

UNIPCHAALLU UQAAQTUALLU II

LEGENDS AND STORIES II

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UNIPCHAALLU UQAAQTUALLU II

LEGENDS AND STORIES II

A Joint Project Production of the
NANA Corporation
Mauneluk Association
Northwest Arctic School District
and the
National Bilingual Materials Development Center

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Qutitchiaq (Tommy Lee)
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Sivviq (Chester Seveck)
Aullaqsruaq (Mary Curtis)
Naulik (Nora Custer)
Immatuuraq (Joe Sun)

DEDICATION

This book is dedicated to
Our departed Elders
Who participated in the Elders Conferences
And left their stories for the
Education and enjoyment of everyone
Billy Tatmik Neal
Mary Aullaqsruaq Curtis
Ella Putruq Smith
Susie Anigniq Stocking
Mable Sivugauraq Brown
Blanche Qapuk Lincoln
Lucy Akuḡluk Foster
Charlie Aqpaliq Sheldon
Alfred Taapsuk Stone
Daniel Kunagnaalkuk Foster
and
Douglas Amigaq Brown
Who departed before the Elders Conferences began
But who left his stories on tape for all to enjoy

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ACKNOWLEDGEMENTS

Unipchaallu Uqaaqtuallu II, the second volume of legends and stories produced from the materials collected during the NANA Region's Elders Conferences of 1976, 1977, and 1978, and from the tapes of the Mauneluk Association's Cultural Heritage Programs of 1975 and 1976, is the result of dedicated work done by several people. These people include Angeline Newlin of Noorvik and Hannah Loon of Selawik who transcribed the tapes, Ruth Ramoth-Sampson who provided the translations, and the storytellers whose stories have been included in this collection:

Aquppak (Louie Commack Sr.)
Qutitchiaq (Tommy Lee)
Amigaaq (Douglas Brown)
Imgusriq (Elmer Ballot)
Anniviaq (Freida Goodwin)
Sivviq (Chester Seveck)
Aullaqsruaq (Mary Curtis)
Naulik (Nora Custer)
Immaṭuuraq (Joe Sun)

To all of these people, we say "Quyanaqpak."

The Center gratefully acknowledges the assistance of the family of the late Douglas Brown of Noorvik. Mr. Brown's wife, Esther, and his daughter, Sally Harvey, kindly gave their permission for the Center to transcribe Mr. Brown's stories and translate them for use in the education of the young people.

The Center is appreciative of the many hours of work and attention given by Mary L. Pope in typesetting, design, and layout of the book, and to J. Leslie Boffa for the cover design and the illustrations which add great interest to the stories in this collection.

QUYAANNA

Quyanalgitchut piyumaaqhutiŋ avatmun ikayuutiruat piŋuŋniałha-tigun ukua tuvliuŋich unipkaat/unipchaat. Quyanalgitmiut taimma katipchairaŋaqtuat utuqqanaanik suli nuksitñanun immiiruallu, Iñu-piatun aglaktuallu, mumiksiruallu, suli makpiŋarriuqtuat. Imma iñuk quyaraksraq iñugiakkaluagitchuq aglaan taiŋaniŋnaŋumiñiałgitchut. Aglaan uvva quyanatlulgitchut taipchua unipchaaqtit, piyumalaaq-hutiŋ uqaqtuat nuksitñanun. Suli Amiŋam aŋnaatlu panialu quyagivut makpiŋarriuquplugich qaitchiruak unipchaanñik. Uvva ukua akpiŋaat pitchuksaagutaulgitchut, taatnatun suli atautchikun savalgitchupta, nutaavut piqutigilugich, atlat suli makpiŋaat piŋuŋniapiałgitchut. Aasriitai nutaat iłichuŋiaqsilgataŋlugu qanuq taipchua iñuuniałhat. Taikuu, quyanalgitchusri uvva iluqasri.

INTRODUCTION

There are eleven stories in this book, *Unipchaallu Uqaaqtuallu II* or *Legends and Stories II*. Six of them are on the ever popular subject of the grandmother and her grandchild, Orphan, who is known by various names in Iñupiat, iliappak, iliappaṭuuraq, iliaqniq or iliagraitchauraq. These stories generally show how it is possible to overcome a lowly beginning to eventually become a wealthy leader. They are not unlike the peasant girl who marries the prince, or the poor boy who wins the hand of the princess and gets half of the kingdom. The stories are full of hope and they give courage to the lowly to rise above their surroundings.

The other five stories in this book continue to deal with important topics such as human relations, the triumph of good over bad, and rewards gained through hard work. One story, *The Woman and the Dog*, deals with beliefs about the ability of animals to remove their hoods and reveal they are humans in disguise. Therefore, they are deserving of respect and consideration. This is the reason why women give a drink to animals which the men kill and bring home. Land animals are given a drink of seal oil and sea mammals are given fresh water.

These stories also contain information on how to participate in Iñupiat society as a whole by exemplifying correct behavior in various situations such as the messenger feast.

The stories were transcribed exactly as they were recorded. These narrations in Iñupiat are followed by their English equivalents. The stories in this volume are longer and more complex than those in the first volume of Iñupiat stories. The student workbook which accompanies this volume of stories should help the student to expand his language skills and to gain a greater appreciation of the Iñupiat culture.

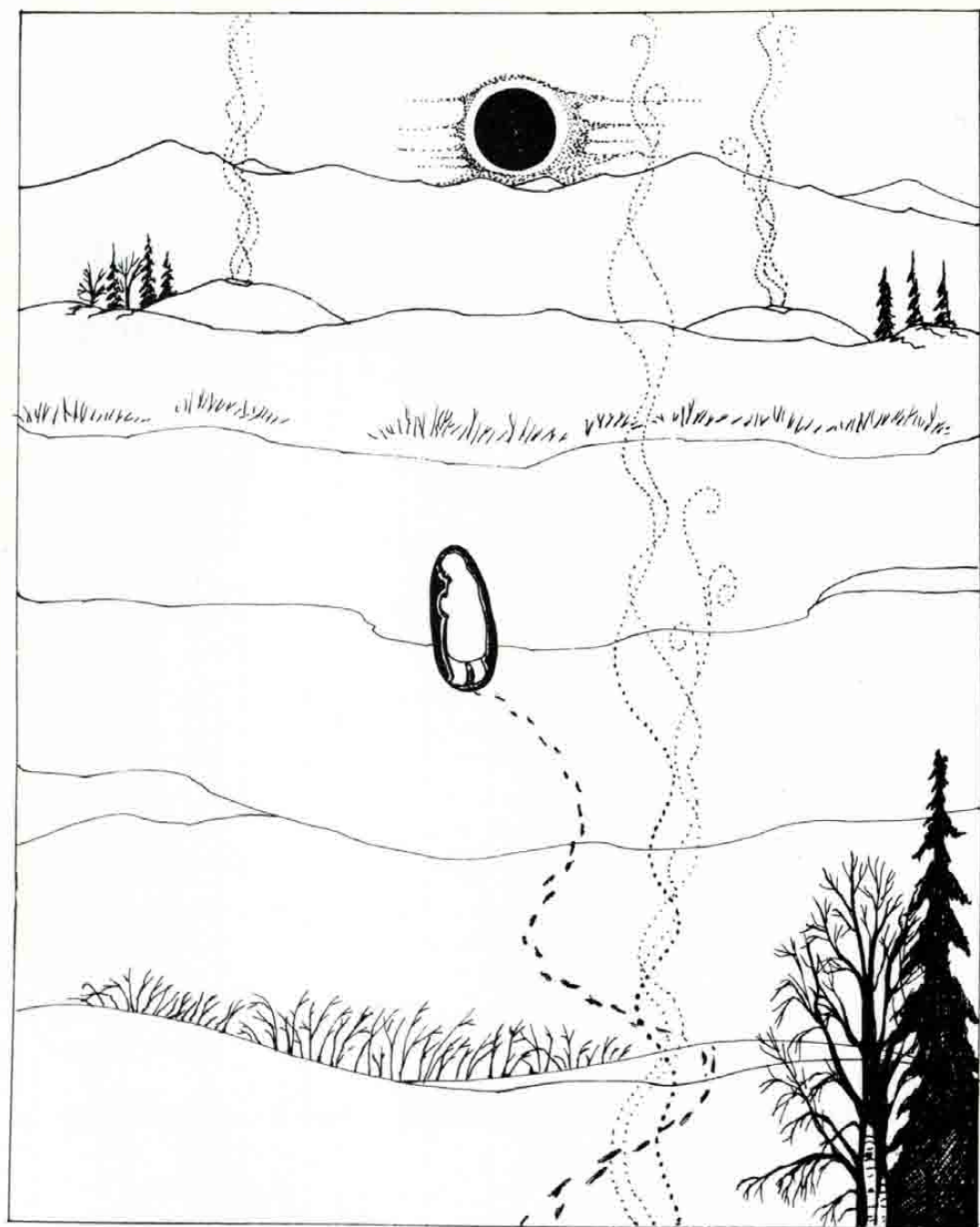
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UNIPCHAALLU UQAAQTUALLU II
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Aanaruuragiik

Aquppak

Kuugum siñaani iñuuniagatagniqsut. Umialikpaqaqhutiñ iñuuniagatagniqsut. Umialikpaqagniqsut. Tara imma iñuuniagaluaqamig kivgiguliaqsiñiqsut arguqligmiknun. Tara kivgaq aullagñiqsuq. Uvva aasriiñ arguqligmiknun taatna kivgiqhutiñ. Kivgaq tikitman, imma paqnaaqsilgatagniqsut. Taamna nunaqqiq kivgaq tikitman paqnaaqsilgatagniqsuq.

Aanaruuragiialgitchugguuq uvva una. Tutitchauraqalgitchuq. Aanaruuragitchuq uvva taamna uqaqtuaga. Taitchagguuq aanaruuragiik kurgum igluani ittuk. Taapkua aasrii iñugaagrukpaich akiñliuplutiñ taichani. Ilaatnigguuq Iliappauraq, imma iñuuniagaluaqamik tutitchauragiik. Tutitchauraga una naggutchaaqsiñiqsuq. Aanaruuragan kaniqsitlaigaa. "Yia, yia, yia," iñiqtigaluagaa tutitchauri. Kaniqsiñgitchaa qanuq una pisilaaga. Kiisaimmagguuqtai nigvalaqhuni sauligauragniamik qanaga manna taatna kikmiagaqsivaa taatna. Qanai. Nigvalaqhuni. Tara aanaruagan iñiqtigaluagaa, naami. Qapigniangitchuq una.

Tara tarani taatnagaluaqami aanaruuri tiliqsiñigaa, "Umiallak malguk iluqatik paniaqtuk itcha. Itcha, itcha, itchialaugaqtuk itcha." Aanaruuri tiliñigaa. Aqsraaqtuaqmaknik atqaqhutik kuugum siñaanun aqsraaqtuaqmaknik Iliappañuuram taututchiaqqaqlugik, immaami taatna pitqusraatchiaqhuni. Aanaruuri tiliñigaa arguqlium panianun. "Itcha, itcha, itchialaugaqtuq." Iñiqtigaluagaagguuq aanaruuragan, "Yia! Itnatchich piñiangiñlugaatiguk." Naami una, qapigniangitchuq.

Aanaruuraq, uuma tutitchauragmi ituamik ittitchumiñiagaqsiipmani, paqnaurallagniaqhuni aullaqñurañiagniqsuq. Argutmuñaaq, supaitmun ikaksauraaqsiñiqsuq. Immatai qanutchimik isrumaqaqpa tarani.

Isiqman tuluktuuragaluaqami qanisani aaquaksraatchauraq, isil-laktuq. Yaiy, umialgumguuq piyaa, "Aaquaksraatchauraq maatna qanuqami isigiallagniqpa? Sua samna nañinnaqsisaqpagitpa?" Anignigaa umialgum. Tamañagguuq isiqami aaquaksraatchauraq mañga kilvaqtingitchuq. Tauguñga, tauguñga, kilingauraqhuni takku,

tauguna katagiam uuma pianun taatna sitqumirallaktuagguuq. "Ami, ami tara uvva ami. Amiami uvva tara." Nipliqsausriksraiqsuq. "Amiuvva uvvaami tara, tarauvva." Aaquaksraatchauraq niplillan-giaqsiruq. Nipiksraja itkaluaqtuq anitlaigaqsiyaa. Tara nipligunnaq-silgataqami piuq, "Uvvaami tutitchauragma iksruma panipkun, panip-kun uvva apiqsruqiaqtitanani. Kanjicsityaqtitanani."

Yaiy! Tuiqqaangni qulvaqtaagataqtiqamigik. "Paniig, qigagviikkun uguna naktitigun!" Anignigaa panni. Taatnargaqman tara umialik, aaquaksraatchauraq pikiaguraqniaqami, takanuna mayugiamun tikit-nami, sisusraallaktiqhuni, kuunmi ikaksaqtuaqsiñiqsuq. Kijiaqniu-raaq unnii piitchuq. Imma qanutun igliqsaagasrugigaluaqtuq igmiñi, ukuak sukatkaluaqtuk (tallik), katkuak sukaitchuk (niuk).

Taatnalhiñaq isigtuq tutitchauragmiñun. Naggutthagupmiruaq. Maatna aasriitai qanauraqniagi tamatkua tukigaqsilgatalgitchai. Kia-taguugata uququqlianun. "Maatna tara pisagipkagisigikma. Uvva pip-sukaqtitmiruami tarauvva pipkaqpaalukkisigikma." Naami. Tiliyaa.

Aaquaksraatchauraq aullaqsaallalgiññiqsuq. Supaitmugaaq qa-matmun. Uququqligiiksugguuq takku umiallak. Tara ikaaqhuni, mayuqhuni, kilvaqhuni. Tuluktuuragaluqami aatqatmiñik. Tuluktuu-ragaluqami isigñiqsuq.

Yaiy, umialgumguuq piuraagaqsiyaa. Avrumatun saungaluni pisan-giaqsiyaa. Taranigguuq nipiksraitqatangitchuq aaquaksraatchauraq umialgum pipmani. "Aaquaksraatchauraq maatna samna qanuqhuni ikaagñiqpa? Sua samna naninnaqsisaqpagitpa?" itnagnigaa. Aaquak-sraatchauragguuq nipiksraiñgitchuq tarani, tara nipliutinaqialuaq-tuagaa. "Amiuvva iksruma tutitchauragma panipkun uumuuna apiq-srugiaqupmaga, uvva kanjicsityallaktuami."

Yaiy, umialigguuq nipliqsarusuqani taatnaqman, sikilgataqtuq. Umialik sikiqauraagaqsiruq nipailaaq akkuvak. Iliappauram iñuu-niaqhuni uvani pigutha, naalgiikkaluaqami pigutha, agliquraagaqsi-yaa sikiqauraagutigalugu. Tara aagugnaqsi'ami aaqami, panni piñi-gaa, "Paniig, maligun uguna. Iliappauraq taimakga qaga uqautigip-matruq piguqsagami pigulgusriplugu uqautigiragigaat. Maligun uguna." Anignigaa.

Tara pania akuagangiññiqsuq. Nukuvitiqami aaquaksraatchauraq

malliutlignigaa taatna. Yaiy, aaquaksraatchauragguuq tara pisrutung-niaqtuq niviaqsiam sanigaagun pisruaqsi'ami. Tara tarani ikautiplugu, kilvautiplugu, isiqamik tarani tutitchauri piñigaa, itnagnigaa. "Uvva nuliaksran." Aasrii taamna ukuaqsaani pilgitlugu, "Paniig, uvva ilaqa-tiksran." Taatnalgitlugu.

Taragguuq iñuuniagaqsilgataqamik, angugauramik inuqsraguni piñgitmiruaq taamna Iliappauraq. Taataruağmi iksruma taataruağiliu-tikkağmi, satkunik makuniņa, pisiksinik, sunik, pananik piquqtigaq-sipmani, maatnagguuq tara angugauraq ayungigaa tarani. Taatarui umialgupmiruaq umialliaqsiyaa.

Taakmunga agayuqaatik iñuunniagiaqtaqlugik. Aanarik una iñuun-niaqlugu isragutiruk. Tara umialiguqhutik taatna. Ilaatni pialuaqami, iñuuniagaluqami, ikña imma qanaimña aaquaksraatchauraq ikaaq-man panni qaiñgisana. Iñuuniagaluqami, Iliappauraq naipiqtuğaluq-amiuq, taiksruma arguqlum, taataruağmiñik umiallitñiktuaq, naipiq-tuğaluqamiuq, ilaatni panni ikautinigaa.

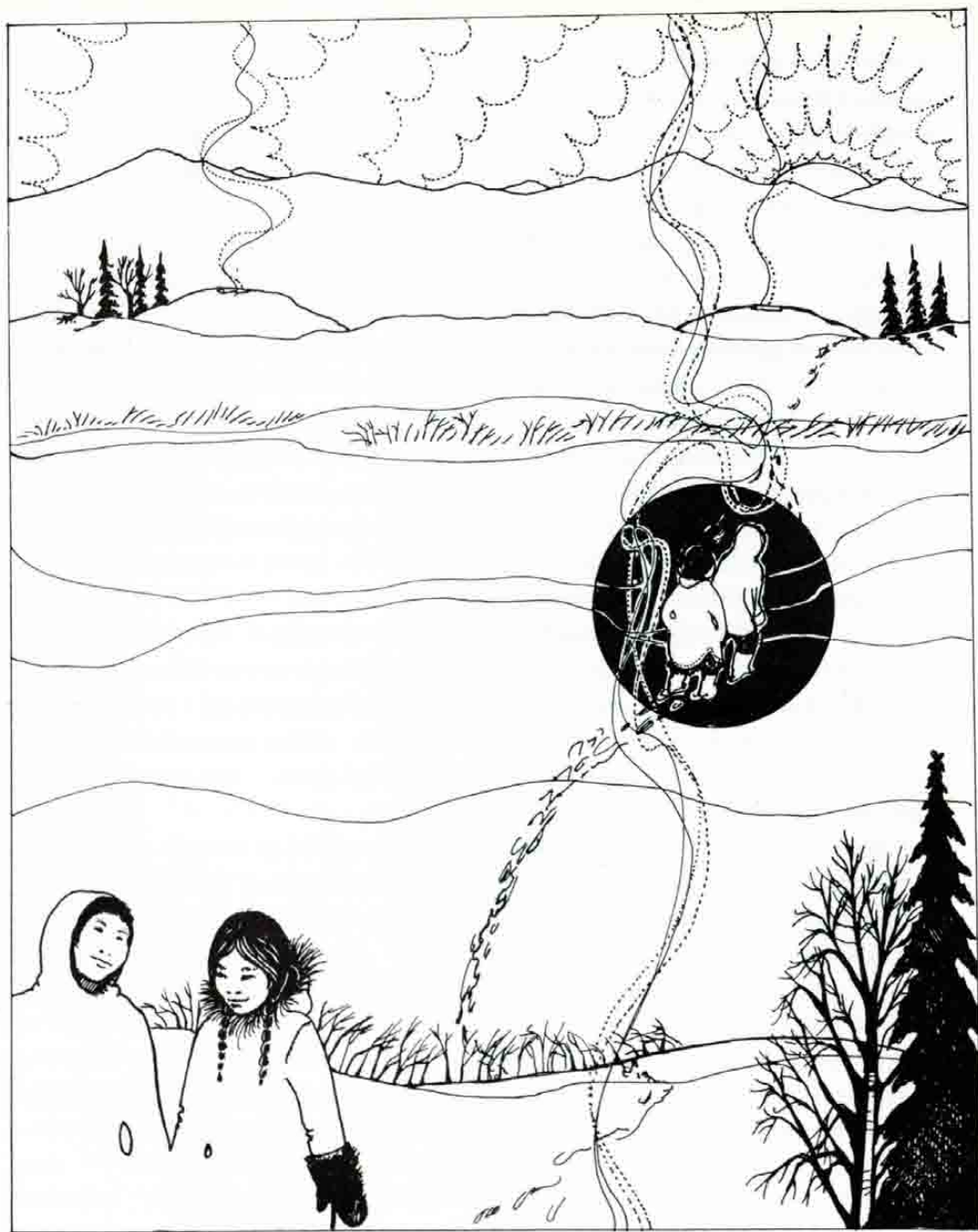
Tara Iliappauragguuq surağagniqsuaq, tatqaani kukilugniqsuaq, "Iliappaak, unauvva paniga savaktaaluuragilugu unnii maani pitqup-lugu ikautikkaga." Iliappaum unnii tara qiviangiññigaa taatnaqman. Akuqtuğumiñaitpagitlugu. Imma qanaimña utlaqqaaqmani, qaiilag-liuq panni. Isruma nakuungitpaluktuq imma tarani, kiñumun aullau-tipmagu panni.

Aippağiiksitchiñaiqmiguqlu uvvauna pipłuni Iliappauraq, aippağiik-sitchiñgitchuq, takku aippağiiksitchiñaiqmiguqlu piuq. Atausrikaagna-ñiñaqsipmiuqlu uvva piuq una Iliappauraq. Law-mun ilianikmiugullu pivaluktuq.

Tara iñuuniahutiq taatna pialuaqami, taatarui umialgupmiruaq umialliqpauragaa.

(Takinaasrunatnagu una pilłaglagu.)

Tasramma angilgautiplugu panni pipman, tarakņa uqaaqtuagaksraq sulitkaluaqtuq aglaan taruņaaglaallakkisigiga. Akkumii.



The Old Woman and Orphan

Louie Commack Sr.

There was a group of people who lived by a river. They had a rich umialik. Once, as life went on for these people, they decided to send a messenger to a group of people who lived up the river from them. So the messenger left. (These messengers were usually sent to invite people for a feast and dancing in the qargi, where the hosts presented gifts to the aqpatat, or visitors.) When the messenger had reached his destination, they began to prepare for the festivities in that settlement.

It is said that this story also had an old woman and her grandchild. The old woman and Orphan lived across the river from the group of people. The rest of the people lived on the other side.

It is also said that one day the old woman's grandchild grew irritable. His little old grandmother could not understand what was the matter with him. She scolded her grandchild, "Yia, yia, yia," to discourage his behavior. Still, she couldn't figure out what the matter was. His unusual behavior continued until one day the boy fell down on his back and began to kick on the walls of their poor little sod house. His grandmother scolded him not to do this, but it was to no avail. He was not about to be subdued.

After doing this for a while, he told his grandmother, "The two umiallak across there both have daughters. You can see them across there, yes, right across there. There, you can see that smoke is curling up from both of their homes." When the two young ladies had come down to the river to play a ball game, Orphan had watched closely with interest, probably teasing and pestering them at the same time. He told his grandmother to go first to the daughter of the umialik who lived on the upriver side. He told her, "There! Across there, you can see the smoke curling up from it." His grandmother continued to try to discourage him saying, "Yia! Their kind would never accept us."

However, her words were of no avail. He simply would not be discouraged.

The little old grandmother, when she realized that her grandson

was not going to allow her a moment of peace, got herself ready to go outside and proceeded to go across, walking in the same manner a little old woman without a choice would. She crossed the river in a diagonal path, going towards the house that was on the upriver side. I wonder what she was thinking as she went?

Upon entering the storm shed, she took her time brushing the snow off her feet and meekly entered the house. Upon her entrance, the umialik immediately assumed an arrogant stance and said to her, "Well, well, well. What brings the little old woman here? What has become such a problem for you?" It is said that when the little old woman had come in, she had not boldly walked into the house. Instead, she had meekly sat on her knees near the entrance. She replied, "Well, I mean, well now, I mean, now, well,..." The little old woman could not speak. She knew what she had to say, but she just couldn't bring herself to say it. Finally, when she had mustered enough courage to speak, she said, "Well, my grandson across there sent me to ask about your...about your daughter. He sent me to find out your answer."

That did it! Squaring his shoulders, the umialik arrogantly commanded his daughter, "Daughter! Hang that one from her nostrils!" As soon as he had uttered that harsh command, the little old woman made a hasty exit and when she came to the sloping path which led down to the river, she quickly slid down and began to cross the river as fast as she could. She did not even bother to turn back to see if anyone might be chasing her. She probably felt that she was moving quite fast as her arms swung rapidly, but her legs were slow.

She returned to her grandson empty-handed. Oh, and didn't he ever become irritable! Once again, using more force than ever, he began to kick the walls. "This time," he told her, "try the one who lives on the downriver side."

"Oh, this time you will surely cause something to happen to me. They almost got me the last time and this time, they will surely do something to me," was her reply, which went unheeded by her grandson. He remained determined to send her across.

Again, the little old woman left as she was told. Once again, she crossed the river in a diagonal path, but this time she went towards

the house that was on the downriver side. You see, the two umiallak lived side by side along the river. She went across, climbed up the path on the river bank which led to the house, walked back towards the house and when she got to the storm shed, she brushed the snow off her mukluks, and after doing this for as long as she could, she finally entered.

Upon her entrance, to her surprise, the umialik received her kindly. He did not act rudely as the other umialik had. This time the little old woman was not at a loss for words. He had asked curiously, "What has caused the little old woman to come across? What has become such a problem for you?" The old woman did not hesitate in answering, "Well, since my grandson who lives across there told me to come and ask about your daughter, I had to come and find out what your answer would be."

The proud umialik did not reply immediately. Instead, he bowed his head and remained that way for quite a while. In his mind, he began to read the life of the little orphan, thinking about how he had developed from a child into a young man. When the time came for him to lift his head, he did so and said to his daughter, "Daughter, follow that one who is near the entrance. It has been told that, since time began, when an orphan becomes a man, he grows to be a great man. Follow her!"

His daughter did not hesitate. She stood up and left with the little old woman. My, how proud the little old woman was as she walked with the young lady beside her. She led her across the river and up the bank. Upon entering their house, she said to her grandson, "Here is your future bride!" Turning to her future daughter-in-law, she said, "Daughter, here is your future groom!"

As they began their life together, Orphan, who never lacked game to catch, upon receiving the opportunity to use the different weapons such as bows and arrows and spears, which belonged to his rich father-in-law, grew even more prosperous. Catching much game, he began to make his prosperous father-in-law even more rich.

They crossed the river to help her parents and also helped his grandmother. Soon they had become quite wealthy. One day, the

other umialik, who had not given his daughter to the little old woman when requested, saw how much richer Orphan was making his father-in-law, so he decided to take his daughter across.

Orphan was doing his daily chores outside when this umialik came with his daughter and said, "Hey, Orphan, I have taken my daughter across so that you may use her as a poor little servant or whatever else you may desire." Orphan did not even turn to look at him when he said that. That was how much he wouldn't accept her. The umialik should have known better. He should have given his daughter at the time the old woman requested her. Thoughts were probably not so very pleasant at this time as the man returned to his home across the river.

This happened for Orphan during the time when a man could no longer have two wives. It happened when a man could have only one. It must have happened after the Law was introduced to us.

Well, anyway, as they continued to live, Orphan made his wealthy father-in-law even more wealthy.

The man took his daughter home in vain. Although there is more to tell about this story, this is as far as I will tell it.

Ağnaqlu Qipmiqlu

Qutitchiaq

Ağnaq iñuuniaqhuni quağruruq kuuqmı. Qipmiqağniqsuq. Qipmimik tuvaaqatiqağniqsuq. Uvva aasrii taatna iñuuniaqhuni. Imma nutaaq sua unatai piñiqpa. Taatna iñuuniağniqsuqlı uvva taatna iñuuniaqhuni quağrı'ami taatna iñuuniağniqsuq. Qipmim taavruma aɣuniagaqniğaa tasramma sunik. Tuttunik sunik aggiutruğa qniqsuq qipmiq taamna. Ittuatlai laaɣuniqsuq. Taatnali iñuuniağniqsuq uvva ağnaq.

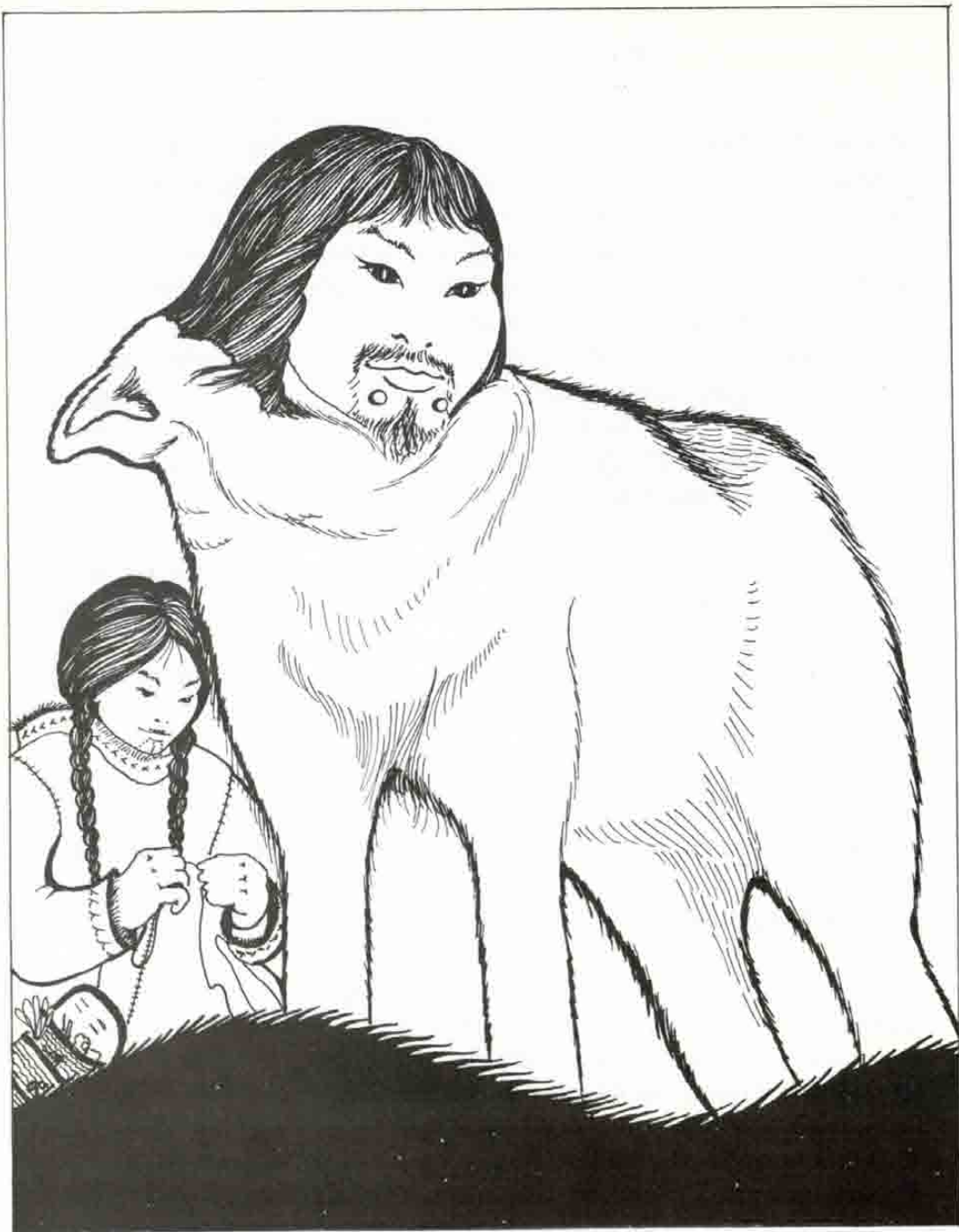
Uvva aasriiñ imma i laatni taatna iñuunialgitlutik ukiaksraaqtuami. Unnuksaat i laɣatni qipmi a qanuq imña atlaugaqsıruq. I lisimaaqsiyaa qipmiñi una qanuq imña ipiktusruktuatun igaqsipman. I lisimaaqsiñiğaa qipmiñi. Uvva aasriiñ taatnağaluaqami ipiktusruktuağurağaluaqami nasraiğniuraagataqhuni nasraiğviginiğaa qipmian. Unnuksaaqtuami uvva piuq, anaqami. Taimma aikliqsuat aggıaqsırut. "Aggiqpata naipıqtuğlugich aggıaqsıkpata ani lutin uɣalunun tatqakmuɣa anakna. Tasramma qanutunaglaagatağisıruɣa uvani," itnaqluɣu uvva alğaqsrua qsiñiğaa.

Taragguuq nukatpiaɣuniqsuq qipmia taamna. Nukatpia la niaɣuniqsuq. "Tasramma aasrii qanuğluɣa iñuksruilğiñağumiñağluɣa isiğiağisırutin." Itnağniğaa.

Tara nasraqman naipıqtuuraagaqsıruq, sılamun anırağaqhuni. Ani lgitluni tusraagaqsıruq imma pamma nunam tuɣaaniñ iñuksruktaqtuamik. Ami taatna liilaa iññugguuq uqqaagıkhutik aggıaqsipmatun tusraagaqsıruq. Tatpamma aglaanunam tuɣaaniñ. Tara ilıtuɣı'ami taatna isillaagaluaqami qallipiaqmaknik taimma uɣalunun mayuğniqsuq.

Taragguuq uqaqtuk aigisiñipluɣu taamna ağnaq. Aullautigisiñipluɣu uqqaagıñiğniqsuk. Taatna uqaqağniqsuk. Kiisaimmatai aggıqpaliqhutik tatqamma tupiğmun uuyuiñaqhutik isiqtuk, tatqamma qipmimun. Iñutuagıgaa. Qimaktuq ilaa taamna. Tatqammatai.

Aɣuyyiqsut tupqum iluani. Tatqamma atautchim iñuum kiumaaqsigik iññuk malğuk. Taragguuq akuni aɣuyaktut. Kiisaimmagguuqtai iñuksruiguraagaqsiplutiɣ. Iñuksruiqmata isiqsağumaliğmigun isıppuq. Isiqmanguuq tara qipmia taamna uunnaıyauraağniqsuaq tamaani.



Taragguuq amaqquk natigmi. Taatna amiiyaqtaak tuqunnigik natigmun taruḡa. Tara savaaqsigik. Amiiḡlugik savaklugik. Amiiḡanikamigik taatna niqit taavunḡa siḡatmiḡun piḡigik.

Tara iḡuuniagaqsilḡitchuk, annaktuk. Qipmian aullautipkanḡitchaa. Imanisun aarigaa qipmia qanuḡ iḡḡitchuḡ. Aḡuniagaḡiḡigmisun aḡuniagaqsilḡitchuḡ.

Tara iḡuuniaghutik taatna uvluqtusriruami suruami taimma tasramma. Aasriasriiḡ iḡaatni ipiqtusruaqsilḡitchuḡ sivuanisun. Taragguuḡ ipiqtutchakami uvani alianniḡatapiagaqtuḡ taamna qipmiḡ. Taraami tara sapiktuḡtaḡtuḡ suruḡtai. Amillutraḡaat. Taragguuḡ ipiqtusruktuaḡaluaqami, uḡaḡvigilḡitchaa uvani tupiḡmi itḡunḡiḡlugu tasramma agḡiḡipatni.

Naalaḡniuraaqhuni naipiqtuḡhuni unnukman tusraqsraqaaqsilḡitchuḡ samakḡamiḡ, taḡium tuḡaaniḡ. Tasramma aasriiḡ iḡuich, iḡuksruḡmik. Ii. Samma. Taragguuḡ qalliaḡsi'amik tasramma aigisiḡiḡlugu, iḡiḡiknik itigaḡumiḡaiḡḡiḡlugu uḡaḡaḡniqsuk tasrapkuak.

Tara qallipḡutik taatnalḡitchaagguuḡ. "Qimagutin nayuutiniangitchutin. Tara uvva kiummatiyumiḡaiḡuma nalunaḡumiḡaitchuḡa taimma niḡliraḡisiruḡa." Itnaḡaagguuḡ. Ii, kiummatiyumiḡaitchumigguuḡ, kiummatiyumiḡaiḡumi nalunaḡumiḡaitchuḡ.

Tasramma agḡiḡhutik, uḡqaagḡhutik agḡiḡhutik. Tamarra isiḡiagaḡsiruk tupiḡmun. Tara paanuraḡniḡani tattuiḡitqatauraaqhutik isiḡniuraaḡtaqhutik isiḡtuk tatqamma. Iḡugraitḡhiaḡuniqsuk. Tatqammatai aḡuyyilḡitchuguut. Tara akimatḡuplugu isrumagaḡaluaḡaqtuḡ, takku tara sutuani. Maatna sapiktuutiḡaa.

Tatqamma taatna aḡuyakpaluktaḡhutiḡ iḡuamik piuganḡitpaluktaḡhutiḡ. Tatqamma kiisaimmatai niḡliraaḡsivuḡ. Tatqamma kiummatilḡuiḡisḡuḡ, takku taatna uḡaḡvigikkaḡa kiummatilḡuiḡiḡumi nalunaḡumiḡaiḡḡiḡluni. Tara taatnaḡman qanuusriksraitḡhaluaqami aḡnaḡ, ipchua itḡaḡniḡai. Taragguuḡ tuḡḡulaḡiḡ, "Itchuḡtiik, itchuḡtiik, nuliaḡatrik ikayuḡnaḡsiruḡ. Ikayuḡiatku!" Itnaḡlugik. Taipchuak taimma sagviḡiaḡtiḡpaluḡniḡiḡ. Tamarragguuḡ atiginiutigaḡlugu tatqammatai isiḡiagaḡsiliḡtuḡ. Tatqammatai aḡuyyiqsut. Qamna niḡliraḡisḡuḡ nayuḡtinikami.

Taragguuḡ aḡuniaḡamiḡ aḡuniaḡtuat makua pi'aminiḡ tasramma

niqiku una niġluġaqniġaat taimakġa. Taragguuq taamna niġluqmatni tarani itlaitchuq, ami tara iġuusria aullaġaqtuq. Tara sunauvva taat-naġluġik niġluġaqniġaich makua niqikut.

Tatqamma aġuyakhutiġ taatna iġuksruiqmata itchaqiniġai. Sugguuq ukuak nannuk natigmi tamauġa taatna isivititaak. Taapkuagguuq nuti piġasrut uunnaiyauraaqpat. Taragguuq akuni iġitchuk taapkuak, quyaplugu taamna aġnaq taimma aullaqtuk. Makitilluġniplutik itnaq-lugu taapkuak, taipchuak amaqquk.

Taragguuq taatnaqqaqhutiġ tara sumik ulitqingitchut. Tarali unipchaaga naagiga. Akkumii.

The Woman and the Dog

Tommy Lee

From as far back as she could remember, she lived by a river. She had a dog. The dog was her companion. She must have been a young woman. That was the way she lived and she had lived in that manner for as long as she could remember. The dog hunted and caught food for her, coming home with caribou and other game. He was not one to sit idle. This was the life of the woman.

One Autumn evening, as they lived in this way, her dog began to act strangely. She sensed that her dog was sad. After moping about in melancholy and deep thought all evening, the dog slowly lifted his dog mask and showed his human face. "The fetchers are coming. Watch out for their arrival and when they are near the house, go out and escape to the cache. As for me, I will stay here as long as I have to," saying this, he instructed her. Actually, her dog was a young man. In fact, he was a handsome young man. "And then, if I somehow manage to quiet down, you may come inside," he further instructed her.

After he had put his animal mask back on, she watched carefully, going in and out of the house to check for anyone coming. Stepping outside again to check, she heard a noise from somewhere towards the land. It sounded like two people talking and coming from back there. When she found out about their coming, she went in and out of the house a few times and when they neared the house, she climbed up to the cache.

She heard them saying that they were coming to take her away. Soon, by the sounds they made, she knew that they had reached her home. They went straight inside the house where the dog was waiting. He was its only occupant. She herself had escaped. So in they went.

They began to fight inside the house. One person could be heard arguing against two people. It is said that they fought for a long time. This happened until finally, it slowly quieted down. When all was quiet and the time came for her to enter the house, she did so.

Upon entering, she found her dog resting and cooling off. There were two wolves on the floor with their skins partially torn off. He had killed them right there on the floor. She began to work on them, skinning their hides. After skinning them, she put their meat somewhere outside of the house.

After that incident, life went back to normal for the two. They had escaped. The dog had not allowed them, the two wolves, to take her away. He was back to his happy normal self. Once again, he began to hunt.

They lived this way until about the time when the days had gotten long. It must have been spring. One day, he, the dog, was sad and depressed again. Being sad for the dog meant he was deeply depressed. It was probably because he felt apprehensive or something. After all, it was him against more than one. He told her not to be in the house when 'they' came.

She listened carefully, watching out in the evening. Once again, she heard the noise, this time coming from the direction of the ocean. Again, it was the sound of people, this time from down there. As they came nearer, they were heard to say that they were going to take her away themselves and that they would not fail in their mission. As they came nearer and nearer, he, the dog, advised her in the same manner. "You must flee. You must not stay with me. If I can no longer answer to them, I will let you know by shouting and hollering," he told her. He wanted her to know that if he could no longer answer and fight back, he would let her know.

Having already hidden in the cache, she heard them coming. They were talking as they came and soon she saw them entering the house. One after the other, they squeezed their way through the small door with some effort. She saw that they were big men. As expected, they could be heard fighting in the same house. She hoped that he would win. After all, he was her one and only friend. This time she was apprehensive for him.

They fought quite ferociously for some time until he began to call out for help. She knew that it was becoming difficult for him to fight back and answer to them, as he had warned her. He had said that he

would let her know. When he did call for help, she briefly wondered what to do and then remembered the TWO. It was then that she called out to them, "Hey, you two! The one whom you share a wife with needs help! Go and help him!" She must have gone to take the Two out into the open. Suddenly, they were running straight into the house, putting on their 'parkas' as they ran. Soon she heard them fighting in the house. He, the dog, had stopped calling out for help.

It is said that when hunters hunt, after the animal has been killed, its flesh was treated in a certain manner as dictated by custom and tradition. They would 'niġluq-' it, (in the case of wolves, slitting the throat and allowing the head to hang from skin) thus allowing the spirit of the animal to become free. For this reason, the animals were treated in a special manner. Their treatment differed according to what kind of animal it was.

They could be heard fighting inside of the house until they had quieted down. As soon as all was quiet, she rushed inside. There on the floor were two polar bears, stretched out on the floor, apparently dead. She found the other three cooling off and resting. The two did not stay long. They thanked the woman and left. The two wolves were grateful because she had caused them to rise back up, letting their spirits free.

It is said that after that happened, they did not hear or see anything of that nature again. That is the end of my story.



Siaksruktaq

Amigaq

Qikiqtaḡruḡmiutguuq, Qikiqtaḡruḡmiu iñuk, iḡilḡaapiaruḡḡitchuaq uqautiḡikkaruḡat, naalaktuannaraaḡiplugu puuyunḡitmiñikkaḡa. Mikiḡḡaḡmiguuq taamna iñuguḡniaqami, niuḡa atniḡluḡu, amaaqamitruḡ su'amitruḡtai, atniḡluḡu takliñḡiññiqsuq. Iḡaalugruuramguuq taatna niugigaa niuḡan iḡlua. Iñuguḡaluqaqtuq, iḡluanik kisianik niulik. Niuḡan aasrii iḡlua aḡliñḡitluni.

Tara aasriiñ iñuguqami, takananiḡi Qikiqtaḡruḡmiut ukua sapiliutiplugu. Sapiḡñaaqsipluni. Sapiḡñaqtuḡḡuuq. Tara pitlasriḡataqamiguuq iñuk argauḡaplugu tusraqsraḡiplugu pi'amiuḡ, argauḡaniplugu qanusriḡaqtuḡaḡigaa. Argauḡatqutlaitchaigguuq iñuich. Argauḡaruqaḡutlaitchuq. Taragguuq iḡaatni iñuich iḡaruḡat, uqallaaniaqtitluni taatna pisaaruḡuaq iḡitchuḡilḡitlugu, tara piruaq, uqqaḡiqatigigaluqamiuḡ, immaami pisaaruḡaruḡautigalugu piplutik, pisaaruḡatraqhutik suplutiktai, aullaḡniiplutik. Saatilḡitchugaa. "Uvva qanuḡa iñuich uqaruḡniaqmatin tusraatlairrutikiñ ukuak," siutik piḡiqamigik, iḡitiqamiuḡ, uumiḡa tikiḡmiñik, taruuna piḡiqtuḡluḡu, pitlukiḡiplugu iraan tuḡaanun, iraa anitiḡniḡugaa. Tamaanigguuq ipiḡaqtiquḡmani, iri siḡami iḡaqsiruaq. Taragguuq argauḡaruqaḡutlaitchuq. Taragguuq taatniil'i'ami Qikiqtaḡruḡmi takanani, argauḡaruḡat makua, argauḡanasruḡiplutiḡ ittuat unnii, taluḡiḡutigaat. Iḡmiñigguuq itna qanusriḡaitñiḡniuraḡuni pitlaitchaluaqtuq. Argauḡaruqaḡutlaitchuḡḡuuq.

Kiisaimma taimma imma iḡaqatnikhuni, iñuuniaḡaluqami. Iñuuniaḡaluqami taatna, Tikiqqamun avuḡaqtaliqhuni. Taavani iñuk taatnargaauraqman, taatnaqtuḡataipluni. Argauḡaruqaḡutlaitchuḡ takku. Takannagguuq takanani, sugaluqami, argauḡaplugu tusraqnaqtaqqayaaqsiḡman aḡun, aḡnaat aiplugu tupiḡmiñun iliplugu, qanutun ittittaḡigaa suli. Taamna aasriiñ aḡutaat qanuḡ piñḡianikman aḡiḡaaqtitaqmiplugulu. Taatnaaqsiḡitchaqtuḡḡuuq sugaluqami. Qanusriḡaqtaitmiuq. Taragguuq iñuḡnik taatna, iñuum aḡnaatnik aḡiḡautripluni, taatna aḡiḡaaqsimmatrigaluḡaḡaqtuq. Uuma aḡutaata qanuḡ pitlailhiñaqmatni taatna. Qanuḡ piñḡiaqsiḡman utiḡtittaḡalugu.

Tara takanani qanusriḡaqtaitchuiññaqami Tikiḡalḡitñami, sunik

makuniga suuranik tauqsigñiutigalugu, suiñgitchugguuq sulì, takku sapiğñaqtaanguruq. Tamarra niuğa atausriq. Taragguuq uvani surağaghuni pi'ami, pağaliktuallaapluni aglaan niuulik atautchimik piraqtuq. Uvanigguuq sumik savakhuni, savviragñamik pi'ami, nuutaagñiagaqsiliqami saviñi kiğmirriutiylugu, tara pağaliktuq taatna. Taatnasriğguuq. Taatniittuğguuq. Uniagaqtuaq taatna. Taammagguuq aullağugaaqhuni, uvani pi'amiğ, qipmich illakhutiğ pikmata, illaiyaqtuqamigich, aullaqmata, tamarra sanigaatigun pağalikhuni piliqtuğaluaqami, tumaisigaqtuq qilgiñun. Sapiğñaqtuğguuq taamna iñuk.

Tikiğalgitñamigguuq tara ilaatni, Qakmaliğmiguuq ilaqağniqsut Tikiğagmiut. Taugaaqiguliqsuanun, taugaaqiiğluqtuanun tikitluni. Pağlakmipchaqhuni Tikiğagmiunun. Tilaamaayuutmiñik taugaaqisigaqsigai. Tilaamaayuutmiñiñ immiqsitaqlugu siutnağa iñuum, taavruma qaitmagu, ilaanun qaitchagigaa. Iğmiñik aasrii tuglianun qaitlugu. Unagguuq tusraalgiñiğaa Qakmaliq una qanuqutlailaq. Tara tikitñamiuğ, tilaamaayuutni iğmaklugu tikitñamiuğ, taamna qigayağaligñiaqtitlugu pisuğaqnagu, tuglianun qaitchaa. Tara Qakmaliq itnaqutlaitmiruagguuq tara taugaaqisigitchaa. Tasramma quyaligitchaagguuq tarani. Tara pianikami, ukunuga uqagaluqami, una piyaluaqamiuğ, immağugataqman piyaa, "Qakmaliqsauraqniami siutnani unnii immillaglugu piñgitpaug." Taragguuq qaigaqsivaalukkaa tarani tilaamaayuutni. Taragguuq quyaligitchaa taamna. Taragguuq tatkiani itnami ikpaksraavak, utigniaqmipiluni lu uvva una. Tikiğagmiut sivuuqqatiaqsiyaluağaat ivrumakğa, naami. Iqsigingitchaa. Taragguuq aglaan uvani katimaplutiğ pi'amiğ, tunuğigñiagaqsipmani tara sanmisuiñağagigaa. Aqappiugaqhuni taatna. Sanmiuraagagigaa uvani. Uqautigilluatatlaitchaluağaaagguuq amna, Tikiğagmiutguuq ukua uqapsaagagigaaat sapiğñağniplugu. Aatchuutigiğhiñagisiñiplugu. Pisukkaluağagigaaagguuq tara.

Taragguuq aullağuliqsuq kiñumun. Uvva aasriiñ aullaqsikmata, qitunğani aullağniaqugai, aullaqugai. Tara umiaqtiğ usriiiliplugu, usriiilianikamitruğ, ayatñiñaaguqamiğ taatarig aiyalualgiñiğaat, uuma Qakmaliñigguuq uuma nayugaa. Tunuğigñiaqtağaluagaa sanmiragaa taavruma. Tara ayatñiñaaguqmiputiğ uqautityaqmatni, ayaqulgitchai, aullaqugai uniiluni. Tara qitunğaigguuq ukamautchiq-

hutiŋ aullaqtut. Ukamaqhutiŋ. Iŋiuliktuaqmipchaqlugu, umiaq Aak-
taqtuam saagagun taunna. Aullaqtut.

Taragguuq aqappiyaluaqami, qitunġani qinġqtuaġaluaqamigich, ayuugaqsiqmata, taugaaqiguiqsaagataqqaahuni, sanmiraqlugu una piyaluaqamiuġ, tunuġiqsailiuraahuni. Tilaamaayuutni tasramma itqanaqlugu, taugaaqianigataqami, auliyautigalugu taavunġa tuttuq, pigliqtuq. Una nayuqtini tara unġaqsiyaa qanuġaluaqnaguptuuq. Taragguuq paġaliktuamik qinġiaqsirut. Amnagguuq paġaliksagviksrani qinġinġitchaa, amna qiviaqsimalhaiġaqlugu agġiaġaqtamuiq, qinġummiġhaiġaqlugu paġaliaqsiruq. Anġutisrautiaqsilġataqtuq. Umiar-guuq tara taunuuna igliqtuat, Aaktam saanġun, kiluġiqamigich san-mun saqusraagaqsiruq. Atmuġaaq manna sisuġaaqmipkaqlugu, qaim pitchaġa. Tara takanani kiluġiqamigich, umiaq taunna, taunuuna igliqtuaq, imġum siġaaniġ tinqiqigaa taunġa. Nutqanġitchuq. Sivuanguuq taiġġa tuġaanun umiam tuttuq. Arganġi sivulligiplugich. Tunuġataqtigaluaqami, umiaq kiġuaniġ qinġikkaġat iġuuraġataqami, tallinqi isivitlugik, kiġumun niuni atausriq qulliljutiplugu, sitchuqlugu, qaimun nalluktuaqmipchaquni taiġuġa aqumun tamauna qaqlua-gun, naasraaqlugu aqumuuraagaqsiruq, kutraqhuni taatna. Tallinq-miġiġ. Taiġġagguuq aqumun ili'ami aqavittuq. Kiġumun saatluni avrumuġa suunaagmiġun.

Taragguuq uvani imma pagalikman taatnaunniiqsuaq, taiññagguuq taiñani umiamun taunuga nutqasruqaqani pagalikhuni taatna nutikhuni takanuga pikman, tasramma kamatchagniqsuq. Tuqupsisuliqsugguuq suuq uvani itnasrigaľhanik. Kamatchaktuq uumiņa iñuřmik.

Tara utilgiññiqsuq taamna, takanuḡa Qikiqtaḡrugmun. Tara taatnii-
lialuaqami, qanuq pitqusraaqmatun pigaluaqtuq, qanuḡḡuuq pirait-
chuq. Ilaksiaraitchuq takanani. Qanuq immatai iñuuniagalualgitñami,
upingaaami upingaaḡupkaḡlugu inimiñun isigniqsuq. Auravak auri'ami
aniñḡiaqsiruuq. Iñuḡnun uqqaagiuaraḡuni piñḡiqsuq. Aḡnaata uuma
qanuqtilaḡa unniiñ nalugaa. Nipaiḡaaq auravak sikiḡaruq.

Kiisaimmagguuq taimma ukiaksraqpuq. Qanuq piurangiqsuq. Tasramma ukiaksraqman, tagiuq sikuagsipluni. Nuataamiñ kaivragnat anipchaaqsilgatañigai sikupluni. Tara una qanuqlugu iluaqsiptachumiñaitchaat. Talugigaat. Igmisun piuq. Taragguuq malgunnik

taamna nuliaqaqtuq. Taamna. Taragguuq sikuyasriaqsikman ugrut-
chaanik immakkumiñaiġlugich atnuġarritquruq. Taragguuq atnuġar-
riġitchaak. Qanuq uqangitmiuq. "Taatnaqluġa uvva piuġa," itnanġit-
miuq.

Takannagguuq kaivraġnaqtunigataqhuni saġvam anipchakkaġiñik
mapturuanik piġgataqman, uvlaami anipchaqluġu sikum. Siku ta-
manna taunuġaqami, samma taġiumun auktuaqmipchaqluġu, ani'ami
atnuġaaqtuqhuni taapkuniġa, taatnatchimun kaivraġnamun ikipluni
qitqanun, piriktuaġgataqami aqavittuq. Taragguuq Qikiqtaġruk takanna,
tamanna takku siñaa qasruniġnik makuniġa piqaqtuq, takanuġagguuq
takanna siñiqsraaqsiġgataġaa tamarruma sikum. Qanutnamun saa-
tittaġigaa. Kilutmun saatitpaa. Aqappiuraaqtuq. Taugaaqisuuq. Qanuq
piraitchuq. Qanuq piñġitchaat. Taluġigaat. Taragguuq takanuġa utiq-
taqhuni, tamaani siñaa siñiqsraqluġu, takanuġa kuupiaganun
ili'ami, taragguuq aullaqpaaluktuq. Qasrunġilaamun ili'ami. Taunuġa
ili'ami iġiuliġmun ili'ami, talitqatauraaliġgataqtuq. Anitkaa taunna, ta-
sramma. Kiisaimma taimma tasramma taktugaamun taliġlakpuq.

Taragguuq tarakġa tautuġuġaat taimma qanuqtai piva tasramma.
Sumik iñuuniutnaksraġmiñik saaganġitmiuq. Tara aglaan savik. Sat-
kutuġa. Tara aglaan immakkumiñailanik atnuġarritraq. Tara augutik-
mani, katakami qanutnamunguuq, qanutnamun iġliġniurallaguni
piñġitchuq. Taatna. Unnuami taatna saġvam aġalatkaa. Taaqsiruuq.
Taġiumun ili'ami, taagmun iliruuq iñiqluġu. Tasrammagguuq qanutun
taimma itkaluaqami, samna nunamun tutqataqhuni ilitchuġiaqsiruuq.
Samna. Tara nunaġui'amiuġ, kilvaqtuq nunamun. Napmuntai. Nani
itilaani nalugaa, alapitkaa. Qanutun taimma una taġiumi inniqpa.
Niġisuliqamigguuq tara naullaġnanik makuniġa, qupalġunik, tara niġi-
raqtuq. Taragguuq niqigigai tamatkua kisiitñik. Uvluqpaguġaa. Qupal-
ġuqtuqtuġguuq. Taġium qupalġuiñik niġiruuq taatna.

Taragguuq nunnitñami, nunami siñiġniaqsagaġuaqtuq. Anġutit
makua siñiġnaġumiñaiñiġsut. Nanuġguuq iñuġiaġniġsuq aġiruuq,
avugii. Siñiġniaqmiuq. Nunami siñiġuliqmiuq. Taragguuq itna piña-
ġumiñaiñiġqman, tipruakmiñiġqman tamanna, tipranik katitchipluni,
tasramma ataatnun, tasramuġa ilipluni, inillakhuni, siñiktuq. Itna
piġiġnaġumiñaiqhuni. Tara aullaġniurugguuq tarani iñuuniaġha.

Tara nunani ilisimasrukługu, kisumi taimma itilaani pipługu, uv-laami aullağniqsuq siñiqsraqługu. Nani itilaani nalugaa. Taragguuq uvluvak kaivraagaa. Kiñumun utiqtuq. Taatnagguuq aktilaaqagñiqsuq qikiqtaq. Uvlumigguuq naammaginigaa. Nanigguuqtai. Nalukmiuq. Tara tarani pi'ami, nannumik tipramik anaumikługu agupluni, aullaq-niiruq. Illipłuni. Nannut mitquñitñik ipiitchiqhuni, qaluktuaqsiruaq nik-siksuliqhuni. Illiuqhuni. Taragguuq ukiiruq tarani. Aurilgitchuq. Ukiu-vagguuq tara ukiiłgitchuq. Naami, uqqaagiqatiqallaangitchuq iñuñmik. Iñuich ipchua nani itilaangat nalugaa. Naukun igliqtilaani nalugaa. Qanutnamuñniaguni iglingitchuq. Taatna sağvamun aglaan una aqa-latchiqsuq tagiumi. Tara ukii'ami tarani, upingaksraqman nanuayaa-liñmik pi'ami, mikiyuuramik piñimik, taamna piayyaaq iqmiñun ugi-titkaqsiyaa. Qipmiñiktuq nannumik. Anulipługu, ilisitługu uniagautigi-liutigaa. Aliukkutiksratuagiliutigaa ilaan. Iñuñmun uqqaagiksuallaan-gitchuq.

Tara aqayukliğugataqhuni, aglipłuni ilipman, ukiuk piñayuakni, malğunni ukiiganikhuni, piñayuakni, ukiiyalualgitñami, ukiaksram tugaani iñuuniaqami uvani, iñuñmun uqaguktaliaqsisuguuq. Iñuñ-migguuq nani piqaguliqsuq, iñuñmun uqaguliqsuq. Tara uqaguliq-suğguuq tarani. Piñayuakni. Taraligguuq Qikiqtagruñmi unisai, taim-ma imña iñuulugu uqautiginigaa. Kiisaimma taimma nuliak ukuak unisak ilaqatniñniqpugli. Takku imña umiamik piñgitchuq, imma. Tagiumi taimma piuq. Taimma pisauruq. Tarali taatna qanuq taimma Qikiqtagruñmi, taatna aullaqtuaq qanusrigaqtaitmiuq. Iñmisun uvvauna aullaqtuq.

Piñayuaknigguuq tara upingaksraagasripluni uvluqtusriaqsiplan, qipmiñi una palagaiguraqlugich qilğiliyaa. Qilğiliruq. Aivğum aasriñ amianik sigrarriplugu. Qilğiñi aasriñ tamatkua saunignik, aglunik agvìğum agliğunitñik agluliplugich. Aglutchaanik illiqiplugich. Piani-kamigich agluksranigguuq usriłligai atautchiiñik. Aglulitqiutiksranik. Itraigataqman aullağumaatchagataqtuq. Isrumamiñi iñuñmik nalaut-chisuliqsuq, uqaguliqsuğguuq. Uqqaagiqatiqaguliqsuğguuq iñuñmik. Taktuksiutikun, sukun ilisimanğitchaa nuna. Imña nani itilaani unnii takku nalugaa tara tagiumi ittuq, tasramma qikiqtami uvva. Kaivraa-qamigguuq naammagirağigaa uvlumi nunami. Siqiniğmiguuq tara

mayuağaqtatḥanik piliqhuni, tujāanun aullaqtuq. Tara inini unilgata-
 ğaa. Igligaluaqami nullağaqtuq. Igligaluaqami sikukun, imiġmun ti-
 kitñami, sapuğauragangitchuq. Qipmimik, qipmiġmiñik taavrumiġa
 qanutun taġiuq igligatağagigaa. Qipmian taatna. Sikumun tikitchuli-
 qami. Ayagağaluni. Tasrammagguuq igliqtuq. Atausriiññatmun
 siqiñġum qulvaallagñiġan tujāanun taatna ataramigguuq igliqtuq.
 Saqullaangitchuq. Siqiñiq aglaan taiñña mayuqsalḥa tara sivuniġigaa.
 Unnukman manna piñġitchaa, taimña aglaan mayuaqsaqtagvia sivu-
 niġigaa kisian. Tara igligaluaqami agluk nuġuruk. Tara nutaak aullau-
 tigigaluakkak. Tara kikuğaaqmaknik aglulitqiksuq. Qaiqmanguuq
 ayuugaluağaqtuq. Ivuniqluġnigguuq makunani, qilġii pisuġnaitñamiġ
 savituyaaktaqhuni akuni igliqtuq. Qanutunguuq siku itman, qanutna-
 mun igliqtangitchuq, sivunni taimña sivuniġigaa taatna ataramik.
 Qipmian igliġutigaa.

Tara nunagguuq aputaigataaqsiruġlu tulagñiqsuq. Nunnitchuq.
 Aglulitqiutiqni tara kikuğaağatalgitchuglu. Isrumagaluaqami, iñiq-
 tuiqsigaluaqami tarani nunami. Nunani, nunnipqagapluni akuni itka-
 luaqami, manna nuna qiñiġaluaqamiuġ qakmuġatmun, qakmuġat-
 munguuq aullaġumangiaqsiruq. Tamauġatmun, isrumaġa igaqsiruq
 tamauġatmun. Tara taatna itkaluaqami nunakun aullaġniqsuq. Qip-
 mian taatna nayuqluġu. Qipmiqpaġmiñik tuvaagatiqaqhuni. Auravag-
 guuq tara igliqhuni, qanutuntai igligaluaqami, iññiqimaniqsirağaliġa-
 taqtuq. Taqqitlaigataqmieuq. Uqqaagiqatiqaġuliqsuq iñuġmik. Tara
 iñuġiaksitmun igliqhutiġ iññiqimangich, iññigaqsivuġlu. Iñuġnun tiki-
 gaqsiruq. Kisununtai. Iḷisaqsrimarağaliaqsiruq nunamik. Marrumiġa
 qiñikkaga liilaa manna. Taatnalugguuq tikitman. Tikiġagmiutguuq sut
 ukua.

Tikiġagmiununguuq tara iññitchuq. Taragguuq iññitñami tarani
 uqaqtuq iñuġmun, iñuġnunguuq uqaqtuq, uqaġuliġiġmiñik uqautigai.
 Iñuqaġuliġiġmiñik uqautigai. Takku imma tusraakmisagat, imma
 taimaulgataḥaniñ aglaan imma. Taimma taimani iḷisimagaluagaat
 tamatkua iḷisimaraiñ. Taimmauritchagat. Tara itkaluaqamiġ Qikiqtag-
 ruġmiut tusraalgiññigaat. Taamma tikiññipluġu. Tamaanigguuq tara
 itluni apputipkaqtuq. Tara apipluni, sikupluni manna, taġiuq unna
 sikuiñġaan, ukiam tujāani, uniagaqhuni qipmiġmiñik aullaqtuq Qikiq-

tagrunmun. Taragguuq Qikiqtagruk takanna, unna tagiuq sikuiñgaan, ukiagmi, akimna iñuuraqsaagaqsiruaq, qallitmun igliaqsiruaq, aña qanusriqtai apai. Sunauvvagguuq taagga tautuñnaqsiruaq aggiuraaqami. Qikiqtagrunmun añaqaaqtuq sisamaksrañatni ukiut aullaqami aglaan. Tara ilisañigaaat. Siaksruktagguuq. Siaksruktamigguuq atiaqtuq. Siaksruktagguuq taamna. Iññitchuq Qikiqtagrunmun ilamiñun. Añnamiknun tikitchaluaqtuq, ilaqatnianiktuk nuliak ukuak. Taragguuq nuliagiiñun tikitñami, una aña nuliagiiñungitchaluañaa una nuliaqagumiñaigaqsikmiuaq añaatnik, aatchuñniusriñatañaa. Araakkiutiñaa. Taragguuq taavrumiña nuliaqqaagmiñun iliruaq. Tara atautchimik ilaqatnikhuni.

Taragguuq añaqaaqami qanuñtunñikun tusrañnasrunaqañi taimma piiqsuaq. Iñugguuq iluqaan iluñigiplugu, aliañrunñiqatigiplugu añaqaaqami iliyaa. Argauñangiiñiqsuñguuq. "Iñuñlami itluni iñunñun uqañuñliñañiqsuñ kisimi ittuni." Taragguuq nipigirañigaa. Tara uqañtuq añaqaaqami tara naaraqtuq takku.

Siaksruktaq

Douglas Brown

They, the people of Kotzebue, have told about a Kotzebue man named Siaksruktaq who lived not too very long ago. The story was so interesting that I have not forgotten it. It is said that as a very young child, the leg of Siaksruktaq was hurt somehow. Either when they were carrying him, or by some other way. Because of this, one of his legs did not grow. The leg was like that of a child. Although he matured into a full grown person, only one of his legs grew normally. The other leg did not grow at all.

When he had grown to be a man, the Kotzebue people were not able to approach or touch him because he was tough in every sense of the word. As a grown man, whenever he heard about a man being arrogant, belligerent, obnoxious, or too aggressive, he would do something to that individual. He did not like people to be this way and he did not like such people.

It is said that one day, he learned about one person who was trying to act tough in spite of the people warning him. After speaking to this person, they probably got into an argument which became heated as they turned against each other and soon Siaksruktaq was definitely against the man. He said, "So these two must be what you cannot hear with when people try to warn you!" He grabbed the man's ears, put one arm around his neck and using his index finger, he began to roughly handle his ears, but as he did this, his index finger slipped towards the man's eyes and before anyone knew what had happened, he had poked the man's eye out. After he let go of the man, an eye could be seen in the open. That was how much he did not like people who were arrogant, belligerent, obnoxious, or too aggressive. It is said that when he became that way, the arrogant, belligerent, obnoxious people, and even the ones who thought they were, grew to fear him. Although he himself did not instigate any of the fights, he simply could not stand people who tried to act bigger than they really were.

Finally, the day came when he married a woman and as he continued to live, he visited Point Hope from time to time. Even there

when he encountered the type of people which disgusted him, he would do something to stop them, using his drastic methods. Living in Kotzebue, once in a while, whenever he even heard a rumor about a person being that way, he would fetch the man's wife and have her stay in his house for as long as he wanted her to. Although, if her husband did not do anything about it, he would send her back to him. He did this from time to time but no one ever objected to his actions.

Since no one did anything to him, once when he went to Point Hope again, he went to trade at the same time. It is said that he was never in need of anything. After all, he was tough and he could do anything. There was his one leg. When he was doing something in an immediate area, he would hop around on his hands and one leg. As he went about his daily chores, if he needed to have a knife with him and move at the same time, he would put his knife between his teeth and hop on his hands and one leg. That was how he was and that was how he acted. He drove dogteams. If he was driving a dogteam and the dogs became tangled, he would quickly untangle them and when they started running again, he would 'gallop' alongside the team and suddenly his tracks would disappear as he got onto the sled. It is said that he was truly a tough man.

Well anyway, once he went to Point Hope and there was a Greenland Eskimo among them. He came just when the people had run out of tobacco and not having any, were welcoming Siaksruktaq. He took his tobacco pouch, called a tilaamaayuun, and began to share his tobacco from it. Whenever anyone presented his pipe, he would give them the pouch to fill their pipes from and after filling his pipe, each man would return the pouch to him. Siaksruktaq would pass it on to the next person. Now, he had heard about this Greenlander who did not like anyone to annoy him. The tobacco pouch was back in his hands by then and when he reached the Greenlander, although the man made a move to reach for the pouch, Siaksruktaq handed it past him to the next man. This certainly did not please the Eskimo from Greenland. He had not been allowed to smoke some tobacco.

After this incident, Siaksruktaq visited with the rest of the people and after a while, he said, "Why doesn't the little Greenlander at least

fill his pipe a little?"

It was then that he finally handed his tobacco pouch to the man. All this had not pleased the Greenlander one bit. As they continued to live out there at Point Hope, although Siaksruktaq had plans to return to Kotzebue, the Point Hope people were afraid that something bad would happen to the Greenlander and tried to warn him, but he was not afraid of Siaksruktaq. However, during meetings, whenever the Greenlander tried to sit turning away from him, Siaksruktaq would sit directly across from him. The Point Hope people did not say pleasant things about him and would try to persuade the others to leave him alone, saying that he was too tough for anyone. If anyone went against him, they said that they were giving themselves to him. This meant that bodily harm was sure to occur. It is said that Siaksruktaq wanted to do something to him but apparently he didn't.

Finally, the day came when he decided to return home. When the time came for departure, he told his children to go ahead and leave. They loaded their boat and after doing so, when they were ready to shove off from shore, they went to get their father, but he was with the Greenlander. Although the man tried to turn away from him, he continued to face him. Once again, Siaksruktaq told his children to go ahead and leave him. His children shoved off and began to travel by pulling the boat with a rope from shore. This was done by people or dogs pulling the rope and someone in the boat either steering the boat with a paddle or pushing the boat seawards whenever they reached shallow water. The boat could be seen down there in front of Aaktaqtuaq and they traveled amidst large rolling swells of water.

In the meantime, Siaksruktaq continued to sit in front of the Greenland Eskimo, making sure that the man did not turn away from him. He sat there gazing at his family leaving and after smoking for the last time, he put his tobacco pouch away, then with a sudden start, he had sprung away from the man before doing anything to him. It was then that the people saw someone really galloping. He did not look to see where he was going. Instead, he continued to keep his head turned back to look at the Greenlander. He was determined to catch up with his family. The boats were traveling in front of Aaktaqtuaq and

when he was directly behind them, he turned towards them to gallop on a sloping rise which had been eroded by the waves. When he was directly above the boat, which was traveling down there on the water, he leaped from the water's edge onto the boat. He did all this without pausing even for a second. He had landed on his hands near the bow of the boat. He turned around for a brief second, and as they looked at him from the rear of the boat, he appeared from the side of the boat, spread out his arms and raised his one leg above him. He did all this as the waves were pitching the boat to and fro, and began to move towards the stern of the boat, walking on his hands along the rim of the boat, his head down and his one leg above. When he had reached the stern of the boat, he sat down and turned to look at his Greenland friend again.

When the Greenlander had seen Siaksruktaq galloping with his one leg and two hands, it did not impress him too much. However, when he saw him leap onto the boat without even pausing for a second, that really impressed him. He realized how easily he could have been killed by this man as he had continued to act arrogant and beligerent towards him. Siaksruktaq really amazed the Greenlander.

Siaksruktaq returned to Kotzebue. At this stage of his life, it seemed that he dared anyone to provoke him but no one paid him any attention. They did not dare. After living such a life, one summer he went inside his house. All summer long, he stayed inside without stepping outside once. He no longer spoke to anyone. Even his wife did not know what was the matter with him. He sat all summer, silently, with head bowed.

He did this until autumn came. He neither paid any attention or said anything to anyone. As the days grew colder with fall, the ocean began to freeze here and there. Because of the ice forming, floating ice patches began to come out with the current from the Noatak River. In the meantime, it seems that there was nothing anyone could do to make this man better. After all, they did not even dare to approach him. He was on his own and he acted on his own thoughts. It is said that this man had two wives. Yes, him, Siaksruktaq. It is further said that when the ice was getting ready to form, he told his two wives to

make him waterproof clothing made of young bearded seal skins and that was what they did. Through all this, he did not bother to explain what his plans were. He did not say, "It is because of this, or that."

One morning, because of ice on the Noatak River, the current was causing thick, floating ice to appear in front of Kotzebue. Siaksruktaq put on his special waterproof clothing made by his wives and walked down toward the floating pieces of ice. Many of these pieces had begun to melt upon reaching the salt water but Siaksruktaq walked onto one of them and sat down in the middle of it. The floating piece of ice began to slowly move along the shore of Kotzebue, sometimes floating with the current and sometimes stopping on an eddy. As he sat on the ice, the ice would turn and make him face different directions. Sometimes, he faced away from Kotzebue and then turned again. Through all that, he continued to sit placidly, smoking his pipe. No one said anything to him or attempted to persuade him not to do what he was doing. After all, they did not dare because of their existing fear. After going back and forth along the shore, when he had reached the deeper channel, that was when he began to really drift away from shore. There were no eddies on the channel, only the current which flowed. By that time, he was amidst the large, rolling waves and he began to disappear and then reappear as he travelled with the waves. Down further and further he went. He continued to drift further and further away until he was swallowed up in the fog.

From that point on, they could no longer see him and wondered what had happened to him. He had not carried any traveling supplies except for a knife. It was his only weapon. However, his clothes had been made to be waterproof. When the floating piece of ice had melted and he fell into the water, he did not make any attempts to direct his course. He simply floated with the current and as he did so, it became dark. When he had reached the ocean, it seemed that he was to be in darkness forever. It is not said exactly how long he continued to travel this way, but finally he began to feel himself touching the ground with his body. When he realized that he had reached land, he stood up and walked up towards the land. He wondered where he was. He could not tell where he was because he

had not paid any attention to where he was drifting. No one knows how long he had drifted on the ocean. When he became hungry, he ate shrimp and other small sea creatures. They were his only source of food. By that time, days had gotten longer. Still he simply continued to eat the small sea creatures.

When he had reached land, he tried to sleep on land but the animals of that place made it impossible to sleep. There were many polar bears, large and small. Siaksruktaq was sleepy. It had been so long since he had slept on land and he was anxious to do so. When he found that it would be impossible to sleep in the open, amidst all the polar bears, and since there was a lot of driftwood all over, he proceeded to gather the driftwood and placed himself at the bottom of the pile, making it hard for anything to get at him and that is where he fell asleep. That was how he began his life at that place.

He wanted to know where he had drifted to, so the next morning he began to walk along the shore to find out where it would lead. He had no idea as to his whereabouts. It took him a day to make a complete circle. He came back to where he had started and realized that it was an island and he had found the measurement of the island. It was a day's travel long. Still, he did not know where he was. He began his life by clubbing a polar bear to death with a piece of driftwood. After that, he made himself a home. He made a line out of the hairs of the polar bear fur and began to fish, thereby eating fish. He spent his summer there and then winter. All year long, he did not have anyone to talk to. He did not know of any people anywhere. He had simply floated with the current as he drifted on the ocean. The following spring, he caught a polar bear with her young. He killed the mother and began to tame the polar bear cub. Soon, he was using the polar bear like a dog. He made it a harness and trained it to pull a sled. It was the only thing that kept him company. He did not have any opportunities to speak with a human being.

By the fall of Siaksruktaq's third winter, the cub had grown to be about a year old, and Siaksruktaq had the urge to speak to a person. He wished to see a person and it was during that third winter that he desired to be around people. In the meantime, the ones whom he had

left behind in Kotzebue no longer spoke of him as being alive. His two wives had married other men. After all, he had not left with a boat and they assumed that he had drowned at sea. They knew that he had left of his own free will although no one had pestered him in Kotzebue.

During that third year, it was early spring when he began building a strong, sturdy sled for his polar bear. He used the hide of a walrus to line the sled, in the same way that they use canvas tarps today, and used the jawbones of a bowhead whale as runners for his sled. They would be used with their new sled runners. After he was done building the sled, he put an extra pair of runners in the sled. They would be used for replacements when the time came. The days had warmed up when he decided to leave his place. In his mind, he desired to meet a person and speak with a human being. He did not have any instruments to tell him where he was. He had no idea of where he was except for the fact that he was on an island somewhere in the ocean. He used the position where the sun rose as a reference point and began to travel in that direction. He finally had decided to leave his home of three winters. As he travelled, he would stop from time to time to spend a night or to rest. As he travelled on the ice, water was no obstacle to him. His polar bear was able to swim in the ocean for long periods and he towed Siaksruktaq along until they reached another piece of ice. Again they would have to travel on water. Through water and on ice they travelled. He continued on his journey, always in one direction, which was towards the point where the sun rose. He did not travel in any other direction, not towards the point where the sun had risen. After travelling for so long, his sled runners finally wore out. They were new when he started out but now they were worn out. When they had broken in half, he changed them with the extra pair he had brought along. When the trail was smooth, he would travel a long distance. However, when the trail was rough and small pressure ridges had formed, it was difficult to travel and it would take him a long time to travel even a short distance. He did not travel the full length of the pieces of ice. Instead, he travelled in one steady direction and his polar bear made it possible to travel in such a manner.

It is said that just when the snow was melting, he reached land. He reached land just when his replacement sled runners had broken in two. He was happy to have reached the land and he looked around with pleasure in seeing it again. He sat and rested for a long time and as he thought about what to do next, he decided that he did not want to travel north. In his mind, he wanted to travel in the immediate area. After resting, he resumed his journey, this time travelling on land. He continued to take his polar bear along. His 'big dog' was his companion. They travelled all summer long and then finally after travelling for quite a distance, Siaksruktaq finally noticed signs of human habitation. By then he was very eager to meet people and speak to a human being. As they travelled, the signs of human habitation grew in number and soon he began to reach a group of people. He wondered who they were. He did recognize some parts of the land and it seemed somewhat familiar. It seemed that he might have seen it at one time or another. Just as he thought, when he reached the group of people, he found them to be the Point Hope people.

When he had reached the Point Hope people, it was then that he finally spoke to a human being. He told them how much he had missed speaking to people and that he was now eager to do so. They had heard about him disappearing into the ocean and how no one had heard from him all these years. The ones who had known him previously knew who he was. They thought that he had died. Not too long after, the Kotzebue people received word that he had come back.

While he was still at Point Hope, it began to snow. It was Autumn. The snow had fallen and the water near Point Hope had frozen except for the ocean when Siaksruktaq took his polar bear and began to drive a sled to Kotzebue. Just as he neared Kotzebue, he could be seen as he came closer and closer. The people wondered what was coming. It looked too big to be an ordinary dog. It turned out to be Siaksruktaq coming. He reached home to Kotzebue in the fourth year since his long journey began. They soon recognized him. "It's Siaksruktaq," they said. That was what his name was, Siaksruktaq. (In the Native version, his name is not mentioned until the end.) He came back to his

wives to find that they both had remarried. Upon returning, and although he had no desire to take a wife from anyone, the husband of his wife did not want to remain married to Siaksruktaq's wife because Siaksruktaq had returned. So, Siaksruktaq took back only his first wife. He did not have two wives as he previously had.

It is said that when he came back to his people, he died before he was ever heard of again in any negative manner. He treated all people alike, joking with them and enjoying their company. They found that he no longer acted tough. He was always heard to say, "Living alone in an uninhabited place kindles the desire for communication with others."

When a story comes home, the story usually ends.

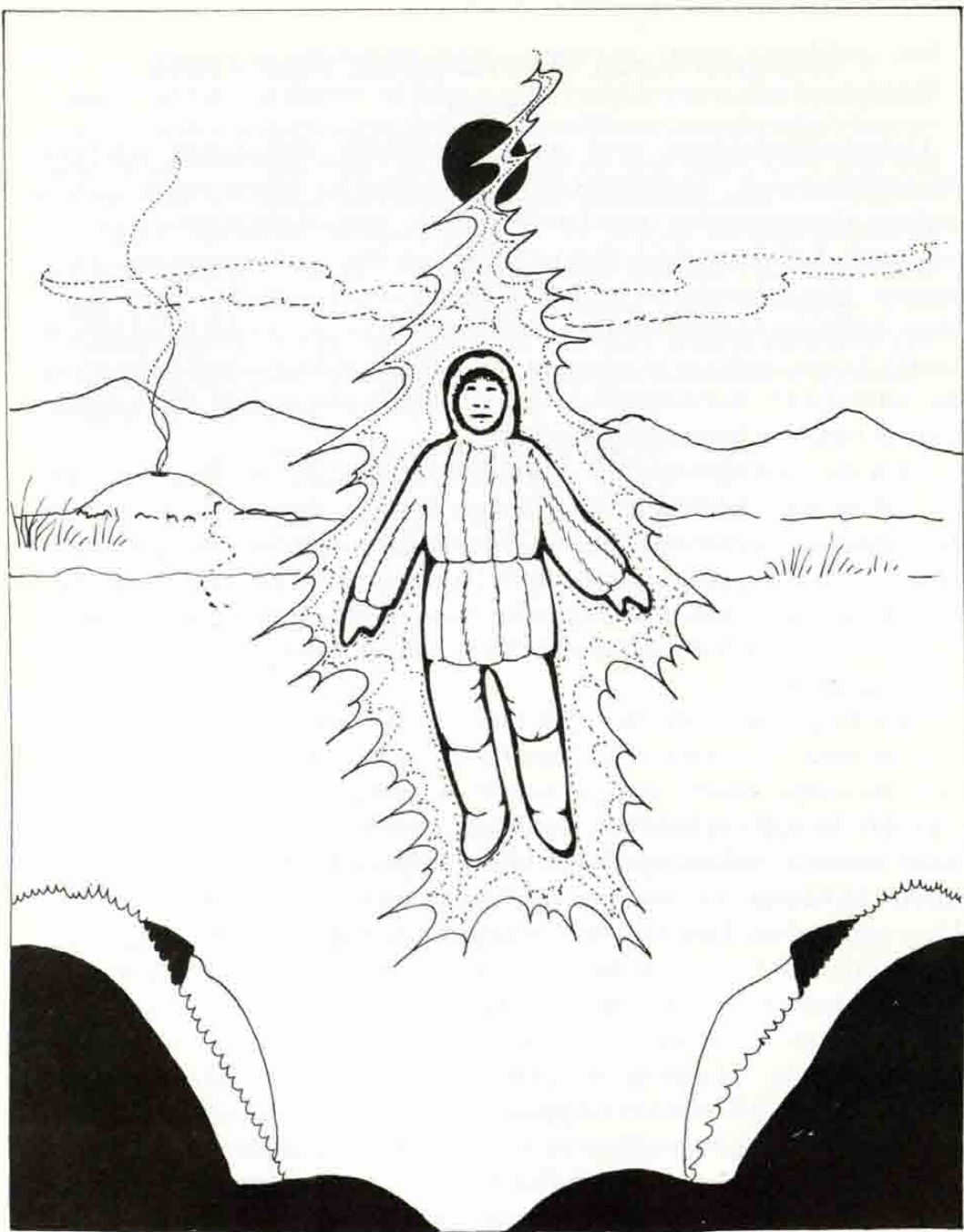
Ilaigraitchauraq Qaumanigmik Puuniktuaq

Imgusriq

Unipchaagniaqtunga uvva aanaruuragiingnik nunaqqim silataani iñuuniaqtuagmik. Taamnagguuq nunaqqiurag aqilimaitchaluaqtuq aglaan taamnagguuq tutitchauraqaghuni aaquaksraatchauraq iñuuniaqtuak. Kuuqqumguuq paangani taapkua iñuich iñuuniaqtuat. Sani-gaatni aasrii taapkuak tutitchauragiigli iñuuniaqhutik. Tara aasrii taamnagguuq nukatpiagruuraq qitiktuatlasripman aniiqsuaguraqhuni qaani, taapkuagguuq nunaqqiuragmiut nukatpiagruuraq tamaunaqsimaitmagaan, nunaqqimun tarunga isiqsimaitmagaan, tupsiuagagagigaat taapkua tarunagisipmagaan.

Tara iñuuniuragniaqhutik taatna tutitchauragiik, taitchua niqauraksrangnik qanutchimik samna tarunga aanaruuragiingnun payukamig, tarunagguuq aanaruuragiingnun tikiutilugu niqiksrangnik payutlaitchut. Tamaunagguuq aanaruagan tikitchumiñakkaganun, tara niginaurat taatna qitiqquutchiilaguni, nullautchiilaguni piksrat, aattagigaich taitchua nunaqqigmiut taapkununga aanaruagiingnun niqauranik pi'amig.

Tara taapkuak tutitchauragiik iñuuniuragniaqhutik. Taimma qanutun taimma iñuuniaqhutik. Qapsiñiktai ukiiplutik. Suamisua taamna tutitchauraga paami qauna silatmun aniiqauratlasripuni taimma ilipman, taragguuq taitchua, nunaqqiuram tairruma, qaunagililapia-gaat taamna nukatpiagruk. Uvlaami itiqqaaqtuam tupsiuagagigaagguuq tamauna nunaqqimuksimagisipmagaan unnuami taamna Ilaigraitchauraq. Tara tarunga nunaqqimun isiqtitichumiñaitpagitlugu. Qanuqlugu una taimma nunaqqiuragmiknun isiqtailiaqsilgatagnipatrun taamna Ilaigraitchauragniaq. Tara qanutuntai iñuuniaqhutik, nunaqqimguuq tugaatmuungilaaq, avugatmun, ugatmun ayuuqataliqsuq taamna nukatpiagruk. Qitiktuaqataitmiuq. Tara qanutun taimma iñuuniaqhutik, kiisaimmagguuq taimma aguniuraliaqsivuuq. Maani aqargiuranun nigatchiaqtuuraqhuni, imma qanu ukalliuranun makununga mikiruanik taatna siksringniuraqhuni. Tigmiurauranik tigmiuragniuraqhuni. Tara taatnai'ami, taamnagguuq nukatpiagruk aanarui maagriligaa, "Suuqataa iñunga nunaqqimun aanaruag isitlaiqlunga i-



nillagñiqpiña?" Itnaqlugugguuq aanarui maagriiǰlakkaa.

Tara Aanaruanganguuq piragigaa, "Tutiig, uvanga taatna aǰalangit-chikpiñ. Tara taamma atausriq aǰun tairrumani nunaqqiurami atlamik aǰutmik tikitchuaqagungitchuq. Tairrumunga iǰmiknun, tarunga ilaliutilugu aǰun atausriq, kisuugisiruq unnii, taamma aǰutim atautchim tikitqungitchaa."

Tara aanaruagmi taatnaqmani, taamnagguuq nukatpiaǰruk aanarui apiqsruqtuaqsiǰitchaa, "Aanaruang, qanuǰluna uvva taiñunga nunaqqimun isitlasriñayaqpi?" Itnaqlugu.

"Tutiig, qanuqsausriksraitichikpiñ. Qanuq ikayuqsausriksraitichikpiñ. Qanutchimik taiñunga isitlasriǰksraqnik uvanga saǰǰiksritchumiñaitchikpiñ tutiig," anigaluagagigaagguuq. Taimma taatna isitlasrucktut taiñunga. Isitlasrisukhuniyyuuq aanarui maagriaqsiǰatalgitchaa. Tara aanaruani taatnakataaqługu isitlasrisukhuni taiñunga nunaqqimun. Ilaatniyyuuq taatnalgitługu, taimma aanaruangan uqautiuragñiaǰaluagagigaa, "Qanuǰutin tutiig nunaqqimun taiñunga uvanga isitlasriyumiñaitchikpiñ." Tara itnauragñiaqlugu.

Taimmagguuq piǰuuratli malikługu taatna nukatpiaǰrugaaatchiaǰuǰniqsuq uvva takku. Tara aanaruuiyyuuq uqautigaa, "Aanaruang, ikniqpalaguǰluna, qaumaniǰmik puuǰluna tautuktitchuma, taiñunga isiǰumiñaitpi?"

"Tutiig, ikniqpalagmik puuksraitchutin. Tara ikniqpalagmik, qaumaniǰmik puuksraitchutin. Uvanga taatnatchimik puuksraqnik nalurunga." Itnaǰaluagaagguuq, taamnagguuq nukatpiaǰruk taatna sivutmuugaqsiǰitchuq. "Ikniqpalagmik puuǰluna takukliutiyuma isiǰayaitpi taiñungaa?" itnaqhuni.

Tara nukatpiaǰruk taamna ilaatniyyuuq aanaruangan uqautigaa, "Tutiig, qagna iññiqimaniqpuk, tutluliñauraqpuk qagna, tamarrumakña tutluliñauramiñ tumauraqniaptikniñ misiǰlagutin taavunga tumailaamun tutchaǰumuutin." Itnaqlugu. Tara qanuqsausriksrait-chaluaqamiuǰ, takku maagriyaa, qanuq annaguliyyaa tutitchaurangan. Tara tutitchai taatnaǰniǰaa.

Tara taamna ilaatni aniǰitñami, tara uuktuagaqsiñiqsuq. Takku taatna ilitqusriñiguktut. Taamnagguuq nukatpiaǰruk taimma uvlaatchaami aniǰlakpalugaqniqsuq. Taimma takku aanaruangan siñiktuaǰu-

titlaitchaa. Uuktuagahiruq. Taragguuq aanaruagmi uqautaaton, tumich siñaatnun ilillaqqaaghuni, taavunagguuq misillaktuq. Imma qaupkaqnagu piñiqsuq. Imma taanġaan, tanignanġaan piñiqsuq. Taavunagguuq misillakhuni, tumailaamun tutnami, iġmiñun naipigtuqsaaq-si'ami samna, naipigtuaqsi'ami, suagguuq una ataani qaumanauraq. Uuttukuu, aglaa ilaan taututlagaluagnigaa. Avakġa qiniġnagumiñai-gaqsilgiññiqsuq.

Tara uuktuagaluagamiunġ aanaruagmiñun isiqhuni, aanarui uqautinigaa, "Aanaruġ, samma taavunġ iññiqimaniptitniñ misillaklunġ uuktuaqama, atimni qaumanauraq tautukkaluagigā. Aglaan mikiniqsuq uuttukuu." Tara taatnaahilgiññigaa.

Aanaruġan tara uqautilgiññigaa, "Uvlaagugagikpan, taatnagviiñ tikitpan, taatna uvlaami uuktuaqtagisirutin." Itnaqlugu. Tara aanarui takku iñuusruliiyaa, maagriyaa nunaqqimun isitlasrisuktuq.

Taamna tara llaigraitchauraq isrumaaqsiñiqsuq qanuġlugu taatnagviiñ nalaullugu taatnaqtagisitilaani, taimma taruuna piyumiñaigaq-siyaa, sassamik takku piuraanġitchut. Aanaruġanguuq uqautikkġa, "Tutiinġ, taatnagviiñ titiġmik uniugupku, tasramma taatnasriġugumiñaitchutin. Aglaan nalaullapiaglugu taatnagviiñ taatnaqtaguvich sanġisigisiruq takanna qaumanauraq mikiruaq."

Taamna llaigraitchauraq isrumiaqtiaqsiruaq. Isrumiaqtiaqipluni uvluqsiutit itqagnigai uvluġirrat. (Tara taipchua sassaiññagmiġ uvluġirratigun iñuich iñuuniaqluġich uqautigiraġigaich taipchua. Tatpichigua siqupsiqqat, uvva aippaani uvġa tusraummiyigā, tatpichigua siqupsiqqat anugaatchaat uqautigiraġigaich. Anugaatchaat sassa-qagaluagtutlugu. "Uvluqsallalgiññigaatigut kigga," aniqhutiġ nallaaq-siligaqtut. Uvġali aġayuqaaka, unnii anugaatchaanik iglaaqaqamik, tara nallaaqsiligaqtut. Uvluqsiutirguuq kigga uvluqsallanġiqsut itnaqhutiġ. Iqitmiġchaqhuta uvagut. Taatna tatqavani iñuiġaami, napmun iññiagviksraitmiuq, takku iñuiġami iñuguqhuta. Maunġ Akuligallanġitñapta iñuitchuq. Itna nunaqqiunġitchuq iñuuniagvikput.) Tara taamna llaigraitchauraq taimma ani'amiyyuuq, avraq nunanġiak tasramma tupqakni tamaani qanitpaluġniqsuq. Tara imma misiksaq-qaaqami nalunaitmiutchiñġiññigaa taatnagviiñ. Tara miksrautlugu, siñisruġaqani unnuavak itqumapluni, taatnagviksrayunġani tikitman,

uuktuaqsaaqsiruaq. Taraniyyuuq tara misigiagaluqaani taapkua uvlug-siutit pakkua, Tuttugrutkut pakkua (pagga suli pakma ittut tamatkua uvlugirrat taivruma nalugaitngutai.) Tara nalugaitnguitichigñigaa nuna-giangmigu, paamigu iqiganun taruga nalautillapiagniqman, "Tara taatnaiikpan uuksaqtagisiñiqsuga," itnaqhuni nalautchaqsaaqsiyaa taimña taatnagviñi.

Tara anipluni taavugaqhuni iññiqimaniqtik pitluklugu, iññiqimaniq-tik silatqutlugu misillalgitluni uuktuaqsaqman, atti! Suagguuq manna avataa qaulluimaniqhuni. Qaulluitlunigisugguuq. Tara tautukkalua-qamiug aanaruagmiñulgitluni aanarui uqautinigaa, "Aanaruag, nalugaitnguutatka nuunniaqnagich."

Uqaagsiñiqsuq. Attii, aanaruagan nalugaitnguutat naluaqsiyai. "Tut-tii, itnatchiñik uvaga naluruga. Nuunniangitchitka," aniqlugu.

Tara tarani uvliplutik, unnulgitman tasramma siñiktuagurallakpa-luktuq. Aglaa siñikpasrangitpaluktuq. Anillaapluni, naipiqtuqlugich taipchua nalugaitmiutchiutini. Taralugguuq tikitput. Taavuga iñui-laamukhuni taatna uktuagaqhilgitchuq. Tara tarani piñayuakni taat-naqsagnigmi, taatnasrigaqami piñasruni aglaa, taraniyyuuq piña-yuakni uisalguigahiruq unnii qaumanigmik puuqpagitluni.

Uvvagguuq aanarui apiqsrukkaga, "Aanaruag, qaumanigmik puug-luga takukiutiuyuma, taitchua isiqtinayaitpatgaa?" Tasramma aana-rui apiqsruqtuqlugu.

"Pisagiymuñaitpatin, pitchaqtaagiymuñaitpatin isigisirutin. Aglaan taamma agutim, agun taruga nunaqqimun isigiaqman, taamma atautchim agutim, tamatkua agutauqatiuni agalatlugich, taamna agun tikitchaagniaqtuaq, taruga tikisitkaluaqnagu, pisagira-gigaat." Itnakkagagguuq.

Tara taatnaqsagnigmi, piñayuakni tarani, taamna llaigraitchauraq qaumanigmik puupiaqhuni puuqtuq. Ugasrigraitchiangitpaluktuq taiñña nunaqqiuraq. Uvva iñugiaglugu nunaqqiq taamna tusrau-maitchiga, aglaa nunaqqiurauruq.

Taatna tairruma tugaaganun tamaani iññiqimaniigmikni utiqtau-raagaqsiruaq. Qanutun imma taimma qaummatiginipqa utiqtauraa-gaqsi'ami.

Tara taiñña nunaqqiq, iñuk taimma takku tupsiuguuruaq, tugaak-

liq, suatai, suniakliqtai. Uvlaatchaami anipluni, llaigraitchauraq taruŋa isiġuni nunaqqimun tikitkisikmangaan tupsiuyuk aniñiqsuq. Ani'ami tara llaigraitchauraq, qaumanigmik puulik, utiqtauraaqtuaq takuniġaa. Tara taku'amiuŋ, tara llaigraitchauraq taiñña ilisaġipmip-lugulu. Makunugagguuq siġalliumiñun isiqtiqami itiqsaqtuigaqsiruq. "llaigraitchauraq, uvuŋa taimña isiqtailiaqsi ikniqpalaguñiqsuq!" itnaqlugich. Itiqsaqtuutiplitiŋ, nunaqqiq iluqavsaatchiaġmigguuq, taimma iñugiaktutillaatchauragmiñi anipluni, tautuaqsiñiġaat llaigraitchauraq. Tara llaigraitchauraq nunaqqimun isitlaiñġitchuq. lliisaġipmiyaat qaumanigmik puulik. Yaiy, taiñuŋaqtailiñġitchaarguuq asru. Qiññuaqtuaqsiyaat. "Uvuŋaġiiñ! Atukkatin mattaġlugich, atlanik atnuġaaġiaġiiñ!" Atnuġaatqiguliqsitigarguuq, tamatkua atnuqluu-raqnaiŋi, immaami tiġmiaľuurat sut taimma. Itna tutunuk sunik atnuġaaqaqtulimaitchuq. Nauyat amiŋich imma, suttai. (Takku taimani tuttumik piuganġiñġaisa kigvalukľuuranik, tiġmiaľuuranik makuniġa atnuġaaqaqlugich uqautigiraġiġaich makua pimik piuganġitchuat.) Taitchuagguuq tuqlullaksagaat. "Atukkatin mattaġlugich atnuġaatqig-iaġiiñ!" Yaiy, tara isiqtailiñġitchaat taruŋa nunaqqiuraġmiknun. Isit-laiñġurangitchuġguuq, taiñuŋauraagaqsiruq qaumanigmik puulik llaigraitchauraq. Taimma takku nukatpiaġrugaaatchiaġuqami imma pimaruq.

Taruŋa tara nunaqqimun isiqman, taamnagguuq aġutmik taruŋa isiqtitichitľailaq, aanaruangan uqautigikkana, taavruma nunaqqiuram ataniginiġaa. Umialgupmiuq, piñasrunik aġnaqhaqmiuq, taamna aġutinun tikiññailaq. Taragguuq sunauvva umialiginiġaa taavruma.

Taavrumagguuq isitlaisiŋurangitchaa, tupiġmiñun isiqtitnamiuŋ apiqsruqtuaqsiyaa, "Atnuġaaġisrukkan tigguuŋ! lñiqtamik taatnat-chimik atiyumiñaiññiġuvich, uvani suġusriuramni taatnasriq piiññiq-pan, uvva iñiqtiksraqaqtuq. Suli taatnatchimik atnuġarriaksrautaiñ-ñiqpata, tara airiksraqaqtuq." Aniqľugu.

Taamnagguuq llaigraitchauraq niqliquq, "Atnuġaaġiksaanik atit-yagluna maunangitchuŋa. Uvuŋa nunaqqimun isitlailtchaluqaama atnuġaaksramnik qiñupluna atnuġaaqaaniktuna." Taatnagguuq kiu-maaqsiyaa taamna umialik.

Tara taavruma umialgum taimma pillapiagaluagaa, qanutchiñik

taitquplugu atnugaagisrukkaiñik. Ilaigraitchauragguuq itnangitchuq. Tara taatna atnugaagumiñaiññiqman, umialgum piñigaa, "Uvunga inimnun, uvunga kiñunnamnun inillautilugu aanaruiñ, uvangali taiñani iñuuniaglaga. Taapkua ukiut uvugatlairviksin naatchupkich, uvunga isiquyupnga nunaaqqimun isigisirunga." Anigaqsiñigaa umialgum. Umialik tatamittuq uumiga taatnasriguqtuamik.

Tarugagguuq nunaaqqimun isiqami, tarunga isiqami taamna qaumaniq piiqlugu taatna isiqtuag. Tasramma aglaan aniłuni tukkuğliugumi atilhiñauplugu sulı taamna qaumaniq. Atnugaaksrautni takku, qıñuani pisagi'amiuq. "Qaga. Aanaruuragalu iñuuniagvikpuk uniññiangitchikpuk. Aglaan uvunga nunaaqqimun uvlugagıtuaqpan tikitlasruktunga. Isaagaguktunga ilipsitñun." ligguuq. Tara umialgum anigñigaa taavruma nunaaqqim atangan. Uqagvigiaqsiñigaa, "Qanutchimik inuqsraguvich, qanutun inuqsraguvich, taiñunautrugutin piksraqaqtutin. Uvanga atangungıglunga, taiñani atanguiñ." Anigaqsiñigaa. Tara uqapsaaliłapiaqtuq una umialik.

Tara taamna Ilaigraitchauraq. Qagagguuq. "Uvunga ilipsitñun atanıgugıagñiaglunga piñgitchunga. Aglaan uvlugagikpan isitlasruktunga."

"Ii! Isaagagısiñıqsutin aglaa niqimik inuqtutqikkumiñaitchutin. Suli niqimik payuktitin tamaunga avvağullaksiñagluga aatchumiñaitchaat niqıksran. Taamma niqinik tugvağvilıgısiyaatin qakkua. Niqi qanusriq nuğutqikkumiñaitchuq taraknga aglaa."

Yaiy. Tara Ilaigraitchauraq aqargıuranik, tiğmiurauranik niğıñiatqikkumiñaitchuq umialgum taatnaaqsipmani. Tara taamna niqi nuğuyungnaiqlugu, qakutit, sigluga iñıqtugu. Aanaruuragiik aviññaqtun kikhauraaqsiñiaqtuk. Nuğurağangitchuq niqi.

The Orphan Who Became Bathed in a Glow

Elmer Ballot

I am going to tell a story about an old woman and an orphan who lived on the outskirts of a settlement. The settlement was probably not very big but the old woman had a grandchild and they lived together. This group of people lived at the mouth of a river. At the edge of the settlement lived the old woman and her grandchild. When the little boy had grown old enough to play outside by himself, it is said that the people of that settlement always checked to see if any of his tracks had entered the settlement.

As the old woman and the boy continued in their struggle to survive, whenever anyone from the settlement brought a portion of food for the old woman and the boy, they brought only enough to last one lunch and one supper. When they brought the food, they did not take it all the way to their house. Instead, they left the food close enough for the old woman to walk the distance from her house to the food. They never brought it all the way to her.

So this was the hard life that the old woman and boy lived. It is not told exactly how many years they lived together. However, when the boy had become old enough to play outside, the people of the settlement began to watch him very closely. Whoever woke up first in the morning would come out to see if any tracks made by the boy during the night had led to the settlement. That was how strongly they were against having him come near the settlement.

Why the people of this settlement did not want the boy to enter their settlement, I do not know. As the boy grew older, he began to play away from the house, sometimes wandering quite far. However, he never went in the direction of the settlement. Instead, he began to wander far towards the opposite direction. All the while, he never had anyone to play with. As he continued to grow older, he soon was able to hunt. He snared for ptarmigan in the surrounding area and probably set traps and hunted for rabbits, squirrels, birds and other small game. When he had reached this stage, he began to pester his grandmother, asking questions like, "My Grandmother, why have you made it so

that I cannot enter the settlement over there?"

His grandmother would reply, "My dear grandchild, I am not to blame. There is one man over there who does not want any other man to ever enter the settlement. He doesn't care who it may be. It is this one man who does not want any other strange man to enter and become part of their settlement."

Upon hearing his grandmother's reply, the boy continued to question her, asking, "Grandmother, what can I do that will enable me to enter the small settlement?"

"My dear grandchild, there is nothing I can do to help you. I cannot give you any powers that will enable you to enter the settlement." This was the answer the old woman usually gave the boy, but his desire to enter the settlement became strong and he persisted in questioning and reminding his grandmother about how he might someday be able to enter the settlement. Still, his grandmother continued to tell him that there was nothing she could do to help him.

As he grew older, the boy did not stop questioning his grandmother about the possibility of entering the settlement. Soon he had grown into quite a big boy, probably in his pre-teens. One day he asked his grandmother, "My grandmother, if I turned into lightning and showed myself bathed in a glow of light, would I be able to enter the settlement?"

"My dear grandchild, there is no lightning for you to bathe yourself in. In fact, there is no lightning, no glow of light for you to surround yourself in. I do not know of such a thing for you to surround yourself with." Although the old woman answered him with these words, the boy persisted in questioning her, asking the same question, "If I covered myself with lightning and showed myself to them, wouldn't I be able to enter the settlement?"

Finally, one day his grandmother told him, "My dear grandchild, out there you will notice the trails and tracks we make as we do our daily chores. You can see the humble little tracks which we have made. See if you can jump from our tracks to an area which is void of any tracks." After wondering what to tell him all this time, she had finally become almost desperate in finding an answer for him, so that was

what she told him.

One day when the boy had stepped outside, he decided to try it. After all, he wanted to become that way. It is said that the boy probably had a habit of waking up early in the morning because it was almost certain that his grandmother did not sleep late at all. He decided that he wanted to try it. Following his grandmother's advice, he placed himself at the edge of a trail and jumped toward a place where there were no tracks. He did this before daylight had come. It was still quite dark, probably early dawn. After jumping and landing at a place where there were no trails, he looked around him to see what had happened and he saw a small glow beneath him. It was a tiny glow, but a visible one. However it could not be seen from over there, such as by other people.

After trying this, he went back inside and told his grandmother, "Grandmother, I went to a place where we usually work and jumped from there as you instructed, and I saw a glow below me! However, it was small."

Once again, his grandmother advised him, saying, "At exactly the same time every morning you must keep trying." She was giving him advice because she was so tired of hearing him pester her about the possibility of entering the settlement.

The little orphan began to wonder about how he would be able to know the exact time for him to make his jump. He couldn't think of how he would know when the time came, after all they did not have clocks to help them. His grandmother had further told him, "My dear grandchild, if you miss your jumping spot by even just an inch, you will never become what you want to. However, if you jump from the exact same spot at precisely the same time every morning, the small glow beneath you shall become stronger."

The little orphan thought and thought. As he was deep in thought, trying to figure out how he would be able to tell the time for him to come out and jump, he remembered the stars, in particular, the constellations which helped to tell the time. It has been told about how the old Iñupiat many years ago, when they were not yet introduced to clocks, lived by the stars. I have heard old men speak

about the Pleiades constellation. Even after we had been introduced to clocks, the old men would say, "The stars show that the day has ended. (Uvluqsallalgiññaatigut kigga) and proceed to go to bed. My parents, especially when they had old men as guests, would say that the stars which helped them tell time indicated the end of the day and that it was now time for bed. They did this even though we were still wide awake. We lived up the river where there were hardly any people and there was no place to visit. We grew up where there were no other families around. The only time we saw other people was when we took a trip to the the village of Akuligaaq (Selawik). The place we lived in was not a village like this (referring to Selawik).

Well, when the orphan had gone outside, he noticed an alder bush near their house. When he had jumped for the first time, he had not made any marker to indicate exactly where he had jumped from. So guessing as to where it probably had been, he stayed awake all night until about the time for him to jump again and he tried again. Before he did this, he noted the position of the stars, such as the Big Dipper of the constellation of Ursa and the others which were used to tell the time. By the way, the stars which he used to guide him can still be seen today. He also noted his position as he started to jump, using the alder tree and the corner of the house's door as reference points since the corner was directly adjacent to his position. He thought to himself, "I shall try it again when that time comes (referring to the position of the stars)." Thinking thus, he decided to try it, guessing at both the time and the position.

So once again the little orphan made an attempt at surrounding himself with a glow of light. He positioned himself to jump away from their working area and when he jumped, uttering an exclamation of surprise, he noticed a glow of light around him. He saw that it was indeed brighter than the first time. After looking at it, he went to his grandmother and said to her, "My grandmother, do not move my markers."

As he told her this, acting surprised, his grandmother exclaimed, "My grandchild, I do not know of such things. I'm not going to move anything."

They lived through that day and when evening came the boy probably slept briefly. It is most likely that he didn't sleep too long. After his short period of rest, he stepped outside from time to time to check on the position of the constellations. As it would happen, the time came. Again, he went to the same place and tried again. It was his third try and this time the glow that surrounded him was so bright that he had difficulty keeping his eyes open.

It is said that earlier he had asked his grandmother again, "Grandmother, if I became bathed in a glow of light and showed myself in that condition, wouldn't those people over there allow me to enter?"

This time she had replied, "If they do not capture you, you will be able to enter. However, because the men are under the influence of the one particular man, they follow his every command and usually kill any man even before he has a chance to enter." This was her reply.

It was on his third try that the orphan had become completely surrounded by the glow of light. (That small settlement must not have been too far. It is not said that many people lived there but that it was a small settlement.) The orphan began to walk back and forth between the settlement and his home. He didn't go all the way over, but he was visible from both places. How brightly he must have glowed.

As for the people of the settlement, as expected, there was someone who would check to see if any tracks had been made by Orphan during the night. It may have been the one who lived at the edge of the settlement, close to the old woman's home, or it may have been another. As usual the person went outside early in the morning to check for tracks which might have led to the settlement. As soon as he had gone outside, he noticed the orphan walking back and forth, bathed in his glow of light. He recognized the orphan on sight. As soon as he realized what had happened, he dashed into his neighbors' houses and woke them up, excitedly telling them, "The little orphan who was never allowed to enter our settlement has turned into lightning!"

The people of the settlement began to wake each other up and soon

all the people went outside to see the orphan and began to stare at him. They recognized him within the glow of light. Well, they certainly did not try to stop him from coming over this time. In fact, they began to motion him to come on over, saying, "Come here! Come and change the clothes that you are wearing!" Suddenly they wanted to change his poor tattered clothing, which were probably made of fowl feather skins or some such thing. They probably did not wear clothing made of caribou. It must have been the feathered skins of seagulls or something like that. Because, in those days before caribou became abundant, they say that the ones who were not so resourceful wore clothing made of muskrats or fowl feather skins. It is said that those people of that settlement began to call out to him, "Come and change the clothes you are wearing!" This time they certainly did not act as though they wanted to prevent him from entering their settlement. The orphan did not hesitate in entering the settlement as he slowly walked towards them, bathed in the glow of light. It was most likely that he was quite a big boy by this time.

Upon entering the settlement, it is said that the one who was responsible for barring men from entering the settlement, the one whom his grandmother had told about, turned out to be the ruler of the settlement. This unapproachable man was wealthy and had three wives. It turned out that he was the umialik of the settlement.

He certainly did not try to prevent Orphan from entering the settlement. He took him inside his house and began to question him, saying, "What type of clothing do you want? Take what you wish! If the one you desire to wear has not already been made, there are people here who can make it. If they do not have the type of material you desire, there are people to fetch whatever you want."

The orphan replied, "I did not come here to put fine clothing on. Because I was never allowed to enter this settlement, I have already put on the clothing which I asked for." It is said that the orphan answered the man in this manner.

This made the man even more determined to have the boy name whatever he desired to wear. However, it is said that the orphan paid him no attention. When the man realized that the boy was not about to

put any of the clothes on, he said to him, "Why don't you move to my house with your grandmother and I will move to your home and live there. After we both live in this way for as many years as you have been barred from this settlement, I will come back into the settlement if you so desire." The umialik tried to persuade the orphan with his suggestions. He was thoroughly frightened of this orphan who had turned into such a thing.

It is said that when the boy entered the settlement, he had taken off his raiment of light as he entered the umialik's house. However, upon stepping outside, if anyone was inhospitable to him, he was still able to put on the glow of light if he so desired. After all, it belonged to him because he had acquired that which he had summoned.

Hearing the umialik's suggestion, he answered, "No. My grandmother and I will not leave our dwelling. Instead, all I want is to be able to enter this small settlement everyday. I want to be able to mingle with you people."

"Oh, most certainly!" cried the umialik who was the ruler of that settlement. He further stated, "If you need anything at all, regardless

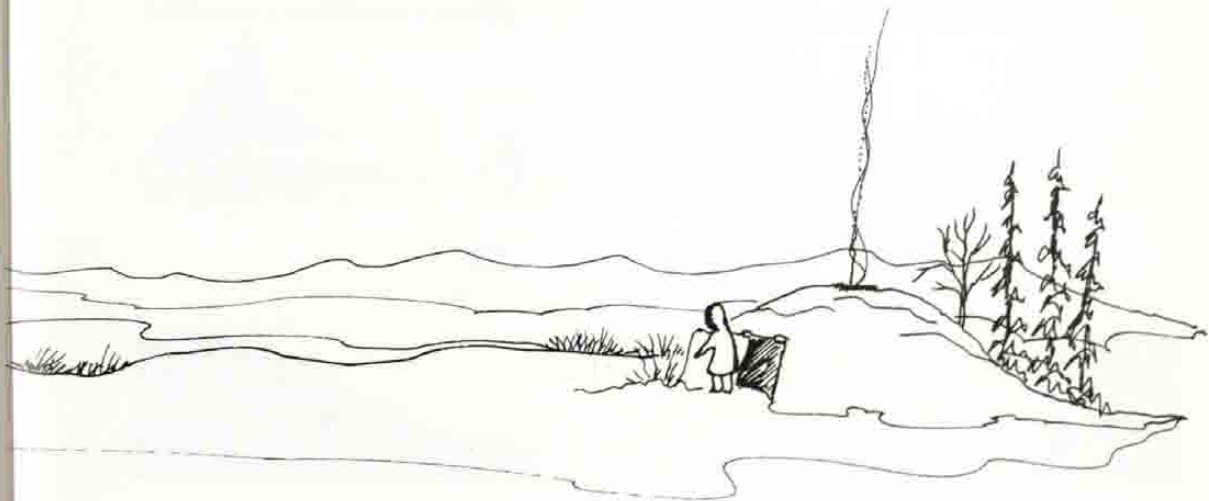


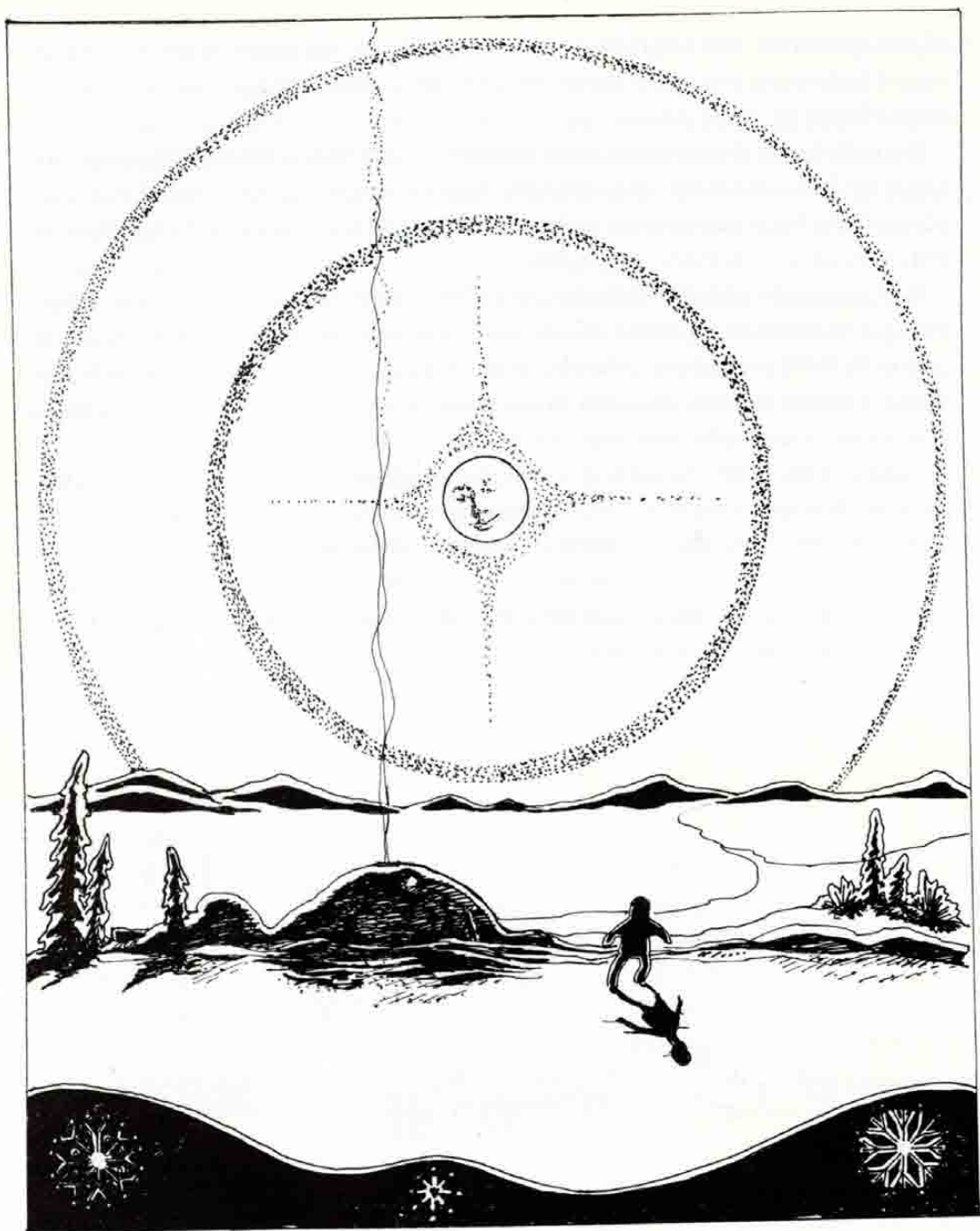
of the quantity, we shall have all you need. All we have to do is bring it over there. Let me no longer be the ruler and you be the ruler from over there at your place."

By this time, the umialik was pleading with the orphan. However, in spite of his pleading, the orphan replied once again, "No. I did not come here to become your ruler. The only thing I want is to be able to enter your settlement everyday."

The umialik eagerly agreed with him, saying, "Oh yes! You shall enter any time you please. Also, whoever brings you food will not give you only half and place it far from your house. In fact, the people shall make a place where you can store your food. From now on, no food of any kind shall ever run out for you."

Well, upon hearing all the umialik's remarks, the orphan knew that he and his grandmother would never eat only ptarmigans and birds again. From then on, the people built a cache and a storage platform for all their food and the boy and his grandmother ate all the food their hearts desired, eating with eagerness and satisfaction, and they never ran out of food ever again.





Ataliyaaq

Anniviaq

Ukuagguuq iñuich Katyaak arguakni, tamaani qanuğa tasramma Siksriktuum paanani, tatqamma aasrii arguatni aanaruagiigguuq, nukatpiağrugmik tutitchauralik, 'Ataliñi' itnağuuக்கagatni, nani aglaa itilana nalukmigiga uvaņa Atalich. Aglaa samma tatqapkua Kuuvangmiut ilisimagaat nani Atalimik atilik nuna. Aglaa Siksriktuumlu Katyaaglu arguatnigguuq. Tara taamna nukatpiağruuraq iliapałuuraq, ilaatnigguuq taugunaqattaagaqtuq, iññiaqattaagaqtuq. Iñuich aasriiñ uvva ađnat ilaņasa, aņuniaqtaiłluthak pigiplugu ayupsaiñņurağađigaarguuq ilaņasa. Ilaņasa aasriiñ pisunaqnagu. Ađnat takku makua, ađnani uvagut atingitchugut. Nagliktaiłaagiiksugut. Nagliksraqtuat imma aņuniaqtaiłaņnik sumik tigumiuritchaņnigaat taamna iliappauaraq. Qakugulitchiaqlugu tauguna iññiaqattaaqman iñuņnun.

Taragguuq taamna nukatpiağruk tatqiađiłiksraņa utaqqitłaitchađiga. Tara anaqami aniiqsuađuum, ađiunaqatiqaguum. Tađđagmiñnik aasrii ađiunaqasriqhunigguuq aniiqsuađuqtuq anaqami. Aliasrunğitchaqtuq qimaaraqataqlugu, suplugu, maliqsrunņuaqlugu, suplugu tađđani. Tatqiađiņmi anaqami. Utaqqitłaitchađigaagguuq taatnaqhuni, ađiunağukhuni siłami tatqiađiņņaan.

Tara taatna iñuuniaqhutiņ qakugu takanunaqattaaqman, ayupsauraqhuni aņiłaagaqtuq. Ilaatni tara, ukiut ilaņatni, takanunaqman iñuich ayupsaitqataviurađlugu piñđigaat. Tarali ukuak nigatchiaqtuuraqhutik aqargiñun naaggaqaa ukalliatchaanun iñuuniuraqtuk aanaruurađiik. Kiisaimma taimma ilaiqnauraq una takanunaqqaaqhuni uqaqtaliqpuq aanaruagmiñun, "Aanaruang, iñuich niqimik piu-gangiaqsisuknaqtut takanna. Niđisuaqsigisivaluktut." Itnaaqsiñiqpaa. Tara aanaruana kapyaaqsikmiuq, "Tasramma qanu iligaiyuuņ, iluqata niđisukkisruugut. Tara ayupsaqtuuraqhutin iñuumataptiguk. Napillaakkavuk ilaqaqtaurakkatin. Tasramma ayuvsaitłaiqpatin, uvaguktuuq tara taatna niđisuaqsigisikmiuguk." Taatnaqhutik tasramunaqattaagaluagaqtuq qakugun, imanisun ayupsaiłlugu piragaņđigaat. Iñuich niđisuliqsut.

Uvva aasrii tara taatniitlutik, tatqiađiłiksraņa utaqqiłgitługu. Tatqia-

giksitqatalilgitman aniiqsualilgitchuq. Aniiqsuaqhuni tara, taggagmi-
ñik aliasrunqiasriqhuni, kisimi iyaalugruaq, takku agiunaqatiksrait-
chuq. Aliasrunqilgitluni, inattuaqhuni, aqpaqsruqataqhuni, maliktu-
qatanqruaqługu, qimaaranqruaqługu taggani. Pillaqmi, siutik ilanik-
tuaqsilgataqtuk. Uvva aasrii imma uniagaqpaluktaqtuat liilaa. Qiñig-
niagaluaqmiuq mauga nunam qaanganun qiñingitmiuq. Taatna qalli-
mun ipchua igliqpaliqhutiñ, kiisaimma taimma qulimiñiñ naalaqnisi-
galugu qiñiaqsiruq. Surguuq papkua iglaat, atqauraaqpat. Qipmilgich
atautchimik. Unialigaat. Uniañich utchiikkaqmiñiqsut. Atqauraaqtur-
guuq nutim tugaaknun. Taimma sukuqługich qiñiqamigich, aana-
ruagmiñun isiqtiqami aanarui tuqługaa. "Aanaruaj! Qakma iñuich
silamiñ iglaat aggiqsut! Sivunigigaatiguk sammal!"

"Iligaiyuun, Atalich qa?" Taatnaqtigaa tutitchai, "Iligaiyuun Atalich
qa? Isiqsimauraagiñ! Ittuaguraagiñ!"

Tara taavruma iliappałuuram takullaktiqqaalgitługich isiqhuni, igli-
guraqmiknun qiqsittuk. Uqummagaaqłuuraqniamikni qaagatnun qiq-
sittuk. Igliguramiknun. Taipchuagguuq igligum igluaguraqaqtuat.
Qakma iñuksruktaaqsikmata, "Iligaiyuun ittuaguraagiñ! Qakma isigi-
sirut." Niqinigguuqsua itqutrirut.

Uvva niqqaagiñluqmiuglu taapkuak aanaruagiik. Taimma taatna
ittuaguraaqtitlugik tatqakma iñuksruktaqhutiñ, kiisaimmatai isiaqsi-
valiqput. Qiqsisimaruk. Isiqitut niqinik saagaqhutiñ. Umigmaitguuq
niqinigitñik saagaqhutiñ isiaqsirut. Qaunnaulaanik. Taichuñ akiura-
ñaknun niqinik iliuqqaipłutiñ, isiqhutiñ niginiagaqsirut. Qaunagingit-
chaich ichiguak, ukuak aanaruagiik. Aanaruagiik qinğutraqtuk. Aana-
ruagan, "Ataa!" itnallaagaa. Nukatpiagrugmik taavrumatun tutit-
chauragatun aktigiruamik ilaqaqmiñiqhutiñ taapkua. Taitcha nigini-
agaqsirut, qaunnaulaanik niqinik. Qanutchiñik niqinik niginiagaqsirut.
Taimma taatniittuaguraqhutik, taikña iyaalugruaq nukatpiagruk,
tugaaknun qiviaqami, taamna iliappałuuraaq qinğıługu iglañallakkaa.
Tara aanarui isivruurallakkaa, "Aanañ, taiksruma nukatpiagruum
iglañallakkaaga."

"Ataa! Taatniittuagiñ!" Taatnalgitmani, taatniittuagtitlugik, qivia-
qamiuñ iglañallagağigaa. Kiisaimmatai taatnallaagaluaqamiuñ makit-
luni aniaqsi'ami iliappałuuraaq qinğuağaa. "Anillagluk." Nuluqsaaługu,

"ani||agluk' itnaġaa.

Tara aniruq. Ani'amik taavruma Ataliayaam piyaa, "Aktunġa!"
Aktuġaa.

"Aktuġnġa. Suli uniavut makua niqinik usrialgich aktuakkich." Aktuagai. "Qipmiq suli taamna aktualugu. Niqillu usriavut tamatkua, uniallu aktuakkich. Tamarra niqiksraavut. Tamarra uniaksravuk. Tara qipmiksraqpuk." itnaqmani, taatna aktuagai, savitkai.

Taatniitlutik, taatnaġaluaqamik, isiqtuk. Taapkua tara ilai nigiñiaġaluaqamiġ, nigisuiqamiġ aaquaksraatchauramun uqqaagiuraġutig piñġitchut. Nalupmatun itkaat. Aniplutigi utigumaaqsirut. Tara niurip-lugich, niqit niuplugich, aullaġniagaqsiyaluaqtut, uniat aullatlaigaqsisuguut. Qipmiq qigattatlaigaqsisuguuq. Uniat qigattatlaigaqsisuguut. Iliġich qigattaqhutiġ aullaġaluaġaqtut, taapkua qigattatlaigaqsirut, qipmiġlu, uniallu. Suli taamna nukatpiaġruk. Tara taatnaġaluaqamiġ, "Ki, tamaani iñuguuraġilji."

"Tuvaagaauraksraqnik uvva agġiutrirugut, tara tuvaaqatigigisigiñ. Qiñiġaluaqaptigiñ tuvaagaaurailaami taġġaqnik aġiunaqasriqhutin, inattuaqasriqhutin inattuaqtuami nagligigaluaqaptigiñ, uvva tuvaaga-tiksraqnik payukkiptigiñ," itnaqlugugguuq kisimiġ taimma iliġich pisruktuaġuraaqhutiġ qunmun aullaqtut. Taimma umiġaiñallaktut tatpagga.

Tara taapkuak kukiġuaqsiruk, niqit tuvvaaqhiykkik. Tara tuvaaqatiniqtuq aaquaksraatchauram tutitchiaġa. Tara aaquluuram iñukkuqsauraaqsiñiaġik. Tuġmiġuraġniaqlugik iluqaaknik. Iñuguuqsiruk. Ilaiqniġlu Siłamiutaġlu. Kiisaimma ukuak nukatpiaġuqpuk. Aanajaġ pilguiġiaqsikmiuq. Tara taatniitlutik, kiisaimma taimma aanajaġ pilgui-liqhuni, pilguiġliqhuni, aaquaqhuni, kiisaimmatai tuqullakpuq. Tara tuqullakman, taatna iñuuniaqhutik taavruma siłami ittuam, Ataliayaam kayunġiutiaqsiyaa. "Pakmuġakiaq kiñunnamnun utiġayait-piñuk. Tatpamuġaqtatnañiñuñuq utiġiaġunuk uvuġa." Taimma taatnaġaluaqamik qigattatlaisilaġniagaqsiruk. Qipmiq taamna pip-lugu, uniatiglu. Taavruma Ataliayaam qanuqlugittai tasramma qigattatlasriplugich, tatpakmuġaqtuk. Taatna pisruktuaqhutik uniġaauraaqhutik. Qipmia uvva atausriq. Tara taatna uniġaauraaqhutik, igliqhutik, killaġmun tikitchuk. Killaġmun tikitñamik, akpaktuk. Yaiy! Nunagguuq.

Nauriaqpaligaaq nuna. Kiksrat paangatnun akpaktuk. Taavruma piyaa, sammagguuq kiksraqsaagutik, kiksrat avataatni tupqirguuq. Taammagguuqtuuq ilaan ilai. Tara taatnaqhutik, taavunga iñuñnuaqsiruk. Aullatiplugu taavruma Ataliayaam. Tara ilamiñun tikiutigaa. Nauriaq kamanaqtaaq qiniġaa. Sila qaumapmiuq. Tupqich tamarra kiksrat avataatni. Nagliñnangitmiñiqsut.

Ilamiñun tikiutiplugu, tarani ittuagahiruq taapkunani. Tara taavruma Ataliayaam una tuvaaqatnaani piaqsiyaa tamaakña ilaqatniquplugu. "Ilvitichuuq ilaqatnigutin." Ilaagguuq ilaqatniktuksrauluni sivunniqsimaitchuq. Tara tarani ittuaghutik, iñuñni itlutik, aġuniaqmata aġuniaqtaliqhuni taamnaptuuq ilaiqnauraq ilauraġaġhuni. Kii-saimma taimma niviasiamik ilaqatnikpuq. Taraptuuq ilaqatniquġaluaqmiyaa taamna, ilaa ilaqatniktuksrauluni sivunniqsimaĩñĩruq.

Tara aasriĩ itkaluaqamiġ atqaaqsilġitlutuġ samuġa. Niqinik ayupsaqhutuġ. Aġniraqhutik. Taamna ilaiqnauraq tatpakmakña Ataliayaa-mik nuliaqhuni. Atqaqhutuġ, kinillitĩamiġ tarani iñuuniagaqsirut. Tara takanuġa iññiaqamiġ, taamna Ataliyaaq piyaluaġaġigaa, "Kaviukkaqnigli niviasiamik ilaqatniġniuraġiñ maakña. Kaviuġikkaqnik," itnaġaluagaġigaa. Ilaagguuq nuliaqtuksraunġitchuq. Taatnagguuq sivunniġlugu aullaqtitaunġitchuq ilaa. Itnaġaqtuq.

Kiisaimma taimma taatna aippaavak itlutik, aġayuqaanġasriaqsilġataqpuk. Tara aġayuqaanġasriaqsi'amik, taavruma Ataliayaam aqpigiaqsigik. "Uvvali aullaġviksraġa tikiyasriaqsilġataqtuq. Iliptigli uvani iñuuniagaunġitchuptik, tatpakmuġali mayuġutik iñuuniagaiaqitik. Uva-ġali sivunniqsimaruġa samma taġium qitqanun. Tasrammali taġium qitqanun, itiniġanun inillakkuma, qaġavagli taimuġa isruĩlaamun, nagliksaaliq iġlutuġiaġlugu tasramuġaġisiruġali. Iliptigli tatpakmuġa iñuuniagaiaqitik maani itchuñġitchuptik." Itnaqluġik aullaquugaqsigik ilaġni taavruma Ataliayaam. Tara arakkaluagaġa ilaiqniguram ilaqatnigluguli, iñuuniuraqatigisrukluġu, iqatigisruĩñiñĩplugu, naaggaqaa tatpakmuġa mayuutilugu tatpakmani maġuġa atqaagañġigutuġ iñuuniutisrukluġu araktuallaġniagaġaluagaġa taamna. Taatnagguuq sivunnikkaunġitchuq. Taġiumguuq qitqanun, itiniġanun sivunnikkaupluni atqaqtitauruq. Utigayaġaluagaqtuġguuq tatpakmuġa, taatnagguuq util-luataġumiñaitchuq. Utigumiñaiqluġu, sivunniqluġu tasramuġa aul-

laqtitauruq. Taatnaqhuni tara, uvvagguuq ilaa tasramuḡaḡungitcha-
luaqmiuq, tasrammagguuq taatna atuqtaksraḡigaa. Taatnaqhuni.

Taapkuak tatpakmuḡa mayuaqsiruk. Tara iḡiḡutik. Tatpakmuḡa
nunnagiḡutik. Taamna iliappaḡuuraq niḡuakkigaqsiruk Ataliḡun
tatpakmuḡa. Tarali taamna uniktuq. Tara ilaḡni aullaqmaknik taimma-
li aullaḡviksrani tikitḡamiuḡ, taḡiumli qitqanun tasramuḡa aullaḡniḡ-
suq. Taragguuq uqaqtuq, taragguuq tasrammali sivunniutaat atugak-
srauplugu ilaanun. Taatnaligguuq tara aullaḡvigigaa. Sivunnianiksi-
mapluni. Tara taruḡaaglaan unipchaaq taamna naaruq.

Uvva naagga ilamaḡ, nukatchaamaḡ, tutitchaamaḡ, uyugut-
chaamaḡ, naaggaqaa iḡuuqatiumaḡ, taatnasriḡ sivuniḡiniḡlugu
uqautauruq uvaptitnun tusraatlanaḡapta naaggaqaa uqatlanaḡapta
tusraagikput. "Tusraaḡit! unapiḡiḡsuḡa," itnaḡnaḡumiḡaiḡlugu uqaqtit
aippaavak uqaḡaluḡaḡatigut agaayyutikun iḡuuniuraḡiḡ ilitchumiḡa-
ḡuptigu naaggaqaa unipchaaqtuḡitlasriyumiḡaḡuptigu qanutun
uqautiḡiḡaluḡaḡpatruḡ uvaptiknun. Uvva samma taatna uqauraḡnia-
ḡaluḡaḡtilluta siutailaatun iḡuutchipsiḡun, irailaatun iḡuutchipsiḡun
ittuiḡaḡupta. Agaayyutimtuuq taatnatun taavrumatun Ataliyaatun
sivunniḡsaḡumakmiḡaḡatigut. Takku piugut unnii piyumiḡaḡaniksi-
maluta itchupta Agaayyutim manna uqaḡha suutnaḡiḡiḡlugu tusraa-
ḡaluḡaḡmiḡluguḡu, Agaayyutmun iluqnaḡuta qaisimaniuraḡitchupta,
taamna tara tuvraḡisiḡikput. Taḡium qitqani sivunnikkaauruaq uvagut-
tuuq sivunnikkaugisiḡikmiugut taimma taimaniḡu, taamna tuvraḡlugu.
Taatiitchuḡnaitchaluḡaḡtuq uvva. Pisuḡtilaḡuni kaḡiḡsimaniḡtutila-
kun Agaayyutmun inniuraḡniaḡtuni uvva pakma nakuutluktug. Siḡavut
una qanutun makitaḡiksraḡa nalunaḡtuq. Maatnuguksraḡ iluḡata
ilamaḡ nalugikput. Uvva takku Agaayyuliḡsi uqaḡniḡlugu Sunday-mi
uumani quliaḡtuḡaḡami tusraalḡichuḡa.

Nukatpiaḡḡuuq Anchorage-mi uqqaḡiḡatigigaluḡaḡamiuḡ Agaayyu-
liḡsim taavruma niḡliutigaa, "Agaayyutiksrauraḡuvich uvva nutau-
niḡni aariḡaavaluk. Agaayyutiksrauraḡuvilli uvva nakuunayaḡniḡ-
sutin," itnaḡaa. Uvva aasrii taavruma kiuniḡaa. "Pakma nutauruḡa.
Young life sulḡi pakma itturuḡa. Taimma utuqqaḡuḡuma Agaayyutiksra-
ḡisiḡuruḡa." Itnaḡguuq kiugaa. Uvva aasrii naaggagguuq uvva tusraaruq
unnuavagguuq car-raniḡḡukhutiḡ nukatpiaḡniḡ malḡuḡniḡ ilaḡluni

piyaquqtuq. Taimña agaayyutiksragviksrani tikitchaluaqnagu.
Aḡayuqaagaluaqani. Ilumutuuruq ilamaḡ maatnuguksrauraq, uvlaa-
kuksraq nalugikput. Iluqata. Qakugu Jesus pakimna agḡiqsiqtilak-
sraḡa nalugikput. Iluqata.

The Young Ataliq

Frieda Goodwin

It is said that a group of people lived above Katyaak, probably somewhere at the mouth of the Squirrel River. Above this group of people lived an old woman and her grandson. They call this place 'Atalich.' I, myself, do not know exactly where this Atalich is located. However, those people up the Kobuk River know where this place is. I do know that it is above the Squirrel River and Katyaak. Well anyway, the little orphan who lived with his grandmother sometimes visited this group of people who lived down the river from them. When he came to visit, some of the women of that settlement, knowing that the two did not have anyone to hunt for them, would give the orphan food to take home. However, not all the women did this because women, or rather we, women, are not alike. Some women are more generous and compassionate than others. Those that were so probably felt sorry for the two who had no one to hunt for them and gave the boy food to take home whenever he visited the settlement, which was not every day.

It is said that the boy would eagerly await the nights for the moon to shine brightly because he wanted to have someone to play with in the evening. During the bright moonlit evenings, he would play outside with his shadow. He had great fun playing with his shadow, pretending to chase it or pretending to be chased by it. This was why he eagerly anticipated the time for the moon to shine brightly.

As life went on for these two and the boy continued to visit the settlement down there once in a while, he would come with food to eat. However, one year the boy began to come home empty-handed. In the meantime, they had subsisted by snaring for ptarmigan or rabbit and that was how the little old woman and the boy lived. Finally, the boy came home and said to his grandmother, "Grandmother, it seems that the people down there no longer have much food. They will probably starve."

Upon hearing this, his grandmother became anxious and said to him, "Well it seems, my dear child, that we shall all go hungry. You had made it possible for us to survive by coming home with food

which they gave you. You supplemented whatever we caught in our snares. When the time comes and they no longer give you anything to bring home, then we, too, shall surely become quite hungry."

After this discussion, the boy continued to visit the group of people down there but the portions of food given to him to take home grew smaller in number. The people were now on the brink of starvation.

At the time when this was happening, the moon had also begun to shine brightly and the boy began to play outside during the evening. One evening, after having eagerly anticipated the appearance of the moon, he was playing with his shadow again. Once again he was having fun by himself because he did not have anyone else to play with. Gaily he ran to and fro as he played with his shadow, pretending to chase it one minute and then pretending to flee from it the next. As he did this, his ears heard another sound. It was the sound of a dogteam being driven. The boy looked around to see where the dogteam was but he couldn't see anything. You see, he was looking on the ground where the dogteam should have been. However, as the sound drew closer and closer, he tilted his head to hear better and up there he saw travelers driving a sled in the sky and they were descending! They had one dog and their sled appeared to be filled with a big load. To his amazement, they were slowly descending towards him and his grandmother. After taking a good, clear look at them, he quickly dashed inside and called out to his grandmother, "Grandmother! There are travelers outside. They came from the sky! They are coming in our direction!"

"My dear child, it must be the Atalich. Now, you stay inside and be still," his grandmother whispered back to him.

The little orphan went outside to take another quick look at them and went back inside. Then, he climbed up to a platform and froze in a hunched position. Their poor old bedding was on this platform and that's where he seated himself. As they heard the sounds directly outside of them, his grandmother whispered, "My dear child, be still! They shall be coming inside." She was thinking that perhaps they would bring some food in.

This was happening just when the little old woman and her

grandchild were barely surviving on their meager food supply. As they continued their vigil inside the house, they heard them moving about outside and soon the boy heard them coming in. Still, he sat in his frozen position. They came inside carrying the meat of musk oxen. The meat appeared to be fatty. They put the food down on the floor, across from the old woman and her grandchild, and began to eat. They did not appear to notice the old woman and the boy who were across the room from them. The boy and his grandmother looked at each other and she whispered to him, "Quiet!" from time to time. As it turned out, the travelers had with them a boy of about the same age as the orphan. They continued to eat the delicious looking fatty meat and ate all sorts of food which they had brought.

As they did so, the boy who had come with the travelers turned to look in the direction of the old woman and the boy, saw the orphan and sneaked a smile at him. Upon seeing his smile, the orphan whispered to his grandmother, "Grandmother, that boy across there sneaked a smile at me."

"Quiet! Stay still," was her hushed reply. At her suggestion, he sat still with his grandmother and as they sat, the boy turned again and sneaked another little smile. After doing this several times he stood up and as he was going outside, he motioned the orphan to come with him. 'Let us step outside,' he gestured.

The orphan went outside and after they had done so, the young Ataliq said to him, "Touch me!" Orphan touched him. "Touch me all over and touch this sled full of food!" Again Orphan touched him and the sled. "Also, touch that dog! Touch all the food in the sled! All that in there is for our food. That is to be our sled and that is to be our dog," the young Ataliq told the orphan. Upon hearing this, he began to touch everything.

After having done all that, they went back inside. The rest of the travelers finished eating and still they continued to ignore the little old woman. They acted as though they didn't know she was there. They then went outside and started to go but the sled would not budge. The dog could not levitate. The sled could not levitate. The travelers, themselves, levitated and started to go but the dog, the sled and the

boy could not levitate. After trying for a while, they said to him, "Okay. You will grow up around there."

They turned to the orphan and said to him, "We have come with a companion for you. You and he will be together. After seeing you play with your shadow all by yourself, we felt sorry for you and felt that you needed a companion and that is why we have brought you a boy to be such a companion." After telling the orphan this, they walked away, ascending as they went. Soon they all disappeared into the sky.

The two boys immediately went into action, storing the meat and food away. It was then that the little grandson of the little old woman finally got a companion. The old woman began to make sure that the boys had warm clothing, mending their mukluks and sewing on their clothing. The Orphan and the One from the Sky began to grow up together until finally, they had grown to be young men. By that time, their grandmother had grown weak. As time went on, she grew weaker and weaker, growing so old until finally, she died. When she had died, they continued to live as usual until one day, the young Ataliq began to suggest, "I wonder if we can go back up there to my home. We would only go for a visit up there and then come back."

After discussing the possibilities, they decided to find out whether or not they could indeed levitate. They took the dog and their sled and somehow the young Ataliq made them all levitate. They began to ascend into the sky as they walked, driving their sled along with the one dog pulling it. They travelled and travelled until they had reached an opening. Upon reaching the opening, they stepped up and when they did, they found themselves in a beautiful land! It seemed to be covered with many flowers and vegetation. They had climbed on what appeared to be one end of a path. The young Ataliq told the orphan that if they followed that path, they would soon find houses on both sides of the path and that they would find his relatives over there. After telling him this, they began to go in the direction of the people with the young Ataliq leading the way. He had brought him to his people and the flowers which the orphan saw filled him with awe because they were so splendid and beautiful. The sky seemed to have a warm glow about its light. There were houses on both sides of the

path and they didn't look as though they were in need of anything.

The young Ataliq brought him to his relatives and they began to live there. Later, he urged his favorite companion to find a young woman from there for his wife. Orphan replied, "You, too, should get married." However, the young Ataliq said that he was not destined to marry. After some time, the orphan began to go along with the men when they went hunting until finally one day, he married a young woman. Upon doing so, he often urged his friend to marry also but he would reply that his destination in life did not include marrying.

After living there for some time, they decided to descend back down there, bringing food as they did so. The orphan also took his young Ataliq wife back with him.

After reaching their destination, they began to live there. Whenever they visited the group of people down there, the orphan continued to try and persuade his friend to marry saying, "You should marry a young woman of your desire." However, he still received the same response. The young Ataliq continued to say that he was not sent down to marry and that the plans for his future did not include a wife.

Finally, after they had lived for many years, they began to grow old. They had reached an elderly age when the Ataliq began urging them to leave saying, "The day in which I must leave is drawing near. As for you two, if you do not desire to live here on earth, you may go up there to live. My destiny is at the bottom of the ocean. Once I am placed down there at the bottom of the ocean, there will I remain until the end of time, suffering forever. Why don't you two go and live up there if you don't want to live around here." Upon hearing his suggestion, the orphan did not leave immediately. Instead, he continued to try to persuade his life long friend to obtain a wife and live on earth, telling him that he felt they had not spent enough time as companions. Or, he said, they could even ascend up there and live up there without ever coming back down to earth. All his attempts at persuasion were of no avail. The Ataliq replied that the plans for his destiny were not such. Instead, he was destined to be placed at the deepest depths at the bottom of the ocean when he went down. He said that if it was indeed up to him, he would return up there; but things were so that he could

never ever return properly. Even if he did go up there, things would never be right for him. He had been sent down destined never to come back. This was why he had to go. It was not up to him to decide and he had to go and live through his fate.

So, the couple decided to ascend up to the wife's original home. They decided never to come back to earth. The orphan would now become an in-law of the Atalich. As for his companion, he stayed behind and when the time came, he went to stay at the deepest depths at the bottom of the ocean. He had said that he had to carry through the plans of his destiny which they had decided. There was no alternative because the decision had been made beforehand. That is as far as the story goes. It is not the end.

Well, my dear friends, dear younger siblings, dear grandchildren, dear nephews and nieces and my dear people of my generation, we have heard, while we still can hear and speak, about such a destination. It has been made possible for us not to say that it was because we did not hear it. The preachers have told us again and again all these years that if we can learn to live for the Lord and preach the gospel, it should be so. If we continue to act as though our soul had no ears or as though our soul had no eyes, God will also destine us to the same fate as that young Ataliq. Because, even if we make some effort towards the good life, if we do not give of ourselves totally to the Lord, we will be following the same footsteps of the young Ataliq. As he was sentenced to the bottom of the ocean, we too will be sentenced to such a fate when the time comes. As far as I'm concerned, no one would want to be that way. Today, it is better to live for the Lord with all our efforts and with the utmost understanding. No one knows how much longer life on earth will last. My dear friends, none of us know even what will happen in the immediate future. I even heard about a story which a preacher told just this last Sunday.

He said that he had been speaking to a young man in Anchorage and then he had said to him, "It would be better if you would accept the Lord as your savior while you are young." The young man had answered him, "I am still young. I will become a Christian when I get

old." Later, the preacher heard that the young man had been in a car accident with two other people that very same night. This had happened before the time when he said he would become a Christian had come. Before he had gotten old. It is true, my dear friends, that the immediate future or even tomorrow is not known by us. We do not know when Jesus will come down again. All of us do not know.



Atallich

Sivviq

Atchaga ivruligauraqtuqtillugich Atalliñik uvva qinñiqsuq. Uvva aasiiñ uqagaluqami apigruqamni, "Sumiñ uvva Atalliñ makua?" Silamigguuq iñuich paani iñuuniaqtualli.

Nunanigguuq ilaanni nuliagiik nunaqataisa uumigigaich. Uvva suragañiñmiuk. Taamna agutaat agusuhuni, taamna suli sulisuqhuni. Sanjagigaich. Tavra aasii uumigimmatik ilitchugikamik, imma upingagraqpan tuqutchumaaglugik tusaaniqsuk. Tuutkinivlugik. Tavrauma agnaata piñigaa agutrin, "Sumun uvva aullagumnuk paqitchumiñailaamun, tuqunniagitkaatiguk. Iñuugiruguk." Anigñigaa agutaata.

Agnaata tavra, agutaata pisunagnagu, aullautinigaa unnuami. Aullaqamik agnaat qagattaqsiruk. Qagattagman tavrani malikkaa, qivia-gagigaa taunuga tikisaiññagaa. Mayugutik, mayugutik nunamun liilaa tikiñlaktuk. Nunatuntuag mattumatun. Inillaktuk tatpaani. Tavranguuq Atallich tamatkua aullaqniisaat. Nuliagiik maagga nunakkaluamiñ mayugutik iñulluataak. Agnaata qimautilugik. Agutaata piggitkaa. Agatkuusunagniqsuq una. Naagga tatpavangaqtamik nuliaqpaa? Itna uqaginjitkaa, tavra kisanik qimagñigik tatpauga. Paqinñillaglugich aasii ipkuak iñuktagruatitik tamatkua. Sumiik taimma, nunañik taiñgitkaa.

Anaqamigguuq ilaanni ittillugich niviaqsiayaaguvkaqlugu, ittuk imña. Aniagaqsiliqtut tamatkua anjruat. Anikamiñ, yuay, qanma uvyaktut, Atalligguuq atañ makuak, malguk iññuk. Itchauqtuuraagsiruk una paakun, talu anmallaglugu. Suagguuq makuak iññuk, tuutaak inna iñuktuntuag qinñagaqutik. Tunñailutik aglaa nunamun. Kaivluugaagutik qilgiuranik. Utchiagikhutinj taapkua qilgiurat.

Taimmagguuq tikiññamik, uvvanguuq ukua atugauranunlu, ugruuranun, sunun simmiutigisukkaik. Tamatkua iñuich piqugauragmignik ilañisa nuquutisunagatin takanugaigaqsirut. Takanugaiganigmata taapkua niugaqsigaich. Nutimguuq iñuk isiguni, nannim inna iñgautaanik argani nanuaqsigai, ilañich aasii qimmim anaganik. Tamatkua niukkanjik taapkuak ammich, qavviich, amaqqut nanuaqsigaich. Nan-

nimlu iñgautaanik nanukkaich. Nanungisuaqpatinguuq piisigniaqtut taapkuak aullagpagnik. Tavragsuuq nanugagigaich. Sunauvvagguuq imma sivuaniptuaq taitna Atallilitñamij nanugagigaat iñgautaaniglu nannim, qimmim anaganiglu nanugagigaich. Piññaaktaagiragigaitguuq. Tavragsuuq nanungitñamisigik piisigaqtut taapkuak aullagmagnik. Taapkuak nanungitchut. Tavra usillitkamitkik taimma aullallaktuk tainna tungaiilaak. Tammallaktuk.

Tavragsuuq qiniigik irranmiñik. Quliaqtuagiragigik.

(Aanavich?)

Naagga atchagma Kuuvaum tamattuma. Uvva Uisuglu nanigiaqtuqamnuk tavra Atallitqayaqunaqtugugguum.

Unna uniagaqtuaq qimmiaigiguni amaiguñaanik mapsauram ataanugiaqtuq. Paani mapsaurami itlunuk. Sivunigsaaqsigikpuk iglaak unna, iglua qikaqvinñi, iglua usiaqisusq. Iññuk malguk. Qiniigaqlugik ilitchugikaptikkik, sukallutik aglaan, sivunigsagaluagivuk agginillaktuk. Sullakpak taimma. Qiniitqiniillakkikpuk. "Aliuqtuqtuguvvii," itnaaqsimman Uisag, "Atallitqayaqtuguk uvva," innagiga.

Unnunman tavra aikama, taamnalu uvañalu avillunuk airuguk. Qasuutiraqtuguk tatpaani. Unnuagmiuglu qagma uniagaqpaluktuaq tikitchuq. Igaliqput, igalauraqaqtuaguut igalaurapiamik qulaagun, sanigatqupqaqlugu uniat, ikiggaqtinnun qagma pimmata, Taliq tiligiga. "Nanigurramik. Iglaalitchugut qagma!" Aniruq. Isiqtuq. Naamigguuq piitchugguuq. Tamarra igalaurapta apigaruaq tumailuun uniat, tatpikuna inmiñigutiñ. Uvañnik aniilangilluna atalliliññayaqunaqtuanga.

People of the Sky

Chester Seveck

During the time when they still lived in sod houses, my aunt had seen some Atallich. After she had talked about them, I asked her, "Where do the Atallich come from?" She replied that they were people who lived in the sky.

It has been said that once there were people living in a settlement and a couple who lived there were disliked by the other people. The husband was a good hunter and his wife was skilled and talented at making things. They were jealous of this couple. Well, soon the couple found out that they were disliked and they also heard that plans were being made to kill them the following spring. Upon hearing this, the wife suggested to her husband, "If we go to a place where no one will ever find us, they will not kill us. We shall live." Her husband agreed.

So, it was the wife, not the husband, who led the way as they departed during the night. As they left, the wife began to levitate. As she did so, she continued to look back at her husband with a beckoning look. So, he followed her and soon he drew close to her. They rose higher and higher and soon they reached what seemed to be solid ground. It was like the earth and that was where they settled. That was the beginning of the Atallich, the people of the sky. They had originated from a good couple who had lived on earth but moved up there. His wife had led them as they fled instead of her husband. This may have been because she was a shaman or maybe the man had unknowingly married one who was originally from the sky. My aunt did not say. All she said was that only the two had fled into the skies and the people never found the ones they had planned to kill. And, she did not mention what area of the land these people were from.

My aunt also said that it was a quiet, uneventful evening during the days of her youth when a low rumbling sound was heard. Upon hearing the sound, the adults of the settlement went outside to investigate. When they had gone out, she heard them point and say, "Oh! It's two Atallik! Look, it's two people!"

Filled with curiosity, she opened the door a crack and peered out to see two people as they moved. They had ivory labrets similar to the kind that ordinary people had. However, their feet were not on the ground. They were driving a sled and their small sled appeared to be well loaded.

When they had reached the people, they said that they wanted to exchange those for bearded seal skin used in making hard-bottomed mukluks, oil and other things. So, some of the people brought out what they had, being careful not to diminish their supplies. After all, they, too, had need of them in order to survive. After the items had been placed in front of the two Atallik, they began to unload their sled. My aunt said that, to her mild surprise, a person came inside and rubbed his hands with the burnt oil drippings of a seal oil lamp. Other people rubbed their hands with dog feces. The two Atallik had unloaded animal hides of wolverine, wolf and others. The people took these and rubbed them with the burnt oil drippings and dog feces which they had smeared on their hands. It is believed that unless they did this, the items would disappear as soon as the two Atallik left. Later she realized that whenever the Atallich had come in previous times, the things they brought were always rubbed with either the burnt oil drippings of the seal oil lamp or dog feces and that was how they were able to retain whatever they traded for. If they did not do this to any of the items, they disappeared as soon as the Atallich left. As for the two who had descended there, they did not rub themselves with anything and after reloading their sled with the things they wanted, back into the sky they ascended and disappeared.

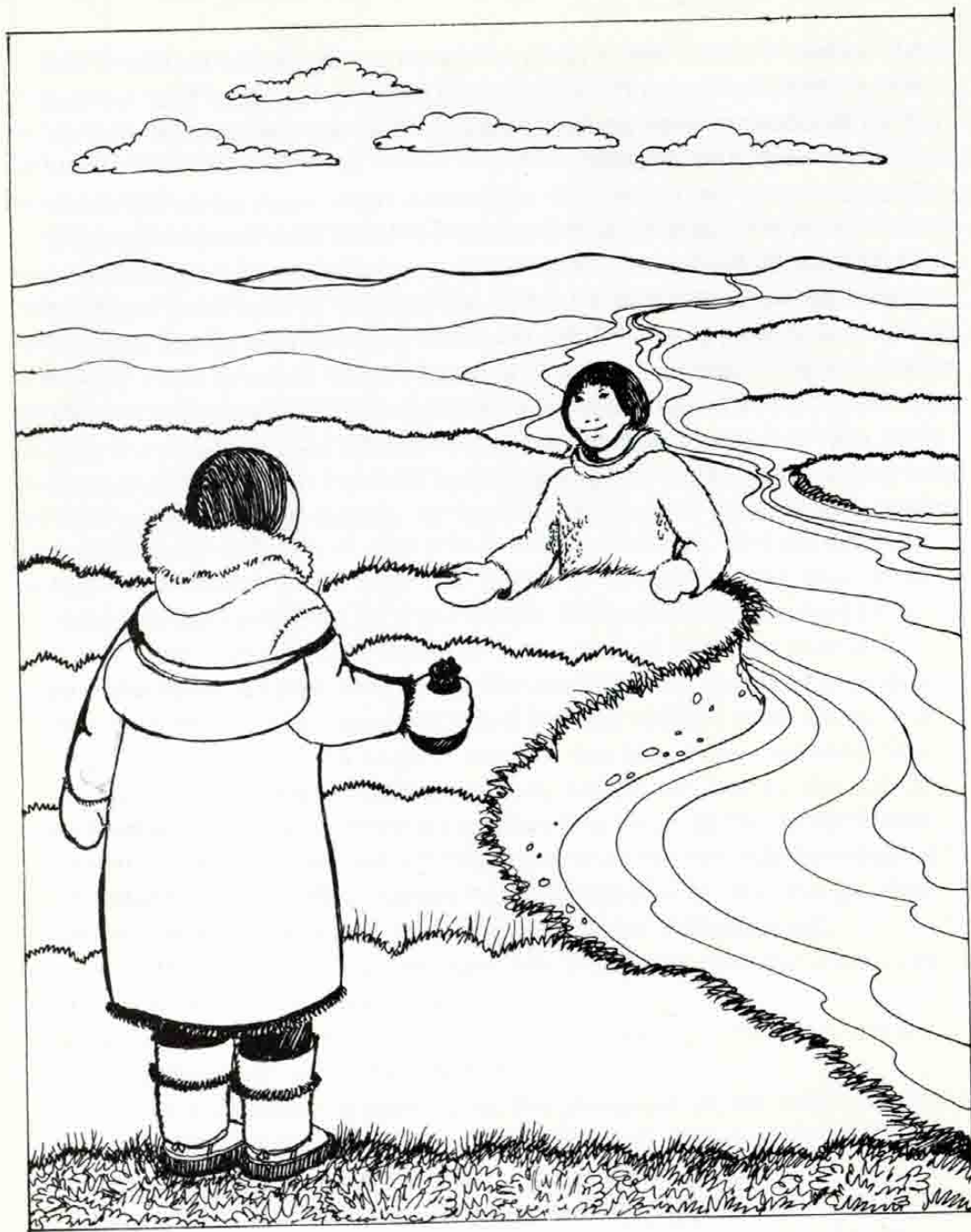
It was then my aunt, Kuuvak, said she saw them with her own eyes and would often tell about them.

You know, once when Uisug and I were trapping, I think we almost had an encounter with the Atallich.

We saw a dogteam travelling in the direction of an overhanging snowdrift. We were on top of such a snowdrift. Upon noticing them, we decided to go and meet the two travellers. One was standing on the runners behind the sled and the other was in the sled. We had seen them travelling swiftly, so we decided to go and meet them, but they

never came. To this day, I don't know what happened to them. We never sighted them again. When Uisuq began to suggest that we had had an encounter with ghosts, I replied that we had almost had an encounter with the Atallich.

That evening, as usual, we separated from each other up there where we were trapping and went home. Later that same evening, a sound could be heard outside of our house and it was the sound of a dogteam arriving. We had a traditional skylight at that time, made of bearded seal skin guts, and the dogteam passed right by the skylight and could be heard to stop by our cache. Upon hearing them stop, I told Taliq, "Get a lamp! Travellers have come!" Taliq went out only to report that there was nothing to be seen except for the tracks left by a sled and they seemed to have gone up. If only I had gone outside to investigate, maybe I would have had an encounter with them.



Iñuich Nunam Iluani

Sivviq

Suli uvva iñuqagniragigaat samna nunam iluani. Silatun tainna nunagiplugu.

Aanagagguuq, uvva aḡusugrukkiga, qiniqsimaruaq tainnatchimik. Aagiak, aakaa aakana uqaqsimaruaq.

Masunniaqtugguuq una, Kitiguraak tatkivanitchiananni, kipkua ipnat kiñugauranni masunniaqtuq, masunnialgitchuq. Masunnialagmi imña, ya! Iñuk una, inna iluḡaam, marrakii iluḡaaqagaqtuq nuna, kuugum siñaana. Nuisaanigniqsuq, tamaḡaaglaan, narraḡmiñun aglaan, iñuk una nuisaniqsuq. Apigruḡaa, "Sumiñ piruḡavich?" Tasammagguuq nunaqaqtuq samani, uqallaniqsuq ilaatun. Nunamiñguuq piuq. "Uvva susugutin pivich?" Uḡruuramigguuq samma alugraḡuramik piqaqpan aigliqsuq. Sammagguuq nakasuuraq inna qilillaglugu, uḡruuramik masutuqamiḡu taquaguragaqtuq. Taamna natmaugaurani isaktiqamiuḡ, qaitkaa. Qaitmagugguuq taimna tammaqtiquuq. Nuna manna suitchuq. Isiqtuq tasamuḡa taamna tigukamiuḡ. Tavrugguuq qiniqtuq samana iñuḡmik. Uvaptiktuntuuq tainna uqallammiñiqsuq, ilaatun. Aanaa quliaqtuagiragigaa atausiungjillami.

Rachel: Unipkaaqaqa qanuq tasamuḡḡiñmaḡaiññiik?

Sivviq: Aḡatkuḡigaich, tamarra aḡatkuḡiplugich. Aḡatkuqagaqtut samanaḡalu, tatpavanaḡalu. Tavra aḡatkuurut iñuich ilaḡich, iluqatiḡ inḡitkaluaqtut. Tamarragguuq aḡatkuḡigaich makua nunam qaḡani ittuat. Tatpavanaḡa Atalliñiñ, taunaḡalu. Saḡḡisigigaat suragaqamiḡ. Taatna tusaummiragiga taapkuniḡa. Ilaḡich tuquruamiñ, qana tuquruamiñ tavra aḡatkuqagaqtut. Taamnalū tuquruuq taavruma iñuum aḡatkuḡiragigaa. Tamarra suli atuutiqautigigaich atuutaaniglu. Saḡḡiruq samanaḡa atuun. Aanaḡa atuutiqatuq samanaḡaqtanik.

Uliḡlukman

Rachel Craig: Maaniḡi taḡiuḡmiulli unipkaaqaqpat nuna manna imiḡmik immiqmaan? Uliḡlukman? Uvva umiaḡruanik iḡḡich qaḡatni uqagaqtut, suutnanik?

Clinton Swan: Uvva uvaga nutaugaluaqtuga umiaġruaġmik nalaut-chigaruga. Pamma Iġġiġrualuġmik piraġigaat kuupta qulaani. Qatqil-lugu mayuqtuni, Nuataam napaaqtuġi alatkaġnaqtut.

Chester Sivviq: Qukiirrigruaġmatun ittuq. Qiñiqsimanġmiuga tara umiaġruaq. Umiaġruamik uvva aggirrimaruġa napiruġruaġanik. Amigligakmiut anuġim nuġutlugitkiaq. Avanisaagruk. Amigligakmiut anuġim nuġutlugitkiaq. Avanisaagruk itqataqtitkai. Ulimautimnun aasii tamanna aggirraġa, ipugikkaġaa, ulimautiga tammaqhuni taim-ma. Ipuliutikkaġaa nuġuq.

Clinton Swan: Iliappaglu, aġaga, qunġiñik atqaqtitchiñiaqhunuk, mayuqsaaqataqhutiġ, ilaagguuq una tamaani natqani taqqiuraagli. Mayuqtuat taġium tuġaanagun, Qiġausukun, mayuaqsiruġa. Kiġiġ-niġa naligivlugu. Tavra qatqiġiaġaluagġnagu, mattumiġa allayuaqtig-luġa, samna uyaġaich akunġanni nunavliqaqtuam. Taiññasugruk uni-siġaluaglugu, "Attii sua amna tavra piġiġpigu!" Manna qiruqaġġiñ-miuq. Utiġluġa naipiqtuuraagaqsigiga. Sua manna umiapiam akua. Nanmiġiġu tamarra, sanniqsaġi ilaġich nuisavlutiġ. Tavra iġluktun nuisaraġaaġutik. Umiam makua, naparullu makua piitchut, aglaan tamarra natqa kisimi. Tainna nunalipiġuni ilaġa. Nunniqiruut Naluag-miut piġmata uqautigaluagitka malikkisiñiġlugich. Uvaġa qanuutauti-laaġa, qaġa pisilaaġa, kisumi-how many years-ukijsilaaġa naluniv-lugu. Tara uvaġnik paġitaġa tatqamma iġġim qaanani.

Elwood Hunnicutt: Mayuqsimaitchiga uvaġa, mayuqsimaithkaluaġiga. Aglaan atchaġma Iñugruum uqautigimagaa, iksruġa iġġim uuma kiġitluktuam.

Lena Sours: Iġġisugrukkii taikkali uvagut Iġġisugruġmik taisuukkaq-put.

Elwood Hunnicutt: Qaiġñauraqaqtuq itnamun. Taavrumagguuq ta-samma qaiġñauram siñaanii, umiaġruaq taatna tamarrumuġa imġum siñaanun tipraġluġnun tulaummiġuni piunġiġlaksimaruq. Umiapiam saunġa itna. Ikkik samma kiġitniqtak, iġġim qaanani. Iġġisugruum. Tamaunġa killiġanun mayuqtiqataġaluagaqtuġa, paunġa mayulait-chuġa, qanithkaluaqtuq killitchiġananiñ tamaakġa paġna qaġa. Ta-maunġa tikitchuni uuttukuu marraquyuuraq. Ivrumiġa umiaġruaġmik piġluġa piuratlaitchuġa.

Tusraayugaaq

Aullaqsruaq

Ilaatnivsuum tusraayugaaqtiqaqmiuna Paniillamiñ. Paniillatkutniñ makunakga uqaaqtuqtuaniñ.

Taimanigguuq tutichauragiik, iñugaagruich, taimaniñ. Iqalugniu-ragviqahutik kuugaatchiami.

Aanaruuranguuq iliappaluuram uqautiaqsigaa, "Tutitchauramaa, ilaatniimmagguuq nuna iñuiqsillakisiruaq. Tupigaurapuk una saulakpuk nunamik, maqatlagmik." Aanaruurami uqautipmani, saugaqsigaa.

Kivvagguuq tatkiuugaqqattaalaasuuruq. Uvvaquragguuq iñugaagruich. Kuugmi nanitai tatqavani qanu.

Sauplugu, tutiplugu, iqaluktauratik, sua, qugviksraq isiqługu qanusi.

"Uliqlugunigguuq imma ilaatni sila, una nuna iñuiqsillakisiruaq." Nakiñlitai tusaapluni, aaquaksraatchauragli taatna uqagñiqsuq.

Taatnaqmiuglu sialligataqtuq. Umiktuqlugu taluuraqtik. "Kuuglutai aanaa, taunna ukpitaallagataqtuq." Qiñigviuraliqsuqhutik itna.

Imigluum, qakmagguuq iñuich tikisiqatagaluagai, umianiktuk. Umianikhutik. Imigluum, qanutun aglaatai imgum iluani itpalliqhutik. Iñuittai. Tatkipkuagguuq umiaqaqtuat. Iñuksruiqmiut ipkua imma. Taatniitlutik qanutun aglaatai.

Qakimna suqsruigataqman, "Tutitchauramaa, qiñigviuran agmaqlugu, itchaullagiñ." Itchaullakmanguuq, taunnagguuq nutim kuuk qaqlutchauraghuni imaigniqhuni. Silagikmiñiqsuğguuq.

Aanani uqautiplugu. Taluuraqtik agmaqlugu, aniruk. Maqatlagmigguuq, nuna sumik qiñignaitchuq, matullaksimaruaq. Anikamitai iliappaluuraq tatkipkunuga, iñuich ipkua sukmağaataaqsaglugich, ikigauraitchuq unniiñ, sumigguuq unnii ayagruuraitchuq, iggullaksimaruaq. Maqatlagguuq aglaa tavra. Nunamik unnii qiñignaitchuq.

"Taimma tutitchauramaa, iñuiqsillaktuq. Uvagugli uvva iñuullaktuguk," itnagaagguuq.

Taamnali uvva tusaayugaakkagaa. Aatii, Noah imña umiaqpipman pisuknagñiqsuq.

Lena Sours: Uqaaqtuutigiragigaat takku uvva aḡayuqaapta, Paniḷḷaa-lutkut.

Frieda Goodwin: Umiagruaq tatqamma, itnatun nunamiñ, nunam iluani, itnatun. Umiam aqua, naaggauna sivua. Nutaag. Ivisaagñiḡa nuḡumailaaq. Aliqtuḡnam i qinikkaqpuk. Qanuqlugu ilaksiñḡilḡiññiq-pisigu. Nunamun, qipaluagaurami nuisaugaqtuq. Qamma Aliqtuḡnam i. Aliqtuḡnam uuma narvam itniittuam, Nuataaq marra, uvaniḡa qaiqunnauraqaqtuq kuugaatchiḡan uuma piani. Taavruma samma maaniḡani. Siñiqsraaguraaḡhunuk qipaluagaurami umiagruaq, umiam saunḡa, atlaḡuqsimaiḷaaq, nutaaq. Nunami samma, itnatun aglaan, nunam qaḡa marra, itnatun aglaan atchiksigiruq. Imma tamarruma qipaluagauram itnakiaq, unuḡa aksragaalauragaqtuam uyagaum, sagviḡñikkaḡa. Itnaḡraitchiaq nuisaruag, aquppiñiḡa taamna iluḡani itluni. Taatna atlaḡuqsimaiḷaaq. Ivisaagñiḡa unnii atlaḡuqsimaiḷaaq.

Lena Sours: Umiagtuqtuiññaguni tikiññagñiaqtuq tatqamma imail-lakpan. Umiagraitchiamik tatkiḡuḡa Aliqtuḡnam paḡanun unitchilu-tiḡ, aasrii umiagiuramik takuliḡlugu. Tamannakii imaiguuruq.

Elwood Hunnicutt: Umiagraitchaamik tatkiḡuḡa Ikpikpaliḡmun isiq-saagñiaqtuq.

Frieda Goodwin: Umiagraitchaamik tagraqtigniaqtuq Aliqtuḡnam kuugaatchiḡa.

People Who Live Underground

Chester Seveck

Chester Seveck: They also say that there are people inside the ground. They live under the ground much as we do on earth.

I was born before my grandmother died. She had seen one like that. Her name was Aagiak and she was my mother's mother. She told of her experience.

She said that she was gathering Eskimo potatoes near Kitiguraak, near the hills there. As she gathered Eskimo potatoes, she suddenly noticed something. She noticed a person by a river bend, after all the river banks have bends. The man she noticed appeared to be exposed about halfway up to his midriff. She asked him, "Where did you come from?"

He told her that he lived underneath the ground. Apparently, he spoke her language.

"What do you want?" she asked him. He replied that he wanted a small portion of oil and that was what he had come for. He said that he usually kept his oil in an animal bladder, which he tied and carried with Eskimo potatoes in his travels. So she gave him some oil from her pack and as soon as she had handed it to him, he disappeared. All she could see was the ground. Apparently he had re-entered the ground as soon as he had gotten hold of the oil. She said that it was then that she had seen a person from down there. He was perfectly capable of speaking her language, just as we are. My mother related this little story many times.

Rachel Craig: Is there a story about how they came to live down there?

Chester Seveck: They were the *agatkut*. There were *agatkut* from above us and below us. Some people were *agatkut*, although others were not. It is said that the people who lived above and below us were the source of power for those who lived on the surface of the earth. It was from the ones above us who were referred to as the *Atallich* and others below us that were the sources of power. That is how I have heard it. Some people received their powers from someone who had

been dead a long time. If that person died, then he became the source of power for the one who had not died. They even had songs for these sources of power. A song from below us was powerful. My mother had such a song.

The Flood

Rachel Craig: Do the coastal people have any stories about a great flood? Some people speak of old umiat which have been seen on top of mountains. What is that all about?

Clinton Swan: Although I am young, I have seen an old boat. There is a mountain called Iggigruualuk which is above Kivalina. When you climb all the way to the top, the trees of Noatak can be seen.

Chester Seveck: I have also seen the old umiaq. In fact, I have taken a piece of the old remains, which turned out to be a rib of the umiaq's frame.

Clinton Swan: My uncle, Iliappak, and I were pursuing caribou and were trying to drive them downhill as they kept climbing up. My uncle told me that he would wait rather than climbing further up. I climbed through Qinausuk, climbing towards the highest point of the mountain. Before I reached the very top, I noticed something strange among the rocks where soil had been exposed. After passing it, I thought to myself, 'Hmm, what was that I just passed?' After all, the area where I was walking on was bare of any wood or trees. I retraced my steps and looked around carefully. There I saw the edge of an old Eskimo skin boat, an umiaq. Parts of it had become visible underneath the surface. I didn't see any of the frame's ribs but I could tell that the floor of the boat was still there. Most of it was still buried below the surface.

Chester Seveck: Apparently it had been affected by the elements of nature and the wind had blown pieces of it away from the original site. The ribs had become thin and had been blown away.

Clinton Swan: When some white people came to examine the land, I

offered to follow them to the old remains because I was curious to find out how old it was and wanted to know the origin of an umiaq in the mountains. I had seen it with my own eyes way up on Iggigruualuk.

Elwood Hunnicutt: Although I have never climbed it, my aunt, Inugruk, has also told about that mountain across there from Kotzebue which is the highest.

Lena Sours: That one across there is Iggisugruk. We call it Iggisugruk.

Elwood Hunnicutt: Near the top of it is a spot where it is a bit smooth and not so jagged. Near that spot is an old skin boat. I have been in that area but it just never occurred to me to climb and see the old umiaq remains.

Chester Seveck: I made an adze handle out of the frame rib of the old umiaq remains which I took home.

Story

Mary Curtis

I heard this story from Panillaq and the others.

Many many years ago, there was an old woman and her small grandchild who lived with a group of people. They fished by a slough.

The little old woman often told the little orphan, "My dear little grandchild, it is said that someday the land will become bare of any people. Let us cover our little house with mud and sod." Upon her suggestion, he began to cover the little house.

Sometimes, the little orphan visited the group of people who lived a short distance up the river from them. Where this exact location is, I do not know.

They covered the house by packing the mud and sod well, making sure that all the necessary provisions such as dried fish and a chamber pot were placed inside the house. No one knows how this little old woman knew about it, but she kept saying that someday there would be a great flood and there would be no more people.

Just after they had made the preparations, it began to rain. They closed their little door and blocked it so that nothing could come in.

Later they made a peep hole to look out from, and soon the little orphan told his grandmother, "The river has begun to flow over the banks." Soon, there was a loud roaring noise outside and some people came near the house but the door had already been shut. The boy and his grandmother heard the rushing noise for a long time, which means that they must have been under the surface of the water. The people who lived up the river did have boats but soon even they could not be heard to make any noise. The old woman and the boy stayed that way for a length of time, I do not know how long.

Finally, when the noise had stopped, the old woman said, "My dear grandchild, open your peep hole and look out." Upon looking out, he saw that the water was now on the river's edge and the weather had finally calmed down. He reported this to his grandmother and opening their entrance, they stepped outside. They found the land to be all covered with mud. Nothing else could be seen. The little orphan went up the river to find out what had happened to the people, but when he got there, there was not a cache or even a pole in sight. Everything had been washed away. All he found was wet, sticky mud. Even the ground itself could not be seen.

"Well, my little grandchild, there are no more people. Only we have survived," she told him.

That is what I have heard and it reminds me of Noah and the flood.
Lena Sours: Our parents told about that and I have also heard it from Paninnaaluk and others.

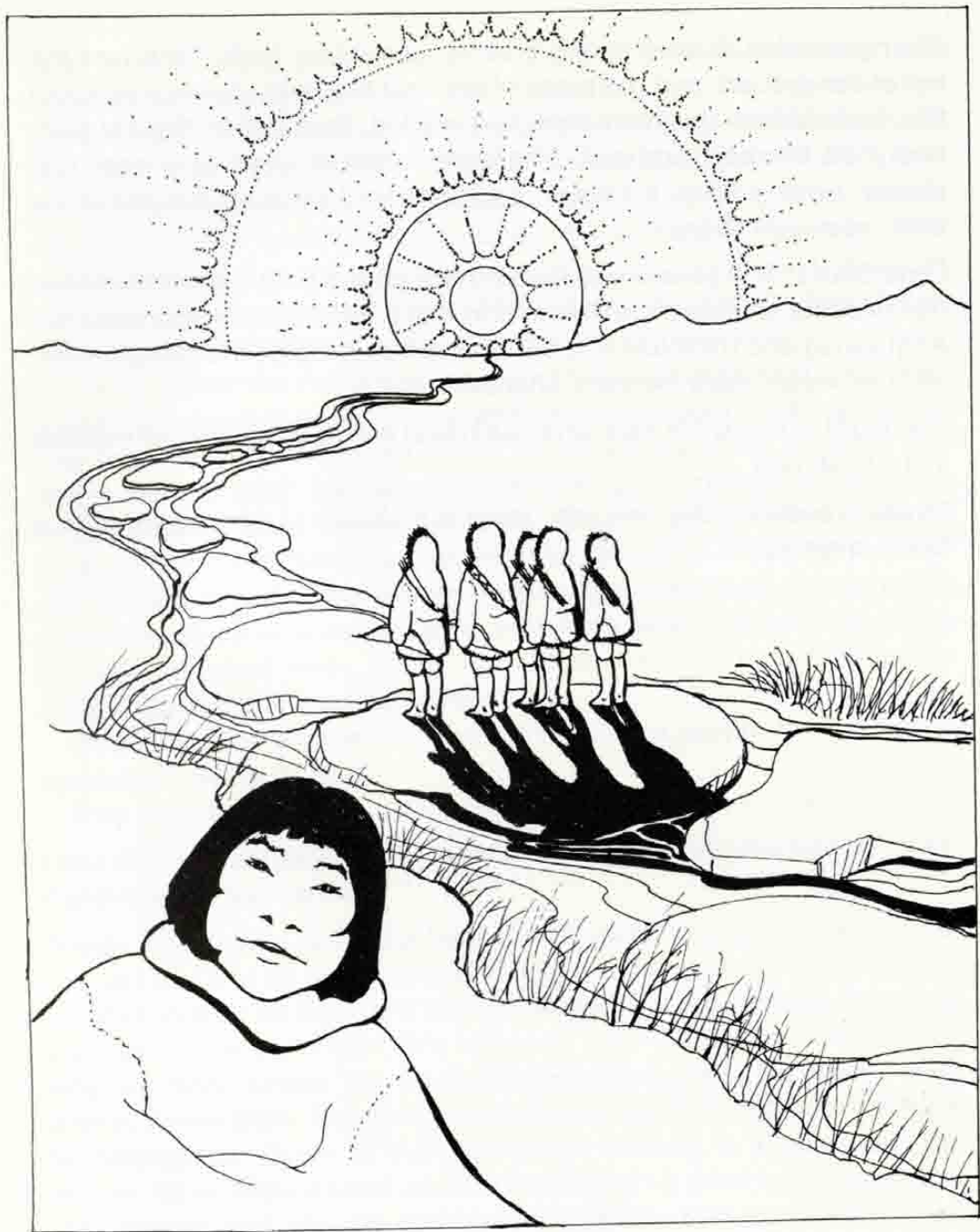
Frieda Goodwin: There is a boat that is partly buried in the ground. the part that can be seen is either the bow or the stern of the skin boat. It didn't look to be too worn out by the weather. In fact, the red stone stain on it was still intact. We had seen it at Aliqtugnaq. I don't know why we didn't bother to inspect it any further. Part of it can be seen within a river bank. It is partially uncovered and juts out from the bank by Aliqtugnaq. There is a small slough leading to a lake from the Noatak River. Near a small bend in this slough is where the remains of this old skin boat are. We were traveling around there once when we noticed a piece of a boat. It had not been eroded too much and was

distinguishable. It was in the ground, about this high. Here was the top of the ground, and the piece of the boat that was visible was about this high. When the river bank had eroded, that part of the old skin boat had become exposed. The built-in bench used as a seat was visible. I didn't think it looked too weathered because the red stone stain was still there.

Lena Sours: It is possible to travel there with a boat even if the water has become shallow. It is possible to use a large boat up the mouth of Aliqtugnaq and then use a small boat to travel inside the slough. After all, the water does become shallow.

Elwood Hunnicutt: In fact, one can travel with a large boat all the way in to Ikpikpalik.

Frieda Goodwin: Oh, one can travel the slough of Aliqtugnaq with a fairly large boat.



Tape-aq immigñiaqsaaqsigalualgitchiga. Samma unipchaaq naukuntai pisaqsiviyu. Iñilgaan taataa unipchaaqagikkaga naukuntai unipchaaqsaaqsigiga, samma ilaŋa timautqataqlugu, nakiñtai aullaqlugu pigisiviyu. Taimma nanitai iñisimariqagaluapaluktug. Tasrammali taatna itqaumatutilaapkun, pisuqtilaapkunli taatna piuraallakkisigiga unipchaaqtuallakkisigiga.

Iliappaŋualuk Nuliaqtuaq Uiluaqtamik

Naulik

Ukuagguuq iñugaagruich iñuuniaqtuat akilligiiikhutiŋ. Uvva aasrii akilligiiich taatna iñuuniaqhutiŋ umialiaqtut. Umialgumguuq uuma pania uiluaqtaq, uñigutlaitchuq. Nukatpiat nuliagukkaluaqagigaat, uñigutlaitchuq. Qapviich samma niaquŋich suliqsuqluŋich imña uqautigiplugu pigaluagagigaa. Tara taamna timaugaqsisuknaŋiga. Qapviigyuuq makua niaquŋitñik, suplutiŋ imña qanusriqagluŋich imña samma, utlaagagaluagagigaarguuq uñigutlaitchuq, umialgum pania taavruma.

Taaganiananiligguuq iñuuniaqtuat aaquaksraatchauraq ayaupiaqtuligataqhuni, tutitchauraŋmiñik iñuguqtitchiñiaqtug. Iñuguqtinniuraŋniagaa tutitchauri taatna pilguilqihuni ayaupiaqtuliqhuni.

Kiisaimma una Iliappaŋualuk suluppaugauranik aŋuniuraliaqsivug, niksiksuuraqhuni. Aanarui taatnatchiñik iñuunniuraligaa. Kiisaimma una ilaatni aŋuniaqtuanik, imma qanu tuttunniaqtuanik, ilitchuŋiaqsilgiññiqpuq, imma qanuqtai aktilaanikhuni. Tara niksikusugalualgitñami ilaatni, taatna hatqataqtuat tautukluŋich. Aanarui piaqsilgitchaa, "Aanaŋ, umialgum satkuiñik atutlakmaŋaagma apiqsruŋiallaksagug." Aanarui piyaa. Taatnaqmanigguuq tara aanaruangan kiugaa, "Piñian-gitchaatin qanuŋa. Nikanaqtutin." Itnaaqsiyaa. Taatnaŋaluagaagguuq aanaruuran, aanarui naŋnillapiagaqsiyaa attaqsitquplugu umialgum satkuiñik. Sunik makua tairagivatigik. Uvagulli uvva maani tairagigivut qaŋrullu, qiluiññaniglu. Tamatkuniŋali taiyuŋagigivut. Taatnatchiñik atuaksriaqupluni aanaruagmiñun, aanarui naŋnigaqsiyaa. Ayaupiaqtuliqmiruaq pilguilqihuni. Taatnaŋaluaqmani aaquaksraatchauraq aullaŋniqsug. Ikaaguraŋniagaqsirug. Kuuŋmi tamaani nutqaqtaqsimmagmi. Taakmuŋa, immaami mayuŋiami maatna imma

mayuǵniaqami nutqaqtaǵaqpıuq.

Aaquaksraatchauraq umialıǵmun isıqtuq. "Eh', eh'," uvvagguuq nıpa. Tara pılǵuıııqpagıtııunı. Ayaupıuramıñ aglaan uvva makıtalıq-suaq una pıuq aaquaksraatchauraq. Umialǵum imma qanuq taranı nıplıutılǵıtpauǵ. Taimma takku suniaqmaraan apıqsruǵaa. Taatnaq-marı aaquaksraatchauram kıuǵaa, "Tutıtchiagma uvva tılıuǵaluaq-mara satkupnik atuǵukhuni, apıqsruǵıaqtuami." Anıǵaa. Taatnaq-manıgguuq umialık sıkıttuq. Sıkıñauraagaqsıruq umialık. Sıkıñauraa-ǵaluaqamıgguuq aaqamı apıallaktuq, tatqaggagguuq satkui atuǵnaq-tut. Kıuǵaa. Qanutun qagrıǵlugu taatna satkuni pıtqugai. Aullaǵulı-ǵumıgguuq ıǵmıñık atuaksrıaǵumuıuq. Anıǵaa.

Aaquaksraatchauraq anıuraǵniaqamı, aǵılaaǵuraǵniagaqsıruq. Pıpıkaqtuq imma amı. Tutıtchaurı uqagvıgıtyaaqsiyaa, aǵaayyuqam satkuiñık atuǵnaqtuanık. Isıqamı tara pıyaa, "Taakmagguuq atuǵnaq-tut satkui aǵaayyuqam. Aullaǵulıǵuvırguuq ilıpnık atuaksrıaǵutın."

İııappaıualuk pıgruqtuq. Taakmugataı umialıǵmun. Isıqmarguuq taavruma uıııuaqtam qıvıapıatıaitchaa unnıı taamna İııappaıualuk. Sı-vuanıgguuq imma, taavruma umialǵum, taamna İııappaıualuk, atnu-ǵaamıñık mattakuuragagıǵaa. Atnuǵaatchıaqamı immaqanu pıvalu-gaǵnıǵaa.

Tara isıqman İııappaıualuk, aǵaayyuqam atuǵnaǵnıplıgıch satku-mıñık pıyaa. Anırık. İkıǵǵarguuq tasrıatnı satkuni naktısırımaugaqtuat İııappagmun atchırrutıgıgai. Qanuq aglaan immataı qagrıtpauǵ. Tag-lıñnıglıgguuq. İııappaıualuk tara qagrunık pıplıunı, satkuiñık, taglup-lunı aullaqsaaqsiyaluaqtuq, taglukayuiññıgıguuq. Puukattaǵǵuuq attaan paasraaqataqsımmaǵmı taatna İııappaıualuk ıǵlıǵniagaqsıruq, taglukayuitıunı. Sıñıñık qanu imma ilıuaqsruǵık taatnaqamı. İııappaıua-luk aullaqsaaqtuq. Taglukayusrııııqtuq imma takku.

İǵlıgaqsıruq. Tuttulıagaqsıruq tara. İǵlıqhunı taatna İııappaıualuk. Kıısaimmagguuq una tuttunık takuvuq. Tuttut tuǵaatnun ıǵlıgaqsıruq. İǵlıqhunı taatna tutturguuq qımaksagıaluaqamıtrıñ İııappaıualuk, kıı-saimmagguuqtai tuǵaanun pıaqsılǵıtput. Tara İııappaıualuk imma paqnaruq, tuttutchaǵukhuni. Tutturguuq qallıpmatnı sıksaqtuq. Puuk-tıtchılııqtuǵǵuuq. Taragguuq pıtıanıqamı taatna sıktaaahunı, sıktaaahunı, kıısaimmagguuq una tuttutıqtuqpuq. Savıııııuqpılıñnıqsıq

unniiñ imma. Tara qanuq ukua tuttutaani piquasriksraitlugich, taatna kiñumun aullaqtuq. Unitchai. Iñiqsiñiangitchuq unnii. Takku imma saviiñlūgnisuuq unnii uvva.

Tara aṇilaaqami tututkaluaṇnipluni uqaaqsiruuq. Qanuḡḡuuq piquasriksraitlugich, taatna tuttutaani unitchai. Attial Iñuich makua aṇutit aullaqtut. Iñiappalualuum tututaanīñun. Aikñiaqsirut. Usriqmikaagahutinguuq, usriqmikaagahutiṇ usriññiaqsirut. Aṇilaaqhutiṇ.

Umialik imma avvakugaat takku tutunuk. Tara Iñiappalualuk una aṇunialigataqtuq. Pitlasriruuq. Imma tamatkua satkut atukkani, suvagich utiqtitkaluaqpagitkiaq. Naaqaa taatna umialgum atuqtitpagich.

Taatnaḡaluaqamigguuq aanarui piaqsilgitchaa, "Aanaṇ, umialik apiqsruḡiallaunṇ panianik nuliagukaluagñilunṇa." Sua aasriigguuq una. Aanaaruṇarguuq tara nikagillaaqsilñapiagaluagitchaa tarani, naami Iñiappalualuk qapiḡumiñaitchuq, nuliaguliñapiaqtuq umialgum panianik. Tara aaquaksraatchauraq nikauraḡniallaḡmi, uiñigutlaitchuq takku una uiluaqtaq. Aaquaksraatchauraq aullaqsaaqtuq. Ikaaḡuraḡniagaqsilgitchuq. Apiqsruḡiagaqsiyaa umialik, tutitchauri panianik nuliaguliñapiaqhuni. Nikagiuraḡniallaan imma ami.

Aaquaksraatchauraq isiqtuq. "Eh, eh," tamarragguuq nipaa. Tara uvva pilḡuilḡluqtuq una. Tara isiqman, umialgum pilgitchaa aquptaaqman, "Suniallalgitpatai ikñaa aaquaksraatchauraq?" Imma taatna uqaḡvigilgitchaa. Tara aaquaksraatchauram kiugaa, "Tutitchiaḡma ami uvva tiliḡalualgitmaṇa maṇalgitchuṇa. Panikñik nuliagukhuni." Anigaa. Taatnaqmani aṇaayyuqaa puttuq. Punḡauraagaqsiruuq akkuvak. Punḡauraagaluqamigguuq tara, aaqami aipallaktuq, "Qanuḡmi uvva uvana aṇunialḡuiliaqsivik?" Kiugaa.

Nuliagukpan imma nuliaguḡlugu panni piaqsivaluḡniḡaa. Tara taatnaqmani aaquaksraatchauraq akuni inḡitchuq. Anilḡisaaqsivaluḡniqsuuq. Anisaaqsipmarguuq tara, umialgum piyaa, "Maa maatnugu atautchikun ikaagumuutik. Taqqiuraallaunṇ." Suagguuq una. Aaquaksraatchauram uiluaqtaq taqqiaqsiyaa paḡnaruaq. Paḡnañiaḡpaluktuq takku imma.

Paḡnaanikman tara aullaḡniqsuk. Tara ikautigaa uiluaqtaq aaquluuram. Isiqtuk. Taluḡnautingitpalukkaa imma isiqman uiluaqtaq Iñiappalualuum. Tara Iñiappalualuk, aṇaayyuqam panianik nuliaqtuq.

Imma ipchua nukatpiat, nuliagiaqtaqtuat taavruminga uiluaqtamik, nalugaat.

Tara aguniagaqsilgataqtuq una nuliaqami Iliappaualuk taavruminga uiluaqtamik. Anunialiqsuq. Iltichugigaat nuliagiaqtaqtuat ipchua, Iliappaualuk uiluaqtamik nuliaqtuaq. Anuniaqtuq taatna Iliappaualuk. Kiisaimma una Iliappaualuk aullaagalguiliaqsivuq. Piñialiaqsiyaat. Agaayyuqam panianik nuliaqtuq takku. Aullaagalguiliaqsiruq, tuqunnialigaat. Anilaqsimathaiñaliqpuq kiisaimmatai. Anuniatlaiqpuq. Aullatlaiqsuq tuqunnialiaqsiligaat.

Anilaqsimaplunigguuq ilaatni, surguuq sapkua. Iliappaualugguuq samma siktautraisaaqat. Taragguuq Iliappaualuk una aullaguaqsi-ruq. Agnaatagguuq tara aullaqungitchaluagaqsiyaa, taatna tasramunga tikitchuaqsiyai. Anitqungiñguragniaqtitlunigguuq agnagmiknun tara aniruq. Taranigguuq tara anisaaqsi'ami alugruaviñauraganik sumtai uqummirrilakpa una. Tamuuraaqsiplugu aasrii taatna. Iliappaualuk qumigataqhuni aullaqsaaqtuq. Satkuitchuq. Satkumik, sumik tigusrisugaqani taatna qumikhuni aullaqsaaqtuq.

Aullaqmarguuq, takanunga pipman, surguuq katkua siktautraisaaqtuat qichagñiqhutiñ. Ukiumi. Nakasrugñanirguuq asriñi qichaqtut. Iliappaualuum utlaaqsiyai. Alugruaviñaurautni uvva tamuuraqaa. Qalli'amigirguuq tara tuvvaqsallakhuni. Tuvvaqsallanñaqhuni taatna kiñumun qanungitmatni, ilaantuuq qanungitlugich taatna kiñumun aullaqtuq. Qichaqtut tara ukua, nakasrugñanich asriñi. Iliappaualuk anilaqtuq.

Sunauvvagguuq tara uvva ukua siktautraisaaqtuat taapkua alugmikniñ nipitlutit tuquruat. Ukiuvagguuq tara taatna qichaqtut takanna tuqunarat. Ukiiplutiñ taatna, ukiuvak ukiiplutiñ, kiisaimmagguuqtai upingaksraagaqsiyai. Takanna katkua qichaqtut atliyatlaiiaat. Nakasrugñanich asriñi. Kiisaimmagguuqtai manna kuungat supinialiaqsi-
vuq. Sikuiññialiaqsiyuq. Iñuuniaqtut taatna. Iliappaualuk imma iñuuniayusrivalugñiqsuq taatnaqmata. Iñuuniaqtuq taatna. Takanna katkua qichaqtut ukiuvak. Kuungat supinialiqmiuq. Kiisaimmagguuqtai ilaatni taatna supipluni, supiaqsiyuq. Sikuliqiaqsiruq tara. Sikuliqiasipmarguuq tara taapkua iñuich qichaqtuat taatna sikum aullautigai. Igligutiaqsiyai. Igligutigai. Qichaqtuaqhutingguuq sikum qaangani taat-

na. Kiisaimmagguuqtai tasramma qichaqhutig taatna talitput. Sikum talirrutigai taatna qichaqtuat iñuich.

Naangisigiga uvva taamna unipchaaq napmun aglaatai ittuaq. Taruṇa aglaa unipchaaḡiga.

Orphan Who Married the Umialik's Daughter

Nora Custer

I'm not sure at what point I am going to start this legend. Many years ago my father used to tell this legend and I am not sure exactly what parts I will be telling or where I will start. Someone, somewhere probably knows the story. I will tell it as best I can and as much as I can recall it.

It is said that a large group of people lived across from each other along a river. They had an umialik. (An umialik literally means 'one with a boat.' It refers to a wealthy person, usually a good hunter who had acquired wealth such as food and animal skins for clothing and household items.) The umialik had a daughter who did not want to get married. Although the young men of that place wanted her for a wife, she was not interested in them. My father's story told of putting something on the heads of wolverines but I'm afraid that I am skipping that. It is said that they did something to wolverine heads and approached her but still she remained uninterested in marrying any of them.

It is said that at the outskirts of the settlement lived an old woman who was so old that she had to use a cane. She worked hard to raise her grandchild. She had tried to raise him until she was now so weak and old that she had to use a cane. We shall refer to this grandchild as Orphan.

As time went on, Orphan grew old enough to be able to fish for grayling. He was soon helping her to subsist off the land as he learned to fish for grayling. It is not said exactly how big he was when, one day, he noticed the men hunting for caribou. As he hooked for fish one day, he saw them as they hunted for caribou and he said to his grandmother, "Grandmother, why don't you go and ask the umialik whether or not I can use his weapons?"

Upon hearing his suggestion, his grandmother said to him, "Oh, I doubt that he will allow you to use his weapons. You don't look competent." Although she said this to him, he was not discouraged by her words and continued to remind her constantly about borrowing

the umialik's weapons. They may be called something else, but we, who live in the Upper Kobuk area, call them qaġruq and qiluiññaq for bow and arrow. Although she was so old and weak, having to use a cane, he continued to remind her to the point of annoyance. When it had gotten to that stage, she finally decided to do it and left for the umialik's home. The poor little old woman began to cross the river, stopping to rest every few minutes. Across she went and you can imagine how many times she must have stopped as she began to climb the trail on the river bank which led up to the umialik's home.

The little old woman entered the umialik's home. "Eh, eh," were her sounds of old age and fatigue. She was so weak that she had to use a cane to help her stand up. I wonder what the umialik said to her at the time but it is most likely that he asked her what she wanted. Upon hearing his question, the little old woman replied, "Well, since my grandchild kept urging me to come, I have come to ask whether or not he can use your weapons."

At her reply, the umialik bowed his head. He remained bowed for quite a while. Finally he raised his head and gave his permission for the use of his weapons. He said that Orphan was free to use his weapons with as many arrows as were needed. However, he said that when Orphan decided to leave, he would have to come and fetch them himself.

When the little old woman had gone outside, she headed for home in her awkward, tired gait. It is most likely that she was pleased. She was eager to tell her grandchild that the chief had given his permission for the use of his weapons. Upon entering their home she said to him, "The chief said that his weapons may be used. However, he also said that when you decide to leave, you must fetch them yourself."

Immediately Orphan left on his way across to the umialik. Whenever Orphan entered their home, the umialik's unmarried daughter did not even bother to glance in his direction. The umialik used to give Orphan his used clothing. He probably did this whenever he had new clothes.

Well, when Orphan entered their house, the chief told him that

Orphan was free to use his weapons and then they both went outside. The chief's weapons were hanging by the cache. He took them and handed them to Orphan to borrow. I wonder how many arrows he gave Orphan? He also gave Orphan his snowshoes to use. Orphan took the arrows, bow, and other weapons, and after putting on the snowshoes, tried to leave but found that he was not very good with the snowshoes. He did not know how to use them properly and could not go either fast or far. He clumsily tried to walk with the snowshoes, falling forward as he tried. He probably retied the laces correctly and tried again. This time he was using them correctly and off he went.

He began to travel on his way to hunt caribou. He kept on going until he saw some caribou. The caribou moved in his direction. Orphan continued to walk towards them and although the caribou tried to flee away from him, it wasn't long until they were moving towards him again. Orphan prepared himself to strike. When they had gotten close enough to him, he shot an arrow towards one. With his first shot, he caused one caribou to fall. When he found that he was able to catch a caribou, he kept on shooting the arrows until he had killed several caribou. He did all this in a short while. It seemed that poor Orphan did not even own a knife. He did not know what to do with the caribou which he had caught. So, he headed for home, leaving them at his hunting site. He made no effort to gut them because he did not have a knife.

When he went home he said that he had caught caribou but since he did not know what to do about them, he had left them. Attia! (This expression here reflects the feeling that the men were not going to sit and stand around all day without fetching the caribou.) Saying this, the men left to fetch the caribou which Orphan had caught. They loaded their sleds and then went home.

They probably gave the umialik half of the caribou catch. Orphan had proved that he could indeed hunt. He was now strong and able. [It is not said whether or not he returned the weapons he had borrowed. It may have been that the umialik permitted him to keep them.]

After some time had passed, one day Orphan said to his grandmother, "Grandmother, why don't you go and tell the umialik

that I want to marry his daughter and find out if he will give me his permission." There he was again, requesting his grandmother to do something. This time the little old woman felt that there was absolutely no hope for such an arrangement and expressed this but Orphan was not to be discouraged. He was quite determined to marry the umialik's daughter. Although the little old woman was not too hopeful. After all, the young maiden was never interested in acquiring a husband, she began to cross the river again in her tired little gait. She was off to ask the umialik about the possibility of Orphan marrying his daughter although she didn't think that he had a chance.

Once again, she entered the house of the umialik. "Eh, eh," were her sounds of old age and fatigue. When she had sat down, the umialik said to her, "I wonder why the little old woman has come?" That is probably what he said.

She replied, "Well, since my grandchild kept urging me to come, I have come. He wants to marry your daughter." Upon hearing her reply, the chief bowed his head. He remained bowed for a long time. When he finally raised his head, he said out loud, "Well, how is it that it is becoming difficult for me to hunt?"

This was his way of saying that he had given his permission. He realized that Orphan was a good hunter and that he was becoming too old to hunt himself. Upon hearing his reply, the little old woman immediately proceeded to leave. As she started to go outside, the umialik said to her, "Wait a second so that you may go across together. Wait for her." The little old woman waited for the young lady who didn't want to get married as she got ready. She probably prepared herself to look quite lovely.

After she had gotten ready, they left. The little old woman was actually taking the young woman who did want to get married across to her home. In they went. It is most likely that Orphan was not stern-faced with the young lady when she came in. So, Orphan married the umialik's daughter. In the meantime, all the young men who had desired to marry the young lady did not know what had happened.

When Orphan married the umialik's daughter, the one who was never interested in marrying, he began to hunt. It was not too long

before the rejected young men of that settlement realized what had happened. As Orphan continued to hunt, it became increasingly difficult for him to do so. They were not pleased about him marrying the umialik's daughter after they had been rejected and after all, he was merely an orphan. They began to try to kill him and soon he was staying at home and not hunting. He couldn't go anywhere because they threatened to kill him.

One day as he was staying at home, he heard about them. He heard that they who lived downriver were planning to go and shoot him with their bow and arrows. Upon hearing this, Orphan decided to leave. Although his wife did not want him to go, he said that he wanted to go down there to meet them. In spite of her pleas for him not to go outside, he did so. As he was stepping outside, he put a piece of an old mukluk sole in his mouth and began to chew on it. He folded his arms inside his parka and set off to meet his foes. He did not bother to take any weapons with him. All he did was fold his arms inside his parka and off he went.

He went down to find the group of young men, who were going to shoot him down with their bows and arrows, standing. It was winter. They were standing with their calves exposed. Orphan walked towards them, chewing on the small piece of mukluk sole at the same time. When he had gotten quite close to them, he merely made a spitting motion and turned back. This was where he spit the small old piece of mukluk sole. Since they did not make any moves against him, he, too, did not do anything to them and went back to where he had come from. In the meantime, the young men continued to stand with their calves exposed. Orphan went home.

What had actually happened was that the men who had planned to shoot him down with their bows and arrows had died with the soles of their feet stuck on the river ice. They stood there, dead, all winter long. The winter passed and soon it was spring. Still they continued to stand down there, never moving, with their calves exposed. As time went on, the river on which they were standing began to show signs of overflow and eventual melting. Soon, the ice would be gone. The people of the settlement and Orphan and his family continued to live

their life as usual. By that time Orphan had learned all the skills needed to survive and live a good life. He went about with his daily chores as the young men stood on the river ice all winter. Soon the ice melted and broke apart and began to move down the river. As it did so, it took the young men along as they were still standing. They soon disappeared down the river with the ice, still standing.

This story is actually longer but this is as far as I will tell it.



Iliappaluuraq Niivikaqtuaq

Immaluuraq

Uvva unipchaamik taimma tusraaragikkamnik uvva unipchaaqtual-laksagukkaluaqtuqa. Akkanma, Pigligiam unipchaaqtuaquukkaganik. Uvva aasrii Robert Cleveland suli illugma unipchaaqtaqlugu piyalua-gagigaa. Uvva aullaqniisagatana nalupqigimmaan uvva aullaqniisaga-tapianganin aullasrunatnagu pisaaqsigiga.

Iñugaagruirguuq uvva ukua kuugum siñaanivaluk uvva iñuuniaqtuat. Tara aullaqniilgataqamin qautigiaqsiragigaa taavrumiga unipchaaqtuam. Iñuuniaqtit umialiktaqagniqsut atautchimik umialigmik. Umialik taamna umialiktangat qitungaiññiqsuq. Taatna tuvaa-qatiqaqhuni aglaan. Uvva aasrii taapkua iñuuniaqtuat taamma arguq-fiñaangatni aanaruurağiigli itlutik, iñuuniuragniaqtuak taatna. Nukat-piağruuramik tutitchauraqaqhuni taamna aaquaksraatchauraq.

Uvva aasrii taamna iliappauraq taavruma umialgum piungilagin-ğinñigaa. Taimma uvani qargimi payukmatni nigiqatigiraqnigaa. Nag-ligiplugu ami tara. Ilağanı ayupsauritlugu tarakqa payugusriagmiñiñ. Uigillagluqhuni aasrii taamna tara Iliappauraq. Iñuum takku uvva pimaktuurağaitñi taimani, uiginnaqtuq. Taatna uigitillagnigaa taamna.

Taimma qargiruani nigiyaluaqami, ağıunağaluaqamiñu, Iliappauraq ağılaallagaqniqsugli aanaruurağmiñun. Ayupsausriusriagmiñik taimma ağılgautrivigillaklugu ilaatinimi. Ataramigguuq ayupsaakkilait-chaluağaa, aglaa nigipchağuuplugu taavruma umialgum. Qitungait-luni takku qanu. Taatna qitungauragmisun itlugu.

Uvva aasrii akkumi taimma taaqsiruami, qargimi piyaluaqami, taunani ağıunaqtuanili pilgitluni, tusraaniqsuq aviumiksuanik, aviu-ruanik. Hihaisguuq. "Napaaqtum aqargia mitchuuq!" itnaqtuanik tusraaniqsuq. Kanqisiñgitchai qanuqtilaangat. Uvva aasrii ağılaaqami aanaruurağmiñun uqagniqsuq. Ukiumi uvva ukua piut. Ukiagmi, tasramma itiplunigataqtuami. Sapkuagguuq, katkua iñugaagruich aviuplutin, "Napaaqtum aqargia mitchuuq," itnaqtuanik uvva tusraa-ruq, itnaqtuq ağılaaqami aanaruurağmiñun.

Tara aanaruangan uqagviginigaa, "Kivgiññiqsut tasramma." Itnağaa.

"Kivgiññiqsut tasramma. Kivvak tasramma piñigaich." Itnagnigaa aanaruuran. Una itnatchiñik naluluqtuq Iliappauraq.

Uvva aasrii, taimma unnuavak siñiktaqhutik. Uvlaakun itiqamik taunugalgitchuq, taimma suuraġaluaqami tamaani. Tara qargipmata akkumi, umialgum qĩññualgitlugu, nigipchaaqsilgitchoa. Uvva aasrii nigipchaaġaluaqamiuġ uqaġvigiaqsisugaagguuq. Uvvagguuq kivgitchuat. Uvvagguuq paqnaaqsirugli ilinik. "Uvva malikkisikmiutin. Suur-riġutinli uvva pigisirutin. Suuraksraqnik uvva paqnagisikmigikpiñ." Itnaaqsiyaa taamna Iliappauraq.

Uvva aasrii, taavruma Iliappauram taimma aġinġitchaluaġaa, aġi-laaqami uqaqman aanaruuran, "Taatna piritchiqsuuraġumigĩñ malġuraġuġ," itnaaqsiyaa. Uvva aasrii aullaaqsipluni. Tara paqnapmani, taimma aullaqmata, aullaqhuniġi taamna Iliappauraqniaq. Suuraqamiuq aġlaa.

Tara taamunġa iġliqhutiġ, qanutuntai iġliqhutiġ, paaqtuat paaġlugich. Paaqtiaqamiñiqsuqtuuq taamna Iliappauraq. Umialgumli taamavruma iġñiġanik niiviksrautiqaġniqsuq. Taavruma malikkagmi niivġan iġñiġanik, niiviksrautaan iġñiġanik.

Tikitchut. Niiviksrautniġi piaqsiyaluaġaa, taavruma niiviksramaan-ġitchuatun piaqsiyaa, pimaktuurallapiangiaqsisugaa umialgum iġñi-ġan. Iliappaġuraq takku. Taimma tarani piplutin. Qanutuntai taimma. Aġġiyaluaqamiġ ami taimma, sua qanuq piraġi'amiġ piyaluaqamiġ. Tara kiñmun aullaġumaaqsi'amiġ, uumali Iliappauram taamna niivvi, umialgum iġñiġa, aippaagu taimmali kivgiġumiġ, tara pitlasriplugu piaqsiyaa. Sumik pitlatquplugu itnaaqsiyaa, taamani sumik pirak-sraġmiñik. Tara taatnaqqaqmani taavruma kiunġitlugu piyaluaqa-miuġ, taatnalgitmani, umialgum iġñiġan kiuniġaa. Taimmagguuq taamunġa tikitchumi, aqpatauluni tikitchumi, aġnamik, aġnaġikpagiġ-luni, irignun kaġiñġunaqtaamik payuguraqtiksraqaġumi aġlaa pigisi-ruq. Itnaġaa. Taatnaqmani tara Iliappauram tara pitquniġaa. "Tara taamunġaluaqna," itnagnigaa.

Tara aġiġlaaqhutiġ taapkua. Ukiuvak ukiiplutiġ. Auravak auri'amiġ, paqnaplutiġ taimma sunik piksraġmiknik taimma aġayukhutiġ, aġuniaqhutiġ, sua katinniaġlugu pipmata, Iliappauraq una isrumaa-lunġitchuq ivrumiġa sumik. Kiisaimmatai sikupluni itiplunġaqsilgitpuq.

Tara ukiuq aqpatauviat tikigaqsivuuq. Tara taatnaiilipman umialgum uuma, una Iliappauraq piraġaaqsiyaluaġaa, "Iliappaak, qanuq imña, sumik, qanuq paqnayumafauragutin piñġiaqsivich." Itnaġaluagagigaa, naami, qanutlaitchuq una.

Kiisaimmagguuqtai kivgak taimma aullaqtitpaich. Tara una Iliappauraq sumik isrumaalungitchuq taatna. Aġiunauraqami aglaa tamaani taatna iñuuniuraqtuq. Kiisaimmatai, taimma ukua iñuuniaqtuat ipchuniġa aqpataksranik niġiugniaqtaliaqsivut. Umialik kapyaligaluauqtuq una niiviksrautilik sumik kapyaurangitman.

Aġiunaġalualgitñami tatqiaġigalillapiaqtuami, aġilaaqhuni nallaġaluaqtuq, siñiktukkangiaqsiruuq Iliappauraq. Aanarui siñiktukkaqman, paqnaurallakhuni aniruuq. Tara ani'ami, inauragakniglugguuq, taitchualu akungat sugaiññigaaq kanakġa, unakġa kuuġmiñ, tatpaunġa taatna ittuaq. Maniñaq suatai. Taatnatchimun aputmik katitchiaqsiruuq. Imma qanu taglumik, sumiktai pipuġu. Katitkaluaqamiuġ aasrii, itakluġu, taatna tupiqtuñ ilipluġu. Tatqamma sulii, qitñuanun sulii, taatna atlamik sulii inillaipluñi. Taugġa paaliqluġu. Taluliilakluġu imma sumik pivauġ. Silataagun aasrii tatkiġga malġuiñik uġaluġuġalipluñi. Unnuavak taatna. Tatqiaġikmipchaqluġu. Taatnaanikami, taapkua itqanaianikamigich takanuġa kuugum siñaanun piriktuq.

Uvvagguuq aippaavak taimma iñuuniaqmata taapkua iñugaagruich, taimma qakugulitchiaqhuni nukatpiaq, pilguruaq taimma taimmauraqniqsuaq. Taimma sutilaunġa naluraqnikkaġat. Taimma aippaavak iñuuniaqmata. Nukatpiaq pilguruaq taimma taimmauraqniqsuaq.

Takanuġa pirikami taamna tatpiñuġa tuvlitchaġa tumigiksipluñi, mumiyalugaqsiruuq takanani Iliappauraq. Mumiyalutkaluaqami taimmaiñaq taapkunuuna tuvlaġmigun tatpiñuġa isiġiaqqautrauraqtaaqhuni aullaqtigaluauqtuq, sumik ulingitchuq. Tatpiñuġaqsauqtuġaluaqami taatna utigaqsilgitchuq takanuġa. Takanani tara mumiyalutkalualgitñami, aasrii taatnaġalualgitchuq, sumigguuq imña uliqqaaligñiallaġmi taamma kiñuniġmiñi iñuksruiqsiqtuq, akuni pisuġaqani. Tara Iliappauraq utilgitchuq takanuġa. Tara utiqami takanani mumiyalutkaluaqami taatna. Taatnaqhuni isiġiaqqautrauraqtaaqhuni aullaqilgitñami, tatpamma qikiġgatchiaqtuuragñiallaġmig tatpamma iñuksruiqsilgitchuq. Tara iñuksruiqsilgitman, utilgitchuq takanuġa.

Tara utiqami takanani kaivitkaluaqami, taatna mumiyalutaqaquni itna. Pisruguni avuŋa piñgitchaluaqtuq. Taatnaqqaqaquni tara upinaqsiptuq maana isigiatqautrautaqaquni aullaqilgitchuq. Qikiŋgaatchaat tatpamma maliktuqaqsiyaat atausriuvalingitluni. Tatpiñgatai qargiñgualiaŋmiñun. Taatna tatpiñgataqsaqtuuraqaquni isiqtiqtuq! Qaummaŋruaqtun qargiqaauramun isiqtiqtuq. Nukatpiarguuq sut ukua, qavsich ukua, sisamat, naagga tallimat, isiqasriqsiqpatruq.

Qargiqaauraq qaummaŋruaqtun, naniq taangiññiqsuq. Tatkiuva qitñuani suli taagutaq tatqamma. Tamarra killigani puugutchich, imalgich taatna. Itquti'amigich tara, tamaaŋa puugutchiññi uligaanik piliqtuquni, taapkua nukatpiat tamaŋa nallaqugai. "Siñktuaga-raallakkitchi," itnaŋai. Ilaagguuq uvva aniñialgitchuq. Uligaanik uqummasriqhutiq nukatpiat, nallaqhutiq tamaŋa siñktuagaqsirot. Taipchua aippaavak piitqataqtuq.

Iliappaluuraq kilutmun aullaqtuq. Iñgich qaninniqsut imma. Iñgiñun mayuqsaatchiaqsirot tatpaŋa. Mayuqsaatchiaquni tara tatpaani mayullaŋmi qaumanigmik igalaaqtuqaqtuamik takupluni sivuniŋmiñi. Tikitchaa. Tupiq uŋaluqaqmiñiqamipsuuq taatna. Iñuksruktaagataqman tatqakmakŋa aŋnaq anilgataqtiqtuq, niviaqsiaq. Anilgataqtigaluaqami, tatqamma isiqtiqtuq kiñumun. Isiqtiqqaqaquni kiñumun anitqiksuq. Isigiñguuq itnaŋaa.

Isiqman tupiq taangitmiñiqsuqtuuq tara. Sugguuq ukuak aŋayuqaak taavruma aŋnam. Isiqman taavruma aŋutim apigigaa qanuqhuni tamaŋaqaqmaŋa. "Qanuqhutintai tamaŋaŋniqpich, tikiññiqpisi-gut?" itnaŋaa. Taatnaqmani Iliappauram kiuniŋaa, "Uvva ami kivgiqsuaniñ una paniksik aiyaluakkaŋa, tasramani ittuallaquplugu." Itnaŋaa. Kivgiqsuat pianikpata utigisiŋgiññiplugu, itnaqtuq. Taatnaqmani tara piñiŋaa, panni tiliñiŋaa, "Paniŋ, malikkumigiñ una. Tatkiŋrumiŋa atigim ilaqataanik atipkaqlugu uuktuaqtirruq." Itnaŋaa.

Aniplutik tara uŋalut piatni tiŋmiaqpaak amiŋik naktisrimauraag-niqsuak. Taatnatchimik tiŋmiaqpaum amianik atipkaqlugu, tiŋipkaq-taaqsiyaluaŋaa tiŋmilguigaqsisuguuq Iliappauraq. Uuktuaqtaqhuni, kiisaimmatai tiŋmilgusriaqsiŋipquq. Tara tiŋmilgusriŋiqhuni pipman, tasramuŋaqtuk.

Tasramuŋaqaamik taapkua, uŋaluqpaurat malguich tatqaŋa piat-

nun, naktitlugich. Taamna aŋilgautrani niviaqsiq tatqamun̄a kival-
ligmun inillaktitkaa. Tatqamma tatqamna umialguvaalun̄iqsuḡḡuuq
kivalliq tatqamna. Niqi qanusrīl̄imaaq taatna tatqamani.

Tara ilaa siñiktuallakaluaqamili, uvluqhuni. Uvluqman taamapkuak
umiallak utlagn̄igik. Tara paaqtuarguuq, kivgak aggianikhutik piñiq-
suak. Paaqtuat aullaqtuksraun̄iqsut taavrumani uvlumi. Taataruaḡni
taamapkuak umiallak tikitñamigik, isiqamigik uqaḡviginigik amun̄a-
quplugik. "Amma amun̄aqta. Iniksraqtik amma piñhiñaaḡuan̄iktuq.
Maak̄n̄a sumik piñiasrun̄aqatik," itn̄agik. Taamun̄a aasrii aŋilgautip-
lugik taavrumun̄a savaaḡmiñun. Taamna aḡnaat tatqamun̄aqtitlugu.

Tarani paaqtuat taapkua aullaqtut. Umialigli iḡat̄nik paaqsiḡlugu,
ilaa suli iḡat̄nik paaqtiliqhuni. Tamarra taapkua iḡai suli atlanun
paaqtigiplugich atlat. Taimma qanutun aglaatai piitlut̄iḡ agḡiḡniḡpat
ukua aqpatat, taapkua paaqtuat. Taamna Iḡappauram paaqtaa sivul-
liul̄iḡniḡsuq aḡiḡaaqsaqmata.

Tara aqpatatiḡ taimma piyaluaqamisigik, isiqtitlugich payuguraq-
tuaqsiñiḡaich niivvatiḡ niiv̄iḡisa. Payuguraqtuḡlugich. Taamnali Iḡap-
pauram niiv̄ḡa, umialgum iḡñiḡa, payuktiksrautaalli, tatqamma
aanaruangan payugutiksraiñik paqnaplugu puggutamik. Tatqamak̄n̄a
ukkuam qamaniangan̄iñ payuktuaq nuiñiqsuq niviaqsiq. Atigaigguuq
tara, atigigiḡallaktuq aḡnaq. Tara taavruma payun̄niakkam takusraḡa-
luaḡaa tautulguiñiḡaagguuq tara aḡnaḡikpagit̄luni, aḡnaq qaumava-
git̄luni. Uvva uv̄aḡa palaupkaḡiga. Unipchaaqtuam taivruma akkaḡ-
ma, Pigliḡiam, apaipiaq aḡnaḡiksittaḡigaa atqunapiaq. Tara payugu-
raḡniḡaali taavruma. Takku tara q̄iñuangan piyaa.

Tara taimma suuraksraiḡiḡun̄itchuk ukuak taataruaḡiik. Niivitik
suurrit̄ch̄iḡik atqunapiaq. Niqi, sua taatna. Iḡappauram unnuami kati-
tikk̄n̄a nakiñtai.

Tara uvva Iḡappaurat unipchaaḡi'amisigik tarakiaq iḡumun itka-
luaqpat, uvvatai suva. Aarriḡusraqpagiḡlakpa taamnaptuuq.

Tara taimma taapkua aqpatat tarani itkaluaqamiḡ qanutuntai,
taimma ami aḡḡip̄lut̄iḡ, sup̄lut̄iḡ piyaluaqamiḡ, tauqsiḡñiaqhut̄iḡ.
Kiñumun aullaaqsi'amiḡ, uuma niiv̄an̄ sumigli pit̄latquplugu taamna
Iḡappauraq piñiḡaa. Tara taatnaqmani, Iḡappauram uqaḡviginigaa
taimma, kivgak piḡlut̄ik pikpaknik, puggutamik iñun̄mik aḡalataiḡamik,

silathiñakun taatna igliguni piruamik, payuguraqtiksraqagumi aglaan tara aqpataugisiñipluni itnañigaa taamna.

Taragguuq taavruma taatnağisiñiqsungaangitchaluağaa aglaagguuq taatna taamunaqugaa. "Taamunağaluaqnali ami," itnañigaa. Taimma qagagillakumalugu piñğisiğaluaqpallukkaa taamna taatnasriq puggutaq iñuiłaaq payuguraqtuksraq. Iñuanik tautuñnailaaq, puggutaq tautuñnaqmipłuniłu aglaa.

Taimma ukiuvak ukiipłutiñ taapkua. Umialiguqpaaluktugguuq taapkuak ami tara umiallak. Taamna tatpampuna ajiłaaqtaqhuni, tarunağaliqhuni taamna.

Uvvagguuq pisruktuaniñ, taatnatchiñiñ uvva taamna aiktillaktiğniqsuq tatpampuna. Iñuguutiługu tatpakipkua. Taatnasriunirağigai unipchaaqtuam.

Aippaagu kivgilgitłutiñ. Kivgak pipmaknik aqpataugaqsilgitichuk taamuna taivrumuna. Qanutun uvva taimma ukua igliqhutiñ tikitchaqniqpatruñ taimña. Tara taamuna tikitłutiñ. Taimmali pağlapługu niivğan. Qargimun isiqmata, payuguraqtuaqsipmata, taragguuq payugurağaluaqmiyaa. Puggutaq payugurautiksraq paqnaniğaaali aklunaamun taatna ağıalatlasriplugu. Aklunaaq aglaa tautuñnaqhuni tamanna. Takku qanuq atlakun piqausriksraitçaa. Tara aklunaamik taimma pauna, qargim qilağanun pauna, qanusriğaqługu taimmatai puggutaq taruñatlasriñiqpaun taavrumuna. Taatnagguuq payuguratlasriñiğaaali. Aklunaamun ağıalatlasriplugu puggutaq. Tara, tarani taimma, qanutuntai taimma itkalualgitñamiñ. Taimma taamuna ajiłaalgiññiqsut taapkua utiłgiññiqsut. Taimma ami suurriirutiplutiñ. Suurriusriamikniğli taapkua kiñumun ajiłgautrilgitłutiñ.

Uvva takisruknağaluaqpalluktuq samma. Aqpatautqigługich uqautiğingitchai taavruma unipchaaqtuam. Uvva takigaluaqtuaq sammasruknaq. Iñuuniaqtut taapkuagguuq ami uvva iñuuniaqtitkai, taimma taatna. Taamna umialikpagiliutiługu ljiappaaraq una. Umialiguqtitługu taatna pipçakkana taivruma unipchaaqtuam.

The Orphan Who Had a Niiviq

Joe Sun

I will attempt to tell this story which I have heard more than once. My uncle Pigligiaq used to tell this story, and my cousin Robert Cleveland has also told it. I am not sure about the beginning of the story but I will try to tell it even if I don't start at the very beginning.

It is said that a large group of people lived along a river bank. This group of people had an umialik. Their umialik did not have any children although he had a wife. At the upriver end of the settlement where this group of people were, lived a little old woman and a boy whom we shall refer to as Orphan. They are also known as grandmother and grandson.

The umialik did not regard Orphan as being worthless. Whenever food was brought to the umialik in the qargi, or community house, he shared his meal with Orphan. He did this out of compassion. Sometimes he even gave Orphan some food to take home. As it turned out, the little orphan became accustomed to the kind treatment he received from the umialik. After all, in those days of my youth, whenever anyone paid attention and was friendly to a person, that person became accustomed to it and even expected it. That was the way the umialik made Orphan accustomed to him and his kindness.

After eating at the qargi and playing outside, Orphan would go home to his little old grandmother. Sometimes, he would bring home the portion that was given to him for that purpose. It is said that the umialik did not always give him something to take home but he did feed him. This was because he did not have any children and he treated Orphan like his own child.

One evening after Orphan had been in the qargi and had gone down there to play with others, he heard people cheering and hollering. He heard them to say, "Heh Hais! A spruce hen has landed!" He did not understand what they meant, so when he went home to his little old grandmother, he told her about it. This was in the winter. It was late fall and the ice had already gotten thick enough to travel on. He told his grandmother that the people down there cheered and hollered,

saying, "A spruce hen has landed!" He told her that was what he had heard them to say.

His grandmother answered him, "The feast messengers have come. They were referring to the two feast messengers." Little Orphan did not know of such things.

The following morning when they awoke, Orphan went down there again, towards the settlement, after doing some chores around his home. That evening when they met at the qargi to eat, the umialik motioned Orphan to come to him and as usual, began to share his food with him. After feeding him, he told him that the feast messengers had come. He said that he and his wife were preparing to go and said to Orphan, "You will also follow us. You shall have things to take with you when you go. I shall prepare some things for you to take."

Although Orphan did not readily agree, upon coming home and relating this information to his grandmother, she told him, "Follow him so that you can do errands for him." Upon her suggestion, he decided to leave. When the umialik had made the necessary preparations for him, little Orphan left with everyone else. He was a poor little orphan but he did go with the necessary provisions and possessions that were customarily taken to messenger feasts.

They travelled and travelled, it is not said exactly how far, until they were met by the greeters of the settlement they were going to. Orphan also had someone to greet him. It turned out that he was to have a niiviq with the son of the umialik of that other settlement. It was the son of the niiviq of the umialik who was Orphan's friend. (A niiviq is a special trading partner, and apparently, the two umiallak were niiviq to each other, and so consequently, were the other umialik's son and Orphan.)

Finally they arrived at the other settlement and Orphan was cordial to his potential niiviq but the other boy began to act as though he did not want Orphan for his niiviq. This son of the umialik of that settlement was not as friendly and hospitable as he should be, snubbing Orphan instead. After all, Orphan was a poor little orphan. However, the messenger feast went as expected, but it is not known

for how long. It is most likely that they danced and did all the other things that they usually did. This included presenting gifts to the invited guests, feasting, and even storytelling. Then, as they were about to return home, Orphan told the umialik's son that when their turn came to host a messenger feast in the future, he would welcome him and be his niiviq. He wanted to know what the umialik's son would desire when the time came. At first, the umialik's son did not reply but when Orphan asked him again, he said that when he reached their place over yonder and came as a visitor to receive what he had asked for as an aqpataq, or invited guest of a messenger feast, he wanted a young woman, one so beautiful that it would hurt the roots of the eyes just to look at her, to bring him his food in the qargi. He told Orphan that if he could have this, then he would come as Orphan's niiviq. Upon hearing his reply, Orphan told him to go ahead and come, saying, "Well, you just come on over there."

Orphan and his umialik friend's people went back home. They lived through that winter and the following summer when everyone began to prepare for the next winter by gathering and hunting for food, Orphan seemed unconcerned about the future messenger feast. Once again, Autumn came and the ice was soon thick enough to travel on. It was almost winter. The time for them to host the messenger feast was drawing near. At this time, the somewhat worried umialik looked at the unconcerned Orphan and asked him, "Orphan, why aren't you trying to make at least a few preparations?" Although he questioned him thus, it was to no avail for Orphan did not reply.

Soon the time came when the two special messengers (kivgak) were sent to the other settlement. In the meantime, Orphan continued to be unconcerned about the upcoming messenger feast. He went about his normal activities, playing here and there. This happened until soon the people of the settlement began to expect the invited guests of the messenger feast to arrive. By this time, the umialik was very worried about Orphan because he continued to act unconcerned.

One evening when the moon was shining ever so brightly, after Orphan had played outside, he went home and went to bed but could not fall asleep. When his grandmother had fallen asleep, he put his

clothes back on and went outside. It is said that there was a sloping clearing between his and his grandmother's home and those of the people over there. It sloped gently down towards the river and there were no trees or houses in this clearing. He went to this place and began to gather snow, probably using a snowshoe, or something similar, to do this. After gathering it, he packed it down and sculptured it to look like a house. He also formed a separate room along the back wall of this snow house. He made an entrance but it is not said what he used for a door. Outside, he sculptured two caches out of snow. He worked on these all night long in the bright moonlight. After building the house and the caches, he walked down to the river.

It is said that as this group of people had lived there for many years, once in a while a young man who was strong and brave would go somewhere, such as to hunt, and disappear. No one ever saw him again. They wouldn't know what had happened to him. This had happened from time to time over a span of years. A strong young man would simply disappear.

Well, Orphan walked down there to the river, leaving a good trail which led up the sloping hill to the snow house and caches he had made. When he got down there, he began to roll around on the snow. After rolling about, he suddenly jumped up and began to run as fast as he could towards the snow house. However, nothing happened so he walked down again. Once again, he rolled about on the snow and did the same thing again and this time he heard a slight sound behind him as he was racing up towards his snow house, but the sound did not last long and once again, it was quiet. Again Orphan walked down and did the same thing. He rolled about on the snow and as he raced towards the snow house, behind him he heard their feet crunching on the crusty snow as they ran. (This sound is heard when it is cold and the feet come into contact with snow that is granulated, not wet and packed.) However, he heard the sound only momentarily and once again, there was only the moonlit silence. When it had suddenly quieted down, he returned again down to the river.

Upon returning down there, he turned around and around and then rolled about on the snow as before. However, he did not walk away

from that area. After doing that, this time concentrating very hard, he ran as fast as he could towards the snow house entrance. The crunching sound of footsteps on hard crusty snow began to quickly follow behind him and it sounded like more than just one person. Straight to the snow qargi Orphan ran and without looking back even once, he dashed inside! Suddenly, he found himself inside a well lit qargi! He also realized that four or five young men had entered with him.

The light within the large qargi certainly was not dim. Everything seemed to glow with light. Further in towards the back was a partition (curtain) to separate the main hall from the back. Along the edge of the qargi were filled animal skin bags. When he had brought the young men in, he took some fur blankets out of the skin bags. (These fur blankets were used either as blankets, shawls or capes.) Spreading these on the floor, he told the young men to rest on them, saying, "Why don't you all sleep for a while?" He told them that he was going out for a while. Using the fur capes as blankets, the young men lay on the floor and fell asleep. They were the ones who had disappeared over the span of years.

Orphan went out and began to walk back there. The mountains must not have been very far. He walked at a brisk pace and began to climb the mountains. As he was climbing up there, he saw a glow of light ahead and it seemed to be a light from a window. Soon he reached it. It came from a house which had a cache beside it. Hearing the noise he made outside, a young woman suddenly appeared from inside the house. Just as quickly, she disappeared back inside. Once again, she came back out and told him that they said for him to come inside.

When he entered, the house was also well lit. Inside were the parents of the young woman. When he came in, the man asked him, "I wonder why you have come to this place. Why have you come to us?"

Orphan replied, "Well, there is to be a messenger feast which we are hosting and I have come to fetch your daughter, wishing she could come and stay down there for a while." He also told the man that after the messenger feast, she would return home. Upon hearing Orphan's

reply, the man told his daughter, "My daughter, follow him. Have him try on one of the two parkas which are out there."

They went outside, and by the cache hung the skins of two large eagles. She put one of these skins on him and tried to make him fly. But Orphan found that it was not so easy to fly. However, he kept trying and soon he was flying quite well. As soon as he was able to fly with some ease, they went down to his home.

Upon returning back down there, they hung their parkas next to the two large caches by the qargi. He then took the young woman inside and took her behind the partition near the back wall. Inside this back room, behind the partition, was food of all kinds. This was where the women were allowed to prepare the food to present to the men.

Orphan slept for a short while and when morning had dawned, he got up and went over to the umialik and his wife. The two special messengers had already come back. That day, the greeters were to go and meet the guests to welcome them as they travelled toward the settlement. Upon entering the home of the umialik and his wife, he told them to go on over there to the qargi. He said, "Let's go over there. Your places have already been prepared. There is no need for you to take anything with you." After telling them this, he took them to the place which he had conjured up. Upon entering the qargi, he led the umialik's wife into the back room where the food was.

At about this time, the greeters left to go and welcome the travellers. The umialik and Orphan each had someone to go and greet each of their niiviq for them. The other people and relatives of the settlement also went to meet the people who were coming. They were gone for a while and soon both the travelling guests and the welcoming members had all come back. As they were coming back, Orphan noticed that the one who had gone to meet his niiviq for him was the first to return.

After meeting their guests, they took them inside the qargi and the hosts began to have food brought to each of their niiviq. This was done by the women appearing with food from the back room. As the women began to bring the food to the men, the umialik's wife was preparing the plate which the young lady from the mountain was to take to

Orphan's niiviq, who was the son of the guest umialik. When her plate was ready, the young lady appeared from behind the partition. It is said that she had on an exquisitely beautiful parka. The young man to whom she was bringing the food tried to look at her, but because she was so beautiful and lovely, his eyes could not even bare to look at her. In fact, it was hard to look at her because the glow which surrounded her was too bright for the eyes. (I am not doing justice to the story now. My uncle Pigligiaq, who told the story, described her in full detail, making her extremely lovely.) It was she who was bringing the plate of food to the guest umialik's son. After all, she was what he had asked for.

Orphan and his umialik friend did not lack any possessions. They each gave their niiviq many many gifts. They gave them food and other things. These were the things which Orphan had miraculously gathered. Who knows from where?

Whenever they tell stories about orphans, I cannot say whether they are true or not. However, it seems to me that the actions of this particular orphan were a bit more incredible than usual.

Well, anyway, the messenger feast guests were there for some time and it is most likely that they danced and did the usual things that they do in messenger feasts, such as presenting gifts and feasting. As they were about to return home, Orphan's amazed niiviq asked him what his request would be for the next messenger feast. When he asked him that, Orphan replied that at the time when the two special messengers came, he would agree to come as a messenger feast guest only if it was possible that a special plate would serve him his food. The plate would have to be able to travel through the air by itself without the aid of human hands. Only then would Orphan agree to come.

The umialik's son did not immediately agree to have such a plate ready but he invited him to come anyway, saying, "Well, you just go on over there." It is most likely that he did not think it easy to find such a plate. A plate which would travel through the air without the aid of human hands, a visible plate with an invisible server.

Another winter passed. It is said that it was then that the umialik

and his wife truly became wealthy. The beautiful young lady made a habit of visiting from her home in the mountains.

The storyteller said that Orphan had gone to fetch the beautiful young maiden from bears who lived in the mountains. It was bears whom he had approached and they had metamorphosed into human beings for him.

The next winter the messengers came. After they had come, Orphan, his umialik friend, and their people began to travel towards the other settlement as messenger feast guests. When they arrived, each was greeted by his niiviq. When they had entered the qargi and food was being brought to the men by the women, it is said that the umialik's son had prepared a plate for orphan by suspending the plate from a rope. However, the rope itself was visible. After all, there was no other way that he could think of to make a plate reach Orphan without being carried by someone. Somehow, he had tied the rope to the ceiling of the qargi and had managed to guide the plate to Orphan. That was how he had made it possible. After being there for some time again, Orphan and the people returned home bearing gifts from their hosts.

Although this story may have been longer, the storyteller did not say that they had another messenger feast. However, I have a feeling that the story has more to it. Nevertheless, the storyteller said that Orphan became an umialik and became a leader of that settlement after all his accomplishments, and the people of that settlement continued to live life as usual.

Aatchutqiksuaq Nukatpiaq

Naulik

Ukuagguuq iñugaagruich iñuuniaqtuat kuugum siñaaani. Iñugiaksip-lutin taatna iñuuniaqtuat. Taavaniigguuq ukuak nuliagiik iñuuniaq-niqsuk iñuich sanigaatni. Paniqaqhutik. Taavaniqpaniigguuq nukat-piaq taatnali iñuuniaqhuni. Taapkuak aasriiñ uvva aḡugaatchaak sumik tasramma niqsaqami payullagaḡigik, takku paniqaqtuk.

Taatnagguuq una niviaqsialugruaq qanuqtai aktilaanikhuni. Ilaat-nigguuq uvlaami itiqami, tunungaauraaqsiruaq. Tunungaauraqhuni taat-na. Taatna aasrii nallaqsaqami anaggutillagaqtuḡguuq, paḡnamai-yatlaitmiuq. Uvlaamigguuq itiqami taatna tunullakḡugik aḡayuqaḡni tunungaauraaqsiraqtuq. Taatnagguuq ikpaksraavak ittuq.

Uvva aasrii uumaannaqḡniqsuq imma. Uumaannaḡḡniḡuuq uliḡ-natlaiqman ilaatni takuniḡaak. Suagguuq una uumaḡak iqirḡuurami suraḡauraqpa. Uumaakḡḡniḡuuq piaqsillakkaḡuḡaḡaak, uumaḡni nip-liḡvigiyuḡnaitchik. Qiviatlaitchik unniigguuq. Kiisaimmagguuqtai taatnaurḡniallaḡmik uumaak anivuk. Nallaḡnaqsipmanguuq taatna anaggutillakhuni nallallagaqtuq. Ikpaksraavagguuq taatna uumaḡtik utlaaḡaḡaluḡaḡaak qiviatlaitchik, nipliḡvigitlaitchik. Kiisaimmataiḡ-guuq uumaakḡiñ ilaatni utlaqqaḡḡugu aḡilaḡamik uqaaqsilḡitpuk, "Umaḡ, atnuḡaatqiutiksraiñik saagaḡunuk taamuḡaḡaluḡalḡit-chumnuk." Itnautraaqsirugguuq. Tara uumaḡiik atnuḡaatqiutiksra-ḡiñik uumaḡmik saagaqhutik aullaqtuk. Isiqamigguuq uumaḡtik, taatnaaqsilḡitchaak. Suagguuq una niplillaktiḡataaqsiva. Uumaakḡḡniḡuuq tara taatna atnuḡaatḡiksigaqsiaak. Taranigguuq atnuḡaatḡiḡ-ñiḡaḡsipmakku, aḡayuqaak aniruk. Atnuḡaatḡikḡugugguuq taatna atnuḡaḡni mattaḡtitlugich piaqsiaak.

Atnuḡaaqtuanikkamitchu annisiaqsiaak uumaḡtik. Annisipmatku tara atnuḡaaqtuḡḡugu aḡayuqaakḡḡniḡuuq siḡami aḡuppiugaqtuak ilisagiḡitchaak. Aarigaa paniksik atnuḡaatḡikḡugu uumaakḡiñ anni-sipmatku, ilisagiḡitchaagguuq. Anaḡḡaagguuq. Taragguuq aullauti-ḡaak taamuḡa aḡilḡautiaqsiaak. Taavanigguuqtai tara taatna iñuu-niutigaak ikpaksraavak.

Taavrumagguuq nukatpiam sivuani sumik niqsaqami taapkuak

and his wife truly became wealthy. The beautiful young lady made a habit of visiting from her home in the mountains.

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Aatchutqiksuaq Nukatpiaq

Naulik

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Taatnagguuq una niviaqsialugruaq qanuqtai aktilaanikhuni. Ilaat-nigguuq uvlaami itiqami, tunungaauraaqsirug. Tunungaauraqhuni taat-na. Taatna aasrii nallaqsaqami anaggutillagaqtugguuq, paqnamai-yatlaitmiuq. Uvlaamigguuq itiqami taatna tunullaklugik agayuqaangni tunungaauraaqsiraqtug. Taatnagguuq ikpaksraavak ittuq.

Uvva aasrii uumaannaqagniqsuq imma. Uumaannakkiñguuq ulig-natlaiqman ilaatni takuniqaak. Suagguuq una uumaangak iqirguurami suragauraqpa. Uumaakkiñguuq piaqsillakkaluagaak, uumaangni nip-ligvigiyugnaitchik. Qiviatlaitchik unniigguuq. Kiisaimmagguuqtai taatnauragniallagmik uumaak anivuk. Nallaqnaqsipmanguuq taatna anaggutillakhuni nallallagaqtug. Ikpaksraavagguuq taatna uumaagtik utlaagagaluagaak qiviatlaitchik, nipligvigitlaitchik. Kiisaimmataig-guuq uumaakkiñ ilaatni utlaqqaaglugu agilaqamik uqaaqsilgitpuk, "Uumaang, atnugaatqiutiksraiñik saagagunuk taamugagaluagitchumnuk." Itnautraaqsirugguuq. Tara uumaagiik atnugaatqiutiksra-ñiñik uumaagmik saagaqhutik aullaqtuk. Isiqamigguuq uumaagtik, taatnaaqsilgitchaak. Suagguuq una niplillaktiqataaqsiva. Uumaakkiñ-guuq tara taatna atnugaatqiksigaqsiyaak. Taranigguuq atnugaatqig-ñiagaaqsimakku, agayuqaak aniruk. Atnugaatqiklugugguuq taatna atnugaangi mattaqtitlugich piaqsiyaak.

Atnugaaqtuanikkamitchu annisiaqsiyaak uumaagtik. Annisipmatku tara atnugaaqtuglugu agayuqaakkiñguuq silami aquppiugaqtuak ilisagingitchaak. Aarigaa paniksik atnugaatqiklugu uumaakkiñ anni-sipmatku, ilisagingitchaagguuq. Anangaagguuq. Taragguuq aullauti-jaak taamuga agilgautiaqsiyaak. Taavanigguuqtai tara taatna iñuu-niutigaak ikpaksraavak.

Taavrumagguuq nukatpiam sivuani sumik niqsaqami taapkuak

anugaatchaak payullagaġigik. Ilaalnigguuq taamunġa payuksaġnialġitlugik, paniaknigguuq piitchiaqsiruq. Apiqsruqluġigguuq aasriiġn uvva apiqsruqmatik, "Umaakkiġn taimma annisikkaġnak paqnaplugu." Itnaaqsiġniġaak.

Sugaluaqamigguuq ilaetni taavani anġayuqaaknun taruġautiragiġgaak. Tarani aasrii itkaluaqamiġ utilġitlutuġ. Ilaalnigguuq taatna tamaani piġalualġitniamiġ uumaaqtik piaqsiyaak, "Uumaa, unuġa uvva imġum siġnaanun qitiktuaġiagupta." Itnaġaluagaagguuq, imġum siġnaanugunġitchuġġuuq. Tamaanigguuq ilaa ittuaġuktug. Taimma taatnaqman, taunuġa aullautiġniġniġaak.

Tamaanigguuq kilvaqpani tamaani qitiktuaġaqtut, aġiunauraagaqtut. Ilaalnigguuq taamunġa anugaatchaanulġitlutuġ, ani'amiġ ilaġat, piġayuat aipallaktug, "Uumaa, kanuġa uvva nukatpiamun iġniġiallakupta." Itnaqmanguuq taapkuak anġiqtiġaak. Aullaqturguuq. Nukatpiamunguuq tikigaqsirut savauraaqtuamun siġami. Nukatpiamguuq tautuktuagaqsiyai nipliġvigisrugatnagich. Tautuktuagaqsiptomatigguuq tara kiġnumun aullaqtut. Niplisunġaqatigtuuq ilinġich. Kiġnumun aullaqhutiġ, anġilaahutiġ.

Nukatpiam taamna aġnaġiksaagguuq puuyutlaigaqsisugaa. Uvva aasrii taavani iġuuniagaġuaqami tarani inimiġni, ilaalnigguuq taavunġauraagaqsiruq. Aġnaġiksaamik paqitiqtug. Taavunġaahunigguuq niviaqsiat ipchua nani itilaġat kaġiqsiġniuraagaqsiyaa. Kaġiqsiġniuraaqlugich, tamaani qitiktuat taatna naipiqtuuraaqlugich napmun anġilaagisikmaġaata. Anġilaaqmatagguuq utlakkai. Utlakamigirguuq tara taamna piġayuaġa aġnaġiġniġisraq tautuaqsiġlataġaa. Taragguuq tautuktuagaġuaqamiuġ taatna aniruq.

Ani'ami aasriiġn uvva anugaatchaanun isiġiagġisug. Taragguuq nukatpiam anugaatchiaq apiqsruġaa paniaknigguuq nuliagukkaluaġnipli, apiġigaa anugaatchiaq. Anugaatchiam aasriiġn uvva nipaisaagvigilġataġaluaqamiuġ, piyaagguuq, "Qanuġmi uvva uvaguk anuniaqtaitpiġnuk." Itnaqmanigguuq kiġnumun aullaqtug taamunġa niviaqsianun. Taamnagguuq tara aġnaġiġniġisraq annisigaa. Annisiplugugguuq tara anġilġautiplugu nuliaksraqtaagġigaagguuq tara. Tara-nigguuq tara apqusraaqamik, anġayuqaaknun taamna itqutigaluagaġa. Anġayuqaakkiġnugguq taapkuak qanunġitmakku taatna anġilġautigaa.

Taatna aasriiñ uvva iñuuniagaqsilgatañiqsuk. Taapkuak aṇugaatchaak ikayuuraqlugik iñuuniagaqsilgatañiqsuk. Qanuq aglaan immatai uṇasriksilaaqaqhutik tarakṇa aṇayuqaamikniñ. Iñuuniagaqsiñiqsuk taapkuak. Aṇayuqaatik qaunagiuraqlugik taamuṇa piḷlaagaqsigiguuq.

Kiisaimmagguuq una aṇugaatchiaq iñuunialguiḷiaqsivuuq. Iñuuniat-laitmun igliqhuni, aṇnaat aglaan pirraḡiḷauraaqhuni immavaluk qanu. Taatnagguuq iñuuniuraḡniallagmi, iḷaatni aṇnaata takulgitlugik aṇayuqaṇni, suagguuq una taataṇa nallallagñiqhuni uqummagauranun. Tara sakniuliqsuq. Iñuunniagaqsigaluagaarguuq iñuuyuṇaṇaniktuq. Taatna aasriiñ uvva tuqullagñiqsuq imma piuraḡniallagmi taatna.

Taatna aasriiñ uvva tugvaqqaqlugugguuq, tugvaanikmatruṇ, imma aṇiḷaaqamiṇ, susraḡniagitḷutiṇtai, aṇnaarguuq akuniisruṇaqani tuqulgitichuq. Tara aṇayuqaiqsuk. Tara aṇayuqaiqamik, ilinḡik iñuuniagaqsiñiqsuk taapkuak. Uvva takku nutauruk, qitunḡaitchuk unniiñ. Umaakkiñguuq taapkuak utlagagigaak taamna uumaannaqtik uiñik-kaluaqtitlugu. Uumaannaḡiplugu taatna utlagagigaagguuq. Taruṇaq-maknigguuq taatna aliasruṇḡitchaqtut. Taatna aasrii aliasruṇḡitcha-luaqamiṇ utilgitḷutik.

Iñuuniaqhutigguuq taatna, aṇutaat una umiayyisuliasiruuq. Nap-muntai aullaaguliaqsiva. Umiayyipḷunigguuq tara, umiaq iñḡataqma-gu, paṇnuraaqhutigguuq ayaasqilgataqtuk. Ayagataqtugguuq tara paṇnuraaqhutik taatna.

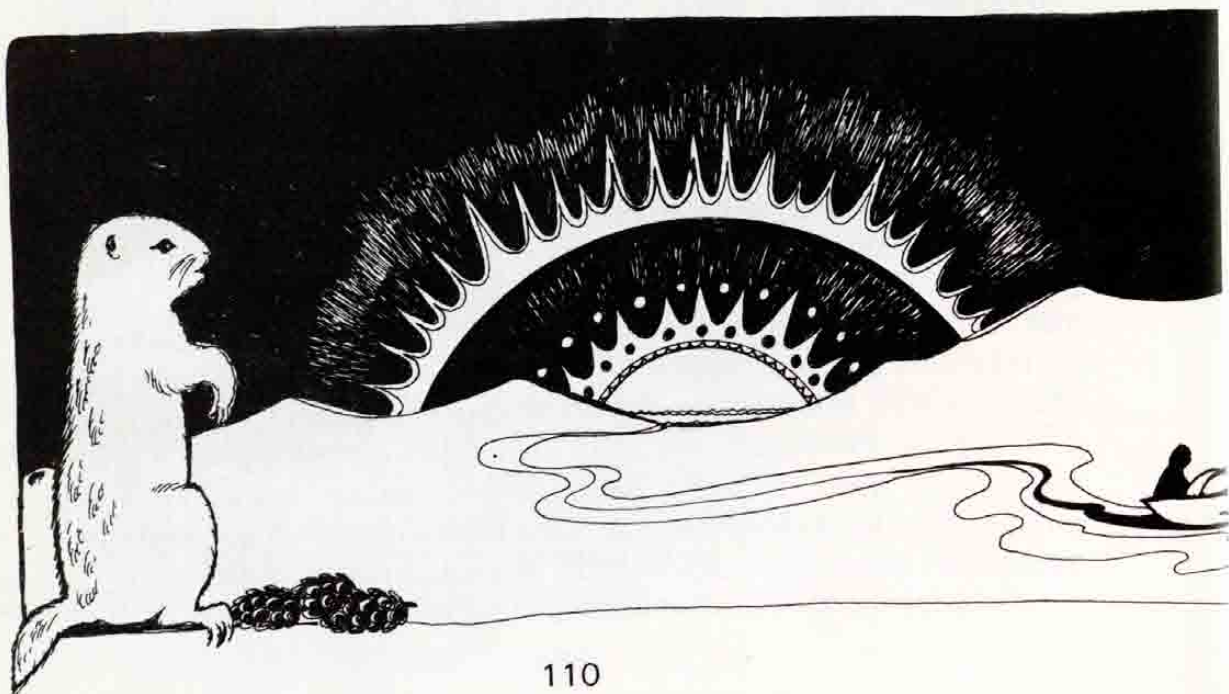
Ataaqtuaqhutigguuq, saḡvaqsiuraaqhutik tamaani. Iññigaqsiruk. Akunigguuq taavrumakṇa ayagviṇmikniñ iglinḡitchuk, iññigaqsiruk. Taquaqtuk takku taimma niqautmiknik. Tulakmaknigguuq tara paḡla-gik atautchim iñuum. Iñugiakkaluagñiqsurguuq. Taragguuq tulak-maknik tikitñamigik aipallautigik, niḡisuktuagñipḷutiṇguuq, aipallauti-gik taavruma aṇutim qulaṇiqamigik. Iḷaṇirguuq uvva niḡisukhutig kak-kaaqtuumarut. Marragguuq iḷaṇich aniqtukkaḡaluaqtut. Itnaḡigguuq.

Taragguuq nukatpiam niu'ami, niqautiqsruasqilgataqtuq. Kilvaq-maknigguuq qavsiurat imña iñuich tarani tupqum iḷuani inniqsuat, taragguuq aniqtukkauratuaqtuat. Tara niḡiksritḷugich niqaugauragmi avvaḡitñik, taapkuak ayalḡiññiqsuk. Ataaqtuagaqsilgitḷutik aasrii.

Tarakṇagguuq tara taapkunakṇa igliqtuallakamik, akuni iglinḡitchuk

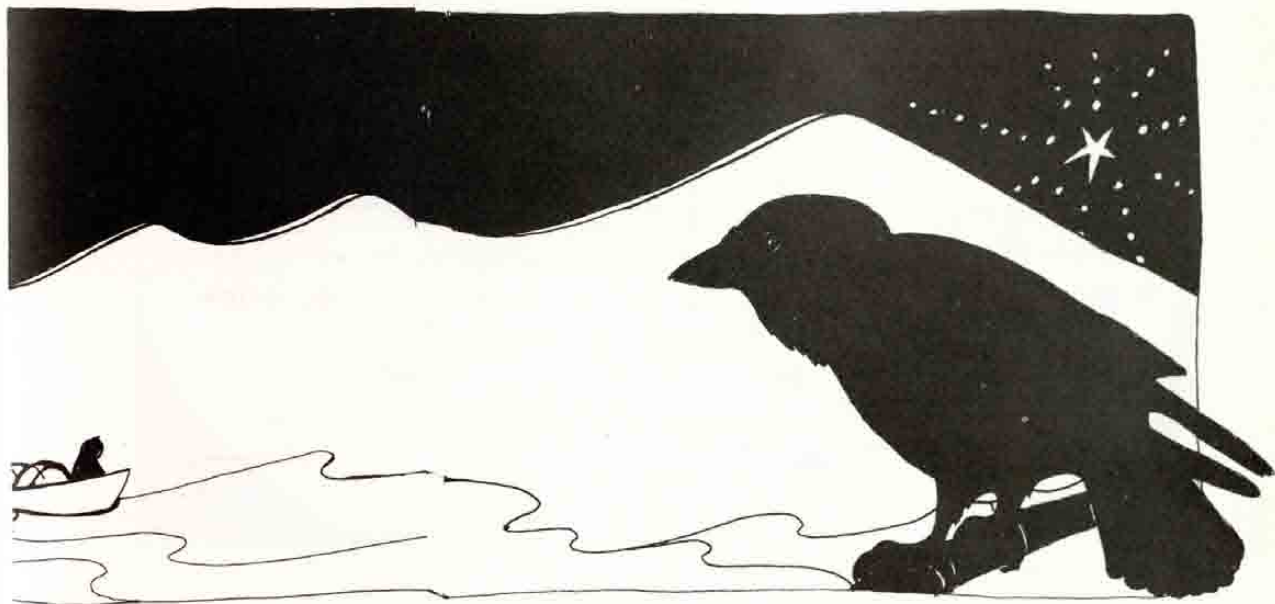
nullaqtugguuq. Taaqsisuqsiuraaqtuami imma ukuak ataaqpalugniq-suk. Nullaqamigguuq, akkumi nullaqamik, uliqqaaqsilgataqtugguuq qulimikniñ, sulliñigmikniñtai, uliqqaaqsilgataqtuk. Imma sumik apkuak tupigaluaqpak, naaggaqaa tupingitpak. Unnuavagguuq anu-taat siñingitchuq uliqqaplutik. Kiisaimmagguuqta qauñuraagaqsivuq. Tarauna anutaat siñingitchuq uliqqaruq. Taatnagguuq uvlaami qau-ñuraaqhuni, iliqsraqsailiuraaqhuni naipiqtuuraagaqsiyaa. Sunauv-vagguuq tara saqalataayiq qulaakniñ tamatkuniga qipmiurat, napaaq-tut qipmiuranitñik tamatkuniga, miñuqsallaakkak. Taatnatchimigguuq tara unnuami, saqalataayimik, siñingirrutiqañiqsuk, miñuuguraqlu-gik tamatkuniga napaaqtut qipmiuranitñik.

Tara nullaqaaqqaqhutik ayalgitñamik, ataagaqsilgatalgiññiqsuk. Ataaqtuagaqsilgiññiqsuk aarigaa. Ataaqtuaghutigguuq tamaani, sum imña piani, iyagaich piatni, qivliqtaamik takuaqsiruk. Takuplutigguuq tikigaqsiyaak. Tikigaqsiptomagugguuq, suagguuq una tulugaaluk. Tikit-maknigguuq tara pigik, kakkaagñipluni. Taragguuq tara taavruma tulukkam piyaa, "Ikayugñaqsiguviñli ikayugñisiikpiñ." Itnaqmanigguuq niqiksritlugu ayalgitchuk.



Ataaqtuaḡuraagaqsiḡitchuk. Ataaqtuaqhutik tara qanuq aglaatai taavrumakḡa iivaqsaatqigaqhutik imma. Ataaqtuaḡniallaḡmik, aḡu-sraaksraḡmiknigguuq paqigaqsiruk. Kuuqqum siḡaani, sumitai, sumik imḡa takuaqsiruk imḡum siḡaani. Nukatpiaḡḡuuq tara, qaḡruni imma makua sut, supputipiamik takku piitpaluktuq amna, qiluiḡḡanik aglaa makuniḡa, qaḡrupianik piqaqpaluktuq. Paḡnagai. Saḡḡiaqsiyaag-guuq qaḡimaugaqtuaq qivliḡruaqtun imḡum siḡaani. Suagguuq una qasrigiaq. Attia. Nukatpiamguuq siksagaa. Siksaqluḡugguuq pannatit-kaa. Sikkaa tara. Siktaaqtuuraqluḡugguuq taatna pisaḡigaa. Tulla-qi'amitchugguuq tara taavruma nukatpiam amiigaqsiḡgataḡaa. Amiiq-luḡugguuq tara, amia paniqsirriuti'amitchu, tamanna niqaa panaaḡ-ruktilauraqluḡu, tarani ittuallakhutik, panaaḡrukmagu, ayautigaag-guuq.

Ayautiplugu tara taununa ataaqhutik. Qanutun aglaatai ataḡata-qhutik, iḡugaaḡrukpauranun iḡḡiḡḡiḡsuk. Iḡugaaḡrununguuq tara iḡḡitḡamik, taamna niqsaqtaani niḡitqugaa. Niḡitqugaagguuq iluqaan. Taragguuq niḡiaqsiḡgataḡaat. Iḡaplugu imma niḡigaa. Nunutqugaag-guuq taavruma nukatpiam. Kiḡulliksraḡagguuq isrumaḡigaa taavru-ma niqsaḡmi. Tara tarani ukiuḡutiniḡik. Tara taruna aglaan naaḡiga.





The Generous Young Man

Nora Custer

It is said that a large group of people lived together right by a river. Not far from this group of people a couple lived and they had a daughter. A little farther away from these people lived a young man. This young man often brought a portion of whatever he caught for food to this old couple, and after all, they did have a daughter.

It is not said exactly how old this girl was, but one morning when she awoke, she began to keep her back turned to everyone. She continued to look away in the opposite direction from whoever was around her. When it was time for bed, she would fall asleep where she was without bothering to undress. Again when she awoke the next morning, she would turn her back to everyone and act that way all day. She acted this way for quite some time, maybe from a week to less than a month.

She had two close friends. When she no longer made her appearances, the two girlfriends decided to go and see her. They found their friend working at a corner. Her girlfriends spoke to her in their usual manner, but they did not receive any response from her. In fact, she would not even look in their direction. They soon gave up and went out. When it was time for bed, the poor girl again fell asleep without undressing. From then on, the two girlfriends continued to visit their friend, but it was to no avail. She only continued to ignore them. She did not look at them, nor did she speak to them.

Finally, one day after having visited her, her two girlfriends went home and began saying to each other, "My dear friend, I wonder how it would be if next time we should carry over an extra change of clothing for her." They discussed this suggestion, then taking an extra change of clothing, they left. To their surprise, their friend uttered a few responses this time. They helped her change her clothes which had not been changed for a long time. As they began to do this, her parents went outside.

After changing her clothes, they took their girlfriend outside. When they took her out after changing her clothes, her parents, who were

sitting outside, did not recognize her. When her girlfriends dressed their daughter nicely and took her out, they did not recognize her. She was pretty. It was at that time that the two girls took her away; they took her to their home. She stayed with them for a while—maybe one week to a month.

In the meantime, the young man continued to bring a portion of his catch to the elderly couple. One day, when he had brought something over, he noticed that their daughter was gone. When he asked about her, they told him, "Her two girlfriends took her out after dressing her up."

Once in a while, the two girls took their friend to visit her parents. After visiting them for a time, they would return to their own place. One time after visiting over there at her parents' house, they suggested to her, "Dear friend, why don't we go and play on the beach?" She told them that she did not want to go near the water. She said that she wanted to be just where she was. Having answered thus, they did not take her down there to the beach.

It is said that they often played further back away from the water; playing games and having fun, amusing themselves. One day, after they went to visit the elderly couple, they were outside when the third one of them remarked, "Dear friend, why don't we go and visit the young man down there." When she said this, the two girls quickly agreed. So they went. They approached the young man who was unhurriedly going about his work outside. When they got there, the young man appeared undisturbed by their appearance and just looked at them without saying a word. As he continued to look at them in this manner, without saying anything, they too did not say a word, but turned back and departed for their home.

It so happened that the young man could not forget the pretty one. So one day, after living and doing his daily chores at his home on the outskirts of the settlement, he wandered over towards the settlement. He went there because he had certainly found a pretty one! It is said that he went over there and proceeded to find out where the young ladies were. He carefully watched those who were playing around there to find out which direction the girls would take going home.

When they went home, he went over to see them. When he arrived at where they lived, he began to stare at the prettiest one of the three girls. After doing this for some time, he went out.

The young man went from that house to see the old couple. It was there that he asked the old man whether or not he could take his daughter for his wife. The old man did not reply immediately. He was quiet for a time, then finally he answered in the traditional way, "After all, how is it that we two do not have a hunter." Upon hearing this, the young man went out and went back to the young ladies. Then he took the prettiest one out and took her on to his home as his wife.

As they were passing her parents' house on their way to his house, however, they went there. Since her parents did not say or do anything in objection, he went ahead and took her to his home.

From that time on, they lived together, helping the old couple at the same time. It is not said exactly how far apart they lived from each other but the young couple took care of her parents and helped them.

As time went on, the old man got weak, and soon, it became difficult for him to do anything although his wife was still quite healthy. He continued to live in this weakened condition, and one day when the young wife went to visit her parents as usual, she found her father lying in bed. He was obviously in pain. Although they nursed him, it did not help him to live longer. Soon he died in spite of all they did for him.

It was not long after they buried him that his wife also died. That was the time that the young couple lost both of their parents. After the old couple passed away, the young man and his wife began to live by themselves. After all, they were young and they did not have any children. The two girlfriends often came to visit even though their friend was married. They did this because she was their favorite friend and they enjoyed being with her. They were happy and they had a good time during their visits. After each pleasant visit, the girlfriends returned home.

One day, as life went on, the husband decided to build a boat. He seemed to want to go somewhere. He built his boat and when it was completed, they slowly prepared their provisions and departed with

the boat to journey down the river.

They slowly travelled downriver, leisurely drifting along with the current. Soon they knew they were near some people. They did not travel too long before they met the people. We know they included food with their travel provisions. When they reached the shore in front of the settlement, only one man greeted them even though there appeared to be more people living there. As they reached the bank of the river, the man told them that they were starving with hunger. He said that some of them were actually dying from starvation although there were some still alive.

When the young man had disembarked from their boat, he dug into their supply to get some food. They went into the settlement and found a handful of people in one house. They were the only ones still living. So the young couple gave them half of their food provisions and went on their journey again, travelling down river.

After they left those people there, they travelled some distance but did not journey long when they settled down for the night. This must have happened during the time when the nights began to get dark after a summer of absolutely no darkness. When they went to bed in the evening and settled down for the night, they began to hear slight sounds from time to time. They seemed to be coming from somewhere above them or close to them. It is not told whether or not they pitched some kind of a tent. All night long, the husband did not sleep because of the noise. Soon it was dawn. All this time the husband was still awake, being very aware of the mysterious sounds. As morning slowly came and daylight approached, he restrained from moving suddenly and he carefully looked around, watching with caution. It turned out that above them, a tree squirrel was throwing spruce cones in their direction. He found out that it was the tree squirrel which kept him from sleeping; throwing spruce cones at them.

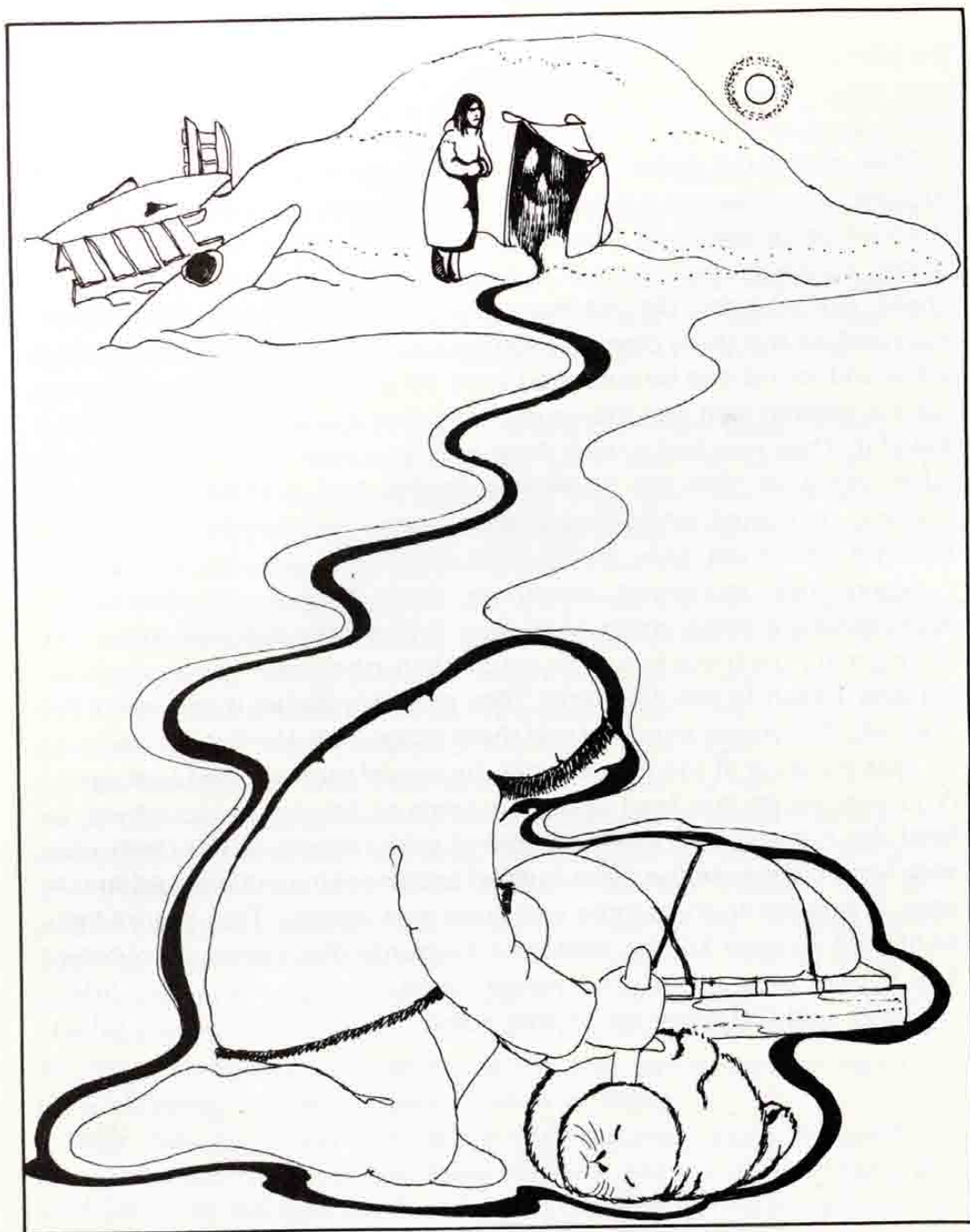
After they spent the night there, they departed again in their boat and continued their journey down the river and travelled on leisurely with pleasure. As they did this, they noticed something shiny near the rocks. Upon seeing it, they approached it, and as they did so, they found it was just Tulugaaluk, Old Raven. When they approached him,

he told them that he was starving. He also said to them, "I can help you when you when the time comes." Hearing this, they gave him some food and departed again.

They continued again on their journey down river. They had gone around several bends when they sighted something that seemed as if it could be hunted and obtained for food. It was at the edge of the water, so the young man took out his bow and arrows and prepared to shoot. (He probably did not have any guns at that time. They slowly approached the shiny object which was above the shore at the water's edge and found it to be a spotted seal! What a surprise! The first shot hit the spotted seal and the young man shot more arrows at it until he killed it. They reached it with their boat and then he began to skin it. After doing so, they put its skin up to dry, and allowed the meat to become half-dried while they camped there for a while. After it had become half-dried, they stored it in their boat and departed again.

Again they journeyed downriver until they found themselves approaching a large group of people. When they reached them, the young man told them to eat his catch. He further told them to eat it all. So they began to eat it eagerly. They probably boiled it and ate it, for after all, this young man had told them to eat it all. He did this because he was thinking of the future when he would hunt spotted seal again. (You see, when you feed your first catch of any animal to others, or feed the hungry, and treat the animal with respect in the traditional way, you make sure the meat is dried and the skin isn't wasted. In this case it was fed to the people and none was wasted. This assured the hunter of an easy kill the next time he hunts that particular animal.) The couple lived there until winter came.

I have told the story up to this point.



Napaǵiaq

Amiǵaq

Nuliǵiigguuq Akuniǵmi iñuuniagaqsiǵataqtuk. Atlamik iñuǵmik nayuqtiqaǵlugik uqautiǵiǵitchik. Tara taigik nuliǵiik nutaak iñuuni-aqtuak. Taragguuq iñuuniagataqamik, qanutuntai tamaani itnamik qitunǵauriñiqsuk aǵutmik. Tara qitunǵi'amik iñuguqtitlugu, nukatchiaragahuni qitunǵiugaqsiǵataqtuk. Qanutuntai iñuuniagñiqpak. Kiisaimma taimma aǵayukliq pitlasrivuq. Suragatlasriruq. Kiisaimmatai nukatpiaǵugataqpuk.

Nukatpiaǵuqman tara, iñuǵmik nalurut. Nani suniaǵmikni iñuǵmik nalurut. Arguqñiñaǵmikni, uquqñiñaǵmikni iñuǵmik nalurut. Aǵayukliq iñuqaǵuliaqsiruq. Aǵayuqaǵni apiqsruqtuqtaǵaluagaqsigik, iñuǵmik nani iñuqaqmangaan avatmikni. Naluaqsikmiuk. Taimma nakiñ agǵiǵaluaqtuk iñuǵniñ taapkuak nuliǵiik, itna ilisimangñiñiqsuk maani qanimikni atlamik iñuǵmik. Taamna tara nukatpiaq iñuqaǵulihuni, uqaǵaluaqami aullaqsiruq paqnapluni. Tara aullaqtuq. Aullaqhuni, aǵayuqaak niǵiugaqsiyaluaqtuk aǵilaqtuksramik, qaku-gu imña. Niǵiukkaluaqtuk aǵilaangitchuq iǵñiǵak. Kiisaimma taimma nikaliqpuk. Nikaliqsuk aǵilaqtilaaksraǵanik iǵñiǵmik.

Tara nukatchiaǵa pitlasriaqsiǵitchuq aǵilaǵaluaqtitnagu aǵayuni. Tara aǵilaangianikhuni, iñukpaliñǵitluni, nikaliqhutik. Nukatchiaǵa taamna pitlasripluni ili'ami, imma uqautiniǵaak aǵayuqaakkiñ aǵayuanik taimmauruamik. Tara nukatchiaǵan puuyutlaiǵlugu pitlasri'ami, puuyutlaiǵlugu, kiisaimmatai aǵayuqaakkiñ iǵligiuraǵniallaan, taimma paqnaaqsilgitchuguuq. Immagguuq aǵayukliq atarratmun aullaqtuq, atiqsaatmun. Taimma nukatchiaǵa, aǵayuqaakkiñ uqautikmakni taatnamun aullaǵniiplugu, paqnapluni aullalgitchuq. Aullaqman tara, niǵiugiaqsiǵataǵalualgitchaak iñukpaliñǵiaqsiǵitchuq imña qitunǵaǵak. Tara qitunǵiuqtuk, qitunǵiuqtuk taatna, iñuǵmik ivrumiǵa piqangitchuk. Naluruk saniǵaǵliumiknik nani. Tara niǵiugiurallagñiaǵalualgitchaak aǵilaangilgitchuq nukaǵlia.

Taragguuq qitunǵaǵik nuǵuaqsiǵataqtut. Taatna taimma aǵilaasruǵaqtuq. Aullatuaqami aǵilaangitchaqtuq. Iñukpaliñǵitchaqtuq taatna. Kiisaimma ukuak nuliǵiik utuqqaǵuaqsiǵataqpuk. Tara

qitungilgitñamik utuqqalirumiglu, qitungatik ipchua taatna aullaqamiñ ajiłaangitchaqtut. Taimma iñiqhuni aullaqami aullağaqtuq. Iñuñmik nalukmiuk. Iglarritłaitmiuk. Iñuñmigguuq naluruk.

Tara nukaqliq taamna iñuguqtitlugu, kisiñguqhuni, utuqqalipłutik. Una nukaqliat iñuuniağaluaqamik, aḡayuunġiknik ipchuniga nuliagiik piyaluaqamik, aḡutaat uvlaami niplikanniisaaqhuni uvliaqsiruuq. Aḡnaat kisimi suraḡaqmatun igaqsiruuq. Kiisaimma taimma qitungauri una mikiruuraq tigu'amiuḡ aḡnaqtuḡ piyaa, uvvagguuq una nagliksautigiplugu iñuguqtinniagaqsilgitchaak. Taimma aasriiñ aullaqpan niḡiugilugu, maatna naḡirrutigiaqsilugu. Uvvagguuq una aullaḡaluaqnagu, tamaani tuqullaglugu, iluviglugu, saniqqamikni maani itpan, qaḡagitlukkayaḡaak. Aḡayuunġisun pisuḡaqnagu uvva uvani illugugguuq, iłisimalugu, niḡiugilugu piñayaitchaak. Aḡnaatagguuq tara nipaitchaluaqami akuni, qanuqtai isrumagaluaqami kiugaa ilaa-tuuqplugu.

Tara inataaqlugu, inatkaluaqamiuḡ tukalaruaq, aḡuaḡaqtuaq tal-liḡmiñik, saviñi sagviqamiuḡ iłiyaa saniqqamiñun. Nalluaqsilḡataḡaa qunmun. Quviatchallapiaqtuq ilaalugruuq. Tara nalulluataqlugu nalukamiuḡ, saviñi tiggutigalugu, saviñmiñik akkiḡaa. Ilaalugruuraq tap-liktiḡugaa savian. Saviñmik piyaluaḡaa, atlanuḡitchuuq ilaalugruuq. Saviñmi atakmipluniłu tukalaaqsiruuq, aḡuaḡaqmiuq atlanuḡitchuuq. Tuqutchiaqsiyaluaḡaa taatanan, atlanuḡitchuuq. Tiqtalapiagaqtuq. Tara tuquḡianikman, savvi amu'amiuḡ qitungaurani inagaqsiyaa, atlanuḡitchuuq.

Taragguuq atautchimi taatnalgitchaa. Itkaluaqami, "Una uvva anniqñaaqsipmiuvlu, aḡliłuni aullatuagumi naḡirrutigiaqsigisilgitchik-puk niḡiugilugu. Aḡiłaagumiñailgitchuuq." Pi'amiuḡ, satkusri'ami, nalluklugu saviñmiñik akkiḡaḡigaa. Ilaalugruuraq atlanuḡilgitchaqtuq. Taragguuq iñugiaktaani, taatnalhaiñaq piñgitmiyaa, qapsiḡuiyaa-luaqamiuḡ qitungaurani, atlanuḡitñamiuḡ saviñmiñik, taragguuq itnatłaiḡaa.

Taragguuq iḡñi una tuqluḡaḡigaa, "Napaḡiaq." Napaḡiamigguuq atchiḡaa. Taimma kisunik aḡayuunġi taiyuḡaluaqpallukkai, taamnagguuq Napaḡiaq. Tara iñuguqhuni, iñuguqami, iñuguḡniagaqsi'ami, ipchunakḡa aniḡaamiñiñ atlaugaqsiruuq. Qaunagiłuni. Una irrusria

miuŋ niaquq una. Qasrigiam niaqua. Iki'amiuŋ igliqhuni unnuksraa-
gaqsiyaa. Unnuktuq. Uvluq taunna qaumauraaqmipłunił, tañiŋnak-
siaqsiłgataqmiuŋlu, taavrumuŋa kuugaatchaamun nuiruq. Takanna.
Nuikman imiqtaŋvigguuq sua kannna. Tasramma iññiqimanigmik
nalautchiaqsiruq, tara aullaŋataqami, imma iñuŋuŋniaqami iñuŋmik
uvva una atlamik piqanŋitchuq. Tumiqaŋniqsuq. Tatpamma tupiqaŋ-
niqsuq. Itchiulaugaŋniqsuq tupiq. Atausriupmiuq. Tara naipiqtułla-
piaqluŋu tikiññiagaqsiłgataŋaa. Qaunagiruq. Akutuqtuqtuq. Tarag-
guuq tikini piłlakluŋu akutuqtuqtuq taavrumuŋa tikitñami. Takku
iññitqaagataqtuq uvva. Tara tikitñami imiqtaŋvik tautukmagu, avuŋa
napmun napmuagaqsimaiññiqsuq tumi. Tara imiqtaŋaŋniqsuq aglaan
tatpakma iñuk. Imiqtaŋaŋniqsuq taruŋa. Taglukaŋviŋmik sumik, maani
iñuunialaviŋmik itna piitmiuq. Naipiqtuuraaqługu piuraaqsapiaq-
miuŋlu tanuŋnaksiuraaqtuami, aŋnaq alatkaqtuaq naluniŋaa,
igmiñun, tumimigun pichani. Iłisimanigaa iñuan pakivruma. Qulaaniñ
nipliutigaa, iglaaŋguuq tikitñami mayullaqqaaghuni, inaanun pamuŋa
isiqqaaghuni, aullaŋaqtuq. Tara naipiqtuqsaqmagu, taatnałhiñaghuni
aŋnaq tatpamma kilutmun aullaqtuq. Taruŋŋitñami naipiqtułhaiñaq-
ługu manna, naipiqtuqluŋu, tatpakmuŋa mayuaqsiruq.

Mayuqami paqnapluni, ukua qamuqhaani savakługich, iñuksruit-
miuq qamna. Tanuŋnaksiruq. Maani siłataani sua naipiqtuqluŋu pip-
magu, tamarra qilŋigruich makua tautuaqsiyai. Utuqqauniqsut ilaŋich.
Ilaŋich tamarra nutaugaluaqmiñiqsut. Ilaŋani qayaq ittuq. Utuqqau-
laaŋii, nutaulaagii inniqsut. Iłimatchaŋniapiagaqtuq. 'Tamarraliqaa
ipchua anigaama, aniqatiuma sulliñiŋivalukkaich makua.' Nalugai
aniqatiuni. 'Tamarraŋiliutruaqsiyai. Tamarravaluk. Taavruma ipchua
pivalukkai.' Taatnaŋniallaŋmi isiaqsiłgataqtuq. Isiaqsiłgataqami,
taamna niaquq pitchani qumikługu isiaqsiruq. Qumŋuti'amiuŋ, tara
qanisanun isiqami, manna naipiqtuqluŋu, qanisaiñ igluatni matut,
matuqaŋniqsuat sut ukua taimma kaŋiqsiuqtuaŋataqsalgitñamigich,
sut aasriiñguuq makua saunŋich. Iñuirguuq nutim saunigich. Tara
iłimatchapiaqtuq. 'Taraliqaa anigaatka uuma piyai.' Tara qaunagiaq-
siłgataqtuq sumik.

Kiisaimmatai isiqpuq. Isiqman taimñagguuq nutim aŋnaq nallaa-
nigñiqhuni. Tanuŋnaksikmiuq. Taaqsikmiuq tupqum ilua. Nallaaniŋ-

niqsuq. Tikiutchiugniurangiññigaa una iglaaq, nallagniqsuq. Nallagniqman taimma qanuusriksraiñiqisragaluaqami, agnamun taavrumunga nallaqtuq. Takku nallagniqsuq uvva tukkuksraga una. Tara qaunagirugguuq. Qaunagillapiaqtuq. Agnaunni una, agnamun nallagalaangitchuq takku sivuani. Uvva qaunagiaqsiyaa agnaunni. Tara ilaksianiagaqsiyaa. Ilaksianiaqtagaluagaa, naami una pluq. Savitau-raaguni pitqungiaqsiruq. Tasramma uvani naipiqtuqmagu, iliqsraqsaqmanguuq nutim, uataan tugaaniñ qanuq imña atlakianaruamik tusraaraqtuq. Tiriquulalgataqmatun. Nuyuaagiagutigaa. Taatnagaluaqamiuñ kiisaimmagguuqtai niaquutni iluaqsi'amiuñ, agnaunni paaqsiyaa. Tara pirailiñiqsuq. Taavrumigatai niaqqumik pisigalugu. Tara makittuq. Makitnami agnaunga igiallaksasautigaluaqtuq, tasramma qasrigiaq ugiagaqsilgataqtuq. Pisagaluaqtuq aniruq. Qaunaginqman agnaunni. Igialagaluaqtuq, tatqamma ugiapaluktaaqsilgataqtuq. Tatqamma iñuuniqliuqtuq. Kiisaimmagguuqtai piuragniallagmi iñuksruigaqsivuq.

Tara iñuksruiqman naipiqtuummialuaqamiuñ, tarunga nullangiññiguguuq. Tasramma qaangilugu, taununga igligaluaqami, ayuusruqanagu nullagniqsuq. Qanuqtuaqtai taamma. Uttaqingitmiyaa. Tara siñiktagaluaqami tarani, aullalgitchuq sivutmun. Amna agnaunni piñigilugu, takulugu piñgitchaa. Taamma unitchaa taatna. Kiisaimmagguuq manna kuuksaakkaga, itna napaaqtuqqaagiiqmun igliguraagaqsiruq. Kuuk naqigliaqsiruq. Igliqtuq taatna. Anisaaqtuq. Qamuqhaaqtuq. Tasramma qanugilipman taimma uvluq, nalguniqsrami iivaqsaaqsagnialgitluni, tasramma narvalaniamun alatkaqsiruq. Iglua imña apai uñasriñiqsuq. Siñaanun ili'ami qinñiaqsiyaa, tamarra manna siñaa taununga itkaluaqniqsuq, aqna akia taagga ipnatun inniqsuq taakma. Iglua qinñinaqmipilunilu. Argumun qinñiqmagu tamarra, tatqamma tatqamunga ittuq taagga taaguuna. Tasramma suli tasramunga ittuq taatna. Naligutkaluaqami, naligutkaluaqami. Taragguuq unisingitchaa siñaa. Naukun tumiksrani manna kisiuqigaa naukuntai pirikkisiñiqpa. Takku uvva una iñugmik naluruq. Taimma iññitqaaqhuni siñiktangitmiuq. Tara iñugmik nalautchigaluaqtuq agnamik. Atlamik nalautchiñgitchuq.

Tara ikaaguktuiñaqhuni, aqna iglua tautukkaluaqamiuñ ikaaguk-

tuhñaqhuni plaqsiruu. Tara ikaagaa. Ikaaqamiug taagani nullaqtaq-
huni taatna igluani, taagani piyaluaqami, taunugatmun, taunugat-
muntai siñiqsraqlugu aullaqtuq. Qaunagigaluaqtuq sumik pitlaitchuq.
Sultichuq manna. Iññiqimaitmiuq. Taaguuna siñiqsraqlugu igliqhuni,
nuvuklitlugu samna, nuvukatamun ilfami iivaqsaaqamiug, takanna
aasrii nutim qattuniq. Ilullian nuvuani tasramma tasramna nunaqau-
sriilgitchuq. Tamauna siñiqsraqlugutai takanuga. Kiikii sivutmun
igliqtuq. Takku imma aniqatiuni qanuqtilaagat kanjqsiviksraqsiugaa.
Qaunagikmiuq.

Tara unnugasriuraagaqsisaqmiuglu takanuga nuvukkagmun tiki-
gitluni iivaqsaaqsagniaqtuaq ugalunun ukunuga qaninniagalukkut
iivaqsaaqtuq. Tupiq una itchiiallaagigñiqsuq. Itchiiallaagiksuaq naipiq-
tuqsagtutlugu, qatiqtaak malguk naaqqiutigalugu anugimun saagaqsi-
liqtuk tugaanun. Tara iñukpaliqsaqmaknik taapkuak, taragguuq taap-
kugnuga sukuiqsitchangitchuq tammaummiliguguuq. Tara maksrik-
kaluaqtuk qiniqtingitchuq.

Tara utiqami, taamunaqami akutuqtuaqsilgitchuguuq. Tara utiqami
taamuna talitluni, qulaaniñ mayuqhuni tatpichuga qulaaniñ, atmun
alatkaaqsilgatagai. Naipigtullapiaqlugu alatkagiagaqsiyaa. Alatkag-
magu takanna tupiq. Ugaluqpangmik silatmiutaqagniqsuq. Taapkuak
tupiqagniqsuk ugaluni, nannuk sunauvva. Nanugraitchaak. Taatna
naipigtuqlugu kanna pikmiuglu, anugaatchauraq aniliqami sanmun
tasramuna tagium tugaanun qiniqsiruu. Kiisaimma taimma tupigmi
qaaganun mayuqami, tasramuna qinigaluaqami isiqtuq. Taimma
tatpaakga qinigaluaqmiyaa sumik qiningitmiuq. Unnugniuraami
nayuqlugu qaunagiaqsiyaa. Ittuallakkaluaqami aniraqtuq. Tara naipiq-
tugaluaqami isigaqtuq. Unnuuraagaqsiruu, unnuaqsiruu anigayuk-
siaqsimipchaqlugu. Qaunaginiqsuq sanmun samuga.

Tara aniragalilapiaqmiuglu samna qaunagikkaga pialgitlugu,
tasrammagguuq nutim tagiumi iñuk, ilaniktaaqsiruk suatai samma.
Akuniingitchuq agliaqsiruu. Qalliaqsisigalugu. Tara takarruma anil-
gitluni takugaa qallikmiuglu. Ilaan qinigaluagaa ingilgaan pichakga.
Qaagani. Aggiksaagaqsiruu. Qallipman tautuaqsiyaluagaa. Tarag-
guuq iñuk anisrukagniqsuq tamarra. Aniniqsugguuq. Kiisaimmag-
guuqtai tikitchaagaqsivuu. Anugaatchauram paglaaqsilgataгаа. Iknii

ituaqtinnialigaa. Paqnaruq. Tikitman, tikitluni uniagniqsuq aivigmik. Aiviq tasramakpa kalikatauraagnigaa tagiumiñ. Kaliksigiauknaitchaluqtuq kalinnigaa, uniaguraagnigaa natchiqsun. Iñugguuq aginiqsuq apai. Tara isiqtuk tupigmun. Tupigraitchaamun isiqtuk tasramma.

Tara isiqmaknik iñuksruiqmaknik tasramma, naipiqtuuraagaluaqamigik aniugangiqmaknik, tara atqaqiaqsigik. Qipmik taapkuak ilimasruniaqsagaluaqamik sugingiqługu. Taragguuq atqaqami taapkuak sivulliuplugik qipmik niaqqiragaqlugik tuqutkik uuyuiñaqhuni. Naluligikkik qapkuak iñugiknik. Tuqutigik. Tara qipmiiqamigik alatkaqsilgitchik. Igalgitchugguuq takku, ikniqaqtuk qamma. Alatkaqmagik suagguuq una iñukpak taamna atnugaiqlugu itnigum siñaani naniaqtuaqtinniqlugu. Taaganigguuq tupqum killigani ulimautiqpak inniqsuq suli. Taatna tigulhiñaaguniqsuq taatna ulimautiqpak. Tara pirraglukumiñaiqamiuñ iñukpak taamna, qagrumiñik satkuqsruutigaa qagrunik. Uniungitchaa pilluataqlugu sikkaa igalikun, qakmakpamiñ qagrupiamik. Siktiqataaqsigaluaqaa makitiqami, ulimaun tiguliqamiuñ tupqum ayaga ulimaliqtuaqsiyaa. Qaunagingitchuq sumik, ulimautmik aglaan tara ulimaakkisuuq. Siktaqlugutai, siktaqlugu kii-saimma taimma nallaqsraaqpuq. Tuqutigaa. Agugaatchauraq una sumik qaunaginiurangitchuq, tautukkaa kisian una. Nallaqsraaqman qiniqaqsilgitchaa. Tautuktuaqatagaluaqamiuñtai nipliutigaa, "Kinnau-niqsutin. Tuqlun kipilugu iknigiñ pagguuñ!" Taragguuq taatnapqaqmani akangitchuq saviksruutigalugu tuqluni kipiliqamiuñ, kipputigalugu iknini paagaa.

Tara suraksraiqsuq. Unnuksraaguraaqmiuq. Unnukkaa uvva taapkuningiqipkaqlugu. Tara qilgiñi qamuqhaurani apkua, aiplugich, taruga nullangitchuq. Nayuqsangilgitchaa. Iñuiqamiuñ sivutmun aullagatalgitchuq.

Tara igliqhuni iluliaqsaaguraaqlugu, iivaqsaaqługu takanuga. Tasramma takanugavak iliuraagsagataqhuni iñuksrunmik, iñuksrunmik tara sivuani tusraangisaqmiñik iñuksrunmik tusraagaqsilgataqtuq. Iñuk apai. Unnuksraami. Tara tikitchaluagaqsiruuq, qaummagiggaan itna avuliutingiaqsiruuq. Taaqsitchiaqsisuguuq. Tikisingitchai itna qaummagiggaan. Iñugnik takku naluruq, itna iñugiaktaanik una. Qaunagikmiuq iqmiñun.

titlugik taipchuak isilgitchuk. Umialgumguuq iglaaq qilamik qinīguk-
kaa. "Ii! Tasrakmunaḡisirunagguuq uvva. Taatnaḡiatku." Tara piya-
luaqtuq, unitchuguknaitchaluapaaalukkaak aullalgitchuguuk, takku
tiliuḡik. Tasrakmunaḡisiñiruaq.

Tara tasrakivruma qilamiksrualiqsiapiagai. Tarunaḡaḡaqtitchiruaq. Kii-
saimma taimma taatnaḡaluaqamigik, tasramma aullaaqsiruaq. Tasrak-
muna. Taapkuak tukkuukkiñ maligaqsiyaak. Tara aglaan uqautigaak
aullaḡaluaqani qanuḡuni sakmani pitlungiññiqpan, ikayuḡunniplugu.
Tara ilisautigik, uvvagguuq una aḡitchirriutinayaḡaak. Itiqqumik aḡit-
chiusriglugu, unagguuq aḡitchirriutinayaḡaak. Aasriiñguuq tasram-
ma iliqsraliḡumiñḡuni pikpan, imiqalḡuiḡiqpan, unniiñ uvani iglu-
gikkaḡmiñi, immilaḡtaḡaluaqtilluni imiqalḡuiḡiqpan, qamuqhaḡi-
ñunguuq uqummatai isivillugich, taapkununa uqummatinun kiamil-
lugu uuktuaqugaa. Aasriiñ uuktuaḡlugu qanuq piyumiñaitmaḡaan.
Niqiksrauranik aasriiñ, niḡiñauranik payuglugu. Niqit taapkua
ilaḡḡaḡumiñaitmaḡaata ilaa unnii. Tasrammagguuq piitchumiñaaqpa-
ta, piiññiqpata, pilugu taamna puggutaq itqutilugu sulii niḡiñaaqsikpan
taatna niḡiñauranik taruna ulitchaamun pitquplugu, taatna piyumi-
ñḡniqpan. Qanuḡuni samani pitlungitpan, taatna aḡalatquruq. Ika-
yuḡuktuk takku uvva, ikayuḡviksraiḡiqigaak una uqaqamik.

Taatnaanikmiuḡlu tara agḡilgitman, aullaḡniqsut tasramuna uqau-
tiqqaḡlugu iḡñiksraamik tasramma tasravrumiḡa pamataḡanik aḡil-
ḡaḡnaiḡam. Isiqsaḡaluaqanigguuq tara tikitñami iḡñiksraaq taamna
uqautigikkanaḡ tuqutkaa. Uuyuiñaqhuni tuqutkaa isigaluaqani. Iḡñik-
sraaq tuqutkaa. Taatnaqqaqhuni tara isiqami, tukkuuḡni akpaḡmi
akpaktitlugik tatpakmuna. Kiiḡiḡniqsuḡguuq tuqsruḡmi pakimna, nat-
chisim qaḡa. Tara takanakḡa ilaa mayuqtuq. Akpapqaqtigunigguuq
piñḡitchuq. Unillaataḡlugu akpaktuq sakmakḡa pisaqami. Tara
tautukkaa iñuunaitchuam.

Tara aqavitlutiḡ, iñugguuq iñugiḡniqsuq. Iñugiaksianigniqsuq.
Qinīqtuaḡiaqtuaq. Tara aqavittuq. Tukkuuḡni aqaviqatigiplugik aqavit-
tuq. Tara pisaḡḡaraḡaḡaḡsiyaa iñuunaitchuam, suuq aikmatni,
airaunaḡiḡiñniqsuq. Ipchunatun iñuktun iḡiññiḡlugu Aḡḡaruamik
iñuḡmik piaqsiruaq. Uvva aipchaqmatni airaḡḡalḡinniplugu samma
piaqsiyaa. Arḡaḡḡaniplugu pisaḡaluaḡaa arḡaḡḡaḡiññiruaq ilaa.

Argaungaruangungiññiruuq. Argaunganiagunigguuq ilaa piñgitchuuq. Uqautiaqsiyaa, uvvagguuq aniqatiuni imma napmuktilaangit naluplugu, nani iñuqağasrugalugu iñuksiuqtuuq uvva. Nani tusraanasrugalugu nalliat. Nalukmiut ukua. Tara taatnaqsagñiağaluaqtuuq, naami. Uuma qilamik pisuaqsiyaa. Ağnaqtig piyaa, nigisuiqsaaquplugu una iglaaq. Nigisuiqsaağaluaqnagu tuqutchungitchaa. Piriksraqaqtuğguuq. Tara niqiksritmani, nigisuiqsautiksrağmiñnik manikmani, takku amani nigipchaanikkağak tukkuukkiñ, nigisungitmi'ami, taamna nigisuiqsaağutigitquplugu qaisangit, auliyautigalugu taichuğa iñuunaitchuam tunaanun aqigaa! Nigisungiññiruuq. Tara taatnaqman uqaaqsilgitchuuq, "Tara argaungagaluagñiqsutin aniyumiñailgitchutin uvuğa isituaqavich. Argaungarutin unniiñ." Argaungaiññiraqtuuq. Argaunganiaguni piñgiññiraqtuuq.

Tara tillisigaa tasramma piñaqsiñiplugu. Taragguuq atnuğaaqangiññiqsuq iñuk. Kamanagñiqsuq. Atnuğaamik tigguviksrağmiñnik maani kiataani piitchuuq. Israñiagaqsiruuq tamaakğa, sagviuruuq iyagagraitchaamik. Tupqum qitqanun sarvaqtaagiruuq. Qiñiqmagu uuma iglaam, tamarragguuq nutim augmik piqagñiqhuni. Arriqimanisuuq una iyagak. Iñuich nuyagñitnik nipinniğutaukmipłuni. Tara qiññuagaa taamna iglaaq. Tara piriktuuq. Takku pirailirum unniiñ atiruuq. Piriktuuq. Taavrumataim! Tiggutigalugu, payalugu piñgitchaa taavrumuğa iyagagmun miluqtigutigisraqługutai. Taavrumuğa iyagagmun pisagaluagaa, taichuğa akianun makittağmi tutiguguuq. Tara tutiqman, aasrii tigu'amiuğ maatna pisapiaqlugu iyagagmun miluqtigutigisraqsaqtaaqsiyaluagaa tara pisaqmani taitcha qulautlugu akianun makittağmi tutigaqtuuq. Tiguaqsipmani pirailitłaitmiuq. Tara maatna taimma anayagikmatun piqqaaqami piyaluaqamiuğ, pisaqta-piaqtaaqsiyaa. Tara maatna tarani taruğapiaq pitchaqsaaqlugu pisagaluagagigaa taitcha taichanianganun qichaqtigaqtuuq. Makittağmi tuttaqtuuq. Kanna turvigitłaitchaa, uuma takanuğa pisaqtagaluagaa. Kii-saimma taimma pisalgitmani tasrammali ilaan takarrumuğa taatnatun, ilaa pipchaqtaqsaqmatun, iliplugu takarrumuğa kasraktigutigi'amiuğ tuqutigugaa. Tara tuqutkaa. Piruksraiqsuuq tupiğmi.

Tara iñuunaitchuut imma, aqaayyuqaaq una, aqaayyuqangit iñuunaitchuagguuq una, sikiğagaluqaami argaunganiplugu iñuk una uqau-

tigiplugu, aglaanguuq uvakḡa aniyumiñailgitchuq taatniitkaluaqtuq. Taatniitkaluaḡniqsuḡḡuuq. Arḡaunḡaluaḡniqsuq. Tupiḡmunguuq uvuḡa isituaqami aniyumiñailgitchuq aglaan. Arḡaunḡaḡiññipluni kiuraḡigaa. Kiutlaitqatangitchaa. Arḡaunḡaruḡunḡiññiruq.

Tara nukatpiḡnik tilisiruq, iḡñiksraaq aitquplugu. Tara sivuuḡaaq-siyaluaqtuk ukuak nukatpiak. Naami, aitquḡaa. Aikḡiaqsilḡuguuk. Takku qanu aitquḡaa. Piisaaqtuallakhutik akuniinḡitchuk, kayum-maḡmikniñ tatqakma ittutchiḡutigalugu akpagaqtuk. Qaunḡiaqsi-lḡaluḡaaak kiñurik samna, naami imña piḡaqsiruq. Iñukpaliñḡiaqsi-ruq sumik. Iñukpaliñḡiaqsiḡman, "Tusraanḡitpalukkaatik, ilitchuḡin-ḡitpalukkaatik iḡñiksraam. Ilitchuḡipkaḡluguata pisḡaluatku." Tara iḡlaanḡan piaqsilḡitchaa, "Ilitchuḡipkaḡisilḡugu uvva piñḡaat ukuak imma suukpan. Kii kii aipchaḡlugupiḡu." Tiliuḡaqsilḡitchaa. Pitqusrik-sraiñḡitchuq, kiutlaitqatangitchaa uuma."

Tara taapkuak iqiasrukkaluḡuknaqtuk, aitquupiaḡlugu aipmakku tatqakma, ilitchuḡipkallapiaquplugu pitquplugu, iñuksruisaḡata-srugrukkaluḡamik isiqtuk uisunḡaatik nukatpiak. Qiḡhaqamik uqau-tiḡaak iñuunaitchuaq, iḡñiksraaḡḡuuq kiñña tuquniqsuq. Tuquaninḡniqsuḡḡuuq. Tuquniplugu iḡñiksraanḡa uqautiḡaak.

Tara uqautikmakni, qanuusriksraisaḡataqmatun ittuq akkuvak. Taatniitkaluaqami, aḡluqami uqaaqsiruq. Taragḡuuq tatqakma iḡñik-sraanḡa tuquniqsuq. Aglaanguuq aanaḡaqtuq. Aanaḡagḡuuq tatpam-ma aiḡisiñḡaak. Aiḡisiñḡaarguuq. Aikḡiqsuksraḡaqsiruq. Iqsiaqsirut ukua aikḡiqsuksrat. Piḡguruḡnik aglaan malḡunḡnik pisuaqsiruq. Una pamunḡa aikḡiqsaqpan, pamma uqaaqsiruq aitquplugu aananḡa. Tara taatniitkaluaqamiḡ tasramma, sapiḡñḡaḡtaḡnik malḡunḡnik ilisimak-kaḡmiñik tilisiruq iḡñiksraaḡmi aananḡa aitquplugu. Uuma iḡlaam piriksranḡa aitquḡaa pamna.

Taragḡuuq paḡnapiaḡataḡhutik iññuk, paḡnallapiaḡhutik tara aul-laqtuk. Piḡaqsiruk. Tatamḡarut ukua iñuich, tatamḡaaqsirut. Iñuk-sruitḡuq. Taragḡuuq qilamik piñḡitchuk, piisaḡatasrugrukhutik iñukpaliaqsiruk. Tara sakuuliḡimmaḡniqsugḡuuq akpakamik. Tatap-saḡaniḡalukkut isilḡitchuq. Taatna itchaḡmiullu tusraḡnaqsiaqsiruq, ittuksiaqsiruq nuna. Iliqsraqmatun unniiñ piḡaḡaḡmatun iliyaa nuna, ittuksipluni qallitmun iḡliaqsiruq suatai. Taragḡuuq tuqsruunḡun

tasrakma ili'ami uuyuiññaḡuni akpangitchuq. Piiyaqtautipluni tuq-sruugni, tuqsruuk simikḡugik iḡmiñik, piiyaqtaḡugu tasrakma siqu-migaqsiyaa. Tara akpatlasri'ami, tautuḡnaqsirumlu tara aatchaqhuni simikkaa. Naukun piviksraiḡugu, anniviksraiḡugich aatchaḡataqtuq. Uqautiaqsiyaa atlanik pitqungitḡugu. Taamna iglaaq kisian pitqugaa. Navguqsautiaqsiyaa aanaganun, uqautigaa qitunḡaiḡñiplugu uvva taavrumuḡa.

Tara uqautigianikmani taatna ilatchiallaguni piñḡiaqsisuguuq. Ma-kitnami aatchaḡaruḡa iñuḡmik tigusrí'ami qanḡanun miḡuḡutigaa. Tasramma pummiqami piisinganignigaa. Iñḡigaa. Iyaluaḡaa, aatchaqman iñuḡmik tigusrí'ami miḡuḡtigutigiraḡigaa ilaanun, qaniḡmun taavrumuḡa. Iñuk nuḡuḡaḡsiyaa tupqum iluani. Tara aḡilḡaḡnailaḡ una uqapsaaligaluḡatuq uumiḡa tautuksaḡaluḡaami. Naami qapqu-tingitchai. Iñuḡaḡsisugaa. Niḡisuiḡḡanḡitmiuq una. Tarauna pummiq-tuiñaqhuni aatchaaḡsilḡitchaqtuq. Kiisaimma uuma nuḡuḡaḡsiyai tupqum iluani ittuat taapkuu. Kiisaimma taimma tukkuugni kisinguq-pak. Iñuḡigaa tara. Taavrumuḡa iiviiñaqmipchaḡugich tasramma.

Tara tukkuugniḡu taapkuak, ilaalu kisinguqamiḡ, kisinguḡḡiñaaqamiḡ, kayummaḡmiñiñ siḡuktiḡhuni niḡliḡtaaganun tatkiḡuḡa iḡmiñik, kayumiksisiapiaqhuni sivukkitmun niḡliḡtaaganun naparaqtuq! Tara naparaqhuni, tatqamuḡali aḡiaḡuanun ili'ami alapillanḡiññiqsuq. Tara tatqamani iñuk imña, iñuk imña manna inailiqiruaq samani, timaan tuḡaanun patligutniḡaluḡaami, tasramma tikitñamiuḡ saviñi amu'amiuḡ sakiḡmigaaḡsilḡataḡaa. Qauḡrimaniqtutilaaḡmiñi pisuḡ-niqsilaagaḡsilḡataqtuq. Qanuḡuni takku piḡumiñaitchuq. Tara saviḡ-mik piyyiuti'amiuḡ, tasramma ilisimagaluḡaa, ituamik samna piñḡiaḡsiyaluḡatuq. Iḡuani ittuqtuuq. Qanuq pisilaḡa nalugaa. Kii-saimmatai tara pitḡaḡaqsirumlu, tasramma sukailiaḡsikmiuq una. Taragguuq pisuḡmiksilaaqhuni tarani, sakiḡmigagaḡataḡaa iluani. Tara sutilaani nalu'amiuḡ taim. Taragguuq pisauniqsuq tarani.

Taimma aglaan tukkuuk uqautikkak, taimmagguuq kisinguḡḡugik unitchaluḡaḡik. Qanuqtuuq nalukmigik imma qanuq pivak. Tarali taap-kuak tukkuuk, taamna tuqupluni tuqusriaḡurallaḡniaqhuni imma piyaluḡaqman, aulaḡataqman aḡilaḡniqsuk. Kisimik kisinggukkak tak-ku.

Tara aŋilaaqamik iglaagmik uqautaa pi'amitchu pisagumaugan-
 giññiqsuk. Taimña sagviqlugu, qugvigmun agitchirriutniagaqsigaak.
 Suagguuq una iluuqiñiq pannaqluktauraq. Iluuqiñiq. Iluuqiñauraq.
 Tara taatnatun agitchiaqsiyaak. Agitchiqlugu takulgitmakku uvlaami
 ilaatni suagguuq una iliqsrañniuraqtaligñiqhuni. Tara iliqsrañnuraq-
 niuraqtallaagaqsiñiqman, tara maatna imaisingigaqsiyaak. Takku
 itiqqumik immiglugu pitqukkaga. Kiisaimmagguuq taimma akuni
 ingitchuq iliqsralipqaqami iliqsrallugiksitmun igligaqsisautiruq. Tara
 iliqsralilapiaqhuni siqpalagiplugu imaigaliqman, tasramma taatnai-
 likpan, uniañiñun uqummasriqsanun ilitqupmagu, tara iliyaak. Sila-
 mun. Sumiñ aglaan qaunagigaak, pirailiyaak. Takku iñuiilaktuq uvva
 nunaqqiat. Tasramma taatnaqmiullu, tatqakmuña iliplugu, takuuq-
 lugu, nigñiñnik payuklugu uuktualgitmakku, piiññiqsut puggutamiñ
 taapkua niqit. Tara piiññiqmata nigñiñaqsi iluqaan, tara niqimik payu-
 gaqigaa uuma agnam.

Taatnagaluqaqamigguuq uvlaami takulgitmagu aŋutaata, uniañig-
 guuq qamuqhaaŋi tasramma iñuktun ittuamik piñiñiqsut. Taragguuq
 taatna iñuktun ittuq ilipluni pikman, taatnaqlugu, niqimik piplugu,
 kiisaimmagguuq una ilaa isigataqtuq.

Taragguuq aŋikman, aŋi'ami tamatkua qñiñqtuaqtuat aŋiqatiginigai.
 Iñuich atlagunñiñiqsut. Tara aglaan taimña iñuunaitchuagat piiñ-
 ñiqsuq. Taragguuq tarani ilaa taavrumuña simmiliutniagaqsiyalua-
 gaat, naami. Itnasriuyumiñaiññiqsuq. Iñuich atanniqsuglugich iñuu-
 niagumiñaiññiqsuq una nukatpiaq.

Tara taamna taavrumuña aŋilgagnailanik taapkuniña taatna pianik-
 man, sumik suli aquagun uqautiginitchaa uqautigiraan. Tara aglaan
 immali tamaani Kuuvagmi agnagguuq taamna iñuktuqpalugniqsugli
 taatna tikitchuamik. Tikitmani aŋutim taatna nallaaqataqhuni, aŋutit
 taatna aullaqtitlaitchuknagnigai. Takku uvva uniaŋruaq, qayaŋruaq
 taatna utuqqalaagiiili silataanigguuq taavruma agnam inniqsut.
 Nuurvium uqquani, tasramma uquqliñaaaptitni tamaani. Kisumitai
 kuugaatchaami tasramma ittuq. Inniyaa.

Uvva aasriiñ uvuŋa pisuŋaqnaga. Qikiqtaŋrulgitluŋa ilaatni, ukua
 Uqaiłamlu uuma, Silamiulu una uqaksraqtulgitluta takupqanŋati-
 galugu, taimakñaiñaq uuma Uqaiłam apiqsruŋaŋa Qikiqtaŋruk una

aŋilgagnailaqaġlugu tusraamaitmangaan. Una paapaga uqatlaitma-
 ngaan taatnatchimik qaaglaan, taimakŋaiŋaq apiqsrulgitchaŋa.
 Tusraamanigiga. Unipchaaqman tusraamanigiga. Aŋilgagnailaqaġ-
 niplugu sivuani. Nani itmangaan apiqsruġaŋa. "Nani uvva aŋilgag-
 nailaq uqautigivaun?" Tara taapkuak uqautigigikka Tikigayautchami-
 lu tauganiŋu Saiyulilgich qaŋani tarani inniplugu takanani. Iglaaqsi-
 ruq taatnaqamni. Iglaġaluaqami piyaŋa, uvvagguuq ilaan ukpiġiaġu-
 tigi, ukpiġiaqsiyaa takanna. Unagguuq inigruŋa qinŋiqamiun, tarag-
 guuq inigruaŋuplugu ilaan qinŋiguukmisana, aglaarguuq uvva cold
 storage-aliŋiaqhutiŋ, nivakmata takanani cold storage-aliuqhutiŋ,
 uniagaqhutiŋguuq takanana savviaqtaqmata, aninnikuatnun uvuŋa
 taavruma ataŋiqŋlugu pipŋlugu pipmata, maġġaq manna qipmich tikit-
 ŋamiŋ alukŋlugu niġiaqsiraġigaat. Naġiuġaluaqamitruiŋ niġiŋiagaqsi-
 raġigaatguuq maġġaq. Uvvagguuq ilaan tautuktaqŋuġillu piġaluaqa-
 migich. Taivrua inuunaitchuam ivrua taapkuak iġŋiksraaġlu,
 aananaŋu taamna, tarani tuqutmagik uuma, tamanna auna pivaluk-
 kaat qipmich, itnagguuq ilaan isrummatigiasiraġigaa tautukkalua-
 qamigich qipmich. Aniaqsiruq. Tara aglaan taimani taatna inuuaqman
 Qikiqtaġruŋmigguuq takanna salliŋa unna inuitchuq. Tatchim kiluani
 tatpiŋŋagguuq nunaqqiq ittuq. Kuugaatchaurana kilulliŋan
 tuŋaani. Taunnagguuq inuitchuq. Salliŋa, pakma inigikkaŋat kannu
 inuilaanurugguuq.

Tara taamna taruŋa aglaan uqautigi'amiun tara naanniplugu itna-
 ġaa.

Napaġiaq

Douglas Brown

It is said that a couple lived at Akuniq. The storyteller did not say that they lived with any other people. He simply said that once a young couple lived at Akuniq. As they lived there, for exactly how long I don't know, they gave birth to a son. After having a child, they proceeded to raise him and soon had more children. They lived there for several years until soon the eldest son was quite able to do many things. He had grown big enough to do different things. Soon, he had grown into a young man.

By the time he had grown into a young man, they still did not know of any people nearby. They were not aware of any people either up or down the river from where they lived. Soon the eldest son began to yearn for the companionship of other people. He asked his parents whether or not there were any people living somewhere in the surrounding area but they said that they did not know of any. Apparently that couple originated from a group of people somewhere but they did not know anyone living nearby. After the young man had expressed his desire for the companionship of other people, he prepared the provisions he would need for travelling and left. After he had left, his parents waited for him to come back but he did not come back. They kept expecting him but he never came home. Soon, they lost hope of him ever coming home.

Before his older brother ever came home, the next eldest of the children was soon quite able to do many things. By that time, the parents had lost all hope of their eldest son ever coming home since he had not returned. They had told the next eldest child about his older brother who had disappeared. The next eldest child couldn't forget about how his older brother had never returned home. He kept thinking about it as he grew older and was able to do many things. Soon he had reached the point where he had to leave to look for his brother. Although his parents did not want him to go, he made preparations to leave. His parents had told him that his brother had left down the river and so that was the direction he also went. Once

again, after he left, his parents waited for him to come back but he, too, did not return. They had more children as time went on and still, they did not know of any people living nearby. Once again, their son did not return home from his journey.

As the years went by, their children disappeared one by one. Each of them set off on a journey in the hopes of finding his older brothers but not one returned home. Every time one of their sons went to look for his older brothers, he would never return. This happened until soon, the couple began to grow old and once again they had a child. They knew that each of their children had gone and would never come back. They still did not know of any people nearby. No traveller ever came to them. It is said that they knew no one.

As they continued to grow older, their youngest child was the only one left behind and he, too, began to grow as a child. One morning, after all those years of waiting for their sons to return home, the father appeared to be deep in thought. He remained silent all the rest of that day as he thought and thought. It seemed that his wife was the only one doing anything at all that day. Finally, he took the small child in his hands and told his wife that they would raise the child, only to suffer because of him again. He said that if the child grew up, he would leave like his brothers and they would suffer again as they waited for him to return. He was sure that once again, they would wait in vain. He asked his wife, "Wouldn't it be less painful and much simpler to kill the child now and lay him in a grave nearby? That way, we would know exactly where he was and at least, he would be near us and we would not have to suffer waiting for him to return." It is said that his wife did not reply immediately. She remained silent for a long time, deep in thought and then finally replied that it was up to him to do as he wished.

The father then played with the child and after doing so for some time, he took out his knife and placed it next to himself. In the meantime, the innocent child continued to playfully kick his feet and wave his arms. The father began to toss the child into the air. This made the child even more happy and playful. Giving him a good toss into the air, the father quickly grabbed his knife and placed it directly

underneath the child as he was coming down. However, to the father's amazement and surprise, the knife simply went right through the child as though nothing had happened. The child continued to gurgle with pleasure as he lay on the knife, still kicking his feet and waving his arms about. His father waited for him to die but the child remained the same. He only continued to playfully wave his arms and feet. Since he did not die, his father pulled out his knife and resumed playing with the child, who appeared to be just fine.

The father did not try this just once. After some time, he would say, "This child will grow up and come to mean a lot more to us. Once he leaves, we will suffer because of him as we wait for his return. Once again, he will not come back." Saying this, he would take the child, toss him into the air and put the knife directly underneath the child. Once again, nothing would happen to the child. He repeated this many times but finally realized that nothing was going to happen to the child. Upon realizing this, he finally stopped trying to kill him.

He called his son Napagïaq and that was the child's name. I don't know what he called his other sons but that youngest one was Napagïaq. As Napagïaq grew older, he acted differently than his older brothers. He was a cautious child. His personality was not like his brothers. He was different. He had a curious mind and would try to find out the exact nature of things. As time went on, in spite of their reluctance to do so, one day his parents told him about his long lost older brothers. By this time, he had grown and was able to do many things. This time he was even more stubborn and persistent than his older brothers in insisting that he go and find out where they had disappeared to. His parents pleaded with him not to go but he was stubborn and seemed determined to find what had happened to his brothers. His parents did not want their youngest and only child left to leave them but their pleas were in vain.

When they realized that nothing they said could persuade Napagïaq to act otherwise, they gave up and began to help him prepare for the journey. After preparing most of his provisions, his mother began to make him a travel snack of akutuq, creamed fat. They did not treat Napagïaq as they had treated his older brothers. This time, they helped

him prepare for his journey. Just when he was ready to leave, his mother gave him the akutuq for him to take with him and told him that upon encountering something strange or dangerous, wondering to himself about what to do or wondering why it was such, he must eat the akutuq. After eating some akutuq, he could then go ahead and find out.

It is said that he left down the river during the fall after all the necessary preparations had been made. The river had already frozen and the ice was thick enough to walk on. Not wanting to worry so much about him, his father had advised Napagïaq to wait for the ice to thicken and when it had reached this stage, they had finally allowed him to leave. It was then that Napagïaq left his parents. Off he went, towing his bedding and travel provisions. Napagïaq began his journey with caution and looked around carefully as he travelled. He was determined to find out what had happened to his brothers. He had not forgotten them. However, he, too, did not know of any other people living nearby. So, down the river he walked as he began his adventuresome journey.

As he travelled down the river, he passed by what is now known as Noorvik. At that time, it was not yet a settlement and there were no people. After passing by there, he continued on down the channel which is on the north side and before reaching the first slough, which had steep banks, he came upon a young harbor seal which had only recently begun to crawl independently on the ice. He killed the harbor seal and after some thought, he cut off its head and put it into his sled. He thought that maybe it would prove useful to him in the future. After putting it inside his tow sled, he continued on his journey as the day began to end. Soon it was dusk.

It wasn't yet completely dark for a bit of daylight could still be seen in the far horizon when he spotted the slough mentioned above. He saw it further down the river from where he was. There he saw a hole which had been cut in the ice to get water from. He was finally approaching a place of human habitation. Ever since he was born, he had never encountered another human being with the exception of his parents. He noticed a trail on the snow. It apparently led to a house

on the bank of the slough. He saw that smoke was coming out of this one house. He looked around carefully and slowly walked towards the house. Moving cautiously, he was not about to take any chances so he made sure that he ate some of the akutuq his mother had given him. Upon reaching that place, he had stuck his index finger into the akutuq and had eaten one lick. After all, this was the first time that he was about to encounter another human being. He had noticed that the trail to the hole in the ice had not led anywhere else. He observed that apparently the person who lived up there in the house did fetch water from the hole. However, there were no tracks that hinted of anyone doing normal daily chores. There were no snowshoe tracks or anything. Semidarkness approached as he continued to look around carefully and he did not notice that a woman had peered over the bank to look at him. Apparently the one who lived there knew that he had come. She called out to him from above, "Whenever a traveller comes here, he climbs up the bank towards the house and comes inside before leaving again."

He tilted his head to get a better look at her but immediately after calling out to him, she turned around and walked back to her house. Napagïaq was cautious as he slowly climbed up the bank toward her house.

After climbing up, he prepared himself to enter the house and worked on his sled in the semidarkness. In the meantime, there was only silence from within the house. He looked around outside of the house and saw old sleds. He noticed that some were old and some were new. Among them were kayaks. Old and new kayaks and sleds seemed to be scattered all over outside of this house. Napagïaq looked around carefully for clues to find out just what it was he was about to encounter. He thought to himself, "So these are my older brothers' things." He had never known his older brothers personally but he felt that the kayaks and sleds had belonged to them. He further thought, "These must be the ones. She must have been the cause of their disappearance." Thinking this and filled with even more caution, he slowly entered the house after he had stuck the harbor seal head inside his parka. Upon entering the hallway entrance, he was filled

with curiosity at the site of covered piles. He lifted one of the covers of the piles only to find human bones! He was truly suspicious now as he thought, "So, she got my brothers." Now, he was even more cautious than before.

Finally, he went inside. Upon entering, he noticed that the woman had already gone to bed. Because of the semidarkness outside, it was quite dark inside. She had gone to bed without even bothering to fix a meal for the travelling stranger. Since she had gone to bed, Napagïaq briefly wondered what to do, then climbed into the bed with her. After all, his potential hostess had gone to bed herself. That could only mean one thing. He knew that he was in danger now after all he had seen, so you can imagine how extremely cautious he was by then. After all, it wasn't every day that Napagïaq climbed into bed with a woman. In fact, this was the first time he had ever encountered another person besides his parents. He started to touch her but it seemed that the woman was not about to allow him to feel her body. As he listened carefully, he heard a strange sound from the direction of the woman's crotch every time she moved. It sounded like the slow grinding of teeth. He knew that she was truly dangerous now. After his futile attempts at touching her body, he adjusted his harbor seal head and started to enter her. She didn't appear to resist him. He then quickly inserted the spotted seal head within her and stood up. When he got up, he could hear her screaming but he could also hear the spotted seal growling so he dashed out of the door. He knew that she was no longer paying any attention to him as she tried to resist the spotted seal and he could hear her wailing with pain. Soon, there was only silence.

After all had gotten quiet, he stood outside of the house for a while to see if anything else would happen and when nothing did, he continued on his journey rather than spend the night there. He did not travel far before he decided to stop to camp for the night. Who knows what happened to the one he had left behind. He did not bother to return to find out. After spending a night there, he continued on his journey. Still not worried about the woman, he did not bother to find out what had happened to her. He simply continued to walk away from

her. As he walked down the river, the spruce trees began to grow scarce and the ground became flat. Still he moved on and continued to tow his sled as he neared the mouth of the river. It is not said what time of the day it was as he was walking on a long stretch of the river and was about to round a bend when he found himself on the shore of a magnificent lake. He saw that the other side of the lake was far away. He looked to the side and saw that the shore stretched to the right and the left but it seemed that the other side of the lake was lined with cliffs and he noticed that it was barely visible. He saw that the other side of the lake stretched for miles both up (landwards) and down (oceanwards). He did not move hastily. Instead, he stood there on the shore of the lake thinking about the next direction he should travel. After all, he had never travelled this far before and with the exception of the woman, he still had not encountered other people.

As he continued to look at the other side, he felt that he would like to cross the lake to the other side and that was just what he did. He travelled along the other side for a few days, stopping to rest each evening and then finally made up his mind to travel down towards the ocean. He continued to look around carefully but did not notice anything strange. There were no signs of human habitation. He walked along the shore until he had reached a point and after rounding the point, he saw a low hill further down. He saw that far in the distance, there was no land beyond the next point. Once again, he set off along the shore. He was determined to keep going because he still wasn't sure what had happened to all his lost brothers and he wanted to find out. Throughout all this travelling along the shore, he remained as cautious as ever, always looking around carefully.

Just as early evening was approaching, he began to round the point that he had seen from a far distance earlier that day. He went around the bend and was surprised to see a cache looming so close on the other side. There was a house which had a steady stream of smoke coming out of it. As he stretched his neck to get a better look at it, two white figures suddenly pointed their heads to the wind and started to turn in his direction. As soon as they had started to move, he quickly hid himself to keep the two from getting a good look at him. Although



they had quickly stood up to look in his direction, he had moved fast enough that they had not seen him.

As soon as he had hidden himself from their view on the other side of the point which he had come from, once again he began to eat some of his akutuq. This time, instead of going around the bend, he climbed up to get a better view of everything from the top. Upon peering down, he saw a house and a great big cache next to it. It appeared that the two white figures he had seen were actually two big polar bears. Apparently, they lived by the big cache. As he was carefully observing the scene below, a little old man suddenly appeared from the house and began to look in the direction of the ocean. Soon he had climbed on top of his house and after looking towards the ocean, he went back inside. Napagïaq looked down towards the ocean, wondering what the little old man had been trying to see, but he did not notice anything although he was higher up and would have been able to get a better view if anything had showed up. After a while, the little old man came back out again to look. Once again, after looking around, he went back inside. As he continued to go in and out of the house, dusk was approaching. Still the little old man continued to watch for something towards the ocean.

Just when he had reached the point where he did not stay long in the house before quickly stepping outside again to check, Napagïaq happened to glance in the same direction to see what the old man was looking for when he saw something on the horizon. It grew more and more distinct and soon he saw that it was a person, a man, and he was coming closer. Once again, the old man had stepped outside and by that time the man had come quite close when the old man finally saw him. As the man drew closer, it appeared that he was a big man. It is said that he was indeed quite large. Soon he had almost arrived. In the meantime, as soon as the little old man had sighted him, he had started all the necessary preparations for greeting the traveller, making sure the fire was going alright and so forth. When the big man arrived, they saw that he had been pulling a walrus on the ice all the way from the ocean. It appeared that it certainly had not been easy to pull it, but he had been pulling it as though it was merely a seal. This

was possible because the man was so big. Upon arrival, he entered the big house.

When they had entered the house and all was quiet, Napagïaq continued to watch carefully and when he knew that they weren't about to come back outside, he slowly descended from where he was. At first the two 'dogs' (polar bears) acted as though they sensed his presence, but soon did not seem to pay attention. After coming down, he went straight to the two polar bears and killed them first. He did it so fast that the two people inside the house did not even realize what had happened. After killing their 'dogs', he climbed to the top of the house. The house did not have a window, but it did have a hole on the top for the smoke to come out of, and that is where he climbed to peer into the house. As he peered inside, he found that the big man had undressed and was resting near the fire. He also noticed a large adze resting near one wall. It was ready for anyone to grab it. When Napagïaq was sure that he would not miss the big man, he took out his bow and arrow and shot at him from the hole. He did not miss and continued to shoot with good aim at the big man. Although he did this, the big man suddenly stood up and grabbed the adze and began to hit the post in the house. He did not bother to look around for anything else. Instead, he kept on hitting the post with his adze like a mad man. Napagïaq continued to shoot him with arrows until soon the man fell backwards. He had killed him. In the meantime the old man did not do anything or even bother to look around. He simply gazed at the big man and when the big man had fallen, all he could do was gaze at the scene. Napagïaq looked at him contemptuously and said, "You are a fool. Cut your windpipe and throw yourself into the fire!" It is said that the little old man did not waste a second as he took out his knife and cutting his windpipe, threw himself into the fire.

Napagïaq did not have anything further to do there and in the meantime, dusk had fallen as he was busy with the inhabitants of that place. It was early in the evening when he went back to fetch his tow sled and once again, he did not camp there for the night. He was not about to stay there. After emptying the place of its inhabitants, he left on his journey again.

As he travelled along the shore of the lake, between the points, he began to hear a totally unfamiliar sound. It was the sound of many people and he heard it in the early evening. Although he realized that he was nearing a group of people, he did not want to approach them while it was not yet completely dark. He waited for darkness to set in. He had never before encountered a large group of people so he was being as cautious as ever.

Soon it was completely dark. One could not see anything at a distance. After it had become dark, Napāgiaq stealthily approached the first house and went inside as soon as he had reached it. Upon entering, he found an elderly couple inside. Apparently they were alone. They realized that he was a stranger. Her husband looked at Napāgiaq for a while and then bowed his head. He remained that way for a while and finally said, "Oh, no! You do not appear to deserve to die! We have an iñuunaitchuaq here. (An iñuunaitchuaq literally means one who does not allow another to live and is usually depicted as a tyrannical giant.) Once he finds out about you, he will send others to fetch you. It won't be long before his guards come. If there was some way for me to help you, I surely would, but unfortunately there is nothing I can do." As he talked, he expressed his feeling that he did not think the stranger worthy of being killed. Although he tried to warn this stranger about the iñuunaitchuaq, the stranger seemed unconcerned and did not appear to be worried. So they fed Napāgiaq and after eating, the old man continued to elaborate about how dangerous the iñuunaitchuaq was and soon his wife joined him in his efforts to warn the stranger. They said that they wished they could help him because he did not deserve to die, but they also felt that there was nothing they could do.

As they discussed this, two young men suddenly entered the house. Immediately they noticed the stranger and exclaimed, "Oh, so we have a stranger." After saying that, they hurried back outside. The old man told Napāgiaq that the iñuunaitchuaq lived at the other end of town and the two young men who had just entered were the iñuunaitchuaq's guards. He also said that the two young men had found out about the stranger and it wouldn't be long before the

iñuunaitchuaq would order Napagïaq to come to his house. That was what he did with every travelling stranger. The old man was certain that the iñuunaitchuaq would kill Napagïaq also. However, Napagïaq did not appear to be worried in spite of what the old man told him.

As he was telling him about them, the two young men suddenly came in again after having been gone for a considerable amount of time. They said that the iñuunaitchuaq wanted to see the stranger and that the stranger must go over to the iñuunaitchuaq's house. Hearing their request, Napagïaq replied, "Yes! I shall go over. Go and tell him that!" Out they went again without the stranger. After all, he had told them that he would go to the iñuunaitchuaq's place. While they were gone, the old couple told him that the iñuunaitchuaq killed strangers to feed them to his pet. Upon the absence of strangers, in order to feed his pet, they said that the iñuunaitchuaq would kill a young man from that settlement who did not deserve to die. However, whenever a traveller came, he would be killed for the pet's food. They told him that there was someone to kill Napagïaq and there would also be something to eat him. However, in spite of their efforts to warn him, Napagïaq continued to appear unconcerned. He just wasn't worried about it. As they told him all this, once again the two young men suddenly entered. They said that the rich man, the iñuunaitchuaq, wanted Napagïaq to come on over immediately. Once again, Napagïaq replied, "Yes! I shall go over. Go and tell him that!" This time they were hesitant about going back without him but once again, they did so because they were told by Napagïaq. After all, he did say that he would go on over to the iñuunaitchuaq's place.

Soon, the iñuunaitchuaq had them scurrying back and forth to fetch Napagïaq until Napagïaq finally decided to actually go and see the iñuunaitchuaq himself. The old couple followed him and before they left they told him that they would like to help him just in case he didn't make it. He told them that he wanted them to soak something for him. He wanted them to soak it in urine and if that object happened to start moving one way or another, and if it had reached the stage where it could no longer contain liquid in spite of liquid being added on to it, he wanted them to take it to his tow sled, spread out his bedding, and

place it within his bedding to see what would happen. Then he further instructed them to bring a small portion of food to it to find out whether or not the food would be eaten. If it so happened that the food had disappeared when brought there, he told them to take the plate into the house and refill it with yet another small portion of food and place it again on the bedding. He told them to do all this in the event that he did not make it down there. He gave them all these instructions because they said that they wished there was some way they could help him.

After he had given them these instructions, once again the guards came to fetch him so they all went down to the iñuunaitchuaq. Before entering the house, he killed the iñuunaitchuaq's pet. He did this as soon as he got there. (The storyteller does not say what kind of a man-eating pet this was.) After doing that, when they had gone through the hallway entrance and were about to go inside, they had to step up in order to go inside, so he helped the old couple climb up. It is said that it was a high place to climb from the hallway entrance up to the floor of the house. However, it is said that Napagíaq did not have any trouble climbing. He leaped a considerable distance from the bottom of the hallway entrance up to the floor and this did not go unnoticed by the iñuunaitchuaq.

Napagíaq and the old couple sat down next to each other and they noticed that the house had already filled up with people who had come to watch. As soon as they were seated, the iñuunaitchuaq began to provoke Napagíaq because he was angry that Napagíaq had taken so long to come in spite of the guards fetching him several times. He realized that Napagíaq was not like the other strangers he had ever encountered. He thought that Napagíaq was an arrogant and obnoxious person and he told him so. However, Napagíaq replied that he was not so. He said that he had not come to be rude to anyone. Instead he had come in search of his brothers because he did not know where they had disappeared to. He said that he had only gone to look for people who might be living anywhere, in hopes that maybe they had heard of his brothers. However, no one seemed to know what he was talking about.

Although he tried to explain his presence, it was of no use. Instead, the iñuunaitchuaq wanted him dead immediately. He told his wife to serve the stranger his last meal. He did not want to kill him until after the stranger had eaten his last meal. After all, he was to be a meal for the pet. The meal was presented before him as his last meal, but since he had already eaten at the old couple's home and was not hungry, he suddenly stood up and kicked the plate of food across towards the iñuunaitchuaq! He told him that he was not hungry. When he had done that, the iñuunaitchuaq said to him, "No matter how arrogant and rude you are, you will not live once you've set foot in this house." Once again, Napagíaq explained that he was not trying to be rude or arrogant.

The iñuunaitchuaq then said that it was time. A huge man appeared. He was so big and strong that he did not wear a top garment. There was no clothing to grab on the top part of his body. He reached down from somewhere near him and took out a large stone. He rolled it down to the middle of the floor. When Napagíaq saw it, he noticed that it was covered with blood. Human hair was stuck all over it. The giant of a man then motioned Napagíaq to step down, so he did. After all, even if someone tried to stop him, he was a stubborn and brave young man. The big man did not waste a minute as he grabbed Napagíaq and easily lifted him up to throw him at the large bloody stone. Although he threw him at the large stone, Napagíaq sailed right on top of the stone and landed on his feet on the other side. Once again the big man grabbed him and this time, making sure that he would land on the stone, he threw him at it again. Once again, Napagíaq sailed right on top and landed on his feet at the other side. Every time the big man grabbed him, Napagíaq did not resist. At first it seemed that the big man was not so rough when handling him but since he kept landing on his feet on the other side, this time grabbed him as roughly as possible and was so sure that he would throw him right at the stone this time. But, once again, Napagíaq only sailed through the air, passed the stone, and landed on his feet again. Finally, as the huge man started to grab him again, Napagíaq grabbed him instead and did the same thing to the big man. He threw him at the large

stone and instantly the big man died. Napagïaq had killed the giant of a man. Now there was no one else to bother him.

The old iñuunaitchuaq bowed his head in thought, then said that this young man was indeed arrogant and rude but it was not going to be of any use to him even if he was that way because he would never leave that house again. Once a stranger came in, he had never been able to go back out. Once again, Napagïaq replied that he was not rude or arrogant. He was not hesitant in replying because he was so brave and he did not believe he was rude or arrogant.

The old iñuunaitchuaq then told two young men to fetch the pet. The two young men were reluctant to do so because of fear but once again he commanded them to do so. Out they went to fetch the pet as they were commanded. They were gone for a short while when they both suddenly reappeared at the entrance, each jumping with all his might from the hallway entrance up to the floor of the main building, landing with a thud! Earnestly, they began to look back at the entrance but nothing appeared and not a sound could be heard to indicate that anything was coming. Since it seemed that nothing had followed them, the leader of the iñuunaitchuat said to them again, "Maybe the pet didn't hear you."

Napagïaq then said, "Yes, I'm sure that it didn't notice them when they went to fetch it, whatever 'it' is. Go ahead and have them fetch it!" There was no sound of uncertainty as he said this and he was not at a loss for words each time.

It seemed that the two young men were quite reluctant to go and fetch it again, but since the iñuunaitchuaq kept insisting that they go, they went out. They were gone for a while and all was silent when they came back inside. This time they came in slowly. After climbing inside, they stood up and told the iñuunaitchuaq that his pet out there was dead. They said that it had already died and had apparently been killed by someone.

After hearing this news from the two, the iñuunaitchuaq seemed uncertain of what to do next. He bowed his head wondering what to do. Finally he raised his head and said he realized that his pet had died but it did have a mother. He said that they must now go and fetch

the mother. However, no one volunteered to do so. They were afraid to go and fetch the mother of the pet. He requested two strong men to go and fetch the mother. Since it seemed that no one was about to volunteer, he knew of two men who were strong and brave, so he told them to fetch it. He wanted them to fetch the one which could kill this arrogant stranger.

The two armed themselves as much as they could and left. They were gone for quite some time. In the meantime, the people there were frightened. All was quiet in the building. The two did not come back right away. Finally they reappeared and it seemed that they had been working hard as they climbed up the entrance. They were filled with fright as they came in and it wasn't long before a sound could be heard as the ground seemed to shake from the loud thuds. Something gigantic was apparently coming as the thuds drew nearer and nearer. When it sounded as though it had reached the two posts on both sides of the entrance outside, it did not come right in. Instead, it began to break the posts of the hallway entrance and could be heard tearing it to pieces. Soon it appeared at the main entrance and opened its mouth, covering the whole entrance. There was no way that anyone could have gone outside unless they wanted to walk right into its mouth. The iñuunaitchuaq began to tell it not to kill anyone except for the stranger who had killed the pet. He told it that the stranger had killed its young and surely must be killed.

Upon hearing this, Napagíaq wasn't about to sit around and be eaten by the creature so he stood up and grabbed a person from around there and threw him into the mouth of the creature. The person was instantly swallowed. Once again, when it opened its mouth, Napagíaq grabbed another person and threw him into its mouth again. He continued to do this until soon there were only a few people left. By that time, the iñuunaitchuaq had become frightened as he saw how truly strong and brave Napagíaq was and began to plead for his life. However, this did not stop Napagíaq as he threw the people into the creature's mouth one by one. In the meantime, the creature's appetite was still not satisfied. It continued to swallow the people and open its mouth again. Soon Napagíaq had thrown everyone in except

for the old couple. There was no one else. They had all been swallowed by the creature.

When he and the old couple were the only ones left, Napagïaq used all his strength and dived straight into the creature's throat. He went in head first straight to the creature's epiglottis. After diving into the throat of the creature, he found himself in its stomach and was still conscious. He saw that many people were in there and there was barely any room for him to move but he used all his strength to move towards the body, took out his knife and began to chop at the body of the creature. He had to work hard at being conscious and with all his might, he began to chop away at the creature to free himself. After all, there was no other way out for him. As he started to chop the creature's body with his knife, the creature could feel something painful within its body but there was nothing it could do because it was inside. It didn't know exactly what was happening. As Napagïaq grew weaker and weaker, the creature finally began to weaken also as its movements became slower and slower. It is said that Napagïaq used all the strength he had to chop away at the creature's body, working as hard as he could. Soon, he had weakened so badly that finally he became unconscious. It is said that it was then he died there.

However, he had told the old couple what to do in the event that he didn't make it and had left them alive in the building. He had not known what had happened to them after he dove into the creature's mouth. In the meantime, they had watched the creature grow weaker and weaker and slowly die in great pain. After it had finally quit moving, they had started for home. After all, they were the only ones left alive.

As soon as they got home, they did not waste a moment in doing what the stranger had instructed them. They took out the object that he had given them and put it in the chamber pot to soak. They found that it was a dried blackfish and a small one at that. Following his instructions, they began to soak it. They continued to soak it until one morning when they had gone to check on it, it had started to move a little. When they saw that it had started to move

around just a little, this time they were even more determined to keep it from drying. After all, Napagïaq had told them to soak it in urine. It wasn't long before it grew stronger and began to move around more and more. When it had reached the point where it was soon moving around so much that its container could no longer contain any liquid, they took it outside to the tow sled and placed it within the bedding as they had been instructed. However, they were careful to protect it from any danger. After all, the people of that settlement had all died. After continuing to care for it, one day they tried putting some food by it and the next time they checked, they found that the food had disappeared. Upon finding that the food had disappeared, the woman made sure a small portion of food was placed there at meal time.

One morning when her husband went to check on it again, he noticed that within the bedding in the tow sled was a form which resembled a human figure. Noticing this figure in the sled, they continued to place the food in the sled by the bedding until one day Napagïaq himself casually entered the house.

It is said that when Napagïaq had been revived from death, he was revived along with the spectators who had been in the house where they died. The old couple found that all those people had not changed a bit in spite of what they had gone through. However, the iñuunaitchuaq was not among them. The people wanted Napagïaq to take the place of the iñuunaitchuaq in leading the people of the settlement but he declined the offer. This young man told them that he could never lead a life giving orders to other people. He just wasn't the type.

After encountering the creature and iñuunaitchuaq who never allowed strangers to return home, the storyteller did not say anything further. However, it is said that along the Kobuk River somewhere, the woman must have been devouring people whenever they came upon her. When they reached her, she must have prevented all the men from ever leaving her place again by laying with them. After all, there were old sleds and kayaks outside of her house and some were older than the others. She lived somewhere down the river from what is now Noorvik by one of the sloughs. I'm not sure which slough it was.

As for another interesting addition, once I went to Kotzebue and was visiting with Uqaiḷaq and Siḷamiu. We were busy talking about various subjects when suddenly Uqaiḷaq asked me whether or not I had ever heard of an 'aṇiḷgagnaiḷaq' in Kotzebue. (An aṇiḷgagnaiḷaq literally means place of no return or one who does not allow another to return home, which in this case can refer to the iṇuunaitchuaq and the creature.) He wanted to know if my father had ever mentioned it. I told him that I had indeed heard of such a thing in a legend. He then asked me "Where did he say the 'aṇiḷgagnaiḷaq' was?" I told him that I had heard of Tikigayautchiaq, which is a point near Kotzebue, and a place on top of Saiyulik, which is a place between Point Hope and Kivalina, as places where this creature was. He began to laugh upon hearing my reply. After laughing, he told me that now he really believed it because he always did notice that it (probably referring to the point near Kotzebue) looked like an old site. He said that when they were digging into the ground for a cold storage, they would go there with a dog team and when they got there, the dogs would begin licking the soil. He said that they would sniff it first and then begin trying to eat the soil. After observing their behavior, he had thought to himself, "The dogs must be licking the blood of the iṇuunaitchuaq's pet and its mother which were killed by Napagīaq." That's what he told me. However, it is said that at the time the creature killed all those people, there were no people living in what is presently Kotzebue. There was a settlement behind the lagoon but none along the beach of the sound. The settlement was somewhere behind the creek.

That was as far as the storyteller went when he told it to me.



