**Classroom Grammar of Siberian / St.**

**Lawrence Island Yupik Eskimo**

preliminary version

3rd draft

(for limited distribution only)

Dec. 21 1988

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# Preface

This classroom grammar of the Siberian / St. Lawrence Island Yupik Eskimo language is intended to be used with college level classes of speakers, classes of non-speakers or classes containing a mixture of these groups. It is highly desirable that all students in the class should be at about the same level with regard to the ability to produce and differentiate the sounds of an Eskimo language. To this end I have limited my classes to speakers of Siberian / SLI Yupik Eskimo and those who have studied another Eskimo language. This combination of speakers and prepared non-speakers works out well.

It should be noted at the beginning that whenever the word "Yupik" is used in this book, it means only Central Siberian (Chaplinski) / St. Lawrence Island Yupik and not Central Alaskan Yupik.

The sounds and spelling of the language are dealt with in a preliminary lesson, "Lesson 0", of this grammar.

The morphophonemics of suffixation are dealt with throughout the various lessons as different processes come up.

Only the more basic endings are emphasized so that an entire outline of the subject can be presented within two semesters. Other endings can be usually be synthesized by the students and are also to be found in tables in the appendices of this book.

This book is compiled according to the rather old-fashioned mode of language teaching: explanation and examples, followed by exercises usually of the translation type. More modern approaches such as "pattern/substitution", "model dialog", and "total physical response" have not been utilized, primarily because it seems to the author that only the approach followed here will work in a class of mixed speakers and non-speakers and will furnish enough raw material for fruitful discussions that will teach both groups things they do not already know. That is, non-speakers will be given grammatical and other background so that they should be able, given enough practice, to learn to speak and understand the language, and speakers will be given an outline of how the language functions.

Vocabulary is a combination consisting primarily of common words chosen for their utility, but also containing a minority of unusual words chosen for their intrinsic interest.

Each lesson starts with a vocabulary list. In the first few lessons these vocabularies are quite large in order that the students will immediately have a stock of words to work with. It is assumed that most of these words will be familiar already to the students either because they speak the language or from cognates in other Eskimo languages.

In each lesson several postbases are introduced and each one given an explanation and examples in the text. After that, grammatical topics are discussed and exemplified.

Finally a series of exercises is given for each lesson. The exercises involve only vocabulary and grammatical constructions introduced up to that point.

I am very grateful for the input of Darlene Orr especially, and also of other students who have taken my classes in Siberian / SLI Yupik during the several times these clases has been offered in Fairbanks and from whom I have learned a great deal, correcting many misconceptions on my part.  I am also grateful to Vera Oovi Kaneshiro from whom I learned much of what I know about the morphology and syntax of Siberian / SLI Yupik, to Michael Krauss from whose writings I learned most of what I know about the phonology of this language, and to G. A. Menovschikov whose grammatical tables were referred to at an earlier stage of my research.  However, errors appearing in this book are almost certainly the responsibility of the author.

Undoubtedly there are important topics that have been inadequately or incorrectly dealt with, or that have been entirely neglected.  There are also probably many errors of various types, including overgeneralizations and oversimplifications, in this book.  Very little is said about the "particles" borrowed from Chukchi and the grammar associated with them.  The exercises do not always reinforce what the students have studied earlier in the book as they should, and, having been written entirely by the author (who is not a speaker of the language), some of these exercise sentences probably do not represent natural Yupik speech.  Despite these limitations I hope that this book will still be of value, and that in the future its shortcomings can be addressed.
Comments and corrections will be appreciated.

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April 1988

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Note to 3rd draft: I am grateful to Willem de Reuse for pointing out the existence of and function of the *participial-oblique* mood which has been added as the final topic of Lesson 16. This addition along with a few very minor corrections in the text constitute the differences between the 2nd and 3rd drafts.

# Contents

## Yupik sounds and spelling

   The Yupik orthography (writing system) uses only standard
letters of the English (actually Latin) alphabet, though not all
the letters of the alphabet are used and not all have the same
sound they do in English.  No diacritics (accent marks and the
like) are used.  In many respects the Yupik orthography is the same
as that of Inupiaq and Central Yup'ik, but in some important ways
it is different.
   The Yupik orthography has been designed such that a given
spoken Yupik word can be written in one and only one way, and a
given written word can be read in one and only one way.  Thus,
two words which are pronounced differently, no matter how slight
the difference, will have different spellings.

<u>Consonants:</u>
   It is best to study the Yupik consonants as arrayed on the
chart below rather than in the order in which they occur in the
English alphabet.

| *stops* | p | t | | | k | kw | q | qw | |
|---|---|---|---|---|---|---|---|---|---|
| *voiced* *fricatives* | v | l | z/y | r | g | w | gh | ghw | |
| *voiceless* *fricatives* | f | ll | s | rr | gg | wh | ghh | ghhw | h |
| *voiced* *nasals* | ∎ | n | | | ng | ngw | | | |
| *voiceless* *nasals* | ∎∎ | nn | | | ngng | ngngw | | | |

   On the chart above the consonants in the columns toward the
left are articulated more toward the front of the mouth and those
toward the right are articulated more toward the back of the
mouth.  Those in the column headed by **k** (that is, **k**, **g**, **gg**, **ng**,
and **ngng**) are the *velars*, and those in the column headed by **q**
(that is, **q**, **gh**, and **ghh**) are the *uvulars*.  Important processes
apply to velars and uvulars that do not apply to consonants in
the other columns.  To the right of the velars are the *rounded* or
*labialized* velars (**kw**, **w**, **wh**, **ngw** and **ngngw**), and to the right of
the uvulars are the *rounded* or *labialized* uvulars (**qw**, **ghw**, and
**ghhw**).  These rounded or labialized velars and uvulars (all
marked with **w**) are articulated like ordinary uvulars and velars
but with the lips rounded.
   We shall examine the consonants row by row, starting with the
*stops*, consonants so called because the stream of air in one's
mouth comes to a complete stop when making one of these
consonants.  Some examples of Yupik words with **p** are **apa**
'grandfather', **uupa** 'sea peach', and **anipa** 'owl'.  Examples of
words with **t** are **ata** 'father' and **tuma** 'footprint'.  Examples of
words with **k** are **kayu** 'fish' and **kiik** 'summer'.  Examples of
words with **kw**, the *rounded* counterpart of **k** are **kiikw** 'river' and

1

aakwa 'my blood'.  Examples of words with q are quuk 'firewood; swan', uquq 'blubber', and qikmiq 'dog'.  Examples of words with qw are qiiqw 'cough; gray hair', and taqwaa 'the side of his face'.

In making *voiced* consonants the vocal cords are allowed to vibrate, while when *voiceless* fricatives are made the vocal cords are kept from vibrating.  Compare the sounds of voiced "v" as in "very" and its voiceless counterpart "f" as in "ferry".  Yupik stops are *voiceless* like English stops "p", "t", and "k", but unlike these English consonants the Yupik stops are *unaspirated* like the English stops "b", "d", and "g" (as in "good").  To put it another way, English has two series of stops, voiceless somewhat aspirated "p", "t", "k", and voiced unaspirated "b", "d", and "g", while Yupik has one series of stops which are voiced but unaspirated: p, t, k, etc.

The consonants in the two rows below the stops are *fricatives*, so called because of the friction experienced as the air goes through one's mouth in their articulation.  Yupik, like English, has both voiced and voiceless fricatives.  Examples of words with v are ivisa 'halibut' and ayveq 'walrus', while examples for f are tafsi 'belt' and kufi 'coffee'.  Examples for l are ulaaq 'woman's knife' and ulu tongue, while examples for ll, the voiceless counterpart of l (the same sound as written "ł" in Inupiaq) are talliq 'arm' and alla 'other'.  Examples for y are angyaq 'boat' and yuuk 'person', and for z, aqavzik 'salmonberry' and puugzaq 'beluga', while examples for s are siku 'ice' and asak 'paternal aunt'.  r is like the Inupiaq "r", somewhat between English "r" and the sound of "s" in "measure"; it is a sound not found in Central Yup'ik.  Yupik examples are repa 'hammer', laluramka 'white person' and kuuvraq 'fishnet', while examples of rr, which is the voiceless counterpart of r and sounds sort of like English "sh", are atkurraak 'shabby parka' and nuverraq 'knitting'.  Examples for g are guygu 'summer house' and yuget 'people', while for gg, the voiceless counterpart of g, iigga 'hand' and gguta 'tooth'.  The rounded version of g is w (not gw even though the rounded versions of k and q are kw and qw).  Examples are wani 'bell', and qawaak 'bird'.  The rounded version of gg is wh (not ggw); examples are whani 'here' and whanga 'I, me'.  Yupik gh is the sound written with "r" in Central Yup'ik and with "dotted g" in Inupiaq.  Yupik examples are agha 'medicine' and aghnaq 'woman', while examples of ghh, the voiceless counterpart of gh, are iighhaq 'string story', taghnughhaq 'child', and ghhuuq 'bullet'.  The rounded version of gh is ghw; examples are qiighwa 'his gray hair' and qiighwyaq 'aurora'.  The rounded version of ghh is ghhw; an example is aaghhwaaghaquq 'he is crawling'.  h is voiceless and is just like English h; examples are haam 'that's enough' and aahaaleketiiq which is the name of a particular game.

In the last two rows are the *nasals* so called because of the passage of air through the nose as they are articulated.  As with the fricatives, a nasal is voiced if the vocal cords vibrate and voiceless if they do not vibrate.  Voiceless nasals are not found in English nor in Inupiaq.  Examples for m are ma 'sound' and amaa 'wolf', while for its voiceless counterpart mm, naafqemmi 'when there is bad weather'.  Examples of n are nuna 'land' and

**naa** 'mother', while for its voiceless counterpart **nn**, **pennaq** 'cliff' and **liinnaquq** 'he's going to learn'. Examples of **ng** are **aanguq** 'it is big' and **angak** 'maternal uncle'. Observe that **ng** is a single consonant sound (the same sound as written in Inupiaq by angma, "n" with a "tail"). When the two sounds **n** and **g** occur together in that order an apostrophe is written between them to differentiate that situation from that of the single sound **ng**. An example showing the use of the apostrophe is **an'gighaquq** 'he is going out for fresh air'. Examples for **ngng**, the voiceless counterpart of **ng** are **aaptengnga** '(you all) answer me!' and **tengngaak** 'deep hollow sound'. The rounded version of **ng** is **ngw** as in **angwaaghun** 'paddle'. Finally the rounded version of **ngng** is **ngngw** as in **naangngwaaghaquq** 'he is swinging'.

It is useful to know which consonants are in which columns of the chart since as suffixes are added to a word, changes often occur at the juncture by a sound (and therefore the letter for that sound) being replaced by one above or below it in the same column of the chart. For example 'woman' is **aghnaq**, 'girl' is **aghnaghaq** where the stop **q** in **aghnaq** is replaced by the corresponding voiced fricative **gh**, and 'little woman' is **aghnaghhaq** where the stop **q** in **aghnaq** is replaced by the corresponding voiceless fricative **ghh**. Again 'eye' is **iya**, and 'my eye' is **iiska** where, along with doubling the i and deleting the a when the 'my' ending is added, the voiced fricative **y** of **iya** is replaced with its voiceless counterpart **s**.

Unlike all other Eskimo languages, Yupik does not have long or geminated consonants.

Vowels:
There are four vowels in Yupik. They are **a** as in **ata** 'father', **u** as in **una** 'this one', **i** as in **iya** 'eye', and **e** as in **meq** 'water' or **tepet** 'odors'. The last vowel is not found in Inupiaq. Since English vowel letters stand for several different sounds while Yupik vowel letters stand for only one sound each, it may help to observe that **a** is like English "a" in "what", Yupik **u** is like English "u" in "glue", Yupik **i** is like English "i" in "taxis", and Yupik **e** is like English "e" in "taxes" (technically a *schwa*). Yupik **a**, **i**, and **u** are called *full* or *prime* vowels and differ from **e** in that full vowels can occur double, while **e** can only occur single, and full vowels can occur as the final sound of a word, while **e** cannot. Examples of short and long full vowels are **na** 'home' vs. **naa** 'mother', **pi** 'thing' vs. **pii** 'he did something to him', and **sikuni** 'his own ice' vs. **sikunii** 'he said it froze'.

Unlike all other Eskimo languages Yupik does not have diphthongs, that is, clusters of two unlike vowels.

Exercise:
For each of the words below provide the consonant, single vowel, or double vowel needed to correctly fill the blank. One who doesn't know the language may need to hear someone pronounce these.

I. k vs. q
1) ta___eq 'vein'

VI. e vs. i
1) t___pa 'odor'

2) u___suq 'winter'
3) ___ani___ 'snowflake'
4) ___eni___ 'to point'
5) ___u___aq 'middle'

**II. g vs. gh**
1) qe___aq 'meat rack'
2) se___leq 'bad'
3) kem___a 'its skin'
4) pe___nem 'finally'
5) ___evuq 'it faded'

**III. gg vs. ghh**
1) ___atek 'shirt'
2) ___iitaa 'he plucked it'
3) ii___aa 'his glove'
4) ___ayek 'shoulder blade'
5) ___uutaa 'he's cold'

**IV. g vs. gg**
1) yu___aq 'little man'
2) ta___i 'come here'
3) laa___u 'dig it'
4) aapti___u 'ask him'
5) nuniva___et 'roseworts'

**V. gh vs. ghh**
1) a___uuq 'it rotted'
2) yu___aq 'to pray'
3) gaa___u 'cook it'
4) qikmi___aq 'little dog'
5) aghna___aq 'girl'

2) ___p___k 'to be sharp'
3) s___k___k 'squirrel'
4) n___ka 'my home'
5) q___z___q 'lip'

**VII. single vs. double vowel**
1) ulgh___q 'sea lion'
2) ___nghaq 'harpoon'
3) ___m___ 'wolf'
4) ___tqa 'my name'
5) k___nka 'my wounds'

**VIII. use the correct letter(s)**
1) s___ ___un___ ___ 'antler'
2) m___k___l___iiq 'boy'
3) a___v___ ___ 'whale'
4) s___ ___ ___n___q 'sun'
5) ___am___y___ ___ 'sled'
6) k___m___ ___k 'boots$_2$'
7) na___atuq 'he heard'
8) na___uya 'seagull'

**IX. rounded vs. non-rounded**
1) kii___et 'rivers'
2) repa___aaq 'hammer'
3) negh___aaq 'bone'
4) qa___ani 'outside'
5) qa___ani 'inside, northeast'
6) taa___na 'that one coming'
7) umughqaa___i 'have sleep
   paralysis!'
8) qavaa___i 'be asleep!'

<u>Fricative (and nasal) undoubling, or automatic devoicing:</u>
Certain restrictions on what combinations of sounds are possible in Yupik have led to rules which allow simplifications in spelling. These simplifications are roughly equivalent to the principle in English spelling, taken for granted for the most part, which allows us to write the plural forms of both "cat" and "dog" with an "s": "cats" "dogs", even though in "cats" the "s" is voiceless while in "dogs" it is voiced (sounding like "z"). It is the nature of the sounds represented by "t" and "g" which determines the sound of the following "s". Now in Yupik what happens is that those voiceless fricatives and nasals whose voicelessness is indicated by doubling or partially doubling the voiced form (that is **ll, rr, gg, ghh, ghhw, nn, mm, ngng** and **ngngnw**) are written in their undoubled forms when next to certain other consonants that give the signal for voicelessness of both consonants. The principle behind this is that <u>in a cluster of two (adjacent) consonants either both will be voiced or both will be voiceless</u>, with one class of exceptions. The exceptions, the only kind of mixed cluster occuring, is a voiced nasal followed by a (voiceless) stop, voiceless fricative, or by another voiceless nasal, for example, **aamta** 'as we well know', **amllughaa** 'he stepped over it', and **nunamnni** 'in our land'. The spelling

simplification process itself, which can be termed *fricative (and nasal) undoubling* from the point of view of one writing, or *automatic devoicing* from the point of view of one reading, can be expressed with three rules:

(1)  A fricative is undoubled next to a stop or one of the voiceless fricatives where voicelessness is not indicated by doubling (f, s and wh).  Some examples are **elpek** 'you' (l is voiceless since next to the stop p), **aapluku** 'after asking him' (l is voiceless), **qerta** 'matted hair' (r is voiceless), **egtaa** 'he threw it away' (g is voiceless), **esghaghtuq** 'he opened his eyes' (the first gh is voiceless since it is next to s which is a voiceless fricative and the second gh is voiceless since it is next to the stop t), **aatgha** 'his name' (gh is voiceless), **ingaghfik** 'place to lie down' (gh is voiceless since it is next to f), and **esla** 'outdoors' (l is voiceless since it s next to s).
(2)  A nasal is undoubled after a stop or one of the voiceless fricatives where voicelessness is not indicated by doubling. Some examples are **qikmiq** 'dog' (m is voiceless since it comes after the stop k), **gguutnga** 'his tooth' (ng is voiceless since it comes after t), and **taaqnii** 'he said she quit' (n is voiceless).
(3)  A fricative or nasal is undoubled when it comes after a doubled voiceless fricative, except that if the second fricative is (voiceless) ll then the first fricative is undoubled instead. Some examples are **kaallghii** 'the one who arrived' (gh is voiceless since it comes after the doubled voiceless fricative ll), **eggnaqaa** 'he's going to throw it away' (n is voiceless since it comes after gg), and **ingaghhragkiightuq** 'he quickly lay down' (r is voiceless since it comes after ghh).  Examples showing what happens when ll is the second voiceless fricative of the cluster are **eglluk** 'stove' (g is voiceless and it is undoubled rather than ll), **igleghlluni** 'after he traveled' (gh is voiceless and undoubled rather than ll).  The exception made in the case of ll is a concession to the prominence of voiceless ll and its contrast to voiced l in the mind of Yupik speakers, as opposed to the situation with other voiceless fricatives and nasals.

One should note that while **ghh** is "undoubled" to **gh**, **wh** is not changed to **w** next to a stop.  Thus one writes **kiiwhtaq** 'thing of the river' and not **kiiwtaq**.

Exercises: (one need not know the words to do these exercises) Rewrite the words below undoubling voiceless fricatives and nasals where appropriate and necessary.  Do not undouble if doing so would change the sound of the word.

1) riiggta 'den'
2) aatghha 'his name'
3) taghnughhaq 'child'
4) esllallugughhtaa 'it rained'
5) allpa 'murre'
6) nekrrek 'hook'
7) ingaghhlluni 'after he lay down'
8) nguutngnguk 'wart'
9) qallta 'scale'

10) Sivuqaghhmmiit 'people of Gambell or SLI'
11) allgngnughhtuq 'it dove'
12) yuggllak 'big man'
13) meteghhlluk 'raven'
14) aallggutat 'broom'
15) iiggrraggkiighhtuq 'he dug fast'
16) niillghhwaaq 'soda cracker'
17) ifllaaq 'it got lost'
18) mellquq 'fur, feather'
19) qikmmighhaq 'small dog'
20) neghhtuq 'he ate'

Indicate for the words below any fricative or nasal which is voiceless only because of the consonant it is next to:

1) suflugaq 'gun'
2) qaltaq 'bucket'
3) paapga 'its tail'
4) eglluku 'after throwing it away'
5) umughqaaguq 'he had sleep paralysis'
6) yughaghtuq 'he prayed'
7) angyaghllak 'big boat'
8) esghaghlleqamken 'I'll see you'
9) tepnga 'its odor'
10) qavaghsugnituq 'he seems to be sleeping'
11) atullguuq 'he sings well'
12) neghyaghqaq 'food supply'
13) ingaghhragkiightuq 'he lay down quickly'

Stress, rhythmic length, and overlength:
    Yupik has a system of rhythmic stress and lengthening of certain underlyingly short vowels. To see how it works one must first be able to divide words into syllables. A syllable of a Yupik word is of the form CV, CVC, CVV, or CVVC, and at the beginning of a word, V, VC, VV, or VVC (where V is a vowel and C a consonant. To put it succinctly, syllable boundaries fall between consonants (recalling that ll, gh, ng, ngngw etc. are single consonants though written with two or more letters), or between a vowel and the following consonant. For example, the syllables of **angyaq** 'boat' are **ang** and **yaq**, so the word divided into syllables can be written **ang/yaq**. The syllables of **nuna** 'land' are **nu** and **na** (and not **nun** and **a**), so the word divided into syllables can be written **nu/na**.

    A syllable with two vowels has stress. On strings of syllables bounded by syllables with two vowels, by the beginning of the word, and/or the end of the word, every second syllable has stress. This stress on alternate syllables is called *rhythmic* stress. A stressed syllable is pronounced with more volume than an unstressed syllalbe. A final syllable loses stress. Examples showing stress are **aáng/qagh/llág/llang/yúg/tuq** 'he wants to make a big ball' and **ang/yágh/llag/llàng/yug/tuq** 'he wants to make a big boat', where stress is shown by the accent marks.
    A full vowel (**a**, **u**, or **i**, but not **e**) in a stressed one-vowel

syllable that ends in that vowel rather than in a consonant will
be pronounced long.  This is called *rhythmic length*.  Examples
showing rhythmic length are **qa/yâ/ni** 'in the kayaks', and
**qa/yâ/pig/kâ/ni** 'in the future real kayak', where the
circumflex shows rhythmic length and stress.
     In general a syllable which is rhythmically lengthened is
neither longer nor shorter than one which has length from its
having a double vowel, for example in **sa/gû/yaâ/ni** 'in his
(another's) drum', the syllables **gu** and **yaa** are of equal length
but for different reasons.  However, a two-vowel syllable which
follows an unstressed syllable will be *overlengthened* and given a
falling intonation.  This overlengthening serves to distinguish a
syllable with two vowels from a syllable with rhythmic length in
the same position.  For example, using a circumflex on the second
vowel to indicate overlengthening, compare **qa/yaâ/ni** 'in his
(another's) kayak' with **qa/yâ/ni** 'in the kayaks', and compare
**qa/yâ/pig/kaâ/ni** 'in his (another's) future kayak' with
**qa/yâ/pig/kâ/ni** 'in the future kayaks'.
     It is not always easy to hear the difference between
rhythmic length of a one-vowel syllable and overlength of a two
vowel syllable in the same position.  In fact for some speakers
of Yupik there may not be a distinction in sound between these
two situations.  However, there are often grammatical clues as to
which situation holds.  On the other hand, the difference
between a single non-rhythmically lengthened vowel and a double
vowel in the same position is quite noticeable and often affects
the rhythm on down the word.  For example, compare
**a/ghâ/li/qû/mi/nî/ki** 'if he provides them with medicine' with
**a/ghâ/liî/qu/mî/ni/ki** 'if he prepares medicine for them'.

Exercises:
Divide the following words into syllables, mark stress, mark
length, and mark overlength.  This can be done whether or not one
knows how to pronounce the words.

1) kenighaqa 'I pointed at it'
2) aghveliighllequnga 'I will cook whale'
3) iflamaaq 'it is lost'
4) nengyuqaqa 'she is my grandmother'
5) meqsukuvek 'if you are thirsty'
6) taghnughhaghmeng 'of the child'
7) angyaminillu 'also in his own boat'
8) neghegkaaguq 'it has been eaten'
9) estamat 'four'
10) mangteghapikaput 'it is our real house'
11) angyani 'in the boats'
12) angyaani 'in his boat'

Indicate the correct spelling for each of the following.  To do
this one will need to know how to pronounce the word, or to hear
it pronounced correctly, or one may use clues from another Eskimo
language.

1) fish: iqalluk    iqaalluk
2) my knife: savika    saviika

3) it is skin: amiguq    amiiguq
4) I wanted to eat it: neghyugaqa    neghyuugaqa
5) woman's-knives: ulaghet    ulaaghet
6) birds: qawaget    qawaaget
7) paternal aunts: asaget    asaaget
8) my ears: sigutegka    siguutegka
9) he pinched it: pumsugaa    pumsuugaa
10) trees: uqfiget    uqfiiget
11) it is a parka: atkuguq    atkuuguq    atkuguuq    atkuuguuq
12) about her (another's) dog: qikmimeng    qikmiimeng
13) heart: ighsaquq    ighsaaquq
14) he is refusing: ighsaquq    ighsaaquq

**Lesson 1**


**Unpossessed plural and dual nouns**

<u>Vocabulary (nouns):</u>
| | |
|---|---|
| afsengaq* | mouse, vole |
| aghnaq | woman |
| aghneq | day |
| amaa | wolf |
| angyaq | boat |
| anipa | owl |
| ateq | name |
| atkuk | parka |
| ayveq | walrus |
| gguta | tooth |
| iya<sup>e</sup> | eye |
| kamek | skin boot, mukluk |
| kaviiq | fox |
| kemek | flesh, skin |
| kii | wound |
| kiik | summer |
| kiikw | river |
| mangteghaq | house |
| na<sup>e</sup> | home |
| nanuq* | polar bear |
| naayghaq | mountain |
| neghqwaaq | bone |
| qikmiq | dog |
| qiiqw | grey hair |
| qiiqw | cough *(homonyms with the preceding word)* |
| qulmesiin | cooking pot |
| repa | hammer |
| riigta | animal's den |
| savik | knife |
| sigun, siguta | ear |
| siku | ice |
| sikuq | needle |
| tafsi | belt |
| taghnughhaq* | child |
| ulaaq | semi-lunar knife, woman's-knife |
| uupa | "sea peach" |
| uyghak | stone, rock |
| yaqulek | angel |
| yughaghta | minister |
| yu⟨u⟩k | person, man *(see below concerning "⟨u⟩")* |
| Yupik | Siberian / St. Lawrence Island Eskimo |

<u>Endings:</u>
| | | |
|---|---|---|
| ~s f %:(e)t | *N*–s | *"absolutive" plural* |
| ~s f %:(e)k | *N*–s₂ | *"absolutive" dual* |

<u>Discussion of grammatical topics:</u>
<u>Words and bases:</u>
   All the nouns given in the vocabulary above are in the *unpossessed absolutive singular form*.  They are *unpossessed* in that no indication is given of an *owner*, that is, **siguta** means 'ear', but there are other forms of this word that mean

'his ear' or 'my ear'.  The apparatus for constructing such forms
will be presented in later lessons.  *Absolutive* is the *case*, or
family of endings for a noun, which is used for, among other
things, the *citation* form of the noun. *Singular* means one thing
in contrast to *dual* which means two things and *plural* which, in
Yupik and other Eskimo languages means three or more things
rather than two or more things as in English.

To form duals and plurals, as well as possessed forms and
non-absolutive forms, one must go beneath the surface of the
citation form as given above and find the *abstract combining form*
of the word, commonly called the *base* of the word.  It is common
to write base forms with hyphens after them to show that they are
abstract combining forms and not possible spoken forms.

A noun that ends in a full vowel in the citation form will
have a base form just like the citation form (but the base form
will be written with a hyphen after it), except that some nouns
ending in a have bases ending in e instead of a.  These will be
written with superscript e (for example na$^e$ in the list above).
However the a of a word ending in ta almost always comes from e
on the base so a superscript e is not necessary (for example
**siguta** in the above list is written without a superscript e, but
the base ends in e nevertheless). The few exceptional words
ending in **ta** where the base also ends in **ta** and not **te** will be
noted when they occur.

Nouns that end in n in their citation forms have base forms
with **te** in place of the final n.  Thus a base form ending in **te**
can lead to a noun ending in either **ta** or in **n** and in fact most
nouns that end in one can equally well end in the other, except
that if there is a consonant before a final **te** of a base, the
citation form of the word can only end in **ta** and not **n**.

Nouns that end in q, k, qw or kw in their citation forms end
in the corresponding (voiced) fricatives, **gh**, **g**, **ghw**, and **w**
respectively in their base forms.

Citation forms (absolutive singular) of nouns can end only
in a full vowel, **a**, **i**, or **u**, or in one of a limited range of
consonants, **n**, **q**, **k**, **qw** or **kw**.  Bases can end only in a vowel
(including now the vowel e) or in one of the consonants **gh**, **g**,
**ghw** or **w**.  Citation forms cannot end in **m**, for example, though
*inflected* (non-citation, expanded forms) can, nor, to take
another example, in **gh**, though abstract, non-spoken, base forms
can, nor, to take yet another example, in p (and in fact no Yupik
word ends this way).  Likewise, base forms cannot end, for
example, in q, though citation forms and other words can end this
way.

Examples:

| citation form | base |
|---|---|
| **nuna** 'land' | **nuna-** |
| **tuma**$^e$ 'footprint' | **tume-** |
| **piitun, piituta** 'seed' | **piitute-** |
| **qayaq** 'kayak' | **qayagh-** |
| **manik** 'egg' | **manig-** |
| **saaqw** 'side' | **saaghw-** |
| **aakw** 'blood' | **aaw-** |

10

A special note concerning the word **yu<u>k**: the citation form
has a long or double **u** so that 'person' is **yuuk**, but the base has
a short or single **u**, **yug-**.  This is the only word that is like
this, but there are other words which have a letter which appears
in some forms but not in others and such words will be presented
in vocabularies as **yu<u>k** is here with the letter in question in
angle brackets.

Exercise:
    Determine the base or combining form of each of the words
given above in this lesson's vocabulary.

Formation of plurals and duals:
    Unpossessed absolutive plurals are formed by attaching **t** to
the base form of nouns.  This **t** is an *ending*, and all endings as
well as *postbases* (discussed later) are attached to the base form
of the noun rather than directly to the citation form.  Endings
and postbases are attached in a number of different ways
depending on how they interact with the various possible final
segments (letters or sounds) of the base (or with the final
segment and the one before it).  These patterns of interaction
are shown in this book by various symbols and parenthesized
letters which will be explained.  The full form of the plural
ending **t** is **~sf%(e)t**.  Before explaining exactly what these
symbols mean, it should be noted that the *dual* ending is just
like the plural, has the same symbols in front of it meaning that
it attaches in the same way, as the plural, but has **k** in place of
**t**.  Thus if one knows how to form the plural, or to put it another
way, if one understands why the plural is formed as it is, he
automatically knows about the dual as well, and about other
endings which are preceded by these symbols.
    The symbol **~sf** means that the ending (or suffix) in question
will drop *semi-final* **e** from a base which has one.  A *semi-final* **e**
is one which is followed by another letter (necessarily **gh** or **g**
on a base).  Such endings are said to be *semi-final* **e** *dropping*.
An ending which drops semi-final **e** will not drop such an **e** if
doing so would lead to a cluster of three consonants.  When a
semi-final (or final) **e** is dropped and the base has only one
vowel (one syllable with one vowel in it) preceding the **e** and
when the vowel of that syllable is a full vowel (not itself an **e**)
then that full vowel will be lenghthened (doubled in writing).
It is as if the **e** "hops" toward the front of the front of a word
and changes into a full vowel. Note that all the requirements
given here must be met if this e-hopping is to occur.
    The symbol **%** means that the ending will drop *weak* consonants
and keep *strong* consonants from bases.  Of the possible base-
final consonants, **g**, **ghw** and **w** are invariably strong, but **gh** may
be either weak or strong.  A **gh** which is preceded by **e** or by two
(full) vowels is invariably strong.  A **gh** which is preceded by
one full vowel (with a consonant in front of that) will most
likely be weak.  A minority of such **ghs** are strong however, and
there is no way to tell which they are by other aspects of the
word.  This book indicates this minority of unpredicatably strong
**ghs** with an asterisk either after the base or after the citation
form.  A speaker of the language can tell whether a **gh** is weak or

strong by attaching the ending **mun** meaning 'to, toward' which also drops weak **gh** but keeps strong **gh**. Thus, **afsengaq** has a base, **afsengagh-**, ending in a strong **gh** as shown by the fact that one says **afsengaghmun** 'to the mouse' (hence the asterisk on the word list above), but **aghnaq** has a base, **aghnagh-**, ending in a weak **gh** as shown by the fact that one says **aghnamun** 'to the woman'. Endings which drop weak final consonants but keep strong final consonants are said to be *half-retaining.*

The semicolon, :, will be discussed presently.

The **e** in parentheses on the dual and plural endings is actually a part of the ending rather than an attachment symbol. It is only used part of the time however, while the **t** is used all the time. (e) is used if the base, <u>in the form in which the t is added</u>, still has a final consonant on it. Thus (e) will be used only with bases that end in a strong consonant. Bases that end in a vowel don't end in a consonant of course, and bases which end in weak **gh** drop that **gh** and hence no longer have a final consonant when the **t** is added.

One last but important process is indicated by the semicolon. When the above described operations are performed, if the result has the uvular **gh** in between two single vowels, the first of which is a full vowel, then the **gh** drops out, and the **e** changes to match up with the full vowel it is now next to. This is called *uvular dropping.*

<u>Examples:</u>

| citation form | base | plural |
|---|---|---|
| **nuna** 'land' | **nuna-** | **nunat** 'lands' |
| **tumaᵉ** 'footprint' | **tume-** | **tumet** 'trails' |
| **piitun** 'seed' | **piitute-** | **piitutet** 'seeds' |
| **qayaq** 'kayak' | **qayagh-** | **qayat** 'kayaks' *(weak gh dropped)* |
| **manik** 'egg' | **manig-** | **maniget** 'eggs' *(g kept since strong)* |
| **taqeq** 'vein' | **taqegh-** | **taaqghet** 'veins' |

*(semi-final e dropped and "hopped")*

| | | |
|---|---|---|
| **uyvineq** 'sorceror' | **uyvinegh-** | **uyvinghet** 'sorcerors' |

*(semi-final e dropped, but not "hopped" since required conditions are not met)*

| | | |
|---|---|---|
| **ighneq** 'son' | **ighnegh-** | **ighneghet** 'sons' |

*(semi-final e not dropped (and not "hopped") since dropping it would lead to a cluster of three consonants)*

| | | |
|---|---|---|
| **pagunghaq\*** 'crowberry' | **pagunghagh\*-** | **pagunghaat** 'crowberries' |

*(strong gh kept, giving **pagunghaghet** but gh then dropped due to uvular dropping and e changes to **a**)*

Concerning written translations, Yupik duals will be translated with an English plural form with a subscripted "2". Thus **uyghagek** will be translated: "rocks$_2$", and in translating an English plural, one can assume that unless there is a subscripted "2" or unless the English plural in question is dual by nature, e.g. "arms", "ears", that Yupik plural and not dual is meant.

<u>Conventional duals</u>:
A number of Yupik nouns, including **kiikw** in the vocabulary above, are customarily used in the dual even though only one entity is meant. Thus, **kiiwek** means 'a river' or 'the river'. This occurs mostly with things which have two equivalent sides, like a river does. This phenomenon occurs also in English where "pants", "eyeglasses" and "scissors" are never used in the singula. However, such *conventional duals* are more common Eskimo than in English and are probably more common in Yupik than in other Eskimo languages.. The grammatical singular would be used if one were speaking about that sort of thing in general, like saying "the river is a flowing body of water most useful to mankind" meaning rivers in general by "the river" and not one particular river.

<u>Exercise</u>:
Form the plural of each of the words in the vocabulary above.

# Lesson 2

## Intransitive indicative; ablative-modalis

| Vocabulary: nouns | | verb bases | |
|---|---|---|---|
| aghveq | whale | aghula- | to dance |
| anigu | snow | aghulaqe- | to leave |
| aqavzik | salmonberry | alinge- | to be afraid |
| aqelqaq | visitor | aane- | to go out |
| esla | outdoors | aange- | to be big |
| iqalluk | fish | aqii- | to vacation |
| kayu | ocean fish | esghaate- | to see |
| kufi | coffee | esleqe- | to be full |
| Laluramka<sup>e</sup> | white person | gaagh- | to cook |
| meq | water | ifla- | to lose, to get |
| nanevgaq | old man | | lost |
| naayvaq | lake | ingaghte- | to lie down |
| neghsaq | seal | inghu- | to pick berries |
| neqa<sup>e</sup> | food | itegh- | to go in |
| nuna | land | kaate- | to arrive |
| pagunghaq* | berry, crowberry | kuuve- | to spill |
| sikik | squirrel | megh⟨e⟩- | to drink |
| Sivungaq* | Savoonga | nagate- | to hear |
| Sivuqaq* | Gambell; St. | negh⟨e⟩- | to eat |
| | Lawrence Is. | | |
| ukaziq | hare, "rabbit" | nenglagh- | to laugh |
| ulghaaq | sea lion | pinigh- | to be good |
| Ungaziq* | Chaplino (in Sib.) | qavagh- | to sleep |
| uquq | fat, blubber | qiighw- | to cough |
| vek, vegaaq | grass | qiya- | to cry |
| yavlu | sweatheart | tagi- | to come over |
| yaywaali | orphan | taake- | to be long |
| | | tuqu- | to die |

## Endings:

ғ+(g/t)uq, etc. *intransitive "indicative" verb endings*

~ғ%meng *unpossessed singular "ablative-modalis" noun ending*

## Discussion of grammatical topics:

### Intransitive indicative:

There is no actual spoken form for Yupik verbs which is as convenient for a citation form as the unpossessed absolutive singular is for nouns. Consequently the abstract combining form itself, the base, will be used as the citation form for verbs. Verb bases end in precisely the same ways that noun bases do, in a full vowel, in e, in te, or in one of the fricatives, **gh**, **g**, **ghw** or **w**. It is not necessary to distinguish weak and strong final consonants for verbs.

~ғ+(**g/t**)**u**- is the part of a verb endings which indicates *intransitive indicative*. *Intransitive* means that only information (*person* and *number*) concerning subject (and not object) is given by the verb ending. *Indicative* is the verb *mood* or family of endings used for making statements (as opposed to questions, commands, etc.). The transitivity/mood *indicator* or *marker*, ~ғ+(**g/t**)**u**-, is followed by a second part which indicates person and number. *Third person* is the group of endings concerned with a person or thing other than the speaker, i.e. with "he", "she", "it", "they", "they₂". In Yupik there is no category of

14

gender so that the same ending which indicates "he" also
indicates "she" or "it". *First person* is the group of endings
concerned with the speaker (and possibly others with him), i.e.
with "I", "we₂", and "wep₁". *Second person* is the group of
endings concerned with the person or persons spoken to, i.e. with
"you", "you₂", and "youp₁".
  The list below shows the person and number part of
the intransitive indicative endings for all three persons and
numbers.

| | |
|---|---|
| q | 'he, she, it' |
| k | 'they₂' |
| t | 'theyp₁' |
| nga | 'I' |
| kung | 'we₂' |
| kut | 'wep₁' |
| ten | 'you₁' |
| tek | 'you₂' |
| si | 'youp₁' |

  Concerning attachment to verb bases, ~f indicates that *final*
e is to be dropped, that is, e which comes right at the end of
the base. + indicates that a base-final consonant is to be kept,
while the g and t in parentheses are used only with certain types
of bases. The g is used with bases that end in a double vowel,
while the t is used with bases that end in a consonant. The two
bases negh⟨e⟩- 'to eat', and megh⟨e⟩- 'to drink' act as if they
are negh- and megh- with some endings and as if they are neghe-,
and meghe- with other endings. With the endings presented here
these two bases act as if the ⟨e⟩ were not there.
  When the endings presented here are used with a base ending
with a single full vowel, a or i, the resulting clusters au and
iu will change to aa and ii respectively. This is because Yupik
does not permit clusters of unlike vowels. An underlying cluster
with i in it will become ii while an underlying cluster with a
but no i will become aa. Thus underlying ai, ia, ui, and iu all
become ii, and underlying au and ua become aa. (uu can only
arise from underlying uu.) This phenomenon is called *vowel
dominance*.
  Verb forms built with the endings presented here have a past
time meaning, except for *stative* or *descriptive* verbs which have
a present time meaning.

**Examples:**

| verb base | | with ending |
|---|---|---|
| tuqu- | 'to die' | tuquuq 'he (or she or it) died' |
| tagi- | 'to come' | tagiiq 'he came' *(from tagiuq by vowel dominance)* |
| qiya- | 'to cry' | qiyaaq 'he cried' *(from qiyauq by vowel dominance)* |
| aqii- | 'to vacation' | aqiiguq 'he vacationed' *(g used since base ends in two vowels)* |
| aane- | 'to go out' | aanuq 'he went out' *(final e dropped)* |
| nenglagh- | 'to laugh' | nenglaghtuq 'he laughed' *(t used* |

|  |  | *since base ends in a consonant)* |
|---|---|---|
| **pinigh‑** | 'to be good' | **pinightuq** 'he is good' *(present time since verb is descriptive)* |
| **negh‹e›‑** | 'to eat' | **neghtuq** 'he ate' *(the base takes the form* **negh‑** *for these endings)* |

Ab̲l̲a̲t̲i̲v̲e̲-̲m̲o̲d̲a̲l̲i̲s̲:

Though one usually thinks of intransitive sentences in a language being those without an object (without a thing *verb*-ed), and only transitive sentences as having an object, in Yupik intransitive sentences can have an object of sorts but nothing about this object is indicated in the verb. An object of an intransitive verb is called an *indefinite object* (to distinguish it from a true grammatical object of a transitive verb).

A noun serving as an indefinite object is put in the *ablative-modalis* case. This case also serves to make phrases like English prepositional phrases starting with "from".

The unpossessed ablative-modalis singular ending is ~f%meng. It drops final es and weak final consonants, but keeps strong final consonants. If a final e is dropped and the required conditions are met, then e-*hopping* will occur (see Lesson 1).

E̲x̲a̲m̲p̲l̲e̲s̲:

| *base* | *with ending* |
|---|---|
| **anigu‑** 'snow' | **anigumeng** 'snow (as indefinite object), from snow' |
| **iye‑** 'eye' | **iiymeng** 'eye(s) (as indefinite object), from an eye' *(e dropped and hopped)* |
| **angyagh‑** 'boat' | **angyameng** 'boat(s) (as indefinite object), from a boat' *(weak final consonant dropped)* |
| **nanugh‑✱** 'polar bear' | **nanughmeng** 'polar bear(s) (as indefinite object), from a polar bear' *(strong final consonant kept)* |
| **sikig‑** 'squirrel' | **sikigmeng** 'squirrel(s) (as indefinite object), from a squirrel' *(g is strong)* |

When used as an indefinite object, the singular ablative-modalis ending may indicate a plurality. For example, **neghtunga pagunghaghmeng** may mean 'I ate a berry' or 'I ate berries'. However, in its other main use, the *place from which* use, a singular ablative-modalis ending indicates only singular. For example, **tagiinga naayvameng** means only 'I came from the lake'. To say 'from the lakes', the plural ablative modalis ending must be used. This ending is like the singular except for having n in place of m and not dropping final e. Thus, **naayvaneng** 'from the lakes', and **iyeneng** 'from the eyes'.

In latter lessons we shall see other uses of the ablative-modalis in addition to its *indefinite object* use and its *place from which* use. It is used to give more information about a noun which has been verbalized by a postbase (*specification* use), *with verbs of giving* to tell what is given, and *with verbs of communication* to tell what is being spoken or asked about. These

16

uses are all related to the indefinite object use.

Exercises:
Translate the following sentences into Yupik:
1) The white people drank coffee. 2) The old man heard angels. 3) The cooking pots2 are full of water. 4) The river is long. 5) The children went out of the house. 6) The squirrels heard some mice. 7) The owl died. 8) The water spilled from the pot. 9) The rabbits are afraid of foxes. 10) The women are picking crowberries. 11) The orphans went in from outdoors. 12) The minister took a vacation. 13) The strangers arrived from Chaplino. 14) The knives got lost. 15) The men were dancing. 16) The white people left from SLI. 17) They2 cooked sea lion. 18) I saw a den. 19) You coughed. 20) The days are long. 21) We2 laughed. 22) The old men arrived from the mountain. 23) The dogs came over. 24) He heard angels. 25) The men saw polar bears.

Translate the following sentences into English: 1) Afsengaq neghtuq pagunghaghmeng. 2) Kaamgek iflaak. 3) Aqiigukung. 4) Uupameng esghaatut. 5) Ukaziq alinguq kaviighmeng. 6) Laluramka kaatuq Sivungaghmeng. 7) Aqelqat aghulaat. 8) Tafsi taakuq. 9) Neghtusi ulghaaghmeng. 10) Naayvameng tagiiq yaywaali. 11) Aghnak qiighwtuk. 12) Gaaghtut kayumeng. 13) Qikmit nagatut anipameng. 14) Qavaghtunga. 15) Taghnughhaat aanut mangteghameng.

**1st and 2nd person possessor possessed absolutive**

<u>Vocabulary:</u>
| | |
|---|---|
| aghnaghaq* | girl |
| aakw | blood |
| apa | grandfather |
| ata | father *(base is* ata-, *not* ate-*)* |
| eltughaq | grandchild |
| igatagh-, iyatagh- | to be hungry |
| iigga<sup>e</sup> | hand |
| ighneq | son |
| mekestaaghhaq* | small thing |
| mekelghiiq | boy |
| naa | mother |
| nengyuq | grandmother |
| nuliiq | wife *(base can also be* nulighh-*)* |
| nuyaq | hair |
| panik | daughter |
| seghleq | bad thing |
| tagi- | to come |
| takestaaghhaq* | short thing |
| ugi | husband |

<u>postbases:</u>
| | |
|---|---|
| -ghllak | big *N*, lots of *N* |
| -ghrugllak | big *N* |
| -lek | one having *N* |
| ~:(ng)u- | to be *N* |

<u>base-plus-postbase, and postbase-plus postbase combinations:</u>
| | |
|---|---|
| mekestaaghhaa- | to be small |
| takestaaghhaa- | to be short |
| seghleghu- | to be bad |
| -lgu- | to have *N* |

<u>endings:</u>
*first person singular-possessor absolutive noun endings:*
| | |
|---|---|
| ~-ka | my *N* |
| ~<sub>s f</sub>%(e)nka | my *N*-s |
| ~<sub>s f</sub>%(e)gka | my *N*-s<sub>2</sub> |

*second person singular-possessor absolutive noun endings:*
| | |
|---|---|
| ~<sub>s f</sub>%(e)n | your<sub>1</sub> *N* |
| ~<sub>f</sub>%ten | your<sub>1</sub> *N*-s |
| ~<sub>s f</sub>%(e)gken | your<sub>1</sub> *N*-s<sub>2</sub> |

<u>Discussion of Postbases:</u>
    *Postbases* fit between base and ending.  There may be more than one postbase in a word.  Some postbases go on nouns and yield nouns (and are therefore said to be *noun-elaborating*), some go on nouns and yield verb bases (and are therefore said to be *verbalizing*), some go on verb bases and yield verb bases (*verb-elaborating*)and some go on verb bases and yield nouns (*nominalizing*).  Noun-yielding (noun-elaborating and nominalizing) postbases are presented here with an unpossessed absolutive singular ending, but of course underlying this is an

abstract combining form or base form (see Lesson 1), while verb-yielding (verb-elaborating and verbalizing) postbases are presented in their base or combining form.  When discussing postbases and endings, *N* means "noun" and *V* means "verb".

The postbase -**ghllak** (which has as its combining form -**ghllag**-) is noun-elaborating and means 'big *N*' or 'lots of *N*'.  The minus sign, - indicates that this postbase drops all final consonants (strong as well as weak), while the absence of a tilde, ~, indicates that it keeps all **es** (final and semi-final).  This postbase will substitute the velar fricative, **g**, for the uvular fricative, **gh**, beginning the postbase if the base ends in a velar (which however is dropped).  Likewise it will substitute a *rounded* fricative, **ghw** or **wh**, if the base ends in a rounded velar or uvular fricative.  As we shall see in later lessons, this phenomenon of the dropped final consonant of a base influencing the initial segment of a postbase or ending is what always happens when a postbase or ending starts with a velar or uvular fricative or stop (i.e. with **gh**, **g**, **k**, **q**).

Examples:

| *noun* | *base* | *with postbase* |
|---|---|---|
| **nuna** 'land' | **nuna**- | **nunaghllak** 'big land' |
| **qulmesiin** 'pot' | **qulmesiite**- | **qulmesiiteghllak** 'big pot' |
| | | **qulmesiiteghllaget** 'big pots, lots of pots' |
| **angyaq** 'boat' | **angyagh**- | **angyaghllak** 'big boat' |
| **sikik** 'squirrel' | **sikig**- | **sikigllak** 'big squirrel' |

*(since base ends in **g**, the **gh** of the postbase is replaced with **g**)*

| | | |
|---|---|---|
| **kiikw** 'river' | **kiiw**- | **kiiwhllagek** 'big river' |

*(since the base ends in a rounded velar, the **gh** of the postbase is replaced with a rounded velar; the dual ending for a single river is explained in lesson 1)*

The above postbase can mean either 'big *N*' or 'lots of *N*' as the example in the plural, **qulmesiiteghllaget** shows.  To limit the meaning to 'big *N*' only, another postbase -**ghrugllak** is used instead.  These two postbases go on in exactly the same way.

Examples:

| *noun* | *base* | *with postbase* |
|---|---|---|
| **qulmesiin** 'pot' | **qulmesiite**- | **qulmesiiteghrugllaget** 'big pots' |
| **kiikw** 'river' | **kiiw**- | **kiiwrugllaget** 'big rivers' |

The noun-elaborating postbase -**lek** means 'one having *N*'.  It is a simple consonant dropping postbase.  Its combining or base form is -**leg**-.

Examples:

| *noun* | *base* | *with postbase* |
|---|---|---|
| **naa** 'mother' | **naa**- | **naalek** 'one with a |

mother'

**panik** 'daughter'  **panig-**  **panilek** 'one with a
                                                    daughter'

More than one postbase can go on a word as in
**qikmighrugllalget** 'ones having big dogs'.

The verbalizing postbase **~:(ng)u-** means 'to be *N*'. The
tilde, **~**, indicates that it drops both final and semi-final es
from bases, with e hopping occuring when possible. The semicolon
indicates that the uvular fricative **gh** will drop from between
single vowels at the juncture of a base and this postbase. The
**(ng)** is used only with bases ending in a vowel including a final
**e** (before it is dropped). If the intransitive indicative ending
is put on following this postbase, care must be taken to use the
correct form of the ending (with or without **g**).

<u>Examples:</u>
    *noun*           *base*      *with postbase*
    **ata** 'father'   **ata-**    **atangu-** 'to be a father' *(as in*
                                   *atanguuq 'he is a father')*
    **iya** 'eye'      **iye-**    **iiyngu-** 'to be an eye' *(ng is used*
        *because base ends in a vowel, e, though this e is then*
        *dropped and hopped)*
    **na** 'place'    **ne-**     **nengu-** 'to be a place' *(dropping of*
        *e not possible since a cluster of two consonants is not*
        *prermitted at the beginning of a word, hence hopping*
        *doesn't occur either)*
    **iigga** 'hand'  **iigge-**  **iiggngu-** 'to be a hand' *(e  is*
        *dropped but not hopped since the conditions for hopping*
        *are not met)*
    **gguta** 'tooth' **ggute-**   **gguutngu-** 'to be a tooth' *(as in*
        **gguutnguuq** 'it is a tooth'*)(e is both dropped and*
        *hopped)*
    **kaviiq** 'fox'  **kaviigh-** **kaviighu-** 'to be a fox' *(gh not*
        *dropped since it has two rather than one vowel in front of it)*
    **aghnaq** 'woman' **aghnagh-** **aghnaghu-** --> **aghnau-** --> **aghnaa-**
        'to be a woman' *(uvular dropping and vowel dominace*
        *occur here)(as in* **aghnaaguq** 'she is a woman'*)*
    **kamek** 'skin boot' **kameg-** **kaamgu-** 'to be a boot' *(the semi-*
        *final e is dropped and hopped)*
    **ighneq** 'son'   **ighneghu-** 'to be a son' *(the semi-final e*
        *cannot be dropped and hence is not hopped; uvular*
        *dropping does not occur because the vowel preceding the*
        *uvular is not a full vowel)*

The nouns **mekestaaghhaq** 'small thing', **takestaaghhaq** 'short
thing', and **seghleq** 'bad thing', and the postbase **-lek** can be
combined with the preceding postbases to make the following
useful verb bases and verbalizing postbase:

    **mekestaaghhaa-**       'to be small'
    **takestaaghhaa-**       'to be short'
    **seghleghu-**           'to be bad'
    **-lgu-**                'to have *N*'

**Lesson 3**

Discussion of grammatical topics:
1st and 2nd person possessor possessed absolutive:
    The endings introduced in this lesson are all absolutive and
thus ca be substituted for the absolutive singular citation forms
of nouns.   These endings are:

| | |
|---|---|
| ˜-ka | 'my (one) *N*' |
| ˜ₛᵣ%(e)nka | 'my (three or more) *N*-s' |
| ˜ₛᵣ%(e)gka | 'my *N*-s₂' |
| ˜ₛᵣ%(e)n | 'your₁ *N*' |
| ˜ᵣ%ten | 'your₁ *N*-s' |
| ˜ₛᵣ%(e)gken | 'your₁ *N*-s₂' |

    We have already discussed what each of the symbols used in
these endings mean.  Except for the first and the fifth endings
on the list above, these endings attach just like the simple
plural ending, ˜ₛᵣ(e)t, does (see Lesson 1).   The fifth ending on
the list, ˜ᵣ%ten,  attaches like the unpossessed ablative-modalis
ending, ˜ᵣmeng, does (see Lesson 2).   The first ending, ˜-ka,
drops final and semi-final e when possible (and hops them when
that is possible); otherwise it attaches like the postbase −
ghllak does.   That is, it drops all final consonants, but if the
dropped final consonant is uvular, then this ending takes the
form qa for that word, and if the dropped final consonant is
rounded, then this ending takes the form kwa or qwa.

Examples:

| *noun* | *base* | *with ending* |
|---|---|---|
| apa 'grandfather' | apa− | apaka 'my grandfather' |
| iya 'eye' | iye− | iiska 'my eye' *(here e hopping* |
| | | *and dropping both occur, and y becomes voiceless as s* |
| | | *next to the stop k)* |
| panik 'daughter' | panig− | panika 'my daughter' |
| ighneq 'son' | ighnegh− | ighneqa 'my son' |
| aakw 'blood' | aaw− | aakwa 'my blood' |
| qiiqw 'grey hair' | qiighw− | qiiqwa 'my grey hair' |

Exercises:
translate the following from Yupik to English:   1) Iiska
mekestaaghhaaguq. 2) Apalguunga. 3) Ataka angyaghllalguuq. 4)
Naan qulmesiitelguuq. 5) Panigten aghnaghaghllaagut. 6) Ighneghenka
gguteghllalguut. 7) Gguutka seghleghuuq. 8) Qiighwenka taakut.
9) Nengyuqa pinightuq. 10) Eltughanka qikmilguut. 11) Nuyaqa
takestaaghhaaguq. 12) Aghnaghllaget tagiit mangteghameng.
13) Qulmesiitka eslequq meghmeng. 14) Yavlun pinightuq. 15) Nanevgaq
qiighwllalguuq. 16) Laluramkek iyataghtuk. 17) Nunan anigulguuq.
18) Kaviighet riigteghllalguut. 19) Mekelghiighet neghtut
neghsameng. 20) Nengyugka nagatuk qikmighllagmeng. 21) Aawhllaget
kuuvut. 22) Yaywaali iiggeghllalguuq. 23) Qikmiiguq. 24) Ungaziq
nunanguuq. 25) Kaamgegken taakuk. 26) Sikigllaget tagiit
riigtemeng. 27) Ukaziq neghtuq vegmeng. 28) Aqelqat
laluramkenguut. 29) Yugllak uginguuq. 30) Ighneghten aghulaqut
naayvaghllagmeng.

<u>translate the following from English to Yupik:</u> 1) My daughters cooked. 2) Your ears$_2$ are bad. 3) I ate big crowberries. 4) My dog has big ears. 5) The big wolves saw rabbits. 6) My wife is hungry. 7) Your son coughed. 8) The old man has a big house. 9) It is ice. 10) It is a needle. 11) They are rocks. 12) It is a big mountain. 13) The lake has fish. 14) My eyes$_2$ are small. 15) Your blood is bad. 16) My grandfathers$_2$ danced. 17) My mother slept. 18) Your grandchildren have lots of hair. 19) The big girls picked salmonberries. 20) The boys have mothers. 21) My boots$_2$ are bad. 22) Your parka is nice. 23) The mice went inside from outdoors. 24) The river is short. 25) My name is long. 26) The big fox ate owl. 27) My knives got lost. 28) The lake has lots of ice. 29) Your woman's-knives are small. 30) The white (Caucasian) woman minister has a big husband.

Lesson 4

## Terminalis, localis, vialis and aequalis cases

Vocabulary:

| | |
|---|---|
| aglagh- | to go home |
| aakaq* | older sister of a female |
| anengaq | older brother |
| elngaatall | very much *(particle)* |
| estugaq | store |
| igaghvik | school |
| itegaq | foot |
| mayugh- | to go up |
| naasquq | head |
| nayak | sister of a male |
| ngelqaq | cormorant; mainland Alaska Eskimo |
| nunivak | rosewort plant; tundra |
| papek | tail |
| puu | handle |
| qepghagh- | to work |
| suflugaq | gun |
| taaqe- | to finish, to quit |
| tepaᵉ | odor |
| tukuq | host |
| tumaᵉ | track, footprint, trail |
| ukig- | to go down |
| umughqaa- | to have sleep paralysis |
| unaami | tomorrow *(particle)* |
| uyughaq | younger sibling (sister or brother) |
| yughagh- | to pray |
| yughaghvik | church |

postbases:

| | |
|---|---|
| ~+(g)aqe- | to be *V*-ing  *(ongoing action)* |
| @+lleqe- | to *V* in the future; will *V* |
| @~f+naqe- | to be going to *V*; to be about to *V* |
| @~f+yug- | to want to *V* |

endings:

| | |
|---|---|
| ~f%mi | at *N*; in *N*  "localis" case |
| ~f%mun | to *N*  "terminalis" case |
| ~f%kun | through *N*, by means of *N*  "vialis" case |
| ~f%tun | like *N*, in the language of *N*  "aequalis" case |

Discussion of postbases:
    The verb-elaborating postbase ~+(g)aqe- indicates present
time ongoing action, in contrast to forms without any time-fixing
postbase which indicate past action (except for *descriptive*
verbs). The (g) is used with bases that end in two vowels.

Examples:

| base | with postbase and ending |
|---|---|
| tagi- 'to come' | tagiaquq --> tagiiquq 'he is coming' *(in contrast to* tagiiq 'he came' |
| aqii- 'to vacation' | aqiigaquq 'he is vacationing' *(in contrast to* aqiiguq 'he vacationed')* |
| kuuve- 'to spill' | kuuvaquq 'it is spilling' *(vs.* kuuvuq |

23

```
                                    'it spilled')
negh<e>- 'to eat'    neghaquq 'he is eating' (vs. neghtuq
                               'he ate')
qavagh- 'to sleep'   qavaghaquq 'he is sleeping' (this is
                               not a :, "uvular dropping", type
                               postbase so the gh is not dropped)
itegh- 'to go in'    iitghaquq 'he is going in' (e is dropped
                               and hopped)
```

The postbase ~+(g)aqe- is also used to express repeated
action in conjunction with words and/or constructions expressing
'alway' and 'whenever'. These come up in succeeding chapters.

The postbases @+lleqe- and @~ɾnaqe- are verb-elaborating
postbases used for future action with the second expressing a
time of action more imminent than the first. The symbol @
indicates that **te** on a verb base will be modified in some way.
There are several patterns of modifaction. @+lleqe- merely drops
all **te**s. It is the only postbase that starts with **ll** and is used
with verb bases. @~ɾnaqe-, however, is one of a number of
postbases that start with **n** which are used with verb bases. They
all do the same thing to base-final **te**, that is, the **te** is
dropped and if it had followed a vowel on the base, then the **n** of
the postbase becomes voiceless, but if the **te** on the base had
followed a consonant, the resulting cluster of consonant and **n**
becomes voiceless as a whole.

Examples:
| base | with @+lleqe-<br>and ending | with @~ɾnaqe-<br>and ending |
|---|---|---|
| tagi-<br>  'to come' | taginaquq<br>  'he's going to come' | taqillequq<br>  'he will come' |
| negh<e>-<br>  'to eat' | neghnaquq<br>  'he's going to eat' | neghellequq<br>  'he will eat' |
| kaate-<br>  'to arrive' | kaannaquq<br>  'he's going to arrive' | kaallequq<br>  'he will arrive' |
| ingaghte-<br>  'to lie down' | ingaghhnaquq<br>  'he's going to lie down' | ingaghllequq<br>  'he will lie down' |
| qavagh-<br>  'to sleep' | qavaghnaquq<br>  'he's going to sleep' | qavaghllequq<br>  'he will sleep' |

The verb-elaborating postbase @~ɾyug- meaning 'to want to *V*'
essentially attaches just like @~ɾnaqe- (and other postbases that
start with **y** do the same) however one must remember that
voiceless **y** is **s**. Thus, the **y** of this postbase becomes **s** after a
stop and when the base ends in **te** (which, however, is dropped).

Examples:
```
    base                     with postbase and ending
    aghula- 'to dance'       aghulayugtuq 'he wants to dance'
    negh<e>- 'to eat'        neghyugtuq 'he wants to eat'
    taaqe- 'to quit'         taaqsugtuq 'he wants to quit'
    kaate- 'to arrive'       kaasugtuq 'he wants to arrive.
    ingaghte- 'to lie down'  ingaghsugtuq 'he wants to lie down'
    qavagh- 'to sleep'       qavagh- 'he wants to sleep'
```

<u>Discussion</u> <u>of</u> <u>grammatical</u> <u>topics</u>:
<u>Localis</u>, <u>terminalis</u>, <u>vialis</u>, <u>and</u> <u>aequalis</u> <u>cases</u>:

The endings of the singular unpossessed *localis* and *terminalis* cases are ~ꜰ**m**i and ~ꜰ**m**un respectively. They go on to noun bases just like the *ablative-modalis* does (see Lesson 2), and just as the ablative-modalis, in one of its uses, is used to indicate *place <u>from</u> which* an action occurs, so the *localis* can indicate *place <u>at</u> which* an action occurs and the *terminalis* can indicate *place <u>to</u> which* an action occurs. The plurals of all three of these cases have **n** in place of **m**.

<u>Examples</u>:
**Tagiiq naayvameng.** 'He came from the lake.'
**Qavaghtuq naayvami.** 'He slept at the lake.'
**Aghulaquq naayvamun.** 'He left to the lake.'

There are two further Yupik noun cases. One, the *vialis*, ~ꜰ**X**kun, indicates *place <u>through</u> which* an action occurs. When used with a base ending in strong **gh** the resulting cluster **ghk** becomes **ghq** because Yupik does not permit a cluster of a uvular and a velar.

<u>Examples</u>:

| word | base | with vialis ending |
|---|---|---|
| **nuna** 'land' | **nuna-** | **nunakun** 'through the land' |
| **naayvaq** 'lake' | **naayvagh-** | **naayvakun** 'through the lake' |
| **igaghvik** 'school' | **igaghvig-** | **igaghvigkun** 'through the school' |
| **vegaaq** 'grass' | **vegaagh-** | **vegaaghqun** 'through the grass' |
| | | *(from **vegaaghkun** where strong **gh** has been retained)* |

The plural vialis is ~**s**ꜰ**X**:(e)tgun.

<u>Examples</u>:

| word | with plural vialis ending |
|---|---|
| **nuna** 'land' | **nunatgun** 'through the lands' |
| **naayvaq** 'lake' | **naayvatgun** 'through the lakes' |
| **igaghvik** 'school' | **igaghvigetgun** 'through the schools' |
| **vegaaq** 'grass' | **vegaaghetgun** 'through the grasses' |
| **pagunghaq\*** 'berry' | **pagunghaghetgun** ---> **pagunghaatgun** 'through the berries' |

Just as the ablative-modalis case has *non-orientational* uses such as the *indefinite object* use in addition to its *orientational* use of indicating "place from which", so too the localis, terminalis and vialis have non-orientational uses in addition to their orientational uses of indicating "place at which", "place to which" and "place through which. Some of these non-orientational uses will be discussed in later lessons. The vialis case, however, has one very basic non-orientational use, to indicate *instrument* as in **tagiiq angyakun** 'he came by boat' or **qepghaghtuq savigkun** 'he worked with a knife'.

The ablative-modalis, localis, terminalis, and vialis

correspond roughly to English prepositions.  There is one other
Yupik case that corresponds to an English preposition and this is
the *aequalis* case, ~ꞅ%tun for the singular, ~sꞅ:%(e)stun for the
plural.  It has only a non-orientational use, to make a
*comparison*, as in **neghtuq qikmitun** 'he ate like a dog'.  It is
also used for indicating what language is being spoken as in
**Yupigestun** 'in the Yupik language' (literally: 'like a Yupik').

Exercises:
Translate into English:
1) Tukuqa neghsameng gaaghaquq. 2) Apan naayghamun mayughyugtuq.
3) Unaami aghulaqsugtunga naayvamun. 4) Kufi kuuvellequq
qulmesiitmeng. 5) Aanenaqukung eslamun. 6) Aghnaghaat
yughaghvigmeng tagiiqut. 7) Yuget elngaatall aqavzigmeng
inghuyugtut nunivagmi. 8) Nayaka qepghaghllequq igaghvigmi. 9) Aakan
umughqaagaquq. 10) Kaannaqut ighneghten. 11) Ingaghsugtunga. 12)
Ngelqameng neghellequnga unaami. 13) Tumenka takestaaghhaagut.
14) Ukigaquq yavluka naayghaghmeng. 15) Estugaq Sivuqaghmi
mekestaaghhaaguq. 16) Qikmigka papegllalguuk.

Translate into Yupik:
1) My older brother wants to have grey hair. 2) Your older
sisters are working in the store. 3) My mother is about to arrive
from church. 4) My daughters want to go home. 5) Your cough will
be very bad. 6) My pot has a big handle. 7) Your mother wants to
eat rosewort. 8) The man with big feet is a preacher. 9) My
younger siblings want to have guns. 10) Your host is going down
down to the water from the school. 11) You2 will be very
hungry tomorrow. 12) You will see footprints outside. 13) I
left. 14) I am dancing. 15) My grandchildren have big hands.

/

**3rd person possessor possessed absolutive, and unpossessed relative nouns**

<u>Vocabulary:</u>
| | |
|---|---|
| aghnalqwaaq | old lady |
| akuutaq | mixture of berries, seal oil, sugar etc. |
| akuzi- | to speak |
| alangquq | ring finger |
| apeghtughista | teacher |
| asak | paternal aunt |
| atugh- | to use |
| ighaleqetaaq | star |
| igleghte- | to travel |
| ila | relative, associate, part, one or some (of) |
| kaki- | to sew |
| Karaka<sup>e</sup> | Koryak; American Indian |
| lalala | dew |
| manik | bird's egg |
| mesuuna | hairbrush, comb |
|     mesuuna- |     to brush or comb one's hair |
| nuluq | tea bag |
|    nulugh- |     to dunk a tea bag; to ice-fish |
| paya<sup>e</sup> | mouth *(non-anatomical)* |
| penguq | hill |
| qaguq | forehead |
| qaya<sup>e</sup> | surface, top |
| qayuq | tea, broth |
| siqineq | sun |
| siivanlleq | elder |
| tanqiq | moon |
| teghikusaq | animal |
| tengkayuk *or* | |
|    tengegkayuk | airplane |
| ungipaghaq | story |
|    ungipaghagh- |     to tell a story |
| uyaquq | neck |
| walguyaak | snowshoe |
| Yupigestun | in Yupik *(inflected form)* |

<u>Endings:</u>
| | | |
|---|---|---|
| ~ᵣ:(ng)a | his (*or* her *or* its) *N* | |
| ~ᵣ:(ng)at | their *N* | |
| ~ᵣ:(ng)i | his *N*-s | |
| ~ᵣ:(ng)it | their *N*-s | |
| ~ᵣ%kek | his *N*-s₂ | |
| ~%(e)m | *N*-'s; of *N* | *"relative case"* |
| ~%(e)t | *N*-s'; of *N*-s | *"relative case, plural"* |

<u>Discussion of grammatical topics:</u>
<u>3rd person possessor possessed absolutive:</u>
    The first five endings given here are possessed absolutive endings. The first four of them all go on to nouns in the same way. They drop final and semi-final e, use **(ng)** only with vowel ending bases and subject juncture consonants to uvular dropping. With **e** dropping comes hopping where possible, and with uvular

dropping comes *vowel dominance* (see Lesson 4) where necessary.
In addition when the underlying cluster consists of **u** and **i** or **u**
and **a** and the **u** occurs next to a velar or uvular stop, fricative,
or nasal, the result is that that velar or uvular will become
*rounded* (with some exceptions mentioned below).

<u>Examples:</u>

| *noun* | *base* | *with ending* ~s**ɍ**:(ng)a |
|---|---|---|
| **ata** 'father' | **ata-** | **atanga** 'his father' |
| **gguta** 'tooth' | **ggute-** | **gguutnga** 'his tooth' |
| | | *(final e dropped and hopped)* |
| **yughaghta** 'minister' | **yughaghte-** | **yughaghtenga** 'his minister' |
| | | *(final e not dropped since this would create a cluster of three consonants)* |
| **ateq** 'name' | **ategh-** | **aatgha** 'his name' |
| | | *(semi-final e dropped and hopped)* |
| **ulaaq** 'woman's knife' | **ulaagh-** | **ulaagha** 'his knife' |
| **savik** 'knife' | **savig-** | **saviga** 'his knife' |
| **aakw** 'blood' | **aaw-** | **aawa** 'his blood' |
| **qiiqw** 'grey hair' | **qiighw-** | **qiighwa** 'his grey hair' |
| | | *(in this and the three preceding examples, the juncture consonant does not drop because it is either preceded by more than one vowel or is not a uvular)* |
| **angyaq** 'boat' | **angyagh-** | **angyagha** --> **angyaa** 'his boat' *(by uvular dropping)* |
| **qikmiq** 'dog' | **qikmigh-** | **qikmigha** --> **qikmia** --> **qikmii** 'his dog' *(by uvular dropping and vowel dominance)* |
| **nengyuq** 'grandma' | **nengyugh-** | **nengyugha** --> **nengyua** --> **nengyaa** 'his grandma' *(by uvular dropping and vowel dominance)* |
| **penguq** 'hill' | **pengugh-** | **pengugha** --> **pengua** --> **pengwaa** 'his hill' *(by uvular dropping, vowel dominance, and velar/uvular rounding)* |
| **sikuq** 'needle' | **sikugh-** | **sikugha** --> **sikua** --> **sikwaa** 'his needle' *(by uvular dropping, vowel dominance, and velar/uvular rounding)* |

Velar/uvular rounding will not occur if the velar or uvular
in question has **u** on the other side of it.  For example, from
**tukuq** host comes **tukaa** 'his host' and not **\*tukwaa** (the asterisk
before a word indicates a form not actually spoken), and from
**uquq** 'seal oil' comes **uqaa** 'its seal oil' and not **\*uqwaa**.  This
is the reason that one gets **aghnaaguq** 'she is a woman' and not
**\*aghnaawuq** even though the underlying form is **aghnauguq** (from
**aghnagh-** plus the postbase ~:(ng)u-).

Most rounded uvulars and velars in Yupik arise from rounding
due to vowel dominance.  Sometimes this is a productive or active
process as in the examples above and other times it is a historic
process.  For example the rounded **k, kw** in **aakw** 'blood' has come

about because at one time the word was *auk as it still is in
other Eskimo languages.  However, within today's Yupik one cannot
"see"  underlying auk becoming aakw as one can "see" underlying
sikugha becoming sikwaa by analysis as we have done above.
In today's Yupik velar/uvular rounding does not apply in certain
endings.  For example, underlying qiyauk becomes qiyaak 'they2
were crying' rather than *qiyaakw, and underlying tagiunga
becomes tagiinga 'I came' rather than *tagiingwa.
   There are a number of body part words ending in quq.  When
the ending ~:(ng)a or one of the others in this group is attached
to such a body part word, the results are somewhat different than
the above discussion indicates.  There are two patterns: one for
when quq is preceded by a consonant other than ng (usually an s)
and another for when quq is preceded by a vowel or by ng.  The
second can even cause one of the very rare three-consonant
clusters in the language.

Examples:
    *word*                           *with ending for "his one thing"*
    naasquq 'head'                   naasqwa 'his head'
    uyaquq 'neck'                    uyaqghwa 'his neck'
    alangquq 'ring finger'          alangqghwa 'his ring finger'

   The ending for one person's two things, ~f%kek, goes on to
noun bases in the same manner as the ablative-modalis ending
~f%meng does.

Examples:
*word*                          *base*              *with ending*
iya 'eye'                       iye-                iiskek 'his eyes2'
siguta 'ear'                    sigute-             sigutkek 'his ears2'
anengaq 'older brother'         anengagh-           anengakek 'his brothers2'
asak 'paternal aunt'            asag-               asagkek 'his aunts2'
aakaq 'older sister'            aakagh-*            aakaghqek 'his sisters2'

   The 3rd person possessor possessed absolutive endings
introduced above (plus others) can be arrayed as in the paradigm
below, where savik 'knife', is used as a representative noun.

| saviga | savigkek | savigi |
|---|---|---|
| savig/a/-/ | savig/ke/k/-/ | savig/i/-/ |
| 'his knife' | 'his knives2' | 'his knivespl' |
| savigak | savigegkek | savigik |
| savig/a/k/ | savig/e/g/ke/k/ | savig/i/k/ |
| 'their2 knife' | 'their2 knives2' | 'their2 knivespl' |
| savigat | savigegket | savigit |
| savig/a/t/ | savig/e/g/ke/t/ | savig/i/t/ |
| 'theirpl knife' | 'theirpl knives2' | 'theirpl knivespl' |

   By examining the paradigm above one can see that these
endings consist of two parts.  First after the base is an

indicator of the number of things possessed, with **a** indicating
singular, one thing possessed, **k** or **g** indicating dual, two things
possessed, and **t** indicating plural, three or more things
possessed. Then comes an indicator of the number of the
possessor, with — (the absence of any letter) indicating
singular possessor, **k** indicating dual possessor, and **t** indicating
plural possessor. Between base and ending and between the two
elements of the ending there is sometimes a non-indicating
separator, written in light print on the chart above. Other sets
of Yupik endings can be similarly analyzed.

<u>Unpossessed relative:</u>
      The singular unpossessed *relative* case ending ~**X**:(e)**m** goes
onto noun bases in exactly the same manner as the absolutive
plural ending ~**X**:(e)t (see Lesson 1). One of the two uses of the
relative case is to indicate the possessor of a noun with a third
person possessed ending like those endings presented above. The
other use will come up in the next lesson. The unpossessed
relative plural ending is ~**X**:(e)t, exactly the same as the
unpossessed absolutive plural, and the unpossessed relative dual
is the same as the unpossessed absolutive dual. A possessor, in
the relative case, must agree in number with the possessor
component of the possessed noun. For example one can say **aghnam
ulaagha** 'the woman's knife', **aghnam ulaaghi** 'the woman's knives',
**aghnat ulaaghat** 'the women's knife', and **aghnat ulaaghit** 'the
women's knives', but not **\*aghnam ulaaghit** because the first word
here implies one woman as possessor, but the second word implies
three or more women possessing the knives.

      In English, possession is shown by the appostrophe plus "s"
construction (e.g. "the boy's mother", "the dog's tail") or by a
prepositional phrase with the word "of" (e.g. "the mother of the
boy", "the mouth of the river"). In Yupik there is a single
possessive construction so that **mekelghiighem naanga** can be
translated both as 'the boy's mother' and as 'the mother of the
boy'. In some cases in English one of these constructions sounds
more natural than the other (e.g. "the dog's tail" rather than
"the tail of the dog", but "the mouth of the river" rather than
"the river's mouth"). Furthermore, in one kind of situation the
"of" form is obligatory. One can only say "one of the boys",
"some of the boys" and "part of the food", and not "the boys'
one", "the boys' some" or "the food's part". The Yupik word **ila**,
in addition to meaning 'relative' or 'associate' as in **ilanka** 'my
relatives', also means 'one of, some of, or part of the
grammatical possessor'.

<u>Examples:</u>
      **mekelghiighet ilangat** 'one of the boys' (**mekelghiighet** *is
            the possessor in the relative plural;* **ilangat** *has a
            plural to singular ending; compare* **mekelghiighet
            naangat** 'the mother of the boys')
      **mekelghiighet ilangit** 'some of the boys' (*compare*
            **mekelghiighet naangit** 'the mothers of the boys')
      **neqem ilanga** 'part of the food' (*sing. to sing. ending*)

<u>Exercises:</u>
<u>Translate</u> <u>the</u> <u>following</u> <u>into</u> <u>English:</u> 1) Qikmiqa neghaquq
anipameng. 2) Aghnaghllagem ighneghi neghellequt akuutameng
aqavzilegmeng. 3) Yugem qikmii siguteghllalguut. 4) Atughnaqunga
suflugameng. 5) Apeghtughistem nulaa iflaaq. 6) Aqelqat
igleghtaqut Sivuqaghmeng Sivungaghmun. 7) Siivanlleghet
nulughaqut naayvami. 8) Esghaataqukut ighaleqetaaghmeng. 9)
Mekelghiighem nengyaa kakiiquq. 10) Yughaghtet taghnughhiit
aghulayugtut. 11) Teghikusat aanaqut riigteghllagmeng. 12)
Laluramka akuziiquq Yupigestun. 13) Panigegka mesuunanaquk. 14)
Apanga qayumeng meghaquq. 15) Ighneghten manigmeng neghtut. 16)
Aatghit taakut. 17) Yugem yavlunga qepghaghllequq unaami. 18)
Esghaatunga lalalameng vegaaghmi. 19) Mekelghiighet naangat
mangteghami qavaghaquq. 20) Sikughllagmeng atughnaqunga. 21)
Tengegkayuk kaannaquq Sivuqaghmeng. 22) Naayvam sikunga
seghleghuuq. 23) Karaket aglaghaqut. 24) Yugem walguyaagkek
iflaak. 25) Apeghtughistet nuliiighit pagunghaghmeng inghwaaqut.

<u>Translate</u> <u>the</u> <u>following</u> <u>into</u> <u>Yupik:</u> 1) The elders will tell a
story. 2) The Indians are using snowshoes. 3) The dog's tail is
long. 4) The big dogs' tails are short. 5) His wife is going to
sew parkas. 6) Their needles are short. 7) Their airplane will
arrive tomorrow. 8) The boy's mother is cooking walrus. 9) The
man's daughters will pray. 10) The teacher's house is small.
11) The orphans heard a story. 13) The girl's eyes are big. 14)
The strangers are about to arrive from Chaplino. 15) The one with
big feet is a dog. 16) The white man's grandchildren are
traveling. 17) The woman's son has big ears. 18) The Indians'
land has salmonberries. 19) The teacher's daughter is going on a
vacation. 20) The preacher's wife will eat seal. 21) The foxes
are going to come out from the den. 22) The man's sons came down
from the mountain. 23) The pot's handle is long. 24) We₂ will
have sleep paralysis. 25) The big woman's husband is sleeping.
26) The land's hills are have lots of crowberries. 27) The
river's ice is bad. 28) The girl's needle got lost. 29) The old
man's ring finger is long. 30) The old lady's neck is short. 31)
The big child's head is small. 32) The woman's forehead is big.

# Lesson 6

## Transitive indicative verbs; possessed relative and other cases

Vocabulary:

| | |
|---|---|
| amik | door |
| atuqe- | to wear *(takes transitive endings only)* |
| avek | half |
|   aveg- | to divide in two |
| efluga^e, eflugaq | floor |
| eglluk | stove |
| esghagh- | to see *(takes transitive endings)* |
| guute- | to shoot |
| igamsiqa- | *("emotional" root)* |
|   igamsiqanagh- | to make one thankful *(intrans. endings)* |
|   igamsiqayug- | to feel thankful *(takes intrans. endings)* |
|   igamsiqayugvike- | to feel thankful toward *(trans. endings)* |
| ighivgaq | yesterday *(particle)* |
| kemekrak | meat |
| laalighte- | to visit |
| liite- | to learn |
| lli- | to put *(takes transitive endings)* |
| nalluke- | to not know |
| piniqe- | to like *(takes transitive endings)* |
| qelpeghte- | to open |
| qergesa^e | window *(may be use in dual for a single window)* |
| qilug- | to bark (at) |
| tipelek | table *(this is a dual)* |
| tugu- | to take, to pick up *(transitive endings)* |
| umeg- | to close |

Postbases:

| | |
|---|---|
| +a^e | *used to make English words into Yupik words* |
| -ghhalek | how *V!* *(exclamation)* |
| @-nghite- | to not *V* |
| -ngllagh- | to make *N* |
| -squq, -squghhaq* | little *N*; small *N* |

Endings:
    *Selected transitive indicative verb endings*
*(described in the text below)*

    *Possessed relative case endings:*

| | |
|---|---|
| ~f%ma | my *N*, my *N*-s |
| -gpek | your *N*, your *N*-s |
| ~sf:(ng)an | his *N* |
| ~sf:(ng)in | his *N*-s |
| ~sf:(ng)ata | their *N* |
| ~sf:(ng)ita | their *N*-s |

    *Selected possessed "oblique" case endings*

Discussion of postbases:
    If one wishes to use an English word in a Yupik sentence and
that English word has not already become part of the language in
the way that for example **efluga^e**, **eflugaq** has, then the English

word can be termporarily borrowed into Yupik so to speak by
following it with **+aᵉ**.  Thus the English word "computer" becomes
the Yupik word **computer-a** with plural **computer-et**, and with
derived forms such as **computer-nguuq** 'it is a computer'.  The use
of the hyphen is to insure that the English part will be
recognized as from English and pronounced as in English. While
that is hardly a problem in the example of **computer-a**, it would
be more of a problem if the English word had only letters and
sequences of letters that might also occur in a Yupik word as in
**night-et** 'nights' which might be almost unrecognizable if spelled
**nightet**.

   **-ghhalek** is used to make exclamations from certain bases, in
particular **igamsiqanagh-** 'to cause one to be thankful' and
**seghleq** 'bad thing' (as well as a few others).  The results are
**igamsiqanaghhalek** 'thank you', and **seghleghhalek** which
paradoxically means **'how good (it is)'**, rather than 'how bad' as
one might expect.

   **@-nghite-** is a verb-elaborating postbase meaning 'to not $V$'.
This postbase affects **te** in the way that **n**-initial postbases that
go on verbs generally do, with the added feature that when there
is a **te** on the base and the **n** of the postbase becomes voiceless
then an **e** is inserted between the voiceless **n** and the **gh**.

Examples:
| base | with postbase and ending |
|---|---|
| **qiya-** 'to cry' | **qiyanghituq** 'he didn't cry' |
| **kuuve-** 'to spill' | **kuuvenghituq** 'it didn't spill' |
| **kaate-** 'to arrive' | **kaanneghituq** 'he didn't arrive' |
| **laalighte-** 'to visit' | **laalighhneghituq** 'he didn't visit' |
| (note that the entire cluster, ghhn, is voiceless) | |
| **qavagh-** 'to sleep' | **qavanghituq** 'he didn't sleep' |

   The verbalizing postbase **-ngllagh-** means 'to make $N$'.  For
example, from **mangteghaq** comes **mangteghangllaghtuq** 'he made a
house'.  Of course there can be postbases on either side of the
one in question, so that one can get words like
**mangteghaghrugllangllaghyunghitunga** 'I didn't want to make a big
house'.

   The noun-elaborating postbase **-squq** or **-squghhaq✱** means
'small $N$'.  For example, from **angyaq** comes **angyasquq** or
**angyasqughhaq** 'small boat', and longer words like
**angyasqughhalgunghitukung** 'we₂ didn't have a small boat'.

Discussion of grammatical topics:
Transitive indicative:
   A *transitive* verb gives information (*person* and *number*)
concerning both *subject* (the one doing the action) and *object*
(the one being acted upon).  As we saw in Lesson 2 even an
intransitive verb can have an object of sorts but it will be an
*indefinite* object and is not tied in to the ending of the verb
(and will be put in the ablative-modalis case).  The difference
between transitive verb with an object and intransitive verb with

an indefinite object is like the difference between the definite
article "the" and the indefinite article "a" in English, that is
the difference in the two types of Yupik constructions is like
the difference between the English sentences "the dog ate <u>the</u>
fish" and "the dog ate <u>a</u> fish".  These sentences will be
presented in Yupik below.
      The following person/number markers of endings all are
used with the *transitive marker*,  ~+a-, preceding them in the
same way that the person/number markers, **q, t, k, nga**, etc. of
intransitive endings are used with the *intransitive marker*,
~ɾ+(g/t)u-, preceding them.

| | |
|---|---|
| **a** | 'he (she *or* it) to him (her *or* it)' |
| **i** | 'he to them' |
| **at** | 'they to him' |
| **it** | 'they to them' |
| **qa** | 'I to him' |
| **nka** | 'I to them' |
| **anga** | 'he to me' |
| **aten** | 'he to you' |
| **mken** | 'I to you' |
| **ghpenga** | 'you to me' |

      If a cluster of three vowels develops in the course of
attaching one of these endings to a particular base, then the
middle vowel is dropped.  If a cluster of two disimilar vowels
develops, then vowel dominance and possible velar/uvular rounding
occurs.
      There are other transitive indicative endings for situations
involving third person dual, situations involving first person
dual or dual, and situations involving second person dual or
plural.

<u>Examples</u>:
| *base* | *with transitive ending* |
|---|---|
| **inghu-** 'to pick' | **inghuai** --> **inghui** --> **inghwii** 'he picked them' *(the **a** is dropped to prevent a cluster of three vowels, then vowel dominance and velar/uvular rounding occur)* |
| **kuuve-** 'to spill' | **kuuvaqa** 'I spilled it' |
| **tuqute-** 'to kill' | **tuqutai** --> **tuqutii** 'he killed them' |
| **eshghagh-** 'to see' | **esghaghaa** 'he saw it' |
| **umeg-** 'to close' | **uumgaa** 'he closed it' *(e hopping and dropping occur here)* |

      The subject of a transitive verb is in the relative case
and the object of a transitive verb is in the absolutive case.
This is the second use we've seen for both of these cases, the
other use of the relative being for a possessor and the other use
of the absolutive being for the subject of an intransitive verb.
A language such as Yupik (or other Eskimo language) where the
case for the subject of an intransitive verb becomes the case for
the object of a transitive verb is said to be *ergative*.
      The following examples show case assignments for transitive

34

and intransitive verbs and the difference in meanings:

*intransitive verb with absolute subject and ablative-modalis
indefinite object:*
     **Qikmiq neghtuq kayumeng.** 'The dog ate a fish.'

*transitive verb with relative subject and absolutive object:*
     **Qikmim neghaa kayu.** 'The dog ate the fish.'

<u>Possessed relative:</u>
     In addition to the unpossessed relative case ending
**~s∫%:(e)m** and its plural and dual (see Lesson 5), There are
possessed relative case endings, **~∫%ma** 'my *N* or *N*-s', **-gpek** 'your
*N* or *N*-s', **~s∫:(ng)an** 'his *N*', **~s∫:(ng)in** 'his *N*-s', **~s∫:(ng)ata**
'their *N*', **~∫:(ng)ita** 'their *N*-s'. These work as possessors or
as subjects of transitive verbs. For example:

*possessed relative as a possessor:*
     . . . **qikmima paapga** . . . '. . . my dog's tail . . .'

*possessed relative as the subject of a transitive verb:*
     **Qikmima neghaa kayu.** 'My dog ate the fish.'

*string of possessors (each agrees in number with those next to
it):*
     . . . **aakaghma ighneghin qikmiita naangat** '. . . my sister's
        sons' dogs' mother . . . '

<u>Comparison of verb and noun endings</u>
     The 3rd person object transitive verb endings discussed in
this lesson and the possessed absolutive noun endings (see Lesson
5) are essentially identical as the charts below show.

| *nouns* | | *verbs* | |
|---|---|---|---|
| *one to one*<br>**angyaa**<br>'his boat' | *one to three+*<br>**angyii**<br>'his boats' | *one to one*<br>**esghaghaa**<br>'he saw it' | *one to three+*<br>**esghaghii**<br>'he saw them' |
| *three+ to one*<br>**angyaat**<br>'their boat' | *three+ to three+*<br>**angyiit**<br>'their boats' | *three+ to one*<br>**esghaghaat**<br>'they saw him' | *three+ to three+*<br>**esghaghiit**<br>'they saw them' |
| *one to one*<br>**angyaqa**<br>'my boat' | *one to three+*<br>**angyanka**<br>'my boats' | *one to one*<br>**esghaghaqa**<br>'I saw it' | *one to three+*<br>**esghaghanka**<br>'I saw them' |

Other transitive verb endings appear to be composed of
truncated possessed relative case noun endings discussed in this
lesson and intransitive verb endings (see Lesson 2). For
example, **esghaghamken** 'I saw you' has **m** in the ending like the
possessed relative case ending **ma** in **angyama** 'my boat *(as subject
of transitive verb)*, of my boat', and **ken** in it like the **ten** (but

with **k** in place of **t**) in the intransitive verb **neghtuten** 'you
ate'.  Likewise, **esghaghaghpenga** 'you saw me' has **pe** in the
ending like the possessed relative case ending **pek** in **angyaghpek**
'your boat *(as subject of transitive verb)*, of your boat', and
**nga** in it like the **nga** in the intransitive verb **neghtunga** 'I
ate'.  It is reasonable that there should be a link between the
subject marker of a transitive verb ending and the case,
relative, used for subjects of transitive verbs.  It is equally
reasonable that there should be a link between the object marker
of a transitive verb ending and the subject marker of an
intransitive verb ending, because objects of transitive verbs and
subjects of intransitive verbs are indicated by nouns in the
same case, the absolutive.

As other noun case and verb mood endings are discussed in
this book, one should observe how they are generally similar to
other sets of endings or composed of pieces which are similar to
other sets of endings.

Possessed ablative-modalis, localis, etc.:
The absolutive and relative cases are closely tied to the
verb (must agree with the verb ending) and are called the
*syntactic cases*.  The ablative-modalis, localis, terminalis,
vialis, and aequalis are not tied to the verb in the same way.
These cases which correspond to English prepositions are
called the *oblique* cases.  Like the syntactic cases, the oblique
cases can indicate possessor.  The possessive component of the
oblique case endings is like the possessed absolutive (for 3rd
person possessor) or a truncated version of possessed relative
(for other possessors).

Examples:
> *with 3rd person singular possessor:* **angyaaneng, angyaani,
> angyaanun, angyaakun, angyaatun** 'from his boat, in his
> boat, to his boat, with his boat, like his boat'

> *with 1st person singular possessor:* **angyamneng, angyamni,
> angyamnun, angyamkun, angyamtun** 'from my boat, in my
> boat, to my boat, with my boat, like my boat'

> *with 2nd person singular possessor:* **angyaghpeneng,
> angyaghpeni, angyaghpenun, angyaghpekun, angyaghpetun**
> 'from your boat, in your boat, to your boat, with your
> boat, like your boat'

Exercises:
Translate the following into Yupik: 1) Gaaghyugaqa ayveghem
kemekraga.  2) Pagunghaat aavgii.  3) Neghsaq guunnaqaqa.  4)
Qikmima paapga takestaaghhaaguq.  5) Qikmima apeghtughisteka
qilugaqaa.  6) Yughaghtem nuliighan anengaa aghulaqsugtuq
Sivuqaghmeng.  7) Qulmesiin lliiqa egllugmun.  8) Apeghtughistegpek
liilleqii taghnughhaat aatghit.  9) Qergesa qelpeghtaqa.  10) Amik
uumgaa.  11) Esghaghlleqamken  12) Aghnalqwaaghem tugaa nanevgam
suflugaa eflugameng.  13) Laalighhnaqaqa apaka.  14) Naagpek sikwaan
iiynga mekestaaghhaaguq.  15) Ighivgaq asagma ighneghan atuqaa

angyasqughhaan. 16) Nallukaqa panigpek ugingan aatgha. 17)
Tipelegnun llinaqaqa taghnughhaghma neqnga. 18)
Igamsiqayugvikamken. 19) Tengegkayuget kaanneghitut. 20) Ngelqam
kamekraga neghenghitaqa. 21) Mangteghaghllangllaghyugtukut.

Translate the following into Yupik: 1) My brother's dog's tail is
long. 2) Your sisters' husbands don't know my name. 3) My
grandmother didn't visit me. 4) I am going to open the window. 5)
Your daughter will close the windows of my home. 6) I put the
knife on the floor. 7) I will take the coffee from the table. 8)
My son opened the door. 9) My mother divided the seal's meat in
two. 10) Your son didn't learn my daughter's name. 11) I will use
your little boat. 12) I want to make a big house. 13) I don't
want to eat the eggs. 14) I am thankful to you. 15) The preacher
didn't shoot the little rabbits with big ears. 16) The teacher
opened the door of the school. 17) The old lady isn't using the
river's ice. 18) The elders didn't lie down in the little house.
19) My father wanted to go home from Ungaziq. 20) The Koryaks
are using the snowshoes. 21) The old man's dogs are barking at
your children. 22) My sister's husband's younger siblings' big
dog's teeth are small. 23) I'm going to make a small woman's-
knife.

Parse (grammatically label) and translate the following:
*particles should be labeled, "particle", nouns should be labeled
for form or case: "absolutive, relative, ablative-modalis,
localis, terminalis", and function (this applies only to
absolutive and relative): "subject, object, possessor", verbs
should be labeled: "transitive" or "intransitive"*
1) Yugem paniga pagunghaghmeng neghtuq. 2) Yugem panigan neghii
pagunghaat. 3) Elngaatall apeghtughistem uginga estugami
qepghaghyugtuq. 4) Aqelqat igleghtaqut Sivuqaghmeng Sivungaghmun.
5) Aghnaq qiighwllalek eltughalgunghituq.

/

## Lesson 7

### 2nd person subject interrogatives; reflexive nouns

<u>Vocabulary:</u>

| | |
|---|---|
| alleg– | to sweep *(trans. & intrans.)* |
| alquutaq | spoon |
| Ayuqliq | mainland Alaskan Eskimo |
| kayusigh– | to help |
| kina | who? *(relative case is* kitum*)* |
| kinkut | who? *(pl.)* |
| liisimake– | to know *(trans. only)* |
| meghnugh– | to be tired |
| meqsug– | to be thirsty |
| naken | from where? |
| nani | (at) where? |
| naten | how? |
| navek | to where? |
| pi | thing |
|    pi– | to do, to go, etc. |
| qafsina | how many? |
| qakun | when? *(future)* |
| qawaak | bird |
| qayughllak | because *(particle)* |
| Quyillek | Chukchi |
| qavaghni– | to be sleepy |
| qavngaq | when? *(past)* |
| sa | what? |
|    sa– | to do what? |
| sangan | why? *(with respect to him)* |
| sangama | why? *(with respect to me)* |
| sangavek | why? *(with respect to you)* |
| tukfigh– | to buy *(trans. & intrans.)* |

<u>Postbases:</u>

| | |
|---|---|
| +(pete)fte– | to have evidently *V*-ed *(also used in conjunction with* qayughllak *)* |
| –liigh– | to cook or prepare *N* |
| +niigh– | to hunt for *N*, to search for *N*, to ask for *N*, to work with *N* |
| +te– | to catch *N*; to go to *N* |
| +tugh– | to eat *N*; to use *N* |

<u>Endings:</u>
    *selected 2nd person subject "interrogative" endings*

    *selected reflexive noun endings*

<u>Discussion of postbases:</u>
    The verb-elaborating postbase **+(pete)fte–** 'to evidently have *V*-ed' takes the form **+fte–** with vowel-ending bases and **+petefte–** with consonant-ending bases. This postbase is used on the verb of a "because. . . " clause, headed by the particle **qayughllak** 'because', when what the main clause says is the is the primary evidence for that which is indicated by the "because. . ." clause.

Examples:
    **Ingaghtuq qayughllak qavaghniftuq.** 'He lay down because he was sleepy.'
    **Ingaghtunga qayughllak qavaghniinga.** 'I lay down because I was sleepy.' *(speaker knows he is sleepy so the evidence of his being sleepy is not just the fact that he lay down and so the postbase in question is not needed)*
    **Neghyugtuq qayughllak iyataghpeteftuq** 'He wants to eat because he is hungry.

The verbalizing postbase **-liigh-** means 'to prepare *N*', or 'to cook *N*' (especially in the case of food).

The verbalizing postbase **+niigh-** means 'to hunt *N*, to search for *N*, to ask for *N*, or to work with *N*' with the exact meaning depending on the noun with which the postbase is used and the context.

The verbalizing postbase **+te-** means 'to go to *N*' (in the case of places) or 'to catch *N*' (in the case of game animals and the like).

The verbalizing postbase **+tugh-** means 'to eat *N*' (in the case of food) or 'to use *N*'.

Examples of these postbases:
    **aghveghniiightuq** 'he hunted whale'
    **aghveghtuq** 'he caught whale'
    **aghveliiightuq** 'he cooked whale'
    **aghveghtughtuq** 'he ate whale'

Discussion of grammatical topics:
2nd person subject interrogatives:
The indicative mood verb endings examined previously (intransitive in Lesson 2, transitive in Lesson 6) are used for making statements. For asking questions another set of endings are used. These are the endings of the *interrogative mood*. There are both intransitive and transitive interrogative endings. The most common second person ("you") and first person ("I", "we") interrogative endings are presented here.

| | |
|---|---|
| ~f(t)**zin** | *2nd person singular,* 'you' *intransitive* |
| ~f(t)**zigu** | 'you to him' *transitive* |
| ~f(t)**ziki** | 'you to them' *transitive* |
| ~f(t)**zikek** | 'you to them$_2$' *transitive* |
| ~f(t)**zinga** | 'you to me' *transitive* |
| ~f(t)**zikung** | 'you to us$_2$' *transitive* |
| ~f(t)**zikut** | 'you to us' *transitive* |
| ~sf(e)**stek** | *2nd person dual,* 'you$_2$' *intransitive* |
| ~sf(e)**tsi** | *2nd person plural,* 'you$_{pl}$' *intransitive* |
| ~sf(e)**stung** | *1st person dual,* 'we$_2$' *intransitive* |
| ~sf(e)**sta** | *1st person plural,* 'we$_{pl}$' *intransitive* |

The parenthesized **t** and the parenthesized **e** of these endings are used with consonant ending bases. When this ending leads to the cluster **tz** (whether the **t** here is the parenthesized **t** of the ending or a **t** from the verb base), then that **tz** becomes **s**. Thus the endings will often take the form **sin, sigu, siki,** etc.

When used without any further question words (and on a base other than a question base such as **sa-**) the interrogative mood will give a "yes or no" type question. Yupik is like Inupiaq in this respect and unlike Central Yupik which uses the indicative with a certain added particle for "yes or no" questions.

Examples:

| *base* | *with interrogative ending* |
|---|---|
| **qiya-** | **qiyazin?** 'did you$_1$ cry?' |
| | **qiyastek?** 'did you$_2$ cry?' |
| | **qiyatsi?** 'did you$_{p1}$ cry?' |
| **qiyaaqe-** | **qiyaaqsin?** 'are you crying?' |
| | **qiyaqestek?** 'are you$_2$ crying?' |
| | **qiyaqetsi?** 'are you$_{p1}$ crying?' |
| **negh⟨e⟩-** | **neghzin?** 'did you$_1$ eat?' |
| *(this base is treated as **neghe-** for these endings)* | |
| | **neghestek?** 'did you$_2$ eat?' |
| | **neghetsi?** 'did you$_{p1}$ eat?' |
| **kaate-** | **kaasin?** 'did you$_1$ arrive?' |
| | **kaatestek?** 'did you$_2$ arrive?' |
| | **kaatetsi?** 'did you$_{p1}$ arrive?' |
| **liite-** | **liisin?** 'did you$_1$ learn?' |
| | **liitestek?** 'did you$_2$ learn?' |
| | **liitetsi?** 'did you$_{p1}$ learn?' |
| **qavagh-** | **qavaghsin?** 'did you$_1$ sleep?' |
| | **qavaghestek?** 'did you$_2$ sleep?' |
| | **qavaghetsi?** 'did you$_{p1}$ sleep?' |
| **itegh-** | **iteghsin?** 'did you$_1$ come in? |
| | **iitghestek?** 'did you$_2$ come in?' |
| | **iitghetsi?** 'did you$_{p1}$ come in?' |

In one word sentences (as in the examples above) it is common to lengthen the prime vowel of the ending, giving, for example **Qiyaziin?** rather than **Qiyazin?** for 'Did you cry?'

Interrogative words:

To form a question other than the "yes or no" type, one must use the interrogative mood on the verb and a question word or base (that is, a Yupik word corresponding to English words such as "who", "why", "when", "what", "where", "how"). The interrogative word is usually the first word of the sentence.

Some Yupik question words which are adverbial in nature do not *inflect* (i.e. do not change their endings), for example **qavngaq** 'when (past)', **qakun** 'when (future)', and **naten** 'how'.

Examples:

**Qavngaq kaasin?** 'When did you arrive?
**Qakun aghulaqsin?** 'When will you leave?'
**Naten pizit?** 'How did you do it?'

The words **nani** '(at) where', **naken** '(from) where', and **navek** '(to) where' are actually already inflected being in the localis, ablative-modalis and terminalis cases respectively.

Examples:

Nani qavaghlleqsin? 'Where will you sleep?'
Naken tagizin? 'Where did you come from?'
Navek aghulaqnaqsin? 'where are you going to go?'

The word **sa** as a noun means 'what' and takes the full range
of possible case and number endings as well as postbases, and as
a verb **sa-** means 'to do what'.

Examples:
Sameng neghyugsin? 'What do you want to eat?'
Sanguzin? 'What are you?'
Saaqsin? 'What are you going to do?'
Salleqesta? 'What will we do?'

The word for 'who' inflects but not in the regular manner
that nouns inflect; several forms (**kina, kitum, kinkut**) are given
in the vocabulary above. It can also take postbases.

Examples:
Kina laalighlleqsigu? 'Who₁ will you visit?'
Kinkut laalighlleqsiki? 'Whopl will you visit?'
Kitum qikmii tuqusigu? 'Whose dog did you kill?'
Kinanguzin? 'Who are you₁?' *(from* kina *and postbase*
                                    ~:(ng)u 'to be')
Kinkungutsi? 'Who are youpl?' *(from* kinku(t) *and postbase*
                                    ~:(ng)u-*)*

The word **qafsina** 'how many' (of necessity always plural
except in this citation form) inflects like a regular noun and
often occurs in the plural ablative-modalis, **qafsinaneng,** or
with the postbase ~:(ng)u- meaning 'to be --'.

Examples:
Qafsinat esghaghsiki? 'How many did you see?'
Qafsinaneng qikmilguzin? 'How many dogs do you have?'
Qavsinangutsi? 'How many (of you) are there?'

The word for 'why' (derived ultimately from **sa**) has several
forms the choice of which depends on whether the cause about
which the question asks is thought by the questioner to lie with
something other than questioner and the person questioned (**sangan**
'why with respect to him, her or it'), with the questioner
(**sangama** 'why with respect to me') or with the person questioned
(**sangavek** 'why with respect to you').

Examples:
Sangan nenglaghaqsin? 'Why are you laughing?, what is
                    about the world external to you and me that
                    is making you laugh?'
Sangama nenglaghaqsin? 'Why are you laughing?, what is it
                    about me that is making you laugh?'
Sangavek nenglaghaqsin? 'Why are you laughing?, what is it
                    about you that is making you laugh?'

Reflexive vs. non-reflexive 3rd person:

41

Yupik makes an important distinction between third person which refers to someone other than the subject and third person which refers back to the subject. The type of third person which refers back to the subject is called *third person reflexive*, abbreviated, "3R person" as opposed to "3rd person" (in some grammar books, "4th person" is used instead of "3R person").

The absolutive 3R singular ending is **-ni**, the relative 3R singular ending is **~f%mi**, the ablative-modalis 3R singular ending is **~f%mineng** and similarly for the other oblique cases.

Examples comparing 3R and 3rd person non-reflexive:
*absolutive:*
    **Laalightaa aakani.** 'He visited his (own) sister.'
    **Laalightaa aakaa.** 'He visited his (another's) sister.'
*relative:*
    **Laalightaa aakaghmi uginga.** 'He visited his (own) sister's husband.'
    **Laalightaa aakaan uginga.** 'He visited his (another's) sister's husband.'
*ablative-modalis:*
    **Tagiiq mangteghamineng.** 'He came from his (own) house.'
    **Tagiiq mangteghaaneng.** 'He came from his (another's) house.'

Exercises:
Translate the following into English:
1) Sanaqsin? 2) Sameng neghelleqesta unaami? 3) Qavngaq kaatetsi Sivuqaghmun? 4) Naken tukfighsiki alquutaten? 5) Sangavek iyataghsin? 6) Qakun kayusighlleqsikung? 7) Sangavek meghnughsin? 8) Qafsinaneng ighnelguzin? 9) Qavngaq liisigu panima aatgha?

10) Qawaagniighsin? 11) Navek aghulaqsin? 12) Tengegkayugmeng nagatestek? 13) Esghaghsiki Quyillget? 14) Qakun igleghlleqestung? 15) Kinanguzin? 16) Kinkungutsi? 17) Naken inghuziki pagunghaat? 18) Sangan aallgetsi? 19) Sangan qulmesiitka tuguzigu? 20) Qakun umeglleqsikek qergesek? 21) Aghveliighsin? 22) Angyangllaghyugsin? 23) Qakun tukfighlleqsikek walguyaagegka? 24) Qikmighllalguzin? 25) Naken ukigestek? 26) Navek mayughestek? 27) Nani esghaghsigu kaviighem riigtenga? 28) Sangan nalluksiki taghnughhaghma aatghit? 29) Nani qavaghestek ighivgaq? 30) Navek llinaqsigu neqeka? 31) Qavngaq laalighsigu apeghtughisten? 32) Sangan kaanneghisin ighivgaq? 33) Qafsinaneng nanughmeng esghaatetsi? 34) Qakun kayusighlleqsinga?

Translate the following into Yupik:
1) Where did you buy your gun? 2) Who did you help? 3) When are we₂ going to leave? 4) Who(pl.) did you visit yesterday? 5) Are you sleepy? 6) What are you? 7) Where did you catch seals? 8) Do you want to cook ducks? 9) When will you visit me? 10) Do you know my mother? 11) How many children do you have? 12) Do you have snowshoes? 13) Are you₂ hungry? 14) Why don't you know me? 15) Are you a teacher? 16) When will we go home? 17) Who did you see in the store? 18) Where did you put my parka? 19) Do you want to go outside? 20) Why did you open the window? 21) When will you close the door? 22) Are you(pl.) cooking walrus? 23) Did you climb the mountain yesterday? 24) When did you(pl.) come down

from the mountain? 25) How did you make a woman's-knife?

Write Yupik answers to the following Yupik questions:
1) Sameng neghsin ighivgaq? 2) Sameng meghyugsin? 3) Kina
atkungllaghsigu? 4) Kinanguzin? 5) Nani nulughetsi? 6) Naken
tukfighsikek qulmesiitegken? 7) Sangavek qavaghnizin? 8)
Sangustek? 9) Qavngaq kaatetsi? 10) Qakun aghulaqelleqsin? 11)
Kinkut liisimaksiki Sivuqaghmi? 12) Navek pinaqsin?

**lesson 8**

## 3rd person subject interrogatives

<u>Vocabulary:</u>

| | |
|---|---|
| aghvigh- | to cross over, to go to the mainland |
| amqeghte- | to bite |
| apayepayiiq | spider |
| aqlaghate- | to be cold (weather) |
|     aqlaghaghte- |    to get cold |
| atightugh- | to read |
| ayngananga | musical instrument, phonograph |
| ghhuute- | to be cold (person) *(takes transitive endings with an "impersonal" subject)* |
| igagh- | to write |
| iknaqe- | to be strong |
| ila | relative, one of, some of, part of |
| isekinagh- | to be cold (solid, liquid) |
| ivagh- | to look for |
| kaki- | to sew |
| keneq | light, lamp |
| kinangaq | *used instead of* kina *to form 3rd person singular questions* |
| kinkungaq | *used instead of* kinku(t) *to form 3rd person dual and plural questions* |
| naliq | which one(s) of *(possessor)*? |
| naallghute- | to adjust |
| naalke- | to find |
| nasaperaq | hat |
| nenglagh- | to laugh |
| neqekrak | bread |
| nuziq | one's child's spouse's parent |
| payegh- | to meet |
| pinighsagh- | to fix |
| qaamte- | to extinguish, turn off |
| sangami | why? *(with respect to 3rd pers. sing. subject of main verb (3R))* |
| sangaq | *used instead of* sa *to form 3rd person questions* |
| siku- | to freeze |
| ughug- | to melt |
| uglagh- | to be many, numerous |
| ugpeqe- | to believe |
| ulima- | to make |
| ungipaghaq | story |
|     ungipaghagh- |    to tell a story *(intrans.)* |
|     ungipaghaate- |   , to tell a story to *(trans.)* |
| wanlegi | more than ever *(particle)* |

<u>Postbases:</u>

| | |
|---|---|
| -(g)kaq, ~f-kaq | one that has *V*-ed or been *V*-ed |
| -(g)kau-, ~f-kau- | to have *V*-ed or been *V*-ed *(the au will become aa but may labialize a following velar)* |
| @~f+ni- | to say that one *V*-s *(compound-verbal pb.)* |
| +(te)ste- | to have, make, let one *V* *(compound-verbal pb.)* |

<u>Endings:</u>

*selected third person subject interrogative endings*

Discussion of postbases:
    The nominalizing postbase -(g)kaq, ~f-kaq means 'one that
has *V*-ed' with verb bases that can take intransitive endings,
'one that has been *V*ed' with verb bases that can take transitive
endings, and it can have either of these meanings with verb bases
that can take both kinds of endings.  The first version of the
postbase uses (g) with bases that end in e. (but not te).  With
either version, the k of kaq will become q, kw or qw with bases
that end in gh, w or ghw (a pattern we saw with postbases such as
-ghllak and endings such as ~-ka).  If t ends up right before k
with this postbase, the t can optionally change to s.

Examples:
| base | with postbase |
|------|---------------|
| qiya- | qiyakaq 'one who has cried' |
| kuuve- | kuuvegkaq, kuufkaq 'one that has spilled, one that has been spilled' |
| tuqute- | tuqutkaq, tuquskaq 'one that been killed' |
| ingaghte- | ingaghtekaq 'one that has lain down' |
| ukig- | ukikaq 'one that has gone down' |
| mayugh- | mayuqaq 'one that has gone up' |
| qiighw- | qiiqwaq 'one that has coughed' |

    The preceding postbase can combine with the postbase
~f:(ng)u- to give a postbase -(g)kau-, ~f-kau- meaning 'to have
*V*-ed or been *V*-ed'. This postbase takes only intransitive endings
(like ~f:(ng)u- does), and the au will appear as aa, but a
following velar will be labialized unless it is followed by u
(examples given further below).

Compound-verbal postbases:
    The verb-elaborating postbase @~f+ni- is one of several
*compound-verbal postbases*.  These postbases have the potential of
having the *inner* or *embedded* verb (that is, the verb to which the
postbase in question has been added) either the same or different
from the *outer* of *derived* verb (that is, the verb with ending
that results from adding the postbase in question) in respect to
the question of whether intransitive or transitive.  Four
different situations are possible:

*embedded verb intransitive, derived verb intransitive:*
    yuuk'iyataghniiq 'the man said that he (himself) was hungry'
        *(embedded sentence:* yuuk iyataghtuq 'the man is
        hungry')

*embedded verb intransitive, derived verb transitive:*
    yugem iyataghnii aghnaq 'the man said that the woman
        was hungry' *(embedded sentence:* aghnaq iyataghniiq 'the
        woman is hungry')

*embedded verb transitive, derived verb intransitive:*
    yuuk kayusiinniiq 'the man said that someone helped him (the
        man)' *(embedded sentence:* yuuk kayusiitaa 'someone

helped the man')

*embedded verb transitive, derived verb transitive:*
    **yugem kayusiinnii aghnaq** 'the man said that someone helped
        the woman' *(embedded sentence:* **aghnaq kayusiitaa**
        'someone helped the woman')

    The main principle in the operation of this and other
compound verbal postbases is that <u>whatever is (or potentially is)
in the absolutive case for the embedded verb (i.e. subject if
intransitive, object if transitive) is the same as that which is
(or potentially is) in the absolutive case for the derived verb
(subject if intransitive, object if transitive)</u>. Examining the
four examples above will show that this is so in each case.
    If the embedded verb is transitive, then a subject for it
can be indicated with a noun in the terminalis case (see Lesson
4).  This use for *subject of an embedded transitive verb* is  a
non-orientational use of the terminalis; its orientational use
was to indicate *place to which.*

<u>Example showing the use of the terminalis for the subject of an
embedded transitive verb:</u>

    **yugem taghnughhaghmun kayusiinnii aghnaq** 'the man said that
        the child helped the woman' *(embedded sentence:*
        **taghnughhaam kayusiitaa aghnaq** 'the child helped the
        woman')

    The verb-elaborating postbase **+(te)ste-** 'to compel, have, or
allow one to *V*' is another compound verbal postbase.  The **(te)** is
used with consonant-ending bases.  The degree of compulsion
involved (i.e. whether the translation should be "make" or "let"
or "have" one act) in this postbase is determined by other words
in the sentence (such as a phrase saying "even though he didn't
want to") context, etc.

<u>Examples:</u>
    **qiyastaa** 'he made her cry'
    **neghestaa** 'he let her eat'
    **yugem aghnaghaghmun allegtestaa efluga** 'the man had the girl
                                            sweep the floor'

<u>Discussion of grammatical topics:</u>
<u>Impersonal subject transitive verbs:</u>
    Some Yupik bases, especially those concerned with natural
processes, take transitive endings with an "unnamed" or
"impersonal" subject, where the corresponding English
construction is intransitive.  For example, **ghhuutaanga** 'I am
cold', which literally says 'it is making me cold' where a
separate noun is not used to specify the 'it', just as in the
English "it is raining" no separate noun is used to specify the
"it".

<u>3rd person subject interrogatives:</u>
    In the last lesson interrogative endings with second person ("you'

and first person non-singular ("we") subjects were discussed.
The list below shows the some of the more common third person
("he", "she", "it", "they") subject interrogative endings.

| | |
|---|---|
| ~f+(g/t)a | 'he, she, it' *intransitive* |
| ~f+(t)agu | 'he, she, it to him, her, it' *transitive* |
| ~f+(t)aki | 'he, she, it to them~pl~' *transitive* |
| ~f+(t)anga | 'he, she, it to me' *transitive* |
| ~f+(t)aten | 'he, she it, to you~1~' *transitive* |
| ~f+(g/t)ak | 'they~2~' *intransitive* |
| ~f+(g/t)at | 'they~pl~' *intransitive* |

The **g** in parentheses is used with bases that end in two
vowels, while the **t** in parentheses is used with bases that end in
a consonant.  Note that this **t** is used with transitive as well as
intransitive endings, unlike the situation with the indicative
mood where **t** is used with bases that end in a consonant only with
intransitive endings.

Examples:
        **kuuva?** 'did it spill?'
        **kuuvagu?** 'did he spill it?'
        **kitum kuuvagu?** 'who spilled it?'
        **sameng kuuva?** 'what did he spill?'
        **umughqaaga?** 'did he have sleep paralysis?'
        **qiyakaawa?** 'has he cried?' *(the **w** rather than **g** is because*
                *the underlying form of the base plus postbase here is*
                **qiyakau-***; with an indicative ending the **g** would not be*
                *rounded since it is followed by **u**:* **qiyakaaguq** 'he has*
                *cried')*
        **esghaghtagu?** 'did he see it?' *(compare the corresponding*
                *indicative which lacks the **t**:* **esghaghaa** 'he saw it')*

With third person subject interrogative endings, to ask "who
is --" or "who are --" are "what is (or are) --", instead of
using **kina**, **kinku(t)**, and **sa** directly as with second person,
expanded forms, **kinangaq, kinkungaq** and **sangaq** are used.

Examples:
        **Kinangaawa?** 'Who is he?' *(from* **kinangaq** *and postbase*
                **~:(ng)u-** *and ending* **~f(g/t)a** *giving* **kinangauga** *hence*
                **kinangaawa** *by vowel dominance and uvular/velar*
                *rounding)*
        **Kinkúngaawat?** 'Who are they?'
        **Sangaawa?** 'What is it?'
        **Sangaawat?** 'What are they?'

More interrogative words:
        The word **naliq** meaning 'which one(s)' is used with a
possessed ending and in interrogative sentences.  The possessors
are the group from which the 'which one(s)' is (are) singled out.
As such it functions like the phrase "which one(s) of them" does
in English, and like **ila** 'one of, some of' does in Yupik.

Example:

**Naliit qikmigpek qilugta?** 'Which one of your dogs
    barked?' *(compare:* **Qikmigpek ilangat qilugtuq** 'One
    of your dogs barked')

In addition to **sangan** 'why (with respect to someone other
than the questioner and the one questioned)' there is another
form, **sangami**, for 'why' where the presumed cause behind the
question is the third person subject of the interrogative verb.

Examples illustrating the difference between **sangan** and **sangami**:
    **Sangami nenglaghaqa?** 'Why is he laughing?, what is there
        about him (the one laughing) that he is laughing?'
    **Sangan nenglaghaqa?** 'Why is he laughing?, what is there about
        it (the situation) or him (someone other than the
        person laughing) that he is laughing?'

Exercises:
Translate into English:
1) Sameng atan ivaghta? 2) Kinangaawa? 3) Kinkungaawat aqelqat?
4) Kitum qiyastaten? 5) Nengyughpek ighivgaq ungipaghaatagu
ighneghen? 6) Neghegkaawa? 7) Nani yughaghtem payeghtagu nuzin?
8) Naliita qikmima amqeghtaten? 9) Sangama apeghtughistem
esghaghyugtanga? 10) Qavngaq naayvaq sikwaa? 11) Navek naagpek
lliiki neqekraget? 12) Kitum kakilleqagu nasaperan? 13) Sangan
ighneqa ugpeqenghitagu? 14) Naliita taghnughhaghpek qaamtagu
keneq? 15) Qakun naallghulleqsigu eglluk? 16) Sangami Nome-emun
aghviqaawa? 17) Naten siku ughugtestagu? 18) Sangaawa? 19)
Sangavek iknaqsin? 20) Naliit alquutama naalkaki? 21)
Mekelghiighem qikmimun aghnaghaq qilugtestaa. 22) Kitumun
naallghutestesiki mangteghaghpek qerqesngi?

Translate into Yupik:
1) The spiders are numerous in the house. 2) Who made your boat?
3) It's getting colder and colder. 4) Why are your child's-
spouse's-parents laughing? 5) How did you make your kids go to
bed? 6) One of my children is crying. 7) Which one of them is
crying? 8) Who made my children cry? 9) Where did he lose my hat?
10) Did the ice melt? 11) Do you want to eat pilot bread? 12) He
had the woman sew my parka. 13) Who did your mom have sew your
parka? 14) I had the woman cook the seal. 15) They have gone
over to Chaplino. 16) Was it cold in Savoonga? 17) I'm cold. 18)
The water in the pot is cold. 19) Does your grandfather know me?
20) When will they leave? 21) Which of your hats did he take? 22)
When will he visit me? 23) How did your dad make your stove?

Write five Yupik sentences using only the vocabulary, postbases
and endings we have studied so far.

**1st and 2nd person subject optatives**

Vocabulary
| | |
|---|---|
| aqume- | to sit |
| egte- | to throw away |
| esna | beach |
| igaghyaghqaq | paper to be written on |
| igaq | paper with writing (book *in plural*) |
| kaamwaaq | coltsfoot plant |
| kaaw- | to hit |
| kenigh- | to point, to point at |
| lata- | to write a letter, to write a letter to |
| legan | go ahead; and then *(particle)* |
| nanglii- | to stare |
| nekeve- | to stand |
| nekrek | hook |
| pugimagh- | to swim |
| puugzaq | beluga |
| pumsug- | to pinch |
| qayugh- | to drink hot liquid (coffee, tea) |
| qayuusiq | cup |
| quuk | firewood |
| quuk | swan *(homonyms with preceding word)* |
| ququngaq | leaf, edible willow leaf |
| unkusa^e | animal trap *(usually dual for one trap)* |
| taaghta | doctor *(base is* taaghta*)* |
| tagite- | to bring |
| tuqute- | to kill |

Postbases:
| | |
|---|---|
| ~sf:(e)sqe- | to ask or tell one to *V (compound-verbal)* |
| +(te)sug- | to want one to *V (compound-verbal)* |

Endings:
> *selected 1st and 2nd person subject optative endings*

Discussion of postbases:
>    The verb-elaborating postbase ~sf:(e)sqe- 'to ask or tell one to *V*' is a compound-verbal postbase (see Lesson 8). This postbase uses (e) with bases ending in consonants. It is uvular dropping type, but the resulting cluster of full vowel plus e always becomes ii even if the full vowel in question is a or u.

Examples:
| base | with postbase |
|---|---|
| kaki- | kakisqaa 'he told her to sew' |
| aane- | aanesqaa 'he told her to go out' |
| ukig- | ukigesqaa 'he told her to go down' |
| gaagh- | gaaghesqaa 'he told her to cook' |
| itegh- | iitghesqaa 'he told her to go in' |
| qavagh- | qavaghesqaa --> qaviisqaa 'he told her to sleep' |
| mayugh- | mayughesqaa --> mayiisqaa 'he told her to go up' |
| kenigh- | kenighesqaa --> keniisqaa 'he told her to |

point, he told someone to point at it'
*(as in* **yugem aghnamun keniisqaa qikmiq**
'the man told the woman to point at the
dog')

The verb-elaborating postbase +(te)**sug**- 'to want one to *V*'
is also compound-verbal. The (te) is used with consonant ending
bases. This postbase is a combination of +(te)**ste**- 'to have one
*V*' and **@~ꜰ+yug**- 'to want to *V*'. That it is such a combination
can be seen by carefully examining what happens to an expanded
base ending in **ste**- when followed by the **@~ꜰ+yug**- postbase.
Also, the combination of meanings, 'to want to have one *V*', is in
fact equivalent to 'to want one to *V*'. Thus in Yupik there are
two different postbases for "wanting" depending on whether the
person wanting wants himself to do something or wants another to
do something.

<u>Examples showing the difference between these postbases:</u>
    **Yuuk neghyugtuq.** 'The man wants to eat.'
    **Yugem neghyugaa kayu.** 'The man wants to eat the fish.'
    **Yugem neghesugaa aghnaq.** 'The man wants the woman to eat.'
    **Yugem aghnamun neghesugaa kayu.** 'The man wants the woman to
        eat the fish.' *(here,* **aghnamun** *is in the terminalis as
        the subject of the embedded transitive verb)*

<u>Discussion of grammatical topics:</u>
<u>2nd person subject optatives; non-singular 1st person subject</u>
<u>optatives:</u>
    In addition to the indicative mood (used for statements) and
the interrogative mood (used for questions) Yupik has what is
called the *optative* mood which is used for commands, and
suggestions. In other languages the forms used for making
commands are generally called *imperative*, but in Yupik the family
of forms used for making commands such as "eat!" also contains
forms which translate to "let's eat!", "I should eat", "may he
eat". These are hardly commands so the term *imperative mood* is
avoided in favor of *optative mood* which implies more of a wish
that something be so than an outright command. Here we shall
examine only certain common optative endings for 2nd person
subject and 1st person non-singular subject, leaving other
optative endings (such as the ones for "he should *V*" and "I
should *V*") for a later lesson.

    **∅, +ǵi, ~ꜰ+i, +n, ~sꜰ+i, :a**    'you₁, *V*!' *(intrans.)*
    **~ꜰ+(i)gu, ~sꜰ-ggu**    'you₁, *V* him, her, it!' *(trans.)*
    **~ꜰ+(i)ki**    'you₁, *V* them!' *(trans.)*
    **~ꜰ+(i)nga**    'you₁, *V* me!' *(trans.)*
    **~ꜰ+(i)kut**    'you₁, *V* us!' *(trans.)*
    **~sꜰ:(e)ltung**    'let's₂ *V*!' *(intrans.)*
    **~sꜰ:(e)lta**    'let'sₚₗ *V*!' *(intrans.)*

    The most basic ending, that of the second person singular
intransitive optative ("you₁ do it") has five forms. The first
form, **∅**, which means that the verb base without alteration or addition

is used as the optative form, is used with bases ending in a
single full vowel.  The second form, **+gi**, is used with bases
ending in two full vowels.  The third form, **~f+i**, is used with
bases ending in **e** but not **te**.  The fourth form **+n** is used with
bases ending in **te**.  The fifth form, **~sf+i**, is used with bases
ending in a consonant where uvular dropping does not occur (i.e.
where the consonant is not **gh** or is not preceded on the base by a
single full vowel).  The sixth form, **:a** is used where uvular
dropping does occur (with vowel dominance also a possibility).

Examples:

*base*                          *with ending*
*bases ending in one full vowel:*
    **tagi–** 'to come'            **tagi** 'come!'
    **qiya–** 'to cry'            **qiya** 'cry!'
*bases ending in two full vowels:*
    **aqii–** 'to go on a         **aqiigi** 'go on a
        vacation'                     vacation'
*bases ending in **e** but not **te**:*
    **aane–** 'to go out'         **aani** 'go out!'
    **negh⟨e⟩–** 'to eat'         **neghi** 'eat!'
*bases ending in **te**:*
    **ingaghte–** 'to lie down'   **ingaghten** 'lie down!'
*bases ending in a consonant where uvular dropping does not
occur:*
    **ukig–** 'to go down'        **ukigi** 'go down!'
    **gaagh–** 'to cook'          **gaaghi** 'cook!'
    **itegh–** 'come in'          **iitghi** 'come in!'
*bases ending in a consonant where uvular dropping occurs:*
    **qavagh–** 'to sleep'        **qavagha** --> **qavaa** 'sleep!'
    **mayugh–** 'to go up'        **mayugha** --> **mayua** --> **mayaa**
                                      'go up!'
    **kenigh–** 'to point'        **kenigha** --> **kenia** --> **kenii**
                                      'point!'

The second optative ending on the list above, meaning "you
do it to it", has two forms, **~f+(i)gu** and **~sf–ggu**.  The first of
these is used with all vowel ending bases and the second with
consonant ending bases.  The **(i)** in the first form is used with
bases that end in **e** (including **te**).  The second form will become
**ghhu** if the base ends in a velar (see the postbase **–ghllak** in
Lesson 2).

Examples:
*base*                          *with ending*
    **aqfa–** 'to go get'         **aqfagu** 'go get it!'
    **negh⟨e⟩–** 'to eat'         **neghigu** 'eat it!'
    **tuqute–** 'to kill'         **tuqutigu** 'kill it!'
    **kenigh–** 'to point (to)'   **kenighhu** 'point to it!'
    **umeg–** 'to close'          **uumggu** 'close it!'

The third, fourth and fifth optative ending on the list
above attach like the first form of the above ending.
The sixth and seventh optative endings on the list above,
**~sf(e):lta**, 'let's$_{P1}$ --' and **~sf(e):ltung** 'let's$_2$ --',

use **(e)** with consonant ending bases.

<u>Examples:</u>

| *base* | *with ending* |
|---|---|
| **inghu–** 'to pick berries' | **inghulta** 'let's pick berries' |
| **aane–** 'to go out' | **aanelta** 'let's go out' |
| **ingaghte–** 'to lie down' | **ingaghtelta** 'let's lie down' |
| **gaagh–** 'to cook' | **gaaghelta** 'let's cook' |
| **ukig–** 'to go down' | **ukigelta** 'let's go down' |
| **itegh–** 'to go in' | **iitghelta** 'let's go in' |
| **qavagh–** 'to sleep' | **qavaghelta** --> **qavaalta** 'let's sleep' |
| **mayugh–** 'to go up' | **mayughelta** --> **mayuulta** 'let's go up' |
| **kenigh–** 'to point' | **kenighelta** --> **keniilta** 'let's point' |

There are several ways to tell someone not to do something in Yupik.  The following are *negative optative* endings.

| **–fqaavek** | 'you₁, don't *V*!' (*intrans.*) |
|---|---|
| **–fqaan** | 'you₁, don't *V* it!' (*trans.*) |
| **–fqiita** | 'you₁, don't *V* them' (*trans.*) |
| **–fqaama** | 'you₁, don't *V* me!' (*trans.*) |

These endings consist of a negative optative marker, **–fqaa–** basically, and a person/number marker, **–vek**, **–n**, **–ta** or **–ma**. These person-and-number markers are essentially the possessed relative noun case endings **–gpek**, **–an**, **–ita** and **–ma**.  For intransitive, agreement is with the subject "you", as in **kenifqaavek** '(you) don't point!'.  For transitive the agreement is with the object "it", "them" or "me", as in **kenifqaan** 'don't point at it!', **kenifqiita** 'don't point at them!', and **kenifqaama** 'don't point at me!'.

All the optatives given in this lesson are directed at the present time.  Optatives directed toward the future are formed differently and will be discussed in Lesson 16.

<u>Exercises:</u>
<u>Translate the following into English:</u>
1) Igaghyaghqaq egtigu. 2) Neghi ququngameng. 3) Pugimaaltung kiiwmi. 4) Tugugu qayuusiq tipelegneng. 5) Lliki alquutat qulmesiitmun. 6) Kayusighnga. 7) Unaami aghviilta. 8) Qayuulta kufimeng. 9) Tagitiki nekreget mangteghamun. 10) Neghefqaavek quugmeng. 11) Laalightikut. 12) Aakw kuuvefqaan. 13) Unkuska atuqefqaan.  14) Pumsufqaama. 15) Ukigelta esnamun. 16) Amaa guutigu. 17) Keneq qaamtigu. 18) Qergesa uumggu. 19) Amiget qelpeghtiki. 20) Tuqutefqaan puugzaq. 21) Kaamwaaghmeng negheltung. 22) Tagitiki quuget esnameng. 23) Latakaagunga yughaghtemun. 24) Taaghtat kaaskaagut. 25) Taaghtam aghnamun qayunghitesqaa kufi.

<u>Translate the following into Yupik:</u>
1) Cook the beluga meat. 2) Don't lose my trap. 3) Help me. 4) Lie down. 5) Drink your coffee. 6) He wants me to drink some

coffee. 7) Let's icefish at the little lake. 8) Stand up. 9) Sit down. 10) The doctor wants the minister to sleep. 11) Hit it. 12) Who are the visitors from Chaplino? 13) Go ahead and kill the cormorants. 14) Let's$_2$ eat little sea peaches. 15) The doctor pinched my ring fingers. 16) Point at it. 17) Don't sit on the hooks. 18) He didn't want the Koryak visitors to stare. 19) Did the Chukchis eat beluga? 20) Why did you throw away your cup?

Write a dozen useful commands. They may involve bases not on the vocabulary so far.

## Participial mood

<u>Vocabulary:</u>

| | |
|---|---|
| aghmig- | to wash one's face |
| akita, akin | pillow |
| akite- | to answer, to reciprocate |
| awataghpak | sealskin float |
| geve- | to render (oil), to be compressed *(intrans.)* |
| gheve- | to fade |
| ghhuugh- | to inflate |
| ifkagh- | to fall from a height |
|    ifkaghte- | to drop *(trans.)* |
| ini- | to hang to dry |
| kavite- | to be red |
| naafqe- | to break *(trans.)* |
| nalug- | to land from the air |
| naave- | to break *(intrans.)* |
| nefkuuraq | dried meat |
| paagh- | to lick |
| para | butter *(from English)* |
| pilugug- | to put on clothing |
| Pureki | Negro *(from English "Portugese")* |
| qaame- | to go out (fire, light, etc.) |
| qinuyug- | to be sick |
| quunpeng | always *(particle -- use with postbase ~+(g)aqe on verb)* |
| sagneq | dish, bowl, food container |
| sangighqugh- | to wash dishes |
| salngak | box |
| sughma | chess, checkers *(ultimately from Farsi?)* |
|   sughma- | to play chess or checkers |
| sukate- | to be fast |
| tefli | particles of food or the like clinging around mouth |
| tuune- | to give to |
| tuquuqaq | nail |
|   tuquuqagh- | to nail |
| veglluk | towel *(also* tawli *(from Eng.) esp. in Sib.)* |

<u>Postbases:</u>

| | |
|---|---|
| -ligh- | to provide with *N*, to put *N* in |
| @~:(i/u)ma- | to have *V*-ed or to have been *V*-ed; to evidently have *V*-ed *(when used with "participial" mood)* |
| :(u)te- | to *V* with, for or to object; to *V* object along with oneself; to *V* each other |
| +ti- | to speak the language of *N* |

<u>Endings & Postbases:</u>

| | |
|---|---|
| @-lghii | *postbase meaning:* the one who is *V*-ing *(always used with an unpossessed ending); also marks the intransitive "participial" mood* |
| @nguq* | *same as above but for descriptive and negative bases ending in* te |

54

@~-(g)ka^e/(g)ka *postbase meaning:* the one who the possessor
is *V*-ing *(always used with a possessed
ending); also marks the transitive
"participial" mood*

Discussion of postbases:
The verbalizing postbase **-ligh-**, means 'to provide with *N*,
to put *N* into', so that from **pagunghaq** 'berry' one gets
**pagunghalighaa** 'he put berries into it (more in the sense of
adding berries into a mixture than putting them in a container)'.

   **@~:(u/i)ma-** is a verb-elaborating postbase which indicates
that an action has already occurred in the case of *change of
state* type verb (such as "going out", "dying", "breaking" etc.)
or that an action or state has been going on for some time in the
case of verbs that aren't *change of state* type.  The
parenthesized **u** is used with all bases except those ending in a
full vowel or in **te**; the parenthesized **i** is used with bases
ending in **te**; the **t** of **te** on bases changes to **s**.  With a verb
base that can take transitive endings and with an intransitive
ending after this postbase the meaning can be passive based on
the object of what could be called the embedded transitive verb
(see examples with **negh<e>-** and **tuqute-** below).

Examples:
| base | with postbase and ending |
|------|--------------------------|
| **siku-** 'to freeze' | **sikumaaq** 'it is frozen' *(compare **sikuuq** 'it froze')* |
| **negh<e>-** 'to eat' | **neghumaaq** 'he has eaten' *(from embedded **neghtuq** 'he ate')* or 'it has been eaten' *(from embedded **neghaa** 'he ate it'* |
| **tuqute-** 'to kill' | **tuqusimaaq** 'it has been killed' |
| **iyatagh-** 'to be hungry' | **iyataamaaq** 'he has been hungry for a long time' |
| **umeg-** 'to close' | **uumgumaaq** 'it is closed' |

   **:(u)te-** is another verb-elaborating postbase. It has a range of
meanings including 'to *V* for, to *V* with, to *V* on
together with oneself', and when used with a non-singular
intransitive ending 'to V toward each other'.  The exact
meaning depends on the semantic type of the verb and the context.
**(u)** is used with all bases except those ending in a full vowel.

Examples:
| base | with postbase and ending |
|------|--------------------------|
| **inghu-** 'to pick berries' | **inghutaa** 'he picked berries for him' |
| **tagi-** 'to come' | **tagitaa** 'he came with it, brought it' |
| **akuzi-** 'to speak' | **akuzituk** 'they₂ are speaking to each other' |
| **aane-** 'to go out' | **aanutaa** 'he went out with it, took it out with him' |
| **kaate-** 'to arrive' | **kaatutaa** 'he arrived with it' |
| **ukig-** 'to go down' | **ukigutaa** 'he took it down with him' |

**mayugh-** 'to go up'    **mayuutaa** 'he took it up with him'
**itegh-** 'to go in'    **iitghutaa** 'he took it in' *(there is also
        a form* **itghutaa** *'he took it in';* *the predictable form,
        with long* i *due to* e *hopping, often has the implication
        of 'suddenness' or 'forcefulness')*

The verbalizing postbase **+ti-** means 'to speak the language
of *N*'.  Thus, **Quyillegtiiq** 'he spoke Chukchi', **ayuqlightiiq** 'he
spoke mainland Alaskan Eskimo'.

The nominalizing postbase, **@-lghii**, means 'the one that *V*-ed
or is *V*'.  When used with a base ending in **te**, the **te** is dropped,
the postbase is devoiced with **e** inserted if necessary to prevent
a three-consonant cluster (see examples below).  With *negative*
and *descriptive* bases ending in **te** a different postbase, **@nguq***,
is used; it changes the **te** to **l**.

Examples:
| base | with postbase |
|---|---|
| **tagi-** 'to come' | **tagilghii** 'the one who came' |
| **negh⟨e⟩-** 'to eat' | **neghelghii** 'the one who ate' |
| **aange-** 'to be big' | **aangelghii** 'the big one' |
| **kaate-** 'to arrive' | **kaallghii** 'the one who arrived' |
| **laalighte-** 'to visit' | **laalighlleghhii** 'to one who visited' |
| **itegh-** 'to go in' | **itelghii** 'the one who came in' |

*the following two bases take the special alternate postbase*

| | |
|---|---|
| **sukate-** 'to be fast' | **sukalnguq** 'the fast one' |
| **neghenghite-** 'to not eat' | **neghenghilnguq** 'the one who didn't eat' |

Closely connected to the above postbase is the nominalizing
postbase **@~-(g)ka^e/(g)ka**.  This postbase is used only bases which
can take transitive endings and it itself must be used with a
possessed ending.  It means 'the one that possessor *V*-ed'.  **(g)**
is used with bases ending in **e** (optionally except after **ghe** where
it is obligatory) but not with bases ending in **te**.  The **@~-(g)ka-**
combining form of this postbase is used when the possessive
ending used with it starts with **ng**; otherwise the **@~-(g)ke-**
combining form of the postbase is used.  This postbase changes **te**
on a base following a vowel to **s** or leaves it as **t** unless the **te**
is part of a negative postbase in which case it changes to **l**; **te**
on a base following a consonant is left as is.

Examples:
| base | with postbase and ending |
|---|---|
| **kuuve-** 'to spill' | **kuuvegkanga, kuufkanga** 'the one he (possessor) spilled' |
| **negh⟨e⟩-** 'to eat' | **neghegkanga** 'the one he ate' |
| | **neghegkangi** 'the ones he ate' |
| | **neghegkeka** 'the one I ate' |
| | **neghegkenka** 'the ones I ate' |
| | **neghegken** 'the one you ate' |
| | **neghegketen** 'the ones you ate' |
| **tuqute-** 'to kill' | **tuqutkanga, tuquskanga** |

                                              'the one he killed'
**neghenghite-** 'to not eat'    **neghenghilkanga** 'the one he
                                              didn't eat'
**esghagh-** 'to see'            **esghaqanga** 'the one he saw'

<u>Discussion of grammatical topics:</u>
<u>Participial mood:</u>
      The preceding two morphemes **@-lghii** (and the special
substitute, **@nguq**) and **@~-(g)ka^e/(g)ka** serve not only as
verbalizing postbases, but also as the markers of a verb mood.
This is the *participial mood*.  It is much like the *indicative*
mood in that it is used for making statements (rather than
questions or requests), but its is much more limited than the
indicative.  The participial mood is used as a "past tense" in
continuing discourse, and it is used in conjunction with the
postbase **@~:(u/i)ma-** to indicate that something has occured
without being observed by the speaker.  As such it may be
translated with 'evidently'.  When used as a marker of the
participial mood, the morpheme **@-lghii-** (and **@ngugh-** or perhaps
better **@ngu-**) take the same intransitive endings as the
indicative, while the morpheme **@~-(g)ke-/ka-** takes transitive
endings like those of the indicative but with adjustments made
for the fact that the marker here is vowel-ending rather than
consonant ending like the transitive indicative ending
essentially is (it is essentially **~agh-**).  For example, **ng** is
used at the front of vowel-initial person/number markers, and the
"I to it" ending is **-(g)ka** rather than **-qa** as with the indicative
Compare the differing forms of possessed absolutive noun endings
with consonant-final noun bases such as **angyagh-** where one gets
**angyaa** 'his boat' (like the indicative **esghaghaa** 'he saw it' and
vowel-final noun bases such as **nuna-** where one gets **nunanga** 'his
land' (like the participial **esghaqanga**).

<u>Examples:</u>
      *base with postbase*     *with participial ending*
      **neghuma-**                 **neghumalghii** 'evidently he ate'
                               **neghumalghiit** 'evidently they ate'
                               **neghumalghiinga** 'evidently I ate' *(this
                                     would be an unusual thing to say!)*
                               **neghumalghiiten** 'evidently you ate'
                               **neghumakanga** 'evidently he ate it'
                               **neghumakegka** 'evidently I ate it'
                               **neghumaken** 'evidently you ate it'
      **esghaama-**                **esghaamakanganga'** evidently he saw me'

      Here is an example of the use of the participial mood
(underlined), with and without the postbase **@~:(u/i)ma-**
in continuing discourse (in a story in the book **Ungazighmiit
Ungipaghaatangit** p. 44):

      **Iimnanguq.  Quyillgennguq quyngightupig<u>lleghii</u>t ama
mengteghaghtuuqat.  Mekelghiiq tamaanle<u>nguq</u> aatgha Umiilgu.
Quunpeng quyngimi qepghaghqaqe<u>lghii</u>.  Umiilgu elngaatall
seghletun kiyaghsima<u>lghii</u>.  Kaamgek naatghighquullutek,
repall ununghagu itegii kumlaqughaqe<u>gkangi</u>.  Umiilgu**

**aghnaghaat piniqenghilkangat.**
    "It happened then they say.  The Chukchis, they say,
ate reindeer a lot and also whale skin (?).  A boy was
there; his name being Umiilgu.  He always worked with the
reindeer.  Umiilgu evidently lived a very hard life.  His
boots were wearing out their soles so much so that whenever
night fell on him his feet would freeze.  The girls didn't
care for Umiilgu."

Exercises:
Translate the following into English:
1) Naagpek sagnegha pagunghalighnaqaqa. 2) Taghnughhaq
qinuyulghii iitghumaaq apami mangteghaanun. 3) Yugem inimakanga
veglluk eslakun. 4) Aqelqat aghulaqumalghiit Ungazighmun.  5)
Aghnam avaqutaminun sangighqusqumakangi sagneghet. 6) Siqinghem
ghevesimakanga veglluk kavilnguq. 7) Para ughugumaaq. 8)
Tengegkayuget sukalnguut nalugnaqut naayvam qaaynganun. 9)
Gaaghutaa ugini nanuum kemekraganeng. 10) Qergesek qelpeghsimaak.
11) Quyillget mayuulleqiit salngaget naayghamun. 12) Estugam
efluga aallgumaaq. 13) Siivanlleghem mekelghiighmun paaghtestii
alquutat. 14) Esghaatunga Purekimeng teflilegmeng esnami. 15)
Awataghpak ghhuughigasimaken. 16) Akitutaqukung igaghvigmi
quunpeng. 17) Apeghtughistem tuunelleqii tuquuqat taaghtamun
suflugalegmun naavumalghiimeng. 18) Atiimaaq tukumtung eltughaa.
19) Karakem Quyillegtilghiim neghyugaa nefkuuraq. 20) Aghnaghaam
aghmilghiim atuqnaqaa vegllugen. 21) Akitesqughhaq ifkaamalghii
nunamun.

Translate the following into Yupik:
1) My older brother's wife speaks mainland Eskimo. 2) The old
man's grandson evidently broke the door of the church. 3) The
teacher's sons are speaking to each other in Yupik.  4) The woman
is picking salmonberries for her sweatheart. 5) The orphans
brought the boxes into the preacher's house. 6) Evidently the
blubber rendered in the pot. 7) Why is my dad's phonograph
broken?  8) Who took the parkas from the box on the stove? 9)
His younger sisters, who are sick, are telling stories to each
other. 10) They are always playing chess.

Write five Yupik sentences using verbs in the "participial" mood

**Independent relative construction; postural roots;
contractions formed with the obsolete base ete-**

<u>Vocabulary:</u>

| | |
|---|---|
| aghnaghuq | "sea apple" (an edible sea creature) |
| agniqe- | to be angry (women) |
| aqumga- | to be sitting *stative (compare* aqume-*)* |
| ete- | to be *(obsolete base; used only in contractions with localis case)* |
| iggag- | tilting, leaning against something *(postural root)* |
| ilagagh- | to sing |
| ilangquq | clear fresh ice |
| matagh- | undressed, parka-less *(postural root)* |
| mumig- | turned over *(postural root)* |
| nekevgha- | to be standing *stative (compare* nekeve- *)* |
| perara | meat aspic, a dish of finely minced meat cooked in meat broth and jelled before eating |
| qazigyaq | spotted seal |
| qefliqe- | to be angry (men) |
| qughsatku | "king" polar bear |
| tanpeq | dried walrus hide |
| ullghitaq | wheeled vehicle *(often used in the dual for one vehicle)* |
| whani | right here *(demonstrative adverb, localis)* |

*The following are used only in the "independent relative"
construction:*

| | |
|---|---|
| allakagh* | separately |
| ellnginagh* | only, alone |
| qerngagh* | together |
| tamaghhagh* | all |

<u>Postbases:</u>

| | |
|---|---|
| -kayuk | one who is able to *V (also* -kayugu- *to be able to* V *which can taken transitive as well as intransitive endings)* |
| +nga- | to be in the *V* state *(with postural roots and some others)* |
| +tuumagh* | together with one's *N (takes independent relative construction)* |
| +te- | to get or put into the *V* state *(with postural roots)* |

<u>Discussion of postbases:</u>

The nominalizing postbase **-kayuk** means 'one who is able to
*V*'. For example: **gaaqayuk** 'one who can cook'. From this
postbase and the postbase ~:**(ng)u-** 'to be *N*' (see Lesson 3) comes
the verbalizing postbase **-kayugu-** 'to be able to *V*', which
literally means 'to be one who is able to *V*'. However the
combination postbase can take transitive endings while ~:**(ng)u-**
takes only intransitive endings. Thus not only can one say
**gaaqayuguuq** 'he can cook', but also **gaaqayugaa** 'he can cook it'.

59

<u>Postural roots:</u>
A number of verbs which involving being in a certain
posture, position or state have both an *active* form to indicate
getting into that posture and a *stative* form to indicate being in
that posture.  For example **aqume-** and **nekeve-** are *active* forms.
One says **aqumuq** for 'he sat down' and **nekevuq** for 'he stood up.'
The corresponding *stative* forms are **aqumga-** and **nekevgha-**.  One
says **aqumgaaq** for 'he is seated' and **nekevghaaq** for 'he is
standing'.

There are a number of so-called *postural roots* which take
a postbase **+te-** to make an *active* form meaning 'to get into that
posture' or with a transitive ending 'to put into that posture', and
a postbase **+nga-** to make a *stative* form meaning 'to be in that
posture' (both of these postbases can also be used with certain
verb bases other than the postural roots).  The postural root
cannot be used directly with an indicative, interrogative,
optative or participial mood verb ending; it must have one of
these two postbases too.

<u>Examples:</u>
| *root* | *active forms* | | *stative form* |
|--------|----------------|---|----------------|
| **ingagh-** | **ingaghtuq** | **ingaghtaa** | **ingaghngaaq** |
| | 'he lay down' | 'he lay it down' | 'he is lying down' |
| **iggag-** | **iggagtuq** | **iggagtaa** | **iggagngaaq** |
| | 'he leaned' | 'he leaned it' | 'he is leaning' |

<u>Discussion of grammatical topics:</u>
<u>Independent relative:</u>
The postural roots without either of these two postbases can
be used in a construction called the *independent relative.*  These
roots are used with possessed relative endings with third person
reflexive used to apply to the subject of the verb.  The
construction serves an adverbial role.

<u>Examples:</u>
**Neghtut ingaghmeng.** 'They ate lying down'. *(3rd person
reflexive independent relative to agree with 3rd
person subject of verb)*
**Neghtunga inghaghma.** 'I ate lying down.' *(1st person
independent relative to agree with 1st person
subject of verb)*
**Neghtuten ingaghpek.** 'You ate lying down.'

The independent relative construction can also be used with
slightly expanded versions of the stative form of "to sit" and
"to stand", that is with **aqumgagh-** and **nekevghagh-**.

<u>Examples:</u>
**Neghtunga aqumgaghma.** 'I ate sitting.'
**Neghtunga nekevghaghma.** 'I ate standing.'

There are also four bases which are used only in the
independent relative construction.  These bases are **allakagh-**
'separately', **ellnginagh-** 'alone, only', **qerngugh-** 'together',

and **tamaghhagh**- 'all, every, both (for dual)'.

<u>Examples</u>:
    **Kaatut allakaghmeng.** 'They arrived separately.'
    **Aghulaqut qerngughmeng.** 'They left together.'
    **Ellnginaghma qepghaghtunga.** 'I alone worked.'
    **Tamaghhaghmeng neghiit.** 'They all ate them.' *(3rd person*
        *reflexive independent relative to agree with subject)*
    **Tamaghhiita neghiit.** 'They ate all of them.' *(3rd person*
        *non-reflexive independent relative to agree with*
        *object)*

The postbase **+tuumagh**- 'with ones *N*' goes on noun bases and yields bases used with the independent relative construction.

<u>Examples</u>:
    **Yuuk kaatuq nuliiightuumaghmi.** 'The man came with his wife.'
    **Esghaghaqa yuuk nuliiightuumaan.** 'I saw the man with his
                              wife.'

In summary, the independent relative construction is used with active forms of postural roots and some other verbs ("sitting" and "standing"), with the four special bases that are used only (or mostly at any rate) in the independent relative, and with the postbase meaning 'with ones *N*'.

<u>The obsolete verb base ete-</u>:
    The verb base **ete**- 'to be' is not used by itself in Yupik though it is in some other Eskimo languages.  In Yupik it is encountered only in contractions with the localis case noun ending and with the 3rd person singular reflexive independent relative.  Notice the varied patterns concerning the vowel between **m** or **n** and **t**.

<u>Examples</u>:
    **angyametuq** 'he is in the boat' *(from obsolete* **angyami etuq***)*
    **yugem angyaanituq** 'he is in the man's boat' *(from obsolete*
                       **yugem angyaani etuq***)*
    **whaantuq** 'it is here' *(from obsolete* **whani etuq***)*
    **iggagmelnguq** 'the one that is leaning' *(from postural root*
                    **iggag-**, *independent relative ending*
                    **-mi**, *and postbase* **@nguq***)*

<u>Exercises</u>:
<u>Translate the following into English and parse the Yupik</u>: 1) Allakaghmeng aanumalghiit mangteghameng. 2) Neghaqa perara tamaghhaan. 3) Sangavek atightughaqsin ingaghngaghpek eflugami? 4) Aghnalqwaaghaq kakilghii atkugmeng avaqutami mangteghaanituq. 5) Qefliqelghiim yugem seghleghunii tanpeq atuqnaqegkeni.  6) Ighneghma qughsatkumun qazigyat neghumaniit. 7) Ullghitaq mumigngalghii tukfighlleqaqa. 8) Ilangquq salngagmetuq. 9) Atkugen kavilnguq whaantuq. 10) Naaka kakiiq ellnginaghmi. 11) Qerngaghmeng mekelghiighet mataghngagheng pugimaghaqut. 12) Agniqelghii aghnaghumeng neghegkayuguuq.

<u>Translate the following into Yupik:</u> 1) The person who is singing
is inside the church. 2) All the women went to Savoonga with
their grandchildren. 3) Who is the teacher angry at?  4) I saw
only your brother on the shore of the lake. 5) The little girl
says she's able to sew skin boots. 6) The boy says that your dog
barked at him. 7) Evidently the airplane arrived yesterday from
Chaplino. 8) I made a woman's-knife by myself. 9) Your son is in
my older sister's house. 10) Where is the jelled meat dish you made?

<u>Write the Yupik sentences "embedded" within each of the
following:</u> 1) Aghnam taghnughhaghmun tuguniit alquutat. 2)
Aghnaghaq qikmighpenun amqeghhniiq. 3) Yughaghtem
apeghtughistenun laalightesqaat taaghtat. 4) Laluramkam nuliini
kayusiitestaa ighneghminun. 5) Kaallghiim aqlaghannaqnii
naayghani.

**Emotional roots; precessive and concessive moods**

<u>Vocabulary:</u>

| | |
|---|---|
| akmak | backpack |
| amsikagh- | naked *(postural root)* |
| eflegh- | uncomfortable with respect to something on one's skin *(emotional root)* |
| ivisa | flounder, halibut |
| kalila(e) | dalmation dog |
| kayngu- | embarrassed *(emotional root)* |
| kiyaghte- | to be, live, reside |
| nuugte- | to move or move something (a short way) |
| pangeghte- | to go to Siberia |
| puygu- | to forget |
| qaazugh- | alienated, depressed, out of sorts *(emotional root)* |
| quginag- | terrified of supernatural *(emotional root)* |
| qungyagh- | to be jealous, envious *(takes intransitive endings)* |
| qungyake- | to be jealous of, to envy *(takes transitive endings)* |
| qupak | girl's hair beads |
| retwhan | cannon |
| sari | dog with floppy ears |
| sikna- | possessive, holding dear, selfish *(emotional root)* |
| siilu | brass |
| ungipaate- | to tell |
| uyvineq | shaman who can work evil |
| yimi- | shy, inhibited, intimidated *(emotional root)* |

<u>Postbases:</u>

| | |
|---|---|
| @~f+miqe- | to compel one to *V (a compound-verbal postbase)* |

*the following postbases are used with emotional roots (as well as with some other verb bases):*

| | |
|---|---|
| ~-ke- | to feel *V* toward object |
| ~-ketagh- | to tend to often feel *V* |
| @~f+nagh- | to tend to cause one to feel *V* |
| @~f+naq | something that causes one to feel *V* |
| @~f+yug- | to feel *V* |

<u>Verb Mood Markers:</u>

| | |
|---|---|
| @~f+vagilg(a)- | before one *V*-ed or *V*-s "precessive" mood |
| -ghnga(agh)- | even though one *V*-s "concessive" mood |

<u>Discussion of postbases:</u>

The verb-elaborating postbase **@~f+miqe-** is compound-verbal (see Lesson 8). It means to 'make, compel, or force one to *V*' as opposed to **+(te)ste-** which includes 'allow one to *V*' as well as 'compel'. Unlike postbases such as **@~f+ni-** 'to say that one is *V*-ing' (Lesson 8) the present postbase does not replace a cluster of **t** and nasal with the voiceless form of that nasal unless the cluster is preceded by a consonant.

<u>Examples:</u>

|                          *base*          | *with postbase*                                 |
| **qiya-** 'to cry'       | **qiyamiqaa** 'he made her cry'                 |
| **tagite-** 'to bring'   | **tagitmiqaa** 'he made someone bring it'       |
| **ingaghte-** 'to lie down' | **ingaghhmiqaa** 'he made her lie down'      |
| **qavagh-** 'to sleep'   | **qavaghmiqaa** 'he made her sleep'             |

Emotional roots:
        Besides the *postural roots* (Lesson 11), Yupik has another
kind of root, the *emotional roots*.  These cannot be used at all
without one of a select number of postbases between root and
ending.  These postbases are:

| ~-**ke**-       | 'to feel that way toward object'             |
| ~-**ketagh**-   | 'to tend to often feel that way'             |
| @~ғ+**nagh**-   | 'to tend to cause one to feel that way'      |
| @~ғ+**naq**     | 'something that causes one to feel thus way' |
| @~ғ+**yug**-    | 'to feel that way'                           |

The first of these postbases takes transitive endings, the
fourth forms nouns and the other three take intransitive endings.

Examples:
        **yimikaa** 'he feels shy, inhibited, intimidated of her'
        **yimiketaghtuq** 'he tends to be shy'
        **yiminaghtuq** 'he makes one feel shy'
        **yiminaq** 'a person who makes one feel shy'
        **yimiyugtuq** 'he feels shy'

Discussion of grammatical topics:
Independent vs. dependent verb moods:
        The indicative, interrogative, optative, and participial
verb moods are *independent* in that they usually function as the
main or only verb of the sentence in which they occur.  There are
also a number of Yupik verb moods that cannot be the main verb or
the only verb of the sentence.  These are the *dependent* moods.
They fill the same role filled by certain English coordinate
conjunctions such as "before", "although", "when", "if" and
"whenever".  The two presented in this lesson and the four from
the next lesson all take basically the same person/number markers
though the mood markers are different.  This group of six
dependent moods may be called the *connective* moods.  There is
also one dependent mood which is not one of the connective moods,
that is, it takes different person/number markers; it is the
*subordinative* mood and will be dealt with in a later lesson.

Precessive mood:
        The first connective mood we shall examine is the *precessive*
mood.  The marker of this mood is @~ғ+**vagilg(a)**- and it translates
as 'before'.  When using this marker, a resulting **tv** cluster
becomes **tf** unless preceded by a consonant in which case it
becomes **f** (this is the same @ pattern as with the postbase
@~ғ+**miqe**- above).  The final **(a)** of this verb mood marker is not
used if the subject is 3rd person.  For the intransitive, the
person/number markers are like those of relative case nouns,
except that 2nd person is **vek** etc. rather than **pek** etc.(though

the **p** form <u>is</u> used with the concessive mood). For the transitive
the person/number marker consists of a subject part which is
somewhat like the possessed relative case noun endings, followed
by an object part which is like intransitive noun endings for 1st
and 2nd person objects, is the series **k/gu, kek, ki** (as on the
interrogative or optative) for 3rd person object, and is like the
possessed absolutive case noun endings for 3R (3rd person
Reflexive) object. With all the connective verb moods, 3R
subject contrasts with 3rd person (non-reflexive) subject
depending on <u>whether or not the subject of the dependent verb is
the same as the subject of the main verb</u>. For transitive endings
of the connective verb moods, 3R object contrasts with 3rd person
(non-reflexive) object depending on <u>whether or not the object of
the dependent verb is the same as the subject of the main verb</u>.
The following examples should make this clear:

> **Neghtuq laalighfagilgan.** 'He<sub>A</sub> ate before he<sub>B</sub> visited.' *(3rd
>     person subject on precessive mood)*
> **Neghtuq laalighfagilgami.** 'He<sub>A</sub> ate before he<sub>A</sub> visited.' *(3R
>     subject on precessive mood)*
> **Neghtuq laalighfagilgagu.** 'He<sub>A</sub> ate before he<sub>B</sub> visited him<sub>C</sub>.'
>     *(3rd person subject, 3rd person object on precessive mood)*
> **Neghtuq laalighfagilgamigu.** 'He<sub>A</sub> ate before he<sub>A</sub> visited
>     him<sub>B</sub>.' *(3R subject, 3rd person object on precessive
>     mood)*
> **Neghtuq laalighfagilgatni.** 'He<sub>A</sub> ate before he<sub>B</sub> visited
>     him<sub>A</sub>.' *(3rd person subject, 3R object on precessive
>     mood -- note that the subject indicator seems to be
>     plural here; this is because several subsets of
>     transitive endings for the connective moods have
>     coalesced)*
> **Neghtuq laalighfagilgavek.** 'He ate before you visited.'

Here is a selection of transitive person/number markers for
the connective mood. Other markers can be synthesized by
substitution from the ones given here.

| | |
|---|---|
| **agu** | 'he to him' *(non-reflexive subject & object)* |
| **aki** | 'he to them' *(non-reflexive subject & object)* |
| **anga** | 'he to me' |
| **inkut** | 'he to us' |
| **aten** | 'he to you<sub>1</sub>' |
| **isi** | 'he to you<sub>pl</sub>' |
| **atni**´ | 'he to him' *(non-reflex. sub.; reflex. obj.)* |
| **isteng** | 'he to them' *(non-reflex. sub.; reflex. obj.)* |
| **mkun** | 'I to him' *(non-reflexive object)* |
| **mki** | 'I to them' *(non-reflexive object)* |
| **mken** | 'I to you<sub>1</sub>' |
| **mni** | 'I to him' *(reflexive object)* |
| **vgu** | 'you<sub>1</sub> to him' *(this ending is **pegu** for the* |
| **fki** | 'you<sub>1</sub> to them' *concessive mood)* |
| **vnga** | 'you<sub>1</sub> to me' |
| **migu** | 'he to him' *(reflex. subject; non-reflex. obj.)* |
| **minga** | 'he to me' *(reflex. subject)* |
| **miten** | 'he to you<sub>1</sub>' *(reflex. subject)* |

Concessive mood:
    The next connective mood examined here will be the
*concessive* mood which has as its marker -**ghnga(agh)**- where the
(**agh**) is not used with 3rd person subject endings.  This mood
translates as 'although', 'even though' or 'even if'.

Examples:
    **Neghtunga iyatanghiteghngaaghma.** 'I ate even though I wasn't
        hungry'.
    **Qepghaghaquq qinuyugngaaghmi.** 'He is working although he is
        sick.'

Exercises:
Parse the Yupik and translate into English:
1) Neghtunga pangeghfagilgama. 2) Sangavek iyataghsin
negheghnaaghpek? 3) Ungipaateghngaaghpenga puywaaqa nuliighpek
aatgha. 4) Quginakanka uyvinghet kaatfagilgata. 5) Esghaghaatunga
retwhatmeng siilumeng. 6) Qikmighyugtunga kalilmeng. 7) Qavngaq
kiyaghtetsi Ungazighmi? 8) Mekelghiiq aanumalghii mangteghameng
amsikaghngaghmi. 9) Sarigpek amqeghhneghitaanga qilugngaaghminga.

Translate into Yupik:
1) Sweep the floor before you use the table. 2) I'm hungry even
though I ate all the flounder. 3) They made him live in the cold
house. 4) My sisters hairbeads are in your backpack. 5) His
daughter envied his son because he had a wheeled vehicle. 6)
I felt out of sorts even though lots of people lived in my house.
7) Don't be possessive of your food. 8) My brother's wife feels
squeamish. 9) I always drink coffee before I hunt polar bears.
Write five sentences involving "emotional roots"

Write five sentences having verbs in the precessive or concessive
moods (as well as main verbs in the indicative, optative,
interrogative or participial moods)

**Consequential, conditional, and contemporative moods**

Vocabulary:

| | |
|---|---|
| aghyuugh- | to scold, to spank |
| alike- | to fear *(takes transitive endings)* |
| anuqligh- | to be windy |
| elqwaaq | kelp |
| eslalluk | rain |
|   eslallugughte- |   to rain *(takes transitive endings with an "impersonal" subject)* |
| ighaluqaq | aged auklet |
| igleghte- | to travel |
| iiw- | for tide to be low |
| kitugh- | to pass by |
| kusge- | squeamish, finicky *(emotional root)* |
| meghtagh- | to fetch water |
| mesungesak | killer whale |
| naghaagh- | to play |
| piyug- | to walk |
| qaame- | to go out (of a light, fire) *(intrans.)* |
| qaamte- | to extinguish, put out *(trans.)* |
| qanigughte- | to snow *(takes transitive endings with an "impersonal" subject)* |
| qaprag- | to move a short distance |
| ugpegh- | to believe |

Postbases:

| | |
|---|---|
| @~f-ragkiigh- | to *V* quickly |
| @~:(ng)igate- | to never *V* |

Enclitic:

| | |
|---|---|
| +llu | and, also |

Verb Mood Markers:

| | |
|---|---|
| @~f+y(a)- | when one *V*-ed *"consequential I"* mood |
| ~+(g)aqng(a)- | while one was *V*-ing *"consequential II"* mood |
| @~-k(u)-/@~(g)k(u)- | if or when one *V*-s *"conditional"* mood |
| @-negh- | whenever one *V*-s *"contemporative"* mood |

Discussion of postbases and enclitics:

    The verb-elaborating postbase **@~f-ragkiigh-** 'to *V* quickly' changes a resulting cluster **tr** to **rr** whether there is a consonant or a vowel before it.

Examples:

| *base* | *with postbase and ending* |
|---|---|
| **tagi-** 'to come' | **tagiragkiightuq** 'he came quickly' |
| **negh⟨e⟩-** 'to eat' | **neghragkiighaa** 'he ate it quickly' |
| **kaate-** 'to arrive' | **kaarragkiightuq** 'he arrived quickly' |
| **mumigte-** 'to turn over' | **mumiggragkiightuq** 'it turned over quickly' |
| **ukig-** 'to go down' | **ukigragkiightuq** 'he went down quickly' |

The verb-elaborating postbase **@~:(ng)igate−** 'to never *V*' uses **(ng)** only with bases that end in a full vowel. It changes **te** on a base to **s**.

<u>Examples:</u>

| *base* | *with postbase and ending* |
|---|---|
| **qiya−** 'to cry' | **qiyangigatuq** 'he doesn't cry' |
| **umughqaa−** 'to have sleep paralysis' | **umughqaangigatuq** 'he never has sleep paralysis' |
| **negh⟨e⟩−** 'to eat' | **neghigatiit** 'they don't eat them' |
| **laalighte−** 'to visit' | **laalighsigatuq** 'he doesn't visit' |
| **qavagh−** 'to sleep' | **qavaghigatuq** −−> **qavaigatuq** −−> **qaviigatuq** 'he doesn't sleep' |
| **gaagh−** 'to cook' | **gaaghigatuq** 'he never cooks' |
| **itegh−** 'to enter' | **iitghigatuq** 'he never enters' |

**+llu** is an *enclitic*, one of a small number of such morphemes which are distinguished from postbases and endings in that they go on <u>after</u> the ending of the word. **+llu** means 'and' and is used on both words in a conjunction. Thus **yuuklu arnaqlu neghtuk** 'the man and the woman ate'.

<u>Discussion of grammatical topics:</u>
<u>Consequential I, consequential II, and conditional moods:</u>
The *consequential I* mood has as its marker **@~f+y(a)−** and can be translated as 'when (in the past) one *V*-ed'. The *consequential II* mood has as its marker **~+(g)aqng(a)−** and can be translated as 'while (in the past) one was *V*-ing'. The *conditional* mood has as its marker **@~−k(u)−/@−(g)k(u)−** and can be translated as 'if one *V*-s or when (in the future) one *V*-s'.

These are *connective* moods and so take the same person/number markers as the *precessive* and *concessive* discussed in Lesson 12.

The **(a)** and **(u)** of the consequential I, consequential II and the conditional are not used if the ending has a non-reflexive third person subject. The **y** of the consequential I combines with **te** of a base to give **s**, and, of course, changes to **s** after a stop consonant (followed by final **e**) on a base. The conditional will keep **t** of final **te** on a base as **t** or optionally change it to **s** if it follows a vowel, will keep it as **te** if it follows a consonant, but if the **te** is on a base which is descriptive or negative, then the **t** changes to **l**.

<u>Examples:</u>

| *base* | *with consequential I* | *with conditional* |
|---|---|---|
| **qiya−** | **qiyayan** 'when he cried' | **qiyakan** 'when/if he cries' |
| **kuuve−** | **kuuvyan** 'when it spilled' | **kuufkan, kuuvegkan** 'when/if it spills' |
| **taaqe−** | **taaqsan** 'when he quit' | **taaqegkan** 'when/if he quits' |
| **kaate−** | **kaasan** 'when he arrived' | **kaatkan, kaaskan** 'when/if he arrives' |
| **amqeghte−** | **amqeghsan** 'when it bit' | **amqeghtekan** 'when/if it bites' |

**neghenghite-** **neghenghisan** 'when he didn't eat'     **neghenghilkan** 'when/if he doesn't eat'

**ukig-**     **ukigyan** 'when he descended'  **ukikan** 'when/if he descends'

**mayugh-**    **mayughyan** 'when he ascended'**mayuqan** 'when/if he ascends'

**itegh-**     **iteghyan** 'when he entered'   **iitqan** 'when/if he enters'

The consequential II mood is really a combination of the postbase ~+(g)aqe- and an old form of the consequential I.  If necessary, for information on how that postbase, and therefore this mood marker, attaches to bases refer back to Lesson 4

Contemporative mood:
        The *contemporative mood* has as its marker **@-negh-** and can be translated as 'whenever'.  The contemporative takes localis-like endings for the 3R intransitive (rather than relative-like endings) and has a remnant of this localis, **-ni-**, between subject and object markers for 3R subject transitives. [This is also a possibility with the conditional and perhaps other connective verb moods.]  The main verb of a sentence with a dependent verb in the contemporative mood must have the postbase ~+(g)aqe- meaning 'regularly' or the postbase **@~:(ng)igate-** meaning 'never'.

Examples:
        **Laalighhneghmini quyaaquq.** 'Whenever heA visits heA's (regularly) happy.'
        **Laalighhneghan quyaaqunga.** 'Whenever he visits I'm happy.'
        **Laalighhneghminigu quyaaquq.** 'Whenever heA visits her heA's happy.'
        **Laalighhneghagu quyaaqunga.** 'Whenever he visits her I'm happy.'
        **Laalighhneghma quyangigatunga.** 'Whenever I visit I'm not happy (never happy)'

Exercises:
Translate into English and parse the Yupik: 1) Taghnughhaq qapragllequq aqumgamakumi. 2) Ighneqa qiyaaq aghyuughyavgu.*(the 3R object form aghyuughyavni that one might expect, apparently does not exist)* 3) Iikwan elqwaaghniighelta. 4) Avaqutanka naghaaghaqut eslami anuqlighngaan. 5) Tagiiqngan alikaqa. 6) Iyataquvek neghigu ighaluqaq. 7) Piyugtukung eslallughteghngaan qayughllak ullghitapung naavumaftuq. 8) Aghvightesugiinkut iikwan. 9) Esghaghyagu quyaaq. 10) Esghaghyami(ni)gu quyaaq. 11) Esghaghyatni quyaaq. 12) Qavaghniinga laalightaqngavnga. 13) Taghnughhaq qiyaaq naani aanyan. 14) neghenghilkuvek iyataghllequten. 15) Qepghanghitunga iflayamkun repaka. 16) Quyallequnga kayusiquvnga. 17) Taghnughhaat quyaat atateng kaasan. 18) Esla seghleghuyan aanenghitunga. 19) Aanigatuq qayughllak alingeftuq qikmimeng. 20) Piyukuvek qergesek qelpeghtikek. 21) Qefliqutamken iflayavgu suflugaqa. 22) Qaviigatukung qikmiten qilunghata. 23) Aankufsi esghaallequsi ighaleqetaaghmeng. 24) Iyataghyamta neghtukut ighaluqaghmengllu akuutamengllu. 25) Akuzingigalkuvek Yupigestun ungipaatinga

Laluramkestun. 26) Siivanlleghet nekevut aghulayugyameng. 27)
Pinighsaghlleqaqa eglluk naavumakan. 28) Qepghaghaqunga
qavaneghpek.

Write Yupik answers to the following questions (using the
consequential and conditional moods if possible): 1) Qakun
aghulaqlleqsin Sivuqaghmun? 2) Qavngaq ulghaaghsin? 3) Qavngaq
naan kaata? 4) Qakun laalighlleqsinga? 5) Qakun nulughyugetsi?

Translate into Yupik: 1) If you use my needle don't lose it. 2)
Eat the eggs if you don't want to eat bread. 3) If you pick
salmonberries, I will make Eskimo ice cream. 4) The boy cried
when his sister pinched him. 5) The elders were glad when I
learned their names. 6) When it rained we came home. 7) He was
laughing when I saw him. 8) I was scared when your dogs barked at
me even though they didn't bite me. 9) The woman was happy when
her husband arrived. 10) If you extinguish the light we will be
able to see the stars and the moon through the window. 11) He
walked when his three-wheeler broke down. 12) Don't eat it if you
feel finicky. 13) The children played indoors while it was
raining. 14) Whenever I eat aged auklet I get sick. 15) He didn't
eat them when he was finicky about them. 16) Whenever I visit him
he is glad. 17) Whenever I visit him he lets me eat kelp. 18) I
asked my son to fetch water for his grandmother. 19) The children
were afraid when the lights went out. 20) If they visit us they
will eat meat aspic. 21) Whenever he sees me he laughs.

**Subordinative mood; half-transitive postbase**

<u>Vocabulary:</u>

| | |
|---|---|
| an'gign- | to go outside for fresh air or exercise (of children usually) |
| aqumutak | chair *(dual)* |
| aate- | to put on (clothes) |
| aatkaq | garment, clothing |
| guygu | summer house |
| iglagtugh- | to speak loudly |
| kaaw- | to hit, to strike with an object |
| laag- | to dig |
| laluwaay | onion *(base:* laluwaaye-*)* |
| nenglu | sod house |
| qavaghvik | bed, bedroom |
| quyngiq | reindeer |
| maligte- | to accompany |
| meghnugh- | to be tired |
| muutighvike- | to ask someone to do something for you |
| satelgaq | crane |
| sukangite- | to be slow |
| taslugh- | to hold hands with |
| tuqlugh- | to call to |
| uukaq | codfish |
| ulik | blanket |
| uqengestagh- | to be light |
| uqigtu- | to be heavy |
| wapaaqa | amanita, hallucinogen |
| yaave- | to row |

<u>Postbases:</u>

| | |
|---|---|
| ~$_f$+i- | to *V* something *(detransitivizing postbase, "half-transitive")* |
| ~:(ng)ite- | to not have *N* |
| @~$_{sf}$+naanghite- | to not *V* in the future |
| @~$_f$+na- | in order to *V (used with subordinative mood endings)* |

<u>Verb Mood Markers:</u>

| | |
|---|---|
| @~$_f$+lu- | *V*-ing *"subordinative"* mood marker |
| @na- | *V*-ing *"subordinative"* mood marker for *negative* te-*ending verb bases* |

*plus person/number markers for these subordinatives*

<u>Discussion of postbases:</u>
<u>"Half-transitive" postbase and the grammatical background for it:</u>
There are four different kinds of verb bases depending on the types of endings (transitive vs. intransitive) which they can take and on the relation between the meanings with these types of endings.

(1) *Intransitive-only* verb bases include descriptive verb bases such as **aange-** 'to be big', and also certain action verbs such as **qavagh-** 'to sleep' which take only intransitive endings.

71

(2) *Transitive-only* (or perhaps it would be better to call them transitive-*mostly*) are verb bases such as **tuqute-** 'to kill' which basically take only transitive endings (but may under some circumstances take an intransitive ending with a passive or reflexive meaning, as 'it is killed' or 'he killed himself' for **tuqutuq**).

(3) *Agentive* bases take both intransitive and transitive endings, and the s̲u̲b̲j̲e̲c̲t̲ s̲t̲a̲y̲s̲ t̲h̲e̲ s̲a̲m̲e̲ when going from intransitive to transitive. An example of an agentive base is **negh‹e›-** 'to eat'. In going from **neghtuq** 'he ate, he ate something' to **neghaa** 'he ate it', the subject stays the same; it is the person or animal eating.

(4) *Patientive* verb bases take both intransitive and transitive endings, and the s̲u̲b̲j̲e̲c̲t̲ o̲f̲ t̲h̲e̲ i̲n̲t̲r̲a̲n̲s̲i̲t̲i̲v̲e̲ b̲e̲c̲o̲m̲e̲s̲ t̲h̲e̲ o̲b̲j̲e̲c̲t̲ o̲f̲ t̲h̲e̲ t̲r̲a̲n̲s̲i̲t̲i̲v̲e̲ when going from intransitive to transitive. An example of a patientive base is **kuuve-** 'to spill'. In going from **kuuvuq** 'it spilled' to **kuuvaa** 'he spilled it', the subject becomes the object; the liquid spilled is the subject of the intransitive but the object of the transitive.

English also has this type of division among verbs, however English and Yupik don't always work the same for a particular verbal concept (though they often do work the same as in the four examples above). A dictionary should indicate in some way which of these four categories each verb base fits in.

The verb-elaborating postbase ˜ʀ+i- (which keeps base final **gh** even between single vowels and keeps semi-final **e**) is used with *transitive-only* and *patientive* verb bases and takes intransitive endings. It gives the meaning 'subject *V*-ed something'. The 'something' can be expressed as an indefinite object in the ablative-modalis case. This postbase has traditionally been called the "half-transitive" since it gives a sort of transitive meaning to an intransitive form (but no more so than is an agentive verb gets when used with an intransitive ending and without this postbase -- so the name is a little presumptuous).

E̲x̲a̲m̲p̲l̲e̲s̲:

| verb base | with postbase and ending |
|---|---|
| **kuuve-** 'to spill' | **kuuviiq** 'he spilled something' |
| **tuqute** 'to kill' | **tuqutiiq** 'he killed something' |
| **ifla-** 'to lose' | **ifliiguq** 'he lost something' |
| **umeg-** 'to close' | **umegiiq** 'he closed something' |
| **tukfigh-** 'to buy' | **tukfighiiq** 'he bought something' |

**Yuuk ifkaghtiiq sagneghmeng.** 'The man dropped a bowl (some bowls).'

It is also possible to use the above postbase with *intransitive-only* and *agentive* bases, and also with transitive endings but this use is more limited and the meaning is somewhat different: 'to suffer something's *V*-ing'.

72

Some patientive and transitive-only verb bases use the postbase **:(u)te-** (see Lesson 10) for the "half-transitive" rather than the above postbase.  For example, **esghagh-** meaning 'to see' is transitive-only (when used directly with an intransitive ending the meaning is somewhat different, 'to open one's eyes'), and the "half-transitive" form is **esghaate-** 'to see something'; also, **tugu-** 'to take' is transitive-only and the "half-transitive" is **tugute-** 'to take something'.

Other postbases:
The verbalizing postbase **~:(ng)ite-** means 'to lack $N$' or 'to not have $N$'.  The **(ng)** is used with vowel-ending bases.

Examples:

| *noun* | *with postbase and ending* |
|---|---|
| **apa** 'grandfather' | **apangituq** 'he doesn't have a grandfather' |
| **gguta** 'tooth' | **gguutngituq** 'he doesn't have teeth' |
| **ulaaq** 'knife' | **ulaaghituq** 'he doesn't have a knife' |
| **panik** 'daughter' | **panigituq** 'he doesn't have daughter' |
| **angyaq** 'boat' | **angyiituq** 'he doesn't have a boat' |
| **ateq** 'name' | **aatghituq** 'it doesn't have a name' |

The verb-elaborating postbase **@~sɾnaanghite-** is the future negative and may be translated by 'won't'.  It goes on verb bases in the standard way that n-initial postbases do.

Examples:

| *verb base* | *with postbase and ending* |
|---|---|
| **negh\<e\>-** 'to eat' | **neghnaanghituq** 'he won't eat' |
| **tuqute-** 'to kill' | **tuqunnaanghitaa** 'he won't kill it' |
| **maligte-** 'accompany' | **maliggnaanghitaa** 'he won't accompany her' |
| **laag-** 'to dig' | **laagnaanghituq** 'he won't dig' |

The verb-elaborating postbase **@~ɾ+na-** 'in order to $V$' or 'intending to $V$', is used only with the subordinative mood which is discussed below.

Discussion of grammatical topics:
Subordinative mood:
In addition to the various *connective* verb moods, there is one more dependent verb mood in Yupik; this is the *subordinative* mood.  It differs from the connective moods in that basically the subject of a verb in the subordinative is the same as the subject of the main verb of the sentence.  In view of this, it would be sufficient if transitive forms had person/number markers only for the object and if intransitive forms had no person/number marker at all.  For the transitive, this is in fact the case, but the intransitive forms do have (however redundantly) person/number markers for the subject.
The subordinative mood marker is **@~ɾ+lu-** which combines with

73

base final **te** to give 11.

An action indicated by a verb in the subordinative mood is something after doing which the subject (that is, joint subject of both verbs) does the action indicated by the main verb. The subordinative can thus be translated by 'after $V$-ing'. The subordinative, as we shall see, doesn't always mean 'after', but this translation is often apt and it will serve for now.

Examples with 3rd person sing. intransitive person/number marker:

| *base* | *with subordinative ending* |
|---|---|
| **tagi-** 'to come' | **tagiluni** 'after coming in, after he (the subject of the main verb) came in' |
| **aane-** 'to go out' | **aanluni** 'after going out' |
| **taaqe-** 'to quit' | **taaqluni** 'after quitting' |
| **kaate-** 'to arrive' | **kaalluni** 'after arriving' |
| **ingaghte-** 'to lie down' | **ingaghlluni** 'after lying down' |
| **itegh-** 'to go in' | **iteghluni** 'after going in' |

As can be seen from the above set of examples, the 3rd person singular intransitive person/number marker is **ni** which is the same as the 3R (3rd person Reflexive) possessed absolutive singular noun ending. Below is a complete list of the subordinative intransitive person/number markers that go after the mood marker.

| | |
|---|---|
| **ni** | 'he, she, it' |
| **tek** | 'they$_2$' |
| **teng** | 'they$_{p1}$' |
| **nga** | 'I' |
| **nung** | 'we$_2$' |
| **ta** | 'we$_{p1}$' |
| **ten** | 'you$_1$' |
| **tek** | 'you$_2$' |
| **si** | 'you$_{p1}$' |

Examples showing the use of the subordinative intransitive:

**Aanuq neghluni.** 'He went out after eating.'
**Sazin aanluten?** 'What did you do after you went out?'
**Ingaghlluteng qavaghtut.** 'After lying down they slept.'
**Pilugugluta aanukut** 'After putting on clothes we went out.'

The subordinative transitive person/number markers that go after the mood markers are:

| | |
|---|---|
| **ku** | 'subject (of main verb) to him, her, it' |
| **kek** | 'subject to them$_2$' |
| **ki** | 'subject to them$_{p1}$' |
| **nga** | 'subject to me' |
| **nung** | 'subject to us$_2$' |
| **ta** | 'subject to us$_{p1}$' |
| **ten** | 'subject to you$_1$' |
| **tek** | 'subject to you$_2$' |
| **si** | 'subject to you$_{p1}$' |

Examples showing the use of the subordinative transitive:

**Neghluku kemekrak aanuq.** 'After eating the meat he went out.'
**Neghluku kemekrak aanunga.** 'After eating the meat I went
out.'
**Inghuluki pagunghaat neghii.** 'After picking the berries he
ate them.

Observe that the 1st and 2nd person object transitive forms
are just like the 1st and 2nd person subject intransitive forms.
Whether one of these subordinative endings, such as **luta**, is
transitive or intransitive can be determined by keeping in mind
the fundamental principle of the subordinative mood: the subject
of the verb in the subordinative is the same as the subject of
the main verb.

Examples:
**Laalighlluta aghulaqukut.** 'After visiting we left.' *(here
the subordinative is intransitive, since its
person/number marker is 1st person plural corresponding
to the 1st person plural main verb and thus is the
marker of the subject of an intransitive subordinative
rather than of the object of a transitive
subordinative; this sentence corresponds to the pair of
sentences* **Laalightukut. Aghulaqukut.** *'We visited. We
went out.' observe: the first sentence is intransitive)*

**Laalighlluta aghulaquq.** 'After visiting us he left.' *(here
the subordinative is transitive because its
person/number marker is 1st person plural and the main
verb has a 3rd person singular subject so the
subordinative must also have a 3rd person singular
subject (unmarked) and 1st person plural must refer to
the object of the transitive subordinative; this
sentence corresponds to the pair of sentences*
**Laalightiinkut. Aghulaquq.** *'He visited us. He went out.
observe: the first sentence is transitive)*

The subordinative does not always indicate an action
after which the action of the main verb occurs.
If the verb in the subordinative is a descriptive verb, than
the condition it describes applies to the action or state
indicated by the main verb; the implication of something
happening after something else happens is not present.

Examples:
**Piyugaquq sukalluni.** 'He is walking fast.'
**Akuziiq iglagtughluni.** 'He spoke loudly.'

If the postbase **@:(i/u)ma-** (see Lesson 10) is used with verb
in the subordinative, then the subordinative indicates an action
occuring at the same time as the action of the main verb.

Examples:
**Aghulaquq maligsimaluku atani.** 'He left accompanying his

father.'

**Aanuq qiyamaluni.** 'He went out crying.'

The postbase **@~ꝼ+na-** 'in order to *V*, intending to *V*'
is used only with the subordinative.

<u>Examples:</u>
  **Ingaghtuq qavaghnaluni.** 'He lay down in order to sleep.'
  **Kaawii tuqunnaluki.** 'He hit them in order to kill them.'
  **Tagiiq laalighhnaluten.** 'He came in order to visit you.'

Compound-verbal postbases, such as **@~ꝼ+ni-** 'to say' and
**~(e):sqe-** 'to ask' can be used with the subordinative.

<u>Examples:</u>
  **Ungipaataanga aghulaqniluten.** 'He told me that you left.'
    *(literally:* 'He told me, saying that you left.')

  **Muutighvikaqa kayusiitesqellunga.** 'I told him to help me.'
    *(literally:* 'I told him, asking that someone (he)
    should help me.'

There is a special form of the subordinative marker for use with
base plus negative postbase combinations ending in **te**. The
marker of this special form is **@na-**, rather than **@~ꝼ+lu-** , and
the **te** in question is dropped.
  This form is not used directly with the common negative
postbase **@-nghite-** 'to not *V*'; instead another postbase (found
only with the subordinative), **-gpete-** substitutes for **@-nghite-**
and then the special subordinative marker is used. Since the
special subordinative marker **@na-** drops **te** and since **-gpete-** is
used only with the subordinative, this substitute postbase always
occurs without **te**, as **-gpe-**. The English word 'without' usually
gives a suitable translation for the combination of negative and
special subordinative.

<u>Examples:</u>
  *base*         *with subordinative ending*
  **neghenghite-** 'to not eat'   **neghegpenani** 'without eating'
               *(from base plus*
               *substitute postbase:*
               **neghegpete-**)
  **qavanghite-** 'to not sleep'   **qavaghpenani** 'without
               sleeping'

This special subordinative marked by **@na-** takes the usual
person/number markers of the subordinative except for the 2nd
person singular subject intransitive and 2nd person singular
object transitive which is **ng** rather than **ten** as used with the
usual subordinative marker **@~ꝼ+lu-**, and the 3rd person singular
object transitive which is **an** rather than **ku** as used with the
usual subordinative marker.

<u>Examples:</u>
  **Aanuq neghegpenani.** 'He went out without eating.' *(like*

      **aanuq neghluni** 'he went out after eating.')
   **Aanuten neghegpenang.** 'You went out without eating?' *(unlike*
      **aanuten neghluten** 'you went out after eating')
   **Neghaqa gaaghpenaan.** 'I ate it without cooking it.'
      *(unlike* **neghaqa gaaghluku** 'I ate it after cooking it')
   **Neghanka gaaghpenaki.** 'I ate them without cooking them.'
      *(like* **neghanka gaaghluki** 'I ate them after cooking
      them')

    The special subordinative marked by **@na-** is not used
directly with **~:(ng)ite-** 'to lack *N*' either, but rather with an
altered form of it, **-ngute-** (or, since the **te** will drop, **-ngu-**).
With this postbase only intransitive endings are used.  The
person/number marker for the 2nd person singular subject
intransitive is **ng** as above, but the 3rd person singular object
<u>intransitive</u> is **an** rather than **ni** as above.

Examples:
   **Aanunga nasaperangunanga.** 'I went out without a hat.'
      *(like* **aanunga neghlunga** 'I went out after eating', *and*
      *like* **aanunga neghegpenanga** 'I went out without eating')
   **Aanuten nasaperangunang.** 'You went out without a hat.'
      *(like* **aanuten neghegpanang** 'you went out without
      eating'; *but unlike* **aanuten neghluten** 'you went out
      after eating')
   **Aanuq nasaperangunaan.** 'He went out without a hat.' *(unlike*
      **aanuq neghluni** 'he went out after eating', *and unlike*
      **aanuq neghegpenani** 'he went out without eating'; *but*
      *like* **aanuq neghegpenaan** 'he went out without eating
      it')
   **Aanut nasaperangunateng.** 'They went out without hats.' *(like*
      **aanut neghegpenateng** 'they went out without eating',
      *and like* **aanut neghluteng** 'they went out after eating')

    A second use of the subordinative, but only with a second
person subject ending, is as a substitute for the optative mood
to make commands or requests.  For example, **neghluten** 'eat!' and
**aqumegpenang** 'don't sit down!'.

    In order to indicate that someone other than than the
subject of the main verb does an action after which the action
indicated by the main verb occurs, some way must be found to
circumvent the limitation on the subordinative mood that the
subject of the subordinative must be the same as the subject of
the main verb.  Alternatively one of the connective moods (see
Lessons 12 and 13), which do not have this limitation, such as
the precessive could be used and the sentence rephrased
accordingly.  However the the subordinative mood <u>is</u> used and the
limitation circumvented with what might be considered a "zero" or
"hidden" subject-adjusting postbase which functions similar to
the compound-verbal postbases.

Examples:
(1)  **Esghaghaqa qavaamaluku.** 'I saw him sleeping.' *(that is,* 'I
                      saw him, (seeing) him sleeping' *where*

> the *"hidden" postbase between* **qavaama**
> *and* **luku** *in combination with the*
> *subordinative means* '(I) *seeing him V*')

(2)  **Aanunga taghnughhaq neghumaluku.** 'I went out while the child
ate.' *(that is,* 'I went out (going out
while) the child ate' *where the "hidden"*
*postbase between* **neghuma** *and* **luku** *in*
*combination with the subordinative means*
'(I) *going out while he V-ed*')

*Compare (2) above to (3) below which has the same surface*
*grammatical structure:*

(3)  **Aanunga neqekrak neghumaluku.** 'I went out eating the bread.'
*(where there is no "hidden" postbase so*
*that* **neghumaluku** *means* '(I) *eating it*')

    Two observations are in order here.  First, there must be a
postbase like **@:(i/u)ma-** between base and subordinative endings
in sentences like (1) or (2) in order for there to also be the
"hidden" postbase.  An alternative construction other than the
subordinative must be used to express things like "I went out
after the child ate"; if one says **aangunga taghnughhaq neghluku**
it will only mean 'I went out after eating the child'.  Second,
it seems preferable to explain (1) and (2) in terms of a "hidden"
subject-adjusting postbase, rather than to say that in (2) the
**luku** ending is a 3rd person non-reflexive intransitive ending,
and that the subject of the subordinative need not be the same as
the subject of the main verb.  However, it may be that the
language is heading toward this; that in the future we will have
to say that the limitation requiring the subject of the
subordinative verb to be the same as that of the main verb no
longer holds, and that **ku** which has always been and object-
marking morpheme has become a non-reflexive subject marking
morpheme.

Exercises:
Translate the following into English and parse the Yupik: 1)
Aakaqa estugaghtuq yavluni tasluumaluku tukfighinaluni
laluwaaymeng. 2) Nanevgaq piyugumaluni aghulaqumalghii naayvamun
eltughani maligsimaluku. 3) Iyataghyama neghaqa satelgam
kemekraga ˌgaaghpenaan. 4) Apama atanga kiyaghtaqngan Ungazighmi
yuget nenglulguftut mangteghangunateng. 5) Aghnalqwaaghem
ungipaataanga an'gighniluten. 6) Aarragkiighluku atkuni
taghnughhasqughhaq aanuq esghaghnaluki aqelqat kaallghiit
tengegkayugkun. 7) Meghnughngaaghmeng yuget igleghtaqut
yaavumaluteng ivenruutek naavumayayek. *(you can guess, if you*
*don't already know, what English word* ivenruutek *comes from)* 8)
Naagpek tugusugii aatkaten eflugameng llilukillu aqumutagnun. 9)
Quyillget neghaqut quyngimeng Laluramket neghumaluki uukameng.
10) Ungipaataanga yuget kiyaghneghinniluki guyguni
taghnughhaawaqngami.

Translate into Yupik: 1) After turning the stove off, I put my

hat on top of it.  2) Without telling us the boy went outside to play even though it was windy.  3) After putting on their parkas the men went to the lake to ice-fish. 4) Why did you drop the lamp making it break? 5) He told me that my wife lost his wife's needles. 6) Even though its cold outside my son is playing out without wearing his hat. 7) Using my spoon the child ate the meat aspic. 8) Not wanting to work he told us that he was sick. 9) He arrived from Gambell walking and tired. 10) Speaking loudly he told me that the crane was was heavy and slow.

Write ten sentence utilizing the subordinative mood.

## Demonstratives and personal pronouns

The vocabulary for this lesson is the demonstrative system:

|  |  | extended | restricted | obscured |
|---|---|---|---|---|
| over | nearer | --/awani | iigna/ingani | aamna/amani |
| | farther | aagna/agani | iikna/ikani | akemna/akmani |
| up | | paagna/pagani | piikna/pikani | paamna/pamani |
| down | below | unegna/un'gani | kaana/kanani | saamna/samani |
| | toward exit | | uugna/ugani | sakemna/sakmani |
| in/out | inside | qaawna/qawani | kiiwna/kiwani | qaamna/qamani |
| | outside | qaagna/qagani | -- | qakemna/qakmani |
| here | | maana/maani | una/whani | iimna/imani |
| near, coming | | -- | uukna/ukani | -- |

Demonstratives:
>    *Demonstratives* are words which locate an object by its position with respect to the speaker.  English has demonstrative *pronouns*, "this" and "that" (and their plurals, "these" and "those") and demonstrative *adverbs*, "here" (corresponding to the pronoun "this") and "there" (corresponding to "that").  Yupik likewise has demonstrative pronouns and demonstrative adverbs. On the chart, the demonstratives to the left of "/" are the pronouns (for example **iigna** 'that one over there') and those to the right of "/" are the corresponding adverbs (for example **ingani** 'over there, in the area over there').
>    Demonstratives in the extended *column* are used for things or areas which are spread out, lengthy, or moving (across the field of view of the speaker).  Those in the *restricted* column are used for things or areas which are within sight of the speaker, and stationary (or moving in a restricted area). Those in the *obscured column* are used for things or areas which are not visible to the speaker (or not clearly visible).
>    The maximum degree of regularity of form on this chart is to be found in the *obscured* column, with some regularity but considerable deviation from it in the other two columns.  In the obscured column (and somewhat less so in the other columns) demonstratives that pertain to being "over" a lesser or greater distance from the speaker start with no consonant, those that pertain to being "up" from the speaker start with **p**, those that pertain to being "down" either below or toward an exit start with **s**, those that pertain to being "inside" or "outside" in some sense start with **q**.
>    The bottom two rows on the chart, "here" and "near or coming" don't quite fit the pattern of (C)aamna/(C)amani ...

80

(C)akemna/(C)akmani (where (C) is Ø, p, s, or q) as in the "over", "down", and "in/out" rows.

As for the "up" row, it seems that half of it is missing (there ought to be another row of "up" demonstratives), and in fact in Siberia there <u>are</u> the forms **piigna/pingani** and **pakemna/pakmani** which would help fill the gap.

In each of the double rows (that is the rows for "over", "down" and "in/out") the upper row (the ones with **aamna, saamna,** and **qaamna**) are for things or areas that are <u>mo</u>re <u>acce</u>s<u>sible</u> in a vague way than those in the lower row (the ones with **akemna, sakemna, qakemna**).

A number of these demonstratives have specialized meanings which in some cases eclipse the general or abstract meaning as displayed on the chart:

> **iikna/ikani** can also mean 'south' (it is not used much in Savoonga)
> **paamna/pamani** can also mean 'Siberia' or 'north'.
> **sakemna/sakmani** can also mean 'west', or 'toward Gambell from Savoonga or the Alaskan mainland'
> **uugna/ugani** can also mean 'west', or 'northwest'
> **kiiwna/kiwani** can also mean 'toward Savoonga from Gambell'
> **qaawna/qawani** can also mean 'northeast'
> **iimna/imani** means 'the thing/area whose identity is known to speaker and listener, the aforementioned thing/area'

The demonstrative *pronouns* act like nouns. They can be subjects, objects, and possessors (so they can be put in the absolutive and relative cases) and can be put in *oblique* cases, such as the terminalis, as well. They can be singular, plural or dual. They can function by themselves or in apposition to other nouns so that one can say, for example, **iigna qilugtuq** 'that one barked' or **iigna qikmiq qilugtuq** 'that dog barked'. However, demonstrative pronouns do not take possessive endings and can be used with relatively few postbase. Demonstrative adverbs, on the other hand, being basically locations rather than things, cannot be subjects, objects, or possessors, have no singular - plural - dual distinction and also do not take possessors. Demonstrative adverbs can only be put in the oblique cases.

For a given demonstrative one can determine what could be called its *basic* base. From this basic base, (1), come: (2) the singular absolutive pronoun form ending in **na** (which is the citation form for the demonstrative pronouns on the chart above), (3) a singular non-absolutive pronoun base (from which are derived singular relative, terminalis, etc. pronouns), (4) a non-singular pronoun base (from which are derived dual and plural pronouns in all cases), (5) a *vocative* form used for calling to someone, and (6) an adverb base (from which are derived adverbs in the localis and terminalis cases (always), and in the other cases (sometimes)). By itself, the adverb base (6) is used as an *interjectional* form to call attention to the area in question.

For demonstratives adverbs the localis case ending, **ni**, (which is used on the citation forms for demonstrative adverbs on the chart above) is like the regular localis plural as used for ordinary nouns and demonstrative pronouns, but the other oblique case endings take special forms with demonstrative adverbs. The terminalis is **vek** instead of **mun/nun**, the vialis is **gun** or **ggun** instead of **kun/tgun**, and the ablative-modalis is **ken** instead of **meng/neng**. Only **wha-** has an aequalis form.

With demonstrative basic bases of the form $(C_1)VC_2-$ where $C_2$ is **g** or **w**, the ablative-modalis ending **ken**, and **ggun** (which will drop the final **g** or **w**) for vialis are used on the lengthened basic base rather than on the adverb base (6), and optionally so where $C_2$ is **n**, **ng** or **m**. With basic bases ending in **k**, **egken** is used for ablative-modalis on the unlengthened basic base.

For each demonstrative there are pronoun and adverb forms, (7) and (8), constructed by adding a _prefix_ **ta** and variants, which is in fact the only prefix in Eskimo, to the regular demonstrative pronoun and adverb forms. This prefix is used for _anaphora_ (reference to something refered to before or known to person spoken to), _emphasis_ or _specificity_. However for the "here" row of demonstratives the prefix shifts the frame of reference from speaker to person spoken to, from "here" to "there".

Examples:
(1) **am-**
(2) **aamna** 'that one over there not in sight'
(3) **amu-** as in **amumi** 'in that one over there not in sight'
(4) **aamyuq** 'hey you over there not in sight'
(5) **aamku-** as in **aamkut** 'those over there not in sight'
(6) **ama-** in **amani** '(at) over there not in sight' (localis), **amavek** 'to over there not in sight' (terminalis), **amagun** or **aamggun** 'through over there not in sight' (vialis), **amaken** or **aamken** 'from over there not in sight' (ablative-modalis), and as an _interjectional_, **ama** 'over there not in sight!'
(7) **taamna** 'that one over there not in sight'
(8) **taamani** ' (at) over there not in sight'

In the above set of examples, the vowel of the initial syllable is lengthened in (2), (4) and (5) evidently to keep stress on the stem -- the same reason **e** hopping occurs elsewhere. However this lenthening doesn't occur in the other forms. The double **a** in (7) and (8) is from the **ta** prefix.

The pattern of the above example is followed generally by all the demonstratives with exceptions and/or subpatterns illustrated below.

(1) **ing-**
(2) **iigna** (not *iingna) 'the one over there (restricted)'
(3) **ingu-** as in **ingumi**
(4) **iingyuq**
(5) **iingku-** as in **iingkut**
(6) **inga-** in **ingani** (localis), **ingavek** (terminalis), but **iing'ggun** (vialis) and **iingken** (ablative-modalis)

(7) **tazigna** (the form of the prefix for an i-initial base is
    **taz**)
(8) **tazingani**

(1) **qakm-**
(2) **qakemna** 'the one outside (obscured)' (no initial syllable
    lengthening with this nor with **akemna**, nor with **sakemna**)
(3) **qakmu-** as in **qakmumi**
(4) **qakemyuq**
(5) **qakemku-** as in **qakemkut**
(6) **qakma-** in **qakmani**, **qakmavek**, **qakmagun**, and **qakmaken**
(7) **tesqakemna**, **esqakemna** (the form of the prefix for a consonant
    initial base is **tes** or a shortened form of the prefix,**es**)
(8) **tesqakmani**, **esqakemna**

(1) **kan-**
(2) **kana** 'the one down below (restricted)' (**kan-** plus **na** yield
    only one n)
(3) **kanu-** as in **kanumi**
(4) **kaanyuq**
(5) **kaanku-** as in **kaankut**
(6) **kana-** in **kanani**, **kanavek**, but **kaan'ggun**, and **kaanken** or
    **kanaken**
(7) **teskana**, **eskana**
(8) **teskanani**, **eskanani**

(1) **ug-**
(2) **uugna** 'the one down toward exit (restricted)'
(3) **ugu-** as in **ugumi**
(4) **uugyuq**
(5) **uugku-** as in **uugkut**
(6) **uga-** as in **ugani**, **ugavek**, but **uuggun** and **uugken**
(7) **taawna** (from underlying **taugna**)
(8) **taawani**

(1) **un'g-**
(2) **unegna** 'the one down there at/on the water (extended)' (first
    syllable not lengthened)
(3) **un'gu-** as in **un'gumi**
(4) **unegyuq**
(5) **unegku-** as in **unegkut**
(6) **un'ga-** in **un'gani**, **un'gavek**, but **uun'ggun** and **unegken**
(7) **taanegna** (from underlying **taunegna**)
(8) **taan'gani**

(1) **u-**
(2) **una** 'this (thing or immediate place)' (first syllable not
    lengthened)
(3) **uu-** as in **uumi** 'in this'
(4) **uuyuq** '(hey) you, here'
(5) **uku-** as in **ukut** 'these'
(6) **wha-** in **whani** 'here, in this immediate place' (the
    formation of this adverb is irregular), **whavek**, **whagun**,
    **whaken**, and also **whaten** 'like this' (aequalis)
(7) **taana** 'that one near you' (from underlying **tauna**)

(8) **tawani** 'there near you', etc., also **tawaten** 'like that'

(1) **ma(t)-**
(2) **maani** 'this village, land, area'
(3) **matu-** as in **matumi** 'in this area'
(4) no vocative for this demonstrative
(5) **maaku-** as in **maakut** 'those areas'
(6) **maa-** in **maani** 'here, in this area', **maavek, maagun, maaken**
(7) **tamana** 'that area where you are'
(8) **tamaani** 'there where you are'

(1) **uk-**
(2) **uukna** 'the one coming, nearby'
(3) **uku-** as in **ukumi**
(4) **uuksuq**
(5) **ukegku-** as in **ukegkut** (likewise **ikegkut** from **iikna** and
    **pikegkut** from **piikna**)
(6) **uka-** in **ukani, ukavek, ukagun,** but **ukegken**
(7) **taakwna** (from underlying **taukna**)
(8) **taakwani**

The interrogative word **kina** 'who' (Lesson 7) inflects
somewhat like a demonstrative pronoun: its localis is **kitumi**, its
plural **kinkut**, etc.  It has no adverb forms nor forms with the
prefix **ta**.

The interrogative word **nani** 'where' (Lesson 7) inflects
somewhat like a demonstrative adverb: **nani** is localis, **navek** is
terminalis, and **naken** is ablative-modalis.  It has no pronoun
forms nor forms with the prefix **ta**.

Personal pronouns:
Yupik has *personal pronouns* ("I", "we", "you", "he/she/it",
"they") but they aren't nearly as vital in this language as they
are in English.  This is because the noun and verb endings of
Yupik fill the role such pronouns do in English.  The Yupik
personal pronouns are used for emphasis or when the verb ending
doesn't give the required information, for example the subject of
an embedded transitive verb.  Some of the more common personal
pronouns are shown here:

| *absolutive/relative* | *terminalis* |
|---|---|
| **whanga** 'I, me' | **whangamnun** '(to) me' |
| **whangkutung** 'we$_2$, us$_2$' | **whangkutegnun** '(to) us$_2$' |
| **whangkuta** 'we$_{p1}$, us$_{p1}$' | **whangkunnun** '(to) us$_{p1}$' |
| **elpek** 'you$_1$' | **elpenun** '(to) you$_1$' |
| **elpesi** 'you$_{p1}$' | **elpesinun** '(to) you$_{p1}$' |
| | **ellminun** '(to) himself' |
| | **ellmeggnun** '(to) themselves' |

The remaining cases (such as ablative-modalis, aequalis,
etc.) are formed similarly to the terminalis.  There are non-
reflexive 3rd person pronouns (in contrast to **ellminun,
ellmeggnun** which are reflexive), but these are not as common as
those given above, and there are absolutive/relative forms of

**ellminun** and **ellmeggnun** but they are not often used.  A complete
table of personal pronouns can be found in Appendix III.

Examples showing use of personal pronouns:
  **Whangallu iyataghtunga.** 'I too am hungry.' *(personal pronoun
                                    used for emphasis)*
  **Elpenun angyani tukfightesugaa.** 'He wants you to buy his
                                    boat.' *(personal pronoun used for
                                    subject of embedded transitive verb)*
  **Esghaghtuq ellmineng.** 'He saw himself.' *(personal pronoun
                                    used to form a reflexive)*

Exercises:
Select Yupik demonstrative pronouns for each of the following:
1) a boat at the beach down by the water 2) a boat out on the
water that you can see from the shore 3) the person in the room
upstairs from you 4) a fish swimming where you can see it under
the ice on which you are standing  5) a duck on the pond seen
from the edge where you are standing 6) a group of ducks all
together on the pond 7) a number of ducks scattered over the
surface of the pond 8) someone out in the porch where you can't
see them from where you are inside the house 9) someone you can
see nearer to the door than you who are in the middle of the room
10) someone you can see further back in the room than you are 11)
a thing held in your hand 12) the room or house you are in 13)
the house where the person who you are calling on the phone is
14) a person seen up on the hillside 15) an airplane flying
overhead 16) something inside a closed box 17) the area outside

Translate the following into English:
1) Qawaak espagna guutigu. 2) Sangaawa pugimalghii un'gani? 3)
Tagitiki salngaget uugken llilukillu kiwavek. 4) Sangan whani
aqlaghata? 5) Qavanghitunga qayughllak paamna iglagtughtuq. 6)
Naama ungipaataanga atani esghaanniluku kayngemeng kiyaghtaqngami
imani. 7) Kitum qikmii qilugaqa pikani? 8) Amaa aagken
tagimalghii neghnaluku nefkuuraq. 9) Aqelqat aghulaqellequt
sakmavek unaami. 10) Taakum amqeghhnaqaanga qiluglunga. 11)
Qagani taghnughhaat naghaaghaqut. 12) Qaamna keniq qaamumalghii
qergesek qelpeghsafkek. 13) Igleghtekuvek kanumeng angyameng
atughluku alingellequten. 14) Ukigutigu nasaperaqa paamna. 15)
Piyugeltung paaggun. 16) Naafqaqa suflugen tukfiqen estugameng
tamaani. 17) Espamani naayghani esghaatunga sikigmeng
uglalghiimeng. 18) Tazingkut afsengaat papelguut
takestaaghaghmeng. 19) Iigna Quyillek kaallghii ighivgaq paamken
kalileghrugllalguuq. 20) Sangami taghnughhaq tagiiqa qiyamaluni
taagken? 21) Yugem pikum ungipaataanga whangkunnun
kayusiitesugniluten. 22) Kaanyuq, naten mayughlleqsin whavek? 23)
Taan'gani meq sikumalghii. 24) Naakallu nengyunllu pagavek
aghulaquk inghunalutek pagunghaghmeng eslallugughteghngaan. 25)
Awani esghaatukung riightemeng. 26) Pikegken qayuusiq ifkaghtuq
naavuqlu. 27) Ingani inghwaaqngama manigmeng naalkutunga.

Write ten sentences each having a demonstrative pronoun, a
demonstrative adverb, or a personal pronoun:

**1st person subject and 3rd person optatives; verbs used as nouns in oblique cases; numerals; future optatives; participial-oblique mood**

<u>Vocabulary:</u>

| | |
|---|---|
| aki | other side, equivalent, price, value |
| akmaneghpalluq | camel |
| alla | again *(particle)* |
| aapte- | to ask |
| enkaam | then, furthermore *(particle)* |
| entaqun | maybe, perhaps, probably *(particle)* |
| esghavyu | gray dog |
| iwernga | however, but then *(particle)* |
| kaleve- | to sink |
| kamagraq | elephant |
| kiighwyaq | aurora *(usually used in plural)* |
| kukupak | ribbon seal |
| naapte- | to catch with net or trap |
| piyaa- | to take a walk |
| qallevak | overalls *(usually dual for one pair)* |
| qalqalima | axe |
| qamagte- | to go through all, for all to be done |
| qavaa- | to be asleep *(the base is actually* qavau-*)* |
| qenwat | finally, consequently *(particle)* |
| qimugsiq | dog team |
|    qimugsigh- |    to go via dog team |
| quta | land seen from water |
| Ruuseghmii | Russian |
| siqlugaq | meat cellar |
| yugayu, yuwayu | loon |
| yuqeghte- | to go outside to check the weather |

<u>Postbases:</u>

| | |
|---|---|
| ~-ke- | to have as ones *N* |
| :(u)ta<sup>e</sup>, :(u)ta | condition with respect to *V*-ing |
| +te- | to act on so as to cause to *V* |
| @~f+vik | place to *V* |

<u>Endings:</u>
    *selected 1st and 3rd person subject optative endings*

<u>Discussion of postbases:</u>
    The verbalizing postbase ~-ke- means 'subject has object as his *N*'. For example, **taghnughhaam naakaa aghnaq** 'the child has the woman as his mother', or in more natural English, though obscuring which noun is the subject and which noun is the object, 'the woman is the child's mother', or, in less natural English, but more parallel to the Yupik, 'the child has-as-mother the woman'. Another example is **taana qikmiqaqa** 'that is my dog', where **taana** is the object and the subject is the "I" component of the verb ending.

    The nominalizing postbase :(u)ta<sup>e</sup>, :(u)ta uses (u) with all verb bases that end in e or in a consonant (that is, with all verb bases except those that end in a full vowel), and its

second version is used with third person possessor endings, the
first version being used otherwise. When used with a possessed
ending it can yield a noun meaning 'condition of possessor with
respect to his/her/its act or state of *V*-ing'. (It also has
historically formed nouns meaning 'device for *V*-ing', for
example, **guututa** 'weapon' from **guute-** 'to shoot', but another
postbase, **:(u)siq**, is used nowadays to form such instrumental
nouns.) When used for 'condition with respect to *V*-ing', this
postbase takes the absolutive case even though it is being used
for neither the subject of an intransitive verb nor the object of
a transitive verb; such a use of the absolutive may be called the
*absolutive of condition about which* since it indicates a
condition about which questions are asked.

<u>Examples:</u>
> **Aaptaanga kaasimaten.** 'He asked me whether you had arrived.'
> *(the postbase in question here is merely the* **te** *since
> the expanded base* **kaasima-** *ends in a full vowel; the
> absolutive ending is* ~**s**f%**(e)n** *'your --')*

> **Aaptaanga qavngaq yugem kaasimatanga.** 'He asked me when the
> man arrived.' *(here the absolutive ending is* **:(ng)a**
> *used with the second version of the postbase;* **yugem** *is
> the possessor of* **kaasimatanga***)*

> **Aaptaanga qakun aghulaqnaquten.** 'He asked me when you would
> leave.' *(here the postbase in question is* **ute***)*

> **Aaptaanga iyataaten.** 'He asked me if you were hungry.' *(here
> the postbase in question is* **ate** *from* **ute** *by vowel
> dominance; the lack of a past or future postbase here
> shows that the asking concerned whether or not you were
> hungry at the time that the asking occurred)*

With this postbase, nominalizing though it is, the verbal
character of the embedded verb remains to some extent as the
following examples show:

> **Aaptaanga neghumaten iqalluk.** 'He asked me whether you had
> eaten the fish.' *(here* **iqalluk** *is absolutive as the
> object of the embedded transitive verb* **neghumaan**
> *'you ate it'; note that the possessor of* **neghumaten**
> *agrees with the* <u>subject</u>, *'you', of the embedded verb)*

> **Aaptaanga elpenun neghumatanga iqalluk.** 'He asked me whether
> it was <u>you</u> who had eaten the fish'. *(here* **elpenun** *is
> terminalis as the subect of the embedded transitive
> verb; note that the possessor of* **neghumaten** *agrees with
> the* <u>object</u>, *'it -- the fish', of the embedded verb)*

The verb-elaborating postbase **+te-** (not to be confused with
the similarly appearing verbalizing postbase which means 'to
catch *N*, to go to *N*) is used with a large number of verb bases
which are intransitive-only without the postbase, and transitive-
only (or mostly) with it. For example, from **tuqu-** 'to die', from
**ifkagh-** 'to fall', and from **kaleve-** 'to sink' have come **tuqute-**
'to kill', **ifkaghte-** 'to drop', and **kalefte-** 'to (cause to) sink'
respectively. Thus this postbase can be translated as 'to act on

so as to cause to *V*' (for example, "to kill" is "to act on so as to cause to die").  However, this is not a postbase that can be productively used to create new bases.  There are some bases which do not require this postbase, getting the meaning it would give by use of a transitive ending directly on the base (for example, **ifla-** 'to get lost', used with a transitive ending put directly on the base means 'to act on so as to cause to get lost, to lose'), and some bases use a different postbase to get the meaning the postbase in question would give (for example, **naave-** 'to get broken' uses another postbase, **+qe-**, to give a form, **naafqe-**, which takes transitive endings giving the meaning 'to act on so as to cause to get broken').

The nominalizing postbase **@~ꜰ+vik** means 'place to *V*'. **tf** resulting from this postbase becomes just **f** after a fricative but stays **tf** after a vowel (similarly to the precessive mood marker **@~ꜰ+vagilg(a)-** and the postbase **@~ꜰ+miqe-** 'to compel').

<u>Examples:</u>

| base | with postbase |
|---|---|
| **aghula-** | **aghulavik** 'place to Eskimo dance' |
| **negh⟨e⟩-** | **neghvik** 'place to eat' |
| **taaqe-** | **taaqfik** 'place to stop' |
| **kaate-** | **kaatfik** 'place to arrive' |
| **ingaghte-** | **ingaghfik** 'place to lie down' |
| **yughagh-** | **yughaghvik** 'place to pray, church' |

<u>Discussion of grammatical topics:</u>
<u>1st person singular subject optatives, and 3rd person subject optatives:</u>

In addition to 2nd person subject optatives (Lesson 9) which are used to make commands or requests, Yupik has 1st and 3rd person subject optatives. These are rather difficult to translate into English.  For example, the 3rd person singular intransitive optative, **aanli**, could be translated as 'let him go out' but not in the sense of a 2nd person to 3rd person '(you) let (i.e. allow) him to go out' which would be **aanestigu**.  Rather, it means 'let him go out' in the sense that one might say 'okay, let him go out, I don't mind'.  Alternatively, **aanli** could be translated as 'may he go out' but not in the sense of a question about whether or not it is permissible for him to go out.  Rather it means 'may he go out' in the sense that a prayer starting with 'may' can express a wish.  **Aanli** can also be translated as 'he may go out' or 'he should go out'.  There is no one phrasing in English that corresponds exactly to 3rd person subject and 1st person singular subject opatatives.

The endings below are selected 1st and 3rd person subject optatives.  **@** indicates that **t** of a base combining with **l** of the ending give **ll**.

| | |
|---|---|
| **@~ꜰ+langa** | 'let me *V*, may I *V*' |
| **@~ꜰ+lakun** | 'let me *V* it, may I *V* it' |
| **@~ꜰ+langi** | 'let me *V* them, may I *V* them' |
| **@~ꜰ+lamken** | 'let me *V* you, may I *V* you' |
| **@~ꜰ+li** | 'let him *V*, may he *V*' |

         e~ᵣ+ligu            'let him *V* him, may he *V* him'
         e~ᵣ+liki            'let him *V* them, may he *V* them'
         e~ᵣ+linga           'let him *V* me, may he *V* me'
         e~ᵣ+liten           'let him *V* you, may he *V* you'

<u>Examples:</u>
      **Kayusiillamken.** 'Let me help you; may I help you.'
      **Qavaghlanga.** 'Let me sleep; I should sleep.'
      **Neghligu.** 'Let him eat it; he may eat it'

<u>Verb bases used directly with oblique case noun endings:</u>
      Certain verb bases in certain circumstances may be used with
unpossessed oblique case endings as if they were noun bases.

<u>Examples:</u>
      **tagiiq piyugmeng** 'he came walking' *(ablative-modalis ending)*
      **aghulaaquq pinitun** 'he is dancing well' *(aequalis ending)*
      **tagimun sukatut** 'coming they went fast' *(terminalis ending)*

<u>The Yupik numeral system:</u>
      The Yupik numerical system is a "base 20" system with "sub-
bases" at 5 and 10 as the following list shows.

**ataasiq** 'one' (note singular ending)
**maalghuk** 'two' (note dual ending)
**pingayut** 'three' (note plural ending)
**estamat** 'four'
**tallimat** 'five' (contains the word for 'arm')
**aghvinlek** 'six' (contains the base for 'crossing over')
**maaghraghvinlek** 'seven' (apparently contains a version of the
      word for 'two' combined with the word for 'six'; it is very
      unusual for words to compound this way in Eskimo languages)
**pingayuneng inglulek** 'eight' (literally means 'one having a
      complement of three'
**estamaneng inglulek** 'nine'
**qula** 'ten' (contains the word for 'upper part')
**qula ataasiq siipneqluku** 'eleven' (literally means 'ten having a
      remainder of one')
**qula maalghuk siipneqlukek** 'twelve'
**qula pingayut siipneqluki** 'thirteen'
**qula estamat siipneqluki** 'fourteen'
**akimigaq** 'fifteen' (contains the word for 'other side')
**qula aghvinlek siipneqluku** 'sixteen'
**qula maaghraghvinlek siipneqluku** 'seventeen'
**qula pingayuneng inglulek siipneqluku** 'eighteen'
**qula estamaneng inglulek siipneqluku** 'nineteen'
**yuginaq** 'twenty' (contains the word for 'person')
(numerals from 21 to 39 formed with **yuginaq** and
      smaller numerals)
**yugek maalghuk** 'forty' (literally 'two persons')
(numerals from 41 to 59 formed with **yugek maalghuk** and
      numerals less than 20)
**yuget pingayut** 'sixty' (literally 'three persons')
      (etc.)

In addition to their use in counting, numerals are used as appositives to other nouns, incorporated into verbs by verbalizing postbases, and in the ablative-modalis case *specification* use (to give more information about a noun which has been verbalized).

Examples:
**Tallimat tengegkayuget nalugtut.** 'Five airplanes landed.'
**Asagenka aghvinleguut.** 'My aunts are six in number.'
**Qikmighrugllalguunga maaghraghvinlegneng.** 'I have seven big dogs.

Future optatives:
In Lesson 9 and in the present lesson we have examined optatives directed at the present time. However, when optatives are directed at a future time, they are expressed by different constructions.
The special verb-elaborating postbase **@-lgha-/-ghha-/-gga-** together with the intransitive indicative mood endings gives intransitive future optatives. The form **-lgha-** is used with vowel ending bases, **-ghha-** with **gh**-ending bases, and **-gga-** with **g**-ending bases.

Examples:
**Neghelghaaten.** 'Eat (in the future)!' *(**neghelghaaten** comes from underlying **neghelghauten**)*
**Qavaghhaaten.** 'Sleep (in the future)!'
**Ukiggaaten.** 'Go down (in the future)!'
**Qiyalghaaq.** 'Let him cry (in the future)!'
**Aglaghhaakut.** 'Let's go home (in the future)!'
**Neghenghillghaakut.** 'Let's not eat (in the future)!'

The special verb-elaborating postbase **@~ɼ+na-** together with the transitive participial verb endings gives the transitive future optatives [at least for 2nd person subjects].

Examples:
**Neghnaken.** 'Eat it (in the future)!'
**Tugunaketen.** 'Take them (in the future)!'

The special verb-elaborating postbase **@~+yaquna-** with endings like the person/number markers for the special subordinative marked by **@na-** for negative bases (see Lesson 14) gives an emphatic future 2nd person subject negative optative.

Examples:
**Neghyaqunang.** 'Don't ever eat (in the future)!'
**Neghyaqunaan.** 'Don't ever eat it (in the future)!'
**Neghyaqunaki.** 'Don't ever eat them (in the future)!'

Participial-Oblique Mood:
There is one additional verb mood besides those discussed previously. This is the *participial-oblique mood.* Its marker is **@~ɼ+yalghii-** for the intransitive, and **@~ɼ+yaqe-** for the transitive (and thus evidently arises from a postbase **@~ɼ+yagh-** and the participial mood (see Lesson 10)). The participial-

oblique mood can be translated as 'when (in the past) one *V*-ed', and thus is like the *consequential I* mood, but perhaps indicates an element of surprise or contrast with the event of the main verb. The participial-oblique mood takes ending of the connective moods (except that 1st person subject endings are like the indicative mood instead). Also, 3rd person non-reflexive endings are not used. A verb in the participial-oblique mood is used in continuing discourse and refers to the subject of the preceding sentences, and 3R, rather than non-reflexive 3rd person, endings are used to refer to that subject, even if that subject is not the same as the subject of the main verb of the sentence having a dependent verb in the participial-oblique mood.

*Example:*
> **Yuget qavaghtut mangteghami. Qavaghyalghiimeng aqelqaq kaatuq.**
> The people slept in the house. When they slept a visitor
> arrived.

<u>Exercises:</u>

<u>Translate the following into English:</u>
1) Tuunlakun qalqalima elpenun. 2) Yuqeghllanga. 3) Akmaneghpallut alingengigatut kamagrameng. 4) Aapnaken aatghaneng piyukuvek kiyaghfiinun. 5) Neghyaqunaan kukupak gaaghpenaan. 6) Ighneqa aanli esghaannaluni kiighwyameng. 7) Aqfalangi yuwayut siqlugameng. 8) Kitum pikakek iingkuk qallevagek? 9) Ruuseghmiit aglaghtut esghaasameng quutmeng. 10) Piyaalghaakut taghnughhaanka qavaqata. 11) Apaka maaghraghvinlegneng qikmilguuq.

<u>Translate the following into Yupik:</u> 1) Let your son put the ringed seal meat in the cellar. 2) Let me visit the old women who have gray dogs. 3) He told me that you caught three foxes trapping. 4) Eat (in the future) all the berries. 5) Let them go dog sledding (in the future). 6) What is the price of these overalls? 7) Is he sleeping? 8) Is he taking a walk? 9) Let's go out to see the aurora. 10) My mother saw elephants when she went outside (of Alaska). 11) Do camels live in Asia?. 12) Maybe the child is sleeping up above. 13) Let me throw it away. 14) Let him go out to play. 15) Let him use my gun to hunt loons. 16) Whose is this? 17) That one is my wife's older sister. 18) They went to their trapping place back there inland. 19) Seven Russians arrived here by airplane. 20) I have two children. 21) My sisters are four in number. 22) I have a lot of aunts. 23) Maybe the Russians will come here tomorrow.

<u>Write the following in Yupik:</u> 1) eighty-seven 2) forty-nine 3) fifty-one 4) one hundred and seventeen 5) fifty-five

## Noun case endings

In the charts of case endings below, the order adopted is "singular", then "plural", and finally "dual". This has been done because singular and plural forms are often alike and can be treated together with the arrangement here.

Charts of endings are not given for the localis and terminalis cases because these endings are just like the ablative-modalis endings except for having mi/ni for the localis, and mun/nun for the terminalis, in place of the meng/neng of the albative-modalis.

### ABSOLUTIVE CASE ENDINGS

| person and number of possessed | | singular | plural | dual |
|---|---|---|---|---|
| unpossessed | | ∅ | ~sf(e)%:t | ~sf(e)%:k |
| 3rd | sing | ~:(ng)a | ~:(ng)i | ~f%kek |
| | plur | ~:(ng)at | ~:(ng)it | ~sf(e)%:gket |
| | dual | ~:(ng)ak | ~:(ng)ik | ~sf(e)%:gkek |
| 1st | sing | ~-ka | ~sf:%(e)nka | ~sf(e)%:gka |
| | plur | +put/vut[1] | -put | ~sf(e)%:gput |
| | dual | +pung/vung[1] | -pung | ~sf(e)%:gpung |
| 2nd | sing | ~sf(e)%:n | ~f%ten | ~sf(e)%:gken |
| | plur | +si/zi[2] | -si | ~sf(e)%:gsi |
| | dual | +tek/yek[3] | -tek | ~sf(e)%:gtek |
| 3R | sing | -ni | -ni | ~sf(e)%:gni |
| | plur | +teng/yeng[3] | -teng | ~sf(e)%:gteng |
| | dual | +tek/yek[3] | -tek | ~sf(e)%:gtek |

*number of possessum* appears as the top heading across the singular/plural/dual columns.

[1] *The p-initial form is used with consonant-ending bases and the v-initial form with vowel-ending bases.*

[2] *The s-initial form is used with consonant-ending bases and the z-initial form with vowel-ending bases.*

[3] *The t-initial form is used with consonant-ending bases and the y-initial form with vowel-ending bases.*

# Appendix I

## RELATIVE CASE ENDINGS

| person and number of possessed | | number of possessum: singular | plural | dual |
|---|---|---|---|---|
| unpossessed | | ˜sf:%(e)m | ˜sf:%(e)t | ˜sf:%(e)k |
| 3rd | sing | ˜:(ng)an | ˜:(ng)in | ˜sf:%(e)gkenka |
| | plur | ˜:(ng)ita | ˜:(ng)ita | ˜sf:%(e)gkenka |
| | dual | ˜:(ng)ita | ˜:(ng)ita | ˜sf:%(e)gkenka |
| 1st | sing | ˜f%ma | | ˜sf:%(e)gma |
| | plur | -mta | | ˜sf:%(e)gemta |
| | dual | -mtung | | ˜sf:%(e)gemtung |
| 2nd | sing | -gpek | | ˜sf:%(e)gpek |
| | plur | -gpesi | | ˜sf:%(e)gpesi |
| | dual | -gpetek | | ˜sf:%(e)gpetek |
| 3R | sing | ˜f%mi | | ˜sf:%(e)gmi |
| | plur | ˜f%meng | | ˜sf:%(e)gmeng |
| | dual | ˜f%meng | | ˜sf:%(e)gmeng |

## ABLATIVE-MODALIS CASE ENDINGS

| person and number of possessed | | number of possessum: singular | plural | dual |
|---|---|---|---|---|
| unpossessed | | ˜f:meng | :neng | ˜sf:%(e)gneng |
| 3rd | sing | ˜:(ng)aneng | ˜:(ng)ineng | ˜sf:%(e)gkeneng |
| | plur | ˜:(ng)itneng | ˜:(ng)itneng / | ˜:(ng)itneng |
| | dual | ˜sf:%(e)gkeneng | ˜:(ng)itneng / | ˜:(ng)itneng |
| 1st | sing | -mneng | / | ˜sf:%(e)gemneng |
| | plur | -mnneng | / | ˜sf:%(e)gemnnengta |
| | dual | -mtegneng | | ˜sf:%(e)gemtegneng |
| 2nd | sing | -gpe(g)neng | | ˜sf:%(e)gpe(g)neng |
| | plur | -gpesineng | | ˜sf:%(e)gpesineng |
| | dual | -gpetegneng | | ˜sf:%(e)gpetegneng |
| 3R | sing | ˜f%mineng | | ˜sf:%(e)gmineng |
| | plur | ˜f%meggneng | | ˜sf:%(e)gmeggneng |
| | dual | ˜f%meg(te)neng | | ˜sf:%(e)gmeg(te)neng |

## VIALIS CASE ENDINGS

*person and number of possessed* \     *number of possessum*

| person | number | singular | plural | dual |
|---|---|---|---|---|
| unpossessed | | ˜ꜰ%kun | ˜ₛꜰ%:(e)tgun | ˜ₛꜰ%:(e)gnegun |
| 3rd | sing | ˜:(ng)akun | ˜:(ng)ikun | ˜ₛꜰ%:(e)gkenkun |
| | plur | ˜:(ng)itgun | ˜:(ng)itgun | / ˜:(ng)itgun |
| | dual | ˜ₛꜰ%:(e)gkenkun | ˜:(ng)akun | / ˜:(ng)itgun |
| 1st | sing | -mkun | | / ˜ₛꜰ%:(e)gemkun |
| | plur | -mteggun | | / ˜ₛꜰ%:(e)gemteggun |
| | dual | -mtegnegun | | ˜ₛꜰ%:(e)gemtegnegun |
| 2nd | sing | -gpegun | | ˜ₛꜰ%:(e)gpegun |
| | plur | -gpesigun | | ˜ₛꜰ%:(e)gpesigun |
| | dual | -gpetegnegun | | ˜ₛꜰ%:(e)gpetegnegun |
| 3R | sing | ˜ꜰ%mikun | | ˜ₛꜰ%:(e)gmikun |
| | plur | ˜ꜰ%megteggun | | ~ₛꜰ%:(e)gmegteggun |
| | dual | ˜ꜰ%megtegnegun | | ˜ₛꜰ%:(e)gmegtegnegun |

## AEQUALIS CASE ENDINGS

*person and number of possessed* \     *number of possessum*

| person | number | singular | plural | dual |
|---|---|---|---|---|
| unpossessed | | ˜ꜰ%tun | ˜ₛꜰ%:(e)stun | ˜ₛꜰ%:(e)gestun |
| 3rd | sing | ˜:(ng)atun | ˜:(ng)itun | ˜ₛꜰ%:(e)gketun |
| | plur | ˜:(ng)itun | ˜:(ng)itun | / ˜:(ng)itun |
| | dual | ˜ₛꜰ%:(e)gketun | ˜:(ng)itun | / ˜:(ng)itun |
| 1st | sing | -mtun | | / ˜ₛꜰ%:(e)gemtun |
| | plur | -mtestun | | / ˜ₛꜰ%:(e)gemtestun |
| | dual | -mtegestun | | ˜ₛꜰ%:(e)gemtegestun |
| 2nd | sing | -gpetun | | ˜ₛꜰ%:(e)gpetun |
| | plur | -gpesistun | | ˜ₛꜰ%:(e)gpesistun |
| | dual | -gpetegetun | | ˜ₛꜰ%:(e)gpetegetun |
| 3R | sing | ˜ꜰ%mitun | | ˜ₛꜰ%:(e)gmitun |
| | plur | ˜ꜰ%megestun | | ~ₛꜰ%:(e)gmegestun |
| | dual | ˜ꜰ%megestun | | ~ₛꜰ%:(e)gmegestun |

# Appendix II

## Verb mood endings

### INDICATIVE AND PARTICIPIAL MOOD ENDINGS

| sub. | | intransitive mood marker | intransitive subject marker | transitive mood marker | transitive 3rd person object marker sing. | plural | dual |
|---|---|---|---|---|---|---|---|
| 3rd p. | s. | | ∅ | | :(ng)a[1] | :(ng)i | -k |
| | p. | | -t | | :(ng)at | :(ng)it | -gket |
| | d. | | -k | | :(ng)ak | :(ng)ik | -gket |
| | | *indic.:* | | *indic.:* | | | |
| 1st p. | s. | ~f+(g/t) | -nga | ~f+agh- | -(g)ka[2] | -nka | -gka |
| | p. | ugh- | -kut | | +put/vut[3] | -put | -gput |
| | d. | | -kung | | +pung/vung | -pung | -gpung |
| | | *part.:*[4] | | *part.:*[5] | | | |
| 2nd p. | s. | @-lghii- | -ten | @~-ka-/ | -n | -ten | -gken |
| | p. | | -si | @~-ke- | +si/zi[3] | -si | -gsi |
| | d. | | -tek | | +tek/yek[3] | -tek | -gtek |

[1] *The* (ng) *is used with the participial marker.*

[2] *This ending is* qa *for indicative,* gka *for participial.*

[3] *The* +p, +s, *and* +t *forms are used with the indicative, and the* v, z, *and* y *forms are used with the participial.*

[4] *For negative and stative* te-*ending bases, the intransitive participial marker is* @ngugh-.

[5] *The form* ka- *is used with 3rd person subject endings, and the form* ke- *is used with 1st and 2nd person subject endings.*

*Below is a continuation of the transitive part of the above chart and has the same mood markers.*

| sub. | | transitive 1st person object sing. | plural | dual | transitive 2nd person object sing. | plural | dual |
|---|---|---|---|---|---|---|---|
| 3rd p. | s. | :(ng)anga[1] | inkut | inkung | :(ng)aten[1] | isi | itek |
| | p. | atnga | inkut | inkung | aten | isi | itek |
| | d. | agnenga | inkut | inkung | aten | isi | itek |
| 1st p. | s. | | | | -mken[1] | msi | mtek |
| | p. | | | | mken | msi | mtek |
| | d. | | | | mken | msi | mtek |
| 2nd p. | s. | +penga/vnga[2] | pekut | pekung | -- | | |
| | p. | pesinga | pesikut | pesikung | -- | | |
| | d. | petegnenga | petegnekut | petegnekung | | | |

[1] *The other endings in each of these squares start similarly.*

[2] *The other endings in this square also have a* +pe-*initial form for use after a consonant (i.e. with the indicative marker) and a* v-*initial or* f-*initial form for use after a vowel (i.e. with the participial marker).*

# Appendix II

## INTERROGATIVE MOOD ENDINGS

| sub. | intransitive mood marker | intransitive subject marker | transitive mood marker | 3rd person object marker sing. | 3rd person object marker plural | 3rd person object marker dual |
|---|---|---|---|---|---|---|
| 3rd s. | $\sim_f$+(g/t) | a | $\sim_f$+(g/t) | agu | aki | akek |
| 3rd p. | | at | | atgu | atki | atkek |
| 3rd d. | | ak | | agnegu | agneki | agnekek |
| 1st s. | $\sim_f$+(t)zinga | | $\sim_f$+(t)zi- | kun | ngi | gngek |
| 1st p. | $\sim_{sf}$+(e) | a | $\sim_{sf}$+(e) | ggu | ki | kek |
| 1st d. | ste- | ung | ste- | gnegu | gneki | gnekek |
| 2nd s. | $\sim_f$+(t)zin | | $\sim_f$+(t)zi- | gu | ki | kek |
| 2nd p. | $\sim_{sf}$+(e)tsi | | $\sim_{sf}$+(e) | ggu | ki | kek |
| 2nd d. | $\sim_{sf}$+(e)stek | | ste- | gnegu | gneki | gnekek |

*Below is a continuation of the transitive part of the above chart and has the same mood markers.*

| sub. | 1st person object sing. | 1st person object plural | 1st person object dual | 2nd person object sing. | 2nd person object plural | 2nd person object dual |
|---|---|---|---|---|---|---|
| 3rd s. | anga | inkut | inkung | aten | isi | istek |
| 3rd p. | atnga | inkut | inkung | aten | isi | istek |
| 3rd d. | agnenga | inkut | inkung | aten | isi | istek |
| 1st s. | | | | ken | | |
| 1st p. | | | | ken | | |
| 1st d. | | | | ken | | |
| 2nd s. | nga | kut | kung | | | |
| 2nd p. | ngnga | kut | kung | | | |
| 2nd d. | gnenga | gnekut | gnekung | | | |

# Appendix II

## OPTATIVE MOOD ENDINGS

| | | intransitive mood marker | subject marker | transitive mood marker | 3rd person object marker sing. | plural | dual |
|---|---|---|---|---|---|---|---|
| | s. | | Ø | | gu | ki | kek |
| 3rd p. | | @~f li- | t | @~f li- | tgu | tki | tkek |
| | d. | | k | | gnegu | gneki | gnekek |
| | s. | @~f langa | | @~f la- | kun | ngi | ngak |
| 1st p. | | ~sf:(e) | a | ~sf:(e) | ggu | ki | kek |
| | d. | lt- | ung | lte- | gnegu | gneki | gnekek |
| | s. | see text | | +(i)- | see text | ki | kek |
| 2nd p. | | @+(i)- | tek | @+(i)- | teggu | teki | tekek |
| | d. | | tek | | tegnegu | tegneki | tegnekek |

*Below is a continuation of the transitive part of the above chart and has the same mood markers.*

| | | 1st person object sing. | plural | dual | 2nd person object sing. | plural | dual |
|---|---|---|---|---|---|---|---|
| | s. | nga | kut | kung | ten | si | tek |
| 3rd p. | | tnga | nkut | nkung | ten | si | tek |
| | d. | gnenga | nkut | nkung | ten | . si | tek |
| | s. | 2nd pers. obj. endings --> | | | mken | msi | mtek |
| 1st p. | | all have @~f la as | | | mken | msi | mtek |
| | d. | marker | | | mken | msi | mtek |
| | s. | nga | kut | kung | | | |
| 2nd p. | | téngnga | tekut | tekung | | | |
| | d. | tegnenga | tegnekut | tegnekung | | | |

97

## SUBORDINATIVE MOOD ENDINGS

| sub. | | *intransitive* | | *transitive* | | | |
|---|---|---|---|---|---|---|---|
| | | *mood marker* | *subject marker* | *mood marker* | *3rd person object marker* | | |
| | | | | | *sing.* | *plural* | *dual* |
| 3rd p. | s. | | ni | | ku | ki | kek |
| | p. | | teng | | | | |
| | d. | | tek | | | | |
| 1st p. | s. | $@^{\sim}{}_f lu$-[1] | nga | $@^{\sim}{}_f lu$-[1] | *same as above for any subject* | | |
| | p. | | ta | | | | |
| | d. | | nung | | | | |
| 2nd p. | s. | | ten | | | | |
| | p. | | si | | | | |
| | d. | | tek | | | | |

[1] *For negative verbs ending in* te *the marker is* @na-.

*Below is a continuation of the transitive part of the above chart and has the same mood markers.*

| sub. | | *transitive* | | | | | |
|---|---|---|---|---|---|---|---|
| | | *1st person object* | | | *2nd person object* | | |
| | | *sing.* | *plural* | *dual* | *sing.* | *plural* | *dual* |
| 3rd p. | s. | nga | ta | kung | ten | si | tek |
| | p. | | | | | | |
| | d. | | | | | | |
| 1st p. | s. | | | | | | |
| | p. | | *same as above for any subject* | | | | |
| | d. | | | | | | |
| 2nd p. | s. | | | | | | |
| | p. | | | | | | |
| | d. | | | | | | |

## ENDINGS OF THE CONNECTIVE MOODS

| sub. | | intransitive mood marker | intransitive subject marker | transitive mood marker | 3rd person object marker sing. | plural | dual |
|---|---|---|---|---|---|---|---|
| 3rd | s. | | an | | agu | aki | akek |
| | p. | | ita | | atgu | atki | atkek |
| | d. | | yek/gkenka | | agnegu | agneki | agnekek |
| 1st | s. | | ma | | mkun | mki | mkek |
| | p. | see text | mta | see text | mteggu | mteki | mtekek |
| | d. | | mtung | | mtegnegu | mtegneki | mtegnekek |
| 2nd | s. | | vek/+pek[1] | | vgu | fki | fkek |
| | p. | | fsi | | fsigu | fsiki | fsikek |
| | d. | | ftek | | ftegnegu | ftegneki | ftegnekek |
| 3R | s. | | mi(ni)[2] | | mi(ni)gu | mi(ni)ki | mi(ni)kek |
| | p. | | meng | | megteggu | megteki | megtekek |
| | d. | | mek | | megnegu | megneki | megnekek |

[1] *The v and f-initial forms are used with all vowel-ending mood markers, that is, all except the concessive.*
[2] *(ni) used with contemporative and optionally other moods.*

*Below is a continuation of the transitive part of the above chart and has the same mood markers.*

| sub. | | 1st pers. obj. s. | p. | d. | 2nd pers. obj. s. | p. | d. | 3R object s. | p. | d. |
|---|---|---|---|---|---|---|---|---|---|---|
| 3rd | s. | anga | inkut | inkung | ten | isi | istek | tni | isteng | istek |
| | p. | atnga | inkut | inkung | ten | isi | istek | tni | isteng | istek |
| | d. | agnenga | inkut | inkung | ten | isi | istek | tni | isteng | istek |
| 1st | s. | | | | mken | msi | mtek | mni | mteng | mtek |
| | p. | | | | mken | msi | mtek | mnni | mteng | mtek |
| | d. | | | | mken | msi | mtek | *like 3rd pers. obj.* | | |
| 2nd | s. | vnga | fkut | fkung | | | | *like 3rd pers. obj.* | | |
| | p. | fsinga | fsikut | fsikung | | | | | | |
| | d. | ftegnenga | ftegnekut | ftegnekung | | | | | | |
| 3R | s. | mi(ni)nga | mi(ni)kut | mi(ni)kung | miten[1] | misi | mitek | | | |
| | p. | megtengnga | megtekut | megtekung | miten | misi | mitek | | | |
| | d. | megnenga | megnekut | megnekung | miten | misi | mitek | | | |

1st person object      2nd person object    3R

[1] *All endings in this square are understood to have (ni).*

**Appendix III**


**Personal Pronouns**

<u>1st Person Pronouns</u> 'I, me, we$_{p1}$, us$_{p1}$, we$_2$, us$_2$'

| | *singular* | *plural* | *dual* |
|---|---|---|---|
| *abs./rel.* | whanga 'I, me' | whangkuta | whangkutung |
| *terminalis* | whangamnun 'to me' | whangkunnun | whangkutegnun |
| *vialis* | whangamkun 'by me' | whangkutgun | whangkutegnegun |
| *aequalis* | whangamtun 'like me' | whangkutestun | whangkutegestun |


<u>2nd Person Pronouns</u> 'you$_1$, you$_{p1}$, you$_2$'

| | *singular* | *plural* | *dual* |
|---|---|---|---|
| *abs./rel.* | elpek 'you' | elpesi | elpetek |
| *terminalis* | elpenun 'to you' | elpesinun | elpetegnun |
| *vialis* | elpegun 'by you' | elpesigun | elpetegnekun |
| *aequalis* | elpetun 'like you' | elpesistun | elpetegestun |


<u>3rd Person Pronouns</u> 'he, him, she, her, it, they ,them'

| | *singular* | *plural* | *dual* |
|---|---|---|---|
| *absolutive* | ellnga 'he, him' | ellngit | elkek |
| *relative* | ellngan 'he, him' | ellngita | elkek |
| *terminalis* | ellnganun 'to him' | ellngitnun | elkegkenun |
| *vialis* | ellngakun 'by him' | ellngitgun | elkegkenkun |
| *aequalis* | ellngatun 'like him' | ellngi(te)stun | elkegkegestun |


<u>3R Person Pronouns</u>

| | *singular* | *plural* | *dual* |
|---|---|---|---|
| *abs./rel.* | ellmi 'himself' | ellmeng | ellmeng |
| *terminalis* | ellminun 'to himself' | ellmeggnun | ellmeg(te)nun |
| *vialis* | ellmikun 'by himself' | ellmegteggun | ellmegtegnegun |
| *aequalis* | ellmitun 'like . . .' | ellmegestun | ellmegestun |

*ablative-modalis and localis are formed similarly to terminalis*

**Summary of ways base-final te is affected by suffixes**

In this book all suffixes which affect base-final **te** in any way are marked with the single symbol, **⊕**. There are however a number of different ways in which these suffixes affect **te**. It is usually but not always predictable from the sounds with which the suffix starts how it suffix will affect **te** (and even whether or not it will affect **te** at all).

Of vowel-initial suffixes, only those starting with **i** (in the form in which they are used with **te**-ending bases) affect **te**, but not all of the **i**-initial suffixes affect **te**. For example, the "half-transitive" postbase, **~f+i-** and the 2nd person singular to third person singular optative ending do not change **t**. From **tuqute-** 'to kill', comes **tuqutiiq** 'he killed something', and **tuqutigu** 'kill it!', and from **qelpeghte-** 'to open', comes **qelpeghtiiq** 'he opened something', and **qelpeghtigu** 'open it!'. On the other hand, the postbases **⊕~:(ng)igate-** and **⊕~:(i/u)ma-** change **t** to **s**, giving **tuqusigatii** 'he never kills them' and **qelpeghsimaaq** 'it has been opened'.

**te**-initial suffixes like the endings for 2nd person non-singular optative, such as **⊕~f+(i)teggu** 'you_pl _V_ it!', drop base-final **te** altogether. For example, from **tuqute-** comes **tuquteggu** 'you_pl, kill it!', and from **qelpeghte-** comes **qelpeghteggu** 'you_pl, open it!'.

For other consonant-initial suffixes there are three patterns: one for suffixes starting with a _labial_ continuant, **v** or **m**, another for suffixes starting with an _apical_ continuant, **n**, **y**, **z**, **r** or **l**, and the third for those starting with the _velar_ stop **k**.

In the following discussion one must keep in mind the varied spelling conventions for showing voicelessness.

Labial-initial suffixes, such as **⊕~f+vagilg(a)-** 'before _V_-ing', and **⊕~f+miqe-** 'to compel one to _V_', drop the **e** of base-final **te** when that **te** is preceded by a vowel, and drop the entire **te** when it is preceded by a fricative making the resulting cluster of fricative plus labial voiceless. For example, from **tuqute-** 'to kill' come **tuqutfagilgaku** 'before he killed it' **tuqutmiqaa** 'he compelled someone to kill it', and from **qelpeghte-** come **qelpeghfagilgaku** 'before he opened it' and **qelpeghhmiqaa** 'he compelled someone to open it'.

Apical-initial suffixes, such as **⊕~f+naqe-** 'to be going to _V_', **⊕~f+yug-** 'to want to _V_', **⊕~f+zigu** 'did you _V_ it?', **⊕~f+ragkiigh-** 'to _V_ quickly', and **⊕~f+luku** 'after _V_-ing it', drop base-final **te** whether there is a consonant or a vowel preceding it, making the initial consonant of the suffix, as well as any fricative preceding it, voiceless. For example, from **tuqute-** come **tuqunnaqaa** 'he is going to kill it', **tuqusugaa** 'he wants to kill it', **tuqusigu** 'did you kill it?', **tuqurragkiighaa** 'he killed it quickly' and **tuqulluku** 'after killing it', while from **qelpeghte-** come **qelpeghhnaqaa** 'he is going to open it', **qelpeghsugaa** 'he wants to open it', **qelpeghsigu** 'did you open it?', **qelpeghhragkiighaa** 'he opened it quickly' and **qelpeghlluku** 'after opening it'.

Velar-initial suffixes, such as **⊕~-k(u)-** 'if or when one _V_-s', optionally change the **t** of **te** which is preceded by a vowel on

the base to **s**, but leave **te** preceded by a consonant on the base
as it is.   For example, frome **tuqute**- comes **tuqutkuvgu** or
**tuquskuvgu** 'if or when you kill it', while from **qelpeghte**- comes
**qelpeghtekuvgu** 'if or when you open it'.

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