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PILGUSICH INUUNILUGNIKUN

WAYS OF SURVIVAL

1982-MI UTUQQANAAT KASIMANINANNI

1982 ELDER'S CONFERENCE

UTUQQANAAT KASIMANIŊICH

Iñupiat iñuuniagusikaanätigun, iñupiuraaġnikun, Iñupiallu pilġusiatigun taamna savagvik inillaktaunaruq North Slope Borough-m aġalatchirinisiġun maliguaġaksriakuqługu 1976-mi. Katitchiñiq Iñupiat iñuuniagusikaanätigun savaaġisuugaat tammaquniłługich tai-manisat. Katitchiñiaguurut nunami kukiługuuruat kañiqsiuġmatigik, utuqqanaat kasimammata, uqaaġmata, katitchiवलुतुतु utuqqaniq qinigaanik, aularualianik, maqpiġarriakkaluaniġlu. Iłitchuqsriñiaġ-niñisa ilaġisuummigaich savaqatigiikłutiñ Canada-ġmiullu, Greenlagmiullu. Katinmata ICC, (Piñasuuvlutin nunat Greenland-lu, Canada-lu, Alaska-ġmiullu), piraksriġaich Alaska-ġmiut aġlausi atisitquvlugu Canada-tkutitullu, Greenland-miutullu. Savaaġisuummi-gaat mumiksivlutin Iñupiatun mumiksaksraġaġman nunaaqiuraniñ.

Kasimaqqaanarut utuqqanaat North Slope-miut upingaami 1978-mi. Maqpiġarrinagaat samma kasimaninät taiñiqaqługu "Puiguitkaat"-nik. Utuqqanaat kasimasuusinarut pisigivlugu Iñupiat iñuuniagusiat allanġuqsiiñnaqtuaq ataramik. Qanauvlugu ilitchiñiaġniq; naalaġniv-luni, qiniquługich qanuq utuqqanaallu, anayuqaaġruallu savaguutilaa-ñiñnik, naaggaqaa unipkaaqtuanik naalaġniñiq ikayuutauruanik nunaptinni iñuuniagnimun tusaġnaġillianagaich nutaġapta. Utuqqanaat katitqatagninich aullaġniinarut ilitchuqsrisigisaqługich tammañaiñ-naisa.

THE ELDERS CONFERENCES

The Office of the Inūpiat History, Language, and Culture was created by the Assembly of the North Slope Borough through an Ordinance in 1976. The office gathers information pertinent to the preservation of history, language, and culture of the Inūpiat. Information is gathered through traditional land use inventories, elders conferences, oral history projects, and by gathering old pictures, films, and books. Another form of gathering information is through cooperation and exchange with the Inuit of Canada and Greenland. The ICC (Inuit Circumpolar Conference) has recommended the Inūpiat of Alaska to conform with the writing systems of the Canadians and Greenlandics. The office also provides translation services when there is a need in the communities.

The first Elders Conference on the North Slope was held in the summer of 1978. There is a printed copy of the Conference entitled, "Puiguitkaat".

The Elders Conferences are the result of the dramatic changes happening in the lives of the Inūpiat of the North Slope. The traditional form of information gathering; listening and observing elders and parents while they are working or listening to a storyteller, telling legends, myths, and pertinent information on survival skills in the arctic; is no longer available to the young. The Elders Conferences were initiated to get the information before it is all gone.

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Pagmatak ilanjich nutaqqavut kanjisiyumiñaitkaat taimani iñuuniusiqput inmakaii tainnasiq iñuunilugñañiq pisatquikkumiñaqpan. Miqñiqutkaunnii suli tutaalutkaunnii iñuuyumiñaitchut taipkua iñuggusiatun iñuuniagniluksagumiñ.

Qigñak

PIĻĠUSICH IÑUUNIĻUGNIKUN

Ilitchuqsriñağutit utuqqanaaniñ
1982-mi utuqqanaat kasimaniñanni,

Kasimapkaivlutin North Slope
Borough Commission on History,
Culture and Language-kuayaat.

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Apiqsruqtairit:

- * Eileen Maclean
- * Emma Mongoyak
- * Leona Okakok

Qiñiğaaaliuqti:

- * Tim Buckley
- * Bill Hess - Tundra Times
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- * Cathy Dementieff
- * Eileen Maclean

Atautchimuktitchirit:

- * David Harding
- * Lacen Horter
- * Media Too
- * Branche/Thomas Unlimited

Some of the young people of today do not know the ways of survival if that way of life ever returned. Even my own children and grandchildren would not know how to survive if that way of life ever came back.

Ernest Kignak

WAYS OF SURVIVAL

INTERVIEWS WITH ELDERS

AT THE 1982 ELDER'S CONFERENCE

AUGUST 9-13, 1982

SPONSORED BY THE NORTH SLOPE BOROUGH

COMMISSION ON HISTORY, CULTURE AND LANGUAGE

James Nageak, Director

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- * Emma Mongoyak
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- * Tim Buckley
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ITAAĽUK

Ukiaĝmi, October-mi samma miksrullugu October, Kuuksaaĝnaq-sipqauragman natmauraĝaqhutiĝ avuĝa qakuqtunun qimiqpagnun tuttun-niaqqaahutiĝ airaqtut. Atqaaqturguuq tavra, umiamignun siutiquyugun. Aasii takanuĝa uqsrumignun uqsrुकुविगुमुन ukiaqsigviliĝhutiĝ, sikuĝaiĝna. Kuuqqum paĝa iĝnuuniagvigiraĝigaa, tittaaliĝniapqanaraqtut tavrani. Taitna ivigaalik, qaĝluĝruaq taaptuma kuuqqum paĝa

Tittaalit kakiqpaĝlugit, pauksimaruat ivgich iluatni. Tittaalisugruguuruat. Taimmaasii anaqapak tittaalliuqhutiĝ, suvalikpaitkii ilaĝit. Tiĝugmik ilavlugu akuĝlugu nigipqanaaqsiaraqtut tittaaliĝik. Tiĝniugaqtuqturguuq tavra.

Tavrani ukiaqsigsut, unuĝa samma sulukpaugaqaĝuuruunun niksi-ĝiaqtaqhutiĝ ukiapak. Aanaakĝiĝnullu, supayaanun kuvraqtuqhutiĝ qaĝluni.

Sikulĝataĝman, uvvakii October-mi sikuaqsiliĝaqtut kuĝit. Taimma irriĝiĝman sikuliqtuqhutiĝ November-ĝuĝaluaqtinnaguunnii samma kuksaaĝnaqsipqauragman kuukun iĝgit tugaatnun aullaqtuĝataĝaqtut, taquaqhutiĝ, uqsriraqhutiĝ. Uqsruqallaturutkii Nunamiut. Kavyaĝipiĝaat ukiupak, niqailliugaqsigumiĝ pigisupiallakkaat. Nanigivlugu, nanipiaq Iĝnupiaqtaq.

ARCTIC JOHN

Beginning in the fall, sometime in October, as soon as the rivers were crossable, they would head for the high hills to hunt caribou before going home. They would make fall camp at Uqsrukuvik, before freeze-up. They would camp at the mouth of the river for their subsistence, staying there to hook ling cod. The mouth of that creek has an eddy.

They would spear the ling cod in large numbers, which were among the grasses at the mouth of the river. They would get a great deal of ling cod. They would then cook ling cod all evening, because some of them had many eggs. They would mix it with the liver, and enjoy eating. They would say that they were eating Tinniugaq.

They spent all fall at that spot, going down to places where grayling were, going hooking throughout the fall. They used nets for white fish and other kinds of fish in the eddies.

When freeze-up finally arrived, as soon as the rivers froze up, sometimes even before November, they would follow the rivers up toward the mountains, packing their trail snacks with them, along with their oil. Because, you see, the people from inland (Nunamiut) like to have oil at hand. They were truly frugal and careful with it all winter, in order to have it should they be short on food supplies. They also used it for their lamps; the real lamp, the Inupiaq type.

Taitna iglaavlutiņ sumulliqaa, sumulliqaa nullaqtauraaqhutiņ, uqpiurukkii kuuk tamanna tatpamuņa. Isumagmignun nullağnaqsimman nullaqtullaavlutiņ. Tamarra ilaatni atiqagmiraqtut, atiqagaluağmiut, tamaani Itqilimi.

Uvva aullaagtugataqamiņ uvva Qağğun tikitchaqtut. Qavlunaq itnanniqsuaq kuuguuramik kuugmiņ ittuamik taamna piqaqhuni. Qav-lunaqłuk, iņuum tuqquvia, Qağğun, ađnaq. Utuqqapiagataq, utuqqađniq-srat, utuqqauniqsrak taapkuak Nasagnaalutkuk, Qağğutkuk. Naamauran-ğaagnik tauturraqsimagikka iņuguqama, qaurikama. Utuqqapiagatak iññuk.

Tavranğa aullaqtuni pamma narvaq maanitchiğmiinniqsuaq. Ataataag-guuq atigma taivruma Iksam, Kisam, kapišağuiqsağvia, pitlauranğami. Narvaq, kuugmiņ qaninniqsuaq. Tuttusiuguqsağvia.

Tavranğasuli aullaqtuni Nunanijaqtuūq. Kuuguq uatmun ittuaq natiğnami taitna. Nunaniaktuumik atiqagaat, makkuniņa uqpignik kaviqsisuuruanik panigmatiņ. Nunaniagisuukkaņiññik ađnat. Tainnat-chiñnik uqpiuruaq Kuuguq. Nunaniaktuumik atiqagnikkaņat.

Sulivigiisuukkaņat, uvlivlutiņ, nunaniagnik suksraqtuqhutiņ, ađnatkii ikuutigisuugait tamatkua uqpiit, nunaniagit. Aminillu nakuagigait.

They would travel in this way, making camp wherever they chose to, because that river is abundant with willows, all the way inland. When it came time to pitch camp, they would all set camps wherever they chose. All along there, sometimes the places where they camped would have names, along the Itqiliq River.

When they left the fall camp, the first place they would reach was Qaggun. There was a ridge by a creek which flowed out from the river. A big rugged ridge. The place where a person died. Qaggun, a woman. A person of truly ancient times. Two of the oldest people, these two, Nasagnaaluk and Qaggun, were the eldest of the people. I realize now that I saw them while they were both living and together, while growing up and when I became aware of my surroundings. They were truly ancient people.

When one departed from that place, there was a lake. They said that was the place where my grandfather, my namesake, Ikka, Kisa, drove a spear into an animal for the last time while he was barely able to do so. A lake, which was close to the river. The place where he hunted and killed a caribou for the last time.

And then, when one departs from that spot, is Nunaniaqtuq. A creek which goes southwesterly in its direction, on the flats. They called that place Nunaniaktuq, for the willows which can be used as a reddish dye when dried, which the women used. That creek was full of that type of willows. They said that place has the name of Nunaniaktuq (full of alder willows).

They would work on their projects there, spending the day gathering the alder willows, because the women used those specific types of willows when tanning skins. They also preferred the type of skin produced from that dye.

Pamma, qavlunaqžugmiittuaq sulii uqpiuqpaktuaq ataa qavlunaqžuum kuuguqaqhuni taavunamun. Ikaaqsigiilamik taisuugaat.

Tainnakii timnigiłaaq, itivluni, ikaaqtisigiitman. Ikaaqsigiiłamik taisuugaat. Tainnaasii arguanisuli kaniani anigagnaaraq, taisuummigaat, uqpiuruaq nullagviiññanit tamarra. Tavranna aullalgitñamin, Iqalugaurat, qavlunaqpaum ataani, siiqsinniqaqtuq tavra, tikitchagigaat. Iqalugauranik aasii atiqaqtuq, sulukpaukkanik, tittaaliñnik iqaluusuuruaq. Tavranna aullalgitçhumi, natignaatchikun ittuaq sulii uatmun ittuaq, Killimik atiqagaat. Killi. Aarigaa, qiruuvluni tamanna, imaqalaitluni aglaan. Takanuna paananun narvagnaauramun imiqtaqtuuraqhutin nullaaqtuviññauragaat.

Aullalgitñamin aasii Itiguñnich ataanun iggiuraqpaum ataanun iqalugauraligmunsuli nullaaqtuqhutin. Sulukpaukkanik tittaaliñnik iqaluligmun, kuugmun, tamauna. Tamarra taigullaagait tamatkua.

Aasii tavranna aullalgitñamin, kuugmun tamaunağruinñaaq nullaguurut, pamma Itiguñnich ataatniukua iggiuraqpaum ataani narvasugruk narvasugruatchauraq qitigluatamigun nuisauraaqtuanik uyağagnik. Mikiruanik samma, taavrumatunlu aktigiruanik, qikiqtaqtuq qitigmigun. Iqaluaqpagnik nullaaniktiqamin nullautaksrağniaqtiqatağviat. Qikiqtałigguuq tavra.

Tavrannaasii aullalgitñamin atiqaqtuq tikitchagigaat Aalaak, Aalaaguvguuq taivruma iñuich ilanata tuquvia. Tavrannaasii aullalgitñamin kuukun tamauna Siqhii. Siqhii Itqilim taggisaa. Tavranna aullalgitñamik taavuna, taavunağruinñaaq nullaaqtuguurut.

Up there, at another ridge, is also an area full of willows underneath the ridge that has a creek flowing to the west, which they call Ikaaqsigiilaq (difficult to cross) because it was deep.

And that one opposite it, close to it, is Anigagnauraq (a little place to come out from). And when they would depart from there, they would arrive at Qalugaurat (little fish), below a high ridge, where there was an area which never froze completely. Then, when one leaves from there once again, also along the flats, is Killi (edge), which is faced in a southwesterly direction. Oh, it was pleasant, with lots of driftwood, but it was never full of water. They would pack water from a little lake at its mouth, and many of them would set camp there.

When they would once again depart from that camp, they would camp below Itigugnich, a good-sized hill, setting up camp by a creek full of fish. These are places which they would successively call by name, these places.

And when they would once again leave, they would camp right on the river, below Itigugnich, the high hill where there is a good-sized lake below it which has rocks peeking out from the exact center of the lake, rocks which are small, a lake which has an island in its center. They said that was Qikiqtalik (a place with an island).

And when they departed from there, they would arrive at a place with the name of Aalaak. They said that was the place of death for Aalaak, one of the people from times past, Aalaak. From there again along that river was Sighii. Sighii, an Indian name. When they set out from there, they would set camp anywhere to the west, out there anywhere.

Tavranğaasii aullalgiññamin igğiñun uvva qallirut. Taitna kuuk itna saquviññaqsimaruq, saqunarukkii itnaluisaagñinani mağğaraamik taamna qavlunaqpak ittuaq. Taitna uñalaqpagağimman mağğaraamikkii nunaqaqhuni, itnailiuqtuagmatun uñalaqpaum mağğaqtigağikami taitna tainnaiñivlugu innikkaña. Tittaaliurat atqa.

Tavranğaasii autlalliññamin samma tatqavuna igğiñun tikiññutin taiguutiqağmiuq kuuguqñuuraq uatmun ittuaq qimiqağnun. Mayuğutiqñuuraq tiguaqñiyaamigun imnaqñuqaqtuaq. Anmaamik atiqagmigaat. Inuiyguuq taipkua supputaiñat inuuniaqqaqtuat suksraqtuğvikañat. Qağrunun sikuksraqtuğvigivlugu naaggaqaa ikuutinun ağnat sikuksraqñu. Tamarra anmaat savaañit. Imnaqñuk una anmaalhaiññamik uyağaqasimaruaq, anmaamik. Taipkua iñuaqutigipiallagnikkañat. Tavra Ulum narvañata uvva akianiittuq. Kivaliññaniuvva igğiñun tulaksagñinani Ulu narvaq. Ulum narvañata marra igğit siñaat.

Imma sivuani inuich inuuniaqqaañaniqsut, supputaiñaat, qağrupiaqtuqtuat, pisiksiñik, qayyaniglu. Ulumi upingairaqñut. Upingiy-yayuktutkii, inuigiaktutkii taimani inuit, ataaqtualli ilimikkun ittut. Taapkuali upiğğisuuruat, ukuakiuvva Narvağvagli, Tulukkamlu narvaña, Kañayullu Kañiatun narvaña, Uluvlu narvaña, Narvavagli. Tavra inuuniaqpagviñit, Narvağmiuvviñit upingaami taipkua supputaiñat. Qayyaniglu qağrupianiglu satkulgit.

When they set out from there once again, they are getting close to the mountains. Because it is a crooked river, the river has a sharp bend, and there is a large ridge which is sandy. That ridge was sandy because of blowing sand in strong southwesterly winds. Its name is Tittaaliurat (small ling cod).

Setting out once again, they would reach the mountains to the east, and there is a small rugged creek going in a southwesterly direction toward the high hills. It has a cliff at its landing point. Their name for this place was Anmaaḡ (flint). They said that this was the place where those ancient people without guns who first began subsisting on this land would procure tools. They used that place to get flint for their arrowheads or spearheads or for the women's scraper flints. They shaped the flint for everything requiring a sharp edge. The only type of rock on that cliff was flint, the kind of flint which those people back then preferred to use. It lays to the opposite side of Ulu Lake. To its east, when one would land on the side towards the mountains, is Ulu lake.

We do not know this for sure, but there were people who were the first to make a living. People without guns. People who used arrows, bows and kayaks. They would spend the summers at Ulu. These were the ones who always spent the summers up there, because in those days, the Inuit were many; the people traveling downriver to the coast were by themselves. These people always spent the summers in these lakes: the Narvavaḡ, Kanayuḡ Lake, Tulukkaḡ Lake, Ulu Lake and Narvavaḡ. These lakes were where those people back then made their living in large numbers during the summers, those who did not have guns. The ones who had weapons of kayaks and bows and arrows.

Upingaapak Ulumi, Ulumiut munaqsrraqtut qakugu tuttut anisaag-
niagmagaisa Qattaḡnikun tavruuna. Kiisaimmaa tuttusiḡput anisaqtuanik.
Tuttut qayyanikkii sumiḡiqaa qayyanik munaqsrraqtut taimani, niḡiuk-
tuaqhutiḡ qayyamigni. Tuttu kiisaimma agḡiḡaḡniḡput. Una Narvam
saanagun natignakun kuugum kiluagun igligniallagmiḡ iḡuksugnik tautuk-
kamiḡ imma qanuḡḡugit taimma kaipqairagḡiḡait tavruuna. Iḡuit ilaa-
makkua aquppiruat. Uqqiḡḡuit katitlugit qipiqsruḡḡugit iḡuksuliat.
Marra tuttut aullaviksraḡat hamma atisaaḡḡugu tainna. Uvuuna anisa-
laitmiḡiḡsut nuyuaqpaitḡutik tamatkuniḡa. Mattumuuna iḡuksuiḡaakun
paḡalikhutiḡ aullaḡiuraḡataḡaqtut. Iḡuksuit aasii tamatkua piuraḡ-
niallaisa, taunuunaqpaticun samma, narvam siqiraaqhutik sivulliit
aqulliniḡa malignagit.

Nanaksaaḡuataḡmata qayyitsimaruat ayyaḡiraḡiḡait. Qayyanik
aasii sumiḡiḡiqaa ayyaḡivlugit, tuluktaḡiḡiraḡsivlugit. Ataataḡa
quliatuaḡtuḡaḡ iḡaatni tuttusiḡutchimigni. Immakii supputiniḡma-
talunnii makuniḡa kiviiraalugnik. Taitna tulaktaḡiḡiaḡsigiḡmatiḡ
qayyat; kapuḡtiḡaqtut uvva qavhiḡiḡikkiaḡ hamma. Tuttunun isiqḡugu
naluktuanun qayyani kiamitlugu. Marra tuttut naluktuat, "uvva
uvva". Qayanḡan avataani, tuttut marra. Apkuatchiich, kapuaḡsi-
raḡiḡai, apkuatchiich. Apkuatchiich kapuḡaḡiḡai, tikiuumakkani.
Taavapkuḡa uniksimmipkaḡḡugit. Tatinaqhutiḡ ukuak tugliḡiḡi iḡak-
siulaitkik, pimaḡḡuktaḡniḡaḡakkii ikisialagumik. Tainnaḡḡugit,
kaivrivlugit taitna, kiisaimmagguuḡ ukua nuḡullakpait, tuttuḡpaurat.
Itaquuriruuḡ qitqat. Kaivaḡtuakkiuvva imaḡ itaquurisuuruḡ. Taitnaḡ-
tuḡ uvva. Sunauvvagguuḡ ukua tavra nuḡḡait piḡuiḡiḡiḡsrat, samuḡa
itaquiramun kivipkasugrukḡugit tuḡuḡpagniqsulli, nuḡḡait. Aḡiul-
ḡataḡmata nuḡḡaḡ tuḡuḡpagniqsuḡli tainna. Taitnagguuḡ tuttusiul-
gitchut iḡaatni. Ataataḡa quliatuaḡtuḡ.

All summer in Ulu, the Ulumiut (people of Ulu) would take care of their tools, waiting for the caribou to come in through Qattagniq. They would finally get caribou, which were coming out through the pass. In those days, there would be people everywhere taking care of their kayaks, waiting for the caribou in their kayaks. The caribou would finally arrive. As the caribou were traveling along the river, in front of the lake, the man-made obstacles made to look like people would steer them in through this place. They looked as if they were Inuit, sitting down. They were made to resemble the people by gathering and tying together short willows. They would place them where the caribou were to travel. The caribou wouldn't come out through here, being so wary of those inuksut. They would begin looping toward the area where there were no inuksut. And even while avoiding the inuksut, they would head farther down, and the first of the herd would plunge into the lake, with the others following.

When the caribou were well within the lake, the ones who had been waiting in their kayaks would go out to meet them. They would then paddle out to the caribou, trying to prevent them from coming ashore. My grandfather once told how they would kill the caribou. It may have been the time when they had guns then, the kind which one loads gunpowder into. When the kayaks would prevent the caribou from swimming to shore, the people had a designated group which were to spear the caribou. The man would position his kayak among the swimming caribou. The caribou all around, here and here. He would begin piercing the caribou, those ones over there, the other ones. He would pierce those other caribou within his reach, whenever he came to them. But he would not disturb those two swimming alongside his kayak, because they would do some harm to him in their wounded state. This is how they would do it, driving the caribou in, and much later they would finally kill the last of them. This is how they said they hunted caribou sometimes. My grandfather talked about this.



PUYYUK

Nuataaǵmiuguruᅇa, Nuataaǵmi iᅇuguqtuami.

Iᅇuich iᅇugiaktuat iᅇisimasiuguurut qanuq iᅇitmagaǵma, tavralli aglakkama timikun maqpiǵaaqaqtuᅇa. Piᅇᅇaǵiᅇiǵitka maqpiǵaaqᅇupayaamiᅇ taapkuᅇa.

Timikun uyuuna aglaktuᅇa, iᅇaᅇit itqǵitkatka uvani ittut. Tavrali piᅇᅇaǵiᅇiǵiǵa taapkuᅇaᅇa maqpiǵaaniᅇ iᅇisaǵa. Iᅇuk savagnii-raaqsigigǵa taapkuᅇaᅇa. Piigunᅇitlugit, iᅇisaqsimaitchuᅇa Taaktiniᅇ, nurse-saniᅇ. Iᅇisautisimaitchaᅇa, aglaan tavra uvamnik.

Ikayuutausuuruq, uvᅇa qanuqama, anniqsiqama uvamnik savakkama, ikayuǵaqtuᅇa. Qanuq pikama uvamnik ilitlugu, uvamnik savakᅇuᅇa. Tainnatun iᅇuk pimman uvaptun ikayulᅇugigǵa.

Qanuq Iᅇuᅇiat marisiᅇa ikayuutausuuvat timimunlu iᅇitqusimunlu?

Taavruma, uvᅇa uqautigisuugigǵa iᅇitqusiq. Iᅇaatni uvᅇa patchisauᅇitluᅇa aᅇaiyutimnun iᅇuaqsruqtittaqtuᅇa, aᅇaiyutimnun uqǵaqtuᅇa patchisauᅇitluᅇa iᅇunmun. Ilvich annigᅇautiqǵniǵuvich ukpiqsriᅇailutin, uqauraǵniaqtilluᅇa nakuuruakun ukpiǵiᅇilluᅇa ilvich, tainna piǵuvich annigᅇautiqᅇuiᅇ ilipniinnaqtuq. Aasiᅇiᅇ ukpiǵiluᅇa ukpiqsriᅇlutin aᅇaayunmik, iᅇkayuqtiksrᅇan ukpiǵilugu, uvᅇaasiᅇiᅇ ukpiǵigigǵa ilvich aasiᅇiᅇ ukpiǵilugu qilamik maminniaqtutin. Iᅇuaqsniᅇiaqtutin, taamna iᅇugiaktuami iᅇitchuǵiᅇaǵigǵa.

DELLA KEATS

I am from Noatak. I was born and raised in Noatak.

People have always wanted to know how I learned. This is how it was for me. When I was in school, I had a book about the body. It interested me a lot. And I treasured those papers above all my other books.

I studied the human body. I remembered and learned from the books when I was in school. They're in my head. I began to work on people from that book. I have never studied under any doctors, or nurses. They have never taught me. But I learned by myself.

It was always helpful. Whenever I got hurt and treated myself, I learned from it. I learned on my own from whatever happened to me. And if someone happened to be in the same condition I had been in, I was able to help them.

Does traditional medicine help the body and the spirit too?

Yes. On that, I myself always talk about the spirit. There are times when I don't want to be held responsible for something, I ask for self-healing through prayer. I talk to my Lord, because I don't want to be held responsible for a person. Many people have seen how my help has come only through prayer. If you have an illness and you do not believe or care while I am praying, then your illness will stay with you. But if you believe in prayer that you will be helped, and I also believe in it, you will recover quickly. You will completely recover. I have come to realize that many times.

Tainnaqłuna anaiyyutimnun uvaña ikayuyunaqsivluna anaiyyutimnun uqaqıqtuna patchisauluna pisunıtluna iñuk iłuaqsisukpailılu. Hot Spring Water-munvallaaq iñuich iñugiaktuat iłuaqsisuusıgitka.

Makkunıña sargiñik atuğaviñ, makkuaptauq clinic-miñ marasiñi atuğumiñagmivagi inna atautchikkun?

Marasiñit tutquqtıtlugit nanırvigmiñ piñaratiñ, taitnağuuğitka. Hot Spring Water-muutivlugi naagga sargiğruaqtuqtıłılu. Savañiagap-kich uvaña piyumiñagtut.

Aasii atautchikun atuğmatigik marasiğlu sargiğruağlu?

Nakuunıchtut, una sargiğruaq sanjıruq. Sargiğruağlu Hot Spring Water-lu atukkaka sanjıruk. Piiqsıchtuugitka makkua marasiñiqıuich atukkanıch, nanılıłhaağuurut atuqamigiñ atautchikun.

Una anun, sargiğruanik uqaanikkama, uqaqıaqsıgaa sargiğruaq nakuuqpagnıvılu. Uqallaktuq, "Cancer-qaqtuna qunusıpkun, Seattle-muktinñagaluaqtaanni, aglaan sunaitkaanna, aıpkanağanna tuqusaqtuaquvluna. Aasii sargiğruaqtulinaruna uvlutuagman. Nanırrutiga piñaruq. Nutağauratun iłınaruna.

Paannalluatağa takanna Saint Mary's - miuyaaq. Atunıña sargiğruamik iłisımagaa. Tutquummısuugaa, iñugnun tautuktıllaavlugu. Marasiłluataq aglaan tavra taamna sargiğruaq. Nanırvigmugnak, ıvaqłıqsıñagumautin sargiğruamik.

Because I do not want to be at fault for any person, I talk to my Lord in prayer, wanting to be of help, because of my deep desire to help a person get better. I also help many people recover by going to natural hot springs.

Can traditional medicine be used with medicine from the clinic?

I never let people use the medicine they get from the hospital. I take them to the natural hot spring or let them drink the preparation made from stinkweed. I ask them to put their medicine away. Afterwards, when I'm no longer treating them, and if they really need it, then they could have it. But not while they were being treated with stinkweed or the hot spring water.

And when they use them together?

That is not good. The stinkweed plant is very strong. The stinkweed and the hot spring water are both strong. I have them quit the strong pills because it makes them more sick.

There was this man who, after I had talked about stinkweed, stood up and started talking about stinkweed being the best medicine. He said, "I have cancer on my neck. They sent me way down to Seattle but they did not do anything and then they sent me home to die. So I started using stinkweed all around my neck and my sickness was gone. I'm just like a young fella."

He's my good partner down there at St. Mary's. He knows how to use it. He keeps it stored away but occasionally shows it to people. The stinkweed is the best medicine you ever had. Don't go to the hospital; just try to pick some stinkweed.

Qanuqłutigguuq iñuich ilitchugivsaagumiñaqpat tamatkunina marasiñik?

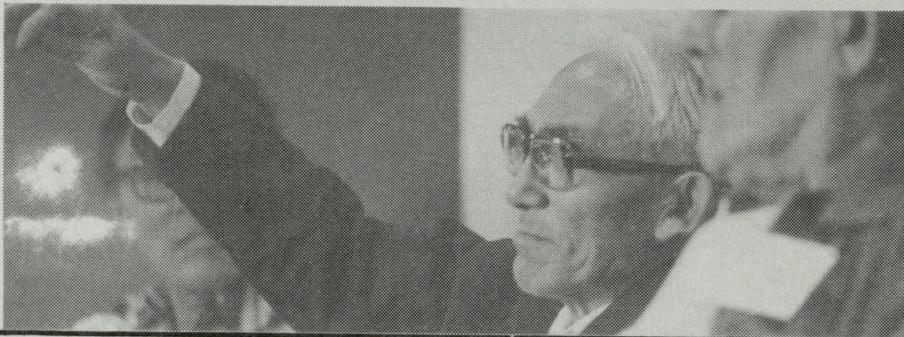
Ilisaurriłhiñauruna ilisağukpan kiña. Ilvich ilisağukkuvich ilisautiłhiñaugikpiñ. Uvamniillutin iluqaan savaguukkağa ilinniagiñ. Ikayuılutin aasii uvani, naaggaqaa utuqqanaat taipkunangna Grandfathermignin atuguukkanat tinuksun qanusiq atuguukkanat atułhiñaugaat panmanunaglaan. Atukurisuuruna taipkunangna ilisañiññik. Taaktisiignaitchuq. Taaktit nakuurut, taaktit ukua nakuullapiaqtut, uvana uumiginitkitka. Annaktugvigiragigitkaptauq, just like mamma ittuq haspilaq una.

Maani avataani naaggaqaa haspilalligaami innitkuvit ikayuutiginiağitin ukua. Ikayugniaqtutin ilipnik.

How can people learn more about traditional medicine?

I am ready to teach whoever wants to learn. If you want to study, I am ready to teach you. If you stay with me and watch while I am working you will learn. Then you can help others here. Or people can use the knowledge passed down to them from their grandfathers, the knowledge that they can still utilize today. I do encourage people to use what they have learned from people of times past. Then there is no need to seek out a doctor. The doctors are good; I am not against them at all. I go to them for help. This hospital is just like a mother.

If you are in a place where there are no hospitals, you will be of help because of what you have learned. You will be able to help yourself.



NULLAUTAQ

Yugitpanaviñguuq miqłiqtuunñaqpiñ?

Añayuqaagma aullaağutisuugaanna paña kuugmun, aasii kuugmun ilikapta aapaga pisukataqhuni tuttunniaguuruq. Aakagaliasiiñ qayaqtuqhuni kuvriqisuuruq.

Qanutun unasiksiviva Ulğuniğmiñ?

Malğugnikiaq samma uvluni iglaunaqtuq.

Pisuaqłusi?

Naumi, umiapiakun, tinilğannaaqłuta. Anuğaiñman ukamakługuasii umiaq qimmiñik. Ukamakługu, qimmiñik tatpaani ukamaurağuuruna.

Añuniagñiq nakuusuunava, iñugianavat niğrutit?

Niğrutit iñugiaktut, ii. Atakkii ittulugmik piitchuq taimani. Nannullu tulaguurut, pagmapak allannunaruq, niğrutit unasiksirut, ittuktuaqpaiłłuni, ittuktualiqpaiłłuni. Nannut tulalliallanarut, igniqutiqpaluuvaiłłuni nannut tulalliallanarut.

Aasii qanuq qağruliğunuñavisi qanasaaq?

Piñik, ugğanik qağruliğunuñiqsuat kuuvagmiuniñ. Umiaqpagniñ tauqsiquhutin. Aapagaliuvva pisukkəaqami ukiupak nannukkami, natchiich amini paliqtillugit save-iguugait supiaqtanun. Supiaqtat aasii qaimmatin tunivlugit pagnasanik, palauvagnik, aquvaqhutik. Qağruniglu pisuuruat.

OLIVER JAMES

Did you travel much when you were a child?

My parents always took me camping, up to the river. And when we came to the river, my father would hunt caribou, walking. My mother would tend to the fishnet, using a kayak.

How far was that from Wainwright?

It took about two days to go up there.

By walking?

No, by skinboat. Sailing. No engine, nothing. And when there was no wind, we would travel by hauling the boat upriver with the dogs pulling on the bank. By dragging it along the river from the bank. I was barely able to help pull the boat with the dogs.

Was the hunting better in those days? Was the game plentiful then?

The game was plentiful, yes. In those days, there were no loud disturbances. The polar bears used to come ashore. But it's changed now. The animals are now far away, very far, because of the increase in noise pollution. The noise from engines. The polar bears no longer come ashore, because of the noise from the engines.

How did you make ammunition long ago?

They would make ammunition with gunpowder from the people of the Kobuk River, which they bought from the ships. My father, for one, when trapping throughout the winter, would dry and save bearskins and sealskins for the people on the ships. Then when they came, they would trade them for flour and other items. They also traded for gunpowder to that they could make ammunition.



AALUK

Niviaqsiagukamali qiniguugitka anutit anuniagiaqtuat tagiumun. Natchiilaigmata, natchigamin tulautimmarrun qamuklugu, inuk pilagiaqsuugaat ilaanni, ilaktin payuutigivlugu ilauraamiñun, uqsrungalu. Ikummatigivlugu uqsrua inuuraqtut taipkua qauriñiagamali.

Upingaksragmagu tagiuqtiguummiut uniagaqłutin, taavanasii ugrugniaqłutin. Qagrukuluuranit uvva qavsiqıurat, inugugniaqapta piilliuqpakłutin. Qaunakłaaqpakługu piñaqsigamirrun kisan ugruk pişagısuugaat qavsikaagutigivlugu taapkua qavsit tallimat ilaanni qagrut, tallimakaagutigivlugit anutit.

Aasii tavra agnat ikayuqtigiikłutik ikayuqługu taamna anutim nuliaga savakługu, nayukługit natchiit puuliuqługit, uqsriviliuqługit, uqsrivlutin qavsiñik avataqpagnik, paniqtiłługiııu niqini. Ukiisak-sramignik savaguurut, tavrani ukiupak niqiksramignik agnat savakpa-guurut, qaunakłaaqługit niqit tutquqługit aasii,paniqtitqaaqługit.

Ukiusigıqaaqługit upingaqsrraagurraagmagu itqanaiyaguummiut agviq-siugutinmignik, agviqsiugutitin itqanaiyarraqsisuugait amiqłutin agnat. Forty dollar-nnallaitchut uvaptiktun. (Amiqsuaniliuvva ilausuuruna) ikayuqłutin ilaanni sumik aitchuusia-qalauraqsiñnaqłutin. Ikayuutivlutin taipkua agnat akiññaktaaksramignik isumagaluaqnatin, ilatin ikayuugai.

Amiqqaaqługit itqanaigamisigin umiatin ilakuurat agvigıt ukiupak niqimignin nigipkautigısuummigait inugnun, saavinñaiñnagmin ununa agviqsiugianañnagmin. Aasi nigipkaiganikkamin miqłiqıtunıglu muqpauraqtuqtıtchianikkamin - uvvali qaurigama piruanik uqaqtunali - muqpauraq taimani piqpagnaqtuq miqłiqıtuuruni. Nunuraagıtchugut tavra, nunuraa-łaurat Kraısimağmata ilaanni pillaguugalugıvut. Muqpauraqtuqtıtkaıññi, qaqqulaaqtuqtıtkaıññi ataaqtugniagaqtuat quyaqpagnaqtuq miqłiqıtuuruni.

BERTHA LEAVITT

As a young girl, I used to see the men going out hunting onto the sea ice. When they were hunting seals and were successful they would haul it ashore and would sometimes ask one of their relatives to come and help in the butchering so they could get a share of the seal. The man who had killed the seal brought parts of it to his relatives, including the blubber. People used blubber for fuel in the days when I was becoming aware of my surroundings.

In the spring, they took to the ocean again by dogsled, toward the west, and there they began hunting bearded seals. They did not have very much ammunition, because it was so hard to come by. This is the way it was when we were growing up. Since their ammunition supply was so limited, they took great care when hunting, firing only when they knew for certain that they would be able to kill their target. They would be so careful that they would at times get five bearded seals with five shots.

The women shared the work load with their husbands in butchering, working together on the seals, taking care of them, making several seal pokes for them, and drying the meat from the seal. They prepared food for the coming winter. The women worked hard preparing the food. They took excellent care of the meat, and stored it away after drying it.

After they had subsisted on what they had prepared for the winter and when spring approached, they began preparations on their whaling equipment. They readied their whaling equipment, the women working on the new skins for the boats. They did not make forty dollars like we do nowadays. (I take part in the sewing of the skins.) Most of the time they just shared their work and sometimes they were given something small. In those days, the women worked cooperatively without thinking of compensation. They helped their relatives.

The crews headed out to the whaling camps after lengthy preparations. This is the way a whaler's wife was supposed to be: she was to expose or lay out all the food with the intention of giving it away to people. She was not to hide it away. Also, she was to thoroughly clean her ice cellar before they began to hunt large game. It was said that if a woman was unselfish in her home, the whales then had a compassion for her unselfishness. From the sea, the whale traveled to that particular boat from all the boats that were out whaling, giving itself to the crew. The whale looked at the women, and noticed the one who did not hide food away. The whale looked at her, and had compassion for her. The whale did not do this on its own; it had a higher force leading it.

I always heard about the couple who never caught a whale, although they always hunted. An old lady heard that they had hidden their pemmican, wanting to use it as a trail snack when they went on a trip. When she heard about it, she went to their house. She had heard that they had stored it away in their porch, and instead of going directly into the house, she looked for the pemmican in the porch and brought it in, and then showed it to that couple.

"Here is what prevents you from getting a whale, by hiding it away, when you should have given it away to the elders." She then proceeded to cut up the pemmican herself, and gave it away. She had gone into the home of that couple who were unaware of the consequences of their actions, and from that time on, made it possible for them to get a whale.

Did the women themselves hunt sometimes?

The women also hunted. Some of them hunted a lot, whether they were the ones going hooking, the ones who had killed caribou, or ones who had caught seals. I have heard about women who did these things, but I myself am not a hunter. I do not hunt, but other women do.

