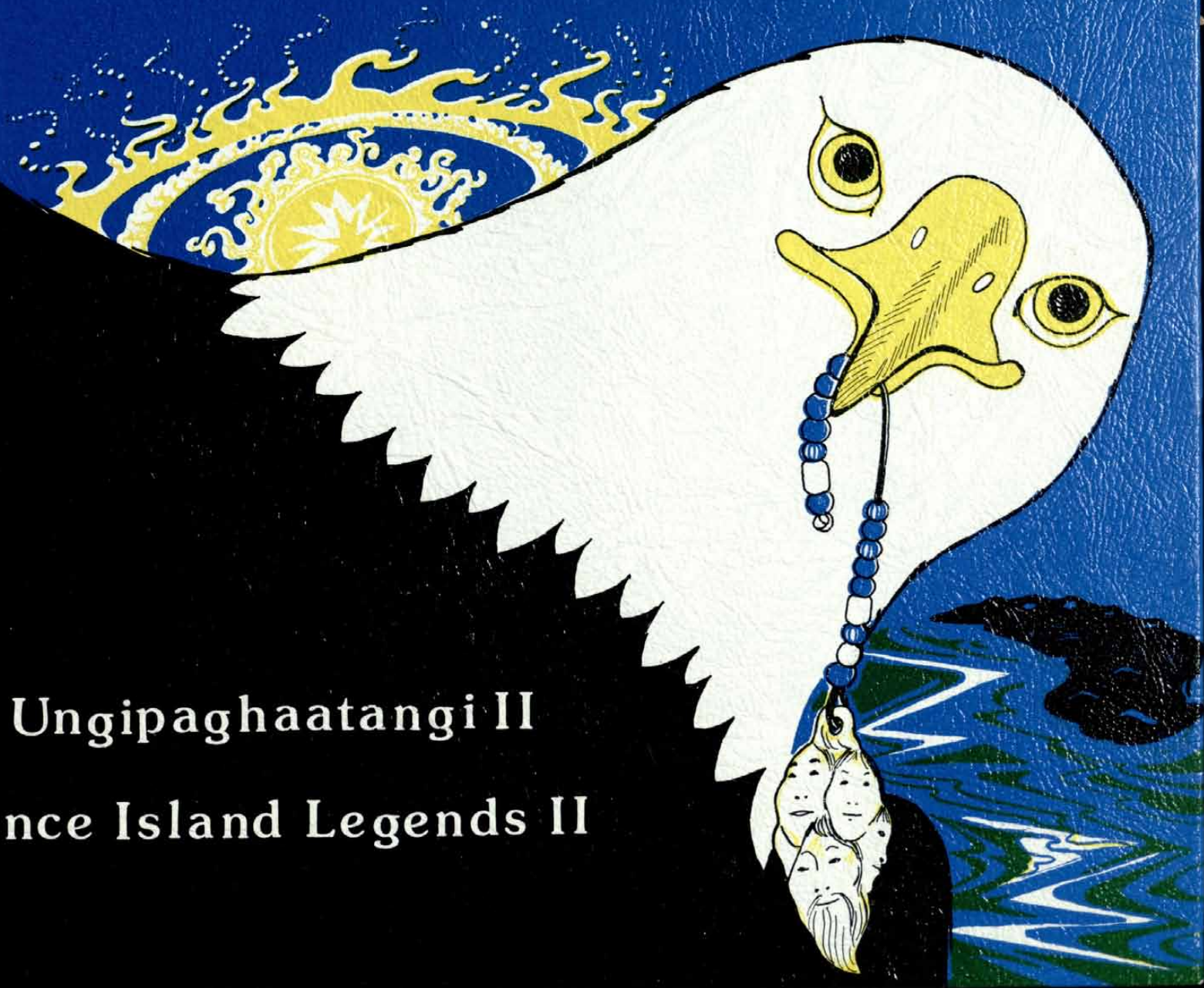
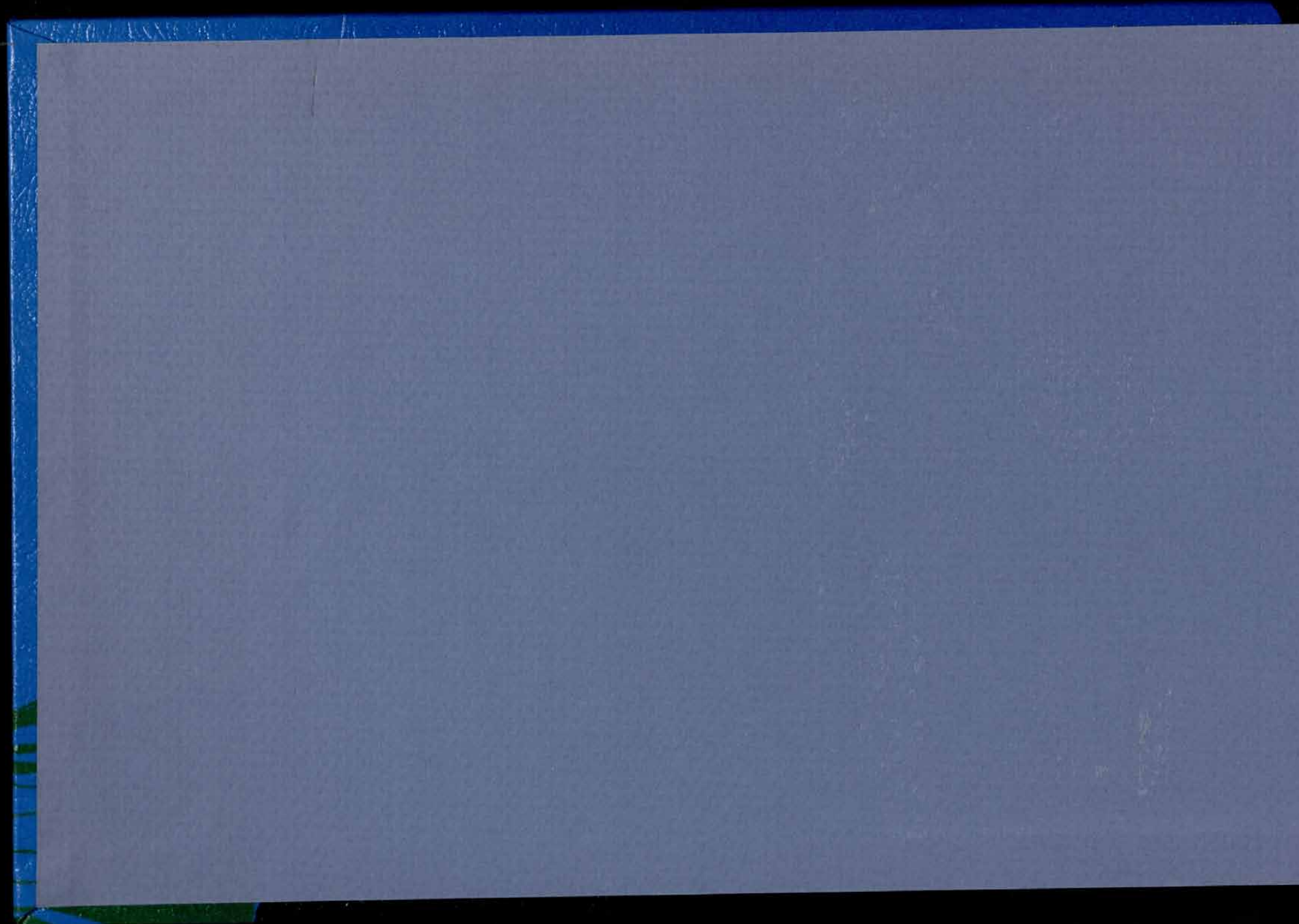


Sivuqam Ungipaghaatangi II
St. Lawrence Island Legends II



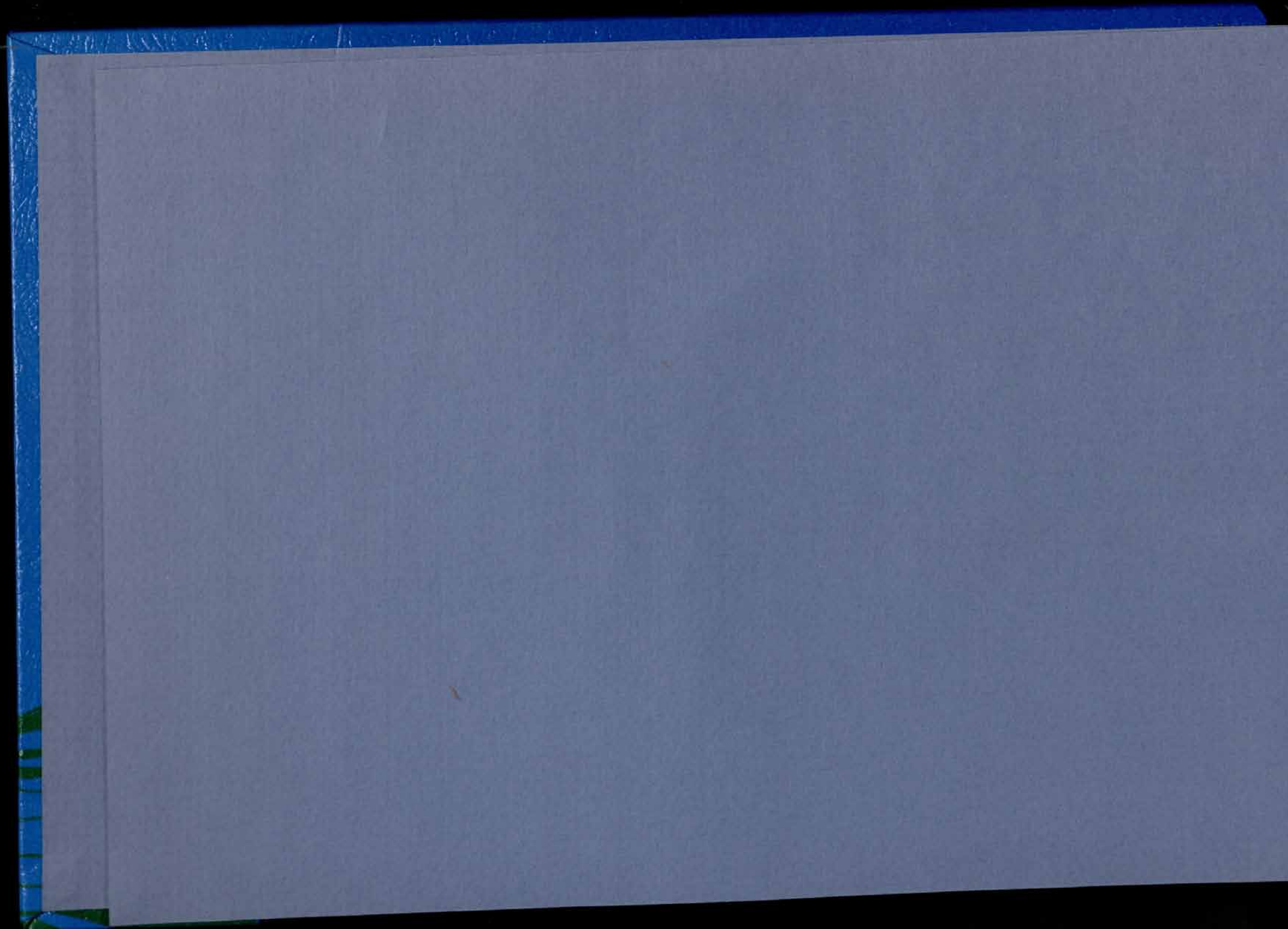


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SIVUQAM UNGIPAGHAATANGI II

ST. LAWRENCE ISLAND LEGENDS II

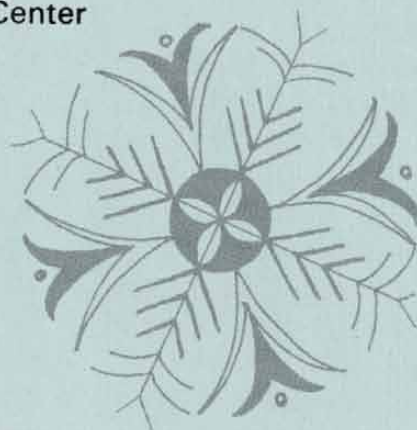
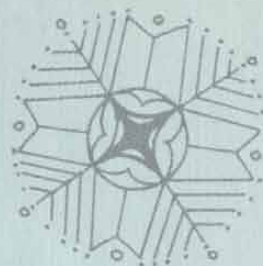
Developed by the Staff of the
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INTRODUCTION

Sivuqam Ungipaghaatangi II is the second volume of stories written by Grace Slwooko for use in the high school Native literature class of Gambell, St. Lawrence Island. These are traditional Siberian stories which have been preserved orally from generation to generation down through the ages. They relate the dealings of men with supernatural powers. They reveal many of the ancient ways with which the people carried out their daily activities.

The stories are written in both English and St. Lawrence Island Yupik. They are not direct translations of each other, but they are equivalent. Hopefully, the students will enjoy studying the stories of their ancestors in both languages, and they will come to a greater appreciation of the ways and

means by which their people managed to live in harmony within their polar environment.

The National Bilingual Materials Development Center wishes to thank Grace Slwooko of Gambell for her untiring efforts to preserve in written form the traditional oral Stories of St. Lawrence Island. Grace has worked very hard in writing the stories in this book in both languages. Her stories are presented here very much as she has given them to us.

The Center also wishes to thank Linda Badten of Fairbanks for her valuable assistance in getting the Native material proofread. Vera Kaneshiro of the Alaska Native Language Center also read the final draft. Her assistance is hereby gratefully acknowledged by the Center.

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SIVUQAM UNGIPAGHAATANGI II

ST. LAWRENCE ISLAND LEGENDS II

ANGULINKUK TUGHNEGHHAGHLLAGENKUK

(Angulinkugnguq taakuk tughneghaghllagenkuk meghani Tasim.)

Ungipaghaninguq taana yuuk, aatgha Anguli, yugighsaghtemeng tuqutikaq Ungazim esnaani tespamani, Tasimi. Tamaaninguq pighngaaghmeng tawaten sangwaa yakughnaq elpekaat taakwani. Qayaghtuqat aviitaqluteng Iliightut. Legan'nguq taan'gavek angyatlu aviitaqut. Taghnughhaghngam taakwani aviitaqluni awen wata piiq elngaataall. Qenwat taakwavek pinaniituq, alingem.

Ataasimeng yuuk aatgha, Anguli taakwavek pinguluni unangniighanun, quginagnaq sangwaa yuglluuk nuughqaghllaghghii meghmeng esghaamakanga, nuyalluugllak. Aga esghaghluku naghullginaamaan. Naghullegyatni aga anakaq sanqutaaghi talwa kelqelluki. Enkaam taam kingunganeng taakwna sangiitkaq, amyuqetameng. Repall taakwani neqniighaqluteng Iliiqat almesimegestun. Iwernga tawaten pighngaaghmeng ataasimeng, inga aghveq mallu esnami esghaghaat. Qetgeghulluku tazingavek, nukalpigak maalghuk kaatqaqhtaasaghluku inga ifkaquutuk tuqulutek. Enkaam Angulim kaatqaghsaqlunikek, upughhiinaam tuququuma-

kek, enkaam liisuqumakanga, taana quginagnaq tuqutkani. Panani iikluku taglaasimakangallu.

Tamaanlenguut enraghngam kelutmeggni paga tan'ngeneng esghaasimalghiit. Uglaghlla-ak paga nem kelutangakun kaatquutaqeftuq, nighuglluku legan aneghtam.

Enkaam Angulim tamaana nunaigutni kelgughaghtaqaq ungipaaqughaaqaa, iteghaalluki aanyaqunaki nemetekestiisqelluki. Enkaam ellnga aaghhwmeng kelutmun taglaqaq. Iwerngaqun aaghhwmeng kaatii unuk iighlulkuku. Liisuqiillu tawaninginaq, tughneghaaniluki. Whaa kaataghtii Anguliluwhaam liisimakegkangi neghqwaalghiit elpekestegpenani. Iwernga talwa kaatkii. Tamaana aniighwtaq arekull iiskeftaa tamaatum tughneghaam, aneghneghallu. Enkaam tughneghaq ellngan Tasim meghani, neqniighteksaghpetaat. Aviitnginaghyan ellmeggneng pinguftut. Angulim ellmineng nagaskangi legan tagwani. Iwernga peghqinghutmineng kaatkii, nallunghitneng.

Taghnughhaat tugumakanga qunereng, aghnalqwaaghlagem inaganeng, ayaviighmi nuvuganilngughmeng gginaghhaghmeng alingughseghaghaqluku. Qayughllagnguq alingughtuqenghatni tuquraagaquq. Ellngan



pimakanga taghnughhaghrugat. Qayughllagnguq
legan ayaviighmi nuvuga tamaavek alingughse-
ghaataqaa, enkaam tamaana qimaguutaquq.
Tughneghaat veghnnaaqeghngaatu, Angulim
ighlekumakanga, pimiita, "Waran taana whanga
pinaqaqa, aamtawha yugighsaghlagtusi ukani."
Llaaghan qenwat tughneghaat veghtegpenaan
taghnughhaq qimaguusimalghiit, uglaghllak
tughneghaq qimagtuq. Taana tughneghaq

mekelghiiq ellngani anglimalghii, aghtughnaniisi-
qumakanga.

(Taanatanguq ataaqsiq pilleg sangameng
Sivuqaghhmiit ugpeqat apeghtughistet Kaam-
belenkut kaasuggaaghaqngata Sayeng alingtii-
ritaghteng eghqughluku tawavenginaq pitkat,
elngaatal manigughyaghqamun, taakut aapqiit-
nun seghleghilngughmun avangilngughmun.)



ANGULI AND THE MONSTER

(This is the story of Anguli and a monster at the sea of Tasiq.)

Once upon a time there was a man named Anguli who conquered the destroying demon at the coasts of Siberia around a place called Tasiq in Yupik. At that time, the people became aware of the danger at that area as the hunters with their kayaks would never come home every time they went there. Children also started disappearing. So the people began to keep away from that area.

One time, a man whose name was Anguli was out hunting there. He watched in great terror as a monster came out from the water. The monster was all covered with messy hair. It was a horrible looking thing. Anguli aimed at it and struck it right away with his spear, and the monster escaped with the weapon still stuck in his body. After some time, the people began to notice that there were no more problems at that place. The hunters began to hunt over that way and came home without any trouble. So while this was going on, some one saw a dead whale that had drifted on to the shore. So two young men hurried there to see it. It was not long after the men got there that they fell dead. When Anguli got there, he knew right away that it was not

a whale but the monster he struck with his spear. It had been killed and had drifted in, and he took his weapon from it.

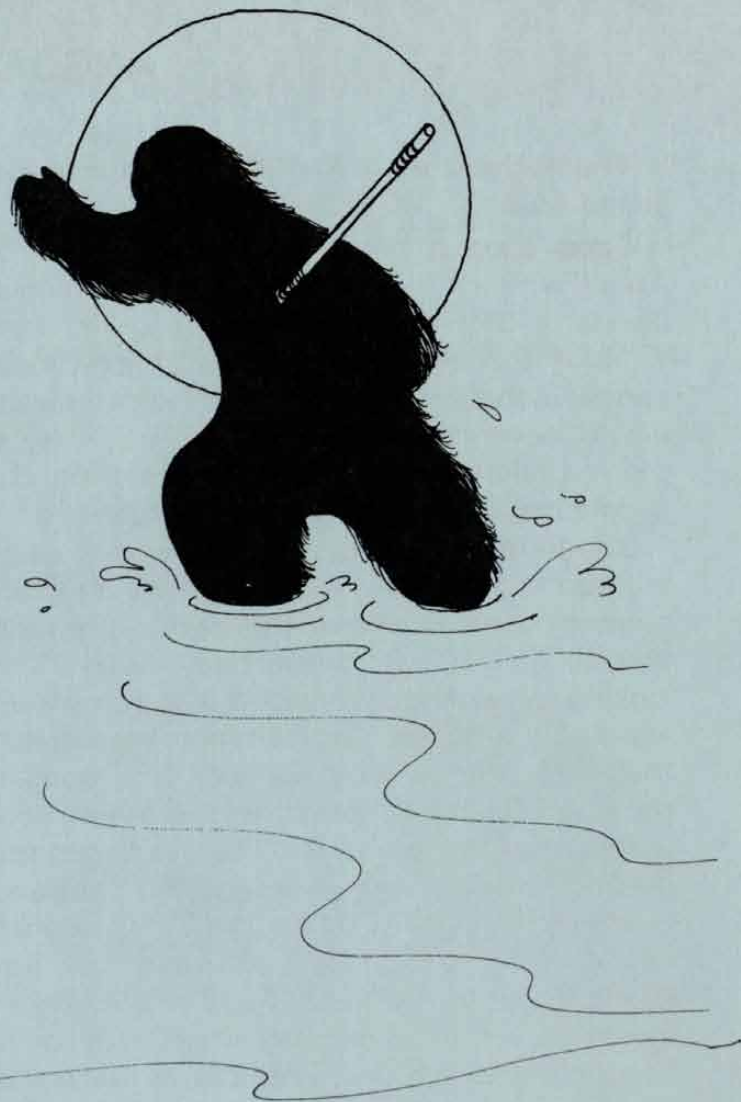
Then the campers there saw a number of herders and nomads arriving near by. The company was so great that the people saw many sparks of light going up in all directions at the nomads' camp in the evening darkness.

Anguli warned the campers and told them not to get out that night but to stay in their hide tents. He, himself, got out and crawled on his hands and knees quietly to the nomads in the dark of the night. When he came near, he knew right away it was a camp of demons who were hunting for their food, the human beings. Anguli's presence was not known to the demons. The sparks the people saw were the demons' eyes and breath. Then he realized that the monster he killed at the sea of Tasiq was their chief food hunter. Since it was killed, they, themselves were coming to find their own food. Anguli could hear the demon nomads talking but that brave Anguli, in his clever ways, he managed to get near them without his presence being known.

Anguli captured a child from the demons by

scaring them away with the tip of his own rod which has the face of a man carved on it. Every time Anguli brought the tip of his rod near the demons, they started to faint and he scared them off. That was the way Anguli took a child demon from his grandmother's lap. When he brought the tip of his rod close to the old woman, the old woman demon started to faint and he took the child that way. Anguli took the child home. The demons wanted to get him back, but Anguli wouldn't return the child to them saying, "I should at least keep the child as you have killed many of our people of our area." So the demon nomads fled without the child. The demon child grew up and became a lot of help to Anguli in performing supernaturally activities.

(That was one of the reasons the people flocked to the first missionary teachers, the Gambells, here on the island. For things were done with supernatural powers, and they were mostly done by demons which were a source of the people's extreme fear in dealing with nature. The kind of worship the missionaries brought is very beautiful and not scary at all like the old belief in the demons.)



KAVIIGHHAANKUK MAYERAAGHPAGENKUK

Ungipaghaninguq imani, taananguq mayeraaghpak, kaviighhaam puughsaghluku akikaq.

Aghnaghalghun sivukun saam pengukraggaam qaaynganeng estaghaasimalghiit. Teghigniqu-teghllaget, legan'nguq aga estaaqut. Arekull mayeraaghpagem nengluketaa. Mayeraaghpak qama ilungani, tallaaqughnguq amen. Tallughngaaghmi tawaten, sangwaatwhanguq mamlepaguutut, amawhanguq esghaghaghtuq qirgesegminun. Naqamnguq avangitaquq sivugaghhneghmini. (Qen'ngunillu, ullungagegni-llu ikuvikuqaqii taakut mamlegaghtaanniluki.) Qenwan'nguq kanuugtii tallaan! Taagken alla maaten sivugaghsalghiimi, aga qafsinat esghaqaghii estulaghalghiit. Aanqaghluni, piyaqminiki aghnaghalghun. Aghnaghaat qimaguusimalghiit. Mayeraaghpagem maligh-qughtaamakangi elngaatal, ratamiiraghllegegni tugumiiqlukek. Kaaskenni una tugumaan, iwerngaun qamagtii. Aga ratamiiraghl lagmi paaynga qepluku, ayugighluku napaqaghl lagminun agliighwaghulluku, napaqani aleghqughaa! Napaqami nuvugakun petugluki aleghqughaa, "Unaa, qekangaa, unaa, qugetwha!" Aga napaqag

napaghaghtuq! Pika, pika-a napaqam nuvugakun petugluteng ratamiiram ilungani aghnaghalghun! Mayeraaghpagem unitii. Aghnaghaat kargengiighhaghqun eslatmun esghapagaqelghiit. Aganguq qawaaggaat esghaneghmegteki taagavek araghaqii, "Qawaagaq aagyu-uq llaaghan yuggaayengalghiita-an itemuteqaghtikuut."

Qawaaggaan'nguq aga naghughaghtaqt, yeghlegi pimaghmeng, "Itemuteqaghhnaaghyukamsi-i."

Alla kaviighhaq aga esghaghyamegteggupilaataamalghiit, "Kaviighhaq aagyu-uq, llaaghan yuggaayengalghiita-an, itemuteqaghtiku-ut."

Kaviighhaghnguq uka. Kaalluninguq sama, "Naten'ngam pinaqsinga?"

Aghnaghaat piighaghtaqt, "Whaten legan, unaa qekangaa, unaa qugetwha."

Amenam kaviighhaam tespikavek, "Unaa qekangaa, unaa qugetwha."

Napaqaghl lak pakregaghtuq! Ratamiirak gelpaghaghl lukek, tawani kaviighhaam aanleghaasimalghiit. Legan'nguq aanleghaatut, kaviighhaam aanelghii una, pighllagaa, "Uuhuk, uuhuk suka, suka ungagameng saghnatek."

Aghnaghalghun ungagameng saghnaragkiighu-teghllak, kaviighhaam ratamiiragnun keviisimaan. Repallqun aghnaghasqughhaq ratamiiram nasaan ilunganilnguq kimaawitkennaqngamegteggü, qavaq avelghaamakangat taghtughhneghmeng aghtughluku. Legan mayeraaq taginayukan, ungagaq tamaana keviitqaghlluku paaskek ratamiiram qeplukek aga piit napaqaaq, "Unaa qekangaa, unaa quwetwha." Napaqaghllak napaghaghsalghiimi, pika-a, pikarugllak. Aghnaghaat legan nemeggnun qimaguusimal-ghiit. Kaviighhaq taana neminun.

Taagken palaghhaghmeng kiyaghtut, Mayeraaghpak aanuq, napaqani esghaghyaghtughaa. Ulaaghllani amenam aaggaatakun ipegsaghtuumaan, yugi-yugi-yugi, yugi-yugi-yugi. Kaasami napaqani pii, "Unaa, qekangaa, unaa quwetwha."

Napaqaghllak pakregaghtuq. Mayeraaghpagem ratamiiragmi yugusii ulagyaqminigu, ungagaraaghinaq! Sakraapiglluni aliin inglunga ulagyaqminigu ungagaraaghinaq. Wata uguminqumaghmi, inglunga aliin ulagaa. Taawa ungagaraaghinaawaqelghiit. Elngaataall sakraapiglluni, nasaa ulagaa. Ulagaqaallu, kaa sangwaa qaamna araghta! Aghnaghagghaqaqniighllak, "Kekekekekekaa kumakightekagha-

naaghaghpenga."

Piyaqminigu, aghnaghasqughhaq nasaani qavaayaghpetuq, ulagluku, iqelqughhaa kepqaghsimakanga! Llaaghan neminun aglaasimakanga. Uguminqughllagaqughnguq, "Qayngunqun aa, Nutangaaweteqruggaam nangllegtaghhaam petugaghhaanka itemullaa-taamii."

Ilanganinguq kumakightestaqelghii aghnaghaghghmun. Kumakineghminigunguq naasqwani afsengaq, melngu, sikik naalkaqegkanga. Piiqaanguq, "Panekellemaang, neghaqluki."

ElIngan'nguq akuqaghaqluki ugatanganun miluutaqii. Aganuq legan estuteng suksutun minglekun estaaghaghtaqt. Yuganguq pinghatni, "Neghaqluki." Aangghaqelghii, "Aa, neghaqanka."

Taagken kaviighhaq peghqinghhaawaqelghii, elngaataall peghqiniquimalghii. Elngaataall miteghtiluni, miteghtekamineng qulluni, ghhutuni tamaghhaan imightughaa, legan kuvesilghaghghaa tamaghghaghmi kavighllagmeng ulevaghaghtaalluni, aawllagestun. Miitghutamineng tamaana yugusini kaviqriqaquluku, qengagni mellutigh-teghlukek tamaavek neptekamun. Paniggani taagken pimakangi, "Tesqagani, taakwani mayeraaghpagem tuumkaghqaani naghaaqestaghtek. Ukani

mayeraaghpak tagikan, quyaknakesi, pinakesi whaten, "Kaa, anaanaghlлагpunmi taana."

Llaaghan aghnaghaat, kaviighhaam paniggii taakwani naghaghutut, pillghatun. Llaaghan'-nguq uka Mayeraaghpak. Amenam aghnaghaat quyakumaan paayghaghtaata, pimaghmeng, "Kaa, anaanaghlлагpunmi taakwna."

Mayeraaghpagrugem puughhneqegtam quyaaghagsimaghmi pii, "Kaa nughhaanka." Aga aghnaghaat naameggnun tagitqaghtaata. Iteghyalghiimi kaviighhaqsa nangllegniiteqaghta, qengakek mellutightughlutek aakwaqughllak, uvin'ga. Tawavek piighaghsimakanga, "Kaa, salaataghsin?"

Amenam kaviighhaq ngillegtuq, "Engng, engng," pimaghmi, "Sagpeninga taawaa qengagemkun aawiinnaqunga."

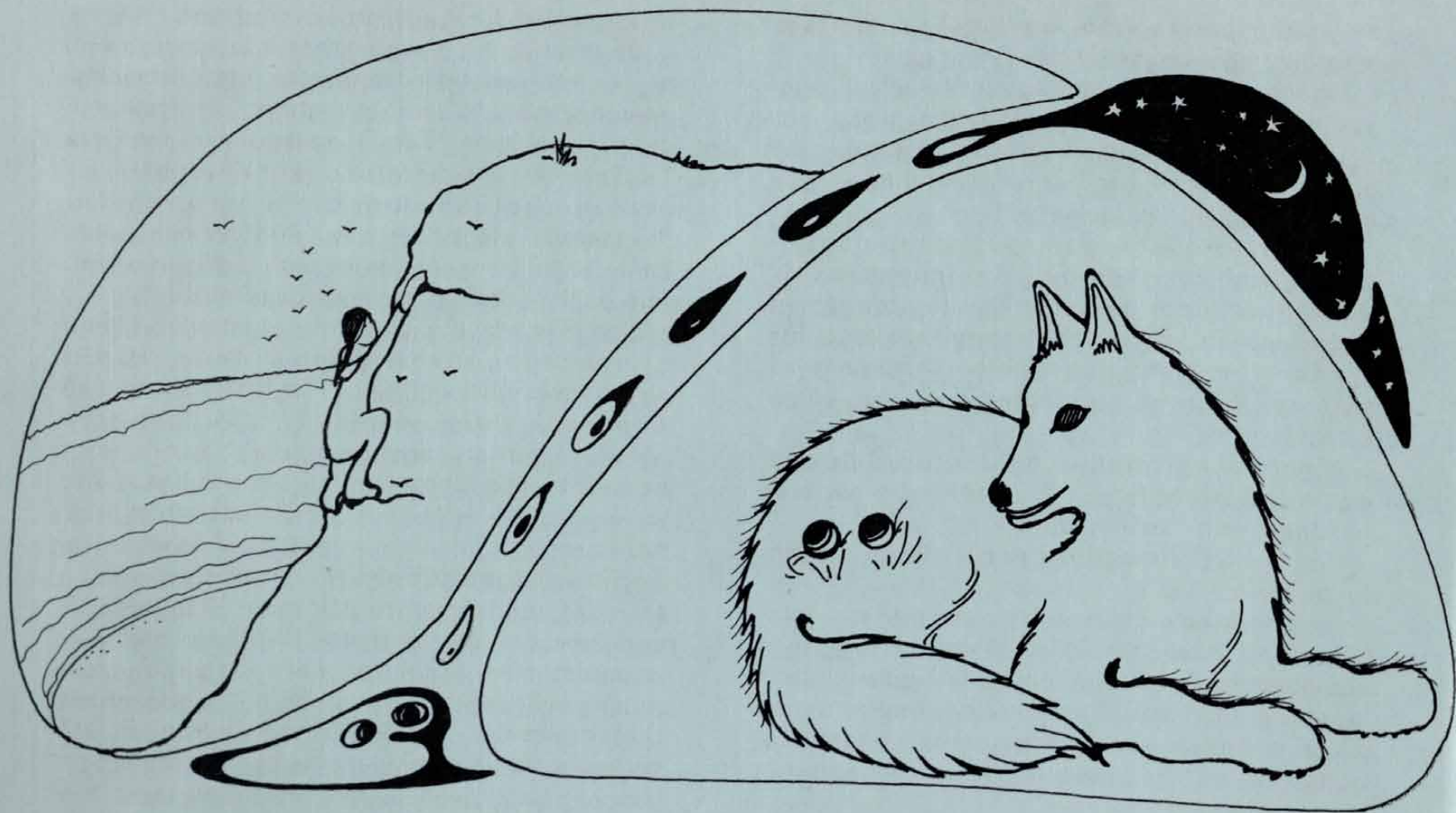
"Kaa, kuvesilghaghaghten enta kuvuqaghlangi," piiq whaa.

Amenam kaviighhaam tawani pilaataghaa, "Tamaana aawhlaka iqiyagulluku qantaghanun kuuvneghmeng, pikavek pennam uusqanghanun agigutaghluki asitmun kuuvestaqanka. Enraq naten paamkuk taghneghak quginagnaghtutkalightakek, nughhaghten esgha alingyagullghiit kuuvineghmeng."

Aawallu puughtaghtaata, Mayeraaghpagruk

amenam nekefqaghtuq pimaghmi, "A-aa, kuvughnaqanka." Aga ataasik kuvesilghakek tugulukek, aanutaak, pennamun mayuunnaqnginaamaagkenka. Legan kaviighhaq uqengestaapi-gulghii maketqaghluni kingunganeng maligtaa. Taakwani mayuumaluku, keniikun sayugh-qwaaghtaqluku. Amen'nguq pikaqaallu, "Elnaataall uteghmun qiivyaqunang pilghaaten, saam kenin nengpagtaghngaagu, upughnaaghtuten. Esgha aghnaghaat anusigaaskegket."

Llaaghan Mayeraaghpak mayughtuq uteghmun qiivyukaghpennani, piiqughnguq, kenini sayughqwaaghhneghagu, "Taghneghaqruggaagni paamkughtek, weninguq qiivelleqamtek, aghnaghaghnun aagyugsimaatek." Iwernaqun pennam uusqallghan nuvuganun agigtaquqlu, kaviighhaam siingaa! Aga ifkaghyalghiimi samaverugllak. Taagken legan kaviighhaq anagtuq, leganqun'nguq mallaghhaaguq, tekiqaghtuq iingggurugllaginaq! Pangalegtuq, pangalegtuq taagaverugllak lliighluni, paghyum, ingaghmi ifkaghtuq! Taagken, iinyngiighhaagni, nusugraghlutek qugtuqamikun lliilaghtughaak, pimaagkenka, "liyngiighhagniwhani-i, Mayeraaghpak uka aliiqan kelegnaughtegnenga." (Tamaani, sangwaa seghlegghnaq pitukangat, iyet, qavngaq nusugtatki.) Tawaten piluni legan



qavaghtuq kaviighhaq. Elngaataall qavaghtuq asivaqun meghnughmiqem.

Taana Mayeraaq, pennameng ifkaghluni tekisami, elngaataall uguminqaataghtuq, mayuutkelluku. Legan qaygeghlluni kaviighhaq tuumtaa, uguminqumaghmi.

Uka aliighyan Mayeraaghpak qaywa iiyngiighhaak nalughqutaghyaghtuk, qavanghaghllagulgii kaviighhaq, elpekenghitaak talwa.

Kaalluku Mayeraaghpagem kaviighhaq tawavek pii, "Henk, paghyughmiqluumaq." Iiyngiighhaghqek, tugaaqlukek mengqutun amqegkaghaqlukek neghughaak!

Taagken tamaani esghaquyalghiimi, maa kuyapegaq esghaqaqwaa. Enkaam ivaghiiqluni tamaani, kuyapegaq nuvughllagaa, tapghaghaghqun, taagken kaviighhaam paapgaan kenlengakun petugii. Taaqluku pategyaqminigu kaviighhaq qugtuqghakun pimaan, "Tagwani qaviqi, sughugem kaasaghtunghitiinkung akulghaalestaghiinaam."

Kaviighhaq legan taagken taghtughaghtukelluku pangalegyalghiimi taakunginaghhaagneng. Pamanguq legan akulghaaghit kavletun anguyaget kingungiighaghmini nagataqii. Pangalegtuq, pangalegtuq iiyngunani talwa. Taagken

uyghagaghtuqamun Iliighluni kii, imaninguq aqnighnaghllagtuq paapga, kuyapegat uyghagakun agaghyata. Kii, wetku tawani suumqaghtuq, "Kaa iyeqka talwa naakek!" Naakillu akulghaalget anguyaget nagannanighii. Tamaani eflughwaaghyalghiimi nunami, kaavlaget maa, maalghuk tugulukek iyeqminunnanghiiquyaqminikek, esghamsiightuq tawaten iiyngiighhaak naranghitkanighngaayek. Amenam qunqavyuglluni tamaani wata ivaghiiq, Ilaaghan aamaggaak naalkaak. Kaavlagek nusugraghlukek, aamaggaak nanghiiquyaqminikek legan pinightuk, tawaten nakumzeqagnitaghngaaghmek. (Enkaamnguq kaviighhaat whavek kenlanga maatemun nakuvzeqagmetalghiit. Saami, kaviighmeng nakuvzeqagnilngughmeng talwa esghaasigalnguunga. Iwernga tawani ungipaghami pikangit tawaten.) Iwernga esghaamalghii kaviighhaq alla! (Esgha aamaget, kiitmiget, kaavlaget, agavziget, pagunghaat suughaat saghnamaaqegkangit pamani Ungazimi, maagun Sivuqakun piitaqelghiit, elangini. Esghaghhuqun aamaget maani esghiigalkeput natetat nallukegkeput.)

Enkaam tamaani pangalgaghtaghyalghiimi, kii papeni whaa, esghaghhaa kuyapegalghutmeng nuvuutkameng petugvikluni! Suumqaghtuq, "Kii, Mayeraaghpagem taawa piqrugumaanga."

Pimaghmi aga senglepegtuq pangalwaaqaghaqlu-ni neminun.

Taana Mayeraaghpak nemini tawaten kiyaghtaqlaghii awen pillegghmitun. Ilanganinguq kumakightestaqlaghii aghnaghaghghaghamun. Kumakineghminigunguq naalkaqegkanga, naasqwani afsengaq, melngu, sikik. Piiqaanguq, "Panekellemaang, neghaqluki."

ElIngan'nguq akuqaghaqluki ugatanganun miluutaqii, aganguq legan estugit suksutun ming-lekun estaaghaghtaqt. Yugan'nguq pinghatni, "Neghaqluki." Aangghaqlaghii, "Aa, negha-qanka."

Ilanganinguq ratamiiraghlilagegminun kanaghliluku aanestaqaa, tapghaghmeng uyaatighliluku. Saghngaaghminguq tesqakmavek sayughqwaaghtaqa aapsimaan, "Panekellemaang, sameng piiqsin?"

Ataasimeng aghnaghaghaam yuggaak aga tapgham qaayngani esghaamakek, taagavegnguq piiqak, "Yu-u-ggaa-qaa, ali-i-ghtuu-qaa, taapgha-mia, ilangaa Quvayalaak, ilangaa Meteghllekellaq."

Mayeraaghpagemnguq qama, tapghaq sayughqwaaqaa, pimaghmi, "Panekellemaang, sameng piiqsin?"

"Nakaa, Naaghyekellaankuk, Meteghllekellaan-

kuk piiqagka ellmegneng puvukiiraaghullghiik."

Yuggaak kaasalghiimek, aghnaghaghhaam kuugqeftaak, ellnganeng ivaghik. Legan mekelghiighek ratamiiragneng nusugaghliluku, ayveghem naasqukek kanaghaghllukek qimagutaak nayaggaghtek. Elngaataall qimagtuk amaqluku, tuunutaghesnaghaqliluku. liwenllu-nguq talughsaghtungestaghaq, Mayeraaghpak aanqaghtuq, aghnaghaghhaqtuqlughraghngaaghmigu angenghisan. Piyalghiimi whaa legan ayveghem neghqwaghlilagkek. Aghnaghaghhaq aviituq! Tamaani esghaquyalghiimi, agarugllak-lunguq yuggaak talughsaghtughaghtuk. Elngaataall taagavek malighqaghaak. Kaasaghtughyisteng kakavut elngaataall. Mekelghiighek nayaggaghtek aatqaghliluku, amaqeghngaaghmegnegu, piik, "Seghleghhalek kaannaqiinkut, aghnaghaghghaghami whani sallgaanagegpenang, kilgaani qavaghquqaghaaguten." (Kilgaani qavaqaaniiqiit naten allatun tuquyugpenateng kilgaani muluugat.)

Aghnaghaghhaam pimakek anengaagni, "Ipegsaatellgaastek tawanii?"

"Aa-a, taawa," kuugghegkenka pimakangak.

Ipegsaakaghaq quunqaamaghmi qesiqaamaan kingumeggnun miluusaqminigu, kii, naayghaghlak aliighaghtuq akulangitgun Mayeraaghpagem-

Ilu aghnaghaankutlu.

Laaghanwha qimalqinaamalghiit. Taagken uka mayeraaq agigllaataghtuq. Uka elngaatall eggmillghaghaataamaghmi sukalluni ukigtuq! Nateqlilluni uka sukalluni kaasaghtughlaataghii seghleghalek!

Mekelghiighek nayaggaghtek pilaataghaak, "Seghleghhalek kaannaqlaataghiinkut, alla sallgaanaqegpenang?"

Aghnaghaghhaam pimakek, "Alla ateghtaghtengnga!" Ateghsatni iqelqughhaghmineng kepqaghtekaghaaq quunqaamaghmi qesiqaa-maghmi nuna tereghyaqminigu kii, kiigwillagek aliighaghtuk. Ika inglungani Mayeraaghpak. Tawani Ilaaghanwha meghnaaliit. Ikanguq Mayeraaghpak inglungani kiiwem. Ikanguq piiquq, "Panekellemaang, naten aghvighlangua?" (Ungipaghaput ilangi seghlepiwaaqelghiit.) Aghnaghaghhaam tazikavek pimakanga, "Amyengenghaghhaak melkaaghlukaak."

Taagken ika amyengenghaghmeng ivaghiig Mayeraaghpak. Naalkulluni ika aqumluni amyengenghaghhaak angyaqlukek ketekestaghtuq, pimaghmi, "Iseki, iseki-i meghem iitghaanga. Panekellemaang, naten aghvighlaaki?"

Aghnaghaghhaam pimakanga, "Meghlukek,

meghlukek."

Ika amenam guughlluni seketekestaghtuq, ika meghtuq, meghtuq, meghtuq. Sivugnaqenghani piiqegkanga, "Uuk-uuk-u-uuk naangsaghtunges-taghagken."

Qenwat ika sivuglluni nekevekestaghtuq, aqsaghlaga.

Tazikavegnguq aghnaghaghhaam pii, "Enaangaay, enta pikavek pengwaaghhaam qaaynganun putullqaghyaghtuqaa."

Aganuq aglaqestaghtuq, qaynganun qaygeghlluni talligni keveyaghaak nalugunnaluni, quupaghteghllagyalghiimi ika lengaatun! Taana maaten taam pillghem saghraghaanun pingwaaquq. Tamaani savikenghaaq nutaan esghaawaat ukani enkaam taam Mayeraaghpagem quupaghtellgha tamaanaghlaguluku piiqaat-sagneq, savik sangwaa tamaghhaan savikenghaaghmeng ulimaaq.

Kiiwillagek aviiteslukek, aqfaatulluteng tespi-kavek elngaatall saghyughteghllagtut, aghnaghaghhaankut kuugqullghiit. Nemeggnun aglaasimalghiit allaaghluggaghmeng elngaatall.



THE FOX AND THE GIANT

Once upon a time there was a giant who was tricked by a little fox. The giant sought to pay back the fox for what she did to her and she succeeded.

First, some girls were playing and sliding down a little hill. They were having a good time. They didn't know that the little hill was a giant's igloo.

The giant was shredding sinew for making thread in her igloo. She was annoyed when something seemed to be sliding over her window all the time. She thought that the shadows were caused by the protruded parts of her face so she started cutting off chunks from her face. Doing that, her thread was getting very bloody from her bleeding! Then finally she caught sight of a girl sliding down. She angrily stood up to see what was going on. She ran out and saw the girls. She ran out after them with her large parky which she used as a bag. She got them all and put them in her parky bag and carried them to her magic pole. When she got there, she talked to her magic pole. The pole bent down and she tied them at the tip and talked to the pole with magic words, "Unaa, qekangaa, unaa, qugetwha." The pole straightened up, and the bag of girls was way, way up at the tip of the very long and high pole. The giant hurried home and stayed

there for some time.

Meanwhile, the girls looked through the little holes of the parky and called to any living thing that passed by. When the fowls or birds passed by, they would call, "Hey there birdies, if you are a man as we think you might be, come and release us."

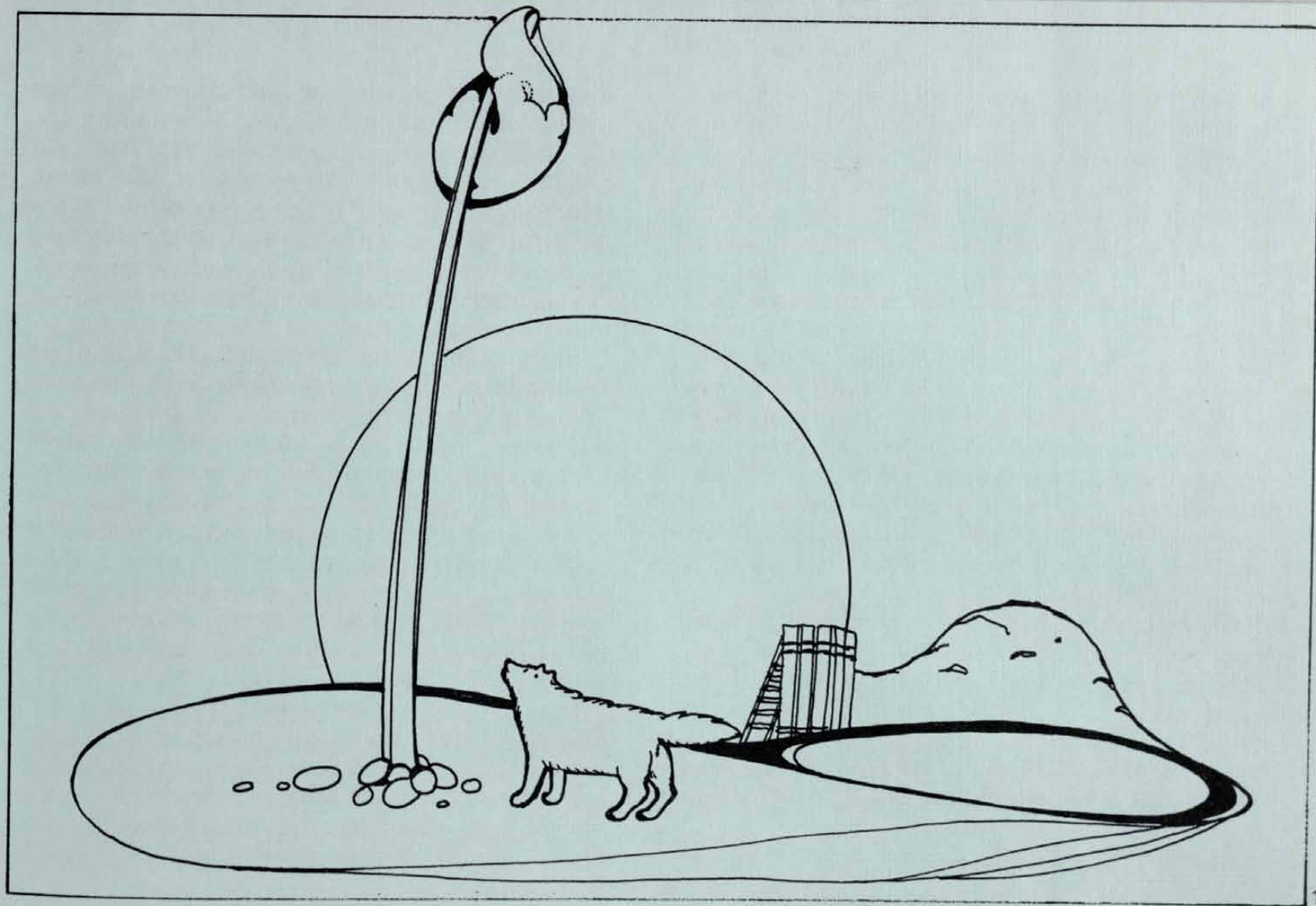
The birds would answer, "We will not untie you."

Then one time they saw a little fox passing near by, they called very urgently, "Hey there fox, if you are a man, come and untie us."

The fox right away came and hollered up to them, "How can I do this? What shall I say?"

The girls said, "Say this, unaa qekangaa, unaa qugetwha."

When the fox said the magic words, the magic pole bent down. Hurriedly, the fox untied the bag and the girls got out very hastily. The fox said to the girls, "Hurry, gather some moss." The girls got the moss and brought it to the fox. She stuffed this in the large parky bag as fast as she could. They didn't even have time to get the smallest girl out from the hood part because she was sound asleep. They had to hurry before the giant came. So the bag was all tied back again with moss stuffed in it. They hurried



and said the magic words so the pole was back straight in place with the bag full of moss and the sleeping girl. Then they all hurried home.

After a while, the giant came to her pole with her large ulu. As she came she was sharpening it. The ulu went yugi, yugi on the sharpening stone. When she got there, she talked to her magic pole. The pole bent down. The giant cut the body part only to find nothing but moss inside. Very angerily, she cut the sleeve. The same thing happened and she cut the other one. Nothing but moss was found. Very angerily, she cut the hood and what was that which cried out? A little girl, and her little finger was cut off! The girl cried out in pain, "Ouch! Ouch! Ouch! Please save me to be your lice picker." Very comforted by this, the giant picked up the little girl and took her home. The giant said to herself, "I think that little fox has freed the girls."

After some time had gone by, she let the little girl find lice in her hair. The little girl found mice, beetles, and squirrels. While she found them, the giant said, "Little newly found daughter, eat them." The little girl would say, "Yes." But she took them and threw them to the front part of the house and she could hear their little claws scratching on the wood as they slid away.

At that time, the sly fox was planning some tricks

in case of an attack from the giant. She readied a lot of dye from red clay and filled the honey buckets to the brim. Then she put these all around her room and they looked as if they were filled with blood. She also had swabs of reindeer hair dipped in the red dye and put in her nostrils. This made her look as though she was having a severe nose bleed. Then she told her daughters, "You play outside in the area where you will see the giant coming."

The fox's little daughters played outside. She told them what to say in case the giant came. She said, "When you see the giant coming, be sure to run to her happily saying at the same time, 'Here comes our big, kind, old aunty'." And be very happy to see her coming." So the little sly fox girls played around where the giant made her way to their home. The giant soon was on her way to find the sly fox. She knew that it lived close by. And she knew her name, too. Her name was Nutangaawen. The little sly girls ran to meet the angry giant saying, "Here comes our big, kind, old aunty."

The poor giant's heart was touched right away. She said, "Hello there little nieces. How is your mother?" The fox girls followed her to their home telling her the problem their poor dear mother was having. As soon as the giant entered she exclaimed, "What's the matter dear?" She could

see the buckets full of blood and the fox laying down being bloody all over.

In answer, the sly fox said to the giant, "I, your poor lowly relative, am having a hard time. I think I'm going to lose all my blood." Right away the poor giant felt sorry for the fox and said, "Oh, let me dump your buckets for you." She offered to empty the buckets for her. The fox talked very weakly saying, "Those bloody buckets, I can't empty them anymore. I can't bear to see my blood anywhere near my place. It just makes me so sick. So I have the girls take them up to the tip of the highest peak and dump them down the other side. But the girls won't take them anymore. I don't know how gruesome my spirit is getting to be now. They are very scared of it. They say that every time they go up, it follows them." The poor giant got up right away saying, "I will do it and overpower that thing that scares the little girls." The fox's scheme was working out well.

So the giant went on her way to the tip of the highest peak with a bucket. As soon as she was on her way, the fox was up following her. The fox ran very lightly here and there like a little light fur blown by gentle breezes. Lightly, she pulled the poor scared giant's skirt now and then because she told her that her spirit would do that.

The giant would say, "Now ugly spirit, you've scared the poor little girls but you won't scare me. No, not me! I won't even turn to see you." She finally reached the top without looking back. Then just as she was getting both hands on the bucket to dump it down, the fox pushed her over! The poor giant fell down the other side. Down, down she went. As for the fox, from there, she fled. She went in great speed touching her way very little. Soon she was way out at the plains far away. She got very tired after a long time so that she stopped and threw herself down and panted. Then she wanted to get some sleep.

(Now in the story, the story tellers had the tales of many funny things.) The fox in this story pulled her eyes out and put them on her thigh. She talked to her eyes and said, "Wake me up when you see the giant coming." After this, the fox threw herself down and fell asleep. She slept soundly for she was pretty tired.

In the meantime, the giant angrily got up from where she fell and climbed the steep mountain side and went in pursuit of the fox. Finding her way, the giant went on until she found the fox. The little eyes were jumping up and down with all their strength, but the fox was pretty tired. She didn't wake up. The giant picked the eyes one by one and

threw them into her mouth and as she bit them with a pop, she asked, "Pretty tired, huh?" Then she looked all around and found bones of animals. She strung the vertebrae bones on a string and tied the ends of them to the fox's tail. Then she slapped the fox on her thigh saying, "Sleep on! Sleep! The armored force of our enemy is about to awake us!"

At this, the poor fox started with a jump. Without even thinking of her eyes, the fox went like a piece of fur going in the wind again. All the time, the poor running fox heard the many sounds and noises of armor behind her. She couldn't think of anything else but them. But suddenly, a thing finally awoke the sleeping escapee when she went over a rocky place! What was that? It was a great pain in her tail! She stopped right away! The poor fox soon came to her senses a little bit! And where were her eyes? There, the poor little fox felt around on the ground with her hands. The enemy was quiet then. Where was she? The fox had many things to think about. Finally she found two berries called kaavlaks in native. She tried them in her eyes. To her joy, they fit pretty good and they were seeing although she was holding her eyes closed to hold the berries in. With them seeing, she was able to find another bigger kind of berries called aamaks. Those fit just fine although they were a little cross eyed. So up to

this day, the foxes are a little cross eyed. And she soon found out that the noisy armored enemy behind her were the bones, or spines of dead animals strung and tied to her tail! Oh, the fox sadly started on her way home limping along.

Meanwhile, the giant was staying at home happily with the little girl. She would sometimes have her stay out for fresh air. She would put her in her large parky and put a long string to it to keep the other end in her igloo. So once in a while she would call her to see if she was all right, "Panikellemaang," while she pulled at the rope. The little girl would happily answer that she was all right. Then one time, the little girl saw two men approaching. She started singing a little song, "Yu-u-gga qa-a, aliigh-tuqa-a, aliigh-tuqa-a, tapghameng-a ilanga quvayalaak, ilanga quvayalaak, ilanga meteghllekellaaq."

The giant pulled the rope and asked, "Little daughter dear, what are you singing?"

The little girl answered, "No, I'm singing about two that are playing around, Naaghyekellaaq and Meteghllekellaaq."

The two men got to her and got her out from the parky bag. They were her brothers looking for her. They hurried around and got her out, and put a large bone of a walrus skull in the bag. And they took off with her. As they were escaping with her,

the giant pulled her rope and called, "Little daughter dear?"

There was no answer. The troubled giant suddenly got out to see the girl when she didn't answer. To her great worry, there was only a walrus bone in the parky bag! She looked around all over. She was very troubled. The brothers were just about out of the sight of the giant with the girl when she saw them! She was after them right away.

The boys saw the giant coming after them, hurrying as fast as they could with their sister on their shoulders, alternating their sister on their shoulders very often. The giant was coming close very fast and it scared them. The boys put their sister down and said to her, "Can you do anything to help us?" She was away from home in a strange place for a long time. This might have made her a magician, or she could have supernatural powers. The girl right away asked them, "Do you have a honing stone there with you?" (It was a good thing they had one. The men used to have knives in a case on their belt and a small bag of weapons and a sharpening stone.) So this one came in handy for the girl. They had one.

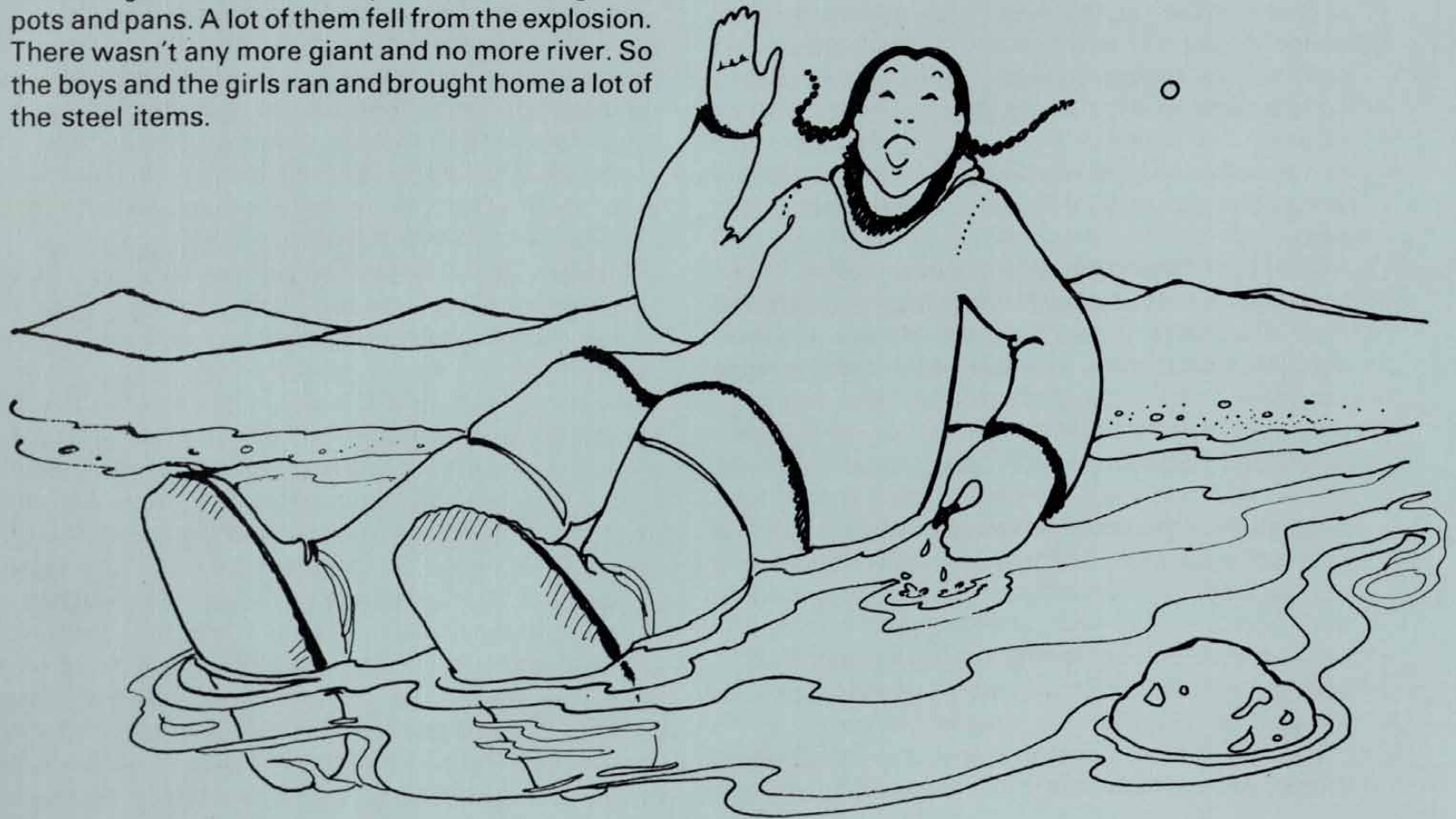
The girl threw the stone on their path behind them, and it became a high mountain between

them and the giant. The boys had a chance to run a little farther, but soon the giant was coming down as fast as she could. The boys put the girl down again and talked to her urgently saying, "Do something, hurry please." The little girl right away blew her finger first and made a deep line on the ground with the stump of her little finger that was cut off in the episode at the magic pole. This made a wide flowing river between them and the giant. They sat there and rested awhile.

Soon the giant called to the little girl, "Little daughter dear, how can I come across?" The little girl told her to find a mussel shell and come across on it.

The giant found a mussel shell and tried getting in the water with the shell under her for a boat, but she got up saying she was getting all wet. Then she asked again, "Little daughter dear, how can I come across?" (Some part of our stories are awful.) She said "Drink it." So the giant got down and started drinking the river. Everytime she started getting up, the girl would say, "There, there, you are almost through with it". Then finally the giant got up all full of water. The girl called her and said, "Dear Mother, let's go up to the little hill there and dance the jig." The giant did this, walking very slowly, and as she put her arms up to start dancing, she

exploded. What came from this explosion were new things. At that time, they were steel things like pots and pans. A lot of them fell from the explosion. There wasn't any more giant and no more river. So the boys and the girls ran and brought home a lot of the steel items.



NUKALPIGAM UTEGHNILLGHA

Ungipaghami whani mekelghiiq uteghniquaaguq ataghpigaghminun UngazimeIngughmun. Tamaani nangsagaataqluteng ayuqsalghiit, nangghanaghhiisalghii. Avanginneghmeggnillu avaqutiqeghhnaluteng nangsagaghaqelghiit. Enkaam whani ungipaghami mekelghiiq Quyillgaaghem nangsagakun ighneqaa.

Ungipaghaninguq imani Tallimagnguq taana, Quyillgem ighnegha. Taananguq Quyillek avangilnguq ellmineng katam, enkaam nangsagakun ighnengegkaalghii qituk.

Quyillgen'nguq'whaten quyngighteng aghuliitusigalkangit, igleghtaalghiit quunpeng, neqanganun quyngiq ivaghittem. Taana enkaam Tallimak Quyillgem, Quyillgaaghan taagum umiilgan ighneqeftaa. Mekelghiiq tawaten anglitni maliglluku nagaqesghaghyagutuq quyaniilngughmeng ungipameng. Mekelghiilgutangita piiqegkangat, "Umiilgem ighneqenghitaaten Ungazighmiim ighneqaaten." Mekelghiiq Tallimak wata quyananightuq, quunpeng taana nagasamigu. Taawa piiqegkangat, "Umiilemta ighneqenghitaaten allanguuten." (Mekelghiilluk Tallimak whanga ugumiitaqaa sangami sugagumaa, angayuqagni legan unisimakek,

whangamtun entaqun sugagyugumamaaq. Taananguq whanga sivunqaa. Kingunghanitunga. Iwernga whanga, ellnganguyauma tawannayaghtunga, quyngii paginnayaghaqa.)

Mekelghiiq angliyami qenwat igleghtuq, angayuqaminun aaputegpenani metngeghmeng aghulaquq, ataghpigani ivaghyaghtughnaqumakanga. Nukalpigaq piyugtuq elngaataall. Tawaten ungipaghani piiqelghiistun nunaghlak aagken ima igleghtaa. Igleghtem tagtalngani qenwat sukaghiiq, paghyughnanightuq. (Amenam entaqun metngeghulghii kelqutepagilnguq, kaamgiituq.) Tawaten igleghteghngaaghmi, kamegkek iwerngaquun naavuk, ukiquk, atuunanightuk aghyum. Taawa igleghtuq mekelghiiq Tallimak. Itegii ghataghqut, wata amsikaghmi Iliighyami. Ataasimi tawaten pillegghmi, aqumluni itegamineng ikfiqumaluku, saam riigtestun reghillegghllagem ilungani, aghnam iteghvikluku elngaataall pinitun ikayughaa. Enmis kaamgegneng tuunaa, kaamgegni mataghqusighwaaghlukkek. Tuunaak aatesqellukkek. Enkaam aatqusighwaaghlukkek avangiteghngaaghmi nekevutkelluku uteghmun esghaghyalghiimi aghnaq aviituq, legan'nguq aga kaynga



aghulaqaqeftuq. Ellngallu taagken iglegghlaatagh-tuq. Tawaten pighngaaghmi itegani waaknanighii, qayughllak aqnighnanightut amsikaghmeteghngaaghmi, kaamgiteghngaaghmi. Legan kamellgaghestun igleghtuq mekekghiiq. Taagken tawaten igleghteghngaaghmi naayghak maalghuk saaqwliqullghiik amesqughhaak akulegkenkun agigtaak. Agigsalghiimi, kii, aagna agaverugllak esghaghaa. Meqlu un'ga sungaghyutun esghaghaa, kiigwet taan'gavek ayuqaqluteng. Meghmenguq esghaasigalnguulghii, meghnguq imani unegna sungaghyugtuq. Tawaten esghapaghngaaghmi nangllasiiteklluku anuqataghaghmun ayuqluni, kii, sangulaataghta esghaqanga, kana naayghak manugkeni. Yugegnguq elngaatal tugutaqeftuk. Aallgha kapesegaagneng atkulek, aallgha saatghwaaghlu-ni. Kii, yugek elngaatal tugutnginaghyayek, peggunnaqenghisnaghyayek, nukalpigam qetgeghtughaak. Kaatqaghllukek piyaqminikek yugunghilnguuk, kaviighek, aalgha kaviipik ilanga qatelghii. Elngaatalnguq ugighhutaqeftuk. Kanuuggunnaqngayek, piigpaghqunnaqngayek, nukalpigam tawani peglleghqutqaghtaak. Kaaviighek peglleghqusistek, aallghan llugngeng tuunaa. Pimakanga, "Angng, ukuk lluuk pikek, atuqnaaghagken yugulleghpeni."

Llaaghan Tallimak taan'gavek aghulaquq. Llugni elngaatal aghtughnaniisikaak, piyaqliineghmini taawa atughaqegkek. Meqlu taakwani nallavraghyamigu, llugmikun naalkegkaa. Lluuyalghiimi meghem tuungkesugninganun llaaghan isiqghuuteghllakaq. Enkaam liitkaa naantutanga meq. Tawaten atghaghluni, llaaghan Ungaziq naalkegkaa. Taawa Tallimak atagh-pigaghminun kaatkaq. Lluugni quunpeng atukek, teghik sangwaa aghtughnanighaa. Esghagghu-nguq aghveghem neghqwaaghlagi llughmi-ggiinaq kagimtaqegkangi.

Enkaam tagtalmi tawaten pilghiimi yuggaq tamaakuni, natmun piyuguluni Quyillgaaghlag-meng akuuraasimalghii, naaygham ataasim tunutangani. Uqlaq elngaatalnguq sugukelengiiq nekefquutngwaaqaq nallaamakanga. Piyalghiimi Tallimak atangan ivaghaqeftaa, yugtuumaghlag-mi, quyngightuumaghmi. (Tamaakun'nguq Quyillget mangteghasqwaaghit wigwam-esugnilinguut ellngita sugukelengiighuniiqiit.)

Quyillgem yuggaq esghaghluku ungipaghsuumakanga Tallimagmeng. Enkaam ungipaatakaa kaatellghaneng. Uygukumayaqangallu ighneghminun, ivaaniluku. Yuggaam enkaam, ungipaasimayaqanga uteghnighpagningitesug-ninniluku. Iwernga atghaghyami apeghluku,

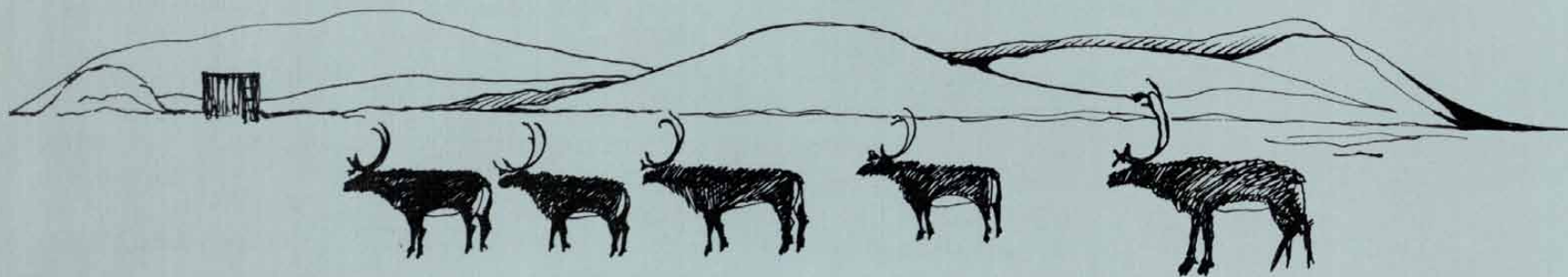
waakenghisan, maaten pinaqngami, qaanragni
lluqukaaneng usilukek taglaqaq alla. Enkaam
kaasami tespamavek Quylllegllagmun kelgutkii
lluqunginaghaghmeng kagimtekii aghveghem
neghwaaghi.

Taawa Quyllgem iilqayugyami ingluknaqen'-
ghisamigu, pimakanga, "Quyngighnguq taana
ellnganun tunusaqaqa." Quayngiq uglapestaaq
unilluku Quyllek yugtuumaghllagmi anagumal-
ghii.

Taawa Tallimak veghusimalghii ataghpigaghmi-
nun.

Tefaay.

O



THE BOY'S RETURN

(There were many doings that were done with some supernatural powers many centuries back in the time of my ancestors that the most difficult of these were told and retold and passed on down for they were important. These tasks would now be likened unto requiring the people to pass some important tests to get a grade. I think of my pen and the ability to write something is a great power for me, and the ability to speak English and use the typewriter, those are wonderful powers. So in the times of my ancestors who lived and built marks on the land back in Siberia and down to here on this island we live on now, St. Lawrence Island, there were many things done that were told and retold as they were too important to be forgotten. They would certainly have told about the use of my pen, if I were writing at that time. It is the telling and the preserving of these tales that holds some wonder for us. So, in the following story there is an awful lot of supernatural powers used to do things because someone wanted them.)

There were some people that lived by herding reindeer and caribou, and they lived far from the sea. There were some that lived near the sea, and they lived by hunting seals, walrus and whales.

They attached great importance to the titles of those trades they bore. The hersers had great meaning as it should be, for the life they lived had to do with keeping the herds of reindeer and caribou healthy and well. And so was the life of the people near the sea; they bore an important name as it should be for by their ability for getting whales and other sea animals, they survived. So this is the story of my ancestors. Even the name of the boy in this story is presently born by one in my tribe now. Names have very important meanings for us.

Once upon a time there was a boy back in Siberia whose name was Tallimak. He was the adopted son of a herder. He was adopted at a time when it was not wrong to exchange wives way back in the days of our ancestors. Wife exchanging was done only for very important reasons such as when some people didn't have any children. Then someone would exchange wives with someone else in order to give him offspring to bear his name. So it was with this ambitious boy, he was the son of a herder. The herder was one with large herds. He had many families under him, and they traveled around with the herds to find new pastures for the reindeer.

As the boy began to grow up he started to hear what the other kids always said to him. He heard them saying to him, "You're not the real son of the chief. You are from the shoreland people." The sneering of the kids bothered the boy. He kept hearing them say, "You are not our chief's son. You're different." When he grew up, he left without telling his parents. He ran away in search of his real father. (Oh, Tallimak makes one mad. Why did he get mad and leave his parents? Maybe he was like I am, stubborn and easily get mad. He was my ancestor! I'm his descendant! But if I were in his place, I probably would have done the same thing!)

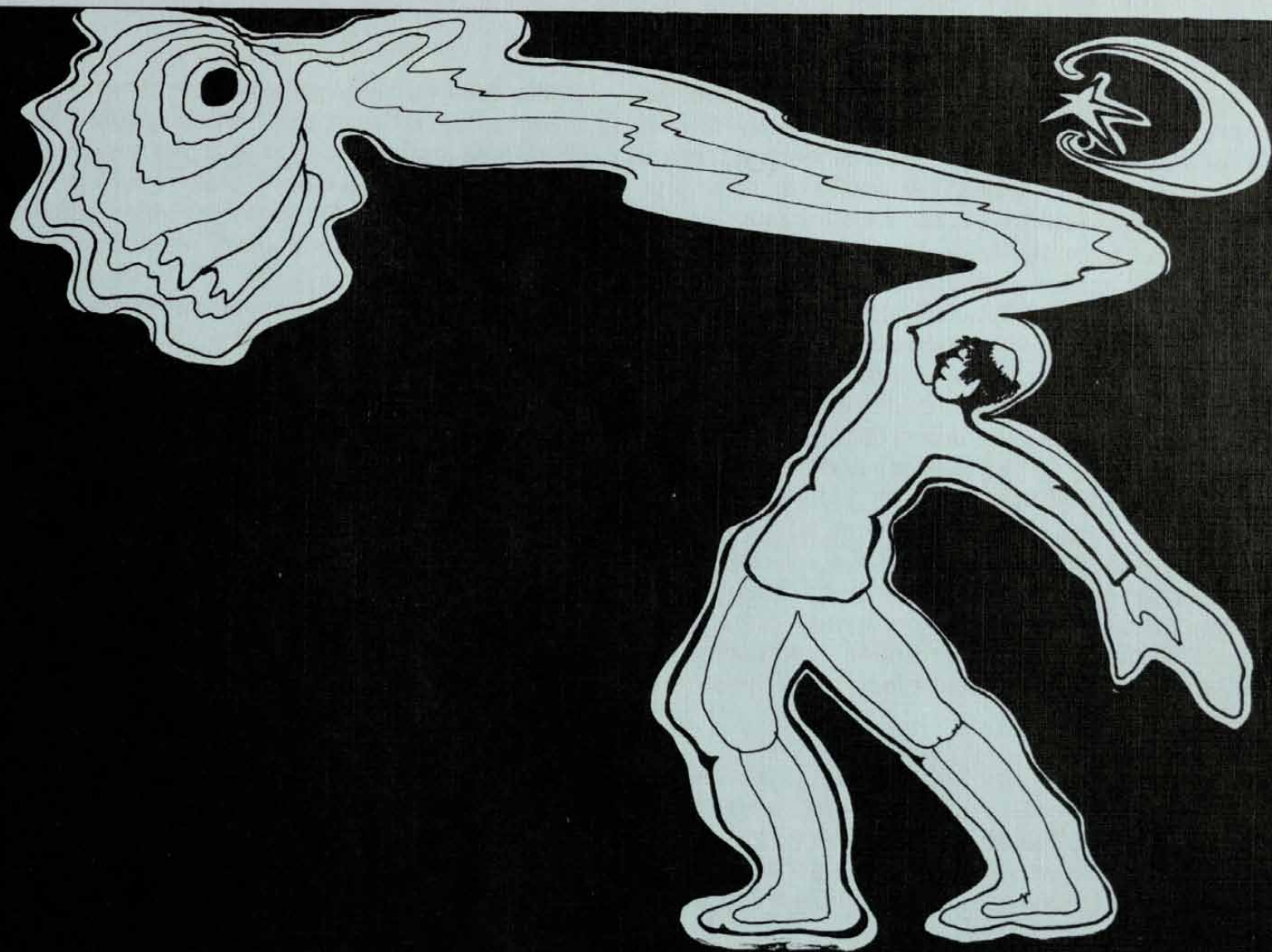
He could have been a very good heir to the dear man, but too bad the boy felt homesick to see his own father who lived at the sea shores. This was because the sneering of the kids bothered him. This sneering crushed his pride.

So when he was old enough, maybe a teenager, he ran away and took off to find his own father. (I really would have stood up for the herder in this story. What a bad boy! He took off just because the kids sneered at him. I would have stood up and been the heir to show my devotion to the good herder. Whatever the name of this good herder was, it was never told, but the boy's name is known

down to now, and it bears an important name in the tribe I'm in.)

The boy, Tallimak, ran away from his devoted herder father, and he took off on foot. He walked and walked across the country. After some months of traveling on foot, his mukluks were all worn out. His feet blistered and they started to peel off as the boots wore out. He mournfully trodded on. At one time, he saw a hole in the ground. He crawled in there dragging his aching feet. There he sat down to rest his aching feet. Soon a woman came in who talked to him in a soothing voice. She pretended to take off her mukluks and handed them to him. He in turn pretended to put them on after which he looked up but the lady was gone. He noticed, however, a brown bear walking away in the distance. He, too, walked on. He walked on through the rugged wilderness, the swampy places, the rugged mountains, the icy slopes, but his feet were not hurting any more although he didn't have any mukluks. Nothing scratched his bare feet. He walked on through the rough tundra. He didn't think of his aching feet.

As time went on, he came to two towering peaks which stood very tall, side by side. He passed between them and saw an expanse of great land below him. He also saw blue water which he had



never seen before. As he sat there, cooling off, he saw below him two men fighting furiously down a few yards away from him. One had a tanned reindeer skin parky on. That was a dress kind of parky with red paint on it, but the other one had just a plain reindeer skin with not even any paint on it. The men fought and wrestled so hard that he ran down to stop them. When he got there, there were no men to be seen, just two foxes. One was a white fox, and the other was red. And they were fighting furiously. The young man stopped there while taking a breath and he asked himself, "But where are the men?" The foxes stopped fighting and talked to him in his language, "We are fighting about you. I thought I saw you first, but he said that he saw you. I want it to be me that saw you first." The other fox said the same thing. Then one of them gave a sling shot to him saying, "Here young man, throw a rock with this sling. It will show you where your home is. Then keep it. It will help you in your life."

The young man took the sling and went on his way. He became very lucky in using his sling. He never had a hard time in acquiring anything he wanted to get with them. Whenever he lost sight of the water, he would use his slingshot. The rock went some where, and all Tallimak saw was a sight

like something splashing in the distance. Then he would know that is the direction to go. So he went on and found Ungaziq. And what sights he saw from next hill he went up. Oh, how beautiful the sights appeared. There were rivers leading to the sea. There were long shore lines. There was the horizon and the blue sea. All was so beautiful spreading out far down below him. Excitedly he descended the hills, and at the close of another day of walking, he came close to the village. At what seemed to be the well, he waited. And there were people that came to get water. When he asked around, he soon found out that he was at the village where his own father lived. Oh, excitedly he looked for him. When he found him, Tallimak told his father about all that had happened. (The father must have been not too happy. I would have been disappointed too, but what a distance the boy had traveled! It must have been hundreds of miles Tallimak traveled to find his real father.)

Tallimak lived there from then on. He was always seen throwing rocks with his sling. Sometimes he would set the whale bones up and start throwing rocks at them with his sling until the eight-foot whale bones fell into pieces. Sometimes he would kill the seals at the sea with his sling. He was getting well known for the use of his slingshot.

Then one time, a man came across a whole camp of herders behind the mountain. There were many wigwams but we called them sugukelugiiq. It was the camp of Tallimak's herder father. He was on his way looking for his son. The chief herder asked the man if he knew of the young man named Tallimak. The man told him all about Tallimak. The man, when he got home, told everybody about the camp of the herders. Tallimak didn't want to see his father but sent that man that saw the camp to his herder father to say that if he wanted to see him, he had to come to the village and see him as he, himself, was not going to see his father.

So the poor man walked back to the camp again to deliver the message, but he took some of the

whale bones Tallimak shot to pieces to show Tallimak's strength to the herder. So over there at the camp when he delivered the message, he showed the broken whale bones made by Tallimak.

When the herder saw the broken whale bones, he didn't have any courage to meet his son, thinking that Tallimak might not want to be in peace with him. So he told the man that he was going away but leaving behind his herds of reindeer. So all the wigwams were torn down and the whole camp took off in a hurry. They went back to where they came from but left the herds of reindeer to Tallimak as a gift from his father.

This was how Tallimak came back to his own father.



AGHNAGHAQ TAGHNUGHHAGHMENG NAALKULLGHII

Ungipaghaninguq imani aghnaghaghnguq taana pagunghaghlagem qukaani taghnughhaghmeng naalkullghii.

Aghnaghaat inghuyaaluteng, ataasiq pagunghaam uglaghisimakanga elngaataall. Uglaghlagmun kaanneghmini saghnaragkiighutkelluku taagaveqaaq esghaneghmini wata uglaghlak inga esghaghaqegkanga. Legan takwaaghaghluki saghnaaqegkangi, saghnatkeluki taagavek esghaneghmini aga wata uglaghlak esghaghaqegkanga, taawa takwaaghaghluki saghnaaqegkangi. Qenwat ilamineng uyavaghlakaq. Taagken alla esghaghyalghiimi kii, pagunghalghutem inga qukaani taghnughhaghaq. Elngaataall ighninghhaghaq taghnughhaghaq qiyaaqeftuq pagunghalghutem qukaani.

Aghnaghaam qetgeghtughluku akuqaamakanga, pimaghmi, "Uum tuun'ngwaanga whaa entaqun." Aghnaghaam tawani tuguluku elngaataall quyakaa. Enraqlu pagunghalghutamun kanaghluku puygumakanga. (Tamaani legan sangwaa allaaghiinaq pituqaq, pekaghyugpenani taghnughhaghaq aqeftaghaaghem ilungani keyaghsimaa, wetku tawani ighivgaghmi aghnam,

aghnaghaat kaatquusata inghuyaneng nivughluki, naangita taghnughhaq katagutqaghsamigu esghaqaa.)

Aghnam amenam panini kaatquusata inghukiit nivuumakangi, pighngaaghmi upughtuq ataasimeng pagunghaatameng taghnughhaq aanqaghsan, ighninghhaq. Legan aghnam uginu tuqlughaghluku taghnughhaq kelgutkaa. Aghnaghaam neqaghluku naalkutaani aapghaghnaqumayaqanga, atangan ellnganun ighniiqniluku yeghlegi seghleghnimalghii elngaataall. Taagken pighnga wata aghyuughluku qenwat eflequumakanga, aanesqelluku. (Qayughllak kaynguyulghii panini yungunani aqsangumaniluku.) Taawa aghnaghaq kilgaanun aghulaqegkaq taghnughhaghaq qumikluku. Tawaten aghnaghaq taghnughhaghhaghmeng tugumiighluni nengillghani agani qiyaaqelghii. Alla qiyamaluku, saam mem tuqluumakanga, "Aghnaghaq iingyuq tagi whavek aqfaamken." Aghnaghaq sivuglluni esghaghyalghiimi, inga ingavaqaani qimugsiq, nunameng ghhataghnalghii, iqangilnguq avangilnguq. Tawani aghnaghaq sumeghtaghaghtuq, "Naten ingum pisqanga. Quulvanlenguq naten uuglleqsinga."



Inga legan Yugem piiqaa, "lillqayugpenang legan tagi, aqfangwaamtek." Sumeghtaghallgha naten yugem liisimakaa.

Aghnaghaq aatak aglaghluni qimugsimun uugnaqelghiistun piyalghiimi, legan uughtuq. Taawanguq yataang qimugsiq ayuqeftuq, taghnughhitelwaaghuftuqlu. Yugem pimakanga, "Whanga taana taghnughhaq tunusaqaa, Unanguunga, Ulimaghista." Enkaam legan aghnaghaq itagnaghiiq. Enmis taghnughhani aghsugyagutaa, qayughllak taghnughhitek yataangwaaq ayuqelghiik.

Taagken tagwatan igleghteghngaaghmeng taghnughhaghaq qiyaag. Qiyayan nepiinghinnaqngan, Yugem aghnaghaq pimakanga, "Tawani utaqategnenga, meghtaghnaqunga, meqsugem entaqun pii. Wataghllak saam, kitum takulutek, sasqeghngiistek piyaqunang, tawatengwaaq utaanga." Tawaten pimaghmi aga meghtaghtuq.

Tawaten'nguq iiwen kiyaqaghaq, aghnaq whaa iteghtuq, amesiiq angvigarewaaq tagnemllaaq, sanga tamaghhaghmi tagneqegtaq. Aatkii, sungii tagneqegtat. Aghnam piniqepiglluku aghnaghaq tawani aleghquumakanga. Pighngaaghmi alla pimakanga, "Sungaghten taakut whaken sungamneng naveghllangi?" Aghnaghaam una aghnaq pinighyagulluku

sungani aangghumakangi. Sungaat saama tagneqegtat piniqepigsimakangi. Taagken enraq qallevagkek naveghsugumakek. Legan naveghtaqegkangi. Taagken kamegkek. Qamagsamiki aatkii siingyaqminigu ifkaghtuq! Qamiyem asinganun ifkaamalghii. Ifkaghyami gemall suumqaghtuq. Piyalghiimillu mekellii-ghangestaghluni, iglagiilluni talwa! Piiqughnguq qamagun, "Kii, maatenlli yugem saam sameng pighngaanga avelghaquiiniisqesaghtaki. Taawa aghnam puughsimaanga, sanganlli naveghqugh-teslaataghsinga."

Pama taghnughhaa wata qiyaag. Qemallnguq pama yuuk kaatuq. Legan'nguq aga iglegthaghtut unilluku. Araghaqsalghii, talwa meni nagaqughnanighaa. Kingungitneng malighqagh-naqsaghluki piyalghiimi sukeraghngaaghmi mekelengestaghhhaalghii, aga legan unitaat.

Taagken tamaani aaghhwerewaaghmaluku, naken taagegken tungtu qerngughpagtekaq pangalguteghllak uka tunganakun aagnaquq. Amenam taakwavek amigiinnaqellegaghtuq. Tumangitnun aatak amiigiinnaqutkuq. Llaaghan ataasim estugmineng aagusaqminigu ggatmeghrugakun sangwaa qelpeghaghluku. Llaaghan qelpeghaghtelleghqun aanyalghiimi kii, almesimitun angkalightuq, taawanginaq

mataghhaghmi. Whaanguq legan melngum amiqerregaghlaga taawa! Arekull melngungughsimayalghii. Taagna aghnaq melngunguftuq arekull.

Tawani, aghnaghaq ghhuunaquq pakregheqelluni qungughlluni. Qungughtaaghutkellukunguq, sumeghtaghaghaquq, "Whaatuq sivugsalghiinga, saamni mangteghaq. Elngaataall aqfaannayaghtunga iitqaghtengnginaamaghma. Ilungani taagken piyalghiinga kiwa aagrat, itghiighwaghlunga nuughqaghsalghiinga kaa, maqaghhalek, nanii qetngighalek. Neqa maa, aatkaq, sangwaa tamaghhaghmi aklukegkaqa." Tawaten piyukelleni sumeghtaghaatkekestaghngaaghmigunaten piighlluni sivukaghyalghiimi, kii whaa mangteghaq sumegthaghallghatun! Legan nekefqaghluni aqfaatuq amiganun! Ilutmun esghaghyalghiimi, kiwa aagrat! Iitqaghluni piyalghiimi puqlaghhalek, tawaten legan maaten sumegthaghallghatun. Tamaaken aalluni, neghtuqlu kepsughlluni. Tawantuq ellnginaghaghmi.

Taagken ataasimi aghneghmi manughami amimeng pellugtuutkelluku taagavek esghaghyalghiimi, uka sangwaa aliightuq

naayghaneng taagegken. Amen'nguq taagantut aganirugllak naayghaghlaget. Uka tagneqraghhaq wata ukavaghtuq. Kaasaghtughyalghiimi qimugsiq. Kaasalghiimi taana yuuk! Nutemnguq taanangusqelluku neghyukaqaa. Taananguyan elngaataall quyakaa.

Yugem pimakanga, "Aghnam taawa puughsi-maaten, piyaghamkenta. Taghnughhaan qiyan-guuq awen, iwernga legan avelghaghnaken kaas-kuvek, aghnaq wiin iqitaghllakun. Mangteghaq taana piyukegkan tuunkaqaqa. Aglaannaqamken wiin taghnughhaan avelghaghnaken qiyaghngaana."

Llaaghan aglaataa taaganteftughnguq neghllak. Aghnaghaam taghnughhani llaaghan nagataqegkanga qiyaghani.

Ataasimeng aghneghmi yugem keneghlagek kumaghtesqumakek tamaakughhmiinun. Keneghlagek kumaghsimakegket, eslakun. Enkaam taam yugem aghnaq taana aanulluku mangtegham awatanganun aqumtaaghusima-kanga. Taagken inagegmikun ingaghtesluku qavaghyan kenghegnun ivgaatqaghluku miluusaqminigu, aganguq kumaatkelluku piiq ggaagrocketun, "Elpesingam tawaten pinayaghet-sii-i-i?"



A GIRL FINDS A BABY

Once upon a time a group of girls went out on a berry picking trip. When they were at the place where there were moss berries, they picked and picked. One of them kept finding a whole lot of big berries in large patches. She found more and more of them. She would pick as fast as she could and see more patches close by. Then she would just move on to the new ones. This was happening very unusually. She must have wondered if some thing was going to happen differently. And sure enough, she saw a little new born baby right in the middle of a large patch, far away from the other girls. She ran and picked it up saying, "God is giving me a child." (Now because Eskimo was not a written language, some part of the stories sounded so real while some turned unreal and sounded more like fairy tales.)

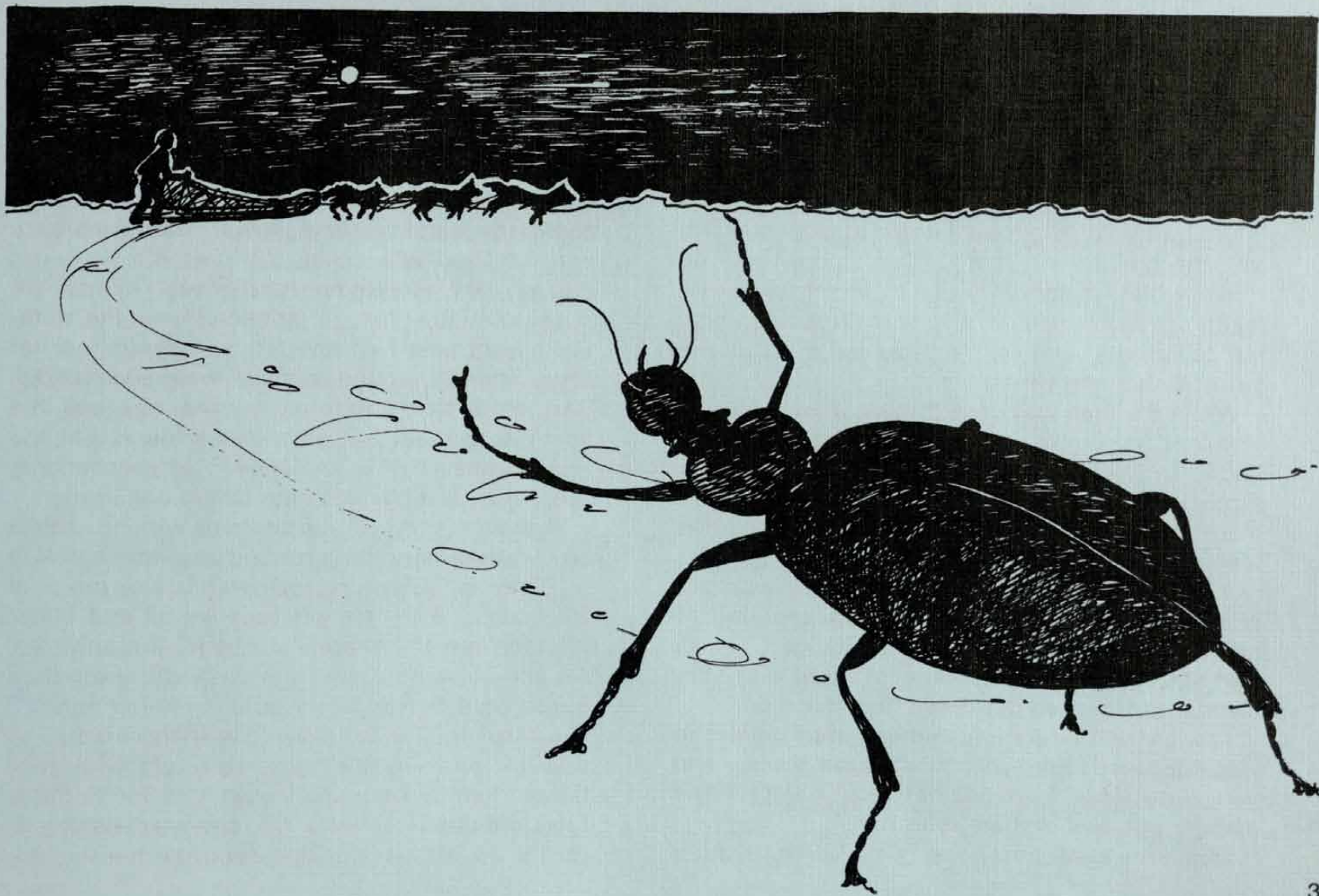
So in this story, the girl put the baby in her bag of berries and forgot it until they got home that evening and their mother found the baby. The girl's mother was putting the berries into one container when she found the baby. And she called her husband right away and showed him what she found. The parents figured that the girl had her baby without being married and so to hide it had put it in the

berry bag. So the father, who was stern about the girls going out carelessly, punished the girl by sending her out with the baby.

The girl took the baby and walked alone to a deserted place. There she cried and cried. With the little baby in her parky, she felt very bad and cried. There was nothing around them that might shield them from harm. All she could do was cry. While she was crying with her head down, she heard a man's voice. The voice was saying, "Come over." When she looked up, she saw a most comforting sight. There was a man with a dog team near by, and he was up higher from the ground. He was so clean and glowing. The man said, "Come over I'm coming to get you and the baby. I have given you a baby." She heard the comforting voice of the man speaking to her. The girl thought to herself, how can I ever get up there? It is high up there.

The man said to her, "There is no problem. Just come on up. I'm going to take you away."

So she went over and when she tried to get on, she got on. There was even a tent-like little room on the dog sled. When she got on, the man very kindly showed her to the place. In there was everything she and the baby might need. When she settled



down, they started traveling.

This eased her mind. She was so relieved that she put her baby down.

They traveled on and on. While they were traveling, the baby started crying. Thinking the baby might be thirsty, the man wanted to get water. He told the girl to wait there, "Don't go on and do things while I'm gone. There may be someone that might come around and tell you to do some things, but be careful. Just wait here as you are." So the girl said that she would.

While the man was gone, there came a visitor, a slender dark complexioned woman. Everything she had was slick and black. She talked to the girl very nicely and interestingly. She also had a necklace of black and shiny beads. Then she said that if she wanted to, she could exchange beads with her. The girl agreed right away. She was happy with the beautiful black necklace. She kept agreeing to everything the girl wanted to exchange until all that she had on was exchanged. Right away the slender girl pushed her down from the sled.

The girl fell down and remembered what she was supposed to do when she felt really small and very weak. She could hear her baby crying and the slender girl was in there with him.

When the man came back, he took off with them

in there leaving her on the ground because she was under the sled. There she was. She couldn't even make her voice heard. She was voiceless! She wondered what happened to her. Then she saw herds of caribou stampeding. As hard as she could, she started crawling toward them, hoping to get out from what ever she was in. And sure enough, one hoof hit her hard enough to make an opening on the crust of her back. When the stampede went past her, she felt an opening on her back. She felt around to make it big and she did. She tore it open and found out that she was in a beetle bug shell. She got out and found that she had become a beetle bug for a while by exchanging everything she had with the beetle bug.

There she shivered and shivered with no clothes on. There was nothing around and nothing close by. Only far down one way was a long range of mountains. There the girl bent herself and buried her face in with her arms and hands and shivered. As she shivered there, she wished there was a house right by her. She would say in her mind, "I would run in." And she would wish there would be a warm room in the house so bright with good lighted lamps. Then she would wish for clothing, food and other comforts. Oh, she was wishing so much. So without thinking about all her wishes,

she opened her eyes. To her great surprise, she saw a house. It was just like the one she was dreaming of. And she ran in. And in there was everything just like she wished for. She lived in there a while finding food and clothing. She lived by herself.

Then one day, as she was scraping on a reindeer skin outdoors, she saw a dogteam coming from the direction of the mountains. She was hoping that it might be the man that helped her. And it was him! When he got there he told her all about what had happened. It was the bug that exchanged with her for her clothes and her place. He told her that the baby was always unhappy. And he told her to be careful when she got there. The man said that he was going to destroy the woman in there first, "You stay with us for a while and don't do things that might bother the woman. I have to take care of

this," the man said. So when they got there, the girl stayed in their house for a while without doing anything with the baby.

Then one day, the man ordered the people to build a fire and keep it going. Then he took the woman that took the place of the girl and sat with her by the house at the other side. And the woman didn't know about the fire, but the man was getting it going for her. There he whispered sleeping prayers in her ear as he worked around her hair. And the woman was soon asleep. Then he turned her on the other side, and she just slept heavily on. The man left with her and took her to the fire and threw her in! Her voice was heard saying "Can you go through what I am going through now?" She was saying this as she was burning in the flames. And the girl lived there after this was all over.



YUUK ALINGTASAK

Ungipaghami whani yuggaq alingruughaatagh-llaguuq, neghyungiighhaagpenani kakavnaqegh-llak.

Ungipaghaninguq imani, taananguq aghnaq nallungughlleghhii, ugingan alingyaguskanga. Yuggaq taana mughunnaqenghani nulighhan piiqegkanga, "Aghnaaneghmeng unangepenang piiqi, yuunghinaghmeng unangaqi." Amenam yuggaam unangkani aghnaanghunghata legan unitaqii, wetku yugtaanghunghata taglaataqluki.

Ataasimeng unangkaghlani siknakluku aghnaanghughngaana taglaataa. Nutem whaa aghnaq naten lliighaghtuq esghaghyamigu. Pimakanga, "Sangan una taglaasigu aghnaaneq, yugtaanghinaghmeng unangesqaqsaqemken."

Amawhanguq pii neghsasaagaq siknakluku taglaanniluku. Iwernga pillgha waakenghitaa, wata seghleliquq, pimaghmi, "Whanilli qaa yuunghinaghmeng unangesqaqamken aghnaaneq una taglaasimaan."

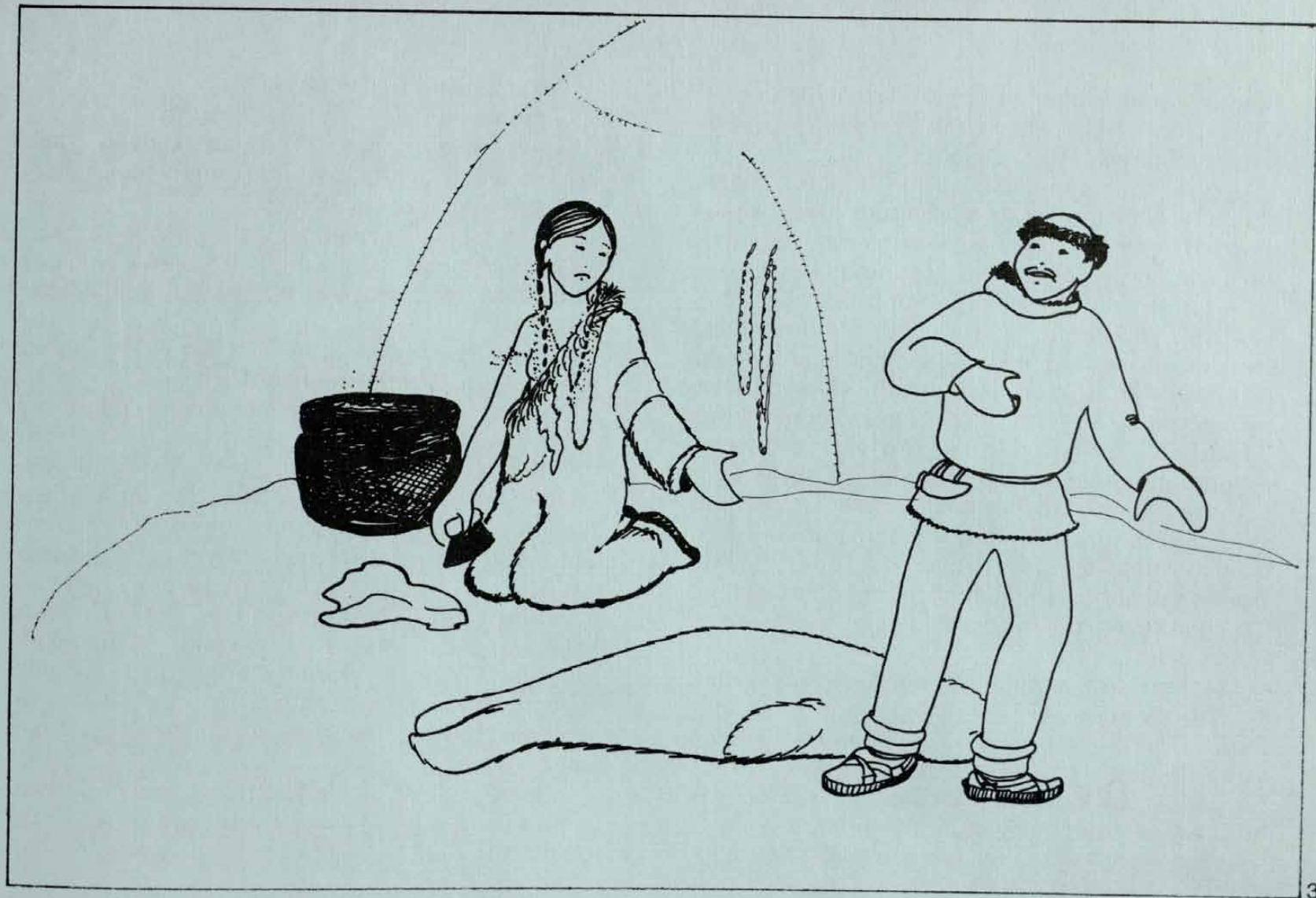
Qenwat yuggaq nekefqaghluni qimagtuq. Qayaminun kaatqaghluni akuqaghluku atghaatqaghtaa. Enkaam ketqaghluni unugmi ketmun qimagtuq angwaaghmeng. Qimagngaaghmi tawaten uka nagaqughaa memikun

maligtaqeftaa. Taawa eggmillghaghaataamaghmi, "Whanilli qaa yuunghinaghmeng unangesqaqamken."

Pighngaaghmi tagwaten sangwaa whaa mamlegmi kaataa, pennaaghluk. Eflughwaa-ghaghtaghyaqminigu kaalluku, kii enmis vegpak maa qughaghtuulluni. Aga akuqaghluni tamaagun quulmun mayuumalghii. Samanguq legan nulighhan qayaa kangghugtaghaa kingunganeng. Mayughtuq, mayughtuq vegkun tugaaqluni iwerngaun qaygeghtellighminun.

Qaayngani tespamani piyalghiimi, tuumngii-ghhaan'nguq taakwa. Malighsimakangi aqfalaameng taayughqutkeluku. Kii, aawallu whaa payegnun kaataghtuq. litghinaamaghmi piiq. Kaay iteghyalghiimi qaamnanganguq nenglum imani pinightuq. Kaay naniinguq inglegghem tamaghhaghmi aksigungaaghteghluni qetngi-ghhalek.

Tawani sumeghtaghaghtaghtuq, nagun aqumelleghqamineng. Taawanguq iteghvigem ugum saaghwani ingleq nanimi saaghwani piighhalek. Piighhaq taawa qughaghluni naniin saaghwakun. Efluqaamaan piighhaq yugsughamalghee, taagken pimalghii qamagun, "Enankintuq



kiiggun aqumelghiinga ugatmun ayuqlunga." Enkaam teskiwavek egkwaanilngugmun inglegghmun itghiighwaghtuq yuggaq.

Tawani aqumgamaluku sakma iteghtut. Piyalghiimi aghnaaluni maa ayuqeftuq. Uka ilagaa-maghmi iteghtuq, "Sayaya ha-a una-nga-ha, saya-ya-ha-a, una-nga-ha, inglegghem ki-i-guum yu-u-ga seghle-ghuuq seghlepi-ggaa-guq, aa." Tawaten pitkelluku uga iteghtuq aghnaghaq, sivukluni qungllaaq taklaghrukalek uga aliiqaq. Aghnaghaghlluggaq elngaataall kiwavaghtuq aghnaqelqusitkelluku inglegghmun ataasimun. Tawaten igwerngaqun ingleq tamaana yulightugtuq ilagaamaghmeng iitghaqluteng.

Taagken qungllaaghet taklaghrukegtat payegni aliighaqluteng, sivuggneghmeggni aghnaghaat, taawkna ataasiq ilagaan, Saya-ya-ha atuutkelluku. Taagken piighhalgem inglegghem aghnaan uga pii, "Yuggaq kiyyuq, tagi whavek." Avelghnaqiinaamakanga wiin.

Taagken uka elngaataall aghnaqelqusighllak kingulighpigaaluni iteghtuq, ilagaamaghmi, "Sayaa-ya-ha-aa, unang-a-ha, inglegghem kiigum yuugaa seghleghuq seghlepiggaguq, aa." Elngaataall uka kigwavaghtuq aghnaqelqusimaghmi tawavek aqumgaviganun inglegghmun.

Legan'nguq kaatuq uga taagum piighhalgem pii,

"Yuggaq kiigyuq tagi whavek."

Taam nayaan pii, "Avelghaqiinaghhu."

Taawa piiqegkanga, "Yuggaq kiigyuq tagi. Naqam whaa piighhaqa efluqaaman aqumumayaghtuten whagun sivukluten."

Taawa taam piiqegkanga, "Avelghaqiinaghhu."

Qenwan'nguq uga, piiq, "Yuggaq kiigyuq sukalluten tagi, qenwat nulighhen managhnaqaga."

Ii, yuggaq quupkaghtuq iwernga taawa taam piiqegkanga, "Avelghaqiinaghhu."

Qenwat uga taagum aghnaghaam piighhani iikluku nanilghagmikun ateghtaa, pimaghmi, "Kalaghanga, kalaghanga-a; kalaghanga, kalaghanga-a, atkuga kalagha." Uka amuughaa. Aawallu atkuga nulighhan qaygeghtaghtaa. Elngaataall yuggaq kakavuq tawani. Uga legan piighhani ateghta qegkanga pimaghmi, "Kalaghanga, kalaghanga-a; kalaghanga kalaghanga-a," maten uumi piiq, "Kamegkek kalagha." Yuggaq wanlegi angaquq taawavek aglaghnaqutkuq. Taam nayaan nuqneghtaaghluku lliighaa. (Talwa entaqun aghnaghaghneng yuggaq kayaasimaaq.)

Uga qenwat pii, "Sukalluten tagi, yugusii qenwat managhnaqaga." Aatkii qamagsamiki, uga piighhani aaghhestaa pimaghmi, "Kalaghanga,

kalaghangaa; kalaghanga, kalaghangaa, yugusii kalagha." Kii, uka pegnem amuughaa, uka eggmillghamikun. "Whanilli qaa, yunghinaghmeng unangesqaqamken."

Taagken taam aghnaghaam piqaghtaa, "Aani, aanluten tumet aghenqigneghmelnguut maligtiki pikavek atamnun. Kaaskuvek, whangamnun kayaggnilghaaten."

Yuggaq elngaataall kakavepiglluni aanqaghtuq. Aanqaghsalghiimi, taakwanguq llaaghan tumet malghugneghet, kakavutkelluku saghumigneghmelngughteggun pimayalghii, uutghaghlluni aghenqigneghmelngughteggun aqfaasimalghii pimaghmi ellmineng, "li, ukegkutgunllii pispqanga."

Aawallu whaa payegnun kaataghtuq. Iteghtuq. litghumaluku nenglumun, naken nanevgaghllagem mengan aaptaa, "Sangwaaqat?"

Yuggaam pimakanga, "Whanganguunga, panigpek kayagtaanga."

Piyan tawaten ugategneng nanevgaghllagem pii, "Aa, tawanten."

Muluqaghllinguq qakma mayughtuq nulighha, taawa eggmillghaghaataamaghmi, "Whanilli qaa, yuunghinaghmeng unangesqaqamken."

Nanevgam pii, "Qakemnangwaa?"

"Aa," Yuggaam piighaghtaa.

Nanevgaq quulmun tespikavek iiyamun

qeteghlluni aneghziighllagtuq, "Paa, aa," keneghllagnguq aga aanqaghtuq qaanghaneng quulmun. Naagullunguq qakma nepangightuq.

Taagken nanevgam pimakanga, "Esghaghyaghtughhu."

Yuggaq alingmikun aanekestaghtuq. Tawavek payegnun lliighlluni nagneneghmeng aghtupes-taaghtuq. Tawani qungughtaaghluni iteghtuq.

Nanevgam aaptaa, "Naagu?"

Yuggaam alingmikun pii, "Aviituq."

Nanevgam tawavek pii, "Temngi piiten, payegneng piiten. Esghaghyaghtughhu, iwen elpeklun tawaten pillegamken."

Tawaten piyatni alingenghhiinaam aanuq. Aanluni nenglum qaaynganun esghaghyalghiimi aviituq. Mayughyalghiimi, kemagnaghhiiniinguq legan taawa. Quyaqayugtepiglluni iteghtuq.

Nanevgam aaptaa, "Naagu?"

Yuggaam pii, "Kemagnaghhiini legan tesqakma."

Nanevgam pii, "Aa, taglaghhaaten sangunghitukut temnginguukut, nangllegygulluten amigiitnguukut."

Enkaam yuggaq aanluni piyalghiimi wha neminun kaatngwaaghluni, naagu pennaaghluk aviituq.

Taawa yuggaq nullighmineng anagumalghii.

THE MAN WITH NO CONFIDENCE

In this story, an Eskimo man was strongly scared by different things. He was very easily scared. He could not be relied upon because of this particular nature of his. He didn't have too much courage.

Once upon a time there was a woman who was going insane and her husband was getting really scared of her. She would tell her husband never to bring female seals home when he got them in his hunts. She wanted only the male seals to be brought home.

One day, when the poor man was about to go home from a seal hunt, he decided to take his seal home even though it was a female seal. He hated to leave the nice big seal after a long cold day's hunt. So he took it home.

His wife got furious and asked over and over again, "Why is it that you brought the female kind of seal home instead of the male like I want?" The poor man tried to tell his wife that he was cold and tired and that he wanted to bring this seal home because he hated to leave the nice big seal out there. But the woman went insane with this incident. She just got wild. So the poor man had to flee for his life. Quickly he ran out and hurried down to his kayak while the woman ran after him.

He got to the sea and paddled away in the darkness of evening that was coming on. The woman, however, still angrily went after him. She was still asking him why he brought the female seal home when she wanted only the male seals. In the darkness, the man paddled away. As he paddled on, he came to something that blocked his way. He felt around and touched something grassy and long which seemed to be hanging from a high cliff shore. He just grabbed on to them in fear. He climbed up and up. His wife was still screaming and still angrily coming after him. He could hear his wife breaking his kayak after he left it. He got to the top of what seemed to be the cliff in the darkness.

All out of breath, he ran around on top. There he found a wide path. He followed it. He found out that it lead to the entrance way of an igloo. He quietly entered looking around it. He saw that it was lighted very nicely in there. There were places all around the igloo's interior which were nicely fixed up. The sealoil lamps were placed pleasantly and lighted up, but no one was around. There also was a spun thread or braided sinew, smooth and long, hanging down from the ceiling in one place, and it was by the doorway. He pulled on it with his fingers

as he tried to decide what place he wanted to be in. Then he thought he had better sit at the place farthest away facing the doorway so he could see what went on as he was watching for things that might happen.

And sure enough, there came someone but he was still in the hallway. It seemed to be a pretty girl, and she was singing, "Say-a-ya-ha-aa, una-nga-ha, say-a-ya-ha, una-nga-ha, inglegghem kiigum yuga seghleghuq seghlepiwhaguq a." When the thing appeared, it was the very pretty parted hair of the girl that showed first. Then she came to one of the rooms there. Then a second singing was followed by first showing the pretty parted hair and then the girl. It went on like that until all the rooms were occupied. The one where the thread was called him to move over to her. For some reason, however, he hesitated for a while. The one that came to the room he was sitting in acted very proud and sang more sweetly. (Those rooms in the igloos were platform-like places with no walls, but just the floor. They were fixed up very pleasantly.) The woman where the thread was kept calling him, "Hey Little Man, you did touch my sinew first when you first came in." The one where he was would whisper saying, "Don't go. Ignore her."

The one with the thread called and called then finally she said, "Hey, Little Man, if you don't hurry and come over, I'll fish your wife up." The man became restless, but the one by him told him, "Ignore her." Then the woman grabbed her thread line. Because of this, the man jumped up, but the girl just grabbed hold of him. (My, that man must have been even weaker than girls!)

The woman got the thread to sink down through the place by her seal oil lamp singing the fishing song, "Kalaghanga, kalaghanga, kalaghanga, kalaghanga." First it was the parky that she fished up. Every time a piece got up, the poor man became restless. He wanted to go. The girl, however, held on to him. The woman pulled the things up one after the other until all of his wife's clothes were up. By this time, the man was shivering with fright and he pulled to go to the woman's place. The girl, however, held him hard. By this time, the woman said, "If you don't come to me now, I'll fish her body up." After saying that, she pulled her thread very heavily while repeating a song. They could hear his wife still angrily saying, "Why did you bring the female kind of seal home instead of the male like I want?"

This time, the girl told the man to go out and take a path to the right side until he came to an igloo.



She said, "You can go in there. My father is in there. When he asks to know who you are, just tell him that I sent you. He'll know."

The poor man ran out trembling and in the dim light of night probably from the moon, he could see two paths. In his haste and confusion, he took the left hand one but when he remembered what the girl said, he ran back to follow the one on the right hand side. As he hurried along, he came to the doorway of an igloo and he entered it. While he looked around, the voice of an old man asked, "Who is it?"

He answered, "I'm the one whom your daughter sent!"

The old man at the place said, "Stay there!" While he was sitting there, it wasn't very long, they heard the angry voice of his wife climbing on the igloo and she was still saying, "Why did you bring the female seal when I wanted only the males?"

Hearing that, the old man asked, "Is she the one?"

The poor scared man answered, "She is!"

The old man turned his head up and let out a big breath, paaa! As he breathed, fire came out from his mouth and went out through the hole on the top of the igloo. The angry voice stopped. Then the old man told the man, "Go see." The poor man started

going out very slowly, but couldn't go on. He stopped at the inner doorway. He bent down there for a while, and then came back in.

The old man asked, "Where is she?"

"She is gone," he answered.

"You are not telling the truth! You came back from the entrance way. Now go out and see, or else I'll do the same thing to you," the old man said.

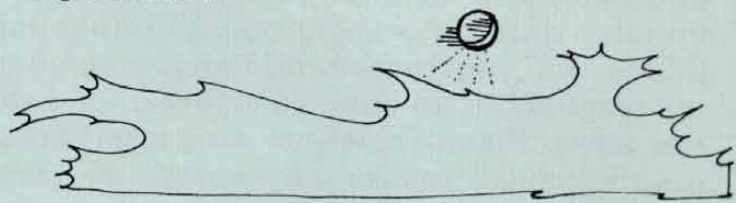
The man got out this time and climbed the igloo. The woman was nowhere to be found. Only her lungs were left without being burned. He felt very much better and he returned.

The old man asked, "Where is she?"

"She is gone. Only her lungs are out there," he answered quickly.

"You can go home now. We are not people. We are nothing. We took pity on you and came to help you," the old man said to him.

The man got out and found himself at his home. Where was the grassy island? There was none there. That was just there to help the man get over his great fears.



YUUK ALLAKAAYAK

Whangkuta ukani pillemnni yugenkuk aghnaankuk alla aleighqusighwaalguuk, nalighmeng akeleghraaghak ayuqellelguuq. Ungazimi, maani Sivugami tamaakut aghnaasiiniiqaput. Enkaam aghnaasilguuq. Elngaatal tamaakut kaynguyugsaghqaghhaagpenaki iinghulluteng ayuqut, almesiqutangitneng. Ellnganun Uumun esghapagniiqiit. Enkaam yugllaget ungalget aghnastun aatkalget esghaqaaluteng natesugnaatangitneng kelengaluteng piyaghqaalghiit. Nenglaqsaghqaanghilnguut, qayughllak naten pilit almesiqegkangi. Enkaam kiyang aatkallghitgun liigikaqaput. Enkaamllu, ellngit aghnastun aatkaghaqut kiyaghtaalleghteng pinitun esghaghnaluku. Whani ungipaghami esghaghnaqaghput tawatelnguq.

Yuuk aghnaayugneq aghnastun aatkalqelghii napingigalnguq taakut yuget estamat anglegutkullghiit anengaqeftaat. Uyughiita uniighmightekaat nengightuyaghaataqniluku piluku. Angyiiigategkeneng nenginneghmeng qinuyagutkaat un'gani yakughniighutkegkameng. Piyatni tawaten elngaatal atkuni puvitfallughllak aalluku esnamun piluni qiyaag.

Tawaten qungughlluni qiyamaluku, Uum Ulimaghistem aaptaa, "Hiik, sangami aghnaq qiyaag?"

"Anglegutma nengightuyaghaanninghatnga qiyaagunga," aghnaasim pimakanga. Salungaqun pilanga, naten angyaghlanga aghnaalghiinga." Qiyaag elngaatal. Enkaam Ulimaghistem pimakanga, "Aa, naten pinaaghamken."

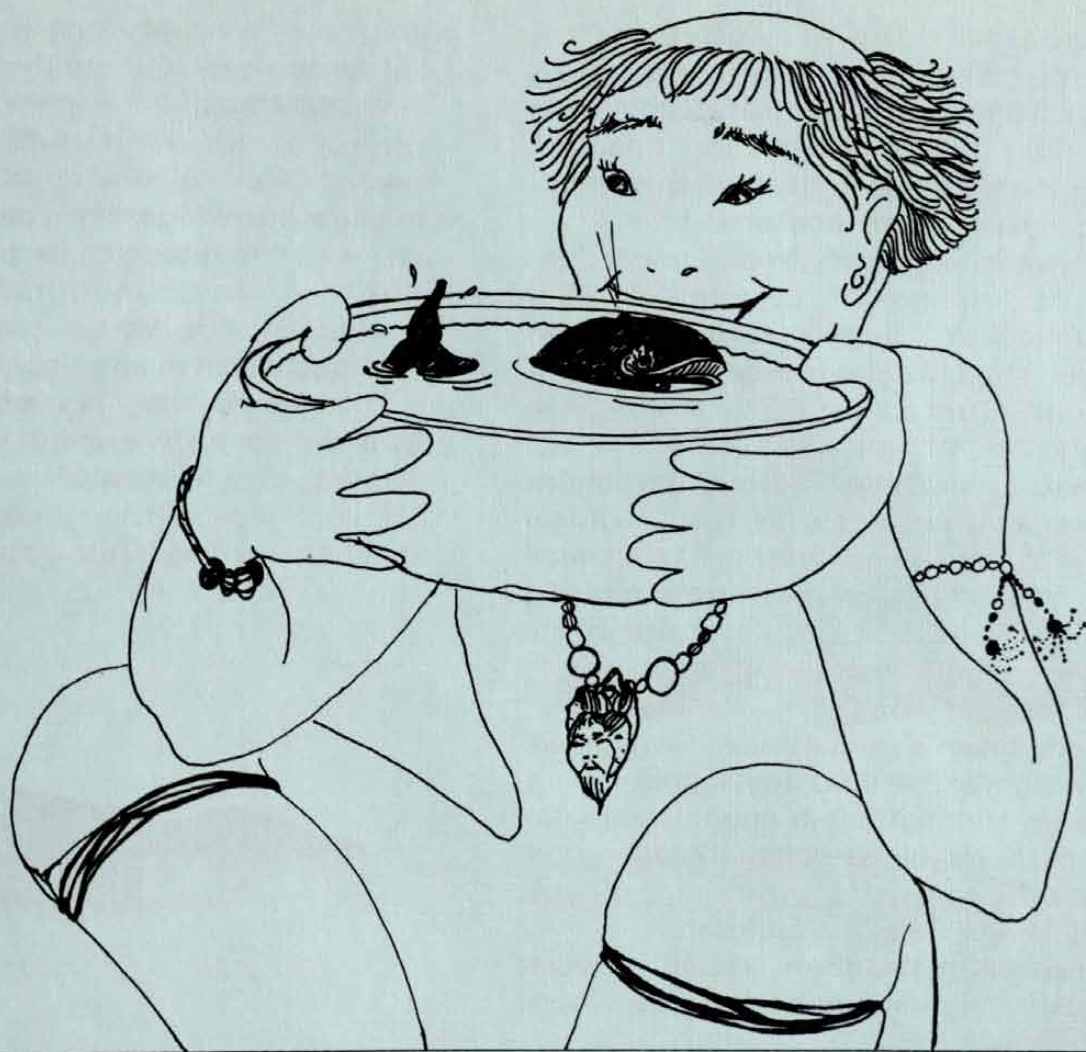
Tawaten pighngaaghmi, kii aghnaasiq eslegughqaaghlaga, aqsangaqeftuq. Taagken alingruughlluni lliightuq naten ighnillegqhamineng sumeghtaghaghyami.

Taagken esnami qiyalaataghtuq. Mem aaplaataghaa, "Aghnaq sangami qiyaaglaataghta?" Taawa ungipaataqegkanga, sangami qiyalleghmineng, aghnaasim.

Taagken mem pimakanga, meghmun aatghesqelluku enkaam tawaten atkugmini qungughtaaghesqaa.

Inkaam tawaten piyalghiimi kii, ighniiq. Ighniighhaa aghveghhaaftuq.

Aghnaasim aghveghhaq taglaalluku anannaqaa, elngaatal quakeghllaga. Sivukun petangungllaa-luku tawani meghmetestaa. Taagken anglighllagyan aangataghalghiimeng ulimataa. Wata anglighllagyan esnamun atghaataa.



Taan'gantaqelghii qagini, aghveghhaq. Taakwaningiighhaq quunpeng naangan esghapaglukuku ayuqegkanga. Qenwat angtaniisami uyavaghaaqluni Iliightuq. Enkaam naangan pengegluku pinaaqaliimakanga, taqusneghaag-neng qengagkenkun kakivikumakana.

Enkaam tawaten pighngaaghmeng esghaghaqaat uka taglaq alelighluni. Legannguq allghi taakut kaatunneghaki ellngita taakut tuqutaqit. Taawa aghvengyuughusiqaat yuget qangigaghteng. (Ellngan Uum kayutmeng tuunegkaa qiyaaghwalgghii aghnaasiq.)

Iiwenllu taakut aklunanighllagaqut, qayughllak aghvengem, aghveghhaq aviituq. Naagu taglaghpenani muluughtuq. Naangan elngaataall aghnaasim aruughaa. Qenwat qafsinaneng qavaghyan aghnaasiq esnamun atghaghluni qungughlluni qiyaag. Tawaten qiyalaataghtuq. Mem pilaataghaa, "Hiik, aghnaq salaataaghta?"

Enkaam aghnaasim akisimakanga, "Avaqutaqa, tunusan quyasighllaka aviituq, taglanghituq."

Enkaam uum Ulimaghistem apeghtughlaataghaa. Meghmun ateghluku qungughtaaghesqaa. Enkaam iglegghleghiistun piluni aghuliiqan sivugtesqumakanga. Taaggun tagliisqaa.

Enkaam tawaaten Ilaaghan atkuni, aghnam atkuga, aalluku meghmun atghaghtuq. Tawaaten

meghmi qungughlluni kiyaghtuq, naqamllu kalevegpenani. Qungughngatkelluku tawaten elpekaqaanguq Ilangaqa elnga iglegghleghii. Enkaam aghuliighyami, sivugsimalghii. Piyalghiimi, kii alla nuna paga. Taglaghtuq, uuglluni pikavek qaasqam qaynganun. Piyalghiimi kii, whaa qengaghllagek pinaaqalgek! Arekull nunat iimkut tuqusimakangat avaqutaa! Avaqutaannguq whaa qengaghllagkek pinaaqalinqaghqellutek angyilghiitni.

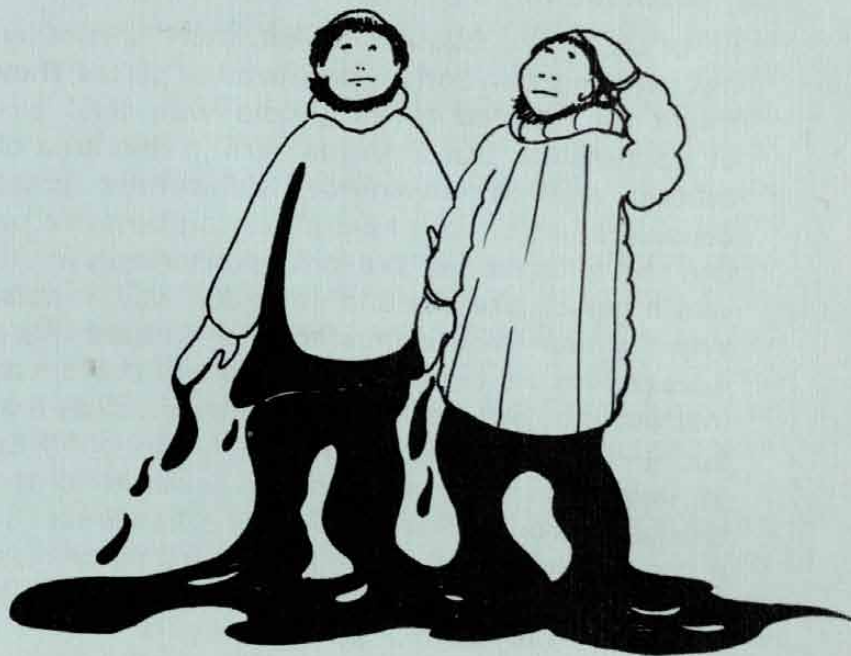
Enkaam neghllagmun tespagavek taglaghtuq. Taakunun aghvengegkanun taglaghtuq. Taawanguq elngaataall ungipaghaataaqeftuq tamanganeng qerngughlluni taakuni. Enkaam iteghtuq ellngallu. Upughataat, pimaan,



"Seghleghhalek aqelqag elpeklungipaghallgaa-naqegpenang. Aghvengluta allaaghluggaghlag-meng quyalleghput whaa atughaqagput."

Aghnaasim pimakangi, "Aa, ungipaghaghna-lunga taginguunga. Ungipaghaninguq imani, aghnaghnguq taana, Uum Kiyaghtaallghem kevgaghqaghghagmeng tuunluku, iiwenllunguq kayutkelluku Iliighaqaa, nunat iimkut allaknaqegpenaan tuqusimaat." Tawaten pitkelluku aga aghnaasiq aanuq. Aanuq legan kii angyam yugi taakut aghvengegkat saat nekegneghightut, qesightut. Qesighhutut, qesighhutut iwerngaun ughuguluteng naanguutut qamaglluteng.

(Enkaam entaun allakaayaget sangwaat avelghaghluteng pinightut, qayughllak kitum pikii, nalluniiqaagut.)



THE STRANGE MAN AND HIS WHALE

For us, in the Eskimos' belief, there is another sex between man and woman. In other places, they might be referred to as people with dual sex characteristics. But Eskimos here in this area of Siberia and St. Lawrence Island have great consideration for this kind of person because he can't help his nature. We look at this mostly in the way a person dresses and not in the way he acts. When a man with a mustache is dressed like a woman, we are careful not to make fun of him as instructed by our elders. The elders would say that such people were protected by the Maker of All. So to laugh at him would bring a curse to the thoughtless ones. So when we see a man dress like a woman he is showing respect to his nature and we are not to laugh at him or hurt his feelings. So there was one like that in this story.

The man in this story dressed like a woman and never wanted to go hunting, but stayed home and sewed. He was the eldest of four brothers. It happened that the younger men, when they got whales and walruses out on the ice and sea, would get upset about meat taken to the eldest brother who didn't go out hunting at all. The younger brothers would complain, "Why do we have to take

meat to our eldest brother when he doesn't work out on the cold moving ice and sea like us?"

When the strange acting man heard about this, he went out to the shore. He buried his face in his parky sleeves and the large ruff which were made like women's clothing, and cried because the brothers hurt his feelings. There he cried and cried. Soon a voice was heard asking, "Why is the woman crying?" It was the voice of the Maker of All.

In answer, the strange man said, "My brothers complained about me not being out on the ice and sea with them at the hunts. I am unable to go. I can't! I can't! I'm like a woman. How can I when I'm made like this?" he sobbed on as he poured out his grief.

So the voice answered, "All right, I'll see to it that you'll get something."

So very much comforted, the strange man went home. It wasn't long when he felt that he was getting big like a woman that was going to have a baby! He got bigger. Boy, the poor strange man was frightened. "If I'm going to have a baby, how will it ever be delivered?" he moaned to himself. But the voice soon talked to him again asking, "Why is the

woman crying again?"

For an answer, the strange man asked, "If I'm going to have a baby, how is it going to be delivered?"

"You go down to the sea and bury your face in your sleeves and ruff and rest there on the sea. You won't sink," the voice answered.

So the strange man hurried down to the sea in his parky made like that of women's and got on the sea and buried his face with his sleeves and large ruff made of black dog skin. This was the women's original parky. There he floated around as he cried. Somehow a little whale was born. When his baby was born, it was not like the humans. Instead, it was a little whale!

The strange man picked up the tiny whale and took it home. He loved it so dearly that he carved a large wooden bowl and put water in it for the whale to swim in. The whale was getting big fast so that in no time he had to carve another bowl. When the whale got too large to be kept in the house, the man took him to the sea. He stayed at the waves for some time. While he was at the waves, the little whale would come ashore many times to be with his mother.

When he was grown up, the strange man made a marker for his son. He made holes at his nose and

put a reddened baby seal skin on his nose to mark him. So the little whale would play out in the sea. There were times when he got as far as the horizon. He got to going so far away that he would bring another whale along when he came home. So the younger brothers of the strange man would go out and kill the one he brought. He brought home many whales and the brothers were getting rich. The people of the village also became good whalers because of the whales which followed the man's special whale given him by the Maker of All. They were not short of meat and oil. They had plenty of bones for housing poles and for other uses. That was the way the strange man was comforted.

Then one day, his whale didn't come home. The strange man waited at the shore very anxiously and he was very worried. He waited and waited, but no whale came. Another day passed on, still no sign of his whale. Then finally he got into his parky and buried his face in his sleeves and the large ruff and cried. He cried and cried, and soon he heard a voice asking to know why the woman was crying. The strange man poured out his sorrow in answer. So the voice said to him, "You go out to the sea in your parky as you always do until you stop but you will still be moving."

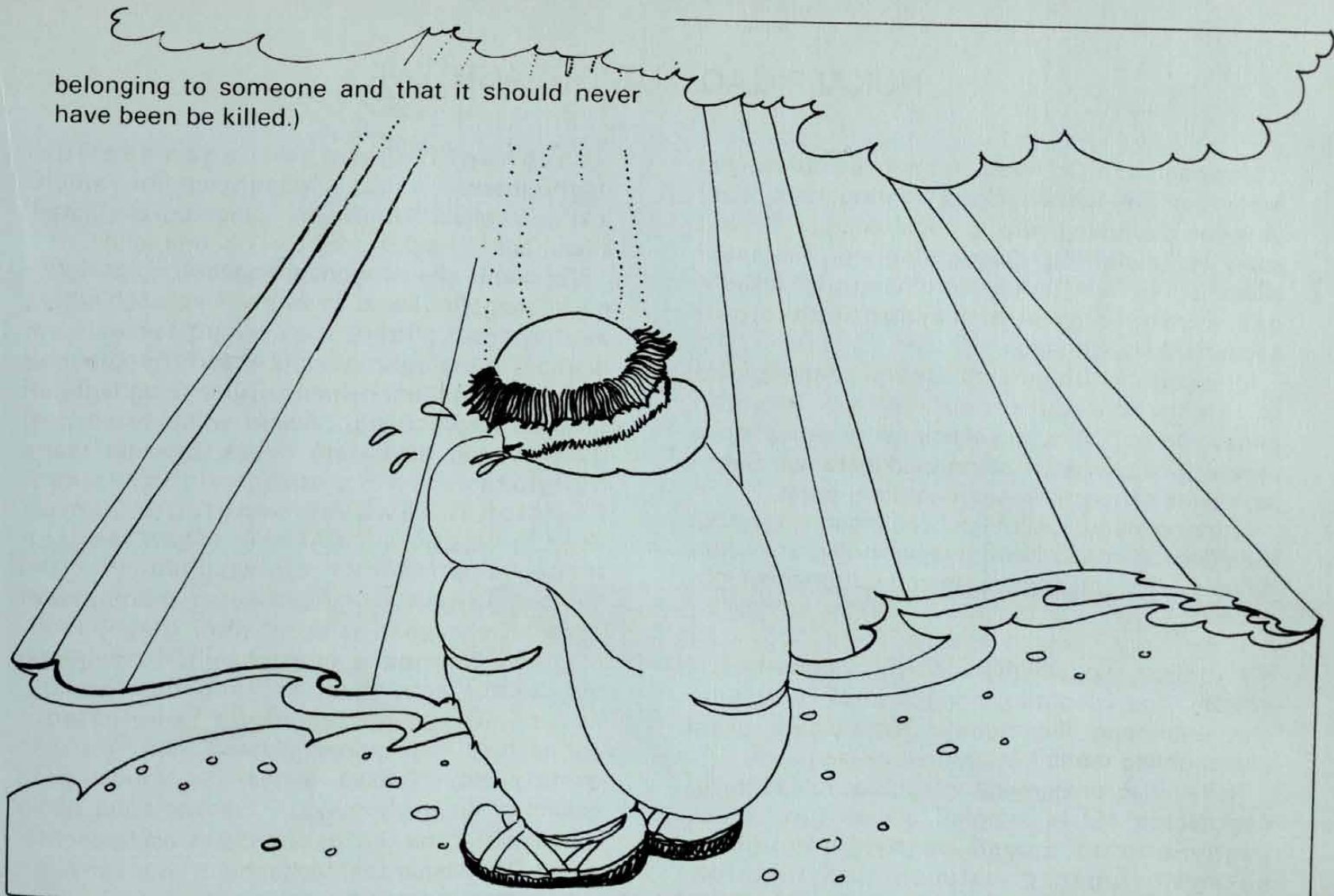
The man did as he was told. Out there on the ocean he moved along but he did not see where he was going. When he stopped moving, he got his head up from his parky and what a strange place he was coming to! Where was he? The strange man wondered and tried to figure it out. Soon he found out that he was coming to a different village. As soon as he came to the coast he skipped along to the shore. He walked up to the beach. At the beach, what tragedy met his eyes! There was the marked head of his son! Just the head. Where was his body? In vain he ran around the large head to see the body, but it was gone. His son was killed! He could see that there was a village close by. He followed the path to a house. When he got there, he found out that it was the home of a crew that got his son. The people were getting together there to tell stories to celebrate the event or honor the catch. The people humbly welcomed the strange man and asked him if he had a story to tell as they were doing this to show their thankfulness for a great event that had been given to them.

The strange man replied, "I am coming to tell a story for I certainly have one. He started, "There is a man who was born to be unable to go hunting for whales and all animals like others do. When he was accused, he cried to the Maker of All, and he

was given a strange and powerful son, a whale. What a heart lifter he was. He got many whales for the village so the man, or his parent, was not helpless anymore. Very proudly he raised his son. He was a joy to him. So he put a marker on him, a beautiful piece of work on him, a reddened baby seal skin of great prize. To the parent's great sorrow, however, his son was killed when the poor ambitious child got too far from home. They should have left him alone as he had markings, but they have killed him anyway. This is a tragedy to his parent. That is my story." With this, the sorrowing mother left the place in tears. There was a terrible silence after he left. The people tried to understand what he meant and they thought about killing a whale with reddened skins on his nose.

A terrible and horrible thing happened after the strange man left the place. The crew of the boat that killed the whale with the reddened baby seal skin on its nose started to sweat! The men sweated and sweated. Terrified by their appearance, the men looked at each other. They got smaller and smaller until they all turned to liquid. (They say that every time someone got a seal or some other animal which looked strange, usually some sorrow would come to the family that happened to get it. I guess this was because that animal was marked as

belonging to someone and that it should never
have been be killed.)



NUKALPIGAQ YUGIGHSAGHTENI

Ungipaghaninguq imani, taananguq nukalpigaq nulightughluni ighnengelghii. Taghnughhaghllani piniqem quunpeng nayughllaga. Atanga qenwat saaq nulqaviightuq. Qayughllagnguq taamaani siivanlleghuut qelghingigallghitneng qilghaksagh-qat, kiyang ulapmun. Kayngunaghyaighii sagpenani kiyaghhneq.

Ighivgaghmi un'gani qaasqami ulapullghiini nukalpigani aviighutngwaaghyan atangan pimayaqanga, "A-a, quyakaqamsi allgeneghpesi, taawanginaq whaten aliinnaniitkigatamsi. Segh-leghhalek sanaqsin aanaghtaqluten, sazin."

Sameng piigu, yeghlegi nukalpigaq sugagtuq. (Seghleqrugumaa.) Tawani legan nuliighminunllu naaminunllu aatkangllaghtestuuq qateperewaaghmeng. Ellnga enkaam ayaviingllaghtuq nuvgmikun wanillgaghmeng. Aghnak qiyakumaan aatkangllaghaak. Legannguq taaqik aatkani, aga igleghtuq, nemiini unilluki. Aghulaquq ellmineng lliighnaluni. Nukalpigam ukani ulapniighllaq taana kiyaghhnaqutkesaqanga.

Nukalpigaq piyugmeng igleghtuq. Kilgaanteku-llaghlagtuq taawa iglegha, qenwat ayghightuq paghyiighutuq. Legan paghyughnanightuq sukaghii, legan ghataqaquluni lliightuq.

Naayghaghllagennguq legan kaalluki naghughtaaii, ilangi sungaghyuggiinii aliigh-luki kaataqluki. Nunivagmi igleghtuq elngaatal, kiiwet aghvighaqluki, net kaalluki unitaqluki.

Qenwatlu alla naayghaghllagneng agigsalghii-mi, kii, neghllak kana. Tawani sumeghtaghaghtuq esghapagutkelluku. Amennguq taawa nem qukaani nenglughrugllak. Enkaam nenglusquq uyavaqaani aafuni nemeng. Sumeghtaghaghluni tawaten piiqughnguq, "Awiim whaa taana nem qukaaniinguq agghistem nekaa. Enkaam taana nenglusquq saam pistangitalghiim pikaa. Esghaghhu tawavek nenglughllagmun atghaghyaquma." Enkaam legan taagken tenggekallghuughtuq. Ighivgaghaqaallunguq kaatuq. Tawani nenglughllagem manughaani ayaviini napaghluku saaghwani uteghpaarki-taaghtuq. Qamanguq aghnaghalghun saaygunun ateghaatut kuvughyat sameng qullugmeng, kuvesilghameng. Qamanguq nenglaataqut aghnaghaat teghigniqepiglluteng. Ilatenguq alla qama piiqiit, "Kaakaa, sangamillu anuqataghaq qakemna lingaaghrugtagu." Qenwannguq qama ilangi piit, "Kaa, i-i, qakemnaqun esghaqaghteggu." Qamanguq reghillghaghqun esghaghyugu-



taat. Qamallunguq iitqaghtaalluteng ungipaati-yugutut, "Kaa, yuuk qakmaa iqangituq avangituq uteghpaarkitaaghaquq manughami. Ayaviighan nuvugani wanisqughhaq, anuqataghaam lingaaghrugtaghaqaa.

Qamanguq yugpallaghtekam menga piiq, "Esghaghyaghtughhu." Whaanguq aanuqlu nukalpigaaq tawaten ellngatun llangaqa yug-tutkalghii, singilpayukiinaghluni. Whaanguq sameng pigpenaan uteghpaarkitaaghtuq maliglluku. Tawaten'nguq pighngaaghmi ighugni kumlasengaghaak pii, "Tanqiq unaa whaten lliighumaaq."

Enkaam piimakanga tawavek, "A-a, taana tanqiq esgha tawaten lliilghii iglegtengnginaamalunga." Tanqighaghnguq amen piinghaghlluk pika.

Whaallunguq pii, "litghi tagi." Enkaam iteghtuk, maligtaa. Kii, piyalghiimi aghnaghalghunnguq elngaataall aqumuusimalghiit paasqutaqluteng ighuteng saaqwliqulluki estughquulluteng, tutemqiighumakegket uugken ima kiwavagh-vigkameng. Legannguq ighum qaayngakun kiwa-vaghtuk.

Nagaquqaghaqiinguq aghnaghaat pilghiit, "Ukughsi, elpesinillu-u aagna yuuk eflegghmiitagh-neghita?" Arekullnguq iglegghaghlagem uqenge!liighaghlagumalghii, ghhataghyukes-

taghluni lliighem. Taagken alpagyalghiimek nenglughllagnguq, uglaapigteftughnguq tamaa, taghnughhaq, anglinghhaq yuuk, aghnaq. Allanguq teskiwa nanevgaghlagenkuk nulighqullghiik. Arekull tamaana avaqutaqeftaak, eltughaqeftaak qapraguteghlak. Legannguq alpagtuk, nanevgam pii ellnga, "Teskiwna esgha nen." Kiwatmun esghaghyalghiimi, kiwa teskiwani inglegghmi aghnaghaq, tamaakuneng qapragullghiineng aghnaghaghneng llangaqa nuyeklighhaq.

Llaaghan teskiwavek kiwavaghtuq. Legan aghnaghaam upughataa, aatkii agaghquumiita neqlightughaa. Legan ellngani kiyaghsimalghii. Taagken aghnaghaam pimakanga, "Whaa legan palaghhaghmeng whannaquten. Ima aghnaghllagem aqfalleqaaten."

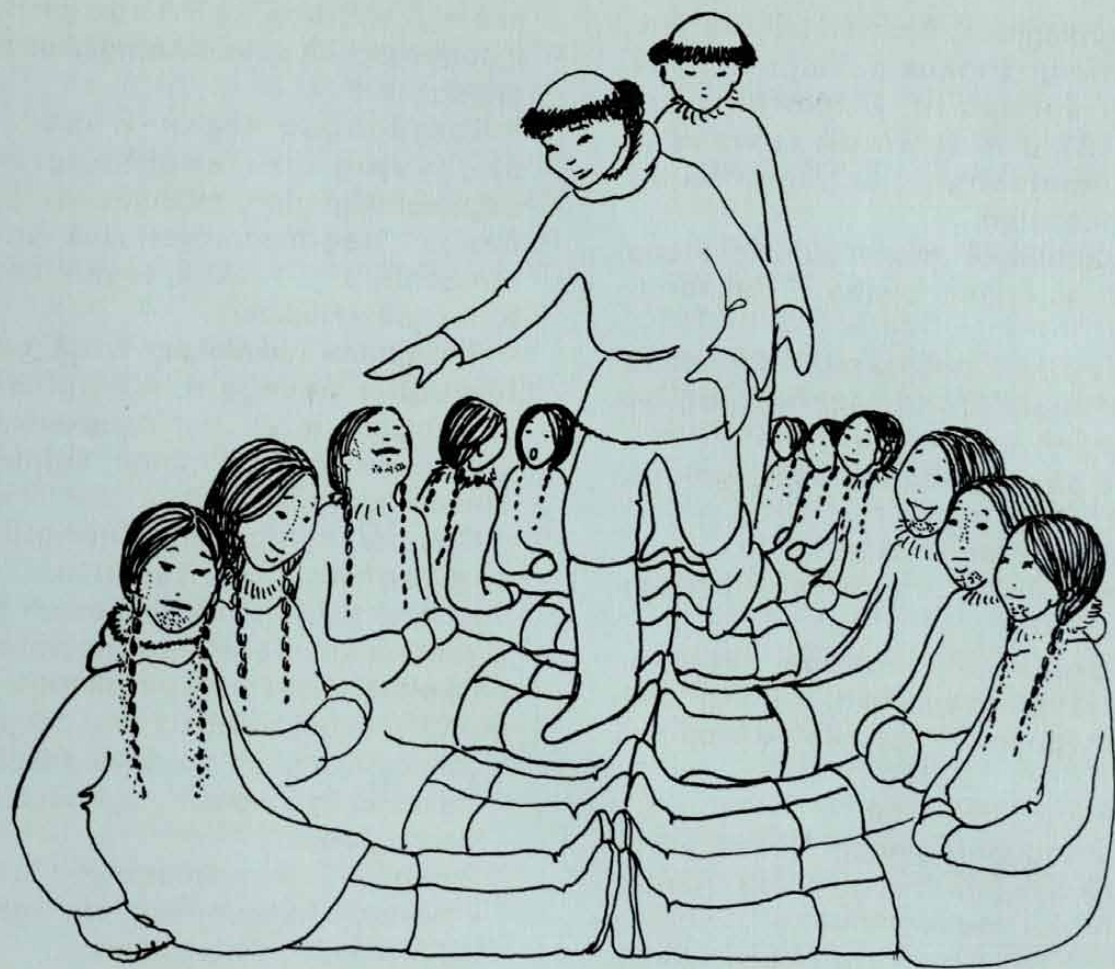
Nukalpigam pimakanga, "Whaanllequnga."

"Legan whaannaqnighngaaghpek ima aanulleqaaten," aghnaghaam piiqegkanga.

Nukalpigam taawa piiqegkanga, "Iwernga whanga pinaanghitaanga."

Aghnaghaam pimakangallu, "Nemi whani, pinighilghiim taam aghnangllaghaqaanga. Whaa ugiknaqnemki aghnam taam aqfaaqii. Aangeghllagtuq esghaghlleqan aqfakangaten."

Taagken neghlak taana qerngughteghlagtuq



tagwavek nenglughllagmun ataasimi aghneghmi. Tawaninguq aghnaghaankuk nukalpigaankuk aqumlutek esghapagaquk. Tamaana yuuk qapraguteghllak puval lamun tawavek. Aghnaghaam piiqegkanga, "Esghaghllagan iteghllequq, aqfalleqaaten."

Uka uglaghyagaghllaget mamlegutepiglluteng itenghata nukalpigamnguq piiqaa, "Uuknang-waa?"

"Nakaa," aghnaghaam piiqegkanga. Qenwatlu uka esghaghaat iteghtuq. Kii, aghnaghrugllak iteghtuq, sagneghhaagneng tugumiighluni. Takulukek whaa sagneghhaak nukalpigamun tuunaak, pimaan, "Ang, neghi."

Nukalpigam tawavek pii, "Nakaa."

"Ang, legan neghi," aghnaghllagem piiqegkanga."

Taawa nukalpigam piiqsaqanga, "Nakaa, taaqunga." Qenwat qinuyagulluku, sagneghhaak akuqaghlukuk qaneghminun katagaa neqaaghaq imaa.

Aghnaghllagem pii, "Haa, tagi."

Nukalpigam qulligegni aatqaghlukuk whaa pilugugtuq. Whaa aawallu maligtaghtaa. Aanuk, panani akuqaghluku manughameng, maligtaa aghnaghllak. Llaaghanam tespikavek nenglusqumun taglaataa. Kingunganeng

maligtaa, sukaghllagughngaan legan maligesnaghaa, enmis ketngigkek tuutqaghtaques-taghlukuk.

Kaatugnguq legan whaa aghnaghllak, paghyupiglluni aneghpagtuq, "A-a, kii seghleghllaguuten, allanguuten taglaataqegkem-neng." Iteghnaqutkellutek aghnaghllagem pimakanga, "Taakuk legan qenngugkenkun tuutqaghtaghlukuk."

Piyalghiimi nukalpiqaq whaa kayngek amigem inglugtun payngani, nayughistek. Amenam nukalpigam legan qen'ngugkenkun tuutqaghta-ghaak. Legannguq pama aglutek mengqutun amqegkaquyalghiimek.

Kiwavaghyalghiimek nenglungani, nenga esghaghaa. Aghnaghllak, whaa naten lliighhaghtuq, aghnaghaghestun pighllagughtuq. Uganguq taawani aghnalqwaaq quginagnaq, naakeftaa. Taawavek pimakanga, "Emta uugyuq avelghaqaghnga, whangallu pellaghyugaqunga." Uganguq iqengluni angemsiighaq.

Taagken nukalpigam aghnaghllak pimakanga, "Meqsugtungaa."

Aghnaghllagem pimakanga, "Meghsilaken?"

"Nakaa, whangamneng pinaaghtunga, naantak meghegken," nukalpiqaq piiq.

Aghnaghllagem meghegni aapghumakek.

Enkaam nukalpigaq meqsaghtugtuq. Meghegkenun sekesaghtuq meghnaluni, whaa qayasqughhaq naken ketfiighwaghtuq negighnaqumaan. Llangaanguq ellnga eslami nani, meghqek natutun meghtun lliighllagtuk. liwen meghnaluni sekenneghani whaa qayasqughhaq naken ketfiighwaghtaquq naghpihnaqumaan. Enkaam suupekestaghluku taagavaghqaaghluku meghnaqaqsalghii, legan whaa tagiighwaghtaquq. Qenwat suupqaghlluku uveghyan meghumalghii. Meghluni, tunuvaamalghii.

Aghnaghllagemnguq whaa pii, "Uyuq sazigu nagmaaghukaghaqa?"

"Sangwaa, qayaghtughhaaq?" nukalpigam pimakanga.

"A-a," aghnaghllak piiq.

"Meghesnanighyanga suupmeng uveghlluku meghtunga," pii.

"Uyuq sangan nagmaaghutkaghyaghaqa," aghnaghllak qivghuuq. Iwernganguq qivghughngaaghmi yuggaq quyakepigtekanga, enkaam taaqumakanga qivghukneghmeng.

Unugyagu ingaghquutut. Ingaghquusameng qavaghpenani nukalpigaaq kiyaghtuq, qavalghiistun kiyaghsimaluku, uga, taawna aghnalqwaqaqumuuq. Ugallu ulaaghllani ipegsaghtughaa.

Taagken uga nanilghagmikun qunglugtuq. Whaa, manugkenkun nuughqaghtuq, ulaaghllani tugumiiqluku. Whaa uqliisaqminigu. Uqliisatni, amenam qavangughtaasighwaaghtuq. Araghyan aghnaghllak taghtughaghtuq, aapsimaan, "Sazin, sazin?"

Amenam nukalpigaq taghtughaghtesighwaaghtuq pimaghmi, "A-a, a-a, ugum qavangughlunga takwaaghaghllunga ulaaghllagmineng uqliisaghaanga." Taawavek keniimaghmi aghnalqwaaghmun pii. Uwallunguq neminun piwaghaghsimalghii.

Aghnaghaghllagem taawavek naani aghyuughumakanga, "Ema avelghaqaghnga."

Uganguq, "Tagitek, tagitek, tagitek, taghneghaqruguk pinaqlaataghtuk."

Taagken tawani qapragutmi nukalpigaaq peghqiniquq elngaataall. Aghnaghllak naten piighlluni neminun ighlleghluku, atkugmineng uligaghtaallu. Enkaam ellmi atkuganeng uligluni aghuliighinaamaghmi. Legan palaghaghmeng kiyaghtuq uga makellaataghtuq aghnalqwaqaq. Uga allngughlaataghtuq nanilghagmikun. Whaallu manugkenkun nuughqaghtuq. Whaa uqliitnginaamaan panini. litemnguq piightuq, "Panikaqnaaghaqa." Ulaaghmineng kaawhlagyaqminigu panigmi naasqwa kepqaghlluku. Aga

naasquq ullghitiinamaghmi taawavek. Aga kayngek kangghughtiinaamaan. Whaallu nekefqaghsan aghnalqwaaghem eggmillghaghaa-taasimaan ulaaghmineng uqliitaa, pimaghmi, "Natu yeghlegi!" Taagken milughyaqminigu ulaaghmineng, iwernga nalugusaqminigu mekelghiighem awatghulluku ulaaq. Enkaam akuqaghluku ellnganllu miluumakanga, tallii ilefkaghaghluku. Aghnallqwaaghem saghuyamineng milughyaghaa awatghullaataghaa ulaaq. Ellngan saghuyaminengllu milughyaqminigu saghuyanga ilefkaghaghluku.

Enkaam aglugmineng ulaani amqeghluku milughyaqminigu alla. Iwernga legan nalugunneghmini awatghutaqegkanga ulaaq. Enkaam ellnganllu aglugmineng ulaaq amqeghluku milughyaqminigu aghnalqwaaghem naasqwa kepqaghluku. Taawa uullghaghtuq aghnalqwaaq. Legan naasqwit kayngek taawegkuk kangghugtaghaqegkangik.

Qamagsamikek taawhkuk kayngek tuququumakek. Taagken anighqun kumaghluku taagna nenglum mamlellgha nanighyaqminigu kii yuuk tuqukaq, naasqwitestaghiinaq qaspighteghlagluni.

Taagken nukalpigaq aanluni atghaamalghii. Iteghluni neminun kiwavaghtuq. Aghnaghaam

elngaatall esghaghluku upughaa tawani, pimaan, "Naten atghaghsin?"

"Naqamqun atghaghtestaatnga," yuggaq piiq.

"Kii, allanguuten tagiiqelghiineng. Tazimante-kayuguut taam aghnam taglaatkii, naten aanzin?" taawa aghnaghaq piighaataghlak. Qenwat qinuyagusamigu pimakanga, "Tuququumaagka."

Legan taghtuquutut unaami aghnaghaq aga taangani nateghmi malliightuq, malliightuq angayuqagmi ingleghtnun. Kaalluki, inga naani sigutqughaa. Aga naangan ugni sigutqughlaataghaa. Yugem inga qulligegni aatqughaak. Kii, avuteghquq, nukalpigaq, pimaghmi, "Sanganlli ungipaasikun."

Yuuk inga pilugugluni aga aanuq. Taagken nenglughllagmi qaaynganun mayughtuq. Mayughluni pama aviirraquuq. "Hi-hi-hi-hii-y-a-a, nunakanguq nulanaqu-uq. Pinighiyulghiinguq pinighili, sukaghiyulghiinguq sukaghili. Nakennguq kenluq, nunaneng imaken yugigh-saghtek tuququumaagket. Avaqutaghpesi sanqu-taaghit aqfanakesi.

Legan taagken qaga nem taam yugllaga kelutmun nenglungestamun qetgeghutut. Aga nenglusquq ifkaghtaata. Ifkaghsaqmegteggua avaqutateng nalkughiit, aghnaghlagem taglaatkii, tuququghluteng. Enkaam sanqutaaghhiit

atghaaquutiit.

Taagken sangwaa tamaana kivaaghraagyan, nukalpigam aghnaghaq pimakanga, "Nemiilguunga, nemiingiighhaanka esghaghyaghtuqaghlangi."

Aghnaghaam pimakanga tawavek, "Sukallutenngam."

Enkaam nukalpigag aghulaqlaataghtuq. Igleghtuq, igleghtuq kenlanga neminun kaatelleghminun. Nemi iugani nanevgasqughhaq kaataa. Tulquuraghhaamnguq manughaani tulimaghhaghmeng paaslaqestaghagheftuq. Esghaghluku tawavek pimakanga, "Kii, saam yukaten, naken pizin?"

"Matum yukaanga, maakumiinguunga," nukalpigam pimakanga. "Elpegmi naken pizin?"

"Whangallu maakumiinguunga," nanevgaghhaam pii. "Apamni anglikaagunga. Atanguq aghulaqumaftuq whanga allgenghhagghaalunga,

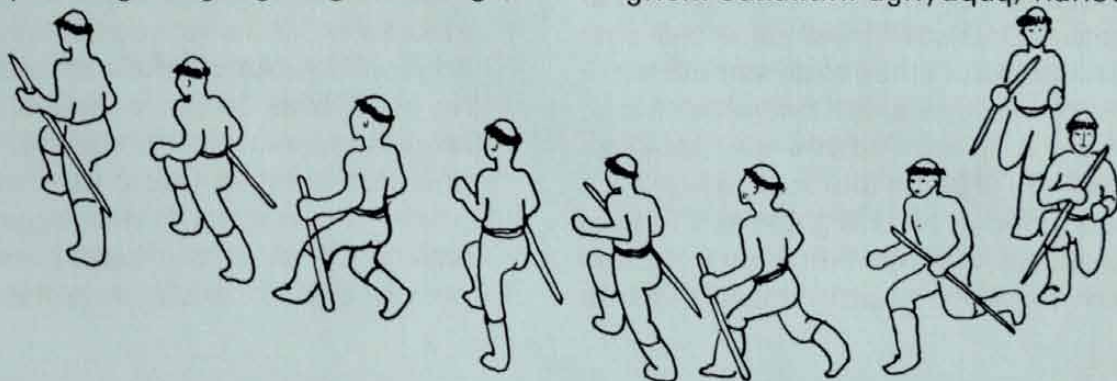
atami sugagsatni. Apamanguq kaynguyagusami esghaghnanighyamigu ulapraaghullghiini aleighquumayaghpetaa. Qayughllagnguq whanga nayughllaganga, talwa ulapsaghnaniitkellunga. Tamaaken piyatni aghulaqumalghii.

"Naakegngam apagken, naanllu?" nukalpigam wata aapqughaaghaa.

"Neghipiglluteng aviighuquutkaagut," nanevgaghhaam pii.

Nukalpigam tawani pitkelluku, "Uyuq ighnegamken," Tawani tuqutaa, kii seghlegghalek seghlegghnaghhalaak. Tawani ellminengllu tuqu-tuq. (Kina sivukluni nemun piighlli, taana nanevgaghhaqwha temngi puughtingumanghita yeghrat.

Iwernga eslami igleghteghllagem taana nukalpigag aghyughpenani kiyaghteghllakaattuq. Enkaam ighnegha taana eslami aghtuqliighsigallghem sukalluni aghyuqaq, nanevgaqaq.)



A YOUNG MAN AND THE WITCHES

Once upon a time there was a young man who got married and his first son was just being born. He loved the baby so much that he stayed around him almost all of the time which made his elderly father very worried. As in those days the fathers and the elderly were accused for not getting the young men on physical fitness excercises. That brought them shame. No one liked to be shamed by this. So when the young men were out exercising in the evening hours at the beach, the father, when not seeing his son any more with the young men at the physical exercises, couldn't stand it. He couldn't stand his son not being there all the time. So he started talking to him.

"We were young men ourselves once, and had our children. We were very happy but we didn't stay home like this. It is not right," the man said to his son. It was this physical fitness excercise that prepared the Eskimo young men to do something in life that anyone could depend on. Because of this, the young man got high minded and very haughty. He didn't like the idea of being told at all. (He wasn't a very nice young man at all.) He got busy trying to get away because his feelings were hurt. He had his mother and his wife make garments of all white

skins or reindeer while he, himself, made a rod for a cane with a little tinkling bell on the tip. The women went and shed tears now and then as they sewed on the garments. As soon as the things were made, the young man took his journey.

Leaving his family, the young man started on his journey. He was running away from his father because he never liked being told. The young man was out on his own now. He traveled on foot day after day and on and on. Pretty soon his muscles were getting used to travelling so much that he rather enjoyed it. He went through tundra, crossed rivers, climbed mountains and stopped at different places. Finally, at one time, he stood at a mountain's edge overlooking the land down below. Soon he saw a lot of nenglos, largely known as igloo. It was a village close by near the foot of the mountain. While he was observing the sight of the large village, he carefully studied the place where he must stop. In the center of the village was a large nenglo and a little farther away was a small one. As he stood there, he tried to decide which place he must go to. He began to figure it out saying, "That in the center must be the ruler's nenglo, and the one at the other end, a little ways

farther, must be the place of some little lone dweller. Therefore, to the one in the center I must make my way," this was the way he reasoned to himself.

So, that was the way he went. At dusk, he descended to the village. He simply flew down. First thing he knew, he was approaching the largest nenglo. And he got there. There he sat his rod upright, and walked back and forth by his cane for a while. It was a quiet evening. No one was out. But soon, from inside the nenglo, he heard some sounds, girlish laughter, and there seemed to be some exciting activity within. Then he could hear the sound of the girls coming out to do more chores for the evening and the night. All during these times, one of the household chores was to empty and clean the toilets in Eskimo villages. While laughter and excitement was heard going on in the outer room of the large nenglo, the young man walked quietly back and forth. The gentle breezes blew, making the little bell to jingle softly. Soon the girls' voices changed all of a sudden and they quieted down. The young man could hear that the girls were hearing the gentle jingle of the little bell on the tip of his rod. Now the bell had come a long way. It was something of great value as we didn't have any steel of any kind here in the ice and snow.

It had to come a long way. Maybe from Asia. So the sound the girls heard was a rare one. They quieted down and tried to find out what it was, and they told each other to listen. What was that sound? Then he could hear some girls running excitedly in and telling them in the home, "There is a strange sight out by the nenglo. It is a clean, clean dressed man in white parky and white in everything he wears. He has his cane set up on the ground and the breezes are making the most gentle sounds with the bell at the tip of his rod." Then the voice of an elderly man within spoke quietly commanding, "Go out and see who it is."

At that, a young man about the same age came out. He only had on a parky and mukluks for seeing and checking outdoors. (When one is just checking outdoors, he puts on the mukluks with the ties just tucked in.) So it was in this way the young man got out. But the sight was petrifying and he didn't even know what to do next for a while. There he, himself, walked back and forth with a young man, until he came to his senses a little. After a while, when his bare legs began to get cold, he finally talked. He talked even though he did not stop walking. He kept glancing at the almost full moon up in the sky saying, "Is the moon this full already?" The stranger answered him for he was happy to greet



the other man. As the astonishment was being lessened, he answered with increasing interest, "Yes. That moon is really getting full already in the course of the time I have been travelling." At that time there was a new full moon.

"Come. Let's get in," the young man invited the stranger. As they entered, the young stranger could see that he and the young man were walking on human legs. A long line of girls were sitting side by side in an opposite line facing them making a way for the young men to walk. As the stranger walked on the legs of the girls, he could hear the exclamations of the girls to each other. They were excitedly saying, "That young man is weightless!" Some were saying in whispers, "I don't feel his weight. Do you?" Others answered in amazement, "He is so light." But the young man was getting to be acrobatic from walking far distances so that he felt very light on the girls' legs as he was entering the nenglo.

And there he got a greeting from the elderly man, the father of the families there. There were many people, men, women and children. And the man showed the young stranger saying, "Over there is your place."

And he looked and it was the platform-like place, like every family had in the nenglo. That was a

place of the young lady who seemed to be a little older than all the girls that were running around.

So right away, the young man made his way to the girl's room. There the young lady talked to him and fixed him food to eat. After the young couple got to know each other a while, the young lady told him, "Now young man, if you are going to marry me, you will only be here overnight. Tomorrow, a lady will come after you and that will be the end of seeing you."

"Why?" the young man asked.

"Well, that's how it always happened. Every time the young men come to marry me, a big and large lady comes in to get them. I can't get married. She always comes for them," the girl told the young stranger.

"But I won't go," right away the young man spoke up.

"Oh, she will come. She will just come and take you," the girl continued on. "Oh, but I won't go with her," the young man assured her more.

"But you'll see tomorrow at the ceremonies."

So the next day was a big day. The father of the girl had a ceremonial day. So all people of the village took part in the ceremonies of all kinds by coming in this large center nenglo and participating in dances and parties for the year.

When the young couple sat at their place and joined the crowd, the young woman told the stranger, "You'll see the lady that takes away every man that I'm going to marry." So every time a big group came in at the entrance way, the young man would ask, "Is this the lady?"

"No," the girl would answer. "When she comes in, you'll see her. She is so big and tall that the hallway will be blocked for a while."

"But I won't go with her," he kept saying.

"Oh, she will take you," she kept saying.

So sure enough, after a while, the young lady nodded and her eyes glanced intently at the entrance way. She nodded saying, "There she is."

And sure enough, a tall, big lady walked in with a little pan of food in her hand. Walking to the couple, she handed a little dish to the young man saying, "Here, I brought you this food. Eat it."

"I'm not hungry," the young man answered.

"Just eat it anyway," the lady went on.

After some time, the young man got tired of having the dish around him. He grabbed it and dumped the little food in the pan into his mouth and swallowed it carelessly.

"Now, come with me," the lady coaxed.

"Where?" he asked.

"Just come follow me," she continued on. The

young man picked up his pants and put them on. And the lady went on, "And your parky." The young man grabbed his parky and put it on reluctantly.

The lady kept on getting the young man out. She was successful. She got him to follow her. Out they moved on. The young man reluctantly followed. Picking up his spear by the entrance way, he followed the giant lady. He followed the giant right close at her heels that he practically pushed her on. The giant was running a little now and then to the lone small nenglo farther away. All the way to the little nenglo, the young man followed the giant lady closely so that she was practically running some fourth of a mile.

At her home, the giant lady stopped and breathed out in relaxation and turning to the young man laughed and said, "Ah, you sure drove me. I'm tired and out of breath now. You are different. The young men I brought never had this strength you have. Come on in. Follow me. Just step on the place between the eyes at the foreheads of my entrance keepers." When he looked around as they were going in the nenglo, he could see two great brown bears on each side of the entrance way of the dungeon. They were guards. He just followed the orders and went on giving quick touches on the heads with his feet as he passed. As he stepped on

the foreheads of the bears, he could hear each of them snapping at his heels, attempting to bite him. Inside the dungeon-like nenglo, things were different. The giant lady turned to the other corner and talked very strongly saying, "Will you please leave me alone for once? I had to get me a companion." The young man turned to see who she was talking to. She was talking to her elderly mother in her own platform-like room. In agreement, the wierd looking wicked sight of a witch smiled and nodded, "Yes."

The giant lady acted very girlish now making the young man feel at home all over. Then the young man got thirsty and asked for water. The lady showed him to the drinking place by pointing to one corner. "I'll get some," she offered. But the young man said, "Oh, I can get it myself." And he went himself inspite of the attempts by the lady to hinder him. He soon found out why the girl wanted to keep him from going to get a drink of water himself. When he looked down at the water, it looked like a great ocean. For a moment he thought he was at the edge of some ocean. A little man in a kayak was coming, aiming to throw a trapping rope at him just as he was going to drink. So, without taking a sip, he blew the toy kayak with his mouth. This happened several times. Every time he wanted to

drink, the kayak would come with a man swinging a rope to catch him. The young man got tired of this and blew hard, and the live toy sank. Then he drank water and left.

Right away the giant lady asked him in panic, "Did you do anything to my toy?"

With a look of displeasure, he answered, "Well, I wanted a drink of water. So I just blew him down and drank."

"Oh, that was my amusement and entertainment," she started to cry. But she wanted a companion badly enough that she soon acted nicely again. That night horrible things happened in the dungeon. The young man didn't sleep. He went to bed with the lady and pretended to sleep. When the girl slept, the witch made a dive into her Eskimo lamp and came up at the couple with her large ulu. She aimed to hit the young man, but he pretended that he was dreaming and yelled in his dream which woke the giant girl.

"A-ah-a, what happened?" She quickly questioned as she woke up.

The young man pretended to be waking up from a dream and answered, "Ah-a, she came with an ulu and was just about to hit me with it in my dream." He pointed at the wicked witch who was back in her room already.

"Oh, Mother, please leave me alone and let me have a husband," the girl spoke to her mother scoldingly.

The witch spoke peacefully and called to her evil spirit, "Come back now, come back." So all was quiet again and the girl was sound asleep again but the young man was very alert and watchful. As he stirred about, he exchanged places with the giant and put his parka over her. And before too long, the witch dove down in her lamp and came up with the ulu by him and the giant. This time she hesitated a little bit longer muttering to herself, 'What if it is by my daughter?' But her large ulu hit hard at the girl's neck already, because the witch thought that was the young man's neck. Right away the head rolled down and the bear guards chewed it up!

The young man jumped up. The witch was very angry and she was furious. She threw the ulu at him, but he was so used to making jumps and he could do them high so that the ulu went lower than him. Then he grabbed it and threw it at her. The wicked ulu hit the right arm of the witch and the arm fell off. Then with the left hand, the angry witch aimed at the young man. When she threw it, the young man jumped over it. Then he threw the ulu with his left hand and it chopped the witch's left arm off also. The witch was now armless, but she

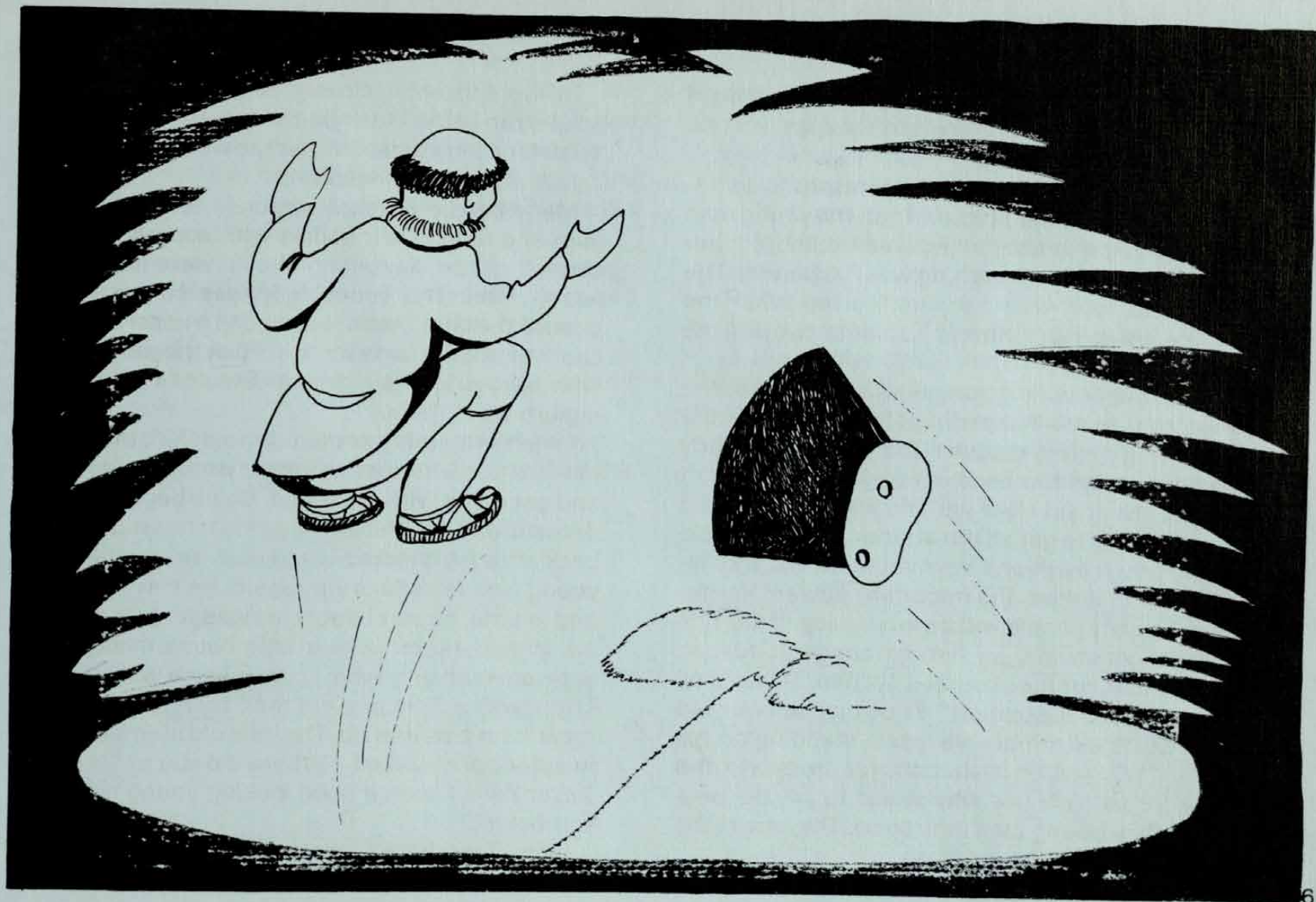
bit the ulu and swung it back at the man. He also bit the ulu and swung it at the witch, and the head dropped and rolled to where the guard bears chewed it up.

Right away the young man killed the bears. He lit up the fire and looked at the dark side of the nenglo. And what was that? It was a high pile of bodies! The pile of bodies seemed to have no heads.

When it seemed to be all quiet in the nenglo, he left and went to the village. He quietly entered the large nenglo and everyone was asleep. Good thing that they didn't lock the door! (Ha, ha, ha. But I don't even know what kind of doors they had in those days.)

The girl was very surprised to see him come back. "Oh, you came back!" she said in great cheer. "How did you come back?" she asked. "The young men that went with her never came back," she continued. After so much questioning, the young man told the girl that he destroyed the witches in their place.

When everyone woke up in the morning, the girl quickly swept the floor. She seemed to be anxious to get to her parents. This made the young man very uneasy with fear from not knowing if he had done the right thing. What if someone was not going to like what he did? He would have to flee for



his life then. Why was he so hasty in telling the girl about what he did? But the girl's happy actions quieted his fears down.

In the parents' room, the girl whispered something in the ear of her mother. Then the young man noticed that the mother whispered excitedly in her husband's ear as if something was happening. The young man was very nervous fearing what the people were going to think of him for destroying the wicked witches.

While the young stranger was noticing the things that were happening, he could see the elderly man getting dressed. Excitedly, the elderly man got out and climbed his nenglo. He called out like this, "Hear ye! Hear ye!" He was the ruler and he was calling to get all the attention of the people to him. When everyone seemed to be out and listening, he told them the important news. "He-he-he-he-hey, my people will be increasing. If any one wants to get strong, let him go ahead. If anyone wants to take running courses, let him. The wicked destroyers are destroyed!" The ruler announced the news to all the people while standing on his nenglo. "The valiant man from far away did this rescue for us. Any one who wants to get the weapons of their young men may do so. They are at the witches' nenglo," he went on.

All were listening closely. So in a great rush, the people ran to the little nenglo, a wierd place feared by all for a long time. The nenglo was torn down for it was an awful dungeon.

Many people in tears searched for their young men and found their bodies with no heads in one corner of the dungeon. Those were promising young men. The young lady was so smart and beautiful that all who were good in sports would come to ask her for marriage. Then the demon who was always in their village came to destroy and disturb all of them.

When everything settled down again, the young man got restless once more. He wanted to go away and get going with his travel. So he begged for his departure. He promised the girl that he would come back after he checked his people for a while. The young man left on his way again. He traveled back, and in time, he was back in his village. At the end of his village, he came to a little house made like a wigwam with only whale bones and a walrus hide. There was a little tiny old man there trying to eat meat from a walrus rib. The little old man looked up in surprise. He asked, "Where did you come from? Never have I seen a good looking young man like you before."

"I'm from here," the young man answered.

"Who are you?"

"I have lived here all my life, but I have never seen anyone like you," the grandpa answered.

"I'm also from here. Where is my family and my father?" asked the young man when he heard his father's name mentioned.

"That was my grandfather's name. I grew up with him. He is the one who raised me because I didn't have a father," he went on saying.

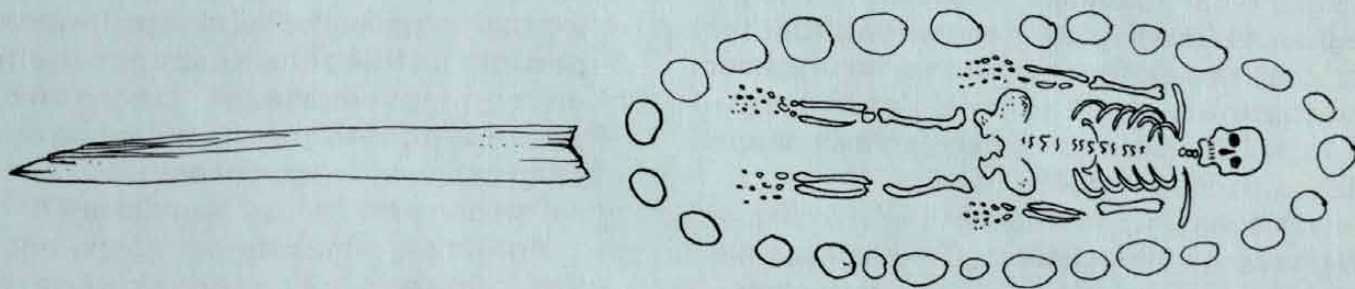
"Where is your grandfather and your grandmother and mother?" the young man asked on and on.

"Oh, they have gone on to their rest years ago."

"What is your name?" the young man asked the

little old man. What a terrible surprise he received when the little old man told him his name. He said the name of his precious baby. That was him. The only thing was that he got old too soon.

"You are my son," the young man yelled at the little old man. He killed him there and he felt so badly about it that he killed himself there, too. (What a bad young man. It was terrible, but that was how they told the story. He should have gone to the village to see for himself before he did the killing. It may have been just a curse for him. It was the preserving qualities of outdoor living that kept the young man in this story alive for so long. On the other hand, his son never was an outdoor man so he aged fast.)



AGHNAGHAANKUK ATALGUTKULLGHIK AYGHIITUTKAK

Ungipaghaninguq imani, taakugnguq aghnaghaankuk atalgutkullghiik ayghiitutkak, qernagghhiinaagmek Iliiqak uygumateghllagek. Repall atangik ilanneghmeng yulgutmegnun kaynguyagutkak. (Tamaaninguq tawaten pilghiit kayngunapiglleghiit.)

Enkaam aghnaghaam atangan anengani mekelghiighem atanga pimakanga, "Seghlegghalek avaqutagpung kayngusaghaatuk, panika tuqullakun?"

Anengaan pimakanga, "Nakaan, aghnaaguq nangllegnaghtuq ighneqa yeqay pili. Enkaam ighneni tuqusimakanga. (Naten tuqusimaagu apellghilnguq taana. Kaynguyugumaftut, nukalpigaq repall tuqulluku, kiighlluk.)

Taagken tawaten pighngaaghmeng tuquluni nukalpigaq kiyaqaghtut, aghnam, aghnaghaam taam naangan elpekaghtaa panini. Ugini pimakanga "Sangami uyuq panigen nenglengel-taghllagughllaataghtagu?"

Qenwat aghnam panini ataasimeng aviillghani ungaviganun iteghluni kalngaga qelpeghsaqmini-gu, qama atalgutangan naasqwa, enmis iqlighmi! Upughluni nekefqaghlluni araamaghmi ugini ungipaatqaghsimakanga, "Panigpek atalgutmi

naasqwa kepluku atghaasimaa, enmis qelpeghsaqegka kalngaga qama nasaperanqagh-qelluni iqlighmi!" (Aghnaghaam arekull atalgutmi naasqwa kepluku atghaasimakanga, piniqellghinaghhaam naasquq unguvaghshimakanga. Amenam Ulimaghista qevuulluteng ulimaaghmi umyugiit naten pinghata ilapgaghikayuk.)

Taagken aghnaghaq ungipitegpenaan, angayuqiita agghitkegkaat. Aghnam ugini pimakanga, "Pagavek quugsaghtuunnaqaqa, legan kequullghaasi, nasiqegkumsi atghaghllungu."

Enkaangam naangan aghnaghaq naayghanun qilevriniighyaannaluku qemqaamakanga. (Qilevringuftut quukaqegkangit kumaneghmeggini tepangi neqniipigtut.) Enkaam tawaten aghnam panini uqfillegam tespagani qungangani qilevriniighusimakanga elngaataall. Tawaten pighngaaghami panini pimakanga, "Kaa, tapghaghpong puygumaaqa!"

Panigan pimakanga, "Aqfalakun?"

Aghnam pimakanga, "Nakaan, whanga aqfaqughnaqaqa, anguyaklunga elngaataall tamaani uglaghnaqepiglluku saghna." Tawaten pitkelluku aga aghnaq ketmun elngaataall

sukerakaaq.

Aghnaghaq amenam qeelleghmitun saghnaaq qilevrimeng uqfillegami taagani. Pighngaaghmi ketmun esghaqaghyalghiimi kii meqsanguq angyiiteqaghta! Taan'gavek esghaghwaaghyalghiimi angyaghnguq uglapestaaq aga aghulaquutaqeftuq. Tawani nekefqaghluni esghapagumiita kakavumaghmi qapragaghtaghtuq pimaghmi, "Saat, unegkut, sangameng kequuteghllagtat? (Arekull na taana qamaglluni qimaguutaqeftuq naasqumeng aghnaghaam kalngaganilngughmeng unguvalghiimeng. (Naten yakughnaghtutkamaat tawaten pilghiit esgha, repall neghllak iingunaghmi kequusimaaq tawani, kii.)

Aghnaghaq awiimam aqfaatuq ketmun kakavumaghmi! Kaasalghiimi na wata kakavnaghpetuq! Paaghqiteftuq, yuga qamaglluni aga qimaguusimalghii! Tawani aghnaghaq qiyaaghwaghtuq elngaataall. Pighngaaghmi suumqaghtuq, pimaghmi, "Kaa, seghlegghalek naagu naasqwa atalgutma, entaun taanallu egtaat." Aga ellmegnun aqfaatuq. litqaghluni kalngani qelpeghaghsaaminigu, whaaqruk naasquq, akuqaghluku, nusugluku qu'aksaminigu. Isinguq taanallu samakangat, pilghiteqrugpe-taat! Taagken aanesamigu elngaataall

ungipaataqaghtaqaq tawani nem taam sallghaneng. Tawaten pighngaaghmek, naasqum pimakanga, "Kenghek kumaghtikek, kumaghl-lukek miluutinga, yugusiqa ivaghyaghtughnaqaqa."

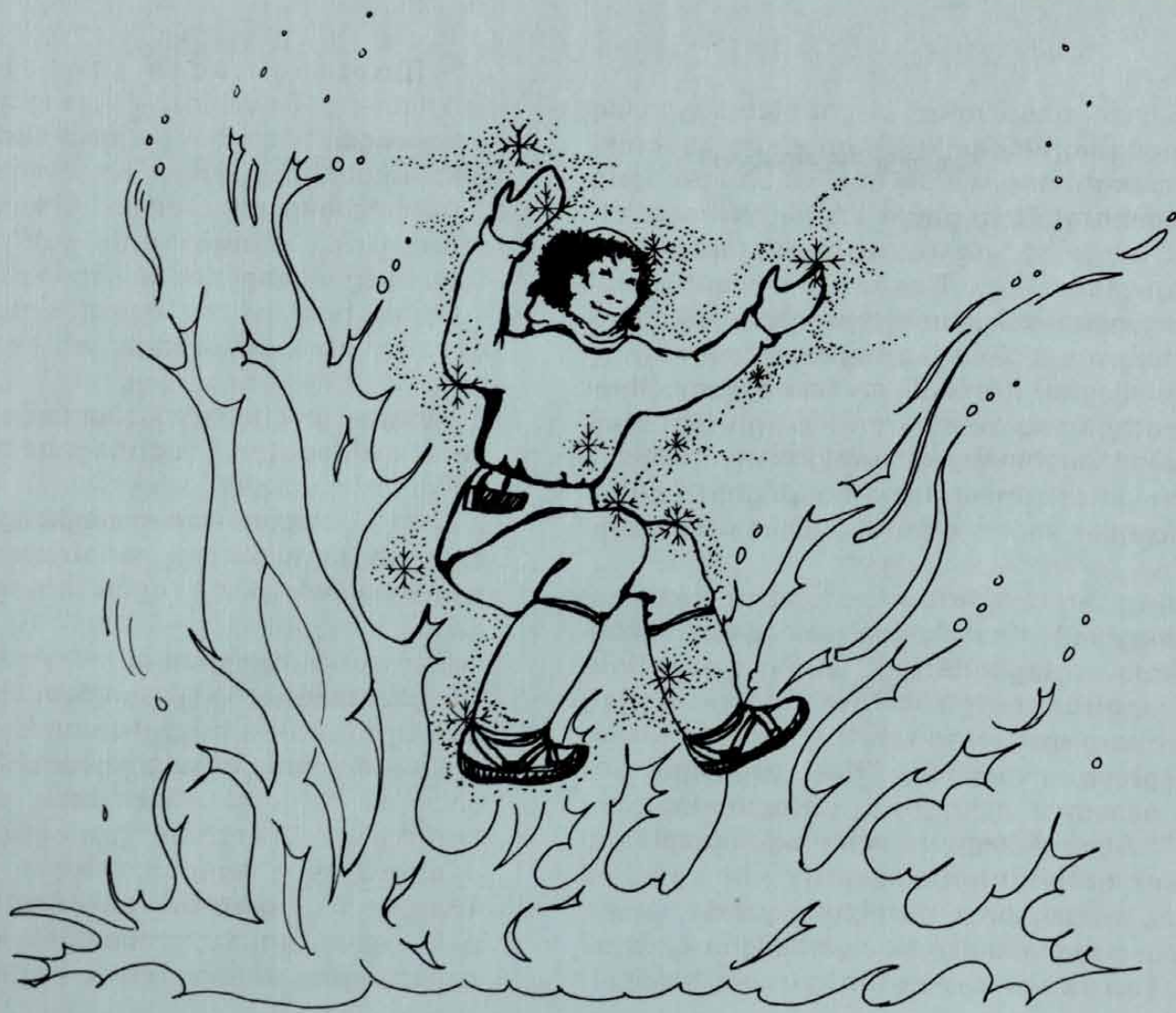
Aghnaghaam pimakanga, "Nakaa, miluunnaan-ghitamken, ellnginaghhaaghhnaaghtunga. Tawateteghngaaghpek aalqennaqamken."

Mulaaghluniwhanguq piiq, "Enta weni kenghek kumaghl-lukek miluutinga, whaten sanaqenghi-tunga."

"Nakaan tawateteghngaaghpek aalqekestaqem-ken, aviillequten," aghnaghaam piiqegkanga atalgutmi naasqwa.

Taawa atalgutangan piiqegkanga, "Enta weni kenghek kumaghtikek, enan qaamesaqunakek kumangasnakegken. Yugusiqa ivaghyaghtughna-qaqa."

Qenwat aghnaghaam, kenghek kumaghtaak. Quugkameng qerngughtiluni sivukluni, qayughllak wataghl-lak qaamestefqaayek utaqasqelghii miluuskangatni mekelghiighem. Mekelghiighem pikanga, "'Miluuskuvnga, wata qaamesaqunakek kenghek.'" Llaaghan aghnaghaam atalgutmi naasqwa kenghegnun miluutaa, qivghukmikun! Taagken qiighumakek kenghek tawatan qeelleghmitun. Kumangastaak, kumangastaak, nallegghaghhaghmeng naagu yugusini aqfanikam,



aviitug. Wata qiyamaghmi kenghegnun ayuqluni kelengaaq.

Kii, qenwatlu whaa iingunaghlagmi yuuk kenghegneng aanqaghtug nalugutug, kaneghpagllagluni. Ii, ii, ufsugutkelluni tagwani pimalghii whaa, "Ii-i, nunam sama asinga umegnepiguuq." Iqelqughhaghma esgha taam muluughqegkanganga. Kaviighhaam aghulaqu-llaataamakanga pegnem naalkaqa, mulusiqa," tawaten pimaghmi iqelqughhaninguq kelgutaqaa. Llaaghanwha legan aghnaghaq alingnanightug. Enmis mangteghangllaghlutek tamaantuk.

Taagken uqfigaghteghllaghlutek ggiillghaneng mekelghiiq quyngighwaangllaghtughtug uglaapiglluku, uglaghlla-ak quyngighwaaq ulimaluku kelutmegteggun napaghqughluku unitaak ataasimi unugmi. Taagken unaami taghtughlutek sameng nagaquutuk. Qaganguq sangwaa mengquqengeltaq uvitmeng. Pimakanga nuliini, nuliiliiskanga atalgutni, "Enta sangwaa qaagna esghaghyaghtuqaghhu."

Aghnaghaq aanyalghiimi kelutegkeni quyngiq ugliiteqaghta, ukileghyak, qateperewaaq tagnelghii allaagghiinaq elngaataall. Ulimaaghlak tespagna ipangughquusimalghii! Taagken iteghluni aapghaghsimakanga quyngighllak qaagna. Aanyami elngaataall nukalpigaq

tuqutiighumalghii, aatkaghqaq, neqekaghqaq pilaghluku, aghnaghaankuk aftamalghiik. Tawaten Iliightuk, quunpeng pughighnanighllagek qepghaghlagek. Aatkaghqiik kiyang ukileghyaget amit. Legan'nguq atkugik naaygham anigunga ughugnaqepiglleghiistun upenghami. (Taana quyngightuqat ukileghyagnun atkugitnun ayuqesighaasiiguq, 'naayghaq ughugnaqepiglleghhiistun'.)

Tawaten pillegghmi taghnughhangumalghiik, mekelghiighhaq. Elngaataall nek kiyaghtaaghigalnguuk, sangwaa apegghiighnaqumanginastaghhii-naq. Taawa quyngiik wata nulaaq, ighneghhaghtek allaagghiinaq aatestaak. Quyalutek kiyaghtuk.

Tagwaten pighngaaghmek, uka angyaneng esghaatuk tagilghiineng. Kii kinkungunaqelleqat ellmegneng aaptaataatuk. Kaasaghtughyata yugem kenghek kumaghtaak. Nuliini pii, "Yataaghqi, taghnughhaan piluguggu." Ellngan quyngini qamiyvagllagegminun qikmiqesluki nuvuquutii, tiwrihllagegtengllu. Qamiyvagmeng kingugkenkun tiwrihllagegteng uyaatighlukek petuglukek apegghiighyamek aga igleghtuk. (Tamaakut tiwrit aghveghaqetaagut.) Taagken quyngilegtimeng aga net kenghek uzivmeng mayugtut. Aga tiwrihllagegteng qamuqsaghlutek ghataqat. Aga iwerngaqu



mayugtut, mayugtut uzivnginaq. Iiwenllu quulvaghqaaghaqut angyat tamlagluteng uka yugi taglaghtut. Kaasalghiimek ellngitnun taglalghiik, aghnaghaam angayuqakek. Sama quulmun tuqlughaghaataamaagmek iinqimaagmek taghnughhaq esghaghyamegnegu. Tesamavegnguq aghnaghaam piiqaak, "Ellnginaghghaghma unitkaqaghpesinga." Aganguq iwerngaun quulmun taluqaghtut. Tawani iwerngaun angayuqakek aghnaghaam nanguqaghtuutuk tuqulaghatuk.



Tiiwrighllagegket enkaam ifkaamalghiik, tekiteghllagem angtalanganeng apumgutqaghllu-tek nunamun. Iquggaghqegnguq legan aliituk.

(Enkaam taakwaningani Sivuqameng pangeghhneghmegni Ungazimun, nukalpigat kayagaghsimaaqegkangit tespamavek tiiwrighllagem iquggaagkenun ikegkaghhiit qaliqenghaaghqun qantaghluki Sivuqamun atghaataqegkangit, aghasiiqegkangit. Tawatelnguut aghanghuurat aqnighneghqun kaapegraalluki supughaatmeng piiqiit.)



COUSINS IN LOVE

Once upon a time there were a boy and a girl who fell in love with each other. They were first cousins; their fathers were brothers. The brothers couldn't stand what was going on with their children any more for it was very shameful for the parents when the kids were like that. It was so bad that it was shameful for them to mingle with other men any more. (In those days, it was very shameful for cousins to fall in love with each other.)

So the girl's father talked to his brother, the boy's father, "What shall we do about this shameful thing that is going on? My daughter should be killed." Then his brother answered, "No, she is only a woman who should not have this much punishment. Let death come to my son." So it was, the young man was killed. We don't know how he was killed. It was never told. (How bad it must have appeared to them! Bad enough to put one of them to death. What bad people they were.)

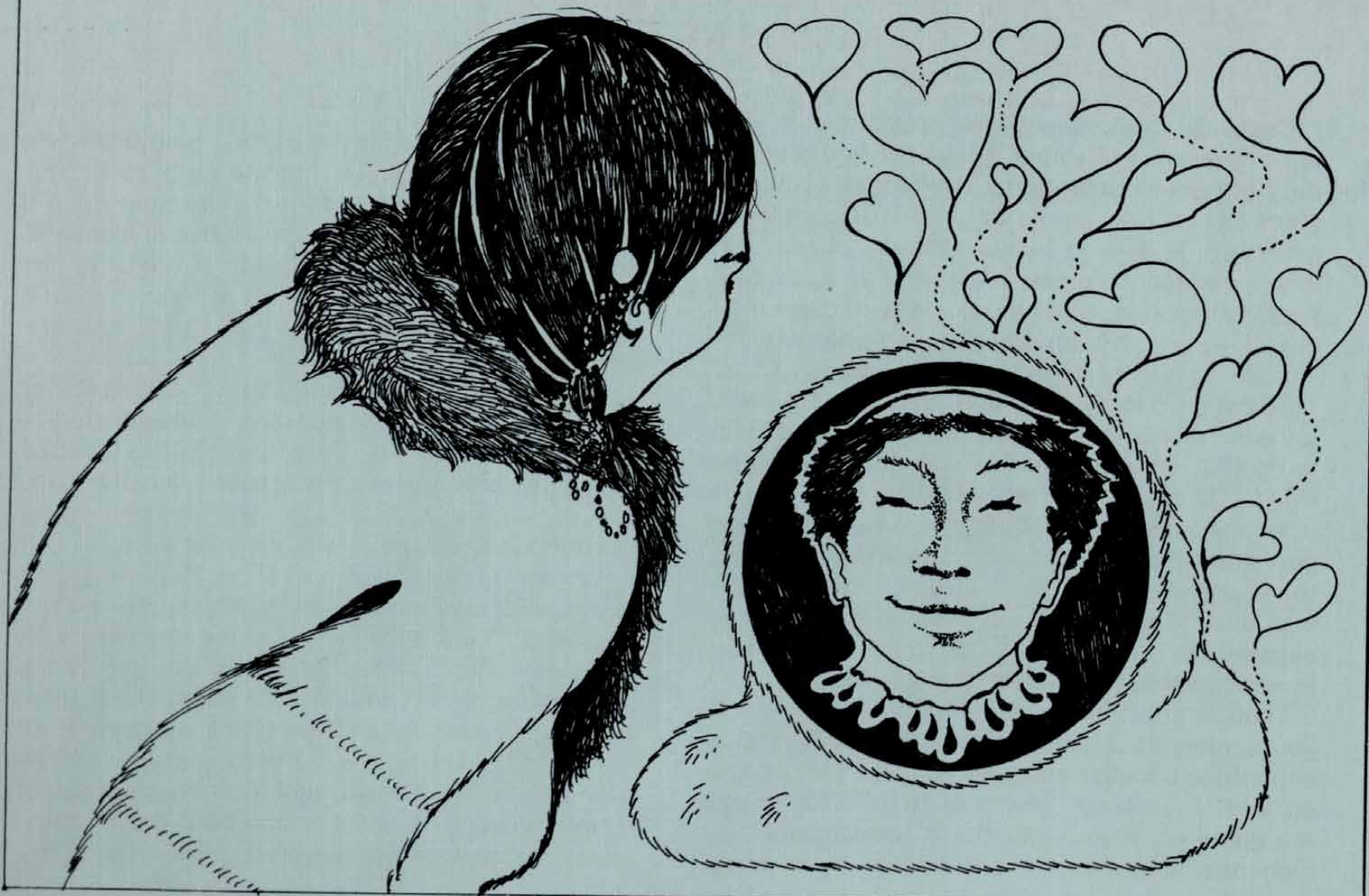
Then later on, sometime after the death of the young man, the mother of the girl began to notice something peculiar going on with the girl. So she called her husband, "Hey, you there! What things are going on in your daughter's room again? The gigglings have been heard in her room lately

again."

Then one time, when the girl was away from her room, the mother went into the girl's room and opened her sealskin bag. In there was her cousin's head. It was even smiling at her when she opened it! The woman jumped up yelling in horror to her husband, "Your daughter cut off her cousin's head and brought it home! It even has a nice new cap and it is smiling sweetly!"

So it was love that brought back the head to life, when the girl in her great sorrow cut it and brought it home! (It shows that the Maker of All is touched when unbearable sorrow is happening in the heart. He still cares regardless of how terribly wrong certain actions appear to our mortal eyes.)

Without telling the girl anything, the parents had a talk with everyone. And the woman said to her husband, "I will take the girl to the mountains for willows." Then the woman took the girl to the mountains to pick willows for fixing the fire for cooking. (There are willows that burn really good for cooking, and they have a very good smell which the people like. So she took her daughter to get some.) While she and her daughter were getting some willows, she exclaimed, "Ah, I forgot my



rope!" Then her daughter asked her right away, "May I run and get it?"

The woman answered, "No, I'll get it myself. You just get busy and get as many willows as you can while I'm gone." As she said that, she left as fast as she could.

The girl got busy at the willows as she was told. She hurried and got busy, trying to get a large load. As she was working, she happened to look at the sea. And what was that? There were many many boats at sea! She stopped there and looked again to make sure of what she was seeing. The boats were going away! There she asked herself in panic, "What is going on down there? Why are all those boats out on the sea?" That village was taking off in fear of the live head in the girl's bag. (How dangerous it must have been to have a thing like this as they took off like that.)

Alone as she was, the girl ran down as fast as she could to the village! Down at the village it was worse. No one was around. The whole village had taken off! There, the girl cried and cried. As she was crying, she began to think of her cousin's head and cried in panic, "Maybe they threw my head away!" Saying this, she ran to her house and grabbed her bag and looked in it. To her great joy, it was there! She got it out in a hurry and told it all

about what had happened. In a little while, the head talked to the girl, "Build a fire and throw me in. I'll go and find my body."

"No, I won't throw you in the fire. I'll be all alone. It is good to have you at least, even though you are only a head," the girl answered.

After a while the head said again, "You really should build a fire and throw me in. I'm not going to be of any use to you in this condition."

"No, even though you are that way, I'll keep you for company. You'll be gone and never come back if I do what you say," the girl told her cousin's head.

"But you must build the fire and throw me in. I'll go find my body. Keep the fire burning. Just don't let it die out," her cousin insisted.

So finally, the girl got lots and lots of willows and wood for fuel because her cousin said that when she built the fire and threw him in, she should keep it burning until he came back. So she built the fire and threw her cousin's head in! She kept the fire burning as she was told. She kept it burning and burning and watched anxiously for the man that went to find his body. The girl was crying more as she kept the flames going.

Then finally, all of a sudden, the man jumped out from the fire all covered with snow and frost. There as he beat off the snow from his fur garments, he

exclaimed, "It sure is stormy down below." He also was showing his little finger to the girl as he was saying, "It is this little finger that made me stay a long time. A fox had taken it far away. I had to look for it." So the girl was not alone anymore. They even built a house there and lived on. Then they got lots of willows which grew along the moss which we eat the bark of, and the young man carved many many toy reindeer with this willow. The couple put every carved reindeer on the ground near their house one day before they went to sleep. Then in the morning they heard some crackling sounds around their house.

The young man talked to his wife, as she was his wife then, "Go and see what is making the crackling sounds out there."

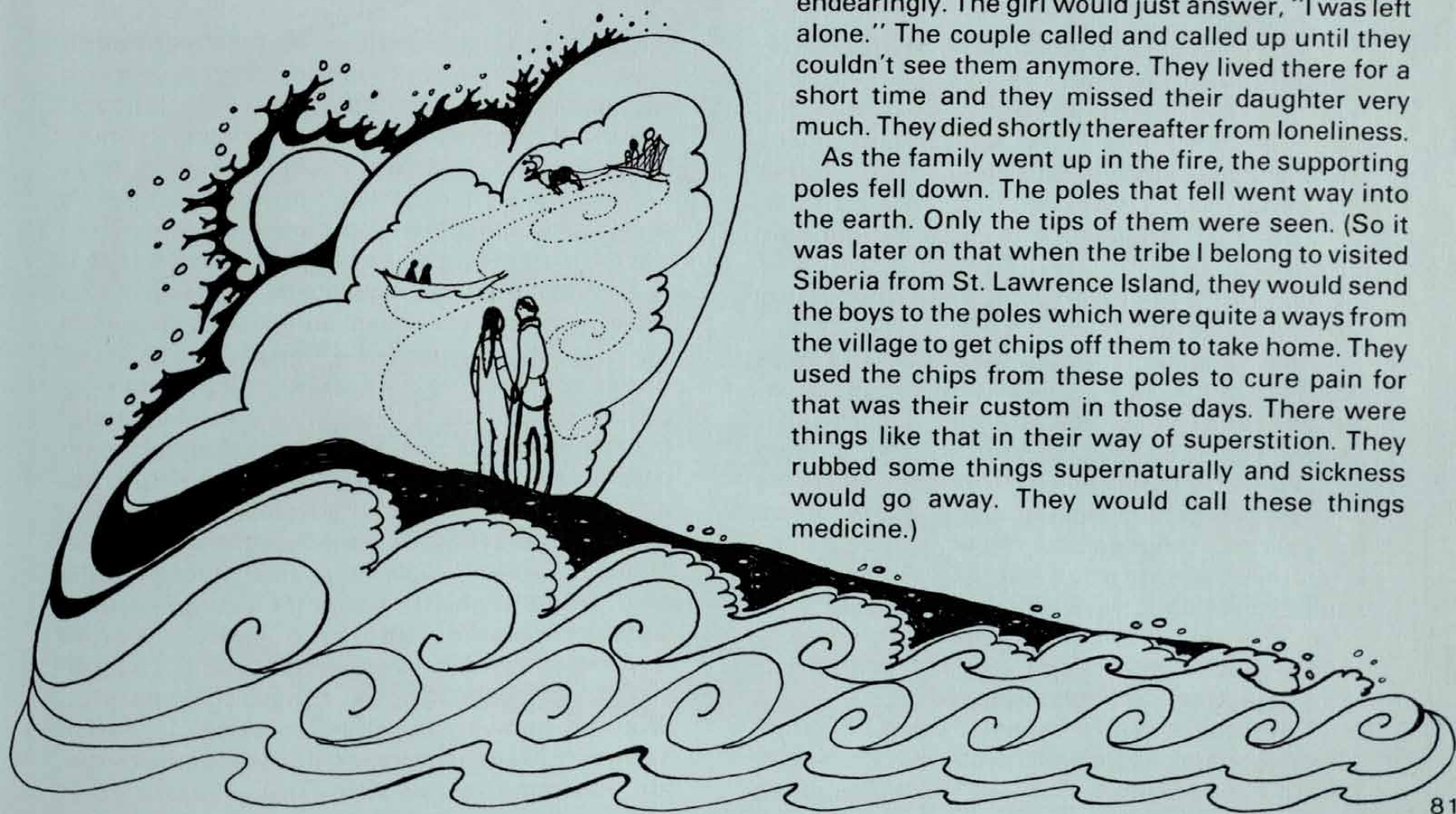
When the girl got out, her eyes were met by lots of herds of reindeer by their home. Some were spotted. Some were all white, and some were all black in color, and they were grazing. The carved toys had become alive. When the young man got out, he butchered lots of reindeer for clothing, food and their other needs. They worked hard in fixing and drying the meat and the skin. From then on, they were very busy fixing skins, meat from all parts of the reindeer they had. What they fixed for parkies were all spotted like the way mountains

look when the snow melts away in the spring time. (This was a saying for the parkies of spotted reindeer skin the herders used. They are said to appear as mountains with melting snow patches in the warmth of spring time.)

In time, they had a son. The couple were very happy and nothing was wasted. The reindeer multiplied and their little son was always wearing new spotted reindeer skin. They were a happy family.

Then one time, they saw a skin boat coming. They wondered and asked themselves if they knew who it might be in the boat that was coming. When it was close, the man built a large fire and said to his wife, "Get ready we are taking off, get your baby dressed." He, himself, got some strong reindeer from his herd hitched to his large sled. Also, he tied his two large supporting poles of his house to the sled. (Those poles are called *tiwri* also *aghveghaqetaq*.)

The family went around the fire in their sleigh, lifting it up and pulling their poles along, they became airborne. As the sleigh went up higher and higher in a spiral motion, the boat arrived. It was the girl's parents' boat. Both the mother and the father came calling to them and the baby. The sleigh was higher than they could reach already.



So the couple called and called way up there endearingly. The girl would just answer, "I was left alone." The couple called and called up until they couldn't see them anymore. They lived there for a short time and they missed their daughter very much. They died shortly thereafter from loneliness.

As the family went up in the fire, the supporting poles fell down. The poles that fell went way into the earth. Only the tips of them were seen. (So it was later on that when the tribe I belong to visited Siberia from St. Lawrence Island, they would send the boys to the poles which were quite a ways from the village to get chips off them to take home. They used the chips from these poles to cure pain for that was their custom in those days. There were things like that in their way of superstition. They rubbed some things supernaturally and sickness would go away. They would call these things medicine.)

NANUUT NENGAT

Agani sivumnni, sivulighhamnni quunpeng nagatnguyaghaghput sangwaa tuqumllu kingunganeng alla kiyaghneqigtellghit. litegngam teghikusat akuzisteghllagit. litek taamaakut ipa ellmegestun aleghquutkayugulghiit quunpeng, nakaan whangkutestun. Maaten Bible-et aapqangat unguvallemta uum natetulnga, pinighhalek.

Enkaam ungipaghami whani nanuq uteghniqaaguq neminun.

Uksaaghminguq tawaaten maakumiit uka sikuk kaasaghtunghayek elngaataall tuugkanllaanne- qegsaataqelghiit. (Esghaqun nasuqusiit, saquminghwaaqluku. Uglag tuugkaq ulimam esgha repall whaten talliq pakreyaaghluku imilleq pimaagegkangat. Ipanguuq taana, awen maani tuugkaq naalkengngukefut nuna iiggnemtegggu.) Enkaam tawaten pilghiini, nukalpigaghhaq ilughaghminiinguq yaywaalingiighhaamaa.

(Amennguq aghniita meghmeng itghutaqeg- kangit tuugkanllallghiit.) Ilughaan elngaataall nukalpigaghhaq amyughaaghaqegkanga, inqun nuliighqiilnguq salin talwa. Piiqelghii yuuk, "Seghleghhalek ilughaghhaqa qakun itghunnaqe- lleqatgu, neqmeng." Qenwat nukalpigaghhaq

quyananightuq. Ataasimeng ulimateghllagmi tawaten yuqeqaghluni nukalpigaghhaq sameng esghaasimalghii, pika naaygham minglengani, nighukrak. Esghaghyaghtughyaqminigu, qamum ilungan nighukeftaa. Qineghsalghiimi qaamnanga qama nestun ayuqeftuq. Enmisnguq qama aghnaghlak qateghraagllak sanga tamaghhaghmi qatelghii; atkuga, kamegkek, kemkulluni qatepiglleghhii. Aghnaghlagem iitghesqumaka- nga. Iteghyalghiimi legan ilunga naa. Repalqun na nukalpigaghhaq piniliqsami uteghmun waaknaniimalghii. Atghaqaami aapghumayaqa- nga, ilughaan legan tengghuniqutkaa elngaataall.

Tawaten pighngaaghmeng nukalpigaghhaam nuliiliitaa aghnaghlak. Quyaluni lliightuq, aghnaghlagem elngaataall quyaluku tawantestaa. Ilughaan enraghngam nangsagaghnaqutkaqluku lliighaa. (Tamaani yuget ilangi maalhugegnengllu nulliilwaaqelghiit). Iwernga tawaninginaq aghnaghlagem tuqulluku iighumakanga qinuyagulluku, takavaaghaghtaghyatni. Taagken ivaghyagu aghnaghlak alingruughumalghii, iwernga qenwat ungipaasimakanga. Llaaghan tawani nukalpigaghhaam ilutughsaamakanga, ungipaاتمeng tawatenniluku taana yuuk



qanengnaqneghtuniluku. Ellmineng seghleg evaaniluku.

Taagkenllu aghnaghlagem aleghquumakanga yuggaq pimakanga, "Aghulaqnaqungangam, uteghnighyaghqaaghtengnguunga, nanuugunga tuqutkaq. Tawatetukut whangkuta nanuni tuqutkani ukani, aglaghyaghqaaghtaqiinkut nunamnnun. Maligsukuvnga maligtinga, legan quyaknaaghamken.

Yuggaq quyangayami ellngani, legan maliggnagnimakanga. Enkaam sikuk kaasayek igleghtekak. Igleghtuk, igleghtuk sikugnekun, meghllagnunnguq lliineghmegni qaayminun qaakluku pugimutaqaa. Tawaten pighngaaghmek aghnam nanuum pimakanga, "Nagaten, elngaataall alingughaghyaqunang pilghaaten. Whaa ilama payeghnaqaatnga enkaam kaallghiiim uum gginaghpek qukaakun tenpelleqaaten. Tenpelleqaaten, tenpelleqaaten, iwerngaqun qamagtelleghminun nanughllak.

Tawaten pighngaaghmek aghnam sikum anigunga laakaghluku sugruegni kanaghlukek, ugiinighllagaataghtuq. Kinguneninguq tuqlughaghqaqeftii. Llaaghan tawaten pighngaaghmek, uka sivugkeni pengetaagllak aliightuq, nanuum uglaghtalkennaqeftaa, paayghi. Uglaghlak uka aliightuq. Llaaghaanam

kaallghim uum tenpaa gginaan qukaakun, iwerngaqun qamagteghllagtuq tawaten. Quyaqaat elngaataall nayagteng tamaakut yugtaanghet.

Kaallutek nemun itghutaa aghnam. Iteghyalghiimek tamaa elngaataall uglaghpetaq, taghnughhaq, yuuk, aghnaq, aghnaghaq, mekelghiiq. Teskiwanguq egkwaani nenglum nanevgaq, aghnalqwaag saaghwani, aqumuullutek, sungaghmeng uyaqughhmigtuullutek. Llangaqa tamaatum angayuqagket. Arekullnguq tuqutkaaftuk uteghniqak. Upughataak elngaataall. Enkaamnguq taanallu nulighha sungaghneng uyaqughhmigluni uteghnihtuq. Tuqutkaalghii qayughllak. Tamaantuq elngaataall. Enmis avaqutiiq, ighnenguq.

Nanevgamnguq piiqegkanga, "Nanughaghyu-neghpeni nanughaghaqluten, ighnequtalghiigni elpetegnun neghyaqhqameng. Yeqay maaken pifqaavek, tuungqaqanka, aagken uyavaneng piiqi." Enkaam llaaghan aagken uyavaneng nanughaamaaqelghii. Tawatennguq neghengha-yek ighnequtalghiik tamaana maghuyuggiinaghmi lliightuutaquq yugtughnilukek. Tawatennguq ilangani sanqutaagghani ipegsaghtunghaki, tamaakunnguq tunagllagmegteggun nanghii-qwaaghtaqiit, pimaghmeng "Gguutngiighhii iperkapiwaat."

Taagkennguq nuyekliit piiqiit, "I-i, tawaten pigpenasi, tamaakuut maalghuggaghmeng ighukalghiit inglungunghitut, iknaqeghllagtut, sukataghsimaghmeng, malighqughtenguluteng aneghneghmun takelliighaghnaghtut, qiighwmun aagughhnaghtut."

Taagken ataasimeng nanevgam aleghquumakanga, "Nuliingqalgutegpek whaa nanghii-ghwaaghyaghtughnaqaaten, qughsatkum. Apeghtughlleqamken naten pileghqameng. Si-vukun whaa estaaghaasaghtughnaqaaten. Taaganguq taagani estuvik meghmun ayuqelghii. Tesama teghhani kananiqaaq uyghak nazighaghestun angkalghii. Taagken kanavaqaani teghiglugestun angkalghii. Taana naliq mayuulluku aliighngaan ayagmiiqaghlluku pegtekumigu taglaghillequq. Taagken elpek pishelleqaaten. Tawaten legan pilghaaten, estulghaaten enkaam teghhanun tuutaghesnaquvek teghhan samum kaanghhaaneng neghaghagh-lleghhaaten, tawaten pesughyugnaanghituten. Enkaam nazighaghestun angkallgha aghtunghil-kuvgu, teskanallu teghiglugestun angkallgha pinaken."

Llaaghan tawaten pighngaaghmeng qughsatku kaatuq. Nanghiighwaaghnaqaa, yuggaq. Tawaten tazingavek estaaghaghvigmun aglaghtuutuq, el-

ngaatall esghapagyaatuq. Llaaghan aga qughsatku estuuq aga puyughpagegnun nagneghtuq, kanallu nuughqaghutaa nazighaghestun angkallgha. Uka tagliinaamaghmi.

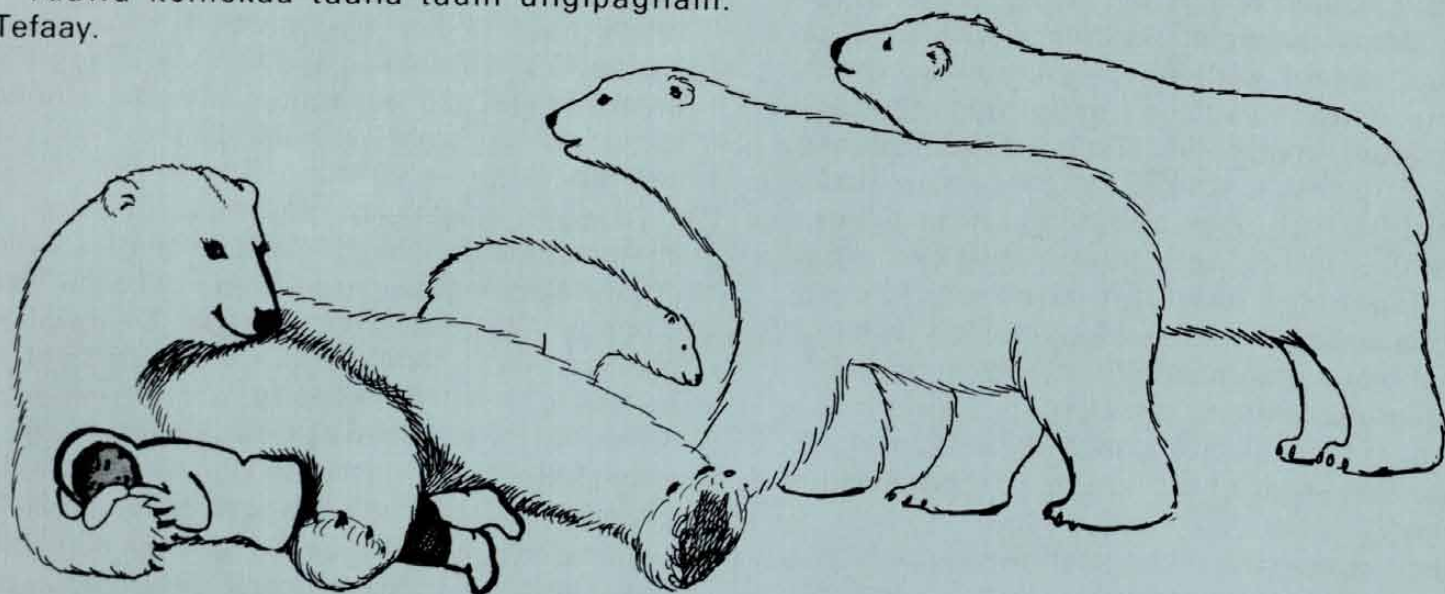
Enkaam uugsan elIngallu legan aga estuuq, aga puyughpagegnun isiqghuutuq. Aga teghhanun tekisami teghhan samum kaanghhaaneng alqimaatnginaamaghmi. Legan pesughyugpenani ketmun igleghtuq. Nazighaghestun angkallgha mayuulluku ayagluku kiyaghutaghlluku, kalefluku teskanallu takwaa teghiglugestun angkallgha. Nuugutaghlluku ayagngaan kiyaghutaghlluku ateghsamigu uka taglaghtuq. Kaasan elngaatall tunganga taakwna araateghllagtuq kayaalqiillghanun.

Taagken tawaten pighngaaghmeng alla pinaqlaataghtut. Qughsatku tagiiqelghii. Maaten uumi itegmineghpagaataannaqumakanga. Taawa sakingan apeghtughaqegkanga. Maaten uumi pimakanga, "Maaten uumi inglukaghtaan nakmiightuullutek pillequtek. Ayveghem naasqukek itegmineghpagaataannaqagsi. Itegmikufkek, aghvaakanighpeneng itegmignaghagken, tawaten agaverugllak igleghillequk.

Llaaghan tawaten qerngughuteghllaglaataghtuq elngaatall. Agaverugllak pengetaagtengngwaaghaa naanuum uglaghtalngan. Iteghminegh-

pagaataannaq. Ikanguq qughsatkum ayveghem
 naasukek itegmigyaqminikek uka ullghitaghtuk
 ellnganun. Kaategpenatek aghuliightuk. Enkaam
 ellngan aqfalukek tazikavek aatak aghvaakanigh-
 mineng itegmigyaqminikek aga qevuullutek
 ullghitaghtuk, ingluqlini tekiviknginaamaan.
 Taawa kayaalqiigaqelghii. Agallu taagum
 tunganga qimaguuteghllagaqelghii kayaalqiin-
 ghani.

Taawa kenlekaa taana taam ungipagham.
 Tefaay.



HOME OF THE POLAR BEARS

There were so many things told in my childhood days that were done with supernatural power, or with animals talking, or some things that were living after they died. It seems more real now than at that time maybe because of the Bible teaching to us. That is a very nice way of living. Animals always talked among themselves in their way though. And in this story, there was some life after the polar bear was killed.

This story was in the fall time when the ice was just about here from the north, when men were excitedly carving, making harpoons, making harpoon heads, and other weapons for hunting seal, walruses and other icy animals which we hunt for food and clothing. There was one thing the men liked to do at this time, that was to get together in the evenings in someone's home and do a lot of carving. This is true for I can see it myself anywhere around our homes here on the island we always find harpoon heads of ivory. And the women would fix some kind of a very tasty lunch for the carvers, and had the enjoyment of bringing it to the men. The men would share the food with each other like in a party.

There was a young man who was staying with

his cousin. And his cousin teased him so much he got tired of it. His cousin would say, "What food will it be now that will come to my cousin?" The young guy was not married, and he didn't have too many female relatives. So as there was no one to fix a dish or lunch for him, it bothered him a lot.

One evening, the young man got out for a little break when he saw a small dim light at the foot of the mountain near by. He went over to see it. It was an opening into a cave. And it was bright in the interior. When he looked some more in there, he saw someone was in there. It was a large, very fair complexioned woman. The woman invited him in. It looked nice in the cave, and it soon looked more like a nice room. So the man accepted the invitation. He went in and started to feel happy in there. Then when he went back to his cousin's home, and for a while he got very excited about the place he found.

By and by, the young man got married to the lady in the cave home. The woman in the cave became his wife. In those days the Eskimos used to exchange wives. So the cousin wanted to exchange wives with the young man then. That cousin was always teasing. Then finally he went to

the cave home, but the lady in there killed him, and hid him some place where he was not to be found. When the young man looked for him, she was very scared, but finally told him what happened. She had killed him when he was in her cave home without any invitation. Then the young man told her that his cousin was always looking for trouble, so it was not a new thing.

So the woman talked to the young man saying, "I have to be going soon. You see, I must return because I'm a polar bear that was killed here. The time comes for us that have been killed to return. If you want to come along with me, I'll be glad to take you home."

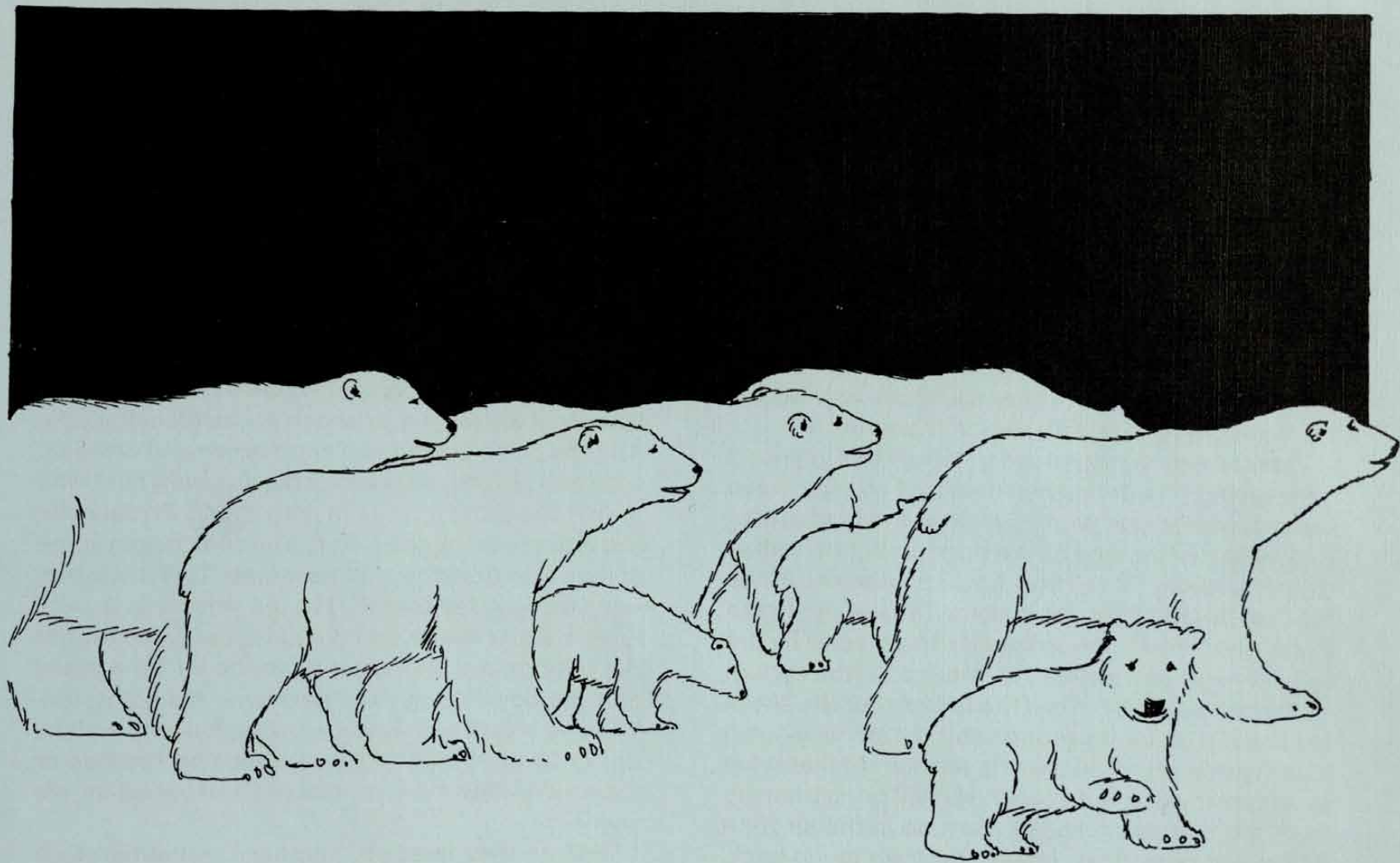
The young man was happy there with her, and he wanted to go along. So when the ice was in, good and strong, they took off. The woman right there turned into a polar bear, and the young man walked on as a man. They got on the solid ice. They traveled on toward the north. When they had to cross the open water places along the way, the bear had to carry the man on her back. And after traveling for miles and miles for many days and many weeks, the lady bear gave the young man instructions and showed him what to expect soon. She said, "There will be many, many polar bears coming to meet us. Now you be brave. Don't be afraid. Just walk on by

me. Everyone of them will hit you right in the middle of your face with his nose. Now don't run away. Just let them be."

And right there at that place, she dug a place in the snow on the ice, put her nose in, and sent out a long call. She was calling to her people back home. And sure enough, after a while, there appeared before them what seemed to be a large, wide spreading, furry scene. It was the people of the woman that was with the young man. Everyone that came would hit the man on the face, it was a large group of polar bear population. When they got home, everyone in bear country welcomed them.

There at the home, they entered. There were families and their grandparents. The elderly people that seemed to be their parents had necklaces on their necks. That showed that they were killed by human beings like the man once was. When their time came, they had come back. So did the woman too. She also had a necklace which showed she was killed once. And they lived there for a long time. He and the bear got a son later on.

The elderly bear would tell the man that he could kill bears for food if he wanted to as the humans do, but not from their village. He would say, "You can hunt them out far from here." Then when he got some, and when he and his son ate the meat from



them, the families would cover their mouths and faces saying that they were eating their people. When the young man made weapons, the young bears came around and watched. Some of them would try his weapons and harpoon heads on their palms and say, "They really have sharp little teeth." The elderly would tell the young, "Oh, be careful about the ones with only two legs. They really are dangerous. When one, or a group is after you, you can't breathe normally. You soon will be spitting blood. So, don't ever say those two legged ones are powerless. Oh, they are powerful."

Then one time, the old man talked to the young man saying, "Your brother-in-law is going to have some competitions with you. He is the husband of your wife's sister, and he is a huge polar bear called Qughsatku. So I'll tell you how you can meet this brother-in-law. First, he is going to take you to the slope over there. (He pointed to the glacier by the sea.) There, he will slide into the sea. At the bottom of the sea are two rocks. One is closer to the shore ice and it is as big as young seals. First, he is going to bring that up. Then the one farther out that is big as a baby mukluk is an okruk. He will bring them up from the bottom and push them up in the air for a while and drop them down and then swim back. Then he is going to tell you to go down and do the

same thing. So when you go, just slide down like he did. At the bottom, be sure to put some of the icy snow that forms at the bottom in your mouth. In this way, you won't feel the cold, and it won't smother you. Then you run down and pick up the rock there, push it up a while and take some air for a while. Then drop it and do the same with a big one, and then you can swim back. You should be able to do this. So do that."

So the day came that the brother-in-law was coming to do some competing with the young man. Everyone was down to watch at the glacier slope. And the huge Qughstaku went down and came up with a small one that was as big as a baby seal, and then came back. It was the man's turn. So down he slid into the smoky sea! At the bottom, he put some of the snow from there in his mouth. This made him not struggle for breath. He did not have a hard time. He just swam and floated up with the rock at the bottom and showed it up in the air for a while and got down to get the next one. He got it, too. Then he swam home. Victoriously, the man walked up while his group of bears, those on his side or those who favored him, howled and yelled for his success.

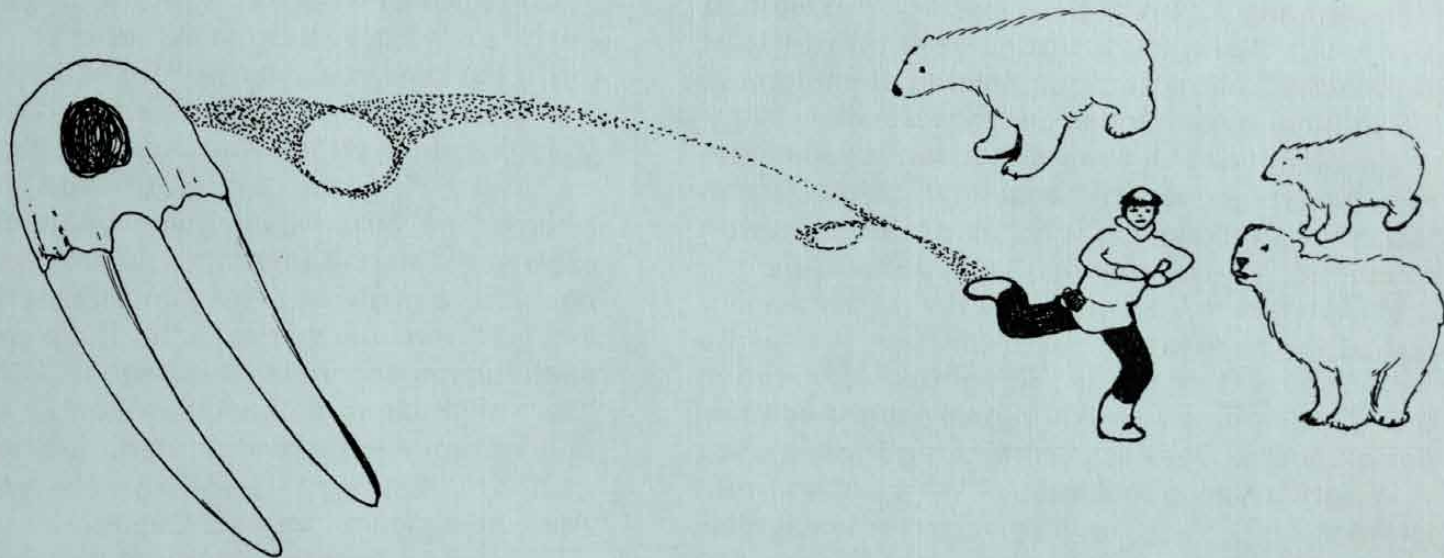
And as they lived on, another competition took place with the same opponent, his brother-in-law.

This time, it was a walrus skull kick. The man and the Qughsatku chose sides to do this. The father-in-law showed the man how to do it. This time, too, saying, "Now when you kick the skull, don't hit it with any kicking part of your foot. Hit it with the outer edge of your foot. This way, it will not hurt as bad, and it will go far."

So the day came and there was a great getting

together of the population of polar bears. This resembled a big furry kind of scene because a whole group of them close together formed a beautiful furry bumpy spreading scene. But the man's kick was farthest again which made the opponent's group flee and move out in a hurry as the man's side victoriously chased them out.

That is the end of that story.



AGHNAGHAQ TUGHNEGHAQNI

Ungipaghaninguq taana aghnaghaq ugiineghmeng ighsataraghaq. Atanga quyananiimalghii aghnangllaghiyaq tamaghhaan avangunaan aanestagegkanga. Atanganguq uvilighneghmineng quyastiluni kiyagsugaqsalghii, enkaam qenwat, yugem panini yupighqusi-makana, "Samengmi ugiighnaluten pizin, tughneghagha-ang?"

Legannguq ighivgaghaa whaa nukalpigaq iteghtuq. Apeghtughnguq, taananguniluni tughneghaq, ateni nagaqughluku taginimalghii.

Saluninguq aghnaghaq pili, ighsaksughngaaghamigu, alingluni sangwaa alingnaghlak ellmegg-nun pinayukan legan sanghitaat tawantestaat. Legannguq nukalpigaq whangkutestun yugestun ayuqeftuq, naqam, tughneghaaniluni apelghii.

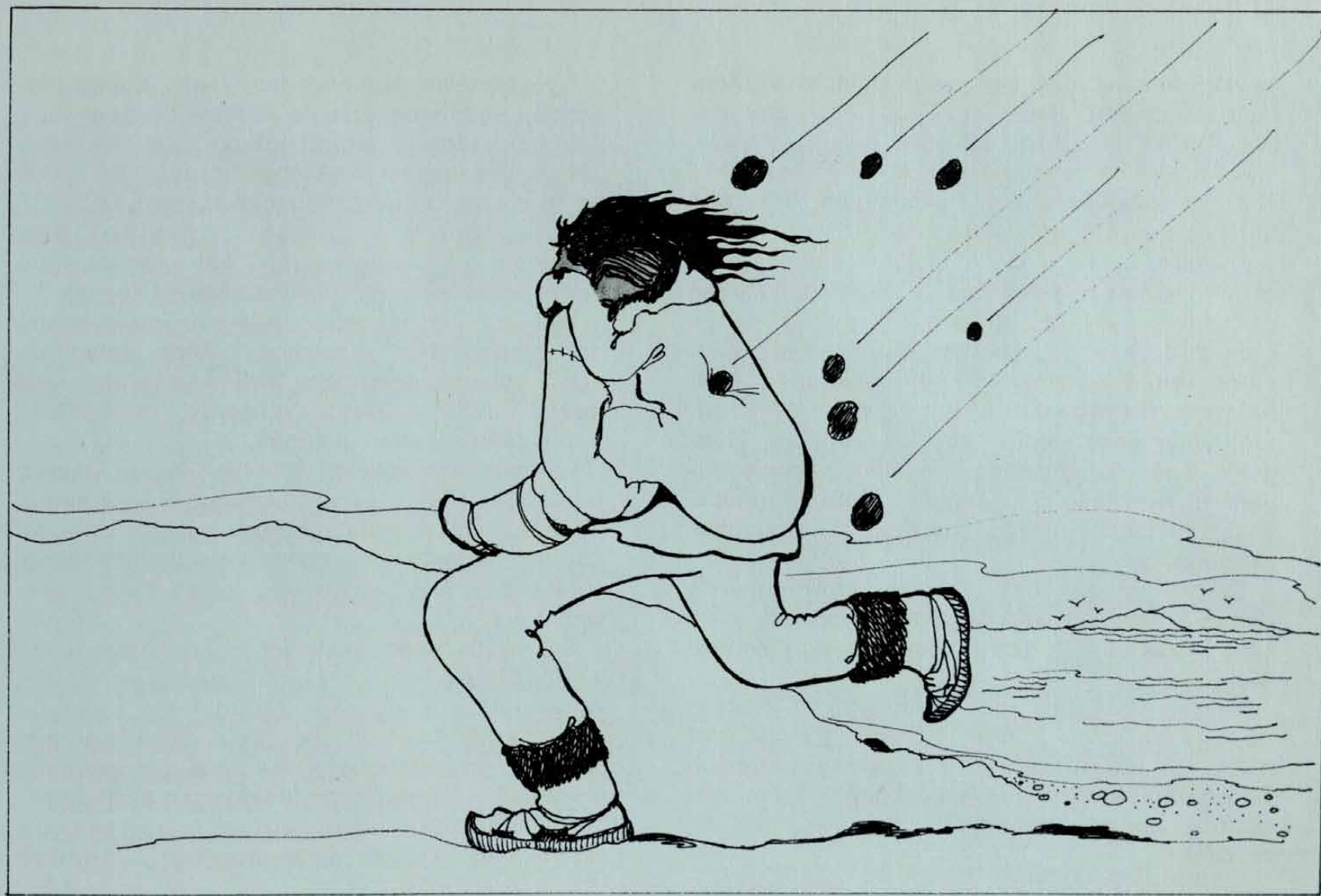
Ellngitnitelqinaghluni, tagtalmi pimalghii aghulaqnaqniluni, kelqennaqnimakanga aghnaghaq. Qikmini qaghlughluki aghnaghaq amaghaghsiilluku nukallpigam tughneghaam aghulaqutaa. Taakwani igleghteghngaaghamek mekelghiighem pimakanga, "Whaa ifkaqumun kaasaghtughtukung, aqnighyaqunang wataghlak pilghaaten. Ggatemeghrumkun legan qungugh-llegghaaten. Wata elngaataall aqnighyaqunang.

Aqniquevegngam ima naanlleqsin?" (Taana aqniquevegngam ima naanlleqsin tawaninginaq tukulleghmun pisiilghii.)

Llaaghan tawaten igleghteghngaaghamek pimakanga, "Haa, qungughllegghaaten.

Llaaghanam tawaten qungughngaghmi igleghtesteghngaaghami kii sangwaa pama ggatmeghrugakun tekiqaq piiq. Tekiqaq qesighaghhestun ayuqsaghluni anglimaghami, qenwat anglighllagtuq wata. Qenwat uyghagllagestun angkalightuq tekiqaq. Aqnighnaghhalek sangwaa aangevaghqughllak ggatmeghrugakun naasqwakun tekiqaghyalghii-mi. Aqnighpenani alpagaghteqaghtaa. Kii alpagyamek nukalpigam quyapiglluni pii, "Haa, esghaghhaaten. Taawa pinightuten, aqninghilnguuten, aqnighyaquevegngam ima naannayagh-sin." Tawani usuqumakanga. Taagken tawaten igleghteghngaaghamek, pilaataghaa, "Whaa en-raq, neghllagmun kaannaqukung, elngaataall angeghyaqunang pinaaghtuten, tuqlughraghnaqaaten, wataghlak angeghyaqunang. Aanguvegngam ima naanlleqsin?"

Llaaghan tawaten igleghteghngaaghamek aga yuuk uglapestaaq aliighaak. Neghlak



kaasaghtughyaqmegnegu, yuga uglapestaaghem angtalanganeng, legan aga yuuk naavghulluni. (Yuuk naavghulluni whaten pinguuq yuuk iglehuteghllak, qapraguteghllak, nenginaghmini.) Taagken pilaataamakanga nukalpigam, "Haa, alla tunutemkun qungughlleghhaaten."

Enkaam, aghnaghaq nukalpigam ggatmeghrugakun qungughllaataghtuq. Llaaghanam legan palaghhaghmeng igleghtuk, enraghngam tuqlughraq kaataak. Tunutangkun enraghngam pama kenegreghaq piiq. Tuqlughraq elngaataall pama tunutangkun uygutuq kenegreghaq, tuqluumanginaamaan, "Ngagull, Ngagull, Ngagull," legan iiwlengwaaq. Tawalliima aangqaghpənani iwerngaqun alpagaat, tuqlughraghllak. Taawa usuqaqegkanga nukalpigam alpaneghmegtegnegu.

Taagken pimakanga, "Whaa kaannaqukung nemnun. Iwernga wiin nayamkun kaatunnaqamken. Nayaka legan elpetun tawaten aghnaghaagug.

Nayagmi mangteghaanun kaatusamigu, ilutmun nayani tuqluumakanga, "Qamay, enta una nulighqa elpenitestaghtigu, angayuqagpung neqequtaghhnaqagka." Angayuqagkennguq qikmiiftuk tughneghaak. Iyataghltaguftugnguq elngaataall.

Aghnaghaam tughneghaam legan quyakumakanga. Legannguq taanallu whateteftuq yugestun. Alingyugniilnguq, piniqepiglluku ellminitesimakanga. Nukalpigam pimakanga nayani, "Elngaataall saam piyaaghaa utaqiinnaqnaken wataghllak."

Palaghhaghmeng legan kiyaghtuk uga qiinghaghtut, pimaghmeng, "Aghnaghhaghnuguq taana aglaqaghlii, sakigkenka esghaghyugaak."

Aghnaghaam ighleksughngaaghmigu alingluni aangghumakanga. Pimakangi, "Ahaa, aglaghnaquq." Palaghhaghmenguq legan kiyaghtaqt, uga kevgat tuqlughiiqt. "Qamay, taananguq aghnaghaq sukalluni aglaghlii."

Aghnaghaamnguq legan piiqii, "Aa, ah, qaywa, taqughhragkiighaqt, aglaghllequq." Taawanguq aghnaghaam piighaataghltagii, aglaghnaqnilluku nagasugnimaghmi kugeghmi kaatelleghqaaneng. Nallegghaghhaalek naagu nukalpigaq taawa avii-taquq.

Qenwannguq aghnaghaam tughneghaam taana aghnaghaq pilugugesqumakanga. Aghnaghaq qiyamaghmi, piluguragkiighumaluku, uganguq qiinghaghlilaataghtut kevgat, "Sukalluninguq aglaghlii, maatennguq aviiskan ellmetegnenguq takulleqaak." Taawanguq nukalpigaq aviitaquq.

Aghnaghaam tughneghaam pimakanga aghnaghaq, kugeni aviiitnginaghyan, "Uuhuuk

qimagi, angayuqagput qikmiiguk, iyataghllaguuk neghelleqaaten."

Aghnaghaq qiyamaghmi aanluni taamavek pengugneghem awatangananun qimagtuq. Taamani kiiwhaagnun kaalluni esnengani pengukragem awatangananun iighluni meghnaaliiq. Tawani alingruughem qiyakestaamaluku, ukazighhaam naken ketfiighwaghfikluku aapsimakanga akuzimeng, "Sangavek qeyaaqsin?" Ungipaghaalghii ukazighlaq whangkutestun akuziiq.

Aghnaghaam ungipaasimakanga, ukazighhaq, "Angayuqiita nukalpigam tughneghaam neghnaqaagnenganguq. Taalwa nallukunga naantulka, nemneng uyavaghphantunga."

Ukazighhaam pimakanga tawavek, "Ang, atkuka una aatigu. Aalluku negpenun qimagi. Angayuqaghpek, tamanganun tuqlughraataaten, aglaa. Taawanginaq taklaghruketun igleghtegpe-nang, taakwani igleghteghngaaghpek, tumen iglaghquteghllagaqluku, pangalgughaqluten uzivnginaq piluten uteghpagtaghaqluten, tawaten sukalluten kaannaaghtuten negpenun. Kaaskuvek yeqay, angayuqaghpenun atkuggaqa siserungiighhaghmeng kanaghfikluku uteghmun miluutesnaaghan. Taayughqutkennaqnaaghaghsi, ghhuulleqaanga."

Llaaghan aghnaghaq apeghtullegghmitun,

quyapiglluni ukazighhaam atkuggaa aatqaghlluku, legan ukaziighhaaghlluni pangalgumalghii elngaataall. Tawatennguq pighngaaghmi suumqaneghmini uzivnginaq pangalguqaghaquq alla uteghpagtiinaq piightaqluni. Taagani taklaghruketun igleghteghngaaghmi tumeni igla-quuteghllagaqluku, tawaten pighngaaghmi kaatuq neminun. Kii angayuqiita enngaataall quyakumakangat. Qemallnguq uteghnaqeghllakaaat kingunganeng. Enkaamnguq saam imun ukazighhaq kayagtekaqaa.

Angayuqani pimakangi, "Yeqaynguq una atuqaa ukazighhaam siserungiighhaghmeng kanaghfikluku uteghmun miluunnaaghaghsi tumemkun."

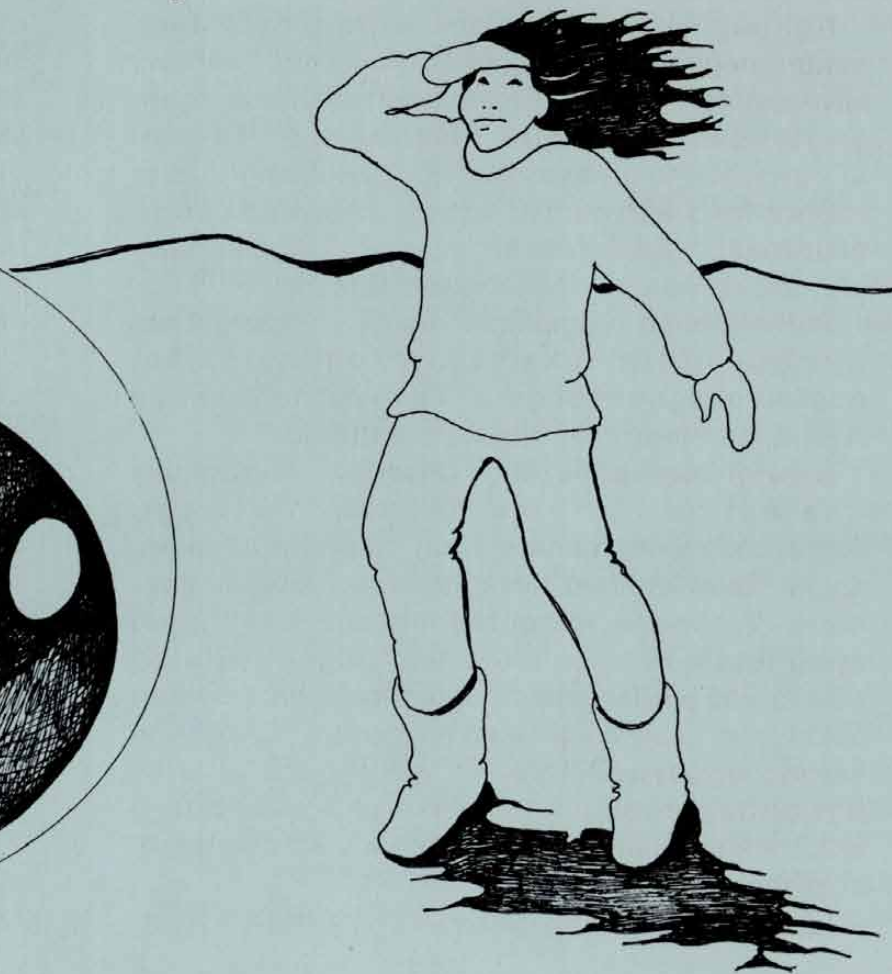
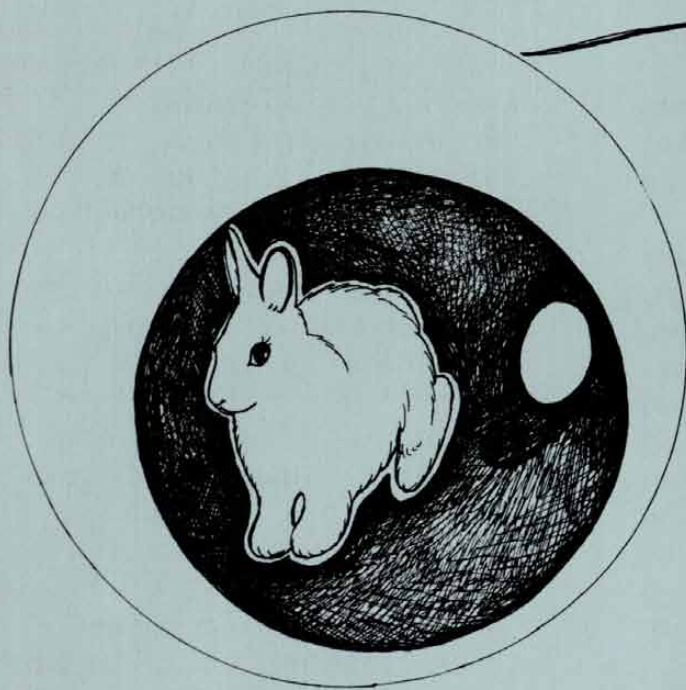
Legan tusaqinaghpenateng angayuqiita ukazighhaam atkuggaa siserungiighhaghmeng kanaghfikluku tumangakun uteghmun miluusimakangat. Taawa aghnaghaq uteghsimakangat.

Taana, tughneghaq neqequ, kaasalghiimi yugmeng tuqukameng usiighllagluni. Qamiyvagegni iwerngaqun pikaverugllak mayughteghllaglukek yugmeng tuqukameng.

Arekulnguq nakut aagkut qinuyugpagem saam tuququghllagumakangi tawani.

(Tusaqinaghpenani pilleg whaten pinguuq, tawaninginag sangwaat pisqegkat piighaghll-

ghhiini. Siseru ama taana sangwaaqa sameng
pisiitanga nallukegkefut, aagkut sivulighhamta
akuzitkiit.)



THE GIRL AT THE DEMONS

Once upon a time there was a girl who never wanted to get married. This decision made her father very unhappy. Every time someone came to ask for her in marriage, the girl would not agree. The father was a very kind hearted man who never could stand trouble. When it went on like this for sometime, it bothered him. Because he was a good and happy man, especially with his neighbors, he was very unhappy about this. He yelled at his daughter one time, "What do you want to marry? A demon?"

Right on the same evening, a young man came into the home of the parents of the girl who never wanted to get married. He told them that he was the one, the demon. He told them that when he heard his name mentioned, he came to them. He was like any other Eskimo young man, but he said that he was the demon.

The people there just had him staying with them for fear of some evil which might come to them if they refused him. After staying with them for some time, the demon told the family that he must go home. So taking his wife along, he took off with his dog team.

As they traveled on, the demon warned the girl

saying, "We are about to come to the place that has falling things. That is, there will be substances falling on us. Don't think you are going to be hurt by them." The demon wanted the girl to bury her face in her sleeves and hang on hard to his back as they traveled on there. He also said that the falling things would be very hard. That they would be big chunks like rocks which would hit her on her back. He assured her, however, they would soon be passing that even if they would hurt her some. But if she were to look for some way to escape, there would be no more hope of her survival. He said, "If you open your eyes to see, you will never be found." ('Never to find' meant the death of her.) So he put the girl on his back as they traveled on. Soon the girl felt the sprinkles on her back. Then soon they got bigger and bigger until they were so big and heavy like big rocks falling on her so that she almost cried out in terror, but she held her peace. And the thing was gone. The young man happily talked to her at the other side of the place of falling things. "There, it is past. You will be all right." Then they traveled some more, but he warned her again. "Now we are about to go through the village and the people are going to call you from everywhere.

See that you don't turn to see them in response. If you do, where will you be? So don't answer them," the young man talked to her firmly as they came closer to the village. He also showed her the place. "Look this way," he said. When she looked she could see that they were approaching the village which swarmed with people.

And as they entered the village, he had her bury her face on his back again. And sure enough, there was calling and poking and pressing with the hand, or the tip of fingers on her back and her head, here and there and everywhere calling her Ngagull. "Ngagull! Ngagull! Ngagull!" But the girl didn't even move to answer. She resisted their calls. Her husband was very pleased. Then he told her this time they were coming to the home of his sister. He said, "My sister is a girl like you. She is young. I'll have you stay with her."

So they came to the home of his sister. He told his sister about the girl. He wanted her to keep the girl until he came back. He wanted to go and find some food for his parents. And he also said, "Keep the girl with you and don't let anything happen to her."

So the young demon left. While he was away, the messengers started coming to the girl's door and saying that the parents wanted to see the girl. The

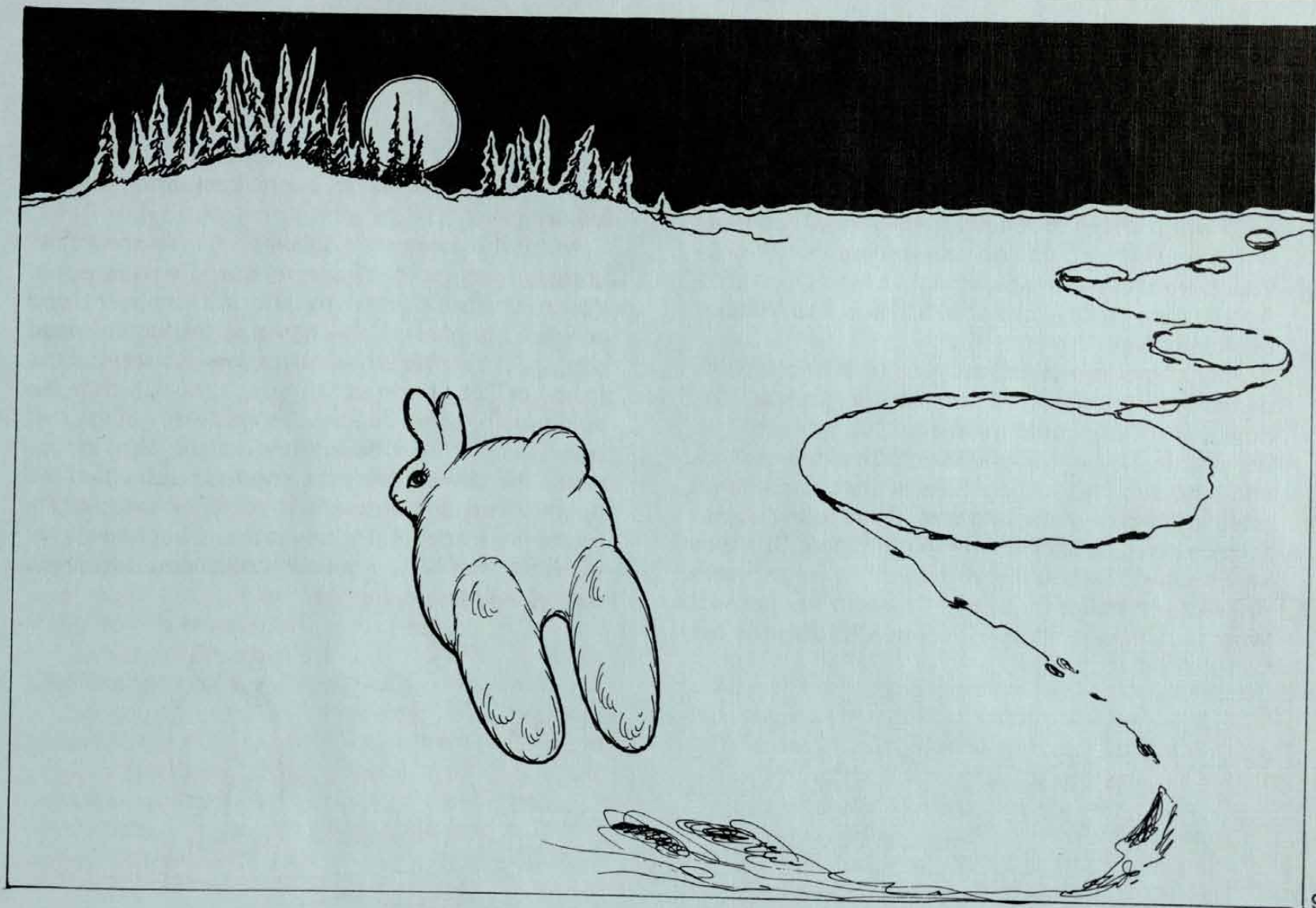
sister of the demon would say, "All right, I'll have her go there after a little while."

The people kept coming and saying that the parents wanted the girl in a hurry. The girl would repeatedly tell them that they had to wait as the new girl was combing her hair and that as soon as she was done with it she would be there. And the girl began to cry and still the sister of the young demon held her in hopes of the arrival of her brother. The demon, however, was still gone. Then finally, the messengers said that the parents were coming to see her themselves. After a while the sister hurried to get the girl ready and told her to escape to the other side of the hill. Over there the girl shivered as she cried in terror hiding behind a rock. She soon found out she was by a creek. There she cried without knowing what to do. Then she heard a little voice somewhere talking to her.

Soon a little rabbit came along. (Because it is only a story, the rabbit talked like a human being.) The little rabbit asked the girl, "Why are you crying?"

The girl told her, "I am very scared and I don't even know where I am. The parents of the young demon that brought me this way are coming to eat me. They are demon dogs."

The little rabbit said to her at once, "Here, put on



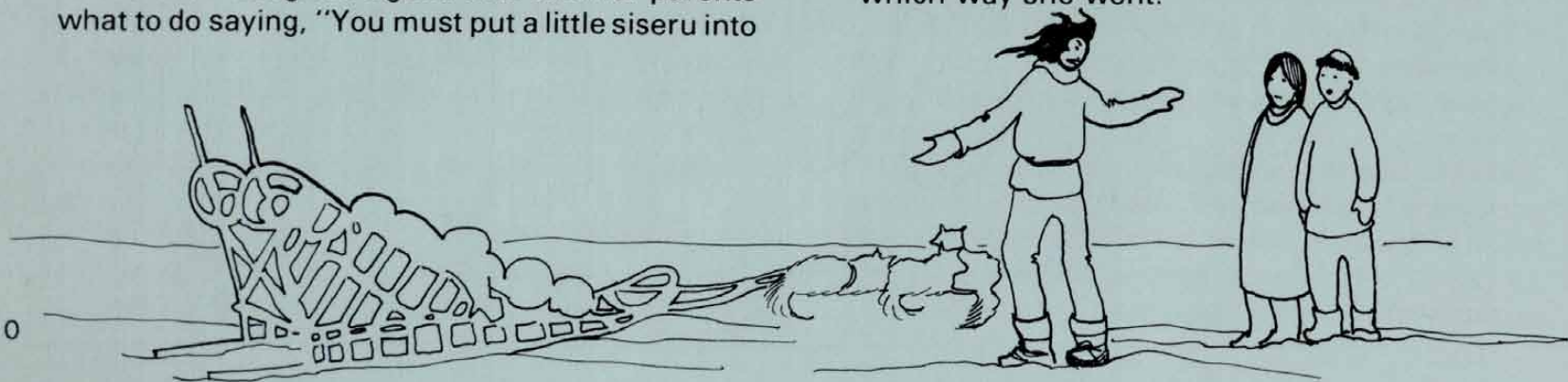
my parky. With it on, you should get home in no time. Your parents are calling many people to help find you. Let me tell you something. As you run along, don't go straight. Just make circles so your path will be hard to follow. In that way, you'll get home quickly. But as soon as you get home, have your parents send my parky right away. I'll be cold. And be sure to put a little siseru in and throw it back over your way."

Very much comforted, the girl put on the rabbit's parky. And she became a rabbit for a while. Oh, how swiftly she could go about. She noticed that. As she dashed along she would remember what she was supposed to do. She made circles, large ones and small ones, and she made many turns.

Soon she got back safely to her place! She was very happy to be back. How happy the parents were to see their daughter again. She told her parents what to do saying, "You must put a little siseru into

this parky and throw it back over my way. The owner will be cold." So the parents did as they were told. They threw the parky back with a siseru in it. So the girl was brought back after a scary experience.

As for the young demon, when he returned after getting food for his parents, the girl was gone! When he found out why she left, he went and scolded his parents. He had a large load of dead people on his sled when he returned. That was the food for his parents. It was thought that an epidemic of some deadly sickness was going on at one village that killed many people. But it was really the demon getting some food that killed the people. The demon went to look for the girl. He found her tracks and followed them, but had to give up when her tracks got too complicated to show which way she went.



QAWAAGPAGET ELLMEGGNENG ANGUYIQUILLGHIIT

Whaten Ayuqaqut Ungipaghaatet

Ungipaghat tamaakut ayuqesighaatngwaaqut kiyaghtaallemnnun kiyang. Enkaam whani ungipaghami, qawaagpaget anguyiqutnguut. Nengyughma taakuk qawaagpagek atighaqaak qawaagulukek. Taana entaqun qawaagpak qatelleghtuqaq, whaten atighaqaq, "Qawaak Qatelghii" Aallgha, "Qawaak Tagnelghii."

Qatelghiinkuk Taghnelghiinkuk Qawaagek

Ungipaghani imani, taananguq Qawaak Qatelghii, neqnganun ivaghiniighuluku aviillghani Qawaagem Tagnelghii nemiingi takumakangi. Aghnaq nulighha manughami aftamaluku qulangiimakanga. Pimakanga, "Taghnughhaan aqfaaqa." Avelghaqaqinaghyatni pimakanga pika, "Sukalluku tagivaghhu."

Taagken qenwat pillqinaghyan alingluni pimakanga aghnam, "A-aa, aanunnaqaqa qaywa."

Iteghluni neminun taghnughhani nunmaak pilugugumakanga. Taawanguq qakma sukallaaghllaga. Nalleghaghghalegnguq naagu qakun uginga kaannaqa, nagasugnii enngaataall. Taawanguq yuuk aviilnguq. Qakmanguq qenwat piiq, "Sukalluten, iiwen whangamneng aqfa-

naqaqa."

Aghnam qenwat aghtughluni ugimi kaatelleghqaaneng taghnughhani aanqaghulluku tuunumakanga. Qaywanguq whatenllu piiqsaghaa, maatenguluku kimaawisightuuluni, "Qaywa, nasaperaa aatestaqaqa."

Ugumiyugluni qenwat aanulluku taghnughhani tuunkaa. Aganguq legan tuguluku, aghulaqutaa. Esghapagumakanga aga mayuuskanga. Aganguq mayuutaa. Mayughtuq, mayughtuq, Taghnelghii Qawaak quleghlluginaghmun. Iwerngaquunnguq tagneqraghhaghestun Iliighyan mayughtuq tespikavek naaygham qukaanun. Taagken esghapaglaataghaa. Taawanguq aga mayuq, tagneqraghhaghestun Iliighyan mayughlaataghtuq aghnaq qawaak, maaten uumi naaygham qaynganun. Tespamaken esghapaglaataghaa. liwenllunguq tagneqraghhaghestun Iliighaaguq alla aganguq aaghhestuq. Aga iwerngaquun naayghaghllaget awatangitnun talughtuq. (Tawatetunnguq qawaagpaget uyavanun pinaq-neghmeggni, quulnginaghmun sivukluteng mayughaquut. Taagken uyatulkaghqamegestun Iliineghmeggni saqugmun aaghhestaqluteng.)

Enkaam taagken aghnaq ukiqumalghii neminun.



Almezimitun aftamalghii tawani. Palaghhagh-menguq kiyaghluni qemall yukruk kaatuq. Pikanguq emta neghsaghlagmeng itegaastaghmigluni ayuqeftuq. Pika araamakanga, "Iqiten, iqiten ifkaghfigkamneng." Aghnam kana avelghaqiinaghaa sangan, tusaqenghilngughes-tun.

Whatennguq pika araghtuq, "Awiiten, sazin qenwat ifkaghhnaqaqa." Taawa aghnam avelghaqiinaghaa. Qenwannguq itegaastaghmigllani ifkaghtaa! Tekisalghiimi neghsaghlak. Aghnaq petgeghsimakanga. Petgeghyalghiimi petgeghem angतालanganeng Masigem naayvaan pamagun egkwaakun tekisimalghii. (Naansimaa Masigem naayvaa pamani imani, Ungazimi.)

Yuuk qawaak tawani sumeghtaghaamalghii pimaghmi, "Kii saa enankinam." Taagken ivaghyaghtuumakanga. Kaasaqminigu taawa allapiwaaquq. Aapsimakanga, "Seghleghhalek sazin?"

Aghnam tawavek qiyamaghmi pimakanga, "Nalleghaghhaleksa muluughagsin. Taghnu-ghhaan aga Qawaagem Tagnelghiim aghulaqusimaa."

Yuuk tawaani elngaataall qivghumalghii. Tawaninginaq pimakanga nuliini, "Haa, tagi ivaghyaghtughnaqaqa.

Atghaghlutek legan, aghnam kelguvikumakanga igleghtellghaneng taagum. Pimakanga, "Taagken mayuutaa, esghapagaqa aga mayughtuq, mayughtuq, mayughtuq iwerngaquq tagneqraghhaghestun angkalighyan tespikavek naaygham qukaanun mayughtunga. Taagken mayughlunga esghapagaqa. Alla tagneqraghhaghestun Iliighyan mayum angतालanganeng qaaynganun tespikavek mayughtunga. Taagken esghapaglaataghaqa. Maaten uumi tagneqraghhaghestun angkaligh-yami taaga tawaten aaghestuq, iwerngaquq naayghat aagkut awatangitnun talughtuq."

"Heng pinaqunga," yuuk tawaninginaq pimalghii. Taagken mayuumalghii, quleghlluginagmun. Aghnam esghapagaa, ungipaataqluku pinaluku. (Qawaagpagen'nguq uyavanteghngaaghmeng whaantalghiistun ilateng aleghqughaqiit.)

Taagken tagneqraghhaghestun Iliighyan mayuumalghii naayghaq aveglluku. Taagken esghapaglaataghaa. Tagneqraghhaghestun angkalighyan tespikavek qaaynganun qaygeghlluni esghapaglaataghaa. Aaptaqaanguq yugem asitmun, "Wataa?"

"A-aa, wataqaaghaq," aghnamnguq piiqaa tespikavek. Taagken sivulightun uusqaghtutkalighyan, pimakang, "A-haa, tawatenngam." Tawaten

piyatni yuuk saqustuq. Tawaten enngaatal
aaghhestuq naayghat taaganlenguut awatangit-
nun. Aghnaq taagken ukigtuq neminun.
Almesimitun qepghaghtuq alla.

Yuuk, Qatelghii Qawaak, yagtaghaghtuq
yaqugni saaghqellukek saqugmun, iwerngaun
naayghat awatangitni neghllagmun kaatelleghmi-
nun, nakaan yugem nenganun, qawaagpaget
nengitnun. Net ataasit tunuqitgun nalugtuq. I-i,
yaqughllagem suksugan net qaamkut
nagasugniighaghtaatestii. Nanevgam piighaghtii
aghnaghaat, "Esghaghyaghtughteggu."

Qawaagpaget aghnaghiit aqfaasnaq
aanqaghtaatur, esghaannaqumaghmeng. Kii,
aghuliighaghtaasimalghiit repall aghnaghaat,
esghaalluteng sangughllagmeng. Yugllak
pinighhalek whaa, esghaamakangat tunuqiitni
nalugluni. Aghnaghaat iitqaghtaatur nang-
llagruughqulluteng, sameng pigpenateng.
Sameng pinghisnaata nanevgam aapsimakangi,
"Sangufta?"

Aghnaghaat pimakangat, "En'ngaatal yuuk
tesqakma esghiigalkefut. Pinighllaguug,
aangumaghmi."

"litghesqiteggu," apangita pimakangi.

Aghnaghaannguq aanqaghtaalluteng piit
yuuk, "litghinguq."

Yugllak qawaagpaget yugllagat, Qatelghii
Qawaagpak iteghtuq. Nanevgam qawaagpagem
tawani esghhaghluku upughaa. Taagken
aapsimakanga, "Saam seghleghhalek tagitaten
ukavek?"

Tawaninginaghnguq kiimsighaa, Qawaagem
Qatelghii, "Taghnughhaqa ivaawaqa. Saam
qawaagem ukavek aghulaqutkaqa."

Nanevgaq iisqiighusimalghii nagaqughluku
taana. Taagken pimalghii, "Nutem pinaaghaat
ighneqa, seghleghrupiguuq. Ighneghma
taghnughaq kaatutkaqa, tamaantuq. Ighneqa
taama ama nelguuq taamani. Umyugaghpetun
naten pinaken qayughllakqun ellmineng
tawatetutmineng pilghii. Uuk, yeqay sivukluku
aaptaghllakun sameng. Taama-a, taamantuq
tungtu quyingighllagmi. Enngaata-all tamangan
unakneghmeng aghtuutat aangeghllagtuq
sukasimaghmi, ayuquq. Qavaneghmini talwa,
sigutkek quunpeng qapraawaghngaauk,
sangiighhaq tamaghhaan elpekegkayugaa. Taana
enta aqfanaqigu, esghaghlleqamken ingluksagh-
qaquten ighneqa."

Enkaam taagken legan Qatelghii Qawaak
angeghluni igleghsimalghii. Tengaaguq
enngaatal sama esghapagumaan qulanganeng,
uyghagaq, kiikw, naayvaq yuvghiighteghaa.

Llaaghanamnguq quyngighllagem alla qungangani ataasiq esghaghaa aangeghllak, tamaakeyak nuugluni, sighuneghtupigsimaghmi ayuqeftuq.

Taagken Qatelghiim Qawaagem esghaqiinaghluku ukigaghfiksaqminigu taakunginaghaagneng aga estugllani kuyagikun iteghtestengnginaamiita. Pinaqinaamaluku aga tengusimakanga. Iknapepiglleghhii enkaam aghtunghitaa. Itegaastaghmikluku iglehutaa. Kaatusamigu atangan Tagnelghiim Qawaagem mangteghaanun tunuqaakun ifkaghsimakanga, tuqutngwaaghluku.

Nem ilunganeng sangwaa tekiteghllak nagaqughyamegteggau aanqaghtaasalghiimeng, kii, whaa esghaamakangat tungtughllak tuqungaaghluni. Iitqaghtaalluteng aapghaat. Nanevgam aghnaghaat kayagtii, iitghesqesaghtiisqelluku Qawaak Qatelghii. Enkaam ungipaasatni aghnaghaat iteghtuq. Nanevgam tawani aleghqughaa sumeghmiqepiglluni.

Enkaam Qawaak Qatelghii tawani apegghiighyami aanluni takwaa Qawaak Tagnelghii. Mangteghaanun kaalluni iteghyalghiimi, kii, whaa taghnughaa. Taawanguq ellngallu ighnelguftuq.

Taagken esghaghluku Tagnelghiim Qawaagem aapsimakanga, "Saam ukavek tagistaten?"

Tawavek Qatelghiim Qawaagem pimakanga,

"Taghnughhaqa ivaawaqa. Sanaluten tugumazigu aviillemni. Aqfangwaaqa, tagi sivuklutung nanghiighwaaghutaghlutung. Entaun nanghiighusaqumtung pinighnayaghtukung, aviillemni, nemiimneng kakaftikaategpeneng." Qawaak Tagnelghiighrugnguq legan tawani angeghtuq. Aanlutek enkaam qawaagek nanghiighwaaghutmeng piinlightuk, malighqughwaaghutuk. Taagavek pilutek, uteghtaqlutek qawaagpak aanleghaalluni esghapagutuq. Qawaagllagegnguq paga en'ngaataall malighqughwaa ghutuk. Taagavek pilutek, uteghtaqlutek quulnginaani nem. Pighngaaghmegnguq tawaten Tagnelghii Qawaak paghyum paga naafqaa. Qatelghii Qawaak taawa almesiqluni, enmisnguq aleni paga ifkaghnaqenghani asingighaghtaqa. Ghhataalluku, pegtaqluku. Qenwan'nguq paga Qawaagem Tagnelghiim ulunga aaneghllagtuq pekam. Taawa aallghan asingighaghtaqegkanga. Qenwatlu Qawaak Tagnelghii ifkaamalghii tuqulluni. Tekitelleghlilagem tuqutkaa, pekamllu. Taawa tawateteghrugutmineng tuqaaghsimalghii Tagnelghii Qawaak.

Enkaam Qatelghiim Qawaagem ighneni veghsimakanga. Taamllu Tagnelghiim Qawaagem ighnegha aglaasimakanga. (Saami naalwaallu taana apellghitaat.)



Enkaam taakuk qawaagpagek mekelghiighek qerngaagkenka Qatelghiim Qawaagem anglisimakek. Taananguq tagnelghii qawaagpak nuyekliqaniiguq ellngan katem ighneghaneng. Nelliqnepiguughnguq taana Tagnelghii Qawaagpak mekelghiiq. Atangitanguq ineqhughaghwaaghaqegkek uyavaghafqaayek pisqellukek wiin. Taaganlenguuklunguq naayghak saaqliqullghiiq. esghaghyaghtuqaaltegnekek?"

Allameng maaten igleghalutek mekelghiighek, taam tagnelghiim pimakanga aleni, "Naayghak saaqliqullghiiq esghaghyaghtuqaaltegnekek?"

Allghan pimakanga, "Nakaa, taagnaqun iinghutkaalghii."

Tagnelghiim pilaataamakanga nelliqipiglluni, "Sangantuq takusnanighaqagu taagna? Tagi esghaghyaghtuultegnegu." Qenwat aaghllaataamakanga, taagavek iinghutkamun aglaamalghiiq. Legan'nguq naayghagnun qulangiituq, saam sayugaghtaghaak. Enkaam naaygham ilunganun iitqaghtaasimalghiiq. Taakugnguq naayghak aghnalqwaaghufuk. Quulmegnun lliighyayek qeteghtaghlutek melugyaqmegnekek, tuufqaghtaamakek. Enngaataall maatneghem qamani aqsagghwan ilungan ikfiqesimakek.

Qatellghanguq llaaghinaan peghqineraaghinaq. Silugmegneng ikutaghlutek aqsagghwan ilunga

kapughyaqmegnegu, naayghaq aghnalqwaag mighyaghnaqutkuq. Wata kapughaak. Qenwatlu mighyaamakek. Aanqaghtaasalghiimek kagayugullutek. Silugik ifkaqaqulutek qamum aqsamum maatneghan.

Qatelghiim Qawaagem peghqiniqluni pimakek, "Wasaq whangkutung qaltaghatek imighyaghtuuyaghapung. Atamtung whangkutegnun asakniiqegkangistek. "Elaaghanwha naayghak pinitun pimakangik. Tuunumakangik imighyaghtisqeluki, "A-aa, iitegnam atagpesi pimangisi, ang, imighyaghtughtegneki."

Enkaam qaltiik imighyaghtuumakangik. Tagisatki, enngaataall aghnalqwaaghek quyamalghiiq. Aglamun'nguq legan melqwiik ifkaghlutek. Kaasayek enngaataall aghyuughumakegket.

Taagken ilangani pillghem mekelghiighem uyughani aghulaqullaataamakanga iinghutkamun aghveghmun. Atangitanguq aghveq takusnanighaqegkanga meghem qaaynganiinguq. Piiqegkegnguq, "Aghveq un'ganlenguq meghem qaayngani whaken takugpenaan. Teghhakun nevuutngaag."

Taagken ilangani igleghangulutek pilaataamakanga, "Sangantuq aghveq un'ganlenguq takusnanighaqagu, esghaghyaghtuqaaltegnegu."

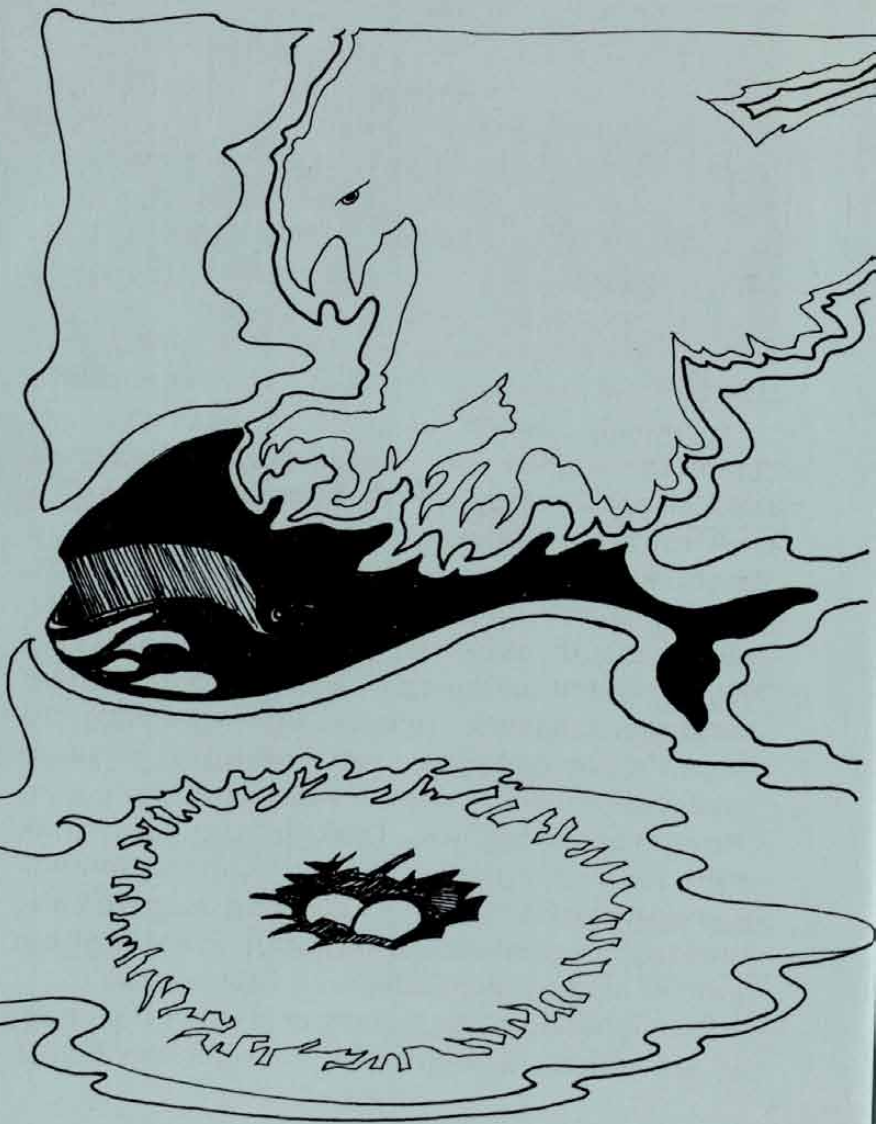
Allghan piiqsaqanga, "Nakaa, iinghutkaaguq."

Nelliqnepigulghii Tagnelghii Qawaak qenwat uyughani aghulaqullaataamakanga.

Aghveghmun teghhanun nevuutkamun kaallutek, pimakanga uyughani, "Hm, ghhataghnaqeltegnegu." Estuni taakunginaghhaagneng kanaghsaqminiki kuyagikun qelghumaan ellngaallu. Nutemnguq qasquviig-meng ellngan estuni iteghtii. Tagnelghii Qawaak taakunginaghhaagneng yaqiiyalghiimi, aghveq ghhataghaghtaa. Ghhataghyami aghveq aga qunglugtuq. Taawa Tagnelghii Qawaak qaayngani estugi iiksaghqaghhaananighluteng. Qatellgha aga iikutqaghteka qayughllak estuni apumgullaallghiskangi. Meq taakwna qapragllagumalghii qevuulluni.

Tagnelghii Qawaagpagaghaq tuqumalghii. Qatelghii Qawaagpagaghaq ellnginaghghaghami qivghupiglluni taglaamalghii.

Taawa Tagnelghii qaatkusigatutmineng tuqaaghsimalghii.



TROUBLE IN THE FAMILIES OF EAGLES

In this story, the eagles are doing things that bother each other. So it is called trouble in the families of eagles. Some eagles must have had more white on them than others. So in this story, one eagle was called "White Eagle" or just "White Bird." My grandmother just called the eagles in this story "White Bird" and "Black Bird." She had them address the eagles this way rather than calling them, "birds." So, I'll just call them Mr. White Eagle and Mr. Black Eagle.

The stories also are lessons for people to learn from. They show what can happen after a wrong doing and right doing. So to teach morals by examples, they used the animals for characters.

Once upon a time, there was a family belonging to Mr. White Eagle living in the rocks of a high mountain. Mr. White Eagle was away hunting for some big game like seals and other big animals, when Mr. Black Eagle came to his family, and that was when trouble began. Mrs. White Eagle was by their home cutting up some caribou meat for the family one day. Mr. Black Eagle came over head.

Mr. Black Eagle was a ruthless, mischievous, bad bird. He flew over Mrs. White Eagle and started his terrifying talks right away, "I am coming to take

your baby away," he threatened her. It was not safe for her at all now. She got scared at the sight of Mr. Black Eagle flying over her and making circles. She was getting worried now. She knew there was some cruel mischief with this bird. For fear of making him get worse, she answered, "All right, I'll give you the baby." She was trying to be peaceful, but she really was very scared. Now she longed for the great white wings to spread over them. How so alone she felt! When is her husband going to appear? Every time the Black Eagle called, she would answer that she will be getting the baby out. She ran into the house and started to dress her baby boy. She dressed him up. But still no sign of her husband. Oh, how she listened now for the arriving of those great wings overhead. Still there was no sign of them. So when the bad stranger threatened that he would come and get the baby himself, she got out and gave the precious child to the stranger. Mrs. White Eagle was resentful now. She walked away reluctantly.

Mr. Black Eagle took the baby and flew up. Up and up he went. When he was just a little dot in the sky, she flew half way up the mountain and watched from there again. He was as small as a dot



up in the sky. So, she flew to the top. From there she watched. When he was a little dot again, she noticed that he glided down toward the direction he was going. He went behind a range of mountains. She went home from there. Then she worked as before. Shortly after this, a great white bird appeared. He was coming down with a big seal at his feet. With the seal's back muscles in his claws, he lowered the animal. "Out of my way," he yelled with the air of contentment from the catch. But Mrs. White Eagle did not move. She just went on working as if she did not hear the yells. No, she wouldn't move. She was too upset.

"Out of my way, or I'll let it go," Mr. White Eagle yelled as he was getting impatient. But the mother bird did not pay attention. She was terribly upset from the delay in his coming. Why should he come now when he was too late and she stayed resentfully still. Then finally, Mr. White Eagle, in his resentment, let the load go. He dropped the heavy seal right at the eagle woman by their rocky home. Why was the eagle woman acting this way? He could not understand. He was sure there was something wrong. The load hit so hard that the eagle woman was bounced away clear to the inland area of the lake Massiq. (Wherever Lake Massiq is, I don't know. It may be somewhere in

Siberia, as this is where the story is from. I never knew. But she was thrown that far away by the heavy weight of the load dropped by Mr. White Eagle.)

But the man eagle got there in no time and asked the woman, "What is the matter with you?" So in reply, she answered, "Why were you so long in coming, leaving us alone so long. Your child is gone. That mischievous, bad bird came to get him. First, poor me, I tried very hard not to show my fears. I acted as if I did not hear at first when he called. He made circles over us and told me that he was coming to get my baby. For fear of making him worse, I told him I was getting the baby ready but I really was hoping for your arrival. Mr. Black Eagle was so terrifying in his calls." The mother bird poured out her trouble to the man bird. "In fear of making things worse, I have given the child to him." She burst into tears.

Right away, Mr. White Eagle planned on starting his rescue. So he asked, "Which way did he go?"

"I'll show you the way when we get back," the mother bird answered. So, the troubled couple came back to their rocky home. "Now from here, I watched," she told her husband the direction. "I'll tell you when to stop, if you follow what I will tell you," she told him carefully. "All right, I'll go right



away before anything happens to our dear child. I'm sorry for being out so long," the man eagle thoughtfully answered, as usual. From there he took off. Up, up he went. Mrs. White Eagle watched until he was like a dot in appearance. (The eagles have a way of telling each other anything even over far distances. Nobody knows how they do it but they do.) So she flew half way up the mountain and told the pursuing eagle to go on. Mr. White Eagle went on. Up and still up until he was as a dot from the lady eagle. So she flew to the top then. From where she watched, just as he was becoming a dot, he glided down toward the direction he was going until he was behind the mountains. Then she went home. She worked on as before. Shortly after this, the great white man eagle was nearing the home of black eagles behind the mountain range. And soon after, with a mighty noise of the lightning wings, he landed behind a house.

From one of the homes, an elderly eagle, the father of one of the eagles, sent out the girl eagles to find out what that strange mighty landing was. When the girls got out, they were stunned by the sight of the stranger who was so handsome and mighty. Who could that be? Everyone in eagle village wondered. After seeing the good looking white bird, the girl eagles ran in very excitedly to

tell the news. When the elderly eagle found out about the matter, he sent the girls out to have them tell the man eagle to come in.

When the girls gave the man the invitation, he entered the home of the elderly eagle. The elderly eagle was surprised to see the handsome, strong eagle. The elderly eagle welcomed the stranger readily asking, "What has brought you young man?" He told him that it wasn't too often an occasion like this happened. It only happened for some important thing. The nice old man eagle spoke to the stranger nicely.

In answer, the respectful young eagle told his story. "It is an urgent pursuit," he told him. "My child was taken away, while I was away on a hunting trip. Some strange black eagle took my child in this direction. So I am coming this way to look for him."

The elderly black eagle was silent for a while. Then he told the stranger sadly, "Yes, my son is a bad bird. I thought something like this might happen. You can do what ever you want to do with him. He has brought home a child, probably yours. First, let me ask you a favor. Over there, at the herds, is a caribou no one can get. He is very mighty and swift. He is so alert that even in his sleep his ears are catching every sound that might come to

him or by him. Get him for me. I'll know your ability by this then."

So the young eagle took off in the direction the elderly black eagle pointed out. Over the fields and over the lakes he flew. And sure enough, at one of the large herds of caribou was a huge, very handsome caribou. So, just as he was described, the caribou was very alert, but the white eagle swooped down mightily on him and right away his claws dug in on the caribou's back. So swiftly he swooped down that the caribou didn't even have time to see him. Up, up the eagle went with the caribou. And away to the home of the elderly black eagle. Behind his home, he dropped the caribou. The thud landed a huge animal, dead. And very sadly, the elderly black eagle came out and faced the white eagle saying, "Now you can do whatever you wish with him."

Mr. White Eagle walked over to the younger black eagle, the bad bird. When he got there, very boldly he entered the black eagle's home. Poor Black Eagle was very worried. He asked what was bringing the stranger. In return Mr. White Eagle answered, "I am coming to get my child." He also asked him, "How is it that you came to my home and took my child away while I was not there?"

He walked over to his baby and held him in his

arms in happiness for finding him. He talked to him lovingly, "I've come to look for you and finally found you."

He turned to the bad bird and said, "We must do some competing now since you took my innocent child." Poor Mr. Black Eagle agreed very sadly. So they got out and the flights began right there over the eagle village. The great birds flew around this way and that way, but soon they were really chasing each other.

Everyone in the eagle village went out to see the sight taking place. Back and forth they chased each other. On and on, until poor Mr. Black Eagle got very tired and soon was not able to carry on. When he started to fall because of tiredness, that big white eagle would get under him to pick him up. From being picked up many times and starting again to chase the opponent, Mr. Black Eagle got very tired and was out of breath. Soon poor Mr. Black Eagle dropped down dead!

Victoriously, Mr. White Eagle went over to pick his son up. He also took his opponent's son who was a little older than his own son. He took him along so he could care for him because he felt sorry for a boy eagle without a father. (I don't know what the mother of little black eagle was doing. She never was mentioned.) So, Mr. White Eagle took

his journey home with two eagle boys.

At their home, Mr. White Eagle and his wife raised the eagle boys. The father eagle taught them many things. He taught them how to hunt and he also showed them the dangers to avoid.

There was one place the father eagle especially warned the boy eagles about. It was the place over two mountains down farther away in one direction. He told them that it was dangerous over the mountains, and told them never to go there yet as they were not old enough. But every time the boys were out hunting, the black eagle boy would coax the white eagle boy to go to that place. He would say, "I wonder what the danger over there is. We should see it for ourselves." The black boy eagle was as bad as his father was. He never wanted to be nice. So he just kept wanting to go there so that finally the other boy gave in and they went. As soon as they were there, they started to feel a force of pull them into the mountain. They couldn't resist it. The force pulling them was so strong that they were pulled into the mountain. They said that those were old women mountains and they swallowed the birds.

There in the stomach of the old woman mountain, the eagle boys fought to get out. The white eagle boy had some ways to do things that

helped. So he pulled some feathers from both of them and started pricking the walls of the old woman's stomach. Because of this, the old lady mountain started to feel like vomiting. The nausea got so bad that the old lady mountain vomitted the boy eagles out.

When the boy eagles got out, some of their feathers were already coming out of them from the heat of the stomach. Right away the white boy eagle talked to the mountains, "Our father talked to us of you, his sisters. We were coming around to get water for you. He often told us that you are our aunts." That was because the white eagle had a way of making things nicer.

Right away the mountain ladies got nicer and talked to the boys saying, "Oh, if your father said so, then get us some water." So the boy eagles went to the river near by and filled the old lady mountain's water buckets with water and brought them back. The mountain ladies were pleased. They didn't do any more harm to the boy eagles.

The boy eagles returned home very late. Their parents were very worried. They were happy to see them back, but they had to scold them for not obeying.

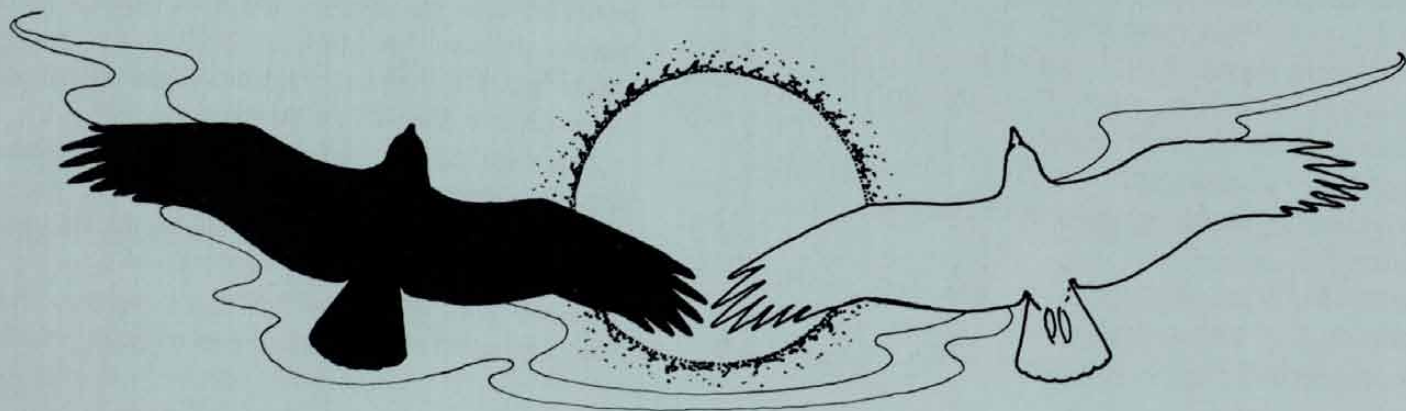
There was also another place where they were not supposed to go. It was around the whale which

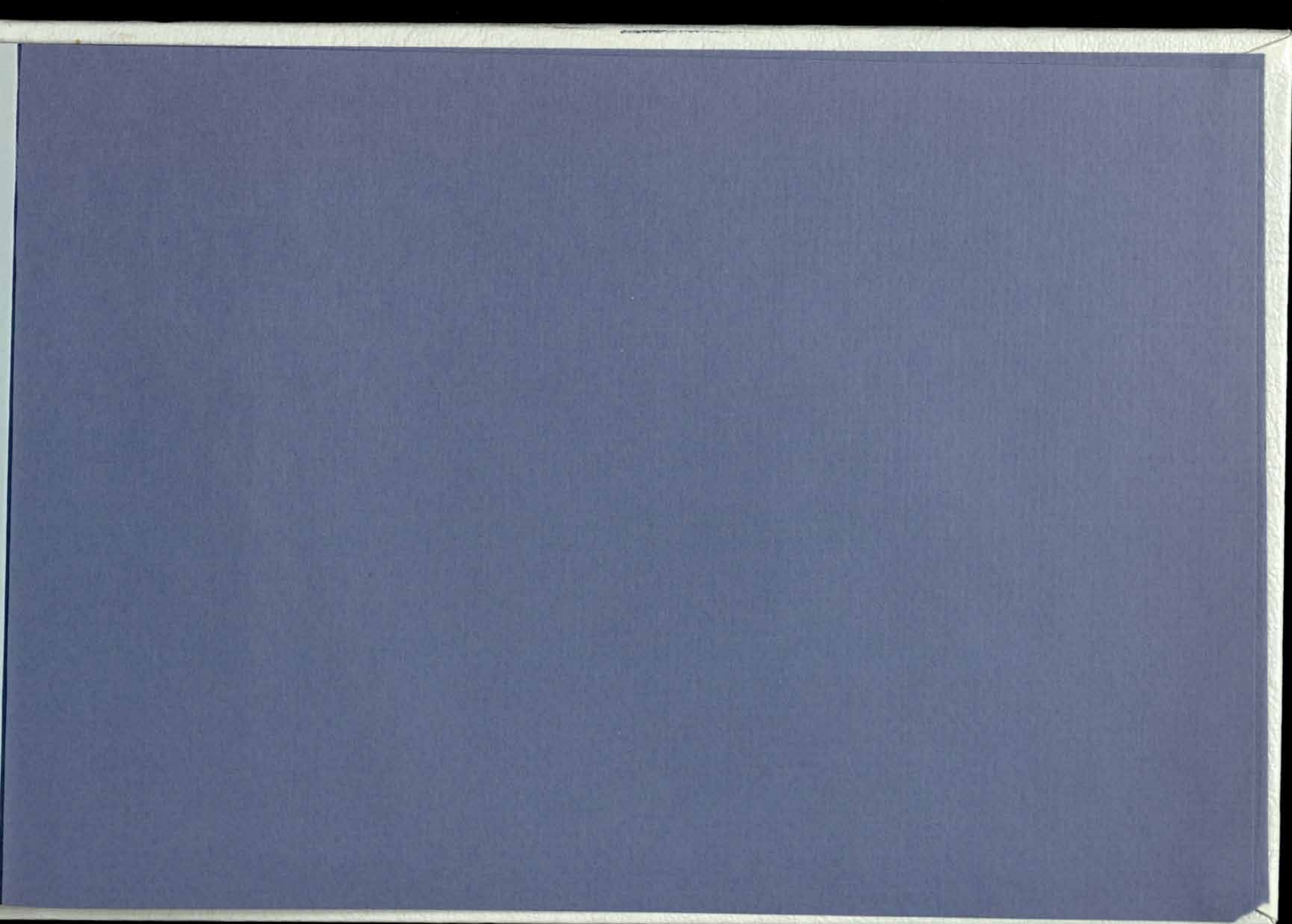
was at the horizon. The whale was stuck to the bottom.

There was another time when the black eagle boy was a problem. He wanted to go around the whale to see why it was dangerous. The white eagle boy was very worried because the other wanted to go so badly again. So it was another time they disobeyed by going. And sure enough, they saw it for themselves. The whale really was stuck to the bottom. And the black boy eagle wanted to make it come loose. He said to the other, "Hey, put your claws way in over there and I will put mine here. If we pull hard enough, we should get this whale loose. Come on. Help!"

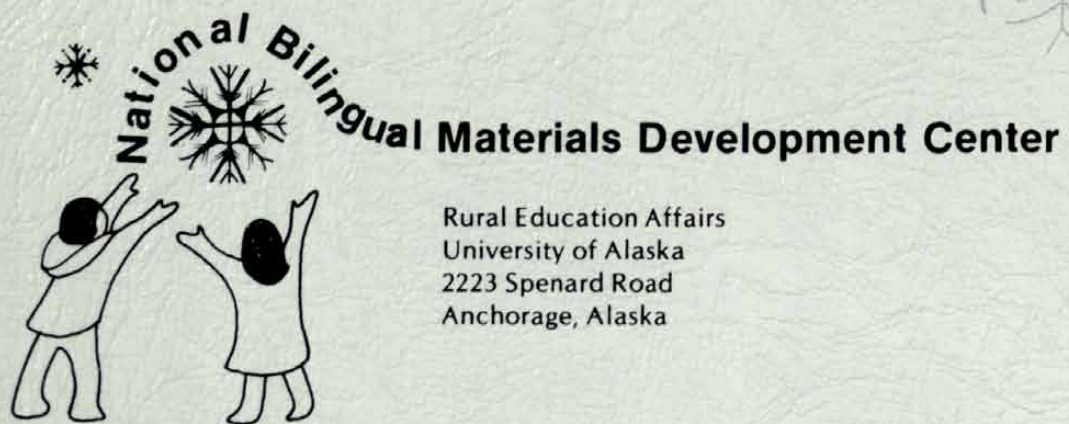
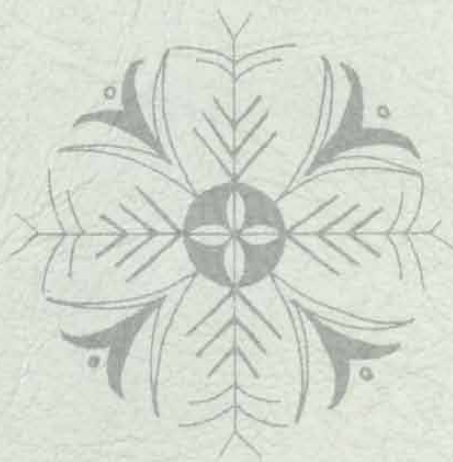
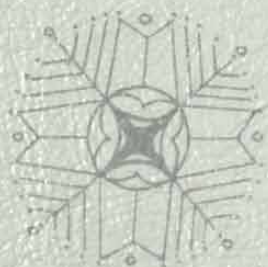
The white eagle boy was very scared. He only got his claws a little way in. Poor black eagle boy drove

his claws way in on the back muscles of the whale which started coming loose. When the black eagle boy pulled hard by flapping his wings up in the air, the whale started coming loose from the bottom. When the whale came loose, it started diving in and out of the water. With this going on, the white eagle boy got his claws loose and took off. But poor black eagle boy couldn't free himself. The black eagle boy's claws were pinched in in the back muscles of the whale. The black eagle boy couldn't get loose when the whale dived in and out. When the whale came loose, the black eagle boy was drowned with his claws clenched way in on the back of the whale. The white eagle boy came home alone this time very sorrowfully.









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