



**Kodiak Alutiiq**  
**Conversational Phrasebook**  
with Audio CD

**Cover image:** *The late Larry Matfay stands outside his home in Old Harbor, holding the prow of the qayaq (kayak) he rode in as a child. Mr. Matfay was among the first to propose the revitalization of the Alutiiq language, and is still well known and remembered for his leadership and commitment to cultural preservation. His daughter, Florence Matfay Pestrikoff, now teaches Alutiiq, and his granddaughter, Lori Pestrikoff Harford, apprentices to learn the language.*

# Kodiak Alutiiq Conversational Phrasebook

with Audio CD



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In cooperation with  
The *Qik’rtarmiut Alutiit* Regional Language Advisory Committee

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***It's sad to be the last speaker of your language. Please, turn back to your own and learn your language so you won't be alone like me. Go to the young people. Let go of the hate in your hearts. Love and respect yourselves first. Elders please give them courage and they will never be alone. Help our people to understand their identity.***

-Mary Smith, last remaining Eyak speaker

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Speakers who worked more extensively on the phrasebook, and whose voices are featured on the audio CD include (alphabetically): Nick Alokli, Mary Haakanson, Dennis “Wiinaq” Knagin, Florence “Kuukula” Pestrikoff, Phyllis “Was’iliisaa” Peterson, and Sophie “Taquka’aq” Katelnikoff Shepherd. These Elders also provided advice and review services in every stage of this project.

Dr. Jeff Leer of the Alaska Native Language Center (ANLC), who developed the Alutiiq writing system graciously agreed to edit this phrasebook, for which I am grateful. His assistance has provided linguistic integrity to an otherwise earnest but “amateur” endeavor.

This project was completed in partial fulfillment of requirements for a M.A. degree in Rural Development through the University of Alaska, Fairbanks. Overseeing this project and providing support and advice were my Graduate Committee: Gordon Tan’icak Pullar, Ph.D., Dixie Masak Dayo, M.A., and Sven Iqalluk Haakanson, Jr., Ph.D. Dr. Lydia Black assisted with words of Russian origin. I also would like to acknowledge the assistance and encouragement of my husband Jeremy Counciller, the Alutiiq Museum staff, Kelly Longrich, and Shauna Aaquyaq Hegna.

# Foreword



The Alutiiq (traditionally known as Sugpiaq) homeland stretches from the middle of the Alaska Peninsula, across Kodiak Island and the southern Kenai Peninsula to Prince William Sound. Some of our people still use “Aleut” as a self-designator, a term used during the Russian era for most Native groups of Southern Alaska, whether they were Unangan, Sugpiaq or Yup’ik. The term “Alutiiq” was first noted during the Russian era as a way of saying Aleuty (Russian for “Aleuts”) in our Native language (Leer 2001). It came into use again in the 1970s and 1980s, while others preferred the traditional “Sugpiaq.” Most people on Kodiak now call themselves Alutiiq, while our people in other areas use Aleut, Alutiiq, or Sugpiaq. Our language is usually referred to as Alutiiq or Sugt’stun (literally, “like a person”).

Alutiiq is part of the “Esk-Aleut” language family, most closely related to Yup’ik (Krauss 1982). Speakers of both language areas report a significant amount of mutual intelligibility, as well as occasional misunderstandings due to differences in word meaning. For example, the verb ‘qanerluni’ to a Yup’ik speaker may mean “to speak, to utter,” but to an Alutiiq speaker, it means “to curse” (Leer 1978, Jacobson 1984).

Although Alutiiq and Aleut/Unangan people have been called by the same name, our languages have been separated for long enough that speakers cannot communicate between them. Our cultures and languages are distinct. This information does not seem to have reached the outside world, although our Elders have long known that “Aleut from Kodiak” is different from the “Aleut of the Chain.” This is likely due to a slow change in habits, particularly among governmental institutions, as well as the tendency for outsiders to categorize distantly related groups for the sake of individual convenience.

There are two major dialects in the Alutiiq region. Koniag Alutiiq is spoken on the Alaska Peninsula and the Kodiak Archipelago. Chugach Alutiiq is spoken on the Kenai Peninsula eastward to Prince William sound. Within these dialects there are sub-dialectical differences. On Kodiak, speakers identify a Northern or Afognak dialect, traditionally spoken in the villages of Karluk, Larsen Bay, Afognak/Port Lions, Ouzinkie, and Kodiak. The Southern dialect is traditionally spoken in Akhiok/Kaguyak and Old Harbor. There are even differences within the sub dialects – Elders can often figure out a speaker’s specific village of origin based on their vocabulary or way of talking. The differences between villages and sub-dialects are not major from a linguistic standpoint, but are of utmost importance to Alutiiq people, as speakers’ identities are tied to village and family connections. For this reason, all language revitalization efforts and materials development in Alutiiq must take variation into account.

Alutiiq was traditionally an oral language, without an alphabetical form. Russian priests and Alutiiq students developed the first written form of



Alutiiq in the early years of the nineteenth century. These scholars used the Cyrillic alphabet to represent Alutiiq sounds. Remaining texts from this period include the Lord's Prayer (1816), a catechism (1847), a primer (1848), and a Gospel of St. Matthew (1848). As Dr. Lydia Black laments in "Forgotten Literacy," although this form of written Alutiiq was used throughout the Alutiiq homeland, it quickly faded after Americanization (Black 2001).

It was during the first 100 years of American rule that the Alutiiq language struggled the most. Although some villagers learned English on top of Alutiiq and Russian, negative pressure by mission and secular schools taught parents that the Native language would stigmatize their children. Fluent children learned that speaking Alutiiq could result in a ruler to the hand, a soapy rag in the mouth, or other traumatizing punishments. Many children of trilingual parents grew up monolingual, speaking only English in an effort to survive in American society. Today people ask their parents and grandparents why they didn't pass down the gift of our heritage language. The bitter answer is that parents' love was manipulated by "English only" proponents, who claimed that fluency in a Native language was a detriment to success.

It is unknown how many Native speakers of Alutiiq are still living throughout the region. *The Native Peoples and Languages* map, produced in 1982, identified 900 speakers (Krauss 1982). In 1994, that number had dropped by half (Krauss 1994). A local 2003 survey on Kodiak Island identified only 45 semi or fully fluent speakers, and a few Elders on that list have already passed away. This survey, conducted by Shauna Hegna at the Alutiiq Museum, found that .03% of Alutiiq people on the Archipelago could speak our Native language, and that the average age of speakers was 72 years (Hegna 2004). Because of the extreme rate at which our language is declining, various organizations are working together on Kodiak Island to document and revitalize our language.

The *Qik'rtarmiut Alutiit* Regional Language Advisory Committee was formed in 2003, with representatives from area tribal councils, non-profits, and educational organizations. In partnership with these local organizations, the Alutiiq Heritage Foundation received funding for a Master-Apprentice language revitalization project that also includes outreach education and materials development.

This phrasebook is part of a regional strategy towards producing Alutiiq language learning materials for learners of all ages. Many of the island's communities have identified specific goals for language revitalization, which are outlined in Shauna Z. Hegna's 2004 "Yugnet Ang'alluki: To Keep the Words, A Report on the Status, Strategies, and Goals for the Revitalization of the Alutiiq Language." While growing new speakers is the utmost goal due to the dwindling number of Native speakers remaining, documentation and materials development is an important supplement for Apprentices and language enthusiasts alike. Goals for continued revitalization will balance continued documentation with increasing opportunities for Alutiiq language education in the home, school, and workplace.

# How to Use This Phrasebook



This phrasebook is designed to give an overview of Alutiiq conversational speech, and act as a conversation starter for those working with fluent speakers to learn Alutiiq. It is not intended to be an exhaustive survey – indeed, it only scratches the surface of the great library of knowledge held by our precious fluent speakers. The phrasebook provides a variety of phrases that can be used in difference situations – in the home, while fishing and hunting, and in the classroom. Phrases were chosen for their usefulness, as well as to illustrate aspects of pronunciation and grammar.

The content of this work has been evaluated at various stages by the Qik’rtarmiut Alutiit Regional Language Advisory Committee, the Alutiiq Language Club, and by a panel of Alutiiq speakers from the Qik’rtarmiut Alutiit Master-Apprentice Project. It has undergone further linguistic review by Jeff Leer, Ph.D. of the Alaska Native Language Center at the University of Alaska Fairbanks. The Kodiak Alutiiq Conversational Phrasebook has also been evaluated by Sven Haakanson, Ph.D., Gordon Pullar, Ph.D., and Dixie Dayo, M.A., who are all members of my graduate committee in the Department of Alaska Native and Rural Development at the University of Alaska, Fairbanks.

There is much concern in our area with dialectical differences, and this concern is reflected in the phrasebook. In cases where there is a difference in pronunciation or vocabulary, or where listeners could benefit from hearing more than one speaker saying the phrase, I have included two, and occasionally three Alutiiq sound files per English phrase. If the difference in pronunciation is clearly between the “Northern” and “Southern” sub-dialects on Kodiak Island, I have included the Northern version first. The Alutiiq language is so much larger than a book this size can capture, so it would be impossible to document all of the dialectical differences that exist. It was my goal, however, to include as many differences as I could find among the speakers participating in the project. Occasionally I have variants listed in the phrasebook that do not appear in the recording – I felt that these known variants should be included even if I did not have a recording of that variant available.

In cases where regional differences in a phrase are well documented, the sub-dialect is noted after the Alutiiq phrase in parenthesis. Where the variation is not specifically related to the Northern or Southern sub-dialects as defined in the Foreword, the dialect will not be noted, as doing so could be misleading. For instance, if a speaker from Karluk says something a certain way, it is not guaranteed without further research that it is said that way throughout the entire Northern sub-dialect.

Sometimes differences in pronunciation are between speakers from the same sub-dialect or community, or cannot be said to represent regional variation. For instance, some speakers shorten the endings of their verbs: **Tang’rciqamken**, “I’ll see you” is equivalent to **Tang’rciqaken**. In these

cases, the order of variants on the recording is not indicative of dialect. It should be noted however, that speakers from the Northern sub-dialect on Kodiak are more likely to use the longer “formal” word endings, while Southern speakers are slightly more likely to use shortened endings on some words. Throughout the phrasebook, in cases where the ending can be optionally extended, the Alutiiq phrase may include that ending in parenthesis, i.e. **Kaigtua(nga)**.

According to Leer, there are two very important dialectical variations on Kodiak that usually occur between the Northern and Southern sub-dialects. In both cases, the Northern speaker is more likely (but not guaranteed) to use the longer endings. In past tense verbs, A Northern speaker is more likely to use the **-lria/lrianga** (etc.) endings than the shorter **-ll’ia/ll’ianga** (etc.) when referring to the subject. For example, “She/He was born...” would be **Sull’ia...** to a Southern Kodiak speaker, but probably **Sullria...** to a Northern speaker. “I was born...” to a Northern speaker would likely be **Sullrianga...** while a Southern speaker would probably say **Sullianga...** The same kind of difference occurs with negative endings, both past and present. The **-n’ituq** ending of **Neren’ituq**, or “He is not eating,” can be shortened to **Neren’tuq**. This also occurs with the past tense: **Neren’illnguq**, and **Neren’ll’nguq** - both mean “He didn’t eat.” These differences are slight, but these minor differences are what reveals a speaker’s village of origin. For today’s Alutiiq Apprentices, these endings reveal the village where their Master grew up.

There is often more than one way to say a particular phrase in Alutiiq. This phrasebook intends to provide at least one option, but fluent speakers may be able to provide you with other options. Again, because of the depth of our language, it would be impossible to claim that all variants are included in the phrasebook. Learners should use this phrasebook as a starting point for further exploration of the language. Where a variation occurs in the Alutiiq phrase, that variation is signified by a / sign between the two versions (i.e., **Tang’rciqamken. / Tang’rciqaken.**). The same / sign is used to show variations in the English translation of the Alutiiq phrase (i.e., How nice/good/delicious!).

It was a conscious decision to have English included on the CD. Some phrasebook audio recordings do not include an English speaker, and the English meaning is referenced only in the printed version. Including English on the recording enables the CD to be used without the book, while housecleaning, working, or driving. Normally, when creating a bilingual document, I would choose to put the Alutiiq word first, to point out that Alutiiq is not simply a translation from English, and to emphasize its importance within our culture. Due to necessity, the English translation of the word or phrase in this phrasebook is included first, so that non-fluent users can prepare themselves for what they will hear in Alutiiq before hearing it.

In Alutiiq, when speaking about someone or something in the third person, the phrase can often refer to either he, she or it. For example **Iqallugturtuq** could mean “He, She or It is eating fish.” To Alutiiq speakers, this is not a problem, as the intended subject of the sentence is usually known

from the context. If further clarification is needed, the speaker can add the subject: **Arnaq iqallugturtuq**, “The woman is eating fish,” or **Taquka’aq iqallugturtuq**, “The bear is eating fish.” In this phrasebook, if the subject is not specifically named in the Alutiiq sentence, I have alternated between he and she (or it, when appropriate) in the English translation for the sake of variety and equality. It is important for users to know, however, that when they use these sentences and phrases, that they can refer to a different subject. For example, the Alutiiq **Tengausqakun taiyuq**, translated as “He is coming on the airplane,” can alternately be translated as “She is coming on the airplane,” or even “It is coming on the airplane,” if referring to an animal or package.

Throughout this project I have strived for linguistic accuracy, as well as community review to ensure research integrity. In the few cases where precise grammatical accuracy conflicted with Elder recommendations, I followed the recommendations of my Elders. This edition may contain errors or omissions, for which I take responsibility.



*Speaking of the sacredness of things, I honestly believe, as a scientist who is supposed to view language as objects of scientific study, that somehow or other they elude us, because every language has its own spark of life. Philosophers have said that languages are, in fact, forms of life. I believe that. As I have said before, a hundred linguists working for a hundred years could not get to the bottom of a single language.*

-Dr. Michael Krauss, Alaska Native Language Center

# Sounds of Alutiig



*Long after the Cyrillic form fell out of use in this century, a new alphabet was developed and modified until the current one came into use. The Kodiak Alutiig alphabet was developed by Dr. Jeff Leer. The following words come from the Alutiig Alphabet Poster, published in 2003. Because of public requests for pronunciation help, the same words from the poster have been chosen to illustrate the various sounds of our alphabet.*

<b>A a</b>	<b>Alagnaq</b>	Berry (specific. salmonberry)
<b>C c</b>	<b>Cuuteq</b>	Ear
<b>E e</b>	<b>Emaa</b>	Grandmother
<b>F f</b>	<b>FanaRuq/FaRanaq</b>	Lantern (Russian)
<b>G g</b>	<b>Giinaruaq</b>	Mask
<b>Gw gw</b>	<b>Uqgwik</b>	Alder
<b>Hm hm</b>	<b>Keghmarluku</b>	To bite it repeatedly
<b>Hn hn</b>	<b>Arhnaq</b>	Sea Otter
<b>Hng hng</b>	<b>Kuinghnguarluni</b>	To kind of walk, to walk for fun
<b>I i</b>	<b>Iqalluk</b>	Salmon
<b>K k</b>	<b>Keneq</b>	Fire
<b>Kw kw</b>	<b>Kwegluku</b>	To lift it up (S.Kodiak sub-dialect)
	<b>Sugkwarluku<sup>1</sup></b>	To give birth to him/her
<b>L l</b>	<b>Laagaq</b>	Kamchatka Lily (a.k.a. Chocolate lily)
<b>Ll ll</b>	<b>Llurluni</b>	Slide Down
<b>M m</b>	<b>Mingq'lluni</b>	To Sew
<b>N n</b>	<b>Nanwaq</b>	Lake
<b>Ng ng</b>	<b>Angayuk</b>	Buddy, Pal, Partner
<b>P p</b>	<b>Piugta</b>	Dog (southern Kodiak sub-dialect)
<b>Q q</b>	<b>Qik'rtaq</b>	Island (specifically Kodiak Island)
<b>R r</b>	<b>Ruuwaq</b>	Arrow
<b>R R</b>	<b>Wiit'Ruuq</b>	Pail (Russian)
<b>S s<sup>2</sup></b>	<b>Saqul'aq</b>	Duck
<b>T t</b>	<b>Tamuuq</b>	Dried Fish
<b>U u</b>	<b>Ulukaq</b>	Ulu
<b>W w</b>	<b>Wiinaq</b>	Sea Lion
<b>Y y</b>	<b>Yaamat</b>	Rocks, Stones

<sup>1</sup>sugkwarluku has been provided as an alternative to **kwegluku** to demonstrate **kw**, as it more common, with less dialectical variation. However, a sound file for this word is not on the CD.

<sup>2</sup>For **s**, the example word **saquq**, "wing" may be a simpler alternative, as **saqul'aq** has variants **saqul'aaq** and **saqul'gaq** within the Kodiak Island sub-dialect.

\*Because of the abundance of Alutiicized Russian words in our language, Dr. Leer has proposed the use of four new Russian letters. Like the "Russian R," they will be written in small capital letters, and used only in special cases, such as Russian names and sub-dialectical pronunciation variants. The letters are O, RI, LI, and E. Future publications will deal with this matter.

# Common Expressions



*Although we have only about 35-40 fluent speakers remaining, we have many more semi-fluent or partially fluent adults, who heard Alutiiq growing up, and can understand much of the language. The words and phrases in this section will sound very familiar to these individuals. As our language revitalization effort in Kodiak communities intensifies, the semi-fluent speakers among us may find their skills and knowledge to be increasingly sought after by younger community members. For this reason, semi-fluent speakers may find it beneficial to polish up their language skills and discover how much they truly know.*

Hello. - **Cama'i.**

Oh my! or Ow! - **Ayaa!**

Hot! – **Apa!**

I love you – **Qunukamken.**

How are you? – **Cestun ec'it?** / **Castun ec'it?**

Are you good? – **Asirtuten-qaa?**

I am good. – **Asirtua(nga).**

What about Bob / How is Bob? / Where is Bob? - **Ima-mi Bob?**

Where is George? – **Naama-mi George?**

Yes. – **Aa'a.**

Ok! / Yes (with emphasis). – **Aa'a-ruq.**

No. – **Qang'a.**

Thank you. – **Quyanaa.**

Thank you very much – **Quyanaasinaq.**

It was nothing. – **Canaituq.**

No need for thanks. – **Quyanaituq.**

I am going to go to the bathroom. – **Nuus'hniigmen agkutartua.**

Where is the bathroom? – **Naama nuus’hniik?** / **Naama anarwik?**

What are you doing today? – **Cali’it ernerpak?**

Get away from here. – **Aw’a maaken!**

Stop it! – **Tawa-ruq!**

What are you doing? – **Qayu-mi pit?**

What’s the matter with you? – **Qayu-llu pit?**

What in the world are you doing? – **Qayull’raq-llu pit?**<sup>1</sup>

Come on! / Lets go! / Go on! /Go ahead. – **Kita!**

Shall we (do it, go, etc.)? – **Kita-qaq?** / **Kita ai?** / **Kita-qaq ai?**

Let’s go (with emphasis)! – **Kita-ruq!**

Let’s go, darn it! – **Kitall’raq!**

Well? / Is that it, then? / Enough, huh? (literally “Now?”) – **Awa-qaq?** / **Awa’i-qaq?** / **Awa ai?**<sup>2</sup>

Let’s see. – **Ataq.** / **Atam.**

Like this... / Let me try it! – **Atam-ruq!**

Poor thing! – **Ainguall’raq!**

How nice/good/delicious! – **Aingia’aq!**

It’s good. / It’s done right. – **Atagua.**

I don’t know (it). – **Nalluwaqa.**

I am regretful, sorry, or wish I hadn’t done it – **Kingun’inartua.**

I am sleepy. – **Qawarnigua.** / **Qawarniunga.**

What time is it? – **Qaugcinek kaugtaki?** / **Qaugcinek kaugtagu?** / **Qaugcinek kaugaa?** / **Qaugcinek kaugai?**

I’ll see you sometime. – **Tang’rciqamken camiku.**

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<sup>1</sup>Many interjections can be altered with optional additions of enclitics like **-qaq**, “yes/no?,” **-ruq** (adds emphasis), or other modifiers like **ai**, “huh?”. Another way to add or change meaning is with postbases. For more on postbases, see [Appendix II](#) on pg. 37.

<sup>2</sup>These phrases can be used as an alternative to “Goodbye.”

I'll see you tomorrow. – **Unuaqu tang'rciqamken.** / **Unuaqu tang'rciqaken.**

I'll see you after a while. – **Tang'rciqamken ataku.**

I'll see you (all) in the morning. – **Unuami tang'rciqamci.**

Come right away! – **Pianeq taikina!**

For goodness sakes! / Too much! / Darn You! – **Na-aa'i!** / **Aa-aa'i!**

Not again! – **Ai-talluk!**

This one! / This darn thing! – **Unall'raq!**

No good! / Darn it! – **Aill'raq!**

Look at it. – **Tangru.**

Do you hear it? – **Niitan-qaa?**

Don't be/stay long. – **Mulun'illkina.**

Hurry up! – **Cukaluten!**

## Introductions and Family



*Many Alutiiq people would like to be able to introduce themselves in our heritage language, particularly after seeing others using their Native language at statewide events. As anyone from Kodiak knows, a personal introduction does not just include your name, but often requires your parents' names, aunts and uncles, grandparents, and more. It is important in our culture to be able to identify someone based on family ties.*

my family – **ilanka**

mother – **aana(q)** / **maama**<sup>1</sup>

father – **ata(q)** / **taata**<sup>1</sup>

son – **awaqutaq**

daughter – **paniyaq**

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<sup>1</sup>The second word (ending in a) is the form used to address the person (what linguists call the vocative form); **Maama** “Mom/Mommy!”, **Taata** “Dad/Daddy!”, etc.



younger brother/sister – **uyuwaq** / **wiiwaq** (Northern)

older brother – **anngaq** / **aningaa**<sup>1</sup>

older sister – **alqaq** / **aakaa**<sup>1</sup>

cousin – **iluwaq**

grandmother – **emaa**

grandfather – **apaa**<sup>1</sup>

twins – **malrik**

daughter in law – **ukuqaq**<sup>2</sup>

son in law – **nengauwaq**

orphan – **liiya'aq**

adopted one raised as your own – **pilinguaq**

I am Florence. – **Gui Florence.**

My name is Phyllis. – **Atqa Phyllis.**

My family are Karluk people. – **Ilnaka Kal'urmiut.** / **Ilnaka Kal'urmiuwat.**

My family are Akhiok people and white people. – **Ilnaka Kasukuarmiawat, cali Merikaan'saat.**

I was born in Kodiak. – **Sun'ami sullianga.** / **Sun'ami sullrianga.**

I live in Kodiak. – **Sun'ami etaartua.**

We live in Old Harbor. – **Nuniami etaartukut.**

I have two older sisters. – **Mal'ugnek alqanq'rtua.**

I have three younger siblings. – **Pingayunek uyuwanq'rtua.**

Their names are Susan, Teri, and Speridon. – **Atrit Susan, Teri, cali Speridon.**

His/her name is Sam. – **Atra Sam.**

I have a lot of family. – **Ilatuunga** / **Ilatuunga.** / **Ilatuguanga.** / **Amlesqanek ilanq'rtua.** / **Ilatuunga.**

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<sup>2</sup>Some speakers remember another variant of “daughter in law” - **ukuraaq.**

My mom was born in Afognak. - **Maamaqa Agw'anermi sullia.** / **Aanaka Agw'anermi sullia.**

My mother died early. – **Aanaka tuqungillria.**

My dad was born in Ouzinkie. – **Taataqa Uusenkaami sullia.** / **Ataka Uusenkaami sullia.**

My daughter lives in Anchorage. – **Paniyaqa Anchorage-mi etaartuq.**

My son always works in Adak. – **Awaqutaqa Adak-mi pektaartuq.**

My husband was born down south. – **Wiika camani sullria.**


My wife is sleeping at the moment. – **Nuliqa qawartuq nutaan.**

This is my (younger) sister's daughter, Tatiana. – **Gwa'i wiiwama panigaa, Tatiana.** (Northern) / **Gwa'i uyuwama panigaa, Tatiana.** (Southern)

I will adopt her and raise her as my own. – **Pilinguaqciqaqa.**

***Notes:***

# Visiting



*Visiting is an important social function in Alutiiq communities. Getting together for stories, gossip, dances, or to simply spend quality time has been a tradition for ages. Today in the age of television and long distance travel, our families often long for simpler times, when an afternoon of visiting was the most pressing need.*

Come in. – **Itra.**

Come on inside. – **Kiawarluten.**

I thought you were dead! (jokingly, after not seeing someone for a while) – **Tuquyuk’gkemken!**

It’s been a long time since I’ve seen you! – **Qanginek tangramken!**

Its been so long since I saw you, I almost didn’t recognize you! – **Qanginek tangramken, liitaqgwayan’itaken!**

Sit down (sweetly). – **Aqumsaa’a.**

Have you been well? – **Caciituten(-qaa?)**

Have you been well (poor thing)? – **Caciit’kuurtuten(-qaa)?**

Yes, I have been well. – **Aa’a, caciit’llrianga.**

I am well. – **Caciitua.**

I woke up “on the wrong side of the bed.” – **Ersuitaanga.**

I am depressed/lonely/bored. – **Imasuugtua.**

How are your family? (literally “What about your family?”) – **Ima(-mi) ilaten?**

My family is good. – **Ilanka asirtut.**

My husband is mad. My daughter is pregnant. – **Wiika kumegtuq. Paniyaqa qumigtuq.<sup>1</sup>**

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<sup>1</sup> The words “angry” and “pregnant” sound very similar to a non-speaker. When Apprentice Shauna Hegna tried to tell her aunt Nadia Mullan she was pregnant, she said proudly “**Kum’gtua!**” Nadia replied “I’m not scared of you!”

Do you want tea? – **Caayuryugtuten-qaa?**

Do you want coffee? – **Kuufiaryugtuten-qaa?** (Most Northern) / **Kuugiaryugtuten-qaa?** (Most Southern)

My kettle doesn't whistle. – **Cainiika kukumyartaan'ituq.**

More? / Do you want more? / Again? – **Cali-qaa?**

Lots! / (Eat) lots / (Take) lots!, etc. – **Angli!**<sup>2</sup>

Do you want some fry bread? – **Alaciryugtuten?** / **Alatiryugtuten?** (some Northern)

Your food tastes good. – **Neq'rkaten piturnirtut.**

It looks delicious. – **Eklinartuq.**

My older sister's food is scary, you don't know what it is! – **Alqama neq'rkai qumsuugnartut, caqit elliin.**

You are too much! – **Ana'ututen!**

You make me laugh. – **Englart'starpenga.**

I'll see you tomorrow. – **Unuaqu tang'rciqamken.**

I'll see you tonight. – **Akqua'aqu tang'rciqamken.**

Thank you (1) for coming. – **Quyanaa tailuten.**

Thank you (2) for coming. – **Quyanaa tailutek.**

Thank you all (3+) for coming. – **Quyanaa tailuci.**

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<sup>2</sup>This can also mean "Harder/Faster!" when commanding one to row, dig, stir, etc.

# Traveling and Place Names



*A 400 year old box panel in an Alutiiq Museum collection is painted with a number of large open skin boats, or ‘angyat,’ filled with people. Whether this represents a war party, a festival journey, or a post-disaster exodus, it is obvious that the Alutiiq people have long had the ability to travel. The Kodiak Archipelago itself is thought to have been colonized by seagoing ancestors of today’s Alutiiq people (Saltonstall Pers. Comm. 2005). Before airplanes arrived on the island, Alutiiq Elders used to speak of a time when people would travel in the sky. Today airplane travel is common between our villages and the outside world, but ocean and overland travel still remain important in our culture.*

Afognak – **Agw’aneq**

Akhiok – **Kasukuak**

Eagle Harbor – **Iirak**

Kaguyak – **Kangiyaq**

Karluk – **Kal’uq<sup>1</sup> / Kal’ut**

Kodiak City – **Sun’aq**

Kodiak Island – **Qik’rtaq**

Larsen Bay – **Uyaqsaq**

Little Afognak – **Igwiq**

Monk’s Lagoon (literally, “place you go out of”) – **Anwik**

Old Harbor – **Nuniaq**

Ouzinkie – **Uusenkaa**

Port Lions – **Masiqsiraq**

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<sup>1</sup> Older research on Kodiak Island suggests that Karluk traditionally ends with a **t**, in plural form. Many speakers today use a singular ending for Karluk, but retain plural endings in the locative (**Kal’uni**) and ablative (**Kal’unek**) cases. See Leer 1990, p. 61.

Chiniak – **Cingiyaq**

Woody Island (literally, “a point of land”) – **Tangirnaq**

He was born in the lower 48. – **Camani sullria. / Camani sull’ia.**

We (3+) moved to the lower 48. – **Cama’ut nugtart’llriakut. / Cama’ut nugtart’ll’iakut.**

I’ve come from the lower 48. – **Camaken taillrianga. / Camaken taill’ianga.**

There is an airplane coming! – **Tengausqaq taiyuq!**

He’s coming on the airplane. – **Tengausqakun taiyuq.**

They (3+) just arrived at the air strip (lit. landing place). – **T’kitut migw’igmen.**

He (or she) is supposed to come the day after tomorrow. – **Yaatiiku taikau’uq.**

She said that she would come. – **Taiciqnill’ia. / Taiciqnillria.**

We might all get weathered in. – **Sapursuaraakut.**

I am weathered in. – **Sapuraanga.**

I am weathered in again/as usual. – **Sapuraanga talluk. / Sapuraanga-mta(-lluk).**

I will go to Old Harbor. – **Nuniamen agciqua.**

They will come back from Karluk tonight. – **Kal’unek angiciiqt akgua’aqu.**

When are you coming back? – **Qaku angiciiqsit?**

I’ll never go! – **Agucirkaitua(nga)!**

I will go (by boat) to Ouzinkie in the morning. – **Unuami aiwiciqua Uusenkaamen.**

I want to go by car to Chiniak. – **KaaRakun agyugtua Cingiyarmen.**

When you return, bring me a present. – **Angiskuut pikiyutamek pikars’kia. / Angiskuut pikiyutmek pikars’kia.**

# Fishing



*Since our ancestors arrived on Kodiak more than 7,500 years ago, marine resources have been a major food source. Salmon has been an especially important subsistence food since net fishing and smoking intensified during the Kachemak Period, about 3,000 years ago. In the modern era of commercial fishing and canneries, Alutiiq fishermen protected their knowledge of good fishing sites by speaking in Alutiiq on CB and VHF radios. Perhaps as language knowledge increases in our area, Alutiiq fishermen will once again use Alutiiq place names to keep their fishing secrets.*

I am going fishing tomorrow. – **Unuaqu iqallugsurciqua.**

Let's (all) go fishing. – **Iqallugsurlita.**

We (all) went fishing. – **Iqallugsullriakut.**

Jumper! – **Aq'alarai!** (Some speakers)

A fish jumped. / He/she/it fell into the water. – **Aq'alartuq.**

They are stuck in the gill net – **Nag'artut siit'kaamen.** (Northern) / **Nag'artut kugyasimen.**

It smells like fish. – **Iqallugcunituq.**

Fish smell like money! – **Iqalluut akircunitut.**

There's a lot of jellyfish in the net. – **Amlertut iraluruat kugyasimi.**

I only caught a bullhead. – **Kayulugmek k'siin pit'llrianga.**

Your hook is not sharp. – **Iqsan ipgyaituq.** (Northern) / **Iqsan ipgiatuq.** (Southern)

She or he is poling along with an oar (in the boat, as in shallow water). – **Ayagtuq caqiyutmek.** (Northern) / **Ayagtuq anguamek.**

The boat is docking. – **PaRag'uutaq mengelwartuq.** (Northern) / **PaRag'uutaq mamilegtuq.** (Southern)

Beach the dory on the beach. – **TuuRaq culurs'gu qutmen.**

The dory is drifting out. – **TuuRaq atertaa.** / **TuuRaq at'rtaa.**

Bail out the skiff. – **Skiifaq imangairu.** / **Skiigwaq imangairu.**

My boat is slow. – **PaRag’uutaqa piraituq.**

Let’s (2) go in your boat. – **Guangkunuk aglinuk paRag’uutarp’kun.**

The skiff is nice and fast. – **Skiifaq/Skiigwaq pirangia’artuq.**

The line is tangled. – **WiRafkuq ilagqutuq.** / **IRagkuq ilagqutuq.**

Anchor up (literally, “Anchor it.”). – **Kicaru.**

There are a lot of humpies outside of Port Hobron. – **Amaqaayat amlertut Masrilum Ilaatiini.** / **Amaqaayat amlertut Masrilum waalirnerani.**

There’s a lot of halibut here. – **Amlertut maani sagit.**

There’s no cod here. – **Amutaituq maani.**

It is dangerous when you go with the waves/wind. – **Ulur’anartuq uqumiglluni.**

We are going to buck (go against) the waves/wind. – **Asgwaqutartukut.**  
(Northern) / **Asguqutartukut.** (Southern)

It is deep. – **Ilutuuq.** (Northern) / **Etuuq.**

It is shallow. – **Ek’ituq.** (some Southern) / **Ilukituq.** / **Iurkituq.** / **Imarkituq.** (literally, “There’s not much water.”)

## *Notes:*



# Hunting/Gathering



*Subsistence is one of the strongest and most steadfast of the Alutiiq cultural values. Whether hunting for a sea mammal or gathering bidarkies on the beach, getting our food from the land still makes good sense. Subsistence foods often provide more nutrients and better taste than foods from the store, while saving families money. Another benefit of subsistence is that hunting and gathering encourages families to exercise and spend time together.*

The tide is going out. – **Kentuq.**

The tide is low. – **Kenesngauq.**

The tide is coming in. – **Tung'irtuq.**

The tide is high. – **Tungiumauq.**

We are going to go to the beach. – **Qutmen agkutartukut.**

We are going to the beach (on our way). – **Qutmen ag'ukut.**

Get me/give me some clams. – **Mamaayanek pikars'hnga. / Mamaayarsurnga.**

Sea urchins taste good. – **Uutut piturnirtaartut.**

Let's (all) make bidarky (chiton) soup. – **Uriitanek suupalilita.**

Cockles taste good raw. – **Qahmaqut qasarnirtaartut. / Taugtaat qasarnirtaartut.**

Let's go salmonberry picking. – **Alagnarsurlita.**

Bring me some putchki (cow parsnip). – **Ugsuutanek pikars'hnga. (Northern) / Ugyuutnek pikars'hnga. (Southern)**

I am going to get yarrow for tea. – **Qangananguarsurciqua caayurkamek.**

Let's go berry picking. – **Nunaqulita.**

The blueberries are ripe now. – **Cuawat qiurtut awa'i.**

Let's (2) go gather eggs. – **Manigsurlinuk.**

Help me with the spring trap. – **Ikeyurnga kapkaanamek.**

I am setting the spring trap. Maybe I'll get a fox. – **Cugtaqa kapkaanaq. Allrak kaugya'amek piciiqua.**

I am going to make a deadfall trap. – **Naneryaliciqua.**

He is watching for seals. – **Isuwinek nayurtuq.**

We (2) are watching for ducks. – **Gwangkunuk nayurtukuk saqul'aanek.**

He is hunting. – **Pisurtuq.**

They all went sea lion hunting yesterday. – **Tamarmeng wiinarsullriit akgua'aq.**

Let's (all) go deer hunting. – **Tuntursurlita.**

He is deer hunting. – **Tuntursurtuq.**

I am going to bum for some seal. – **Isuwimek sulaciqua. / Isuwimek sulayarciqua.**

My mom sent me to bum for some sea lion. – **Maamama agegkwaqiinga sulayarst'sllua wiinamek.**

*Notes:*

# Animals & Plants



*Alutiiq people traditionally survived on the Archipelago by being aware and observant of the environment. Animal behavior can help predict the weather, and weather can sometimes predict the quality of upcoming plant harvests. As we get more dependent on modern conveniences, we must remember to maintain our skills for observing and responding to our environment.*

I am going to make the fox into my pet. – **Kaugya’aq qungutuwaqciqaqa.**

The bear is walking down the road. – **Taquka’aq aprutkun kuingtuq.**

The bear walked down the road. – **Taquka’aq aprutkun kuingt’llria.**

Weasels always get white in the winter. – **Amitatut qatritaartut uksumi.**

The sea lion is diving. – **Wiinaq anglurttuq. / Wiinaq amllurttuq.**

The sea lion is surfacing. – **Wiinaq suwartuq. / Wiinaq suartuq.**

The seal is swimming. – **Isuwiq kuimartuq.**

A mosquito bit me. – **Kam’aram k’gkiinga.** (Northern) / **Mengquillum k’gkiinga.** (Southern)

The three seals are swimming in the bay. – **Pingayun isuwit kuimartut kangiyarmi.**

The land is turning green – **Nuna cunga’iyuq. / Nuna cunggaiyuq.**

The land is going towards getting green. – **Nuna cunga’iyaturttuq.**

The grass is getting long. – **Weg’et taklliut.**

This spruce tree is tall. – **Una napaq kanagttuq.**

Don’t touch the nettles. – **Uqaayanat unan’illkiki. / Uqaayanat unan’ilkiki.**

He/she/it is eating putchki (cow parsnip). – **Ugsuuterturtuq.** (Northern) / **Ugyuuterturtuq.** (Southern)

There are not many blueberries around here. – **Cuawat ik’gtut maani.**

I always like high bush cranberries (a.k.a kalina or sour berries). –

**Pingaktaa’anka amarsaat.** (Northern) / **Pingaktaa’anka amaryaat.**  
(Southern)

The fireweed up there is beautiful. – **Cillqat pamani cucunartut.**

Lets make “Alutiiq ice cream” with lowbush cranberries. – **Akutililita  
kenegtat aturluki. / Sisulilita kenegtat aturluki.**

This flower smells good. – **Una suitkaaqt tepk’gtuq. / Una suitkaaqt  
tepek’gtuq.**

*Notes:*

# Weather and Environment



*One of the first topics Alutiiq Apprentices will discuss with their language teachers is weather. People of Kodiak love to talk about the weather because it affects our lives in so many ways. Although Kodiak is milder in temperature than many areas of the State, the fierce storms that batter our island are legendary. The ability to predict the weather is an important skill for people traveling or gathering food on the water or land.*

How is our weather? – **Qayu llagpet et’a?**

I am checking out the weather. – **Llaasurtua.**

It is overcast. – **Talumaug.**

It is occasional rain. – **Taliyulartuq.** (Southern)

It is cloudy. / There are lots of clouds. – **Qilagtuuq.**

It is thundering. – **Kallirtuq.**

It is sunny. – **Macanguq.**

It is partly sunny. – **Macangenguartuq.**

It’s trying to get sunny. – **Macangengnaquq.**

It is nice and calm. – **Pinartuq. / Pinartaa.**

It is messy. – **Llernartuq.**

It is depressing. – **Imasuugnartuq.**

It is stormy. / The wind is strong (and often variable) – **Kayunguq.**

It is windy. – **Aqllanguq.**

It is not windy. – **Aqllaituq.**

To me it’s windy. / It is windy for me. / It is getting windy “on” me. – **Aqllangutaanga.**

The seagulls are whirling high up. They are expecting (literally, “looking for”) wind. – **Qatayat wii’ut pamanisinaq. Aqllarsurtut. / Qatayat wii’ut paaganisinaq. Aqllarsurtut.**<sup>1</sup>

It is cold. – **Pat’snartuq.**

It’s going to get cold. – **Pat’sna’ikutaraa.**

It is snowing. – **Qaninguq.**

It is snowing a little bit. – **Ellma qaninguq.**

There’s a lot of snow on the ground. – **Aniurtuuq. / Aniurtu’uq.**

It is a blizzard out. – **Purkartuq.**<sup>2</sup> (Northern) / **Tal’artuq.** (Southern)

It is hailing. – **Kaugtaanguq.**

When you hear the arctic loon (or possibly red-throated loon), it is going to rain. – **Qaqaqaaq niskugu, qitengkutartuq.**

It is raining. – **Qiteng’uq.**

It is raining as usual. / Here it is, raining again. – **Qitengluni-mta.**

It is raining “on” me. – **Qiteng’utaanga.**<sup>3</sup>

It is foggy. – **Tumananguq.** (Northern) / **Umtuq.** (Southern)

There is a lunar eclipse. (*literally*, The moon died.) – **Iraluq tuquuq.**

There is a solar eclipse. (*lit.*, The sun died.) – **Macaq tuquuq.**

There is a solar eclipse. (*lit.*, The sun and moon are meeting each other.) – **Iralunkuk macaq-llu pairutuk.**

The morning sky is red. It’s going to blow northeast. – **Kawirlirtuq. Ungalangkutartuq.**

The northern lights are out. – **Qiuur’irtuq. / Qiugyirtuq.**

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<sup>1</sup> Traditionally, **pamani** refers to someplace unseen upland (e.g. up in the woods). **Paagani** typically refers to an area up in the air, up in a treetop, on a mountaintop, near or on the ceiling, etc. However, individual speakers may choose to use them interchangeably.

<sup>2</sup> According to Dr. Lydia Black, this “Alutiicized” word comes from the Siberian term for heavy snow and wind conditions.

<sup>3</sup> The word “on” in this sentence does not mean “on top of,” but rather “as experienced by or suffered by” a person.

# Household Terms



*Some Alutiig household terms have changed meaning over time. The term for kitchen, **kenirwik**, literally means “place to cook.” Before the era of kitchens, a **kenirwik** usually referred to a fire pit or hearth. Many items we did not have before contact, such as kindling, forks, and coffee, have Alutiicized Russian names. Other words describe their use – **niuwasuuteq** (telephone or VHF radio) is “something to talk with.”*

We are going to meet at Sophie’s house. – **Katurciqukut Sophie-m engluani.** (Northern) / **Katurciqukut Sophie-m ungluani.** (Southern)

This is my new house. – **Una nuta’aq engluqa.** (Northern) / **Una nuta’aq ungluqa.** (Southern)

Clean off the table. – **Stuuluq p’rirturu.** / **Stuuluq p’rircaru.**

I cleaned the table. – **Stuuluq p’rirtuq’rka.** / **Stuuluq p’rircaq’rka.**

Turn on the lamp. – **Laam’paaq kuars’gu.**

Sweep the kitchen. – **Kenirwik kagigu/kagigiu.**

I am going to make kindling later on. – **Arastuupkaalikutartua(nga).**

The cupboards are in the kitchen. – **Skaapat kenirwigmi et’ut.**

The frying pan is in the cupboard. – **Skuurutaq skaapami et’uq.**

Here’s the rag. – **Traap’kaa q’i.**

The towel is next to the cup. – **Ermiutaq caskam caniani et’uq.** / **Ermiutaq caskam piani etuq.** (some Northern)

The cross is hanging on the wall. – **Kristaaq estinami inimaug.**

The coffee is ready. – **Kuufiaq taq’uq.** / **Kuugiaq taq’uq.**

My bed is uncomfortable. – **Engleqa tukinaituq.** / **Engleqa aturnaituq.**

It is cold in the bedroom. – **Pat’snartuq qawarwigmi.**

I am going to light the stove. – **Plitaaq kuarciqqaq.**

The stove is really hot. / The stove is too hot. – **Plitaaq uqnarpakartuq.**

The rug is dirty. – **Pal’awik iqatuuq.** / **Pal’awik iqagaa.**

Lets (all) go to your house. – **Englurpenun aglita.** / **Unglurpenun aglita.**

## Banya



*The word banya, so commonly used in Kodiak to mean “bath house” comes from Russian. People are beginning to use the Alutiiq word, **maqiwik**, or “place to bathe,” more commonly, although sometimes it is misspelled with a **g**. Perhaps because of our climate, steam bathing has always been important on Kodiak. Definite evidence of steam bathing occurs in the late Kachemak period, around 1,000 A.D., but fire cracked rock from earlier periods suggests that the practice may be even older (Saltonstall pers. comm. 2005).*

banya – **maqiwik**

This banya is really nice. – **Maqiwik asirpiartuq.**

This banya is wonderful indeed. – **Una maqiwik asingia’artuq.**

I’m going to light the banya. – **Maqiwik kuarciqqaq.**

Go light the banya. – **Maqiwik kuarcaturu.**

Do you have any wood shavings? – **Cananguangq’rtuten-qaa?**

The rocks are hot. – **Yaamat uqnartut.**

Is it hot? – **Uqnartuq-qaa?**

I want to go in first. – **Gui cuumi iteryugtua.**

Splash the rocks – **Yaamat ciqiki.**

YOU splash the rocks. – **Ellpet ciqiki.**

No! I might burn myself. You splash them first! – **Qang’a! Uqsuartua.**  
**Ellpet ciqiraarki.**

Pass me the alder switch. – **Wainiik taisgu.**



Pass the grass root scrubber. – **Taariq taisgu.** / **Taarit taiski.**

They always scrub with grass root scrubbers. – **Sugtaartut taarinek.**

Give me some water. – **Taangamek minarnga.**

Don't fall. – **Paluq'an'llkina.**

Don't slip. – **Wasqitenillkina.** / **Wasqitenllkina.** / **Lluraan'llkina.**

Don't burn yourself. – **Uuqaan'illkina.** / **Uuqaan'llkina.** / **Uuqenillkina.**

Fill the buckets. – **Wiit'ruut imirki.**

## Physical Health & Ailments



*Many researchers have visited Kodiak over the years to learn about Alutiq plant lore. Healers and shamans of the past knew what plants could cure illness as well as which ones could be harmful. Elders today often use a blend of Western medicine and traditional plant knowledge to treat everyday ailments. Western science is now looking more closely at some of our traditional medicines, such as Devil's Club, for new compounds to treat modern illnesses.*

I am sick. – **Qenagua(nga).** / **Qenaunga.**

I am kind of sick. – **Qenanguartua(nga).**

I have a lot of snot. – **Kak'gllugpakaraanga.**

I have a bad hangover. – **Pugmilegpakaraanga.**

He/she fainted. – **Mayuriiyuq.** / **Mayuwarii'uq.** / **Nalluq'rtuq.** / **Nalluq'artuq.**

Are you choking? – **Qecuqituten?**<sup>1</sup>

My arm hurts. – **Ipika angq'rtuq.**

My back hurts. – **Pequqa angq'rtuq.**

I burned myself. – **Uuq'llrianga.** / **Uuq'llianga.**

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<sup>1</sup> This word refers to choking on food specifically.

You will burn yourself. – **Uuq’ciiquuten.**

I have a headache. – **Nasqulngugua(nga).** / **Nasqulnguunga.**

I cut myself with a knife. – **Nuusimek kilillrianga.** / **Nuusimek kilill’ianga.**

I have a black eye. – **Cenegnengq’rtua.** / **Senegnengq’rtua.**

He has gas. – **Qertuniraa.**

I have a sore throat. – **Igmauciqua(nga).**

Do you have a sore throat? – **Igmauciquuten?**

## Numbers and Time



*Some Alutiiq speakers today are not used to using the Alutiiq numbers above 5 or 10, but some can count up to twenty. The numbers above twenty used to be counted in twenties. This was true of Alutiiq, Yup’ik, and the Inupiat (Inuit) languages as well as Tlingit and other Alaska Native Languages. The teens are expressed with **qula** “ten,” plus the chosen number below 10. Therefore, twelve would be **qula mal’uk**. Numbers above twenty are now counted in tens. So, instead of **suinaq qulnek ciplluku** “twenty plus ten (30)” as in the old system, we now say **pingayun qulen** “three tens (30).” Instead of (**mal’uk**) **suinaak** “two twenties,” we now say **staaman qulen**, “forty.” For those interested in counting higher in Alutiiq, consult Jeff Leer’s Classroom Grammar of Koniag Alutiiq, Kodiak Island Dialect.*

1 – **all’inguq/allringuq** (Northern) / **allriluq** (Southern)

2 – **mal’uk**

3 – **pingayun**

4 – **staaman**

5 – **talliman**

6 – **arwilgen**

7 – **mallrungin**

8 – **inglulgen**

9 – **qulnguyan**

10 – **qulen<sup>1</sup>**

20 – **suinaq<sup>2</sup>**

There are many. – **Amlertut.**

There are few. – **Ik’gtut.**

What time is it? – **Qaugcinek kaugtaki? / Qaugcinek kaugai?**

It is two o’clock. – **Mal’ugnek kaugai.**

It is going towards three. – **Pingayunun ag’uq.**

I will pick you up at one. – **Iwarciqamken allrilumek kaukaki. / Allringumek kaukaki iwarciqamken.**

How much did it cost? – **Qaugcinek akingq’rt’llria?**

It cost five dollars. – **Tallimaneq akingq’rt’llria.**

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<sup>1</sup>In counting money, the ruble was the first standard - **Akiq**, “a ruble,” **mal’uk akik**, “two rubles,” etc. When the Americans took over, a ruble was worth about 20¢ US. So, initially in the American system, **Akiq** meant “20¢,” **mal’uk akik**, “40¢,” **pingayuak qupluku**, “50¢ (lit. splitting the third [akiq] in half)” etc. It is doubtful that many speakers use these old forms anymore for counting money. To some today, **akiq** means “a dollar,” but to others, an **akiq** is simply “a money.” Many simply use the English word, and add the proper Alutiiq ending: **staaman dollar-ret**, “four dollars.”

<sup>2</sup>To say “\_\_ number of times,” in a sentence, you must put the numerals in what is called the ablative case (which ends in **-mek** for singular, **-nek** for dual/plural).

Number of times:

1 - **all’ingumek / allringumek** (Northern) / **allrilumek** (Southern)

2 - **mal’ugnek**

3 - **pingayunek**

4 - **staamanek**

5 - **tallimaneq**

6 - **arwilgenek**

7 - **mallrunginek**

8 - **inglulgenek**

9 - **qulnguyanek**

10 - **qulnek**

20 - **suinarnek / suinanek**

I have three cats - **pingayunek kuskangq’rtua.**

It is two o’clock. (*literally*, [The clock] has struck two times.) - **mal’ugnek kaugai.**

# Days, Months, and Holidays

*The days of the week in Alutiiq and the holidays came into use during the Russian period. Alutiiq craftsmen devised elaborate peg calendars to keep track of the date along with the numerous religious holidays of the Russian church year. Although early Russian researchers gathered some names for times of the year, based on when certain resources were available, these month names did not survive in common useage. In 2003 The Qik’rtarmut Alutiit Regional Language Advisory Committee, the Alutiiq Museum, and fluent speakers decided on a new list of month names for our region, based on gathered historical names, modern resource availability, and community preference. It is these names, updated and checked for grammar, that appear in this phrasebook.*

Monday (Day of work) – **Pekyun**

Tuesday (The first day’s companion) – **Aipiin**

Wednesday (The third one) – **Pingayiin**

Thursday (The fourth one) – **Staamiin**

Friday (The fifth one) – **Tallimiin**

Saturday (Day to bathe) – **Maqineq**

Sunday (Day of God) – **Agayuneq**

January (The First Moon) – **Cuqlirpaaq Iraluq**

February (The Short Moon) – **Nanicqaaq Iraluq**

March (The Hungersome Moon) – **Kaignasqaaq Iraluq**

April (The Warming Moon) – **Uqna’isurt’sqaaq Iraluq**

May (The Red Salmon’s Moon) – **Nikllit Iraluat<sup>1</sup>**

June (The Plants’ Moon) – **Naut’staat Iraluat**

July (The Pink Salmon’s Moon) – **Amartut Iraluat<sup>1</sup>**

August (The Berries’ Moon) – **Alagnat Iraluat**

September (The Silver Salmon’s Moon) – **Qakiiyat Iraluat<sup>1</sup>**

October (The Moon of Runny Nose) – **Kakegllum Iralua**

November (The Thanksgiving Moon) – **Quyawim Iralua**

December (The Snow’s Moon) – **Qanim Iralua**

Easter – **Paas’kaa**

It is Easter. – **Paas’kaartuq.**

Christ is risen! (literally, “Christ has come back to life!”). – **Kristuusaq unguirtuq!**

Indeed he is risen! – **Picitun unguirtuq! / Picinek unguirtuq!**

Today is Mother’s Day. – **Ernerpak Aanam Ernera.**

Christmas – **Arusistuaq**

Tomorrow is Christmas Eve. – **Unuaqu Arusistuam Maqinra.**

Christ is born! – **Kristuusaq suu’uq!**

Glorify Him! – **Nanrarcuu!**

I am thinking about you (all) on Christmas. – **Umyaaqamci Arusistuami.**

You have a good time on Christmas. – **Nunaniqsaakina Arusistuami.**

You (all) have a good time on Christmas. – **Nunaniqsaakici Arusistuami.**

## ***Notes:***

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<sup>1</sup>The “salmon” referred to in these months are plural. July is literally, “The many salmon’s one moon.”

# Size, Placement, and Color



*It is sometimes hard for Alutiiq learners to understand how we talk about size, placement and color in Alutiiq, because the language is set up differently than English. Words or concepts that are adjectives in English can be verbs in Alutiiq. This section is designed to give readers a taste of some of the grammatical forms encountered when describing things, but only skims the surface of the richness of our language for describing our world.*

It is outside. – **Llaami et'uq.**

The small dog is in the corner. – **Aikungcuk qipayami et'uq.** (Northern) / **Piugtengcuk qipayami et'uq.** (Southern)

The cat is sitting outside the door. – **Kuskaq amiim Ilaatiini aqumgauq.** / **Kuskaq aqum'auq amiim Ilaatiini.**

The papers are white. – **Kalikat qatertut/qat'rtut.**

The white papers are next to the cup. – **Qat'sqat kalikat caskam caniani et'ut.**

The bear is big. – **Tauka'aq ang'uq.**

The salmon is small. – **Iqalluk miktug.**

The big bear is standing in the creek. – **Tauka'asinaq nangarngauq kuiguami.** / **Tauka'asinaq nangarngauq kuigmi.**

The boy is sitting next to the creek. – **Tan'uraq aqumgauq kuiguem caniani.** / **Tan'uraq aqum'auq kuigem caniani.** / **Tan'uraq aqum'auq kui'im caniani.**

My husband is over there. – **Wiika aagani et'uq.**

It is red. – **Kawirtug.**

The flower is red. – **Suit'kaa kawirtug.**

The little flower is red. – **Suit'kaangcuk kawirtug.**

The little red flower is on the beach. – **Kawisqaq suit'kaangcuk qutmi et'uq.**

My hair is black. – **Nuyanka tamlegtut.**

The land is green. – **Nuna cungaguartug.**

Your eyeglasses are right here. – **Ackiigken gua’i.**

This one here is a bottle. – **Una putiil’kaaᑦ.**

That one there (by you) is a can. – **Taugna paan’kaaᑦ.**

That one over there is laying down. – **Ikna inarngauᑦ.**

The ptarmigan are over there. – **Qateryut ikani et’ut.**

*Notes:*

# Children



*Our children are treasured in Alutiiq communities, and we recognize that teaching Alutiiq to our children will be the most successful way to reawaken the language. Alutiiq is already being brought into classrooms around Kodiak, and efforts are being made to create learning materials in Alutiiq for different age groups. A short term goal is to open an immersion preschool on Kodiak. In the mean time, the phrases in this section can be used in the classroom or the home to increase the level of Alutiiq language presence in the learning environment.*

I love you. – **Qunukamken.**

I love you (two). – **Qunukamtek.**

I love you (3 or more). – **Qunukamci.**

I love you from my heart. – **Qunukamken unguwatemnek. / Qunukamken unguwatemnek.**

She or He doesn't listen – **Niitaan'ituq.**

He/She has no sense! – **Uswiituq!**

He/She is intelligent. – **Uswituuq.**

She or He is bossing me around/telling me what to do. – **Pisit'kaanga.**

He/she is annoying/bothersome. – **Caliqnartuq. / Qapignartuq.**

He/she/it is playing. – **Salirtuq. / Waamuq.**

They are playing. – **Salirtut. / Waamut.**

It's not yours. – **Piken'itan.**

Give it to me. – **Taisgu guamnun. / Taisgu guangnun.**

Give it here. – **Taayaru.** (Primarily Northern)

What did you do? – **Qai-llu pillriaten?**

Did you wash your face? – **Ermillriaten?**

You might fall. – **Katagsuurtuten. / Katagyuartuten.**



Sit down. – **Aqumi.**

Be quiet. – **Nepaiya.**

You (all) be quiet. – **Nepairci.**

Get up. – **Makten.**

You stop. – **Nagten.**

You (all) stop now! – **Awa’i nagci!**

Listen to me. – **Nitniqnga.**

You talk too much! – **Yugpakartuten! / Niugpakartuten!**

Go outside. – **Ani.**

You (all) go outside. – **Anici.**

Come inside. – **Itra.**

You all come in. – **Iterci.**

Don’t (ever) smoke cigarettes. – **Puyuruartaan’ilu.**

Don’t smoke here (at this moment). – **Puyuruan’ilu gwani.**


You’ll regret it/ You’ll be sorry. – **Kingun’inarciquuten.**

Don’t lie (right now). – **Iqllunilu.**

Don’t ever fight. – **Alltaan’ilu.**

***Notes:***

# Working with an Elder



*For adults, working with a fluent speaker is the best way to learn Alutiiq. In our region, that means working with an Elder, because there are no Native speakers who are younger than their late 50's. Linguist Leanne Hinton, author of How to Keep Your Language Alive, suggests that learning to set up meetings and other habitual talk should be a top priority of an Apprentice, so that as much as possible can be arranged and communicated in the heritage language (Hinton 2002).*

Where do you want to meet? – **Nani katurcugcit?**

When do you want to meet? – **Qaku katurcugcit?**

Will tomorrow be good? – **Unuaqu-qaa asirciquq?**

Will ten o'clock be good? – **Qulnek kaukan/kaukaki asirciquq-qaa?**

Yes, it will be good. – **Aa'a, asirciquq.**

No, one o'clock would be better. – **Qang'a, allrilumek/allringumek kaukaki asinq'hnayaraa.**

I will come get you (pick you up). – **Iwarciqamken.**

I will come right away. – **Pianeq taiciqua.**

I will wait for you. – **Utaqalirciqamken.**

I will see you in the morning. – **Unuami tang'rciqamken.**

I will see you tomorrow. – **Unuaqu tang'rciqamken.**

I'll talk to you guys on (via) the telephone. – **Niu'uqurciqamci niuwat'staakun.**

I'll talk to you sometime. – **Niu'uqurciqamken camiku.**

You are late. – **Kaukautaaten. / Kinguwartuten.**

I am late. – **Kaukautaanga. / Kinguwartuanga.**

Thank you for teaching me. – **Quyanaa litnaurlua.**

Thank you for teaching us. – **Quyanaa litnaurluta.**

I am trying to learn. – **Liitengnaqua.**

I will learn. – **Liciiqua(nga).**

Do you understand? – **Kangircuuten?**

I understand you. – **Kangirciyamken.**

I don't understand. – **Kangircinitua. / Kangircin'tua.**

How do they call a pig? – **Cestun apertaaraat pig?**

We call it **sitiin'kaa**. – **Apertaa'arpet sitiin'kaa.**

***Notes:***

# The Lord's Prayer

## Agayutem Malit' gua'a/Malit' faa'a<sup>1</sup>



*Translated by Nick Alokli, Florence Pestrikoff, Dennis Knagin, Nadia Mullan, April Laktonen Counciller, Shauna Hegna, and members of the Qik'rtarmiut Alutiit Program and the Alutiit Language Club, 2003-2005.*

**Gwangkuta Atagpet, Pamani et'sqaq,**

*Our Father, who is up there in Heaven,*

Our Father, who art in Heaven,

**Tanqigtuq Atren**

*Your name is bright*

Hallowed be thy Name.

**Agayuim taiskiu, piugcicin piurciiuq,**

*Your church come, your will will be done,*

Thy kingdom come, thy will be done,

**Nunami cestun Pamani.**

*On earth how it is in Heaven.*

On earth as it is in Heaven.

**Minarkut guangkuta ernerpak gelipamek**

*Give us bread this day*

Give us this day our daily bread

**Cali prastiirki kriigaapet,**

*And forgive us our sins,*

And forgive us our trespasses,

**Cestun guangkuta prastiiyapet tamaita suuget.**

*How we forgive all the people.*

As we forgive those who trespass against us.

**Cali agutenillkut asilngurmen, anirturkut asilngurmek.**

*And do not take us to the bad place, deliver us from the bad thing.*

And lead us not into temptation, but deliver us from evil/the evil one.<sup>2</sup>

**Caqit tamaita pik'aten, cali tuknigtuten, cali tanqigtuten,**  
*Everything is yours, and You are strong, and You are the light,*  
For thine is the kingdom, and the power, and the glory,

**Atra atam, cali Awaqutaa, cali Tan'qisqaq Anernera,**<sup>3</sup>  
*In the name of the Father, and his son, and his Holy Spirit,*  
In the name of the Father, and the Son, and the Holy Spirit,

**Ima'ut, tamaa'ut, iquinani.**

*Very far, forever, without end.*

Now and ever, and unto ages of Ages of Ages / Forever and ever.

**Amin.**

*Amen.*

<sup>1</sup> See Appendix for an earlier translation of The Lord's Prayer, from Jeff Leer's *A Classroom Grammar of Koniag Alutiiq, Kodiak Island Dialect*, 1990

<sup>2</sup> Many versions of the Lord's Prayer, from early Greek manuscripts end at "...the evil one." Other versions do not consider the "In the name of the Father..." line to be a part of the actual prayer, but rather a part added on as part of the service.

<sup>3</sup> It has been suggested that this line could also read in Alutiiq "**Atra atam, cali Awaqutan, cali Tanqisqam Anernerem.**"

# God Will Bless You Two

## Agayutem Blaagaslawirciqaatek



*Translated by Nick Alokli, Florence Pestrikoff, April Laktonen Counciller, and Shauna Hegna, 2004.*

**Nutaan qiteng'enirciquq awa'i**

*Now it will rain no more*

**Tamarp'tek eciiqutek ima'ut allrilurt'stun/allringurt'stun.**

*You two will be together to the end as one.*

**Nutaan tamarp'tek quyarhningaitaatek awa'i.**

*Now you will not be cold anymore.*

**Angayukullutek.**

*You will be partners.*

**Nutaan ellpetek suu'uk mal'uk,**

*Now you are two people,*

**Suulutek allriluulutek.**

*You will live together as one.*

**Kita awa'i agitek elwirkarpetegnun.**

*Now, go to where you will live.*

**Ellp'tek nutaan nuta'aq aprun/apruteq aturciqartek.**

*You will use a new road together.*

**Cali suumaciiqutek maani nunami allriluulutek.**

*And you will live together on the land as one.*

# Itsy Bitsy Spider

## Miktengcusqaq Miskiiraq



*Translated by Nick Alokli, Florence Pestrikoff, April G.L. Counciller, with guidance from other Masters in The Qik'rtarmiut Alutiit Language Program. Performed by Teresa Carlson, Florence Pestrikoff, Lori Harford, Alisha Drabek, Mary Haakanson, Dennis Knagin, Sophie Katelnikoff, April G.L. Counciller, and Sven Haakanson, Jr., Ph.D..*

**Miktengcusqaq miskiiraq mayuqii taangam paipaa**

*The itsy bitsy spider climbed up the water's pipe*

**Taumi qiteng'uartaa, miskiiraq llurluni**

*And then it started to rain, the spider slid away*

**Taumi macaq suarluni, qiteq kinert'slluku...**

*And then the sun came out, the rain dried up*

**Taumi miktengcusqaq miskiiraq paipaq mayunqi'iskii.**

*And then the itsy bitsy spider climbed up the pipe again.*

# You Are My Sunshine

## Ellpet Macaqa



*Translation by Florence Pestrikoff, Nick Alokli, April G.L. Counciller, and Shauna Hegna. Inspired by Tatiana Lynn Rain Storms. Performed by Teresa Carlson, Florence Pestrikoff, Lori Harford, Alisha Drabek, Mary Haakanson, Dennis Knagin, Sophie Katelnikoff, April G.L. Counciller, and Sven Haakanson, Jr., Ph.D..*

**Ellpet macaqa,**

*You are my sun,*

**kesiin macaqa,**

*My only sun,*

**Atgurt'starpenga taluma'aqan,**

*You make me happy when it's overcast,*

**Nalluciqan,**

*You will not know,*

**Cestun qunukamken,**

*How I love you,*

**Macaqa tun'illkiu gwamnek.**

*Don't take my sun away from me.*



## Appendix I - The Lord's Prayer

*The Lord's Prayer*, from the Kodiak Aleut Primer, translated into Alutiiq by Gerasim Zyrianov and Kosma Uchilishchev, transcribed and edited by Ilia Tyzhnev, St. Petersburg: Synodal Press, 1848, quoted in Leer, Jeff. Classroom Grammar of Kodiak Alutiiq, Kodiak Island Dialect. Alaska Native Language Center, University of Alaska Fairbanks, 1990.

**Atamaang guangkuta elgnuq qilagni!  
kita tanqi'inuurtuq Atren Ellpet; kita tainuurtuq Angayuquacin Ellpet;  
kita ehnuurtuq Piugcicin Ellpet cali nunami castun qilagmi;  
taayaru guangkumt'hnun neqarpet piicakengarpet erneq qakemna;  
cali uniski guangkumt'hnun akiilngupet,  
          castun guangkuta unitaa'apet akiilngungq'rgwimt'hnun  
cali agutenillkut guangkuta pitasua'icimen,  
anirturkut-gem iqllungasqamek.**

**Tawaten qayu ecaaqluku Angayuquacin Ellpet,  
cali Tuknin Ellpet, cali Eryucin Ellpet imaken ima'ut.  
Amin.**

## Appendix II - Postbases

Postbases are added to root words to alter their meaning. They are typically followed by a suffix which reveals the number (singular/dual/plural of nouns and verbs), case (1st person/2nd person/3rd person of verbs) and time frame (past/present/future of a verb). Here are some example sentences using the root for eat, **ner-**

You are eating. – **Ner'uten.**

You're eating, poor thing. – **Nerkuurtuten.**

You eat a lot!– **Nernertuuten!**

You are a chronic eater. – **Nereshnguuten.**

Eat (suggested kindly). – **Nersaa'a.**

I am just eating. – **Nerqainartua.**

I am trying to eat. – **Nerengnaqua.**

I am pretending to eat. / I am kind of eating. - **Nernguartua.**

I ate a lot! - **Nerwakallrianga!** / **Nerwakall'ianga!**

Why are you eating so much? - **Nerwagcit(-llu)?**

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# About the Author

## April Laktonen Counciller, M.A.



April Gale Laktonen Counciller, also known as *Isiik* (owl) has studied Alutiiq as an Apprentice for 3 years, and she currently manages the *Qik'rtarmiut Alutiit* Language Revitalization program at the Alutiiq Museum & Archaeological Repository. She received her B.A. in Anthropology and American Civilization from Brown University in 2002, and her M.A. in Rural Development from University of Alaska Fairbanks in 2005. Projects she has worked on include the *Sharing Words* Alutiiq Language CD ROM & Alphabet Poster, the *Alutiingcut* (Little Alutiiqs) DVD, and various translations and lesson plans in Alutiiq. Ms.

Counciller Apprentices to fluent speakers Nick Alokli and Florence Pestrikoff. She is a tribal member of the Native Village of Larsen Bay.

# About the Editor

## Jeff Leer, Ph.D.



Jeff Leer's commitment to Alaska Native languages began in childhood when he began to study Tlingit in his hometown of Juneau. Since 1973, he has been a linguist and teacher at ANLC, and in 1991 he completed his Ph.D. dissertation, *The Schetic Categories of the Tlingit Verb*, at the University of Chicago. He has learned to speak both Tlingit and Alutiiq, and has done extensive linguistic work in other languages, as well as in the field of comparative Athabaskan-Eyak-Tlingit. Mr. Leer has worked with Kodiak Alutiiq speakers on a variety of projects since the late 1970s, including *A Conversational Dictionary of Kodiak Alutiiq* and *A Classroom Grammar of Koniag Alutiiq, Kodiak Island Dialect*. He has two Alutiiq names: *Qiltuu* (in Chugach Alutiiq) and *Apanii* (in Alaska Peninsula Alutiiq). His church name is *Trafim* (Trofim).

# Fluent Contributors



Nick Alokli was born in 1936 at the Alitak Cannery near Akhiok, and grew up in Akhiok and at *Egkuq* in the Olga Bay Narrows. His parents were Lezon Alokli and Axenia Yakanak Alokli. He has three children with his wife Ellen Gomez Alokli, and currently resides in Kodiak. Mr. Alokli was a fisherman for over 50 years. He first became involved in the culture and language movement in 2000 when he was invited to Native Village of Afognak's Dig Afognak camp. Mr. Alokli has been a judge in the Rural Schools Science Fair, and spoke at the *Paisavut* conference in Barrow. He has been a Language Master since 2003, and a voice for the Alutiiq Word of the Week on public radio KMXT since 2004. His Alutiiq name is *Nickolai Kesiin* (Only Nick), which was given to him by his father.

Mary Christiansen Haakanson was born at the Shearwater Cannery in 1939 and grew up in Old Harbor. Her parents were B. Rolf Christiansen, Sr. and Alexandria Sasha Kelly Christiansen. She had eight children, and one adopted child. With her late husband Sven Haakanson, Sr., she traveled around the country and the world, including Norway, Sweden and Denmark. She once got to see the King of Norway when Sven stopped him to ask for information in the airport! Mrs. Haakanson has long been an oral history and language resource, and a volunteer at the Old Harbor school. She has been a language Master in Old Harbor since 2004, and a consultant for the Alutiiq Word of the Week since 2003.



# Fluent Contributors



Dennis Knagin was born in Afognak Village in 1930. He grew up living a traditional subsistence lifestyle - fishing, hunting, and gathering. He married his wife Julie in 1956, and they recently celebrated their 50th wedding anniversary. They have seven children. Dennis was employed as a commercial fisherman for 58 years, and has lived in Kodiak since 1960. In recent years, he has been a regular at the Dig Afognak



camp, where he shares his knowledge about history, traditional skills, and the Alutiiq Language. He has been an Alutiiq language Master for the Alutiiq Museum since 2004, and is called *Winaq* (Sea Lion) by his students.



Florence Matfay Christiansen Pestrikoff was born in Akhiok in 1937. Her parents were Larry Matfay and Martha Naumoff Matfay. With her first husband, Boris Rolf Christiansen, she had eight children. With her second husband, Charlie Pestrikoff, she had one child. She has lived in Akhiok, Old Harbor, and Kodiak. Although she says she became involved in the the Alutiiq

language revitalization movement “accidentally,” she has remained involved for nearly 15 years. She is a former voice and consultant for the Alutiiq Word of the Week, is a member of the Native Educators of the Alutiiq Region (NEAR), and has been an Alutiiq Language Master since 2003. Her Alutiiq name is *Kuukula*, which is inherited from her father.

# Fluent Contributors



Phyllis “*Wasiliisa*” Peterson was born in 1933 in Kaguyak to Doonia Joanne and Walter Melovidoff. She did not learn English until she was a teenager. With her first husband Roy Panamaroff, she had one child. With her second husband, Nick Rastopsoff, she had eight living children. Her third husband was Arthur Peterson. Mrs. Peterson lived in Kaguyak until the 1964 Earthquake and tsunami.



She then moved to Akhiok and resided there until 2003, when she moved to Kodiak. Mrs. Peterson is well known for her humor and lively renditions of Alutiiq songs, as well as her regular contributions at Akhiok Alutiiq Weeks. She became an Alutiiq Language Master in 2004.



Sophie Katelnikoff Shepherd was born in Karluk in 1927. Her father was Nekita Naumoff, and her mother, Marina Nickolai Waselie, is one of the oldest living Alutiiq speakers on Kodiak Island. She has had three husbands - Bill Wasbrikoff, Fred Katelnikoff, and Ira Shepherd. Altogether she had thirteen children, and was an active subsistence fisherwoman, annually putting up a winter’s supply of dried, smoked, and salted fish. She also had a second career as a chef, and cooked for the Kodiak Hospital, Kodiak City Jail, the Larsen Bay Senior

Citizens, the Larsen Bay Cannery and others. She has served as a voice for the Alutiiq Word of the Week since 2000, and has been a Master in the Qik’rtarmiut Alutiit program since 2004. Her Apprentices call her *Taquka’aq* (Bear). She now lives in Kodiak, but returns often to her home in Larsen Bay.







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