., 2018). The intention of the

immersion phrase book developed in this project is to support teachers who are still learning the language by providing them with foundational classroom phrases that allow them to remain in Inupiaq throughout the school day. From this foundation, teachers can then enter into mentor–apprentice relationships with fluent speakers, strengthening their language abilities while continuing to teach.

It is my hope that the approaches used by the Aanaari Sámi, combining immersion schooling with mentor–apprenticeship language learning, can also be replicated and adapted within my own community as part of broader efforts to revitalize the Inupiaq language.

One important topic mentioned, which deserves deeper exploration, is the impact of language teachers who are still learning the language themselves. How does a teacher’s beginner-level proficiency affect language acquisition among children? Can passion and cultural grounding compensate for gaps in fluency? While novice speakers may bring energy, dedication, and relatability to the classroom, there may also be challenges, such as limited vocabulary, hesitation in correcting students, or unintentional reinforcement of errors. Understanding this dynamic is crucial, especially in immersion settings, and more research and shared reflections are needed to support both the learners and the teachers in these roles. As Hinton (2003) states, “The more the teacher can develop his language competency and confidence, the easier it will be for him to teach effectively” (p.80), affirming the importance of prioritizing teachers’ own fluency development alongside teaching responsibilities. My project addresses this gap by developing a structured, conversational resource that supports teacher-learners in building classroom fluency as a foundation for effective immersion teaching.

Galla & Wilson (2019) share the tremendous work Hawaiians have done in revitalizing their language. They provide a well-established overview of the Hawaiian language movement

which began in the 1980s. The bulk of the article shares how literacy is taught to preschool-aged children, by using a syllable-based approach called *Ka Hakalama*. In 2015 my mother traveled to Hawaii to visit their immersion programs and when she returned, she created our own ‘Hakalama.’ I utilized this in my immersion classrooms. When I began teaching Inupiaq literacy, I used our syllable chart to instruct students how to read and write. My MILR project provides teachers with the Inupiaq syllable chart– which stems from the Hakalama, and phrases to use about the syllable chart with students.

Figure 1. Hakalama Syllable Chart



Note. From *Early and Emergent Literacy Practices as a Foundation for Hawaiian Language Medium Education* by Galla, C. K., Wilson, W. H. “Pila,” Sherris, A., & Peyton, J. K. (2019) in *Teaching Writing to Children in Indigenous Languages* (pp. 33). Routledge. <https://doi.org/10.4324/9781351049672-2>

◆◆◆ NAITURAT ◆◆◆ ▼ ◆◆◆ TAGISAIT ◆◆◆

	a	i	u	aa	ii	uu
Gg	ga	gi	gu	gaa	gii	guu
G̃g̃	ḡa	ḡi	ḡu	ḡaa	ḡii	ḡuu
Kk	ka	ki	ku	kaa	kii	kuu
Ll	la	li	lu	laa	lii	luu
łł	ła	łi	łu	łaa	łii	łuu
Mm	ma	mi	mu	maa	mii	muu
Nn	na	ni	nu	naa	nii	nuu
ŋŋ	ŋa	ŋi	ŋu	ŋaa	ŋii	ŋuu
Pp	pa	pi	pu	paa	pii	puu
Qq	qa	qi	qu	qaa	qii	quu
Rr	ra	ri	ru	raa	rii	ruu
Ss	sa	si	su	saa	sii	suu
Srsr	sra	sri	sru	sraa	srii	sruu
Tt	ta	ti	tu	taa	tii	tuu
Vv	va	vi	vu	vaa	vii	vuu
Ww	wa	wi	wu	waa	wii	wuu
Yy	ya	yi	yu	yaa	yii	yuu
Zz	za	zi	zu	zaa	zii	zuu
ZRzr	zra	zri	zru	zraa	zrii	zruu
ILAAṬMI Bb	bla	bli	blu	blaa	blii	bluu
Hh	ha	hi	hu	haa	hii	huu

Figure 2. Short and long qaniksrat (syllables) in Inupiaq.

◆◆◆ PAATNAIT ◆◆◆

	ai	ia	ui	iu	au	ua
Gg	gai	gia	gui	giu	gau	gua
G̃g̃	ḡai	ḡia	ḡui	ḡiu	ḡau	ḡua
Kk	kai	kia	kui	kiu	kau	kua
Ll	lai	lia	lui	liu	lau	lua
łł	łai	łia	łui	łiu	łau	łua
Mm	mai	mia	mui	miu	mau	mua
Nn	nai	nia	nui	niu	nau	nua
ŋŋ	ŋai	ŋia	ŋui	ŋiu	ŋau	ŋua
Pp	pai	pia	pui	piu	pau	pua
Qq	qai	qia	qui	qiu	qau	qua
Rr	rai	ria	rui	riu	rau	rua
Ss	sai	sia	sui	siu	sau	sua
Srsr	srai	sria	sru	sriu	srau	srua
Tt	tai	tia	tui	tiu	tau	tua
Vv	vai	via	vui	viu	vau	vua
Ww	wai	wia	wui	wiu	wau	wua
Yy	yai	yia	yui	yi	yau	yua
Zz	zai	zia	zui	ziu	zau	zua
ZRzr	zrai	zria	zru	zriu	zrau	zrua
ILAAṬMI Bb	blai	blia	blui	bliu	blau	blua
Hh	hai	hia	hui	hiu	hau	hua

Figure 3. Paatnait – Partner Syllables (vowel combinations) for Inupiaq, both charts created by Yaayuk Alvanna-Stimpfle and designed by Jacqui Lambert.

Kipp (2009) of the Blackfeet Nation shares how his community followed in the steps of the Hawaiians by providing students with full-day immersion in the language. He notes, “immersion schooling as the most effective way to teach children to speak the language” (p.2). While reading his work, two quotes deeply resonated with me as an experienced Inupiaq immersion teacher. The first, which I quoted previously states: “Without children speaking your tribal language fluently, nothing else will ultimately matter” (p. 2). This captures the urgency I felt every day while in the classroom. The second quote hit just as hard:

“Those days when it appears everyone has gotten out of bed on the wrong side or when approached by a parent withdrawing their child, I momentarily cringe. Then I remember it is a real world we live in, and most things are beyond my control. Still, I measure their child’s attendance at our school as an accomplishment and move on” (p. 9).

In my four short years of immersion teaching, I have lived these moments. Kipp’s reflections validated my own experiences. I cringed too, when parents worried their child might fall behind in English literacy while learning to read in Inupiaq. These concerns often stem from not knowing about the long-term benefits of learning through an ancestral language. My intention has always been to offer what is best for our children and our community. Yet at times the program was viewed as harmful rather than supportive, revealing the tensions immersion educators frequently navigate while advocating for language reclamation.

I appreciate how Kipp (2009) shares his journey without sugarcoating anything. As his title states, Indigenous language teaching truly is “being in the trenches” (p.1). I know what it is like to stand on that battlefield. His work speaks to the daily realities of Indigenous immersion teaching and serves as a crucial resource for preparing future language teachers for the challenges ahead—and how to face them with strength.

Inupiaq Language Work

Through his ground-breaking doctoral work, Dr. Iyaġak Myles Creed (2024) created a culturally significant Inupiaq Grammar resource for adults. It covers Inupiaq pronunciation and word structure. The dialect he uses is my own, Ugiuvaŋmiutun (King Island Inupiaq) with a focus on beginning level for new adult language learners. The grammar chapters are broken up by seasons and Iyaġak teaches word structure through the sharing of seasonal Inupiaq activities. His work is significant because the Bering Straits region has far fewer grammar resources than other Inupiaq regions of Alaska. Iyaġak follows the footsteps of Dr. Larry Kaplan and Dr. Edna MacLean. Dr. Kaplan did linguistic work with the King Island community in the 1980s and 90s. He started our King Island dictionary and published a book written both in Inupiaq and English from Elder interviews of life on King Island. Dr. MacLean is a phenomenal linguist from Utqiagvik, Alaska and has done a tremendous amount of Inupiaq language work which includes a dictionary and two grammar books to name a few. Within the Inupiaq community we are thankful to have a new young linguist, Iyaġak continuing this important work.

Similarly, Annauk Olin constructed a thorough language learning guide for raising young children from birth, offering parents an extensive list of useful phrases. Her work serves as a detailed and practical resource for families. One aspect I question is the cultural relevance of some phrases—such as those used to say, “I love you.” I wonder whether expressions like *piqpaiqpagitpin* are traditional or influenced by English contact. Did our ancestors say “I love you” in this way, or were there other, more culturally grounded expressions of affection? To answer this question, I asked some Elders this fall, and one Elder stated, her mother would tell her *naguagiikpin*, whenever she did something good. Which does translate to, I love you, but the phrase was used after a child did something favorable.

Taken together, these works form an essential foundation for language revitalization: Iyaġak provides culturally grounded grammatical structure, while Annauk offers practical everyday usage for raising children. However, neither resource is designed specifically for classroom immersion teachers who are simultaneously learning the language and teaching through it. This project builds upon both by developing a teacher-focused immersion phrase book for use in real-time classroom interaction.

Language Learning Methods

Hinton's (2003) work is worth noting because she shares how nonfluent teachers of an Indigenous language can effectively teach in the language to young children in an immersive setting. She shares successful strategies for teachers and focuses on five topics to learn in the language which include, lesson of topic, rituals, review, classroom management, and classroom patterns. These are the everyday parts of teaching, the same spaces where I needed language the most. Her work speaks directly to communities like ours, where fluent speakers are limited because of colonization, yet the need to teach and use the language remains urgent. Hinton (2003) reminds us that we don't have to wait until we are fully fluent to begin. With commitment and the right support, teacher-learners can be part of bringing the language back into daily life, especially for our youngest learners.

Hinton (2003) helps us understand what teacher-learners need to be able to say; this phrase book helps teachers say it in Inupiaq. By organizing conversational phrases around real classroom routines, the project carries Hinton's recommendations into everyday teaching and supports teachers in using the language with students.

This work also connects to Hinton's broader contributions to language revitalization, including her role in developing the Mentor-Apprentice Program (MAP) (also known as Master-

Apprentice; Hinton et al. 2018), which emerged from a 1992 gathering of California Indian language speakers and activists, where a committee came together in response to the urgent need for adult learners who could carry their languages forward to future generations (Hinton et al. 2018, p. 127). Research has since linked MAP to broader impacts on health and wellbeing. Through their research on adult Mentor-Apprenticeship participants, Jenni et al. (2017) found a significant correlation between language revitalization efforts and improvements in Indigenous people's wellbeing. One participant stated that learning her language strengthened her identity. The findings also revealed that MAP apprentices saw themselves as future community leaders. Furthermore, Elders working with and in the language fostered language healing within themselves (Jenni et al., 2017).

The findings presented by Jenni et al. (2017) demonstrate how language learning through Mentor-Apprenticeship Programs contributes to individual and community wellbeing. While this phrase book provides teachers with the foundational classroom language needed to remain in Inupiaq while teaching, it also highlights an important next step in language learning. During my own experience as an immersion teacher, the gap that remained was continued learning toward fluency. The phrase book addresses the immediate need for classroom language, but long-term language growth requires deeper learning through relationships with fluent speakers. By first building confidence with everyday classroom phrases, teachers may be better prepared to enter into mentor-apprentice relationships within their communities. In this way, the phrase book serves as a bridge between classroom language use and ongoing language development through a MAP method, supporting teachers not only in becoming stronger speakers but also in contributing to the broader wellbeing and revitalization of their communities.

Together, these studies show that successful Indigenous language revitalization often involves a combination of classroom immersion, conversational language use, and intergenerational learning through mentor–apprenticeship relationships. The phrase book developed in this project contributes to this broader approach by supporting teachers in building the conversational classroom language that can serve as a foundation for continued learning through MAP.

One language learning method I used in my classroom was the Accelerated Second Language Acquisition (ASLA) method to ground my students in the Inupiaq language. McIvor (2023) filmed Dr. Greymorning as he explains the ASLA method, which he created. The ASLA method mirrors how people learn their first language; there is a direct association of the physical image and the sound. This method was of great significance in my classroom, providing students with the skills necessary to comprehend and produce Inupiaq in a natural, immersive way that builds confidence and fluency over time. Thankfully, my mom had a copy of the ASLA method the North Slope Borough School District had produced, they call it, IVALU which stands for Iñupiaq Vocabulary Acquisition & Assessment Language Units. My mom re-translated it to the King Island dialect; the materials were ready to use in my classroom, which I was grateful for and happy to have something in the language to use with students. I don't think it's necessary for teachers using this phrase book to know the ASLA method, but I do encourage teachers to find a language learning method that works for them to use in their classroom.

Embedding Culture in Language Revitalization

chuutsqa (Rorick, 2018) eloquently shares her nuučaanuł language learning journey and brings her worldview to life through her teachings. Her work is rooted in ensuring that language education remains deeply tied to land, spirituality, and identity. She emphasizes the importance

of providing younger generations with tools and resources to carry ancient Indigenous knowledge systems forward, ensuring their continuation. chuutsqa offers a wide range of teaching examples grounded in her lived experience as a nuučaanuł speaker. Her work is profound because it not only revitalizes language, but also reclaims Indigenous knowledge systems, strengthens cultural identity, and offers a powerful model for community-led, land-based language education.

Guided by this perspective, the present project seeks to contribute by creating a classroom language resource that helps teachers use Inupiaq more consistently with young learners. In doing so, it aims to support the everyday transmission of language through which cultural knowledge is carried forward.

Guerrettaz (2019) states, “Indigenous language revitalization efforts can redefine local identities” (p. 2), which enables Indigenous people to see themselves in new ways. However, this way of thinking—rooted in our own worldview—is not new. In fact, it is ancient. A better way to frame it would be as a return to our own Indigenous knowledge systems and worldview. This return is necessary, as Guerrettaz (2019) also points out: “Native languages, cultures, and histories can be suppressed such that Indigenous identity is redefined almost entirely in relation to that of the colonizer” (p. 2). This imposed lens is harmful to Indigenous communities, which is why Indigenous language revitalization is so critical. Through this project, it is my hope that Inupiaq continues to grow within our communities—through our stories and the creation of new curricula—which will empower our children to see themselves with pride through their ancestral language.

Methodology and Methods: Sign Framework

This research reflects the Inupiaq ways of knowing that shape how I understand and conduct the research. For my methodological approach, I draw upon Minogizhigokwe's (Absolon, 2022) *flower petal model* which centers Indigenous knowledge through a wholistic and relational approach to research. I have adapted this model to reflect Inupiaq ways of knowing by creating my own visual diagram based on the sea ice, **sign** in Inupiaq. Just as sea ice is layered, shifting, and connected to seasonal rhythms and survival, this metaphor represents the fluid land-, water-, air-, and ice-based knowledge systems of my community.

Below is my sea ice framework, which aligns with Absolon's flower petal elements on the left and corresponding sea ice elements on the right. The middle column explains the meaning of each element.

- **Roots** – *Represents our worldview* – **Top of the sea ice.**
- **Flower Center** – *Represents the searcher (you)* – **The entirety of the sea ice.**
 - Locating yourself, where the sea ice meets you, defines who you are.
- **Leaves** – *Represents the journey* – **The way the sea ice moves, shifts, melts and travels.**
- **Stem** – *Represents our backbone* – **The thickness and depth of the sea ice.**
- **Petals** – *Represents wholistic methods* – **The different variations of sea ice.**

Environment – *Represents the academic context of what & where we are searching* – The environment of the institution affects Indigenous researchers, just as a flower or the sea ice is affected by its surrounding environment.

Sea ice is not static. It melts, travels and leaves us with each season but always returns. As it moves, it brings food to nourish and sustains us—seal, walrus, whales, crab, and several

types of fish. Marine mammals follow the sea ice flow, which Inupiat rely heavily on to live in the harsh arctic and subarctic environments. Hunters travel on the sea ice to its edge to hunt for marine mammals. When the sea ice melts and goes north in summer, the salmon return. These seasonal rhythms shape how we live and how we come to know. As Harcharek describes it as:

“The alignment of your personal rhythm to the Iñupiaq rhythm, living in sync with the seasons, the environment, and the work it takes to live with them. It is a way to align your actions with what you know to be your own truth, the truth that was given to you by those who raised you.” (2015. p. 12).

This is how we come to know as Inupiat, we live a way of life that is inseparable with the sea ice, where knowledge emerges from living in relationship with the environment and the seasons. Furthermore, Eben Hopson (1977, as cited in Sambo Dorough, 2018) explained that “our language contains the memory of four thousand years of human survival through the conservation and good managing of our Arctic wealth...Our language contains the intricate knowledge of the sea ice that we have seen no others demonstrate” (p. 1). Knowledge, language, and environment are therefore inseparable.

Through my upbringing, my methodological approach is inherently Inupiaq, grounded in lived knowledge of the sea ice and relational ways of learning and teaching. *Sigu* is central to Inupiaq life, without it, we would not be here. Over time, Inupiat developed sophisticated ways of reading weather and sea ice patterns. The language used to describe sea ice reflects detailed knowledge of currents, winds, waves, and tides (Krupnik & Weyapuk, 2010, p. 102). This knowledge guides action. Hunters understand how environmental conditions influence animal movement and use this knowledge to anticipate where marine mammals will be (C. Aġviaq, personal communication, June 12, 2023).

My sea ice methodology is not only a metaphor but is reflected directly in the ways I carried out this work. Like sea ice that forms gradually through observation and relationship with

the environment, the phrases in this book were not created all at once but gathered over time through lived classroom experience. I wrote down phrases as they were needed in the moment, responding to students, routines, and interactions as they naturally unfolded. This reflects the dynamic and responsive nature of sea ice, which is always forming, shifting, and adapting.

The process of checking phrases with my mom and other speakers mirrors the relational aspect of sea ice—knowledge is not held individually, but strengthened through connection, verification, and shared understanding. Just as sea ice must be read and understood collectively for safe travel, language in this project was refined through relationships with fluent speakers to ensure it was accurate and grounded in our ways of speaking.

As the process came together, I transcribed and organized the phrases into a structure that follows the natural flow of a school day. In this way, the phrase book becomes like a trail across the sea ice—guiding teachers through daily classroom experiences in a way that is intuitive and usable.

This phrase book provides a foundational entry point into the Inupiaq language for educators. Building a strong language base creates pathways for revitalizing the knowledge our people have carried for thousands of years, particularly knowledge rooted in our environment. From this foundation, learners can move toward higher domains of language use, including the complex knowledge of sea ice held by Inupiat. As emphasized by Elders in *Sea Ice Dictionary* (Krupnik & Weyapuk, 2010), this knowledge must be understood and expressed in our own language.

My research follows Inupiaq ways of knowing because that is how I was taught to understand the world. At the same time, my methodology is shaped by my experience within

Western education systems. Though I am reluctant to say it, this work also reflects the reality that I was trained as a teacher within a colonial framework.

The structure of this phrase book follows the flow of a colonial school day. However, speaking Inupiaq within that structure creates space for students to see their own lives reflected in the classroom. One student, who was close with his aaka (grandmother), would recognize familiar practices during lessons and say, *“Hey! That’s what my aaka does!”* In those moments, the classroom became a place where his grandmother’s Inupiaq world came to life, allowing him to see his aaka reflected in what he was learning.

Using Inupiaq in the classroom is one step toward moving away from a solely Western worldview. It is not a complete shift, but it is a beginning. Change will not happen all at once, but through many steps grounded in our own ways of teaching and learning.

Guided by my sea ice methodology, this project reflects a process of gathering, verifying, and organizing language through lived experience and relationships. The phrase book is not simply a collection of words, but a living resource shaped by movement, connection, and careful attention.

Although the structure reflects the realities of the colonial classroom, it offers a starting point for future Inupiaq immersion teachers. It provides practical language while supporting ongoing learning, with the goal of bringing Inupiaq into classrooms and into the daily lives of students.

Results (Outcomes)

The final product of this MILR project is an Inupiaq immersion teacher phrase book (see Appendix). Inupiaq teachers who are still becoming proficient speakers now have an immersion phrase book to help them to provide a fully immersive experience with young children. The phrases provide language for daily routines, interactions, and relationship-building, allowing Inupiaq to operate as the medium of communication rather than the subject of instruction.

Through the development of this resource and engagement with the MILR program, I began to reinterpret my experiences as an immersion teacher. During my immersion teaching years, I frequently anticipated administrative support but never received it. Through engaging with course readings and having meaningful discussions with my MILR⁷ cohort and professors, I began to understand that these absences were not personal, but structural.

At first, I didn't understand the words in my graduate program but then learned I had lived through them. The concepts of programmatic and institutionalized trivialization clarified how Indigenous language education can be positioned as supplemental rather than foundational within schooling systems. I realized that the challenges I faced were not isolated incidents but reflections of broader systems. Although I did not have the language for it at the time, I had lived these theories daily. The graduate program ultimately provided explanations for questions I carried throughout my years as an Inupiaq immersion teacher.

The significance of this work is also intergenerational. When my mother first began teaching at Nome Public Schools, she was told by a school secretary that her language did not belong in the building. The existence of an immersion classroom phrase book now communicates the opposite: the Inupiaq language belongs not only in classrooms, but in daily interactions in institutional spaces. The resource therefore functions as both a pedagogical tool

and a statement of legitimacy, affirming that Inupiaq knowledge and communication are appropriate, expected, and valued within education.

This MILR project has been therapeutic to say the least, allowing me to see a bigger picture of my experience. It's given me the tools I need to succeed and a lens to see a future I could only sense before but now I can see more clearly how to get there.

Reflections on creating a phrase book

As I began the process of edits for the phrase book with my mom, I was able to see the growth of my language learning journey, and this small notebook of phrases continues to strengthen my language learning for myself and with my mom. While typing these phrases, I realized something powerful – if I can create an immersive Inupiaq environment in the classroom, I can create one anywhere. I can recreate that environment in my home, in conversations with family, in my workplace and best of all, in my own mind and how I speak to myself. I am not confined to the colonial kindergarten classroom; I have grown out of that space and into spaces that center who we truly are as Inupiat.

While creating this phrase book I was reminded of a dream I once had while teaching. Being an immersion teacher with limited knowledge of the language and little to no support was extremely difficult every day but there was one particular time, I was having one of the hardest times of my career. I asked my late aya, my aunt who named me Kiminaq and whom I was very close with growing up, to be with me during this challenging time. I ended up dreaming of her; she was sitting in the back of my classroom while I was teaching my students in Inupiaq. There was another lady, a very short petite Elder. I knew who it was, my aakin, my grandmother I never met, she passed years before I was born. She was walking around in the back of my classroom looking at all the papers, as if she was inspecting my work, like an Inupiaq seamstress does when we are first learning to sew. I looked at my aya and felt so comforted and loved in that dream, I felt her presence with me, it was just what I needed. From then on, I knew my aya and to my surprise my aakin were with me in my classroom. I know they give me strength when I need it most in the work that I do, to see our language spoken again. I do this work with the knowledge my mom carries and generously shares with me — knowledge gifted to her by those before her. I know my aya and aakin are still with us, guiding each step, continuing the flow of Inupiaq

knowledge across generations. I am grateful to share this work as it carries me through my language learning journey.

Conclusion

Through my MILR project I created an Inupiaq phrase book for teachers. This phrase book is the first of its kind to provide teachers with the language necessary to be an Inupiaq immersion teacher. I created a resource for future Inupiaq immersion teachers with hopes to begin growing the number of Inupiaq immersion teachers. This project is informed by a literature review that focuses on the following key themes, immersion settings, Inupiaq language guides, language learning methods and embedding culture in language revitalization. Methodological perspectives that influence this project stem from my own Inupiaq upbringing and include Dr. Kathy Absolon's flower petal framework that I adopted into my own framework using the *sigu* (sea ice) as a model. My project also provided the time and space to reflect on my four years as an Inupiaq immersion teacher. During that time, I relied heavily on a small notebook of classroom phrases that helped me remain in the language while teaching young children. Building from that experience, this project transformed those everyday classroom phrases into an organized resource that other teachers can use.

This project responds to the question: **What phrases does a teacher who is still learning Inupiaq need in order to effectively teach young children in an immersive Inupiaq setting?**

The answer to this question is demonstrated through the phrase book itself. The resource identifies and organizes the essential conversational phrases teachers use throughout the day, during routines, transitions, instruction, and interactions with students. By providing these foundational phrases, the phrase book supports teachers who are still learning Inupiaq, allowing them to remain in the language while teaching. In this way, the project offers a practical tool that helps teacher-learners create immersive classroom environments while continuing to develop their own language proficiency.

Potential limitations of this project may include how to keep learning Inupiaq to avoid getting “stuck” by only knowing classroom language. This leads to future research by continuing to advance adult language teachers to keep growing in the language. Inupiaq dialects could potentially cause a limitation, but other communities are more than welcome to put this phrase book in their own dialects. They would need to set up work sessions with fluent speakers in their communities. I hope this MILR project inspires those in my community to become Inupiaq immersion teachers, I hope one day I can say there are countless teachers who teach in the Inupiaq language.

One desire that stayed with me throughout my immersion teaching was the hope for our own school centered in Inupiaq worldview—one in which teaching practices are defined by our relationships, values, and ways of caring for students. Like many Indigenous educators, I often felt tension between working within a schooling system not designed for us and wanting to teach in ways that reflected who we are as Inupiat. That tension remains, and it continues to guide the direction I hope our educational spaces will grow toward.

Speaking Inupiaq in a classroom where it was once forbidden is itself a form of reclaiming space. Yet this work also requires honesty about its limits. As Audre Lorde reminds us, cited in Smith’s book, *Decolonizing Methodologies* (2021), “the master’s tools will never dismantle the master’s house” (p. 21). A phrase book alone cannot transform education; what must follow is the development of curriculum grounded fully in Inupiaq ways of being—using Inupiaq knowledge to build Inupiaq learning environments. This study offers one small piece: practical classroom language to support teachers and reduce the burden of constant translations. Future work should expand this foundation into comprehensive curricular structures, such as

those envisioned by Harcharek & Rexford (2015) in the Inupiaq Learning Framework, an Inupiaq curriculum.

In closing, I say, Inupiuragin, speak Inupiaq. Each spoken word becomes an act of continuity, linking children to knowledge that is their birthright. Tavra. That is all.

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Appendix: Inupiuraaqtuat Ilisazaġvini: Inupiaq Speakers in School
Inupiaq Immersion Phrase Book for Ilisaurit ‘Teachers’

Inupiuraaqtuat Ilisazagvinmi

Inupiaq Speakers in the School

An Inupiaq Immersion Phrase Book for **Ilisaurit** ‘Teachers’

Written by

Kiminaq M. Agviaq



Making mizigaq (seal oil) with students and Elders

Iliganamiik

A profound heartfelt thanks

Iliganamiik aakan, ilisazaqtigaaq'ma Inupiaqtun. Thank you, mom for teaching me Inupiaq. The work I do is not mine alone; it continues the path you began. I stand on your shoulders and carry forward the life you have given to Inupiaq language revitalization. Quyaana for always helping me while I was an Inupiaq immersion teacher and for generously sharing your Inupiaq knowledge with me, this phrase book could not have been possible if it were not for your Inupiaq language knowledge.

Iliganamiik Uyuguluk, agnagatiij. Thank you Marilyn, my partner cousin, for being willing to come into the classroom and teach Azrazrak, the students and I how to Inupiuraaq. We could not have been Inupiaq teachers without your guidance in the classroom.

Iliganamiik Azrazrak, agnagatiij. Thank you Margaret, my partner cousin, for teaching Inupiaq immersion with me. I valued the time we spent working together and I appreciate you for doing immersion with me.

Iliganamiik Anajaluutalu Aisanalu. Thank you to Annie Olanna Conger and Anita Scadden for teaching 1st grade Inupiaq immersion and growing our immersion team. I was honored to collaborate with you two and to learn from you both.

Iliganamiik to my Tribe, King Island Native Community for financial support in developing Inupiaq education resources and supporting our Elder's role in the classroom.

Iliganamiik for those who helped produce teaching materials, Iqilan Jacqui Lambert, Iyaġak Myles Creed and Annauk Olin.

Iliganamiik to Kawerak, Inc., and the Katirvik Cultural Center (KCC), where this work was supported and carried forward. **Iliganamiik** to my amazing colleagues, my team at KCC, Kunaġlu Ataasiġlu.

Iliganamiik to Nome Public Schools and the school board for making space for an Inupiaq immersion classroom to exist within the public school.

Iliganamiik to both the North Slope Borough School District and the Northwest Arctic Borough School District for sharing Inupiaq resources with us.

Iliganamiik to the University of Victoria and the Master's of Indigenous Language Revitalization (MILR) program, it is through this master's project this phrase book was written. I'd also like to give thanks to my MILR⁷ cohort, professors and advisors, a powerful program for those in language revitalization work.

Finally, **Iliganamiik** to all Inupiaq teachers past and present across regions allowing our Inupiaq language to live indefinitely across generations.

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Introduction

“It’s [Inupiaq] a living language in here.”

Quote from first language speaker, Uyuguluk Marilyn Koezuna Irelan after her first week in the Inupiaq immersion classroom.

Inupiuraaqtuat Iisazaǵviŋmi is a classroom phrase book for teachers to use with kindergarten aged students. There are two sections, Section 1 and 2. In Section 1, the phrases follow the natural flow of a Kindergarten Day, moving through the day as children experience it. Before jumping into breakfast phrases, teachers are first invited to ground themselves in the language of the school building — how we orient, move, and settle into the space. From there, the phrases unfold alongside the classroom day, supporting immersion in the moments that make up our daily routine.

Section 2 consists of phrases that can be used at any time throughout the school day with students. Most words and phrases are presented in two columns, with Inupiaq appearing first. Some entries include a third italicized column that provides the literal meaning of the Inupiaq phrase.

Any mistakes in this phrase book are my own as a second-language learner of Inupiaq. If you would like to adapt these phrases into your own dialect, I encourage you to do so.



Left to right: Elder first language speaker - Uyuguluk Marilyn Koezuna Irelan, Teaching Assistant – Azrazrak Margaret Castel, Inupiaq Teacher – Kiminaq Maddy Aǵviaq, and Elder first-language speaker – Yaayuk Alvanna-Stimpfle.

Background of Inupiuraaqtuat Ilisazaġvı̃mi

From 2020 to 2024, I was a kindergarten and first grade Inupiaq immersion teacher in my hometown of Nome. When I stepped into that role, there was no Inupiaq curriculum, books, or ready-made materials to rely on. I was also still learning my language. I quickly realized that if I was going to teach in immersion, I would have to build what I needed.

I began with a small notebook.

Having taught for five years prior to entering immersion, I already knew the kinds of phrases teachers use throughout a typical school day. I started asking my mom and my cousin Marilyn for translations of those everyday classroom expressions. I carried my small notebook everywhere. There were a few times a student would ask me a question, and I wouldn't know how to respond in Inupiaq right away but knew I had learned it prior. I would refuse to just say it in English, I would say, "naannaan" meaning wait, as I frantically flipped through the pages in my notebook, searching for the Inupiaq response I needed in the moment.

Over time, I relied on it less. By the end of my second year, many of those phrases had become part of me. Still, I kept the notebook with the intention of one day typing it up and organizing it. That intention became my graduate project. I transcribed and organized the handwritten phrases I used daily between 2020 and 2024.

What began as a survival tool became a foundation. My small notebook allowed me to remain in immersion with my students while continuing to grow as a speaker myself. By sharing this work, my hope is that one day we will say there are countless teachers instructing through Inupiaq, dramatically increasing the number of speakers in our region. This phrase book, Inupiuraaqtuat Ilisazaġvı̃mi, is meant to support future Inupiaq immersion teachers.

The following pages provide a brief overview of the Inupiaq language, Inupiaq sounds, and a language learning method I used with my students. The phrases are then shared in Sections 1 and 2.

Inupiaq Language

King Island Inupiaq is a subdialect of Bering Strait Inupiaq, rooted in the Seward Peninsula region of Alaska. Inupiaq belongs to the larger Inuit branch of the Eskimo-Aleut language family, a language family that stretches across the northernmost regions of North America and into eastern Russia. This vast homeland includes **Inuit** communities across Alaska, Canada, and Greenland; **Yup'it** of western Alaska; **Yupiget** of Chukotka, Russia; and **Unangan** communities of the Aleutian Islands. Although regional dialects differ in pronunciation and vocabulary, Inuit languages remain closely connected. Speakers from Alaska, Canada and Greenland can often understand one another with some adjustments, reflecting a shared linguistic foundation across an immense geographic expanse (Dorais, 2019) as illustrated in Figure 2.



Figure 2: The Inuit Language Family. Photo from alaskool.org

Within the Inuit branch, linguists identify four major dialect groupings: Alaskan Inupiaq, Western Canadian Inukturn, Eastern Canadian Inuktitut, and Greenlandic Kalaallisut. Bering Strait Inupiaq, including the King Island dialect, falls within the Seward subgroup of Alaskan Inupiaq (Dorais, 2010).



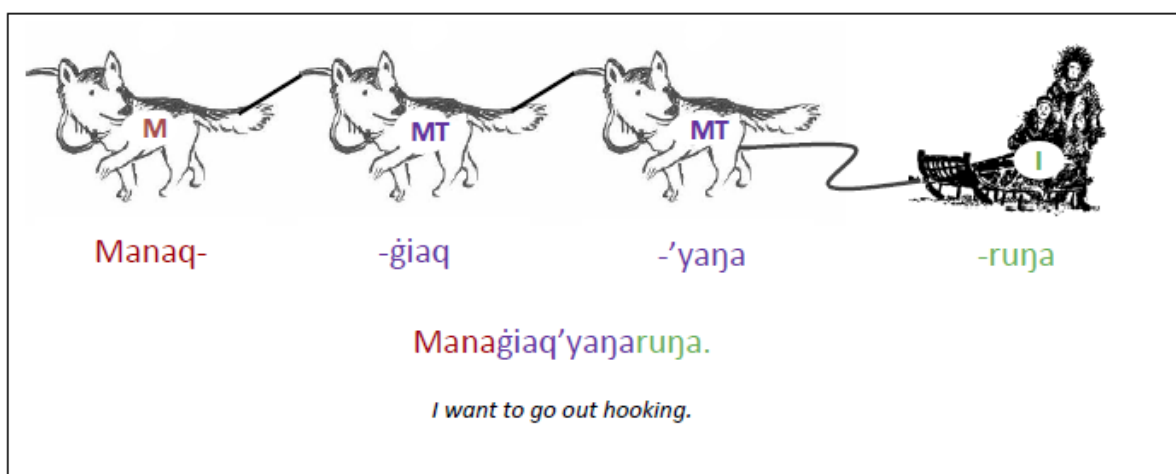
Figure 3: Bering Strait Region Languages. Photo courtesy of Kawerak, Inc.

Dorais (2010) explains, Inupiaq is a polysynthetic language, meaning post-bases that can be lexical, grammatical, and represent a certain number, which can be added to a word-base to generate conversation. Inupiaq linguist, Iyaġak Myles Creed describes the basics of an Inupiaq word as shown in Figure 4.

THE BASICS OF INUPIAQ WORDS

Inupiaq words are usually made up of three main parts:

1. **Manġuq** (stem)
2. **Manġum tuglia** (postbase)
3. **Izua** (ending)



We can try thinking about this using the imagery of a dogsled team²⁷. The *stem* is the lead dog, that holds down the base of the team. We always need at least one **siuliq** 'lead dog' to pull the sled (as you can see below).

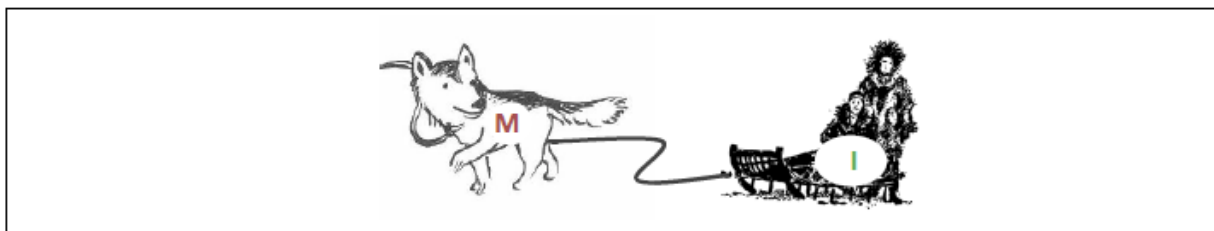


Figure 4. Structure of Inupiaq words illustrated through a dogsled analogy from Creed (2024).

Inupiaq Sounds

In the King Island Inupiaq dialect there are twenty-four letters that are used to represent the sounds of Inupiaq. There are three vowels: a, i, u. While I was teaching, I would sing the ABG, pronounced ah, bah, gah with my students and a syllable chart song for the short syllables. There are two syllable charts, one called naiturat meaning short and the other is called paatnait meaning partner, for vowel combinations. My mom created the Inupiaq syllable charts after visiting the Hawaiians and learning about their syllable chart called the, Hakalama. My friend Iqilan Jacqui Lambert designed the syllable chart posters for use in my classroom.



Figure 5.

◆◆◆ NAITURAT ◆◆◆ ▼ ◆◆◆ TAGISAIT ◆◆◆

	a	i	u	aa	ii	uu
Gg	ga	gi	gu	gaa	gii	guu
G̃g̃	ḡa	ḡi	ḡu	ḡaa	ḡii	ḡuu
Kk	ka	ki	ku	kaa	kii	kuu
Ll	la	li	lu	laa	lii	luu
Łł	ła	łi	łu	łaa	łii	łuu
Mm	ma	mi	mu	maa	mii	muu
Nn	na	ni	nu	naa	nii	nuu
Ŋŋ	ŋa	ŋi	ŋu	ŋaa	ŋii	ŋuu
Pp	pa	pi	pu	paa	pii	puu
Qq	qa	qi	qu	qaa	qii	quu
Rr	ra	ri	ru	raa	rii	ruu
Ss	sa	si	su	saa	sii	suu
Srsr	sra	sri	sru	sraa	srii	sruu
Tt	ta	ti	tu	taa	tii	tuu
Vv	va	vi	vu	vaa	vii	vuu
Ww	wa	wi	wu	waa	wii	wuu
Yy	ya	yi	yu	yaa	yii	yuu
Zz	za	zi	zu	zaa	zii	zuu
ZRzr	zra	zri	zru	zraa	zrii	zruu
ILAATHI Bb	bla	bli	blu	blaa	blii	bluu
Hh	ha	hi	hu	haa	hii	huu

Figure 6. Short and Long Syllable Chart

◆◆◆ PAATNAIT ◆◆◆

	ai	ia	ui	iu	au	ua
Gg	gai	gia	gui	giu	gau	gua
G̃g̃	ḡai	ḡia	ḡui	ḡiu	ḡau	ḡua
Kk	kai	kia	kui	kiu	kau	kua
Ll	lai	lia	lui	liu	lau	lua
Łł	łai	łia	łui	łiu	łau	łua
Mm	mai	mia	mui	miu	mau	mua
Nn	nai	nia	nui	niu	nau	nua
Ŋŋ	ŋai	ŋia	ŋui	ŋiu	ŋau	ŋua
Pp	pai	pia	pui	piu	pau	pua
Qq	qai	qia	qui	qiu	qau	qua
Rr	rai	ria	ru	riu	rau	rua
Ss	sai	sia	sui	siu	sau	sua
Srsr	srai	sria	sru	sriu	srau	srua
Tt	tai	tia	tui	tiu	tau	tua
Vv	vai	via	vui	viu	vau	vua
Ww	wai	wia	wui	wiu	wau	wua
Yy	yai	yia	yui	yi	yau	yua
Zz	zai	zia	zui	ziu	zau	zua
ZRzr	zrai	zria	zru	zriu	zrau	zrua
ILAATHI Bb	blai	blia	blui	bliu	blau	blua
Hh	hai	hia	hui	hiu	hau	hua

Figure 7. Vowel Combination Syllable Chart


Sound Wall

During my Inupiaq immersion years, I was fortunate enough to work with linguist Dr. Myles Creed. I asked him to create an Inupiaq Sound Wall. A sound wall is different from a traditional alphabet. Instead of organizing letters in alphabetical order, a sound wall organizes language by sounds and how those sounds are produced in the mouth. Sound walls are used to teach students to notice where a sound is formed (lips, teeth, tongue, throat) and how it feels when spoken. I found this approach to teaching sounds especially important in Inupiaq, where precise pronunciation carries meaning. Many Inupiaq sounds do not exist in English, and visual support for mouth placement can strengthen both teacher and student confidence. In the following pages, you will see an Inupiaq sound wall developed by Dr. Creed based on the structure of an English sound wall. Each letter card shows how to move one's mouth to produce the sound with an example word to practice.

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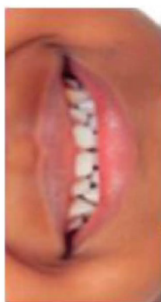


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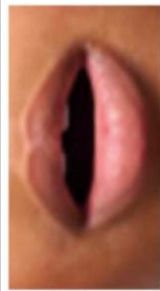


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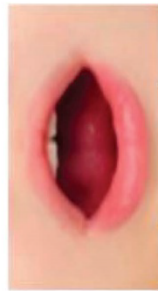
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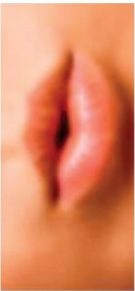
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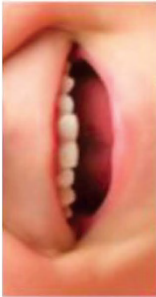


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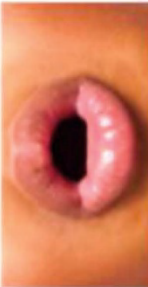
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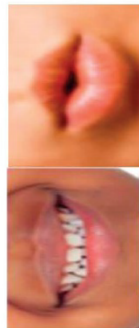
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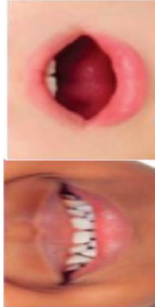
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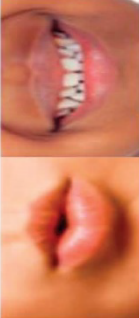
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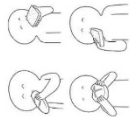
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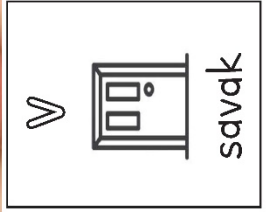
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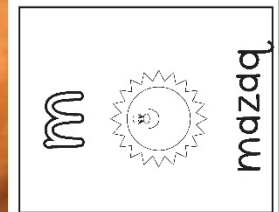
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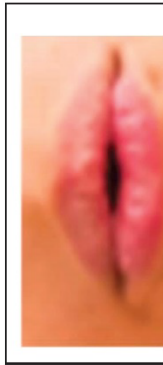


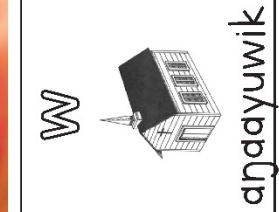
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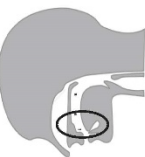


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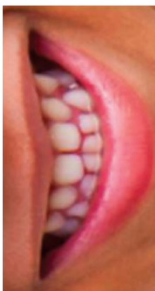


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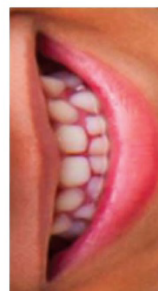
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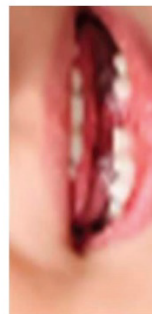
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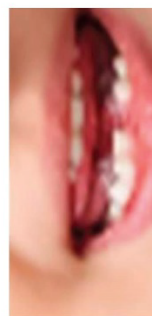
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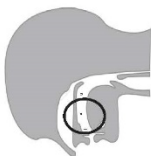
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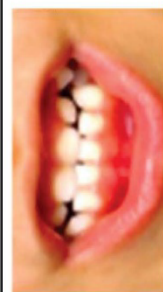


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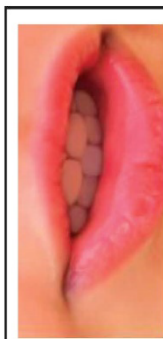
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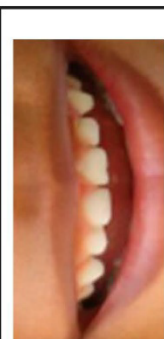
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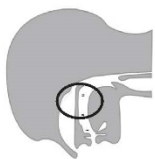
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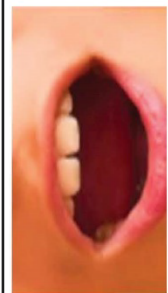


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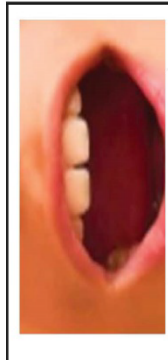
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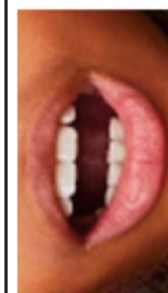
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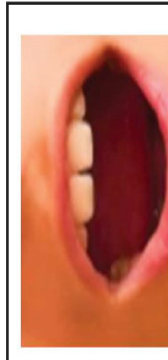
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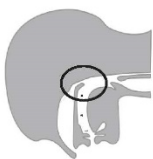
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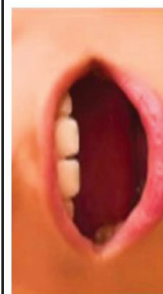




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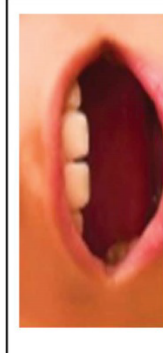




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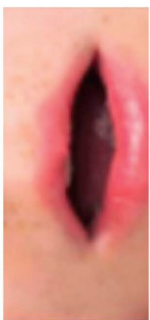
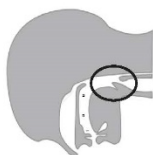
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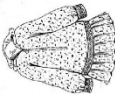
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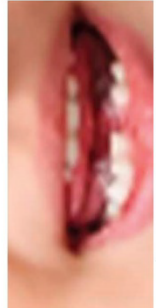

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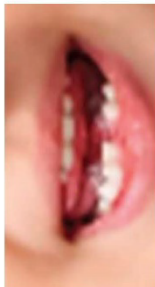

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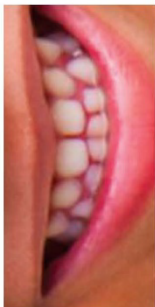
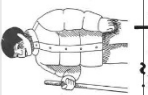
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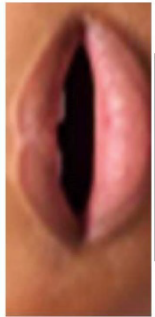

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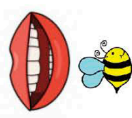
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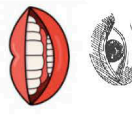
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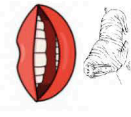
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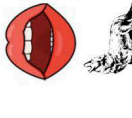
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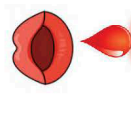
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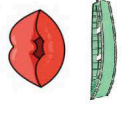
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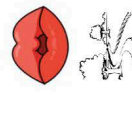
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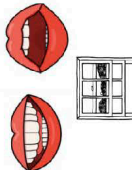
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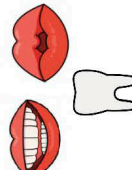
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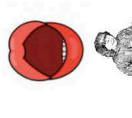
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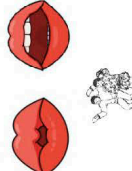
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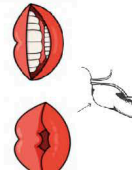
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















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Language Learning Methods

In my classroom, I used the Accelerated Second Language Acquisition (ASLA) method to ground my students in the Inupiaq language. I took pictures of every place in the school and labeled each picture and place for students. I would enlarge each picture to take up an entire page with the Inupiaq word on the top as in Figure 8 below.

McIvor (2023) filmed Dr. Greymorning as he explains the ASLA method, which he created. The ASLA method mirrors how people learn their first language; there is a direct association of the physical image and the sound. This method was of great significance in my classroom, providing students with the skills necessary to comprehend and produce Inupiaq in a natural, immersive way that builds confidence and fluency over time.

Thankfully, my mom had a copy of the ASLA method the North Slope Borough School District had produced, they call it, IVALU which stands for Iñupiaq Vocabulary Acquisition & Assessment Language Units. My mom re-translated it to the King Island dialect; the materials were ready to use in my classroom.

During small group instruction students were taught Inupiaq vocabulary through the ASLA method. If you would like a copy of the word list to use this method, please reach out to me.

Nigivik



Figure 8. Photo used in the classroom.

Section 1: School Vocabulary & Phrases for Daily Activities

Section 1 is organized into three main parts: School Building Vocabulary, Classroom Vocabulary, and the Daily Schedule. This section provides foundational language that teachers need in order to navigate and fully utilize Inupiaq throughout the school day. It is important for teachers to know and confidently use the names of places within the school and classroom, as these are the spaces where daily immersion naturally unfolds. The Daily Schedule subsection includes a copy of my own classroom schedule, along with the phrases I consistently used during each activity throughout the day.

Components of Section 1:

School Vocabulary

Classroom Vocabulary

Daily Schedule

- 1.1 Breakfast and Morning Work
 - a. Attendance
 - b. Breakfast
- 1.2 Calendar and Songs
 - a. Gathering and Calming Students
 - b. Days
 - c. Weather
 - d. Seasons and Months
 - e. Feelings and Personal Conditions
 - f. Bathroom
 - g. Songs
 - h. Introductions
- 1.3 Story Time - Inupiaq Language Arts
- 1.4 Reading Centers
 - a. ASLA Method
 - b. Phrases to make Seal Oil
- 1.5 Snack
- 1.6 Recess
 - a. Playground
 - b. Getting Hurt
- 1.7 Lunch
- 1.8 Math
- 1.9 Specials
 - a. In Line
- 1.10 Home

School Vocabulary

<u>Inupiaqtun</u>	<u>English meaning</u>	<u>Literal meaning</u>
Ilisazaġvik	School	<i>A place to learn</i>
Inauraq	Classroom	<i>A little house from ini</i>
Kiminam Inauraa	Kimnaq's classroom	<i>Kiminaq's little house</i>
Kiani	Pod	<i>Outside</i>
Aġuivik	Hallway	<i>A place to walk</i>
Kassiq	Wall	
Piuraaġvik	Gym	<i>A place to play (sports)</i>
Niġivik	Lunchroom	<i>A place to eat</i>
Riġutigvik	Library	<i>A place for books</i>
Sawitigzrat	STEM Class	<i>Future workers</i>
Inuusivut Ilinatuat	Cultural Studies	<i>Things to know about our way of life</i>
Inauraaġvik	Playground	<i>A place to play</i>
Anaġvik	Bathroom	<i>A place to defecate</i>
Sawitauqatiġvik	Office	<i>A place for those working together</i>
Iliġiknamik	Mindfulness Class	<i>To be of sound mind</i>
Atuqtuaġvik	Music room	<i>A place to sing</i>
ilisazaqti / ilisazaqtit	student / students	
ilisauri / ilisaurit	teacher / teachers	
aġaayuġaq	principal/leader	
iyazri / iyazrit	cook / cooks	
sawiti / sawitit	worker / workers	

Classroom Vocabulary

Igayatit	“Helpers” for classroom jobs
Siuliq	Line Leader
Savak Anmataaga	The one that holds the door open
Apquzaaqti	Courier
Taqqizium Igayati	Calendar Helper
Nigiksraurat Aitatuqti	Snack Giver
Agugluurati	Bell Ringer
Agupiutat Tinuluit	Push in chairs
Tuvautamik Saḡnaiqtit	Breakfast Cleaners
Kiḡuvatuaq	The one in the back of the line (Caboose)

Dialogue for Igayatit

Ikpaaraḡun sawiliuqtutin.	Next week you will work on it.
Piliuqtutin.	You will do it.
Ikpaaraḡun piliuqtutin.	Next week you will do it.
Similiuḡiga ikparaḡun.	I will change them out next week.
Agugluuraglu.	Ring the bell.

iliuqawik	cubby	
savak	door	
natiq	floor	
nalunaitkutaq atiqnun	your name tag	
iluganaqtuat	puzzles	
kalikaq / kalikat	paper / papers	
nivinatuq	tape	
nivizruun	glue	
maqmaun	backpack	
agugluuraq	bell	
agugluuraḡaluuraq	little bell	
igzraak	glasses	
nalautit	headphones	
qaḡitauraq	computer	<i>small brain</i>
qaḡitauraaqsaaq	iPad	<i>smaller brain</i>
miḡuluun	paint	
miḡulugzuutit	paint brush	
nigliḡnaqtuamik	lunch box	<i>something cold</i>
tuyugvik	mailbox	<i>a place to send stuff</i>
qataugaq	bucket	
kaumaagvik	pocket (our classroom had chair pockets)	
inautit	toys	
iqautiq	test (something to remember)	
aglaun / aglautit	pencil / pencils	

Dialouge

Iviktumawa?	Is it sharp? (referring to pencils)
Iviktumaruq.	It is sharp.
Aglauminaqtuq.	It can write.
Iviksalugu.	Sharpen it.
Naituruuġnait.	Don't make it smaller.
Iviksanak.	Don't sharpen it.
Azrazrum piyait aglautit unuaq.	Azrazrak got the pencils yesterday.
Nivizruntailaᅇa.	I don't have glue. (Implies, I need glue.)
Nivizrutimik aituᅇa.	Hand me the glue.
Nivitulugu uuᅇa.	Glue it right here. (pointing or touching where)
Ililu qatauġviᅇmun.	Put it in the bucket.
Ililu kaumaġviᅇmun.	Put it in the (chair) pocket.
Qiniġniaglutin maqmautnun.	Look in your backpack.
Iqautaliuqtuut.	We will take a test.
Iqautaliqtuq.	He is taking a test.
Iqautatuq.	She's testing.

Daily Schedule

Kiminam Inauraa *Ms. Kiminaq's Class*
Ubluminin Sawaaksrait *Today's Work*

8:00 – 8:30: **Tuvautanaqsiyaa suli Sawinatuat** *Time for Breakfast & Morning Work*

8:35-9:00: **Taqqiziun suli Atuutit** *Calendar & Songs*

9:00-9:40: **Quliap'yunaqsiyaa** *Story Time/ Reading whole group*

9:45-10:30: **Nuuluzi: Riigutit Sawiqatigiit** *Readers working together (reading centers)*

10:30-10:35: **Sagnaanaazigaa** *time to clean up*

Nigitsrauranaqsiyaa *Time to eat snack*

10:35-10:50: **Sawaaksrat** *work*

10:55-11:25: **Qitiqutanaqsiyaa** *Time for Lunch*

11:35-11:55: **Aniignazigaa** *Time to Play Out (recess)*

12:00 – 12:15 **Kizsisit** *Math whole group*

12:15-12:55: **Nuuluzi: Kizisit Sawiqatigiit** *Math centers*

1:00-1:30: **Allat** *Specials/*

1:10 ***Piñayuat** *Wed.: Aignaazigaa (Time to go Home)*

Siuliat <i>Monday</i>	Aipaa <i>Tuesday</i>	Piñayuat <i>Wednesday</i>	Sitamaat <i>Thursday</i>	Tallimaat <i>Friday</i>
<i>Math continued or Free Choice</i>	Sawitigzrat <i>STEM</i>	1:10 Ainaazigaa <i>(Time to go Home)</i>	<i>Math continued or Free Choice</i>	<i>Math continued or Free Choice</i>
1:30-2:00 Riigutigvik <i>Library</i>	1:30-2:00 Piuraagvik <i>P.E.</i>		1:30-2:00 Piuraagvik <i>P.E.</i>	Inuusivut Ilinatuat <i>Cultural Studies</i>

2:00-2:10: **Sagnaanaazigaa** *Time to clean up*

2:10: **Ainaazigaa** *Time to go home*

1.1 Tuvautanaqsiyaa suli Sawaaksrat

Time for Breakfast and Work

Below are phrases to use with students when they first enter the classroom, followed by taking attendance and serving breakfast.

Paġliuġipsi. // Paġliuġiptik. // Paġliuġikpin.	I welcome all of you // [you two] // [you]
Itiġin. // Itiqitik. // Itiqisi.	Come in. [to one person] // [two people] // [to many people]
Ublaaluataq.	Good morning.
Ublaami migiqlit.	Morning, kids.
Niuḡalugu.	Hang it up.
Niuḡalugu maqmautin.	Hang up your backpack.
Mattain. // Matta.lusi.	Take your jacket off. [to one person] // [to many people]
Kamiglain.	Take your boots off.
Aġupiutaq ililuu natiqmun.	Put the chair on the floor.
Aġupiutat ililuit natiqmun.	Put all the chairs on the floor.
Piyaġiturutin.	You are early.
Piyaġutivalaktuut.	We are too early.
Piaġituruq.	It is too early.
Utaqilutin piuraaġviḡmun.	Go wait in the gym.

a. Attendance

Kina maani itpa?	Who is here?
Suluk maani itpa?	Is Suluk here?
Suluk maani ittuq.	Suluk is here.
Suluk inḡilaq.	Suluk is not here.
Iniḡani ittuq.	He is at his house.
Iḡmini ittuq.	She is at home.
Qaisuḡilaq.	She will not come.
Qaiḡilaq.	She did not come.
Nuḡuluzi ittusi.	You are all here.

b. Tuvautaq – Breakfast

puugutaq	plate/bowl
puugutaq maniqtuaq	flat plate
Kaagniuqpiin?	Are you hungry?
Tuvautaukpiin?	Do you want to eat breakfast?
Tuvautalutin.	Eat your breakfast.
Imagin.	Drink it.
Imiguzikpiin?	Do you want milk?
Naqsuugukpiin?	Are you full?
Agvuiga.	I cut it in half.
Naipiviunq?	Did you taste it?



Figure 9. Making aluk in the classroom, a traditional dessert often called Inupiaq Ice Cream.

1. 2 Taqqiziun suli Atuutit

Calendar & Songs

Here are phrases to use with students for doing a calendar which includes, gathering students together, the days of the week, weather, feelings, using the bathroom, phrases about singing, and introductions.

a. Gathering and Calming Students

Qaggitisi natiqmun.	Come to the carpet. [to many people]
Agupitin. // Agupiluzi.	Sit down. [to one person] // [to many people]
Agupizinalusi.	Just sit down. [to many people]
Agupitisi anmaluagiklusi.	Sit in a circle.
Agupitin saniani Kakaaram.	Sit down next to Kakaaruk.
Inupiuraagluta kizzian.	Let's speak Inupiaq only.
Anigqivaklusi ilumun.	Take a deep breath in. [to many people]
Anitilugu.	Let it out.
Natigzragkia uumatiga.	I feel my heart.
Natigzruqpiuq?	Do you feel your heart?
Aguniq naguaqpauruq.	It is good to walk.
Aguituwaqluta.	Let's take a walk.
Alainnarutin.	You aren't moving. (being still)
Alainnarusi.	You all aren't moving. (You all are being still)
Qaninjalatin. // Qanijilasi.	You aren't talking. // You all aren't talking.
Qaninjalaq.	He isn't talking.
Qanipait'nak.	Don't talk.

b. Ublut - Days

Ikpaaraq	Uḡaliakni	Unuaq	Ubluminin	Ublaakun	Uḡaliakun	Ikpaaragun
Last week/ 3+days before yesterday	Day before yesterday	Yesterday	Today	Tomorrow	Day after tomorrow	Next week/ 3+ days after tomorrow

Aḡaayuniq	Siuliat	Aipaa	Piḡayuat	Sitaamat	Tallimaat	Maḡḡiniq
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

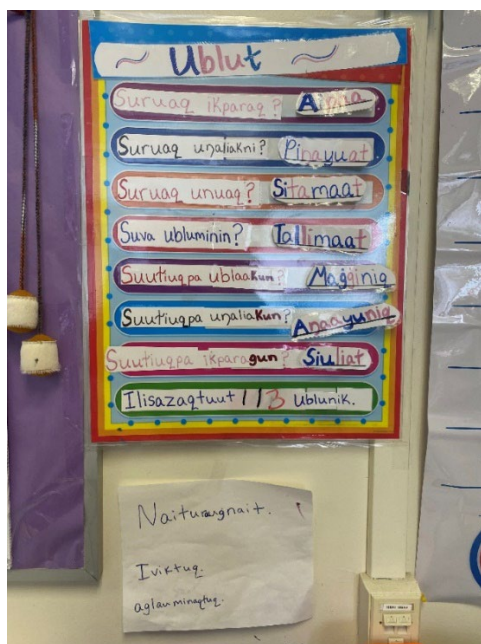


Figure 10. The days chart.

Figure 10 shows a movable days-of-the-week chart with Velcro tabs. Below it are phrases I used for that area. Beneath the white sign was the pencil sharpener, with phrases for a pencil:

Naituraḡnait. - Do not make it smaller. **Iviktuḡ.** - It is sharp. **Aḡlauminaḡtuḡ.** - It can write.

Dialogue

Unuaq Siuliatmi ilisazaḡuḡilagut. Yesterday, on Monday, we didn't have any school.

Iisaurit katumarut. Teachers had a meeting.

Puyanagu ilitaatkut ikparaq. Don't forget what we learned last week.

Nuutamik taqqazun, Iluvaituwik. It's a new month, March.

Ilisazaḡuḡilaut Maḡḡiniḡmigu Aḡaayuniḡmiklu.

We have no school on Saturday and Sunday.

Iisazaḡliuḡtuut. We will go to school.

Suva ubluminin?	What is today?
Suruaq unuaq?	What was yesterday?
Suruaq uḡaliakni?	What was day before yesterday?
Suruaq ikpaaraq?	What was 3 days ago?
Suutiugpa ublaakun?	What's tomorrow?
Suutiugpa uḡaliakun?	What's day after tomorrow?
Suutiugpa ikpaaragun?	What's three days from now?

c. Weather

Silasiuqata.	Let's check the weather. (looking out the window)
Silasiuǵiaqtata.	Let's go outside and check the weather.
Silasiutilugit.	Let them check the weather.
Silasiuqliuqtuut.	We will check the weather later.
Qanuǵuuq itpa sila?	How is the weather?
Mazaqpa?	Is it sunny?
I'i'i mazaqtuq.	Yes, it is sunny.
Mazañilaq.	It is not sunny.
Iǵvaniqpa?	Is it raining?
Iǵvaniqtuq.	It is raining.
Iǵvaniñilaq.	It is not raining.
Qilaglukva?	Is it cloudy?
Qilagluktuq.	It is cloudy.
Qilaglunilaq.	It is not cloudy.
Anuǵlugva?	Is it windy?
I'i'i anuqlatuq.	Yes, it is windy.
Anuǵailaq.	It is not windy.
Isriliqpa?	Is it very cold out?
Isriliqtuq.	It is very cold out. (Clear blue skies)
Isriliñilaq.	It's not cold.
Alaapaa!	It is cold! (An expression)
Qanna.va?	Is it snowing?
Qanna.tuq.	It is snowing.
Silagiktuq.	The weather is nice.
Silaluktuq.	It is stormy.
Piqsatuq.	There is blowing snow (blizzard).
Qailavakaa.	The waves are big.
Silagiktuq quyasunnaqtuq.	It's nice out, be happy.
Taqtuinatuq.	It's still dark out.
Mazaq nuiruq.	The sun rose.
Qauqpaligaa.	It's getting brighter.
Qaumatuinatuq.	It's still bright out.
Kuzratuq.	It's melting. (referring to snow)
Uuksraniqtuq.	It's cold. (inside a building)

d. Seasons and Months

Uvaġnaġzraq	Spring
Uvaġnaaq	Summer
Ugiuqsraq	Fall
Ugiuq	Winter

Inupiaq	English	Literal Meaning
Umiaqtuwik	April	Time of hunting by boats
Kuzriniġnaa	May	Time of rushing water
Aġvit Taqiat	June	Time of walrus hunting
Ikpiġnailaq	July	Time when one does not feel cold
Aaqikzigvik	August	Time of storing foods
Aġuniaġvik Nunami	September	Time of hunting on land
Siġmanaq	October	Time when pond begins freezing- first frost
Sigutuġvik	November	Time when sea ice is forming
Sauyatuġvik	December	Time of drumming and singing
Kaipsiq	January	Continuing drumming and singing from Dec.
Nasiaqsiq	February	Time of unborn seals
Iluvaituwik	March	Time of taking qayat (kayaks) for repairs

Figure 11. The months

According to William Oquilluk's book titled, *People of Kauwerak* the Inupiaq new year starts in April. (Oquilluk et al., 1981).

e. Feelings and Personal Conditions

Naguuvin? Are you okay good?
Naguuruᅇa. I am good.
Naguunᅇilaᅇa. I am not good.

Quyasugviin? Are you happy?
Quyasuktunᅇa. I am happy.
Quyasunᅇilaᅇa. I am not happy.

Mugnatuqpiin? Are you tired?
Mugnatuqtunᅇa. I am tired.

Aliuniuqpa? Is she sad?
Aliuniuqtuq. She is sad.

Niᅇaqqiin? Are you mad?
Niᅇaqtuq. He is mad.

Nanᅇitpiin? Are you sick?
Nanᅇittunᅇa. I am sick.

Tayuaqavin imat'na pilutin. When you sneeze do this.
Pauvyuaᅇuin igusiᅇnun piumentaᅇin.
 When you cough, cough to your elbow. (do the motion)

Paumivin? Are you itchy?
Iggiᅇiuruq. He has a sore throat.

Naguᅇiᅇilaᅇa. It doesn't like me (way to say I am allergic to something).
Naguaᅇiᅇilaᅇa. I don't like it.
Naguaᅇiyait. They liked them.

Naguasauqpiin? Are you better?
Naguasauqtunᅇa. I am better.
Naguasauqtuut. We are better.

Uunaziliuqtutin. You will get hot.
Uuniliqpiin? Are you feeling warm?

Uunazivatin? Did you get hot?

Iᅇiasuktuq. She is lethargic or lazy.
Iᅇiasuktutin. You are lethargic or lazy.
Iᅇaisugviin? Do you feel lethargic? (lazy)

Naguatun sinikaluaqpiin? Did you sleep good?
Sumik signaktuqpin? What did you dream?

Muġnatugatuqtuġa. I am getting tired.
Uiġnalilatuqtuġa. I am getting sleepy.
Kaaġniugatuqtuġa. I am getting hungry.
Nasuġugataqtuġa. I am getting full.

Tutqiġlutin. // Tutqiġlusi. Be content. [to many people] (command)

Kipsravatin? Did someone cut your hair?
Naguġiga. I like it.
Naguuruq. It is good.

Sikliuqtutin. You will get sick.
Niġaq'nak. Don't be mad.
Qiunilaġa. I'm not cold.

Imiġuzilatuġa. I became thirsty.
Imiġuziktuġa. I am thirsty.

Iġgiriqiruġa. I have a sore throat.

Kakkilutin. Blow your nose.
Kakki. Blow your nose. (Direct command)

Saviġkavaktuq. He is having a challenging time.
Saġiqsratuq. He's having a challenging time.
Saġiqiruġa. I'm having a hard time.
Saġiqsriruġa. I can't do it. (not enough strength to do something)

Nilaqpiin? Did you fart?
Kina nilaqpa? Who farted?
Nilaqtuġa. I farted.
Kiminaq nilaqtuq. Kiminaq farted.

Niksaaktuġa. I burped.

f. Bathroom

Quisuu! I need to pee.
Anaġazuu! I need to poop.
Quiyatūġuqtuġa. I'm just going to go pee.

Anaġvik Bathroom
Aviqsraluġa anaġviġmun pizukuin. Ask me when you need to go to the bathroom.

Kina nugupawa anaġviġmi? Who stood on the toilet?
Aġuuqpiin? Did you pee/poop your pants?
Inuqaatuq. He's in the bathroom.
Inuqaava? Is someone in there?
Inuilaq. No one is in there.
Iliġaāgruit piyanun pilaqtut. Boys go into their bathroom.
Aġlaġaqtuq iliġaāgruit. It's written, "boys."
Niaqsaāgruit piyanun pilaqtut. Girls go into their bathroom.
Aġlaġaqtuq niaqsaāgruit. It's written, "girls."
Itiqnak! Don't go in there!



Figure 12. Poster for using the bathroom

<u>Anaġviġmi</u>	<u>In the Bathroom</u>
Atuqaāġu anaġvik	First, use the toilet
Tinuluu tiuġlia	Flush the handle
Miilaq atuġluu	Use soap
Iġaġlaluġin	Wash your hands
Paniqtuluġit aġzratin	Dry your hands
Iiluu iġvutiksraġ	Throw the paper towel away

g. Atuutit

Songs

Sumik atuqyaṅavisi?	What do you all want to sing?
Izagluu agzran.	Raise your hand.
Atugugvin Nizriaṅaluuraq?	Do you want to sing Itsy Bitsy Spider?
Nagaa Nauṅ' aa Qubluq?	Or Where is Thumbkin?
Sukka!	How fast!
Atuqta sukkaluta.	Let's sing fast.
Atuqta sukaiḡluta.	Let's sing slowly.

h. Introductions

Kiuvin?	Who are you?
Uaṅa Kiminaq.	I am Kiminaq.
Kina aakin?	Who is your mom?
Kina aṅan?	Who is your dad?
Simiuguin?	Where are you from?
Siqnazuaqmiuguruṅa.	I am from Nome.
Ilaiyaatka Ugiuvaṅmiugurugut.	My family is from King Island.
Inupiaguruṅa.	I am Inupiaq.

1.3 Quliap'yunaqsiyaa

Story Time – This time included whole group Inupiaq Language Arts (ILA) instruction.

Riiqliugia una riigutiq.

I am going to read this book.

Sunik qaniqpat?

What are they talking about?

Sumik agalit aulatiqtavat?

What letters do they start with?

Kitkut ilisazaqtuat piquaava N atini?

Which students have N in their name?

Aglak N

The letter N

Qaniksrat na, ni, nu

Syllables na, ni, nu

na, ni, nu taiyuzit

na, ni, nu words (nuh, knee, new)

Atugluu “gu” qaniksraq

Use syllable “gu”

Suuva qaniksraq?

What is the syllable?

Una “gu”

This is gu.

Gu – qaatuq.

It has gu.

Ugua atuqpat “gu”?

Do these use gu?

Paqiluu “gu”

Find “gu”

Paqiluit allat qaniksrat.

Find the other syllables.

Quliutiluqa suuvat tapkua.

Tell me what they are.

Qapsinik qaniksranik piquaava?

How many syllables does it have?

Riigatugut taimna.

We read it that way.

Riiqtuatin ilipsini.

You read at home.

Qiniqtilugu aglaktaan.

Show what you wrote.



Figure 13. Example of a small book using the ASLA pictures and how the words were color coded by syllables for students.

1.5 Nuuluzi, Riigutit Sawiqatigiit

Readers working together (Small Group Reading Centers)

During this time, students were divided into four assigned color groups consisting of no more than four to five children. This structure allowed for small-group instruction. One group worked with our teaching assistant, Azrazrak, using the ASLA method. Another group worked with me on Inupiaq reading and writing. A third group listened to Inupiaq read-alouds on the iPads, and the final group participated in another literacy activity, which often involved hands-on learning such as painting or playdough. Students rotated through the centers until each group had visited every station. This time became known to students as, **Nuuluzi**, a phrase called out during transitions between centers that means “everybody move.”

Riigaluaqpa?	Did he (actually) read it?
Riigutiigaana.	He read it to me.
Riigia.	I read it.
Riiqpiuq?	Did you read it?
Riiguminaitkia.	I can't read it.
Riiglutin Azrazraglu.	Read it with Azrazrak.
Riigavaktutin!	You read a lot!
Atqin aglalglugu.	Write your name.
Atqa aglañilaa.	He didn't write his name.
Qanuquuq aglañnakpa qa?	How do you write qa?
Tailuu una qaniqsraq.	Say the syllable.
Aglaglu sulitailu.	Write it and say it.
Paniḡrak sawittuq.	Paniḡrak is working.
Sawiluzi Sawiqatigiktun.	Everybody work together.
Tamaptik sawilutik.	You two work together.
Aglaaviin?	Are you writing?
Riigaluaqtuq.	He did indeed read it.
Aglaglutin.	Write. (Command to one person)
Kina aglagniḡmik ilisimava “-tuq”?	Who can write -tuq?
Mumiḡarutin.	You are backwards (you are writing backwards).
Mumiḡaruq.	It's backwards.
Nuunazikmauḡ nuutqublugu iblin nuutkain.	When it's time to move, you need to move so the next person can move. (use motions when talking)
Nani ittuaksratin?	Where are you supposed to be?
Kituq ittuatsraugḡniva?	Which (table) is she suppose to be at?
Kituq tiivumun itauksraurautin?	Which table are you suppose to be at?

Pilamata tinuluit aġupiutat.
Pilliupsi tinuluit aġupiutat.

When they are done push chairs in.
 When you are all done push in your chairs.

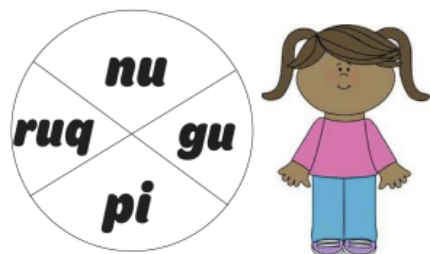
a. ASLA Method Questions

The following phrases are intended to be used with the ASLA method. In this approach, teachers hold up a picture and say the name of it in Inupiaq.

Una iligaaġruk. This is a boy.
Kiuva una? Who is this?
Una aiviq. This is a walrus.
Suva una? What is this?
Kia uguak? Who are they? (dual sense)
Kia ugua? Who are they? (plural sense)

Sua? What is she/he/it doing?
Una niaqsaagruk nugupiva? Is this girl standing?
Ii'ii nugupiruaq. Yes, she is standing.
Naumi nugupañilaq. No, she is not walking.
Aksuġitlu niaqsaagruk. Touch the girl.

Atqin _____ Ubluq _____
 Atuġluu aġlaun kaipatalugu.



Niaqsaagruk nugupiruaq

Nu	gu	pi	ruq.
Nu	gu	pi	ruq.

Figure 14. After working through a set of six images with Azrazrak, students completed a worksheet that reinforced the vocabulary introduced through the ASLA method. An example of such a worksheet is shown here.

b. Mizigaq Phrases

The following phrases were used while making seal oil with students. After the blubber was prepared, the oil took about two weeks to render. During that time, students checked on it a few times each week and wrote about the rendering process. Once finished, the students jarred the seal oil and gifted it to Elders.

ugruk	bearded seal
uqsruq	blubber
mizigaq	seal oil

Mizigaliuqliuqtuut.	We will make seal oil.
Mizigaliuqtuut.	We are making seal oil.
Agvalugu imat'naa.	Cut it up like this.
Agvalugu uuᅇa.	Cut it right here.
Killiq'nak	Don't cut.
Atuᅇluu ulu imat'naa.	Use the ulu like this.
Tavra!	That's it!
Ililuit uqsruit qataugamun.	Put the blubber into the bucket.
Pazitnak.	Don't be disgusted. (be respectful)
Aguluu.	Stir it.
Iitkaa.	It is rendering.
Sumik qiniqqin?	What do you see?
Iitpagait uqsruit.	The blubber really render.
Mizigauqtuq.	It became seal oil.
Maat'na tavra miᅇiqlit!	Good job, kids!
Paayukluit utuqanaat.	Gift it to Elders.

Aipaani mizigaq una atuqpagaat mizigaq.
Traditionally, seal oil had many uses

Unazisautauruq suli, atpa.tiutinik atuᅇlutik uusiraqtut suli naniliulatuq.
heating homes, preserved many types of food providing light, and cooking fuel.

Mirsiupluni atuqtataagaat siuliraruanun.
As well as for medicine for earaches.

Mizigaq una nigiqsraluatauruq.
It is extremely nutritious.

1.4 Nigitsraurat

Snack

Kina nigitsrauranik aitatuqtauva?

Who is passing out snack?

Aalaaluk, qitalugit nigitsraurat migiq̄linun.

Aalaaluk, give out snack to the kids.

Niginiagupsi agupilusi natiq̄mun.

When you are all done eating go sit on the floor.

Niginiaguin agupilutin natiq̄mun.

When you're done eating, go sit on the floor.

Qaniq'nak tamuak'awin.

Don't talk when you are chewing.

1.6 Aniiǵnazigaa

Time to Play Out (Recess)

imaǵnitiq raincoat
quppigaaq jacket
uravazuk rubber boots
kamikluuk shoes

Aniǵnazivauǵ? Is it time to go out?
Aniǵnazigaa. It is time to go out.

Samma sawiliuqtuut utiǵupta.
 When we come back, we will work.

Sawiliuqtutin qaiguin.
 You will work when you come.

Pilaǵilaut sawaaqut.
 We didn't finish our work.

Utiǵupta sawiliuqtuzi.
 When we come back, you will all work.

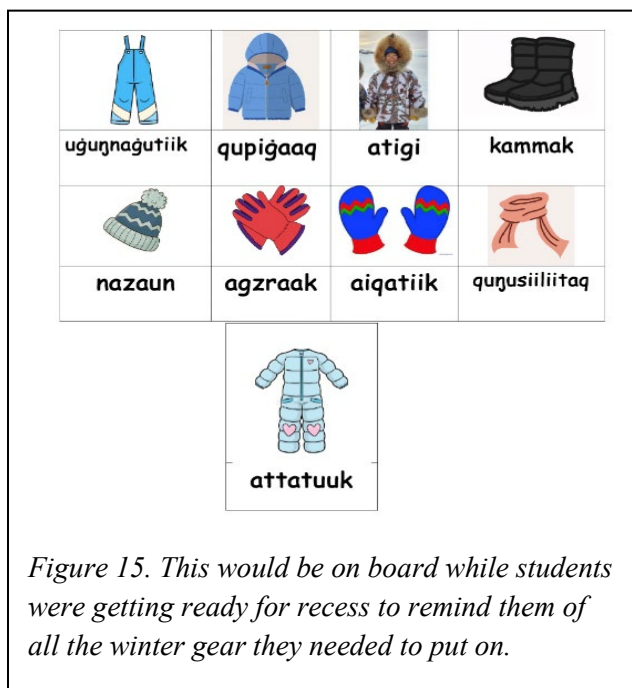
Utiǵumik pilalutin.
 When they come back, you have to finish.

Satqumiǵlusi. Everyone get ready.
Aniqliuqtuzi. You will all go play outside.

Kamiklutin. Put your boots on.
Nauǵ'aa kamikin? Where are your boots?
Atuǵluik kamikin. Use your boots.
Atuǵluik kamikluukin. Use your shoes.
Atuǵluik uravazruk. Use rubber boots.
Agupam nazautaa Agupak's hat
Atuq'nau nazautiq. Don't use that hat.
Suqinam maqmautaa. Suqina's backpack.
Piqaaviin agzraanik? Do you have gloves?
Piqaaviin aqatiknik? Do you have mittens?
Kamaǵaaqpın? Atiluu Do you have boots?
qupaǵaan. Use your jacket.

nazaq hood
Nassan atuqliuqpiuǵ? Will you use your hood?
Nazauqaavin? Do you have a hood?
Nazauǵlutin. Wear your hood.

Iwaǵlalutin nazautimik. Go look for a hat.
Ziperaq'qalaǵa. Zipper me.



Uġuqtuk. They₂ are warm (as in snowpants, gloves, socks or boots).
Satqumiqtusi sukavaklusi. You all got ready fast.

a. Inauraaġvik

Playground	<i>a place to play</i>
niuġautit	monkey bars
siituġaq	slide
Siitulutin.	Slide down. (command)
Mayuq'nak.	Don't climb
Mayuaqhanak.	Don't climb up (the child is on it, about to climb up).
Mayuġnailaq taamna.	You cannot climb that one.
Mayuqtilutin.	Pull yourself up.
Izzagumiaitkin.	You can't reach it.
Miksruuraurutin.	You're too small.
Pizrigin.	Get down.
igaqtaun	bridge
Inaurak'nak ataani igaqtaunmi.	Don't play under the bridge.
quyaġuun	swing
Quyāġuaqtut.	They are swinging.
Quyāġuaqvaktutin.	You are swinging a lot.
Quyāġuaqsugviin?	Do you want to swing?
Sukavaktutuin.	You are fast.
Sukaiġlutin.	Slow down.
Aġuilutin.	Walk (Command)
Aqparaqta!	Let's run!
Aqparaq'nak imaapsunmi.	Don't run in the puddle.
Sigumun pit'nak.	Don't go on the ice.
Qinigigvin aqpauraqtautin sigumi.	I saw you running on the ice.
Quwaitliuqtutin igani.	You will slip over there.
Quwainatuq.	It is slippery.
Quwaiyanaqtuq.	It is very slippery.
Quwaitutin.	You slipped.
Quyanaataqtuq.	They're not so slippery.
Ugan sitaqliuqtuq.	Your tongue will get stuck.
Ailaziitnak.	Don't get wet!
Ailaziviin?	Are you wet?
Ailazirutin.	You are wet.
Paniqliuqtuq.	It will dry.
Inauraaqtusi nagaqpaursi.	You all played really well.
Nunagavaktuut.	We are having lots of fun!

Agzraiaviin? Are your hands cold?
Kataġluu aniu. Drop the snow.

Naguugaluapiin? Are you being good?

Sufluaqtuq. He whistled.
Nalagapan sufluaqtuq lineamausi sukavaqlusi.
 When you heard the whistle get in line quickly.

Transition

Silasuuniktut. They smell like outside.
Niṅalugit suġaluit. Hang up your stuff.

b. Getting Hurt

Suna atnaviin? What hurts?
Nani atnava? Where does it hurt?
Atniaa. She hurt him.
Atnatuq. He is hurt.
Itigaga atniṅilak. My feet don't hurt.
Kinaġa atnanaqtuq. My face is hurting.
Atnaliugin. // Atnaliuqtusi. You will get hurt. // You all will get hurt.
Migiqlit atnaliugitin. You will hurt kids.
Auktutin. You are bleeding.
Auktutin qiṅaqmin. You are bleeding from your nose.

Naguusauqpiin? Are you better?

Taqtaaviin? Did you bonk your head?
Taqtaatuq. He did bonk his head.
Puiitpaktuq. It's very swollen.

Izrak'nak. Don't fall.
Izritpiin? Did you fall?

1.7 Qitiqutaq

Lunch

Qitiqutanaqsiwaun?	Is it time for lunch?
Qitiqutanaqsiyaa!	It is time for lunch.
Nigiviŋmi nigilusi.	You will all go eat in the lunchroom.
Nigiviŋmi qaniq'nak.	Don't talk in the lunchroom.
Nigilutin kizzian.	You only eat.
Qitiqutan nigiluu nuŋuuluan.	Eat all of your lunch.
Nigiviun qitiqutan nuŋuuluan?	Did you eat all your lunch?
Nigigia nuŋuuluan.	I ate it all.
Qitiqutagzramik agzratuqpin?	Did you bring cold lunch?
Agzratuqtutin.	You brought it.
Amiakuga nigiyuminaitka nanaakun.	I can eat my leftovers later.

1.8 Kizisit

Math

This section includes common math phrases used in kindergarten instruction. The math curriculum used by the school district was translated into Inupiaq by Uyuguluk. We used this curriculum while speaking Inupiaq with students during math lessons.

kizisit numbers

Kizilutin. // Kizilusi. Count. [to one person] // [to many people]

Kiziluta. Let's count.

atausiq	1	qulit atausiq	11	inuinaq qulit	30
maḡluuk	2	qulit maḡluuk	12	maḡluutiviaq	40
piḡasut	3	qulit piḡasut	13	maḡluutiviaq qulit	50
sitamat	4	agimiagutailaq	14	piḡasutiviaq	60
tallimat	5	agimiaq	15	piḡasutiviaq qulit	70
aḡviniklit	6	agimiaq atausiq	16	sitamativiaq	80
maḡluuk aḡviniklit	7	agimiaq maḡluuk	17	sitamativiaq qulit	90
piḡasut aḡviniklit	8	agimiaq piḡasut	18	tallimativiaq	100
quliniḡutailaq	9	inuinaḡutailaq	19	tallimativiaq qulit	110
qulit	10	inuinaq	20	tallimativiaq inuinaq	120
				kablutiviaq	1,000

Qulitkiikataḡlutin. Count by tens [to one person]

Tallimatkiikataḡlutik. Count by fives [to two people]

Atausiikataḡlusi. Count by ones [to many people]

Maḡluuk ilaluu piḡasut atausinaaktuk tallimat $2 + 3 = 5$

Tallimauqtuk. They become 5.

Tallimat ilaḡalugu maḡluuk atausinaaktuk piḡasut $5 - 2 = 3$

Piḡasumauqtuk. They become 3.

Iilalik. // Iilaluit. Add them. [two numbers] // [three or more numbers]

Ilaḡalalik. // Ilaḡaluit. Subtract them. [two numbers] // [three or more numbers]

Iilal atausimik. Add 1.

Ilaḡalal atausimik. Subtract 1.

Atausimik kizian. Only one.

Awitilugu. Separate them. (We used this phrase for doing number bonds.)

Aḡlāglutin qulit piḡasutmun. Write to 13.

Qapsiuqpat? How much did they become?

Qapsiuvat? How many are there?

Qapsinik? How many?

Pitailaq. There's none.

Atausinaaktuk. They are equal.

Atunim ittuk. They are the same.

Kituq aktuᅇaqpa?	Which is bigger?
Kituq miksruraᅇaqpa?	Which is smaller?
Kituq piqqaᅇaqtuaq?	Which has more?
Kituq tagisaᅇaqpa?	Which is longer?
Kituq naituraᅇaqpa?	Which is shorter?
Una aktuᅇaqtuq.	This one is bigger.
Una miksruraᅇaqtuq.	This one is smaller.
Piqaᅇaqtuq.	It has more.
Maasam aglautia tagisaᅇaqtuq.	Maasak's pencil is longer.
Una aglaun naituraᅇaqtuq.	This pencil is shorter.

Sitamaurut.	There are 4 of them.
Tallimaurut.	There are 5 of them.

quvisuᅇaq	quarter
Inuinaq tallimat ittut.	It is 25 cents.
tiasaq	dime
Qulit ittut	It is 10 cents.
waasiq	penny (also watch)

quvait	shapes
kazziitaq	rectangle
aᅇmaluaᅇiᅇtuaq	circle
nagvataq	square
tigitqau'yak	triangle
aᅇviniklik tigitqau'yak	hexagon
ublugaᅇaq	star
aulaaᅇvik	octagon
qayaq	diamond
naviaᅇiᅇtuaq	cone
tigitquaᅇiᅇtuaq	cube
aqsratun	sphere
qalamiutaᅇuaq	cylinder

Maniktuq.	It is flat.
Paqnaittuq.	It is solid.
Siitulava?	Does it slide?
Siituruq.	It slides.
Aksraktaqpa?	Does it roll?
Aksraktaqtuq.	It rolls.
Taqtauva?	Is it hard?
Taqtauruq.	It is hard.
Taqtauᅇilaq.	It is not hard.

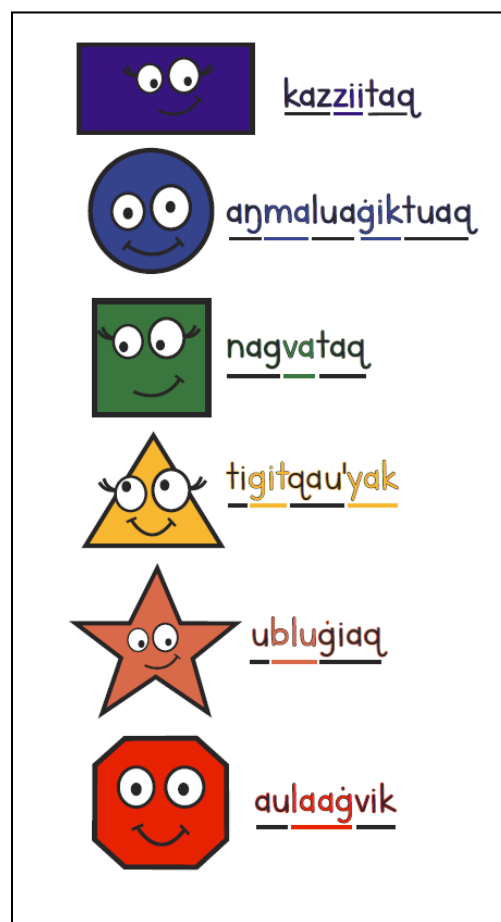


Figure 16. Shape Poster

agvuik half
Agvuiga. I cut it in half.

azzini on the floor
saniiani next to
qaagani on top of
ataani bottom
iluani inside of
tunuani behind
saagani in front

Nani itpa? Where is it?
Qaagani ittuq. It's on top.
Saniiani itpa? Is it next to it?
Azzini ittuq. It's on the floor.

1.9 Allat

Specials

Inuusivut Ilinatuat	Cultural Studies
Riigutigvik	Library
Piuraagvik	Gym
Sawitigzrat	STEM
Aulaġanazigaa.	Time to go.
Qiniqliuġaasi Ms. Keller.	You will see Ms. Keller.
tuuliq-	to be late (from English)
Tuliigaa.	He's late.
Tuuliqtutin.	You are late
Tuuliġaatiut.	We are late.
Qaigupsi aulagiliuqtut.	When you all come, we will go.
Riigutigmun pizuktuġa.	I want to go to the library.
Unitpiuġ?	Did you leave it?
Aulaġisunilaut.	We are not going anywhere.
Maani iisuktugut.	We are going to be here.
 <i>a. In line</i>	
<hr/>	
<u>In Line Song</u>	
Aġuik'ama qiniqtatuġa saamnun.	When I walk, I look forward.
Qaniqsuilauġa.	I don't talk.
Agzraga sanimni ittatak.	My hands are always by my side.
Qaaġinailaq.	You cannot pass others in line.
Qiniġlusi siutumun.	Look forward. [to everyone]
Siuliurutin.	You are first.
Utiglutin.	Go back.
Utaqiyaatin.	You need to wait.
Utaqilusi.	You all wait.
Utaqiruġa.	I'm waiting.
Utaqiliuqtuut.	We all will wait?
Utaqirutin tavrani.	You wait there.
Utaqiuminailaut.	We can't wait.
Utaqilutik Stataq.	You two wait for Stataq.
Utaqilugu. // Utaqilusi.	Wait. [to one person] // Wait. [to many people]

Aqsaagluzi nuᅇuluᅇi. Be quiet everyone.
Lineattuut. We are in line.
Sukaitpaktut. They are very slow.
Sukaitpaktusi. You all are very slow.
Anitlatagupta kiᅇuliurutin. When we leave, you're the last one.

Aviqsranak lineauqlutin saniani Tekeyiighaqghani.
 Don't ask to stand in line next to Tekeyiighaq.

Line-aqsinaglutin. Just get in line.

Aulaᅇiliuqtuut nanaakuraq. We will leave in a little bit.

Avriaqtutin. You are in the way.

Maliguaqna'ᅇa. Don't follow me.
Tunuanun pilutin Umiagum. Go behind Umiag.
Saniani pilutin Aluramun. Go next to Aluraq.
Kiᅇuvalutin. Go to the back.

1.10 Inauraaqnazigaa

Time to Play

Inauraġuminatutin!	You can play!
Inauraġluta!	Let's play!
Inauraġuminavik?	Can I play?
Piliuvin, inauraġuminatutin.	When you are done, you can play.
Piliuvisi inauraqta!	When you are all done, let's play!
Inauraġlutin naguaton.	Play nicely. [to one person]
Inauraqminak.	You can't play.
Siamititnait.	Don't let them scatter.

avriyalak-	to make a mess
Avriyaluġnak!	Don't make a mess!
Avriyaluktutin!	You made a mess!
Aziġatiq'nau!	Don't break it!

Qayaliuqtuq.	He is making a qayaq.
Piġuaġlutin qayamin.	Pretend to be in a qayaq.

Qiniqsitaqliuqtusi.	You will watch a movie.
Kitikġuruġa.	I am a cat.

Kalalalugu.	Color it.
Kalaguminatutin.	You can color it.
Kalalalutin umiamik.	Color the boat.

Inauraġyaġavin asriktuamik naagaa kalalatin umiamik?
Do you want to play matching game or color the boat?

Qanusimik kalamik piyaġawin? What color do you want?

Miġuluglugu.	Paint it.
Miġulugaa.	He's painting it.
Kuit'nau.	Don't pour it.

Inauraġyaġavin Asriktuamik? Want to play matching game?
Asrikkpak? Do they₂ match?
Asriktuk. They₂ match.
Asriġilaa. They do not match.
Iblin ki. you go. (your turn)



Figure 17. Color poster

1.11 Sagnaiqnazigaa

Time to Clean Up

Clean up song tune to Row Your Boat.

Sagnaiq, Sagnaiq, Sagnaiqnazigaa. Sagnaiqnazi Sagnaiqnazi, Sagnaiqnazigaa.

It's time to clean up.

Sagnaiqnazivaun?	Is it time to clean up?
Sagnaiqnazigaa!	It is time to clean up.
Sagnaiqtuinalutin.	Keep on cleaning.
Kina sagnaiqpa?	Who is cleaning
Ayaaq sagnaiqtuq.	Ayaaq is cleaning.
Sagnaiġin.	Clean up.
Sagnaiġlutin!	Clean up. [to one person]
Izzagluit.	Pick them up.
Izzak'nau.	Don't pick them up.

Sagnaiqaġlutin ailiuqtutin. Clean up first, then you'll go home.

Tanitpiun?	Did you wipe it?
Sivanagu.	Don't ring it out.
Taniluu kizzian.	Just wipe it.
Taniga akuni.	I wiped it earlier.
Sagnaiqtuasi tuligaasi.	You all need to clean, you are late.
Kii sagnaiġlusi.	Hurry, clean up!
Sukaitpaktutin.	You are very slow.

1.12 Ainaazigaa

Time to go home

Ainazivaun? Is it time to go home?

Ainazigaa. It is time to go home.

Ainaazigaatin. // Aignaazigaasi. Time for you to go home. // Time for all of you to go home.

Ainaazigaa. It's time to go home.

Aulaġitagataqtuṇa. I am getting ready to leave.

Ailiugigvin. You are getting picked up.

Ailiuqpiṇa? Are you going to pick me up?

Kia ailiuqpatin? Who will pick you up?

Ailiuqpatin kia samna? Are you getting picked up by someone?

Aisuktuṇa. I am going home.

Aiġlatuqtuṇa. I'm just about to go home.

Aġuiliuqtutin. You will walk.

Aġuiliuqpin kizziuravin? Will you walk alone?

Bus-amauqliuqtutin. You will take the bus.

Iligaa iluquawinmun. He put in (his) cubby.

Aṇaḡakin aitumain. Give this to your parents.

Utaqilutin, ilipsini niġiyumautin. You need to wait, you can eat at home.

Uniliugigvin. We will leave you.

Satqumigin, aniliuqtutin. Get ready, you are leaving.

Agzraialiugaatin. Your hands will be cold.

Qaigupta aulaġinaziliuġaa. When we all come back, it will be time to leave.

Section 2: Everyday Classroom Phrases

This section focuses on the language of daily interaction. While Section 1 provides the foundation, Section 2 supports the flow of classroom life, including instruction, redirection, encouragement, and classroom conversations.

Components of Section 2:

- 2.1 Commands
- 2.2 Encouragement and Supporting Positive Behavior
- 2.3 Misbehaving
- 2.4. Look and Listen
- 2.5 General Conversations
- 2.6 Asking Questions
- 2.7 Completing Tasks
- 2.8 Being Helpful
- 2.9 Outdoor Activities

2.1 Commands

Paġiluu atqin.	Find your name.
Izruaġluġa.	Copy me.
Nalagluġa.	Listen to me.
Utaqiluġa.	Wait for me.
Qiniqluġa.	Look at me.
Qiniġluu Azrazrak.	Look at Azrazrak.

Sawituinalutin. // Sawituinalusi.	Keep on working. [to one person] // [to many people]
Aġuilutin. // Aġuiluzi.	Walk. [to one person] // [to many people]
Nuulutin. // Nuuluzi.	Move. [to one person] // [to many people]
Anġuaġlutin. // Anġuaġlusi.	Dance. [to one person] // [to many people]
Qazaqtaglutin. // Qazaqtaglusi.	Clap. [to one person] // [to many people]
Inauramun pilutin. // Inauramun pilusi.	Go to the classroom. [to one person] // [to many people]

Iġuġaalutin. // Iġuġaalusi.	Go over there. [to one person] // [to many people]
Atqalutin. // Atqalusi.	Go down. [to one person] // [to many people]
Maġilusi. // Maġilusi.	Get up (from laying down). [to one person] // [to many people]
Izumaluklusi.	Think [to everyone].

Izumaagluġaagluġi qiniqtilugu izumaluktan.
After you all think about it, show what you're thinking.

Izuvruaġlutin. // Izuvruaġluzi.	Whisper. [to one person] // [to many people]
Naguaturaġlutin.	Make it better. [to one person]

Qaaġ?* Really? // Okay? // Okay.

This word can mean really, or it can mean okay, to check student's understanding. The response would be **qaaġ**.

Aitumain una Umiaqmun, qaaġ? Hand this to Umiaq, okay?
Qaaġ. Okay.

Savaiglu.	Open the door.
Savaklu.	Close the door.
Savaaq'nau.	Don't open the door.

Aqsa!	Be quiet!
Aqsaniq.	Don't be loud.
Aqsaġilaq.	He isn't loud.
Aqsauraalutin.	You be louder.
Aqsaaglutin. // Aqsaaglusi.	Be quiet. [to one person] // [to many people]
Qaniqaklutin.	Talk louder.
Qaniq'ama qaniġnailaq.	When I'm talking, there is no talking.

Immalugu.	Fill it up.
Imiǵmik pilugu.	Fill up the water?
Imaqtuq.	It's full.
Aǵupinak tamna, aǵupiutaga.	Don't sit on that one, it's my chair.
Atuq'nau.	Don't use it.
Malikataq'nau.	Don't chase it.
Kugva'nak.	Don't waste.
Qilik'nau.	Don't tie it.
Iit'nau.	Don't throw it away.
Uluǵmaa'nau.	Don't fold it.
Aksugit'nau.	Don't touch.
Nut'nak.	Don't move!
Aziḡatiq'nau.	Don't break it.
Irruḡ.	Take it out.
Iiluu.	Throw it away.
Aksugitlu.	Touch it.
Piǵluu.	Take it off
Mummigluu.	Flip it over
Uivraaǵluu.	Circle it.
Nayalugu.	Smell it.
Iǵalugu.	Wash it. (dish)
Atuǵluu.	Use it.
Atuqsinaǵluu.	Just use it.
Pilugu.	Take it with you.
Paniqtilugu.	Let it dry.
Kizzian piliuglu.	Just make it.
Uluǵmaǵlugu.	Fold it.
Maguaqsilugu.	Air it out.
Iiugalugit.	Put these together.
Aǵupizinain tavra.	Sit right there.
Tavraani ittin.	Stay right there.

a. Iiluu

Put it down

Iiluu iluaqauwiḡmun.	Put it in your cubby.
Iiluu kaumaǵviḡmun.	Put it in your pocket.
Iiluu tuyuǵviḡmun.	Put it in your mailbox.
Iiluu natiqmun.	Put it on the floor.
Iiluu azzinun.	Put it on the floor.
Iiluu tiivumun.	Put it on the table.
Iiluu iḡuḡa.	Put it over there.

Nazautin ililuu iluaqauwiḡmun. Put your hat in your cubby.

2.2 Encouragement & Supporting Positive Behavior

Naguatun.	Be nice. In a nice way.
Naguurutin.	You are good.
Quyaana naguurutin.	Thank you for being good.
Iligaarukluataaurutin.	You are a good boy. Well behaved.
Niaqsaagrukluataaurutin.	You are a good girl. Well behaved.
Naguaqpaurutin.	You are being great. (Behavior)
Qaniḡlutin naguagtun. // Qaniḡlusi naguatun.	Talk nicely. [to one person] // [to many people]
Qaniḡmautin qaniguin.	Talk nicely when you talk.
Sunaqtuaq tiivuq qanjinlat.	The blue table isn't talking.
Naguugupsi naguulatun.	When you all are good, I am always good.
Naguatun pilugit iluqnaiyaatin	Be good to your all friends.
Naguatun pilugit ilaiyatin.	Be good to your friends.
Qanuḡuuq nagusugvin?	How do you be nice?
Qagun naguuliuqpiin?	When will you be good?
Nivisanaqtaun	A sticker
Nivisanaqtuanmik pizukpin?	Do you want a sticker?
Naguguin, aitaliugigvin.	When you are good, I'll give you a sticker.
Nalaguin, aitaliugigvin.	When you listen, I'll give you a sticker.
Ilagiiklutik. // Ilagiiklusi.	(You two) Be friendly to each other. // Be friendly to everyone.
Qanuḡuuq pizukpitik?	What do you 2 want to do?
Iḡisugvitik?	Do you2 want to hug each other?
Naagalu atutuḡlutik?	Or shake hands?
Sawitutin.	You are working.
Naguurutin.	You are good.
Ilittautin.	You are leaning.
Naguaqpaurutin.	You are doing very well.
Naguaqpaktun pirutin.	You did a really good job.
Nuḡuluzi nagurusi.	You all did a good job.
Naguaqpaurusi.	You all did really well.
Sagnaqtusi naguaqpaqtun.	You were all cleaning well.
Sawittavaktuq.	She worked a lot.
Sawitpaktutin.	You worked a lot.

Sawisinaqtuq. He's just working.
Quyaana aǵuirutin. // Quyaana aǵirusi. Thank you for walking. [to one person] // [to many people]

Aqsailaq maani. It's quiet here.
Qaniqliqtuᅇa naguaton. I will talk good.
Nalagliqtuᅇa ubluminin. I will listen today.
Piliqtuᅇa naguaton. I will do good.
Migiqlit puyanak naguaton pilusi iniqluu. Kids, don't forget to be good all the time.

Tavra sawisumausi. That's it, you all get to work.
Sawiluatalusi. You all work well.

Aǵuilaalutin ilisazaǵviᅇmi. Always walk in school.

Aulainaǵlutin. // Aulainaǵluzi. Stay still. [to one person] // [to many people]

Pizaqliugia. I will try it.

Atausikataǵlutik. Both of you take turns.
Una siulamik. He is first.
Una aipaaga. She is second.
Tamaptik pilugu. Both of share. [Both of you take action on it]
Nuᅇuluzi pilugu. All of you share.

2.3 Misbehaving

In Inupiaq culture, stories were often used to guide children's behavior and teach important values. Elders and parents would sometimes reference figures from traditional stories to remind children to listen, behave respectfully, and stay safe. A few of phrases below reflect that cultural practice, where storytelling was used as a gentle but meaningful way to correct behavior and teach children how to act properly.

Maamaayuk tigiliuqtuq migiqlinik.	A sea monster will take kids.
Maamaayum tigliliugaayutin.	The sea monster will take you.
Migiqlit azzitnauruat tigliliugait.	The sea monster will take kids who are being bad.
Azzit'nauminak.	Don't be bad.

Azitna!	Oh no!
Azit'navauruq saviḡnamiik!	Oh no (said when one is misbehaving badly and doing too much of something).

Naguguin, piuminaqtutin.	When you are good, you can do it.
Naguuḡilatin.	You are not being nice.
Miluḡnailaq.	You can't throw stuff to hit others.
Itqaraitnak.	Don't throw stuff.
Itqaraḡnailaq.	You cannot throw stuff (forbidden?)
Tinnut'nau!	Don't push!
Tinnunailaq.	You cannot push others.
Tinnusuḡulain.	I won't push you.
Sugumi nau.	Leave them alone. Don't do it.

Aksuḡitnaḡa.	Don't touch me.
Izaksanaḡa.	Don't hit me.
Izaksaq'nak.	Don't hit.
Suami izaksaviin ____?	Why did you hit ____?
Tiglik'nak.	Do not steal.
Tigluḡ'nak.	Do not hit.

Aglak'nau tiivuq.	Don't write on the table.
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Timiaq'nau.	Don't carry them. Or don't hold it
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Kia puwaḡ?	Who did it?
Sua?	What did he/she do?
Sua una?	What did he do?
Sugaagatin?	What did he do to you?
Suami taimana puwin?	Why did you do that?
Piuguminain.	You can't do it.
Qanuḡuuq piliuqpin?	How will you (act) next time?

Pizañilaq.	He didn't mean to.
Piruq qaunait nani.	He did it without knowing.
Pizuñilağa.	I didn't mean to.
Pizağaluaqnak.	Excuse me, I didn't mean to.
Pizañilaatin.	He didn't try to hurt you.
Aqparaq'nak.	Don't run.
Sukağlutin.	Slow down. (Command)
Inauraqnak'uani.	Don't play around here.
Tumanugu.	Don't step on it.
Kipsravigit suklutin?	Did you cut your own hair?
Añayugañilatin.	You are not the boss.
Inaurağnaman, sawiliugan.	When it's free choice time, you will work.
Sağluñnak.	Don't lie.
Sağluñnailaq.	You can't lie. (Tell the truth)
Pivağlutin.	Tell the truth.
Ağitnağaa.	Don't kick me.
Ağitnak.	Don't kick.
Atniin Paniğrak.	You hurt Paniğrak.
Atnatitkin Paniğrak.	You let Paniğrak get hurt.
Suami tinuviuñ Agupak?	Why did you push Agupak?
Aziñatiqliugin.	You will break it.
Nunagiunilatin nanaakun.	You won't have fun later.
Suami iqaraaqpiin?	Why did you throw it?
Naguuva?	Is that okay?
Izruag'nau.	Don't copy.
Iblin pilutin.	You do it.
Iisimarutin!	You know how!
Iitpiuñ?	Did you throw it?
Iit'nau.	Don't throw it.
Kiani sawilutin.	Go work in the pod. (place to work outside of the classroom)

Kaqmaasinailaq.	Name calling
Kamaiqsatuq.	He is teasing someone.
Kamaiqsiaaᅇa.	He is teasing me.
Suluk kamaiqsiviᅇ?	Is Suluk teasing you?
Sulum kamaisiᅇga Panigrak anikuᅇta.	Suluk was teasing Panigrak when they were out.
Tinunalitkaa Aluraq.	He almost pushed Aluraq.
Paziᅇq'nau.	Don't blame him.
Sawiᅇilaq.	He's not working.
Sawiᅇilatin.	You are not working.
Qanna.tugvaktutin.	You are talking a lot.
Qaniqsinaqtutin.	You're just talking.
Qaᅇnutiluᅇa.	Talk to me.
Qapsiᅇaqᅇluᅇ quliutinaᅇpin?	How many times do I have to tell you?
Quliaptiᅇpkin nauᅇ.	I did tell you.
Taituinalutin puq.	You still say sorry.
Aviqsralugu _____naguᅇvin?	Ask _____ are you okay?

2.4 Look and Listen

Qiniġlu.	Look.
Qiniġuminatutin.	You can see.
Qiniqnaïlaq.	It can't be seen.
Qiniġuminaitkia.	I can't see it.
Qiniġuminaviġaa?	Can you see me?
Qiniġuminaviu?	Can I see it?
Qiniġia.	I see it.
Qiniqaalugu.	Let me see.
Qiniġima.	You saw me.
Qiniġiġvin.	I saw you.
Qiniqtaaġaġa.	He saw me.
Qiniġipsi nuġuluzi.	I am watching you all.
Qiniqpaitnak.	Don't look so much.
Qiniq'nak.	Don't look.
Qiniqtinau uak'nun.	Don't show me.
Qiniġluit uġua.	Look at these.
Qiniġnaġlutin maqmautinin.	Go look in your backpack.
Qiniġlu pik'na.	Look up.
Silakuqaqsuun qiniġiġut.	We see a plane.
Nalaglutin. // Nalaglusi.	Listen. [to one person] // [to many people]
Nalaġilatin. // Nalaġilasi.	You are not listening. [to one person] // [to many people]
Quyaana nalaktutin.	Thank you for listening.
Nalakuwin utiqliuqtutin.	When you listen, you will return.
Nalagiga silakuqaqsuun.	I heard a plane.
Nalauminatigigvin.	I can't hear you.
Nalumiinaitkizi.	I can't hear all of you.
Nalaġilaatin.	He didn't hear you.
Nalagiptik.	I heard you two.
Nalauminaqpiġaa?	Can you hear me?
Nalauguminatutin.	You can hear.
Nalaġilaan.	You didn't hear him.
Nalagluġu Azrazrak.	Listen to Azrazrak.
Nalagluġa naluliuqtutin.	Listen to me, you won't know.

2.5 General Conversations

This section includes conversational phrases that may arise during interactions with students and colleagues. These expressions help teachers respond to questions, react to situations, and have casual conversations, supporting a classroom where the language is used naturally beyond formal lessons.

Inupiuraaguminatuḡa.	I can speak Inupiaq.
Inupiuraaguminatugut.	We can speak Inupiaq.
Inupiuraaqtatuuḡ.	She speaks Inupiaq.
Suli taikaunḡ.	Say it again.
Kanjiqsiniḡa.	I don't understand.
Ilisazaḡivin maataḡami.	I am teaching you now.
Ilisazaqtutin maataḡami.	You're learning now.
Ililiuqtutin.	You will learn.
Ilinazuaqtuuḡ.	He's trying to learn.
Aakama ilisazaqtigaanaḡ.	My mom taught me.
ilumun	truly, from one's heart, never ending, future
Naguaḡiga ilumun.	I love her with all my heart.
siuliit	ancestors
Siulivut Inupiuraaqtatut.	Our ancestors spoke Inupiaq.
Suva katakaa?	What did he drop?
Saasrkaq katagaa.	A cup dropped.
Kataqpa?	Did it fall?
Kataqliuqtuuḡ.	It will fall.
Katagia.	I dropped it.
Nuut'nau.	Don't move it.
Tamataaga.	I had lost it.
Piluaqqiu?	Did I take it?
Piluaqqiuḡ?	Did you take it?
Naqmun taima iligaa.	He put it somewhere.
Naqmun taima iligan.	You put it somewhere.
Piḡayuḡ una?	Is this yours?
Piḡiḡilan.	It's not yours.
Piḡiḡik uguak?	Are these ₂ yours?
Nalugia kia piḡigaga.	I didn't know who's it was.
Sawitpiuḡ una kallikat?	Did you work on this paper?
Sawitpiin?	Did you work?

Iglan'nak.	Don't laugh.
Iglanailaq.	You cannot laugh.
Iglanaqtuq.	That's funny.
Nuwaktuq aniu.	He is shoveling snow.
Nuwaktuᅇa.	I am shoveling. // I have phlegm.
Nuwagiaqtuwin.	Go shovel.
Nuwakqaatuq.	He has a shovel. // He has phlegm.
Nuwakqaaviin?'	Do you have a shovel? // Do you have phlegm?
<i>*The postbase nuwak- has two meanings, to shovel or to have phlegm.</i>	
Kiutaaqsimarutin!	You lost your tooth!
Kiutaaqpiin?	Did you lose your tooth?
Kiutaaqtuᅇa.	I lost a tooth.
Kiitiᅇ kataqliuqtuq.	Your tooth will fall out.
Niᅇit'nau namnaq.	You can't eat candy.
Kiutitin atnaliuᅇaatin	Your teeth will hurt.
Quglugaaᅇa.	She scared me.
Quglugaa.	He scared him.
Quglugaatin.	You scared her.
Qugluktuᅇa.	I got scared.
Quglugiga.	I startled him.
Quglugikma.	You scared me.
Atuᅇluu kii!	Use it, hurry.
Atuᅇumimaitin.	You can use them.
Sinikpaktutin.	You slept a lot.
Sinikpazuktuq unuaq.	He poorly went to sleep last night.
Qaipazukpiin?*	You poorly come?
This is a question, but it is a statement you poor thing, you got here.	
Atiᅇilaqaaviin?	Do you have a new parky?
Agzraaklaaqaaviin?	Do you new have gloves?
Qupiᅇaalaqaaviin?	Do you have a new jacket?
Aiklatuq Azrazrak.	Azrazrak went to get them.
Aitumain.	Give it to her.
Kina qaᅇnutiviun?	To whom are you talking?
Qaniqtuᅇa uak'nun.	I'm talking to myself.
Tavrani piruaq.	He did it right there.
Piuminailaᅇa.	I can't do it.
Piiga.	I did it.

Pilugu. You take it.
Pilugit. You take them.
Pilugik. You take those two.

Iqqataaga. I remembered.
Puyuwatiut. They forgot us.
Puyatuatin. You had forgotten.
Puyuvaiaruq. Maybe he forgot.

Ms. Lincoln qailiuqtuq nanaakun mauᅇa.

Ms. Lincoln will come here later.

Qiniqliugasi naguatun pilusi nalagłusi sawitsumausi.

She will watch all of you, be good, listen and work in a good way.

Naqmuagataqpin? Where are you going?
Sawitauqatigimun. To the office.
Anagviᅇmun. To the bathroom.
Qaiglataqtuᅇa. I'll be right back.

Aglauksraluta. Take us a picture.
Qiligaa. He's tying it.
Qagᅇnutigiga. I spoke to them.
Paᅇitgigvin. I found you.

Utuqaurut. They're old.
Nivisa.tuq. It's sticky.
Qiblaiktuq. It is shiny.
Qiblaiktuaq ubluᅇiaq. It is a shining star.

Kivinᅇunaqtutin. You are (too) noisy!
Kivinᅇunaqtuq. He is unpleasantly loud.
Niviruq. It is noisy.

Avilarut. They are speaking loudly. (They3+ are vocally noisy)

Miksroraurutin. You are too small.
Tagisaurutin. You are tall.
Aktuuqtutin. You are getting big.
Miksrorauruat. They are too small.
Aktuuruat. They are big.
Aglirutin. You are growing.

Qaglatuqtuq. He came fast!
Tutgalaqtutin. You got here fast.

Piġanizak ittunja. I am up high.
Piġanizak ittutin. You are up high.
Qaġani ittutin.

Inuqunaqtuq. She is cute.

Sequential

Quiġlaagluġa aulagiliuqtunja. I will pee first, then I will leave.
Niġlaagluġa sawitliuqtunja. I will eat first, then I'll work.
Niġlaagluta sawiliuqtut. We will eat first, then we will work.
Sawiglaagluġa ailiugiga. First, I will work then I'll go get it.
Anaġvinmun piġaaġlaagluta piuraaġvinmuqliuqtut.
 First, we will use the bathroom then we will get to go

2.6 Asking Questions

Aviqsralugu.	Go ask.
Aviqsrutigaqpsi?	Does anyone have a question?
Aviqsrugagluᅇa.	You need to ask me.
Aviqsrugilᅇa.	You didn't ask me.
Aviqsralugit.	Ask them.
Aviqsra'nak.	Don't ask.
*Aviqsralugu Uyuguluk nanaakun.	Ask Uyuguluk later.
*When a student asked me how to say something that I didn't know, this was my go-to phrase because Uyuguluk came every afternoon.	

Iviaq quliatayᅇ?	Did you tell Iviaq?
Quliaptumain _____ naguggiᅇilaᅇa.	Go tell _____, I don't like it.
Quliutigaa.	I told him. (I texted him).

Naqmun ilivaᅇ? What time is it?

Suvat ugua?	What are these?
Suwin?	What are you doing?
Suzukpaatin?	What did you come to do?
Sumik pizukpiin?	What do you want?
Suzukpik?	What do I do?

Naqmun ilina.va? Where should it be placed?

Qanuᅇuuq/Qanuᅇ?	How?
Qanuᅇuugli...	I wonder how... (trying to remember)
Qanuᅇuugli pinaqtuaᅇ.	I wonder how it's done.
Qanuᅇuuq puin?	How do you do it?
Imatnaa pilutin.	Do it like this.

Qanuᅇuuq ilisimavin? How do you know?

Suami?	Why?
Naqmun?	Where to?
Nani?	Where?
Qagun?	When (future)?
Qaᅇa?	When (past)?
Sumik?	What (item)?
Suna?	What (hearing)?
Kina?	Who?

Piuminakpiyuu?	Can I have it?
Piulinaᅇin.	You can have it.

Piuminnaitkin. You can't have it.
Pit'nau. Don't have it.

Imiguminavigu? Can I drink it?
Imiguminain. You can drink it.
Imiguminaitkin. You can't drink it.
Imiq'nau! Don't drink it.

Niuqsiuminaqqiyuu? Can I sip it?
Niuqsiuminaitkin. You can sip it.
Niuqsinau. Don't sip it.

Kia una pia? Who's is this?
Panigram aglauksraa. It's Panigrak's pencil.
Sukiyam puuqsraagaa. It's Sukiyaq's bag.
Puuqsragaa. It's his bag

2.7 Completing Tasks

Piliama igayaliugigvin.	When I'm done, I'll help you.	
Piliuvin aniliuqtutin.	When you're done, you'll go out.	
Pilavan aniliuqtuq.	When he's done, he will go out.	
Pilavata nigiliuqtut.	When they're done, they will eat.	
Piliatatuja.	I will be done.	
Pilaliugin utigin	You will finish this when you return.	
Piliupsi inauraaguminatusi.	When you are all done, you can all play.	
Pilavan nuuliuqtuq.	When he's done, he will move.	
Pilavata, uumiņa sawisuminatut.	When they're done, they can work on these.	
Naguasuaġluit.	Make them better.	
Aņutit sawitkaa.	The men worked on it.	
Piņasiaqyaņaruņa.	I want to try.	
Piņasiaqyaņavin?	Do you want to try?	
Pinasuaġlutin.	You try. You try it.	
Uuktaagin.	You try.	
Uktaagluu.	You try it.	
Pinasuagaliugiaa		
Pinnasuagluu.	You have to try.	
Pilugu.	Do it.	
Iblin pilugu.	You do it.	
Piuminakpik?	Can I do it?	
Uuviitsinagatuq.	He just did it.	
Uuvisinaqtautin.	You just did it.	
Pizimarutin.	You are busy.	
Siutmatuat	Graduation	<i>Those moving forward</i>
Siutmaliuqtusi.	You will all graduate.	

2.8 Being Helpful

Igayaluᅇa.	Help me.
Igayuminaqtuᅇa.	I can help.
Igayuminagigvin.	I can help you.
Igayalugu.	Go help.
Quyaana igayataaqma.	Thank you for helping me.
Igayuminaitgigvin.	I can't help you.
Igayatutin.	You are helping.
Akuni nauᅇ igayatutin.	You already helped earlier.
Igayaliuᅇaatin.	He will help you.
Igayaliuᅇaᅇaᅇa.	She will help me.
Igayanaqtuᅇ.	He needs help.
Igayazinatuᅇ.	She just helped (without being asked).
Igayaguin imaatna pilutin.	When you help, do it like this.
Igayaliuᅇaatiut.	He helped us.

2.9 Outdoor Activities

nuna	land/earth	
imaaq	ocean	
tagiuq	ocean/salt	
kuuk	river	
sitkaq	beach/edge	
navraq	lake	
sigu	sea ice	
tuwaaq	shore ice	
nilak	freshwater ice	
aniu	snow on the ground	
uumaruaq / uumaruat	animal / animals	<i>one with a heart</i>
iġaluk	fish	
iġalukpik	sockeye salmon	
tagiaq	king salmon	
amaqtuq	pink salmon	
qaqquq	red king crab	
iġaluaq	tomcod	
Tuwaqsimarusi.	You reached the shore ice.	
Manikpaktuaq.	It is flat ice.	
Maniitpaktuaq.	It is rough ice.	
Sigulaq.	There is no ice.	
Qaqquniaqta.	Let's go crabbing.	
Nani itpat qaqqut?	Where are the crabs?	
Tagġiumi ittut sigum ataani.	They are in the ocean, under the sea ice.	
Mannaġiaqta!	Let's go ice fishing!	
Imuluu.	Put the fishing line on.	
Mannaqpiin?	Did you hook a fish?	
Qaagiluu.	Pull it up.	
Kuuᅇmi iġaluᅇniaqpın?	Are you fishing at the river?	
Ii'ii iġaluᅇniaqtuᅇa.	Yes, I am fishing.	
Aġuiliuqtuut sitkamun atausigun.	We will walk to the beach together.	
Qaᅇinaᅇa aġuiġupta.	Don't pass me while we are walking.	
Aqparak'nak.	Don't run.	
Qiniqniaqtalugit karrat.	Keep a look out for cars.	
Aġlauksraliuqtuq.	She will take a picture.	
Quᅇuyuᅇaagluzi.	Smile. [to many people]	

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