

KUKUGYARPAK

An epic journey—fantasy, adventure, and strange people—Kukugyarpak, separated from his family and village while hunting, goes on an amazing voyage. His travels take him to places where he meets people with big (very big) mouths, scary women, mouthless people, and giants. He encounters natural hazards, monsters, and magic. He helps the very strange people he meets and in turn is helped along his journey. Kukugyarpak is curious about the world he travels through, and, although warned against certain places, goes there anyway, sometimes resulting in narrow escapes. His adventurous journey is filled with peril.

People from different areas of Alaska know bits and pieces of this story. In Annie Blue's version, this story is complete from beginning to end. The story of Kukugyarpak has lessons for life—helping those in need, accepting help, coping with the unexpected with grace and dignity. He was guided by his deeds; he didn't give up and he made his way back to his home. He learned to survive and to stay away from danger despite his curiosity.

This story is appropriate for children and adults. It is understood differently depending upon maturity and development. It mirrors the Yup'ik way of life, and, although it is an old tale, the lessons learned from it can be used in today's world. This recounting of Kukugyarpak's adventures provides a rare glimpse into an ancient way of life uniquely adapted to the north, and offers the reader another perspective on the universal human experience.

Annie Blue, now 93 years old, is a renowned storyteller from Togiak, Alaska, and recently was awarded a Hail Award for a book of her stories, *Cungauyaraam Qulirai, Annie Blue's Stories*. Evelyn Yanez and Dora Andrew-Ihrke are both retired teachers, directors of bilingual programs in their respective school districts, and consultants to Math in a Cultural Context.

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Part of the series *Math in a Cultural Context: Lessons Learned
from Yup'ik Eskimo Elders* ©



GRADE LEVEL

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K 1 2 3 4 5 6 7

KUKUGYARPAK

TOLD BY ANNIE BLUE



CHILDREN'S VERSION ADAPTED BY EVELYN YANEZ,
DORA ANDREW-IHRKE, AND JOAN PARKER WEBSTER
SERIES EDITOR JERRY LIPKA ILLUSTRATED BY PUTT CLARK



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This storybook accompanies *Designing and Testing Model Kayaks: Data Collection and Analysis* a sixth-grade curriculum module that is part of the series *Math in a Cultural Context: Lessons Learned from Yup'ik Eskimo Elders*; Jerry Lipka, Principal Investigator.

Kukugyarpak, told by Annie Blue, accompanies *Designing and Testing Model Kayaks: Data Collection and Analysis*, a sixth-grade curriculum module © 2009 University of Alaska Fairbanks, which is part of the series *Math in a Cultural Context: Lessons Learned from Yup'ik Eskimo Elders*, Principal Investigator and Series Editor Jerry Lipka.

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University of Alaska Fairbanks, 2019

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Acknowledgments

Annie Blue told us (those who work in *Math in a Cultural Context* [MCC]) a long time ago that “the only reason I want these stories recorded is because I want the children to learn from these stories that I am going to tell you.” Without Annie Blue this work would not be possible. She never says no when we ask her to work and help. She is willing to drop everything and travel to Fairbanks and Anchorage when we ask for her assistance. Annie Blue tells us the respect we show her makes her happy to share her knowledge with us. She is pleased and touched to see that her stories are being brought into the future. Annie Blue knows by sharing with us that we will create books (through the MCC project) and pass them on.

Annie Blue had lots of children; however, many of them died. She says, “The reason I work with you is because you have taken the place of my deceased children in my heart. This is why I want to teach you my stories so you can pass them onto the present and future generations.” She always tells Evelyn Yanez, “These are my stories. I am passing my stories on to you, the way I learned them from the storytellers of the past.” The other people who know stories, tell their stories the way they understood it from their own perspectives.

We are all fortunate to work with Annie Blue and to benefit from her unselfish sharing.

Jerry Lipka (the principal investigator and editor in the MCC series) is instrumental in bringing us together to gather the elders’ knowledge and put it to use in the classroom. By combining math modules and traditional stories, Jerry Lipka demonstrates the math inherent in Yup’ik activities and crafts. Yup’ik math is taught to teachers so they can pass this knowledge on to their students. In this way we return the gift given to us by the elders to the schools in their communities. Without Jerry Lipka this important work would not be possible.

The process of working together is a long, slow process, but it is worthwhile. We acknowledge the cooperation of elders, bilingual aides, certified Alaska Native teachers, non-Native teachers, mathematicians, educators, and Flor Banks (the project manager). We thank Putt Clark for her beautiful illustrations and the elders who provided insights to make the illustrations accurate. In particular, we would like to thank Mary Active, Mary Bavilla, and Annie Blue for supporting this effort. Thank you also to Deirdre Helfferich and Mary Haley for their contributions to the layout.

Annie Blue first told this story to Evelyn Yanez in the mid 1970s when Evelyn was a teacher in Togiak. Evelyn Yanez later transcribed the story when she was a bilingual coordinator. Years later, while working with MCC, Jerry Lipka came up with a big idea: this story fit well with one of the math modules. That was when Dora Andrew-Ihrke, Evelyn Yanez, and Joan Parker Webster started writing, editing, retranslating, and turning the story into a version intended for young children.

About the Contributors

Cungaayar, Annie Blue

Annie Blue was born on February 21, 1916, in a place called Qissayaaq on the Togiak River in Alaska. Her mother, Aninautaaq, and father, Quriciq Yugg'aaq, had nine children. Annie Blue moved to Togiak around 1945, where she still lives. She married Cingarkaaq and had seven children; four survived birth. Of these four children, one is still living today.

When asked how she became a storyteller, Annie Blue said she remembers listening to Saveskar, the storyteller in her village. Annie remembers that while Saveskar was telling her stories, other listeners would start to leave as time went by. Pretty soon, Annie found herself the only one left listening to Saveskar's stories. It was important to Annie to stay and listen to the stories because she respected Saveskar. Annie was afraid to offend Saveskar by leaving while she was still telling stories. Today, Annie Blue is a respected storyteller, carrying on the oral tradition of Yup'ik storytelling.

Dora Andrew-Ihrke is a retired Yup'ik teacher and bilingual coordinator from Dillingham City Schools. She was recognized as the teacher of the year three times and nationally recognized as the recipient of the Milken Family Foundation National Education Award in 1990. She also was given the Alaska Federation of Natives Eileen McLean Educator Award in 2003. She contributes her considerable knowledge of Yup'ik culture and its connections to Western knowledge as a consultant to the MCC project. She contributed some of the supplementary cultural information in this storybook.

Putt Clark was born in Petersburg, Alaska, in 1967, later moving with her family to Fairbanks, where she grew up. She attended the University of Alaska Fairbanks, later transferring and graduating from World College West in Petaluma, California, with a BA in Arts and Society. She has produced all graphics used in the MCC project.

Joan Parker Webster is an associate professor of linguistics, Second Language Acquisition Teacher Education at the University of Alaska Fairbanks. She developed *Literacy Counts: A Teacher's Guide to Developing Literacies for Math in a Cultural Context* (in-house publication).

Evelyn Yanez, a former Yup'ik teacher and state-recognized bilingual educator, has been involved in education for the past thirty years. She has extensive experience working with Yup'ik elders and collecting, recording, transcribing, and translating traditional Yup'ik stories. She has been involved in the development and production of all the stories in the MCC series for more than a decade.

Introduction

Now I begin this story that I used to hear about Kukugyarpak.

When I heard the story, Kukugyarpak was living somewhere in the area of the Yukon River.¹ He had all the comforts of Yup'ik life. He was a young man who had both of his parents still living. He was soon to take a wife.²

1. The storyteller uses the Yukon River to identify where Kukugyarpak started his journey. At the beginning of the story, Kukugyarpak is living near the western part of the Yukon River, located in western Alaska. It is Alaska's largest river.

2. Kukugyarpak was content with his life; he had provisions, enough game to catch, family, and a home.



Quliraq ayagniqatarqa niitellemtn.

Niitellemku quliraq, Kukugyarpak-gguq uitallruuq Kuigpiim nuniini. Elluarrluni yuuluni. Yun'erraraullermini angayuqaak-llu tamarmek unguvalutek tamaani. Nulirtuniararluni.

It was said that the young hunter caught a *maklak*, a bearded seal, from the sea creatures down on the ocean. His future wife removed the blubber; after removing it, she cut it into strips. Having cut it into strips, she distributed it among the people of the village. It was said that by means of that bearded seal they were formally married.



NOTE: When a hunter catches big game such as a bearded seal it shows that he can provide for a family. It was also important for the women to know how to take care of the meat. Whenever a young girl is in the status of a future wife, and demonstrates that she is able to take care of large game, the couple would become formally married. Young women learned by watching as the game was cut up. They were not allowed to touch the blubber until they had learned the proper way to handle it and were told that they were ready. Evelyn Yanez says this tradition continues today. "That is how it is in my family. We watched how to cut fish and only when my mother said I was ready, was I allowed to cut them."

*Nukalpiaq tauna maklaartelliniuq unaken imarpiim ungungssiin iliitnek.
Nuliarkaan uquiruluk maklaar. Pilagtuarraarluku maklaar uqua kepurluku
aruqutekluku yugnun. Wani-wa-gguq tua-i nutaan tuaggun maklaarkun kassuullutek.*

Kukugyarpak and his wife had a small child. This was how things were before Kukugyarpak's adventure began.

Then one day, when the small child was able to sit by himself, Kukugyarpak went down to the ocean.³

When this story begins, Kukugyarpak is out in his kayak floating on the ocean with ice all around.⁴

When he first started floating in his kayak he was out with other young men floating in their kayaks with him. But soon, he found himself floating alone.⁵

This was when Kukugyarpak's adventures began, as he was floating south. The very first place he came to was Nunivak Island.

3. In this Introduction, Annie Blue, the storyteller, is setting the listener up for the story. She gives the setting, the characters, and the time frame, which is marked by the ages of the characters in the story. Kukugyarpak is a young man, and his son has just reached the age when he can sit up.

4. In the winter the icepack moves closer to shore resulting in numerous ice floes, which are separated by ocean water. Kayakers can paddle between these floes, however they can also be cut off from shore if the ice shifts.

5. Men used to go out on the ocean in their kayaks in groups. Elders can go out by themselves, but younger men go in groups for survival.



Kukugyarpiinkuk nuliani-llu irniangqelliniuk. Kukugyarpak irniarak aqumgayugngarillrani unavirtelliniuk imarpigmun.

Quliraq una ayagniqarraallrani, angun tauna unani tua-i imarpigmi pugtallinilria cikut akunliitni.

Pugtainanermini tamaani ilangqellruyaaqelliniuk nukalpiarutellgutminek taugaam piinanermini kiimellilliniuk.

Ukatmun tua-i ayagnillrulliniuk ayagallra. Ciemek-gguq tekitellruuq Nunivaarmun.

The Grieving of Kukugyarpak

When he arrived [with his kayak], the people of that village came to greet him.⁶

While he was there as a visitor, one of the villagers, named Maalaaq brought him a gift of food in a bowl with an axe on the top of it. But, Kukugyarpak declined the gift.

6. This was a custom. The entire village showed up to greet the visitor.



Umyuiqellra Kukugyarpiim

Tekitellrani qayamikun tuavet nunanun yuut ciuniulliniat.

Tuani nunani allanruluni uitainanrani iliita Maalaamek atelgem payugtellinia qantamek. Qantam iluani neqkat qaingatni piqertuutaq. Kukugyarpiim qessakluku.

Qessakngaku Maalaam teguluku anulluku, itrulluni qantamek imalegmek neqkanek qaingani-wa taprualegmek. Tauna cali Kukugyarpiim qessakellinia.

Since he didn't accept the gift, Maalaaq took it back and returned again bringing a bowl with a rawhide rope placed on top. Kukugyarpak also refused this gift.

Not long afterwards, Kukugyarpak was brought a bowl with a bow and arrows on top. Once again, Kukugyarpak refused it. Maalaaq, who was said to be in mourning, kept offering Kukugyarpak gifts of food with different weapons on top, but each time a gift was brought, Kukugyarpak refused the gifts and they were taken away.

Evelyn said: "There is a saying in our culture, that we don't force people to do something; we let them choose; if I wanted to go berry picking, someone would not tell me where to go; because if someone told you where to go, and you had no choice there was a chance that something would happen that might not be good. The responsibility of someone's actions and their destiny should rest with the person making the choice."

"I would say that I am going to go berry picking tomorrow and this is an invitation and it is the other person's choice to go along; Maalaaq was going to let him choose how, he was going to die. So, the characters in this story thought they would be helping Kukugyarpak by relieving him of his misery. So, they gave him a choice about how he should die. In the beginning, when Kukugyarpak first went there, he did not know that he was going to be killed by Maalaaq. The gift of the axe is Kukugyarpak's first choice. There would be other weapons offered until Kukugyarpak chose the one that would further his destiny. Yup'ik people don't see death as a finality; they believed in life after death."

*Ak'aniuvkenani cali-am itrutuq qantamek imalegmek urluvermek
pitegcautelegmek qaingani. Tua-i-am Kukugyarpiim qessakluki. Maalaam
umyuiqellriim taiquryaaqekii ayuqenrilngurnek neqkanek qaingitni-wa
ayuqenrilnguut saskut. Taugaam Kukugyarpiim qessakaqluki. Qessakumaaqata
ayautaqluki.*

At last, Maalaak brought in a fire drill⁷ which he offered to Kukugyarpak as a gift.

Kukugyarpak stood and took the fire drill from Maalaak. When Kukugyarpak took the fire drill, Maalaak said, “Aa-arr’aa! Evidently, we shall use fire on you!” Then Maalaak told Kukugyarpak to remain where he was, and he would deal with him shortly. Then he left to get things ready for a steambath.⁸

7. A fire drill is a dowel-like piece of wood used to start fires for cooking and heating. The person operating the fire drill would steady the wood drill with a mouthpiece and rapidly turn the drill with two hands using rawhide or sealskin wrapped around the drill. The rapid revolution of the leather around the drill developed heat to set fire to dry bits of tinder, such as dust, dried leaves, or bark. Once the spark ignited this tinder, grass, duck feathers, moss, and more bark were added and the operator of the fire drill would blow on it to produce a large flame.

8. The men’s community house is called a qasgiq. These houses were used for sleeping, bathing, learning and festivals. A fire pit in the center of the qasgiq was used to create a steam bath. Steam baths were used for physical and spiritual cleansing. Often stories were told during the steam bath.

Young men were trained in survival skills in the qasgiq. These skills are similar to events in the World Eskimo Indian Olympics, like wrestling for strength training.

Festivals were also held in the qasgiq. Women would bring bowls of food and set them by the door. Each man had a personal oval shaped bowl. Women were only allowed to enter the qasgiq if they were asked in by the men, but this was unusual.



Cayaqlirluni Maalaak itrutug kenitegnak. (Annie-Tamaani-gguq kenitet aturluki kumarcitullruut kenliluteng.)

Kukugyarpak nangerrluni akurtulliniak kenitek Maalaam cikiutek. Akurtullrakek kenitek Kukugyarpiim, Maalaak qanlliniug, “Aa-arr’aa kenerkun picigliinamegten.” Maalaam tuantesqellinia caliaqeqatarniluku akanivkenaku. Anlliniug maqikiuryarturluni.

When Maalaaq left, one of the *nukalpiat* (hunters) went up to Kukugyarpak and told him Maalaaq was grieving because his son had died in an accident on the ocean. The hunter told Kukugyarpak that Maalaaq was going to take a steambath with Kukugyarpak and then kill him. Kukugyarpak found this out when Maalaaq went out to get the wood ready.⁹ It was then that the man (a hunter) went up and informed Kukugyarpak.

9. Preparations to start the fire for the steambath would include cutting the wood and gathering tinder and kindling.



NOTE: From Maalaaq's own experience with grief, he recognized that Kukugyarpak was very unhappy and depressed because he could not get back to his village. He wanted to help Kukugyarpak relieve himself of his grief, but only Kukugyarpak could choose his own destiny. There are usually a variety of lessons to be learned from traditional stories. In this instance, the storyteller is also warning listeners to heed these weapons. They are dangerous.

Maalaaq anellrani iliita nukalpiat ullagluKu Kukugyarpak qanrutlinia Maalaaq umyuiqniliuku. Qetunraa-gguq picurlallruniluku imarpigmi unani. Nukalpiam qanrutlinia pitaqengnaqeqatarniluku kenerkun, maqilluku. Kukugyarpiim nallunriraa caqataucini Maalaamun muragkiuryartullrani.

It is said that back then, when people were in the process of mourning, whenever they expressed their grief, they would make up a song. Grieving was done through singing. When someone was singing a song of lament, a song of grieving, it was necessary to continue singing until the very end. So, one of the hunters taught Maalaaq's song of lament to Kukugyarpak while Maalaaq was outside finishing the steambath preparations.

Since Kukugyarpak was very attentive and observant, he learned the song of lament quickly. The hunter that taught him the song told Kukugyarpak that when the steambath got really hot, he should start singing the lament. Kukugyarpak said he would. Then the hunter went outside to check on Maalaaq.

It was said that the fire pit was situated in the middle of the *qasgiq*, the community house. There were planks set on top of the pit when it was not in use. When the men took steambaths, the planks were removed and the fire was set in the fire pit right in the middle of the community house.

NOTE: The reason the hunter teaches Kukugyarpak the lament is because it will help him survive in the steambath—because by singing the lament during the steambath, it will save him from death. All this time, Maalaaq doesn't know that Kukugyarpak knows the song, so in the end Maalaaq will tell Kukugyarpak that singing the lament is what saved him from death.

Ak'agguq tamaani yuut umyuiqaqameng yuarutkiutullruut. Umyuiqetullruut-gguq yuarutgun. Kina-gguq umyuiqellria atuquni yuarutni aturarkaugaa iquklitnatkaanun Iliita nukalpiat elicallinia Kukugyarpak Maalaam yuarutiinek umyuiqellrani maqikiurinanrani Maalaaq.

Kukugyarpak murilketalliniami eligartellinia Maalaam yuarutii. Alerquagaa taum nukalpiam Kukugyarpak maqi tuknirikan atuusqelluku Maalaam yuarutii. Kukugyarpiim angllinia. Anlliniuq nukalpiaq paqluku Maalaaq.

Kenillertangqellrulliniuq qasgim qukaani. Nacitnek patumaaqluni kumanritaqan. Angutet maqiaqata nacitet augaumaaqluteng. Kenilleq-llu kumarrluku qasgim qukaani.

Elicartellran nukalpiam itenqigtellermini aug'allinii nacitet, kumarrluku-llu keneq. Kumarqaarluku kukgutet kiavet egkuanun naparrlukek. Ekuangarcen keneq nukalpiam ullagaa piyualuni Kukugyarpak ellilukek-llu kukguteg egkuanun.

When the hunter who taught Kukugyarpak the song of lament came back into the *qasgiq* with the firewood, he removed the wooden planks and started the fire. Having started the fire, the hunter placed some barbed seal harpoons next to Kukugyarpak. When the fire began to ignite and burn, the hunter walked over to Kukugyarpak and leaned those seal harpoons against the back wall. Then he took Kukugyarpak and spread his arms out and tied them to the harpoons, keeping Kukugyarpak's face toward the fire pit.

Meanwhile, Maalaaq was stoking the fire to make it hotter.

As the flames grew in intensity, Kukugyarpak started to sing the song of lament the hunter had taught him. As he was singing that song, he was also crying.¹⁰

As he cried, Kukugyarpak's tears splashed onto the fire, and they made sizzling sounds.¹¹

When he heard the sizzling sounds Maalaaq rushed over to Kukugyarpak and said,

“*Arenqiapaa-ll'*, oh, my goodness! How did you know my dear old mourning song!

You are safe! You *nukalpiaq*, you great hunter you! May you truly fare well!

10. A long time ago, the people would cry as they sang songs of lament—most stories had sections in them in which characters lamented.

11. In a *quliraaq* (legend) mythical and magical things happen. Kukugyarpak's tears sizzle in the fire pit although he is far away from the fire pit. The heat of the steam bath was supposed to kill Kukugyarpak.

Teguluku Kukugyarpak qillrutlinia yagtelluku taukugnun. Caumavkarluku keneq Kukugyarpagmun. Tuaten piinanragni Maalaam keniullinia keneq matnirisqelluku.

Keneq macervangan Kukugyarpak atuallalliniuq Maalaam yuarutiinek elicallranek nukalpiam. Yuarun atuinanermaniu qiaguq.

Qianginanermani aluvii ceqvallertaqameng kenermun sersellagaqluteng. Maalaam niitellermiki sersellagalriit ullagartaa Kukugyarpak, qanerluni “Arenqiapaall! Calukukiq man'a qiaturluqa nallunriciu? Tua-i caarkaunrituten. Tua-ituq elluarrluten ayagaluten yuugi nukalpiaq usuuq.”

Then Maalaaq untied Kukugyarpak's outstretched arms and freed him. He befriended Kukugyarpak and told him he would bring him home so his wife could feed him.¹²

So, Maalaaq brought Kukugyarpak home and his wife served him some food, including, it was said, some *akutaq*, Eskimo ice cream. Kukugyarpak stayed with Maalaaq and his wife as their guest, and he lived in their village for a time.

12. Kukugyarpak passed the test of fire. His destiny was not to die. He had a future life to fulfill. Now that he passed the test, Maalaaq brought Kukugyarpak home with him.



Tua-i angitelliniluki tamakut. Yagutek-llu taukuk angillukek, ayuquciatun. Yugniksagutellinia Kukugyarpak. Agulluku nuliaminun nerevkaqatarniluku.

Utrutlinia Maalaam Kukugyarpak eneminun Nulirran nerevkarluku-llu, akuturtelluku-llu. Kukugyarpiim uitavikelliniak Maalaankuk nulirra-llu tuani nunani akaarnun.

Teaching About Natural Childbirth

While Kukugyarpak was visiting in the same village, he lived for a time at the house of a couple that had a daughter who was going to have a child. Kukugyarpak noticed that the daughter's father was always sharpening his knives.

Kukugyarpak wondered why the father was always sharpening his knives. However, since he was not from their area and was not a close relative, he did not ask. By not asking, he was showing respect for their family.



Pilagturluteng Irnivkaritulit

Kukugyarpak tuani nunani uitamaqalliniuq. Uitaluni taugni nulirqellriigni paniglutek. Paniak tauna qingarluni. Kukugyarpiim murilkellinia tauna atii uluacuarmek ipegcariurqellria.

Kukugyarpak umyuarteqaqluni ciin uum atii ipegcariuralaucianek. Ilakenrilamiki taugumiunguvkenani-llu apqauyuunani. Takaqngamiki taikut apqauyuunani.

Kukugyarpak soon learned that in that village, women did not have children the natural way. Instead, mothers had operations. That was why the daughter's father was sharpening his knives. Kukugyarpak had noticed that many of the women in the village walked bent over to one side. He realized that this was probably related to the operations. So, Kukugyarpak, who knew about natural childbirth, helped the young daughter have her child the natural way. The family was very thankful that Kukugyarpak helped their daughter. After that, all the women on Nunivak Island began having their children the natural way.

Kukugyarpak nallunrilliniuq tamakumiut arnait piciryamegacetun irniyuitelliniluteng. Pilagturluteng taugaam. Cunawa-gguq atii taum tua-i ipegcariuralallinilria uluanek. Anirtima-gguq amlleret arnat tamakumiut tarrartelartut inglumeggnun qeluvkaumaluteng. Kukugyarpak nallunrilami irniyamek irnivkalliniluku pania. Ilain taukut quyavikliniat Kukugyarpiim ikayurillra. Kinguakun arnat Nunivaarmi tauten irnilangellrulliniut.

The People with the Big Mouths

After a while, Kukugyarpak told the people of Nunivak that he wanted to move on. He said he would go where his kayak would take him. So he left with his kayak. While he was in his kayak in the ocean, he would catch sea animals. That was how he survived. At times, he also saw land and he would sleep on the shore.

One day, as he was kayaking, he came to a little point of land. Right before he had gotten to that point, he had caught a bearded seal and placed it in his kayak.

Qanerpiit

Piinanermini Kukugyarpiim qanrutai Nunivaarmiut ayagyungniluni. Ayagciqniluni qayaan ayautellranun. Ayalliniuq qayamikun, Ayainanermini qayamikun imarpigmi pitlalliniuq ayuqenrilngurnek imarpigmiutarnek, Tuaten tua-i anangnaqliniuq Kukugyarpak. Iliini nunamek tangrraqami qavarvikaqluku.

Iliitni erenret qayainanermini tekitelliniuq cingiyaarmun. Tekipailegmui tauna cingyaaq, maklaartelliniuq. Maklaar tauna nuggluku qayamun ekaa.

Soon he saw a house. As he came closer to the house, he noticed there were kayak posts. Kayaks were usually stored upside down onshore.¹³

As he was walking up to the house, he noticed no one was coming out of the house. There was a woman in the house working. As Kukugyarpak walked into the house, the woman quickly moved away from the working area and sat down in the sitting area, covering her mouth with her parka.¹⁴

Kukugyarpak sat down across from the woman and began looking around. He noticed the head of a bearded seal.

13. Kayaks were stored upside down to prevent rainwater from collecting in them and ruining them. The bottoms were sealed with tree sap and treated with seal oil. Seal oil would waterproof the skins and keep them pliable to prevent tearing and cracking.

14. Typically a house would have a working area and a separate visiting area. Visitors would stand by the door until they were asked to sit down. The sitting area was designated by grass mats near the door. There were no partitions in traditional houses.



Piinanermini enemek tangerrluni. Canimelliamiu tangrraa maaten qayaq puyicialria. Qayat-gguq ulpiangqauratuut senami.

Piyuanguinanermini kelutmun enemun piuq-gguq kia pairtevkenaku. Arnartarluni enem iluani caliuralriamek. Maaten-gguq itertuq arnaq kiugna caliuralria. Kukugyarpak itran arnaq tauna ayagarrluni calivimineq aqumluni-llu aqumvigmi. Cikqerluku qaneni atkuminek.

Kukugyarpak akianun taum arnam aqumluni kiaqcaaralliniuq. Kiaqcaarallermini tanglliniuq maklaaraam qamiqurranek egkumi.

The woman began talking with the parka covering her mouth. Only her eyes were showing. She greeted him and said, “You must be hungry, but we have nothing to give you. We just have that seal head.”

Kukugyarpak said he was not hungry. Kukugyarpak told the woman he had a bearded seal in his kayak. He said he would lay it on the shore. She said that as soon as he left, she would take care of the bearded seal.

There was a small child behind the woman and he would slowly peek around her. As he peeked, the woman would nudge the child with her elbow. Every time she did this, the child would fall backward and cry.

Kukugyarpak noticed that the child had a mouth up to his ears.



Arnaq tauna qallartenglliniuq qaneni cikngauruluku. Iik kiimek alaunatek. Ciuniuraa qanrulluku, “Kailliuten. Taugaam neqkautaitukuk. Kiingan makliim qamiqurranek.”

Kukugyarpiim pia kainritniluni. Qanrutlinia maklaarmek qayaa ucingqerniluku. Tagciiqnuluku senamun. Kiullinia caliaqeciqnuluku egmian ayakan.

Mikelnguyaagartangqellrulliniuq tunuani taum arnam ivgaqataararaqluni. Ivgaqataararqan aaniin cingutqernaaraa. Tuaten piaqan mikelnguq qetqallagnaurtuq. Qalrillagluni-llu.

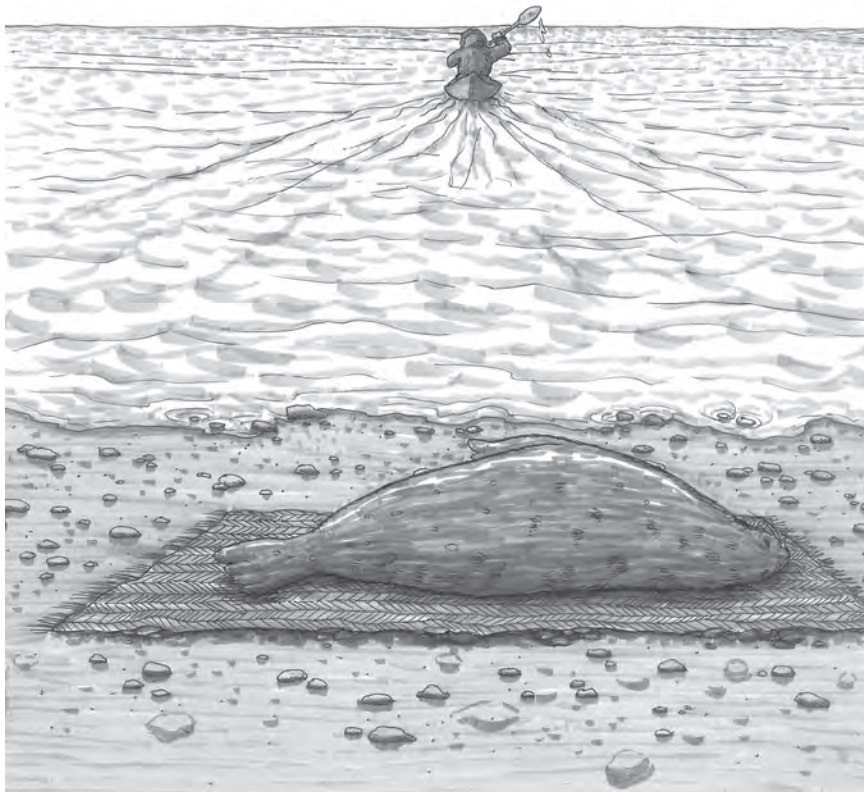
Kukugyarpiim murilkaa mikelnguq tauna qanengqellinilria ciutegni tekillukek.

He asked the woman if they had someone to hunt for them. The woman answered that the child's father had left them and she didn't know where he was. She thought he might have had an accident and died.

Kukugyarpak told the woman he would leave after he unloaded the seal. He left the house and went down to the beach. As he was unloading the seal, Kukugyarpak thought the mother probably had a mouth like the child, because all the time they spoke, she had her face covered so that only her eyes were showing. It could not have been just because she was shy.

He put something¹⁵ on the ground first, laid the seal on it, then left in his kayak.

15. It was improper to put any animal on the bare ground. The seal was probably laid on a grass mat.



*Aptellinia arnaq
kitumun pissuutelauciagnek.*

*Kiullinia taum arnam
mikelnguam atiinun
unitellrunilutek. Nanluciiinaku-llu. Aipaagni-llu-gguq picurlagluni yuunrillruuq.*

*Kukugyarpiim qanrutlinia ayagciqniluni uciirraarluku maklak. Anluni senamun
atrartuq. Uciirinanermini umyuarteqliniuq tauna arnaq qanengqerrsuksluku
irniमितun, Qalarusnginanermegni cikingaurallruani qaneni. Iik taugaam alaunatek.
Takartallran-llu pivkenaku. Ellirraarluni inguqamek maklak qainganun ellia. Ayagtuq
qayamikun.*

The Compassionate Woman

As Kukugyarpak was traveling, he came to yet another house. He pulled his kayak out of the water onto the shore and walked up to the house. He went in and found another woman sitting all by herself. She greeted him, “*Waqaa!*¹⁶ Where did you come from?”

Kukugyarpak told the woman he had drifted away from the shore in the ice floes and could not get back to his village. Now he was a wanderer.

The woman felt very sorry for him. She told him he could eat whatever she had in the house that she had prepared.

16. This is a greeting.



Naklegtalria Arnaq

Ayainanermuni Kukugyarpak tekituq cali allamun enemun. Qayani tagqaarluku senamun piyualuni tag'uq enemun. Iterluni tangertuq arnamek aqumgauralriamek kiirrarmi. Ciuniuraa qanerluni, “Waqaa Naken tekicit?”

Kukugyarpiim qanrutaa atertauniluni utercesciigalami nunaminun. Atertauniluni.

Arnaq tauna naklegyuguq taumek angutmek. Neryugnganiluku-llu piyukekiinek neqkiurallranek enem iluani.

After he ate, the woman offered him spring water.

After Kukugyarpak drank the spring water, he told the woman he would be leaving on his travels again.

As he was leaving her house, the woman called out to him, “On your travels, do not go up to any houses; do not even peek into the houses, because the people in those houses are not good people.”¹⁷

Then Kukugyarpak left the woman’s house and continued on his journey.

17. The woman was foreseeing the future and warning Kukugyarpak about the people in the houses. Because she was local she had probably heard stories about these people.

Nererraarcelluku Kukugyarpak mer’itlinia ciqutaarmek mermek. Mer’aarluni ciqutaarmek qanrutlinia ayakatakataruiluni.

Annginanrani qayagaullinia taum arnam “Ayainanerpeni enenun iteryaqunak wall’ uyangcaqunaki enait. Eneni tamakut yuut assiitut.”

Kukugyarpak anngami arnam eniinek ayagtuq.

The Scary Women

Kukugyarpak got into his kayak and began paddling with his double-bladed paddles.¹⁸ As he was paddling, he saw some houses on shore and he wondered, “Why did that woman tell me not to go into the houses?” Now, Kukugyarpak was very curious, and he decided to go up to the houses anyway.

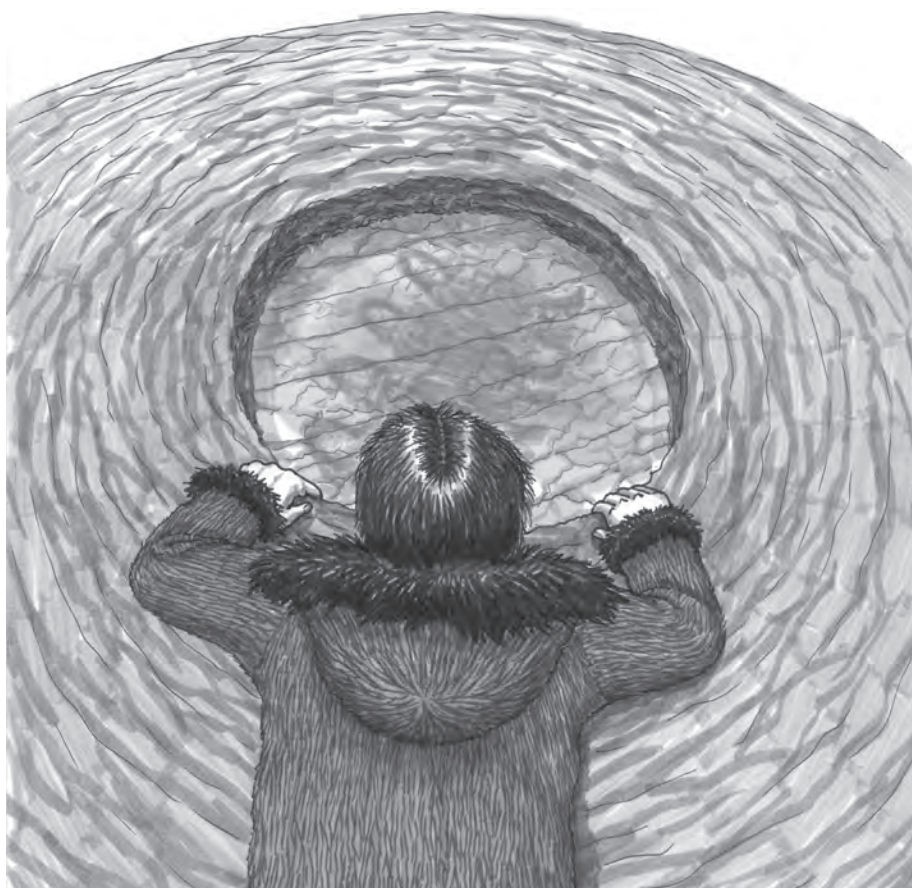
18. Double-bladed paddles were usually for ocean travel because they allowed for quick maneuvering to adjust for the changes in the waves and the wind. By including the reference to double-bladed oars, the storyteller is teaching the young men that they should use double-bladed oars when traveling on the ocean.

Alingnarqellriit Arnat

Kukugyarpak qayaminun ek’uq paangerluni-llu ayagluni. Anguarinanermini tanglliniuq enenek. Umyuarteqliniuq “Ciinkiq arnam inequrtanga enenun itresqevkenii.”

He pulled his kayak out of the water onto the shore and walked up to a house. First he circled around the outside. Then he went up to the window and peeked in, looking down into the house. There he saw some women sleeping. They were not breathing and their faces were ashen and looked white. They were using their parkas for blankets.

NOTE: In these sod houses, windows were located on top of the house in the center. When a cooking fire was not in use, sometimes sealgut would be placed over the hole and it would act as a window to let light in. During festivals, the window or smoke hole was used by the shamans to travel out into the heavens to communicate with the spirits of animals, fish, or people and to allow spirits to enter the house.



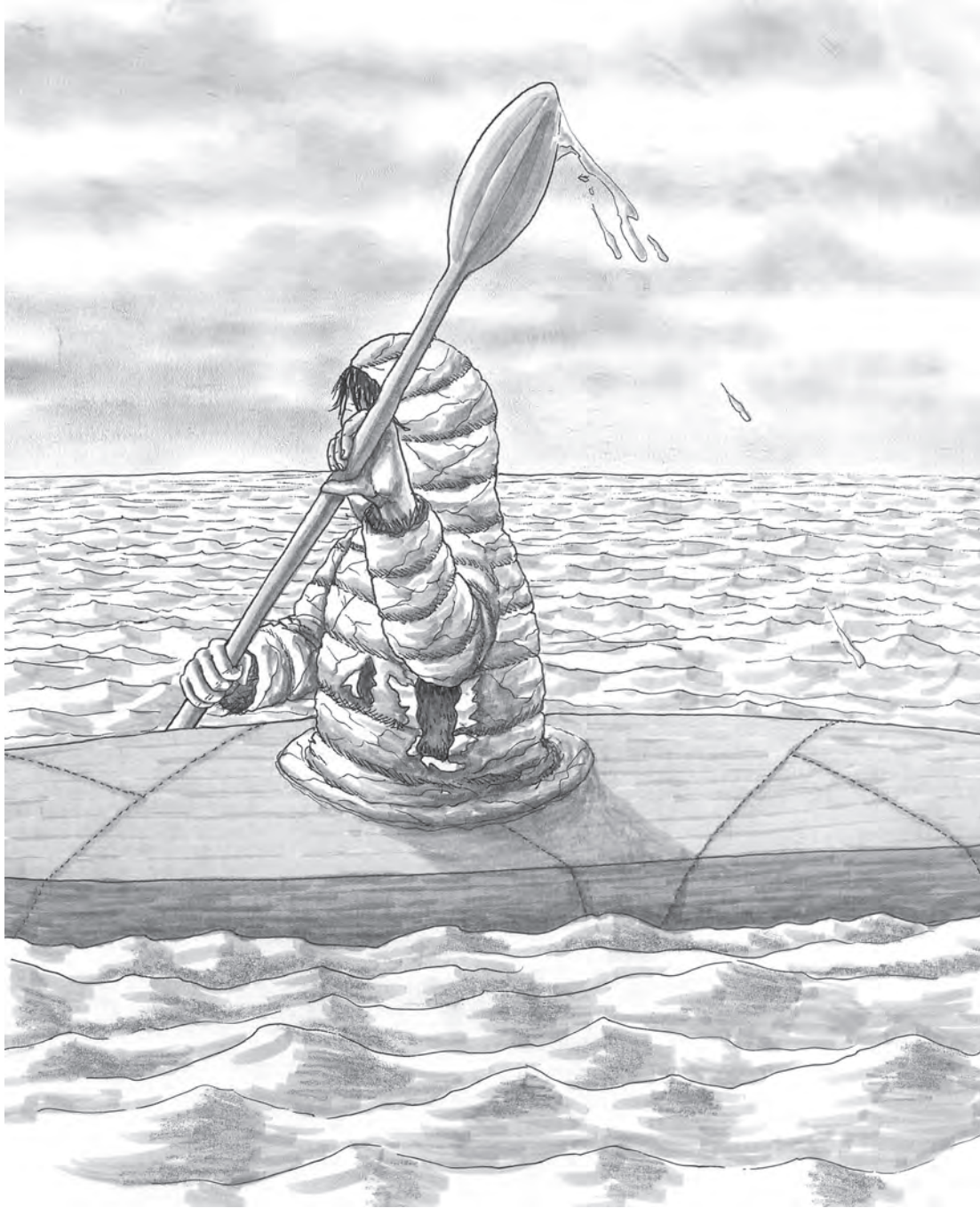
*Paqnayuulliniuq.
Paqcugluki-llu enet.
Qayani taggluku
senamun piyualuni
taggliniuq enemun.
Ciunek avatiikun
uivelliniuq enem.
Tua-i-llu enem
kangranun egalrakun
qinerrluni. Tangllinii
arnat qavalriit. Tua-i
anertevkarpeknateng
keggina-it-wa-gguq
qercurpak, atkuteng
ulikluki.*

Kukugyarpak peeked into the window of the house again, and he watched; one of the women made a little sound and then she turned her whole body, and at the same time, the other women also turned in unison. When this happened, Kukugyarpak got very scared. With his curiosity satisfied, he quickly went down to his kayak and paddled away.



Kukugyarpak cali qinerrluni egalerkun tangvaurarai. Iliit arnat aarcillakarluni tuigtug. Maligaruarrluteng ilai tunuartut kelutmun. Waten pillratni Kukugyarpak alingkacaagangaartug. Paqnayullni paqnakenriqercamiu atraqerrluni qayaminun. Ayagtuq.

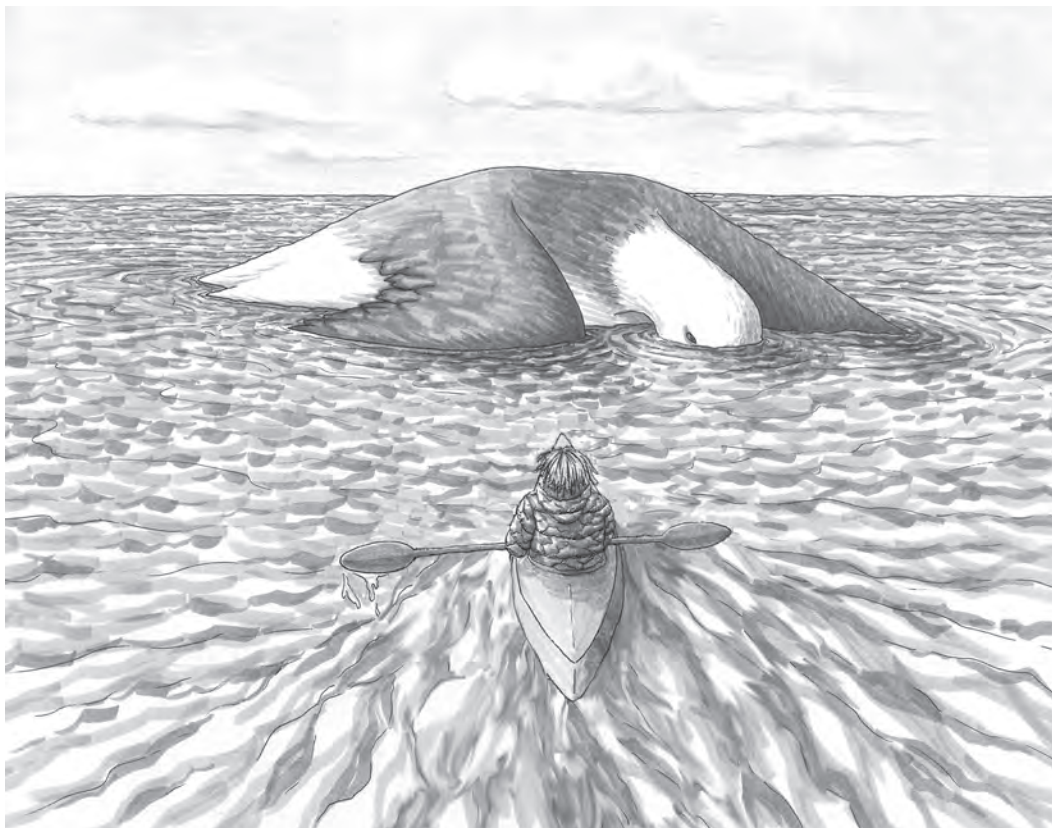
As he was traveling, some days it would be very calm, and some days it would be very stormy. On those days, Kukugyarpak would find shelter to wait out the storm. Kukugyarpak had been traveling in his kayak for so long, the front of his sealgut raincoat was wearing out from paddling.



Ayagturainanermi tua-i tamaani imarpigkun ayallermini tamaani tua-i quuniulalliniuq iliini. Iliini tua-i ella piyunaitaqan caluni-w' tua-i uqilluni qavarluni. Kukugyarpak ayaumallrulliniami qayamikun, kiituani-gguq man'ua qasperan irnerlluuk nangyungenguk anguarturallranek.

The Island

As he was traveling along, he came upon an island. He remembered that the compassionate woman had told him not to go up to houses. She also told him that if he came upon an island or something that looked like an island, he should not approach it. As Kukugyarpak approached the island, he noticed that the island looked white, and he thought of the warning of the compassionate woman. But, as with the houses, Kukugyarpak was a man who did not heed warnings. As he drew near what he thought was an island, it moved its wings. He realized it was not an island at all, but it was a huge glaucous gull. He quickly turned his kayak and continued on his journey.

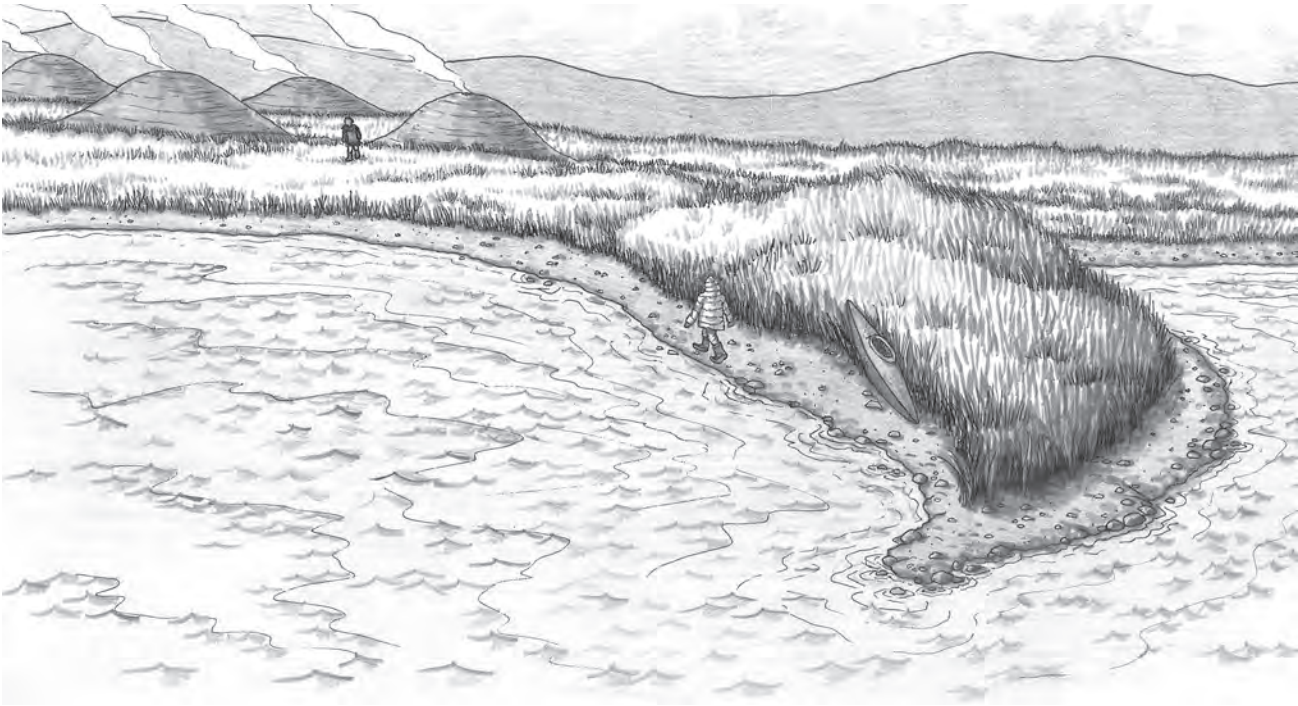


Qikertaq

Ayainanermini tua-i qikertamek taumek cali tekituq. Umyuaqellinia taum arnam naklegtaliim inequllra enet ullaasqevkenaki. Qanrutellrua-gguq cali qikertamek tekiskan ullaasqevkenaku. Ullainanrani qikertaq maaten-gguq murilkaa qaterrluni. Umyuaqellinia arnam naklegtaliim inequtallra. Inerciigalami alerquutet atunritai. Ullainanrani mallgiluku tauna qikertaq yaqukegcartuq. Cuna-wa-gguq qikertaunritlinilria taugaam naruyarpak. Taugaam cukaqerluni tuigggluku qayani ayagturalliniluni tua-i.

Mouthless People

As he was traveling, it was getting dark. Kukugyarpak was very tired of paddling and he noticed there was a big village up on the land. He also noticed there were houses. Following the shore in his kayak, he finally came upon the last house at the end of the village. He pulled his kayak out of the water and onto the shore in a place where the villagers could not see him. He then walked up to the house.



Qanrilnguut Yuut

Ayainanrani qayamikun tan'geritellinia. Kukugyarpak angualnguqanermikun elpeklinii taukut nunarraat pavani nunami. Enetarluni-llu. Senilliniuq qayamikun iuklikacaarmun enemun. Tekicamiu iuklikacaar ena, tagtellinia qayani senamun, tangerrnailngurmun. Taggliniuq enemun.

Kukugyarpak went into the house and noticed the people were looking at each other, and they had no mouths. Even though these people had no mouths, they lived a Yup'ik way of life and survived well.¹⁹ Kukugyarpak noticed that where the mouth was supposed to be, there was just a thin layer of skin which vibrated, going in and out. He also noticed that they were smiling, even though they had no mouths.²⁰

One of the people gave him a bowl²¹ of food and motioned for him to eat. The people also picked up their bowls and took some food. Then they began to smell their food. When they were finished smelling the food, they set the bowl aside.

19. A productive Yup'ik person could hunt, fish, sew, prepare food, and perform all other survival skills. They also possessed the spirituality and values necessary to live a full life.

20. When people smile, all the features of the face are involved. The eyes, cheekbones, and muscles in the face show that a person is smiling.

21. Bowls were oval shaped and carved out of wood that was found in the area.



Kukugyarpiim itlinia ena. Murilkai yuut takuyartaarutellriit qanrunateng. Qanrilngermeng yuut yuungnaqlinilriit. Qanrita nunayarait mamkinateng. Meluketaaraqluteng. Quuyurniaqameng nallunaunateng qanrilngermeng.

Iliita cikiraa qantamek eluciraarluku-llu neresqelluku. Allat yuut taukumuiut cali qantateng teguluki neqliulliniut. Tua-i-llu naruurluki neqteng. Qaqiucameng narurallmeggnek qantateng neqkanek imalget elliluki.

Kukugyarpak noticed that the food left in the bowls looked as if it had not been touched, yet it smelled like food that had already been digested.

Kukugyarpak asked, “Is this how you eat, by smelling your food?”

They all answered by nodding their heads in agreement.

Kukugyarpak turned to one of the mouthless people and looked closely, inspecting one person carefully.

Kukugyarpak picked up a sharp object and carefully cut the thin layer, making a mouth.



Kukugyarpiim tangllinii maaten-gguq cali nerumavkenateng neqait qantat iluatni. Anarninaqluteng-gguq taugaam.

Kukugyarpiim aptellinii, “Waten-qaa tua-i nerlartuci? Naruurluki neqci?”

Anglliniat eluciraarluteng ataucikun.

Kukugyarpiim iliit cauluku yuvriarallinia kegginaakun. Yuvriararraarluku Kukugyarpiim tegulluni ipellriamek seterluku qanlillinia.

The person, said, “Now I can eat with my mouth.”

Kukugyarpak continued to work on all the people, giving everyone mouths. Despite their pain, the people were very thankful.

Kukugyarpak then left and continued on his journey.

Tauna qanlillra qanlliniuq, “Neryugngariunga qanqa aturluku.”
Caliaqellinii tamalkuita yuut qanlirluki. Akngirtengermeng yuut
quyaqapiggluteng.
Kukugyarpak tua-i ayalliniuq.

The Big People

Kukugyarpak was traveling in his kayak when he came upon another village. Smelling smoke, he paddled closer to investigate. On the shore, he saw a house.

Soon, a man came out. The man was wearing a parka of three caribou. Kukugyarpak understood that this man was a giant.²²

Kukugyarpak then saw the man’s wife come out of the sod house. She was also wearing a parka that was made of three caribou. Kukugyarpak did not want to be seen, so he approached them hiding in the smoke coming from a fire burning outside the house.

22. The number of caribou making up the parka is significant, because to make a normal sized parka it would take one caribou. Since it took three caribou to make the giants’ parkas, it indicates that the people were very large and giant-like.

Yugpiik

Kukugyarpak ayainanermini tekitelliniluni qayamikun cali-am tekitelliniluni
allamun nunamun. Narngamiu aruvak, anguarluni aruviim akunliikun ayagluni
paqtaa. Senami-gguq enemek tangertuq.

Piinanrani angun an’uq. Angun atkugluni pingayinrarnek tuntunek.
Kukugyarpiim nallunriraa yugpaucia.

Kukugyarpiim tangllinia nulirra anellrani enemek. Cali atkugluni pingayinrarnek
tuntunek.

Tangrresqumanrilami Kukugyarpiim ullagak iirluni ekualriim aruviin akunliikun.

He walked toward them, and he noticed they were very sad. The giants told him that their only child had drowned. They told him they had never seen anyone die and didn't know what to do with the body. So they had covered the body with caribou skins and had kept the fire going to keep the flies off

So, Kukugyarpak asked if they had a shovel. Then, he started digging in the ground. He dug a deep hole and he wrapped the body with caribou skin. After he had carefully wrapped the body of the giants' son he laid the body in the hole and buried



Piyualuni murilkaak maaten-gguq angniitqapiarlutek. Yugpiik qanrutliniak kiingan irniatek qecuqitellruniluku yuunrirluni. Qanrutliniak tangellruksaitnilutek tuqulriamek. Qaillun-llu pisciigalamegnegu temii patullruniluku tuntut amiitnek. Ekualria nipevkayuunaku ciivagnun anarnayukluku.

Kukuyarpiim aptelliniak qanikciurutengqerruciagnek. Elalliniuq. Elalliniuq ilutulriamek tua-i-llu caqunqegcararraarluku Yugpiik qetunraak, kalevvluku

him. When he was finished, he told the couple, “The flies won’t ever touch his body again and you will never have to worry about the body, because it is protected.”

Kukugyarpak lived with the giants for a while, who had adopted him as their son. Then, one day Kukugyarpak announced that he wanted to try to return again to his homeland, because sometimes he got very homesick. The giants told him that if he wanted to return home they would help him prepare for the journey. They were very grateful for Kukugyarpak’s help with properly burying their son.

The wife noticed the holes on his parka. Feeling very sorry for him, she sewed the holes in his parka and also repaired the holes in his *mukluk* soles. The wife also made Kukugyarpak some new clothes. She made Kukugyarpak five bearded sealgut raincoats for his journey home. She also made two raincoats from bear guts, because these are said to last longer than the those made from bearded seal gut.²³

23. To waterproof the raincoats and boots, the sewer made small stitches. Sewers also sewed sea grass liner into the seams of the raincoats and boots using running stitches. The seagrass expands when wet and forms a natural seal protecting the seams and making the garments waterproof.

temii elaulluku. Qaqiucami qanrutak, “Ciiviit agtunqiggngaitaa temii.

Umyuarniurutengigngaitatek temii cam pingairutaa.”

Uitalliniuq akaarnun Kukugyarpak yugpiigni, yuliaqsagulluku taukuk yugpiik. Cat iliitni Kukugyarpiim qanrutak utercungniluni nunaminun. Yugpiik pilliniak wani-wa utercukan elkenka upyuquurciqnuluku utertarkiurluku. Elingrallruuk-gguq ikayullranek Kukugyarpiim temii qetunraagnek tungmaggluku.

Nulirran elpeklinii atkua nangumaluni. Takumcukluku ukinret callmallinii qasperani. Natraagni-llu ukimalriit mingeqluki, Nulirran aklulillinia Kukugyarpak. Pililuku tallimanek qaspernek maklinrarnek utreskuni aturkainek. Cali-llu taqukinraagnek malrugnek qaspelilliniluku. Nangiallruata-gguq maklinrarni.

While the wife was making the raincoats, the husband was busy making a round kayak. The husband also made Kukugyarpak a new double-bladed paddle so he wouldn't have to switch from one side to the other when he was paddling along. This was their way of showing their gratitude to Kukugyarpak for burying their son.

It took a long time for the giant to complete the round kayak. When the seven raincoats, the kayak and the provisions were all ready, the giant man instructed Kukugyarpak on what he was to do on his journey.



Nulirra qaspelinginanrani, uinga qayaliluni akaganqellriamek. Uingan cali anguarut'lirluku paangruteqnek, mumigtaarnqailnguugnek. Uuggun tua-i elingrayuutegni nasvalliniak Kukugyarpagmun qetunrartek tungmagtellra.

Akaarnun caliaqellinia qayaq akaganqellria yugpiim. Malrunelgen qasperet irnerrluut qaqicata, qayaa-llu allat-llu ayautarkai upingariata, yugpiim alerquaqaarallinia Kukugyarpak ayallerkiurluku.

The giant said that when Kukugyarpak reached the mountain, even though it might seem to him that there was no place to proceed before him, he must enter a portal [magical entrance] in the ocean.²⁴ Kukugyarpak said he would do just that. He would go into the portal when he got there.

Kukugyarpak put the round kayak in the water, and as soon as he got in, it started spinning around. The giant man told Kukugyarpak, that even though the kayak spun around, it would save his life on his journey home. He would use the round kayak to go through the portal in the ocean.

The giant told Kukugyarpak that on the journey he would see people with tails. He warned Kukugyarpak not to go near the people with tails. But, Kukugyarpak was curious, and he wanted to investigate these people with tails.

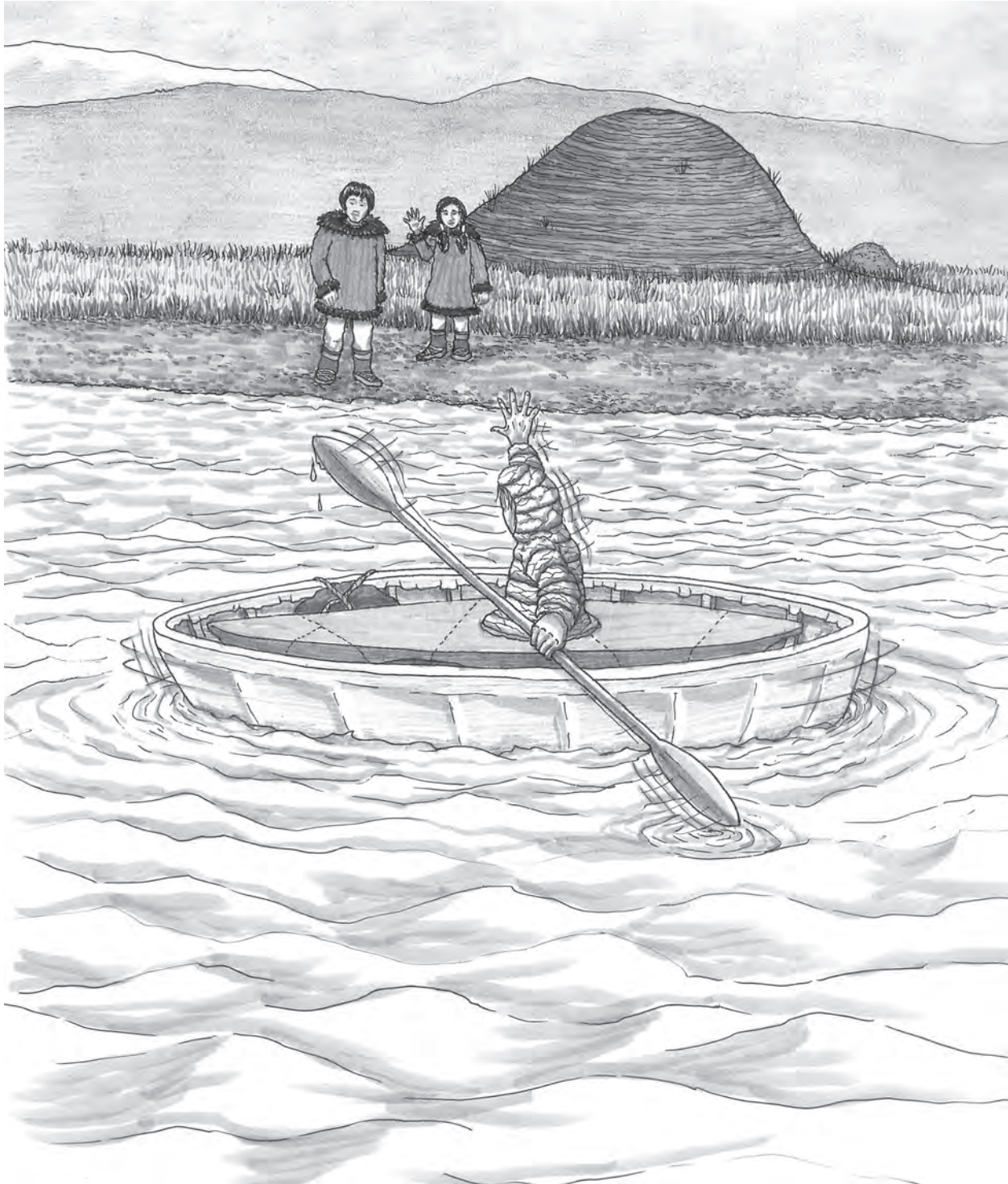
24. The two giants prepared for Kukugyarpak's physical journey. They knew how to make these preparations because of their personal experiences of traveling and surviving in the wilderness. For example, because of their experiences the giants knew how many and what types of raincoats Kukugyarpak would need to complete his journey. They also prepared him for his encounters with the people he would meet on his journey. They drew on their personal experiences and the stories they had heard about the people living in the region. The portal was one aspect of his journey that they made preparations for.

Yugpiim allerquallinia Kukugyarpak ingriq tekiskaku, ciunerkailngalengraan tuaggun ukinerkun itresqelluku. Tua-i angllinia Kukugyarpiim. Iterciqniliuni tuaggun ukinerkun.

Kukugyarpiim atrartellinia qayani akaganqellria mermun. Egmiian ekqanrakun uivaangartuq qayaa. Yugpiim qanrutellrua uivaangraan qayaa, qayaan anirtuutekciqniliuku uternginanrani. Aturciqaa-gguq uivenqellria qayani ukinerkun itqerreskuni imarpigmi.

Yugpiim qanrutlinia Kukugyarpak ayainanrani tangerciqniliuki yuut pamyulget. Inerquallinia Kukugyarpak taukunun pamyulegnun ullaucesqevkenaku. Taugaam-am inerciigalami paqnayulliniuq. Paqcugluki-llu yuut pamyulget.

So, Kukugyarpak got into his kayak, and he started on his travels home. His journey back would not be the same route he came. Kukugyarpak remembered the giant's warning to follow his instructions.



Kukugyarpak ekliniuq qayaminun. Uterrluni nunaminun, Ukatmurtellni aturpeknaku uterciiqelliniuq. Kukugyarpiim umyuaqertai Yugpiim inerquutekellri. Neq'eraï yugpiim alerqutellri aturluki-llu.

The Portal

When he came upon the mountain the giant had told him about, he quickly entered the portal as he had been instructed to do.



Ukineq

Tua-i tauna ingriq tekicamii, ukinerpall'er tauna alerquuciatun, itqertellinia.

As he was paddling, everything around him was spinning. He noticed beads were falling all around him. It was raining and snowing bright, shiny beads. The falling beads made the portal very bright. All of a sudden, he exited the portal and heard the beads splashing behind him. He noticed that on his kayak there were many bright shiny beads. He threw them all into the ocean, but he kept one bead and put it in his pocket.²⁵ He then continued on his journey. It was getting dark. Kukugyarpak noticed a light in the distance. So he traveled toward the light.

25. Kukuyarpak probably kept one bead to verify his journey. Beads were valuable because they were traded and were used like money. However, Kukuyarpak only kept one because he was not greedy; he did not value things or money over life.

*Anguarinanrani
man'a avatii
uivvaarluni. Tangllinii
pipiigaat igqaqellriit
avatiini. Tuarpiaq-
gguq ellarvagluni
qanugpagluni
tanqigcetellrianek
pipiigarnek. Igqaqellriit
pipiigaat tauna ukineq
tanqigpagcelluku.
Alqunarmek an'qertuq
tuaken ukinermek.
Niilluki curmerpak
qamai kingunranek.
Maaten-gguq piuq,
qayami qaingani amlleret
pipiigaat. Egqaqlinii
tamakun pipiigaat
imarpigmun. Ataucimek
taugaam qemagciluni
kalmaanamiinun.
Ayalliniluni cali.
Tan'geringelliniuq.
Kukugyarpak tanglliniuq
kenurramek yaaqvani.
Tungiinun taum ayalliniuq.*



People [Creatures] with Tails

Kukugyarpak continued on his journey. He came upon a village just as it was getting dark. Kukugyarpak went into a river he had never been to before. He noticed the people [creatures] in the village were not standing up straight. He realized that they had huge tails they were dragging behind them.

Kukugyarpak got up on the shore and started climbing up a small hill among the shrubs. As he was climbing up in the bushes with his kayak the moon started coming up. From the top of the bushes, Kukugyarpak looked down and saw two creatures with tails diving in the water.



Yuut Pamyulget

Kukugyarpak ayalliniuq. Nunamun tekitelliniuq tan'geriqatanrakun. Kukuyarpak itliniuq kuigmun piqaqsailkeminun. Maaten-gguq murilkai yuut tarrartaqluteng nengenqegpekmateng. Maaten-gguq piuq qamurluteng pamyurpameggnek.

Tagluni mayulliniuq pengukun uqviaraat akunliitgun. Mayuinanrani, uqviaret akunliitgun qayani ang'aqluku, iringlliniuq. Uqviaret kangratni, Kukugyarpiim tanglliniak yuuk pamyurpalgek anglluralriik.

The moon was out and the reflections of the kayak and Kukugyarpak were cast on the water. The creatures kept diving, trying to catch Kukugyarpak. As they surfaced, they would say, “Where is it?” “It was just here.” “It is some fresh meat to eat.”

But, it was only a reflection that they saw. Since they couldn’t find Kukugyarpak, they finally gave up and went away.

Iralirluni. Kukugyarpak qayani-llu tarenrakek ciqinqaumalutek mermi. Pamyulgek angllunqigtaartuk pitengnaqluku Kukugyarpak. Pug’aqamek qanernaurtuk, “Nauwa? Wan’tenrrallruuq-ggem. Nutarauyaaqellilria kemek neryunarqellilria.” Taugaam-gguq tarenraullruuq tangellrak. Pitaqesciigalamegnegu Kukugyarpak tua-i taqiuk ayaglutek-llu.

The Bearded Women

While Kukugyarpak was traveling, he remembered being repeatedly warned that if he were to come across a big house he must not stop and go up from the shore. It was said the house was occupied entirely by women, and they were bad women. They liked to murder men. Yet, Kukugyarpak’s curiosity got the best of him, because of the strangeness of the warning. He decided he would check out this big house that was occupied by these murderous women.

Kukugyarpak stopped in a protected cove and waited for night to fall. Only when it was night, when he was sure that they were asleep, would Kukugyarpak go to the house to investigate.

Ungalget Arnat

Kukugyarpak ayainanermini umyuaqellinii alerquutait. Qanrutkelallrit tangengraaku enerpak tagesqevkenaku. Enerpak-gguq tauna arnanek yungqertuq. Assiinateng taukut arnat. Tuqurqiyugluteng angutnek taukut arnat. Taugaam Kukugyarpak inerciigalami paqnayulliniuq. Paqcullinia tauna enerpak taukunek yul’ek taukunek tuqurqitulinek arnanek.

Kukugyarpak unugcilliniuq uqinermun. Unuan taugaam qavarngariata Kukugyarpiim paqtellinia enerpak.

When he got to the house, there was a braided grass mat covering the entry.

Parting the covering, he entered. There he saw some women sleeping on the floor. All of them had beards even though they were women. He turned around and was making his way towards the door and there by the exit he saw a young girl making thread. Suddenly, the girl noticed him.



Enerpagmun tekicami. Itliniuq tupigaat amiigem patui ikirrluki. Tangllinii neviarcaraat qavalriit natermi. Tamarmeng ungagluteng arnaungermeng. Tuiggluni itraarluni maaten piuq arnaq qipiuralria kelugkiurluni. Tangerqeraa taum neviarcaraam.

Upon seeing him, she said, “*Waqaa*, Where did you come from?” So Kukugyarpak responded that he hadn’t come from anywhere in particular, but had floated to this place in his kayak.

She replied, “Either way, you’re dead, unless maybe you leave when the tide comes in.” So Kukugyarpak told her he would leave when the tide came in.

“Hurry up then, get behind me and lie down underneath the braided grass mat!” she said.

Then, she had him lie down and covered him with the braided grass mat which was behind her. She arranged the mat so he could see around her.



Tangrramiu taum neviarcaraam aptellinia, “Naken pisit?” Kukugyarpiim kiullinia naken tainritniluni taugaam aternauniluni qayamikun.

Kiullinia unguvanguarniluku ayanrilkan ulkan. Kukugyarpiim kiullinia ayagciqniluni ulkan, Neviarcaraam kiullinia, “Cukangnaqluten tunumnun inarten acianun tupigaat. Inarcetlinia patuluku tupiganek tunuani uitalrianek. Elluarcarluki nekai, kiarrvigkiurluku-llu.

When the women who were sleeping woke up they said, “*Alingnaqvaa*, where is the man-smell coming from?” One of them said, “Look around, maybe a man came in here,” and she quickly began sniffing where he had walked.

The women began sniffing the young woman who was hiding Kukugyarpak.

“It is coming from her,” they said. “Why is it that this one smells like a man?” they asked.

So she answered back, “Why should I smell like a man since I’ve yet to come across one?” But, the bearded women continued to sniff all around her every now and then.



Ilai neviarcaraat qavallret tupiimeng aptut, “Alingnaqvaa naken man’a angucecugninarqa?” Iliit piuq, “Kiarrluci. Aipaagni itellruuq. Narurangaartellinii tumellri. Neviarcaraat taikut narurangaartelliniat tauna arnaq, iircetellra Kukugyarpiim. Qanngartelliniut, “Una ciin angucetugninarqa?”

Kiullinii taum nasaurloom, “Nakenmi angutem tekiteksaunii, angucecugninaqciqsia?” Cali taikut Ungalget naruraraqłuku ak’aniuvkenaku.

Then the women began to cook. When they were through eating, they began talking about their husband who was returning and approaching the shore. As soon as they left the house, the young woman, who had been hiding Kukugyarpak, said to him, “Let’s go watch from the *elarturraq* (storm shed)!”²⁶

In the storm shed, Kukugyarpak and the young woman made a hole through the wall. Storm sheds were constructed of sod, so they easily removed some of the dirt and peered out.

26. The *elarturraq* is an outer entrance passageway or shed where food is stored. It is usually unheated. It is the outermost part of a house and the first place that one enters when going into a house. It protects the house, because it serves as a windbreak. Today it is called an arctic entryway.



Ungalget taukut neviarcaraat kenilliniluteng. Nererraarluteng qanngartelliniut uimeggnek agiirtellriamek. Tekitniararluni senamun. Enemek anngata neviarcaraam taum iirillrem pillinia, “Elaturramek tangvagyarturnaurtukuk.”

Ellaturrami ukicilutek qacarnermi tangvalliniak taukut. Senami taukut arenqiatelliniut ungalget arnat.

There down on the beach, wild with excitement were the bearded women. They saw something very big and tall approaching the shore from the ocean. It was a big tree. The tree, whose name was Qarvissi, was the bearded women's husband. There were all kinds of animals hanging from the branches of the tree. Even the walrus were hanging. There were all kinds of food. There were ringed seals and hair seals, sea animals of every kind! The beach, it was said, was simply covered with what the husband had caught. The bearded women took down the walrus by their tusks. They took all the animals off the branches.



Tanglliniat tauna cakayak angluni agiirtellria. Naparpallraullinilria. Tauna-gguq naparpak aterluni Qarvissimek. Uikelliniluku taukut neviarcaraat ungalget. Ayuqenrilnguut imarpigmiutaat ungunssit agaluteng napam avayaini. Asveret tuaten agaluteng. Ayuqevkenateng neqkat, issurinek, nayirnek tuaten. Ayuqenrilngurnek imarpigmiutarnek. Tuarpiaq sena tamarmi caqumaluni ungunssiarnek. Neviarcat atrartaqluki asveret tuluitgun. Tamalkuita imarpigmiutaat atraqluki napam avayainek.

Then the tree began to move out into the ocean, going by the way it came. Finally it vanished. The young woman told Kukugyarpak that Qarvissi, the husband, managed to always come back bringing a new catch for his wives whenever he thought they were just about out of food.

So the bearded women began cutting up the meat. They cut it into strips to dry. They were really busy cutting and hanging the meat out to dry.



Naparpak ataam ayalliniuq imarpigkun, tumellmikun. Kiituan tangellra catairutuq. Neviarcaraam qanrutlinia Kukugyarpak uingat tauna Qarvissiq tainqigcetuniluku. Neqkanek tailluni neqkautait ikgelingataqata.

Ungalget taukut neviarcaraat pilalliniit tamakut ungunssit imarpigmiutaat' kinengyiluteng calirpagluteng agarqiluteng-llu.

Kukugyarpak told the young woman he was going to go home the next day. He told her he wanted to bring her back with him, but he could not. The young woman told Kukugyarpak it was all right. She did not have to go with him. She also told him all the bearded women would be eating that evening and after they finished they would fall asleep. He could leave at that time. So, after everyone fell asleep, Kukugyarpak packed up and left.

Kukugyarpiim qanrutlinia tauna neviarcaq uterciigniluni unuaquani. Utrucungermiu utrucesciigatniluku kinguneminun. Neviarcaraam qanrutlinia canritniluku, utrutenrilengraani. Cali qanrutlinia taukut ungalget neviarcaraat nerliciigniluki atakumi. Nerlirraarluteng qavaqerciigniluki. Qavaqaata tuani ayagyugnganiluku. Qavaqaata ayalliniuq Kukugyarpak upqaarluni.

Two Who Were Watching His Village

So Kukugyarpak got in his kayak and paddled away.

Kukugyarpak had been traveling for a long time, going toward the light he was told to follow. He had been traveling so long his bearded sealgut raincoats were almost worn out. While he was traveling toward the light, he saw a house and a *qasgiq*, a community hall not too far from the house.

Malruk Tangvalriit Nunninek

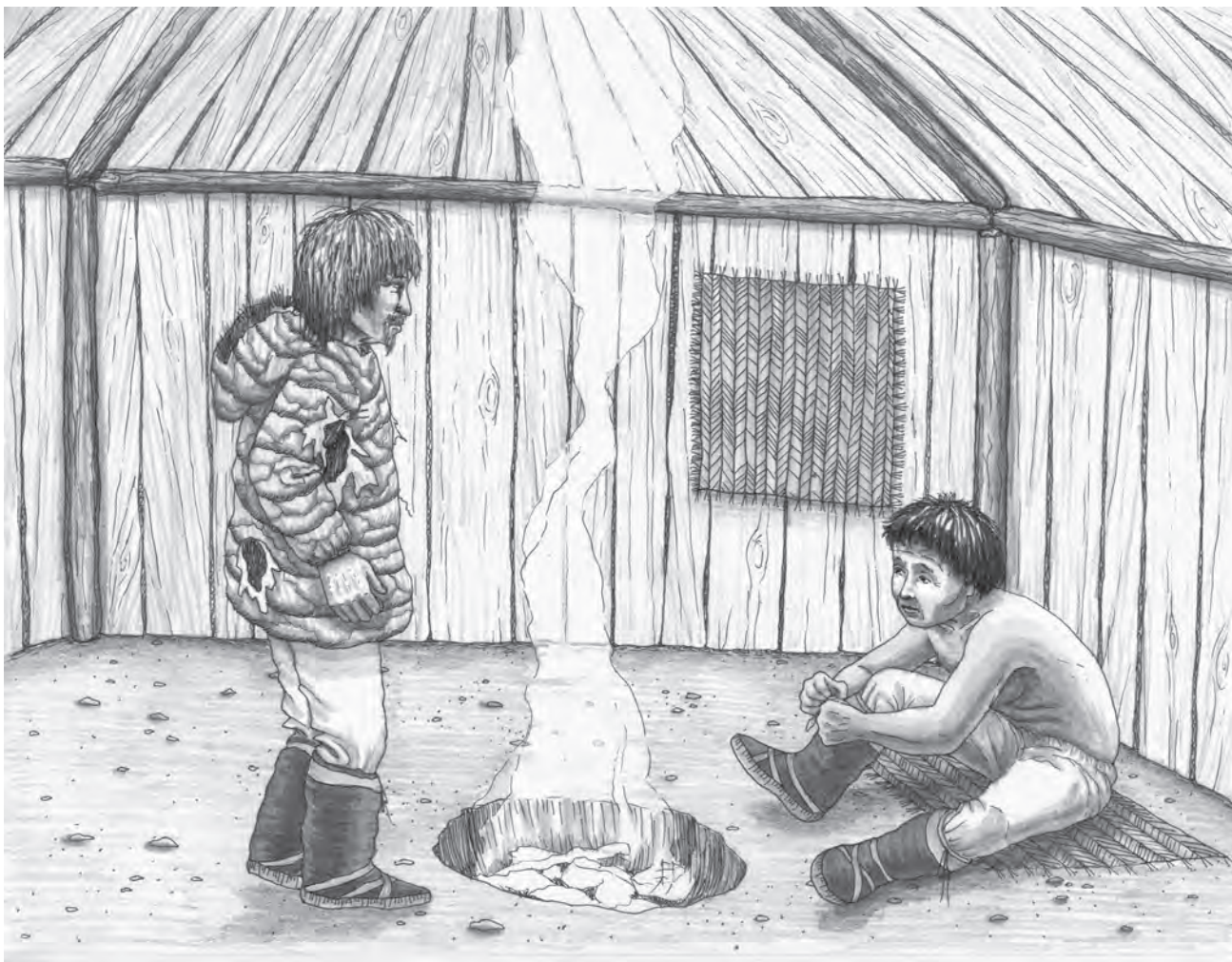
Kukugyarpak ekluni qayaminun ayalliniuq.

Ayaumalliniuq ak'anun kenurraq tumekluku. Ak'anun ayaumalliniami gasperi maklinraat nangengelliniut. Ayainanermine tungekluku tauna kenurraq tanglliniuq enemek qasgimek-llu, yaaqsiutevkenatek.

He went into the *qasgiq*. He noticed a man had just taken a steambath. The steambath was still hot, it hadn't cooled yet. The man looked at Kukugyarpak and said, "You are not of a younger age. How long have you been around here?" Kukugyarpak answered, "It has been many years that I have been traveling."

The man asked Kukugyarpak, "Do you want to see your family and your village?"

Kukugyarpak said, "Yes, I want to see them, but there is no way that I can see them now."



Qasgimun itliniuq. Maaten-gguq angun maqinerrarluni. Cali-gguq maqi tauna nenglliksaunani. Angutem taum pillinia Kukugyarpak, "Ukaqvallaunritlinilriaten atam. Qangvarnek maancit?" Kukugyarpiim kiugaa, "Akaurtuq elgartelqa."

Taum angutem aptaa, "Ilaten-qaa tangerrsugaten? Kinguneten-qaa tangerrsugaten?" Kukugyarpiim kiugaa, "Iiyii, tangerrsugyaaqanka, taugaam wani-wa tangerciigatanka."

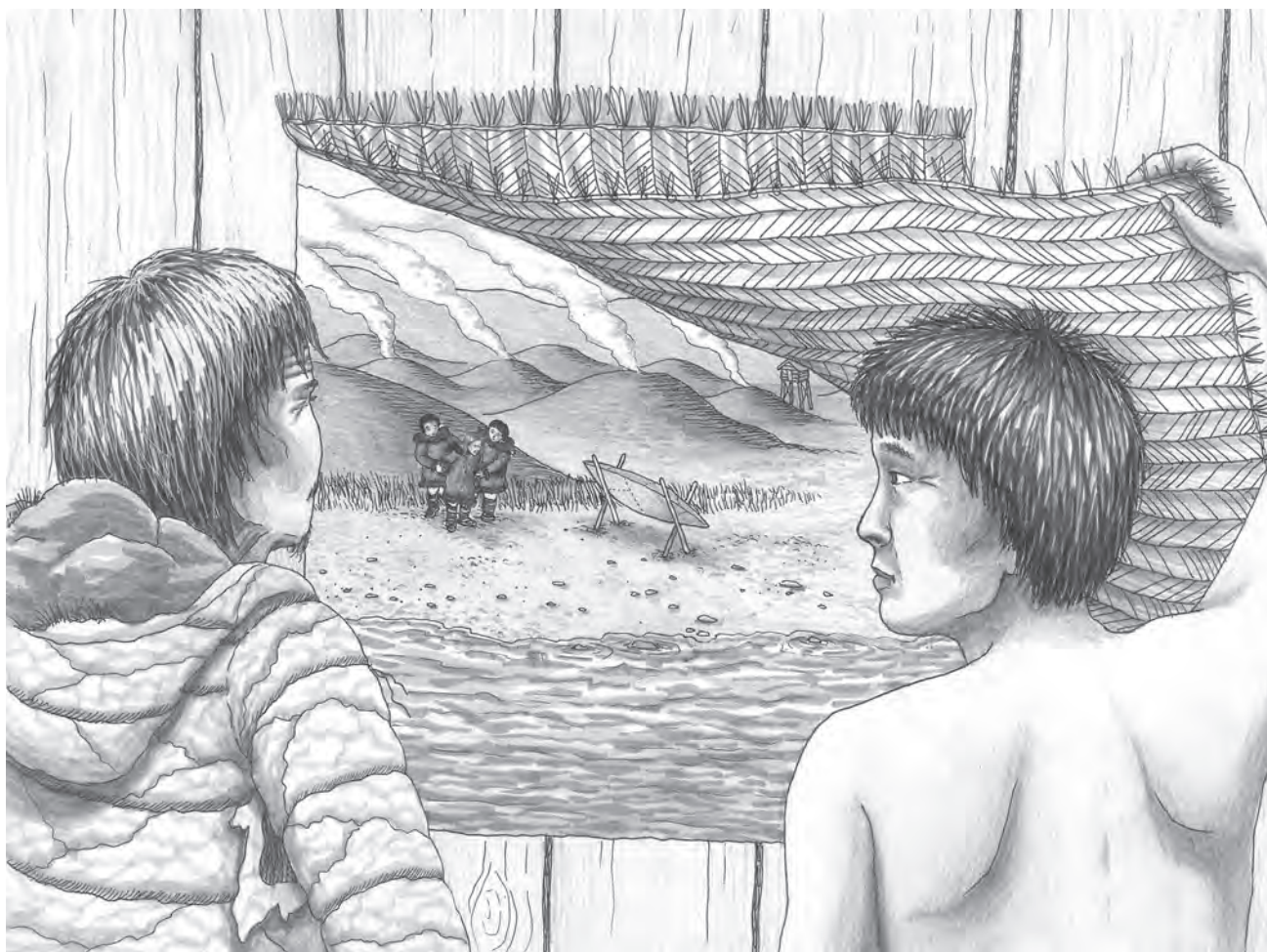
The man suddenly felt so sorry for Kukugyarpak. He parted the woven grass partition²⁷ and suddenly a village appeared.²⁸

Kukugyarpak recognized the village was his village. Kukugyarpak noticed that there were many kayaks on kayak poles. He noticed one brand new kayak sitting on top of kayak poles. The kayak had been treated with seal oil.²⁹

27. Woven grass was used to cover doorways and as partitions in houses.

28. The parting of the woven grass was a magical way of showing the future.

29. When the sun shines on the kayak, it makes the oil rancid, and the chemical reaction makes the skin waterproof and pliable so it resists tearing when running over rocky bottoms or pulled up on shore.



Taum angutem cakneq takumcukluku Kukugyarpak. Ikirtellinii taukut tupigaat capret. Alqunaq nunii alairrluni.

Kukugyarpiim elitaqlinii nunat. Nunaklinikai. Qayat tangllinii puyacilriit. Iliit-wa-gguq qayakegtaar puyaciaralria.

While he was observing the kayak, he noticed an old woman coming out of one of the sod houses. The old woman sat down. Kukugyarpak did not recognize her.

The man asked Kukugyarpak, “Do you not know this woman?”

Kukugyarpak replied, “No, I do not recognize her. I do not know this woman.”

The man said, “This woman is your wife, your companion when you were young.”

Kukugyarpak also saw his elderly mother, being carried out of the house so she could enjoy the outdoors.³⁰

Soon a young man, with greying hair who had just started growing a beard,³¹ came out of the house.

The man asked, “Do you recognize that person?”

Kukugyarpak said he didn’t recognize him.

The man said, “That is your son. He is going to walk down to the beach to inspect his brand new kayak, the one that is curing on the kayak posts.”

Kukugyarpak’s son then went down to the beach and began inspecting his kayak. He then put tree sap on the seams of the kayak to further waterproof it.

30. Carrying elders outside of their houses so they can sit and enjoy the outdoors still occurs in many villages today.

31. This is a marker telling the age of the son. His grey hair and beard indicate how many years had passed since Kukugyarpak had left on his journey.

Tangvainanraki tamakut qayat, anlliniuq arnangiaraurluq. Aquumluni-llu arnangiar. Kukugyarpiim elitaqevkenaku. Angutem aptaa Kukugyarpak, “Nallunritan-qaa una arnaq?” Kukugyarpiim kiugaa, “Qang’a elitaqenritaqa una arnaq.” Taum qanrutlinia, “Una arnaq aipaqan. Nuliallren ayagyuallerpeni.” Kukugyarpiim elitaqlinia aanaurluni. Kiagguq anulluku kevegluku. Ellamiugarluni.

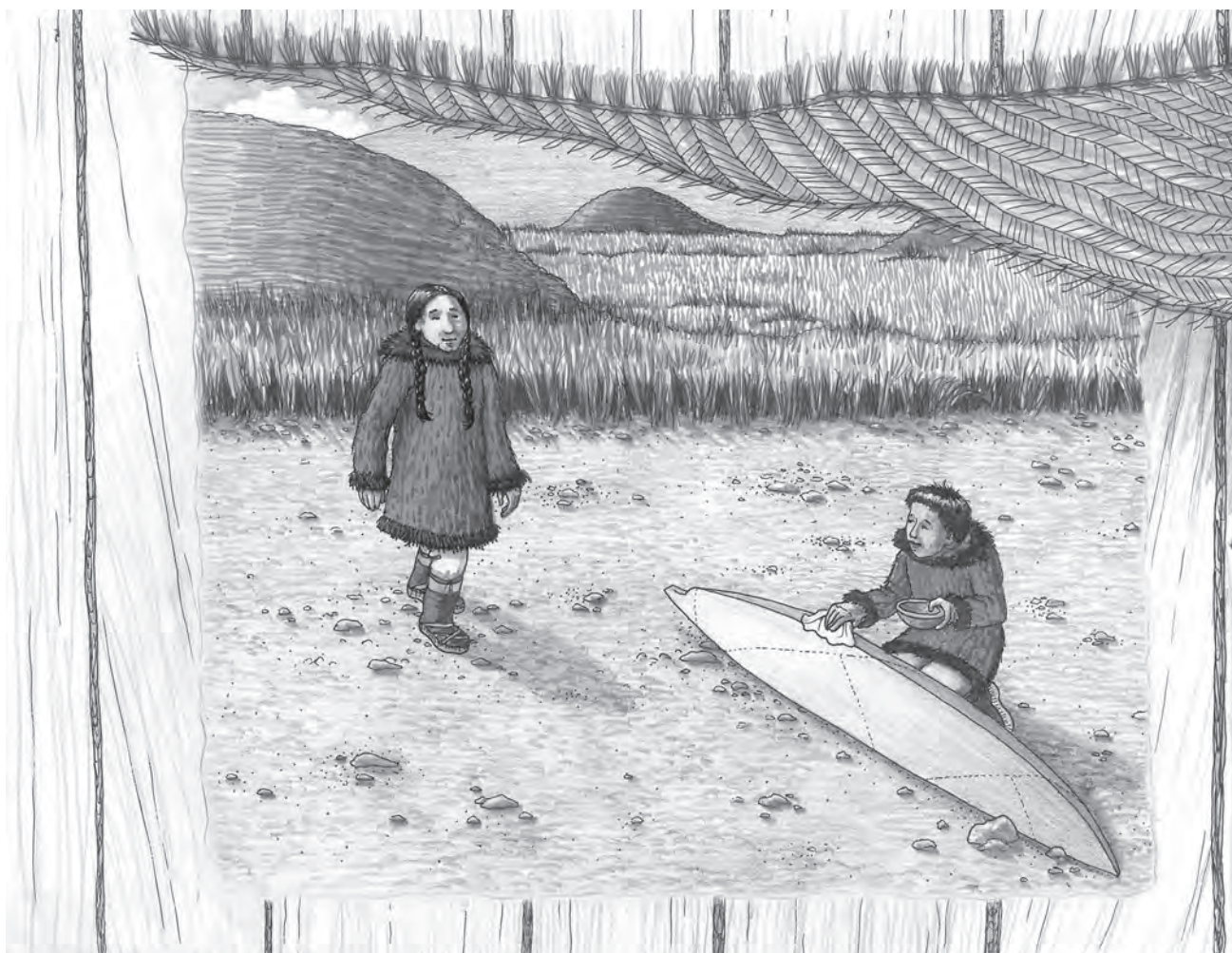
Piqerluni angun ayagyuaq qiungaarluni, ungangaarluni, anluni enemek. Angutem aptaa, “Pingna-qaa tangnerraran?” Kukugyarpiim kiuluku tangnerrarniluku. Angutem pillinia, “Qetunraqan. Qayani paqteqataraa senami. Nutarauguq puyiciaralria.”

Kukugyarpiim qetunraa atrarluni senamun qayani yuvriararaa. Angernaggluki mer’em imangyailkucirluku.

Then another woman came out of the house. She was wearing a nursing parka. The man said, “There is your son’s wife. They have just had their first child.”

And at that very point, Kukugyarpak became very emotional, because when he had left, his son was a very small child. As soon as Kukugyarpak started crying, the man quickly shut the woven grass partition.³²

32. In Yup’ik culture, it is not proper to show emotion or proper to weep or grieve in public.



Alla arnaq anluni enemek, atkugluni mugcillerpalegmek. Angutem pillinia Kukugyarpak, pingna cakiqan. Nutaan irniangellruuk ciuqlirmek.

Tuaten qanrutellrani Kukugyarpak iluteqngartuq. Ayallrani-gguq tuaken nunaminek qetunraa mikcuaraullruuq. Kukugyarpak iluteqaarcan egmian taum angutem umlerai taikut tupigaat capret.

The man then told Kukugyarpak to continue on his journey toward home. So, Kukugyarpak got in his kayak and began paddling toward home.

He traveled for a long time. He traveled so long that the inner part of his *qaspeq* was still intact, but the outer part of his raincoat was almost worn out. As he paddled toward home, Kukugyarpak thought about all of the things the old man from the steambath had told about his mother, his wife, his son, and his daughter-in-law. He looked forward to seeing them again.



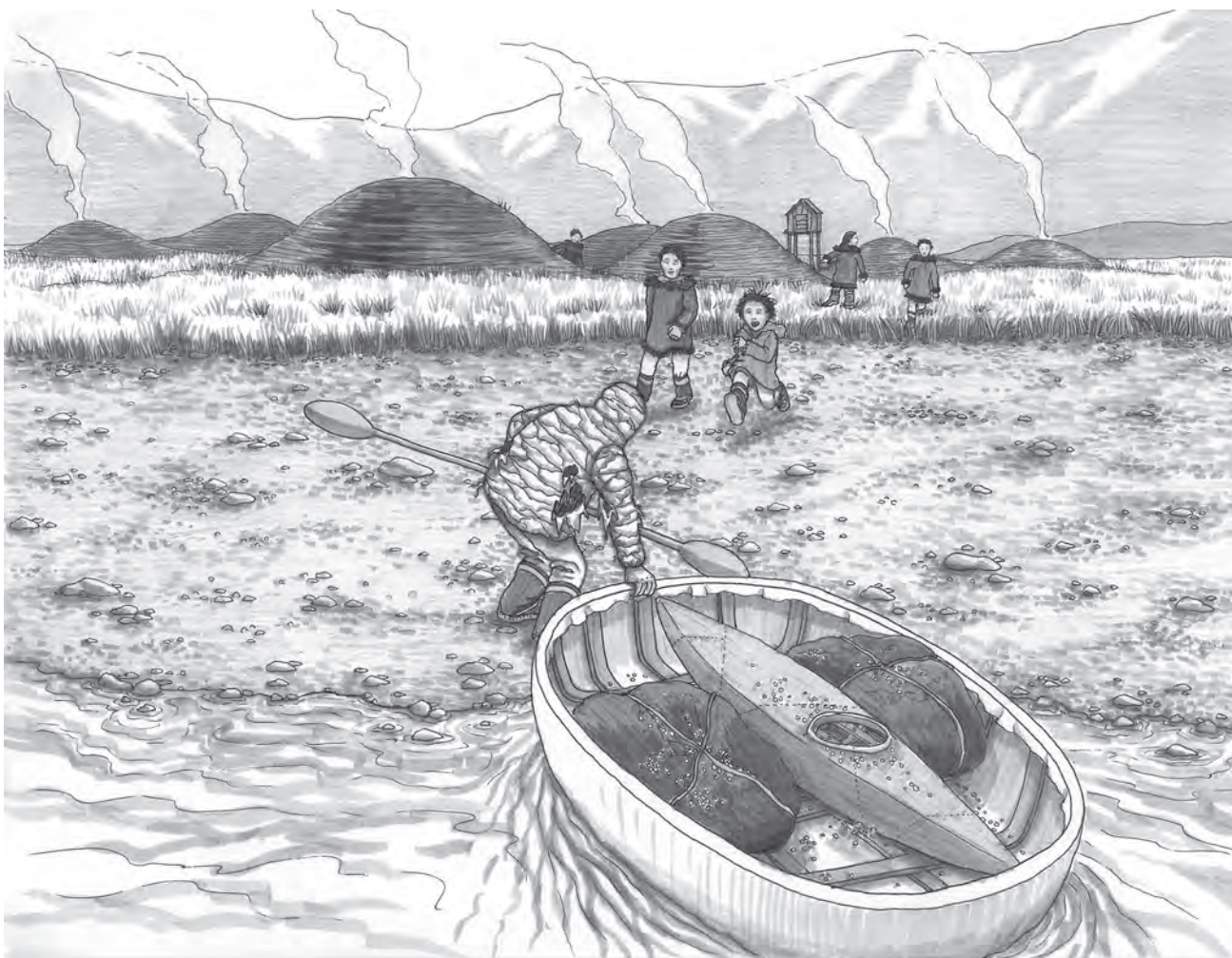
Angutem taum qanrutaa Kukugyarpak ayaasqelluku utertengnaqesqelluku nuniinun. Kukugyarpak qayaminun ekluni utertuq ang'uarturluni.

Anguarumallrulliniuq. Ak'anun ayiimi qasperan iluqlia keggavengeksaicaaqut taugaam elaqlii nangluteng. Ayaaurinanermini uterrluni umyuaqellinii tamalkuita qanrutkellri taum angukaraam maqimi. Aaniinek, nulirranek, qetunraanek, cakianek-llu. Tangerrsumirai.

Going Home

As Kukugyarpak approached the village in his kayak the whole village turned out to greet the kayaker. They didn't know who he was. They asked, "Who are you?" And he answered, "I am Kukugyarpak."

Now they knew who he was and they ran up to his mother's house. Because the weather was nice, his mother was sitting outside enjoying the day. As they ran they were shouting, "Kukugyarpak has arrived."



Uterrluni Nunaminun

Qayamikun tekicaqliami nunaminun, nunalgutain ciuniuraat. Kituucinaku. Aptelliniat, "Kituusit?" Kiullinii, "Kukugyarpaugua." Nallunriamegtegggu kituucia aqvaqurluteng tagqertelliniut aaniin eniinun. Ella ass'ian aanii ellamiugalliniuq. Tagnginanermeggni aqvaqurluteng qayagalliniut, "Kukugyarpak tekituq!"

The mother said, “No, the big net has caught a lot of fish?”³³

They screamed again, “No, Kukugyarpak has arrived.” Again the mother said, “The big net has caught lots of fish?”

Kukugyarpak climbed slowly up to his mother’s house. He went to his mother’s sod house, and noticed a seal oil lamp burning. It had been lit day and night, since he had left. Kukugyarpak then extinguished the seal oil lamp. Kukugyarpak said, “So, this is what guided me and brought me back home.”

33. She was confused because Kukugyarpak’s name sounded similar to the Yup’ik word *kuvyarpak*, which means the big net has caught lots of fish. And she couldn’t believe Kukugyarpak had come home. She was also hard of hearing.



Aanii, “Qanga, kuvyarpak-gguq cangerpagtuq.”

Aarpalliniut, “Qanga, Kukugyarpak tekituq.” Cali-am aanii kiukili, “Kuvyarpak cangerpagtuq.”

Kukugyarpak cukaunani taggliniuq aanami eniinun. Iterluni aanami eniinun tanglliniuq kenurramek kumalriamek. Kumalliniluni unugmi erenrani-llu Kukugyarpak ayaggaanranek. Cupluku niptellinia tauna kenurraq Kukugyarpiim.

Feeling sorry for him, she said, “It was because of you that I kept this light burning.” That light was what guided Kukugyarpak on his journey home.

So, when Kukugyarpak finally arrived home, he did not go on another journey again. His curiosity had been satisfied. He was content to stay at home.³⁴

34. The storyteller is telling the listener that the story ends at this point. This is how Annie Blue remembers the story.



Qanlliniuq, “Uum cunauw’ wani-wa kingunemnun uterceskiinga.” Takumcuyugluni aaniin kiugaa, “Elpet pitekluten una kenurraq kumavkallruaqa.”

Taum kenurram ciunerkiullrullinia Kukugyarpak uternginanrani.

Kingunicaqliami Kukugyarpak ayanqigtenritliniuq. Paqnakellni nallunriamiki. Uitanqegciluni kingunemini uitalliniuq.

