

# MORNING STAR

## Agesqurpak

Yup'ik story told by  
**Annie Blue**

Translated by  
**Eva Evelyn Yanez**  
Illustrated by  
**Jumiah Johnston**  
Series Editor  
**Jerry Lipka**



MCC

This story is part of the series *Math in a Cultural Context: Lessons Learned from Yup'ik Eskimo Elders* ©





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*Morning Star: Agesqurpak* by Annie Blue, © 2016 University of Alaska Fairbanks,  
is part of the series *Math in a Cultural Context: Lessons Learned from Yup'ik Eskimo Elders*.  
Jerry Lipka: principal investigator and series editor.



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Text design by Keely Colby

# Acknowledgments

**A**nnie Blue first told this story to Evelyn Yanez in the mid-1950s when Evelyn was a small girl. Evelyn grew up listening to Annie Blue tell her stories. These stories had been passed down to Annie Blue from the village storyteller, Saveskar, who was also her aunt. No one person “owns” these stories, but instead they belong to Yup’ik culture as a whole. When she was older and teaching in the classroom, Evelyn would invite Annie Blue to tell her stories to the children. Evelyn later transcribed many of Annie Blue’s stories, including this one, when she was a bilingual coordinator.

A long time ago, Annie Blue told those of us who work with Math in a Cultural Context (MCC) 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 always agreed to help when asked. She was willing to drop everything and travel to Fairbanks or Anchorage when we asked for her assistance. Annie Blue told us that the respect that we showed her made her happy to share her knowledge with us. She was pleased and touched to know that her stories would continue into the future. Annie Blue realized that by sharing with us what she knew, books would be created (through the MCC project) and passed on to the next generation. She knew that the stories would be put to good use, even after she was gone.

Annie Blue had lots of children; however, many of them died. She said, “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 told 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 were all fortunate to work with Annie Blue and to benefit from her unselfish sharing.

Jerry Lipka (the principal investigator and editor of the MCC series) is instrumental in bringing us together to gather the elders' knowledge and put it to use in the classroom. His effort to combine math and traditional stories demonstrates the math inherent in Yup'ik activities, language, and crafts. The embedded mathematics is made explicit and is taught to teachers so that they can pass this knowledge on to their students. In this way, we return the gift given to us by the elders to their communities and schools. Without Jerry Lipka, this important work would not be possible.

We would like to thank all the behind-the-scenes people who have contributed their talents to the production of this book. We acknowledge bilingual aides, certified Alaska Native teachers, non-Native teachers, mathematicians, and educators for their support and efforts. Thank you to Jumiah Johnston for the beautiful illustrations, and to Keely Colby for the layout. Thanks to Amelia Topkok for working to keep things going behind the scenes. Thank you to Anecia Toyukak and Sassa Peterson for sharing different versions of the Morning Star story, and the insights that that provided us. A special thank you to all the elders who have told stories to us so that the next generation may learn them and so that the stories may live on.



# About the Contributors

## *Cungauyar, 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 would spend the rest of her life. She married Cingarkaaq and had seven children; four survived birth. Of these four children, one is still living today. She received a Hail Award for a book of her stories, *Cungauyaraam Qulirai, Annie Blue's Stories*. In 2009, she was awarded an honorary Doctor of Humane Letters degree by the University of Alaska Fairbanks.

When asked how she became a storyteller, Annie Blue said she remembered listening to Saveskar, the storyteller in her village, who was also her aunt. Annie remembered 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. Annie Blue was a respected storyteller, carrying on the oral tradition of Yup'ik storytelling. She passed away in 2013 at the age of 97.

*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 faculty member in the MCC program. She contributed some of the supplementary cultural information in this storybook.

*Jumiah Johnston* is an illustrator and computer graphic artist from San Francisco, California. He now lives in Fairbanks, Alaska, with his wife and two dogs. He enjoys working with Alaska Native elders and retelling their cultural stories through art and media, so the knowledge of the elders may be passed on to future generations.

*Eva Evelyn Yanez* is a former Yup'ik teacher and state-recognized bilingual educator and 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 contributes her knowledge of Yup'ik stories as a faculty member in the Math in a Cultural Context program. She has been involved in the development and production of stories in the MCC series for more than a decade.



I first heard this as a *quliraaq* [legend].

That village had a grandmother and her grandchild living there. The grandchild, it seems, was a girl. Her grandmother was raising her because she was an orphan. She was her grandmother's only companion.

Whenever she [the granddaughter] tried to play with the others it was as if they didn't see her and would pretend to ignore her. The poor thing would whine and complain to her grandmother and ask her why the other girls never looked at her or played with her!

The poor girl would go outside and play with her storyknife by their house. Young girls, it seems, always had to have their storyknives with them wherever they went. So the poor girl would tell stories to herself using her storyknife.

After she had wearied of amusing herself, when it was time to go to bed or when it was time to eat, she would go inside and eat.

Una qulirauluku niiteqarraallruaqa.

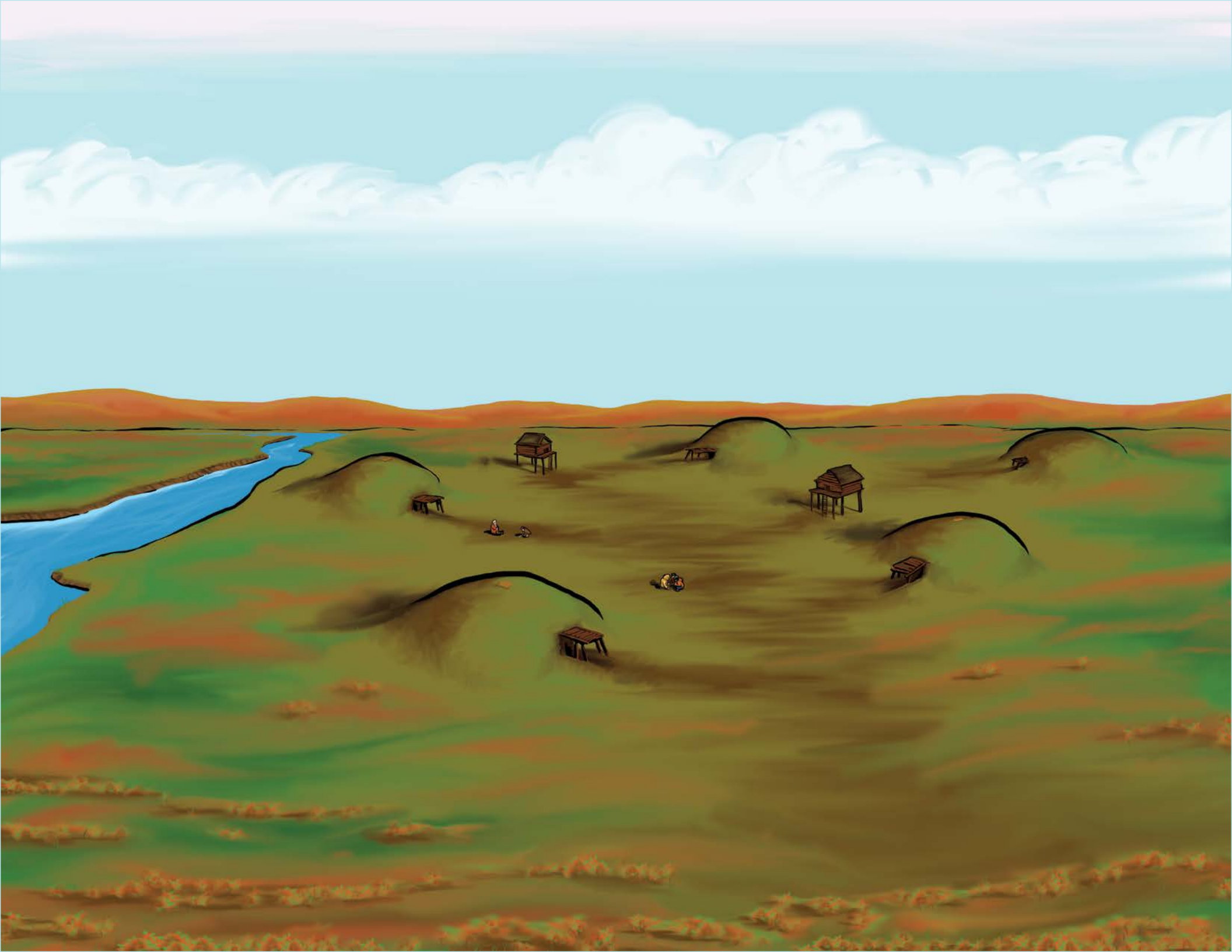
Taukut nunat tutgara'urluqellriigneq ilangqerraqellinilriit. Tutgara'ulungqelliniuq taumek nasaururlurmek. Tua-i maurlurluan taum anglicaqtarturluku, tua-i elliriuraqluku. Kiingan-llu aiparraqluku pilallinikii.

Tua-i-gguq tang aquingatuktaryaaqaqan ilain imkut tua-i tangssuilkiit, nallunguurturluku-gguq pinauraat. Tua-i cungiqluni maurlurluminun taumun qan'urlularyaaqelliniuq ciin qagkunun tangyuipakalarniluni ilaminun, wall'u aipaqesciiganaku-llu nasaurluullgutain pilallinikiit!

Tua-i anluni yaaruiguraurlu'ialliniuq tuaniugg' tua-i enemini. Tua-i yaaruikar nasaurluulriani nanelviilan. Yaaruigura'urlurqelliniuq.

Tua-i pilnguaqami ellminek-wa tua-i aaverteqelnguaqami iterluni tua-i elgarnariaqan nernariaqan-llu tua-i neraqluteng.







## Cultural Note

*from Annie Blue, the storyteller*

Back then they just didn't eat [or snack] whenever they wanted to, as those whom we refer to as the Kass'at [Caucasion] do. In the morning--back then they didn't have tea [for breakfast]--they would get up and cook. They cooked various foods. Only when the food was done did they serve the food and eat breakfast. Furthermore, when the time came, they would have lunch, [back] when they used the sun as a clock. Looking at the sun, they would use it as a clock [to tell the time of day].

Also when it was time for the evening meal, before it was time to get ready for bed, having looked at the sun they would have their supper, [back] when they didn't have clocks. They also used Sagquralriit 'Orion's Belt,' the stars we see marked up there above in the sky, and when it was clear and visibility was good, it seemed that there were so many of them!

*Tamaani waten tua-i cailkakun  
nerurayuilmilalliniut waten makucetun  
aipaimcetun, kass'anek aprumalriatun.  
Unuakumi tua-i, saayuq cataitellrani,  
unuakunmi makluteng camaken  
kenirluteng. Kenirrlugluteng pilallrullniut.  
Keniraq taugaam tua-i uugaqan nutaan  
neqliurluteng unuakutaraqluteng. Cali-llu  
pinariaqan ernermikutaraqluteng akertemek  
sassangqellermeggni. Akerta tua-i tauna  
tangerrluku sassaqaqluku.*

*Cali-llu atakutarnariaqan, inarnariqatarqan  
tua-i cali atakutaraqluteng, atakutaryarateng  
tekican akerta tauna tangerrluku, sassamek  
piitellermeggni. Cali-llu sagquralrianek,  
imkunek ellam qaraliinek agyanek pagaani  
tanglalriakut, avairaqan-llu agyat amllepiarnga  
t'lallruyaaqellriit!*

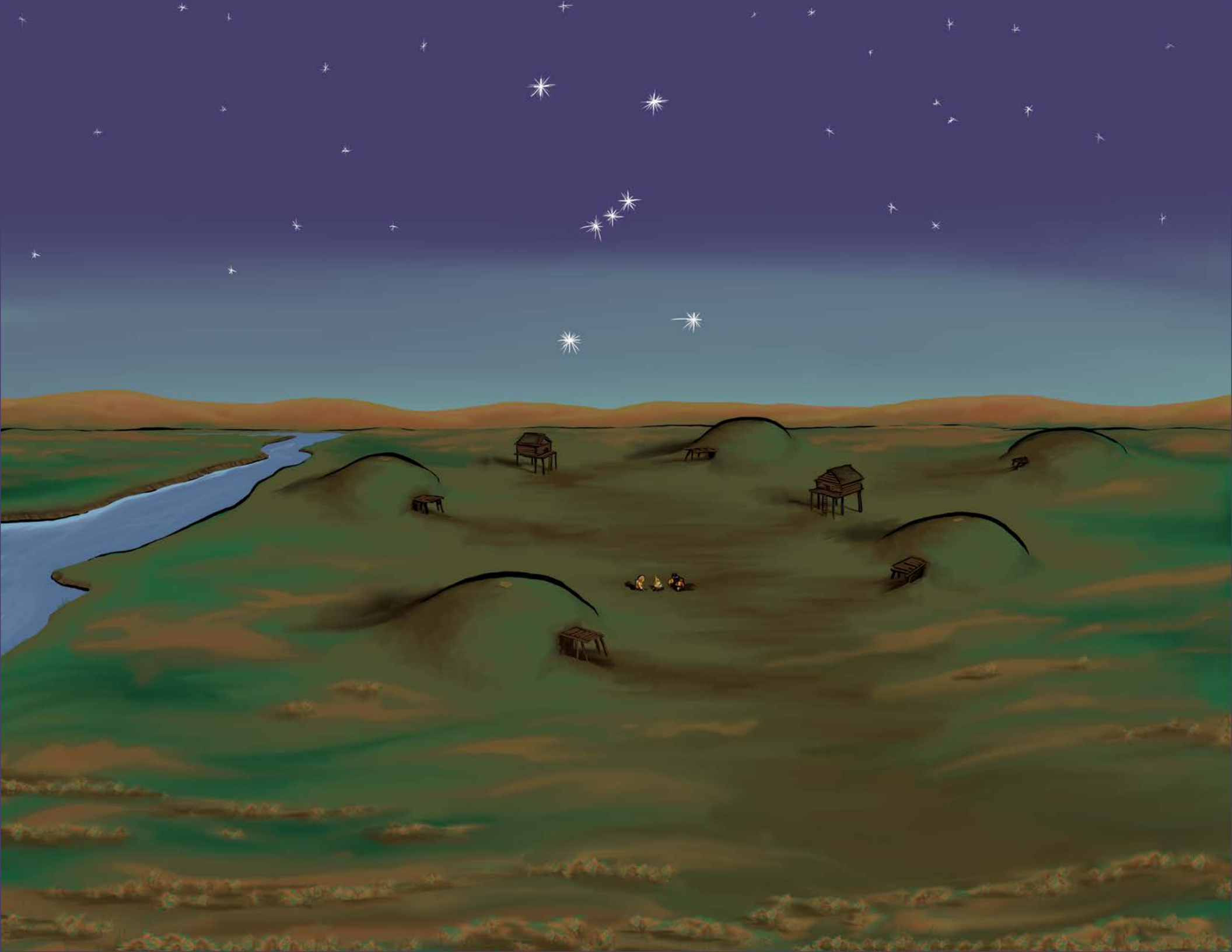
It's been a long time since I became aware [and conscious of things]. When I became aware, the sky seemed to be covered with stars! It seemed there were so very many! But, it seems to me, now there are fewer stars. Now that there are fewer stars, I wonder why it is that they have grown scarce.

This cluster of stars are called Sagquralriit 'Orion's Belt'; when they rise from over across there in the direction of the south in the evening, they become visible up there [in the sky], clock-like [in regularity]. When [those stars] move around to the north [in the course of their rotation], they say it is time to get up. They would say, "Where's Orion's Belt up above there; is it time to get up yet?" They would check on them, using them as a kind of clock. That was the way it was.

*Tang tua-i wiinga imumi akaurtellria-llu ellanguciqa-gg' tua-i. Maaten tua-i ellangua ellam ilua tua-i agyarugaungataqluni! Tang amllerrngat'lallruyaaqellriit tua-i taugaam maa-i arenqiatut tua-i tuarpiaq tang wangni agyat ikgelilriit. Ikgeliameng tua-i, ikgeliata umyuaqa qaneksugtelartuq.*

*Ukut-llu imkut agyarugaat sagquralrianek pilaraat, taukut tua-i agyat waten sagquralriit atakumi agaallirnerkun Ungalam tunglirnerakun mayuraaqut, alaunateng pagaani, taukut sass'aaqelliniit. Unavet-gguq tua-i waten Neglirnermun elliraqameng tupagnariniaqluku. Qanraqluteng-llu, "Sagquralriit-qaa pakemkut tupagnariksaitut?" Paqluki tua-i sass'aaqluki piaqluki. Tua-i tayima.*







So that poor girl began to grow up, since she wasn't getting any smaller, watched over and raised by her grandmother. The fellow villagers helped them out by bringing them a share of food.

Whenever these other adults came into their home the grandmother would tell them, "This poor girl always gets left behind; she say that the others totally ignore her." The others, she said, did not even attempt to become familiar with her, but totally ignored her. Rather they would pretend that she wasn't even there. Then those women who brought them food would answer her, "The time will come when they start to notice her, and without being aware of [the change], they will see her."

Taukut tua-i tauna imna nasaururluq  
anglirirlunglliniuq, tua-i mikliriinarngailami  
maurlurluan taum anglicaraqngani. Canek-llu,  
canek-wa tua-i payugutmegnek, payugqurlukek  
neqkakegnek piuralalliniamegneki  
nunalgutkegkenka taukut.

Tua-i itraqameng makut maani taqneret  
tauna maurlurluan qanrut'laryaaqellinii,  
"Iknaurluq-wa-am unegturluryulria ilami  
tangerpakaryunricugniliuni." Caluku-llu-  
ggug nallunaissaagluku piksaunaku. Amta-  
llu-gguq tua-i nallunguartaqluku. Tua-i  
taukut imkut payugtestain arnaullgutain tauna  
maurlurlua kiulalliniat, "Tua-i pitsaqevkenaku  
tanglangkunegtegggu tanglangciqaat."

As she matured into a young woman, she harbored anger and resentment toward her peers. Whenever the others were preparing to go off onto the tundra to pick greens and plants, they would invite one another along. Yet it was said that no one would think to invite her to come along into the wilderness to gather plants, that they never asked her to accompany them to pick greens in the wilderness. She would instead go all by herself into the wilderness to gather greens the way her grandmother had shown her.

So then, as she got older, she obviously grew more and more resentful and angry.

It happened that she went out one morning and there she saw so many girls together, doing nothing in particular. She thought, “How I wish I could join them over there!” She very much wanted to be with them. So she went over to them and when they didn’t take any notice of her, she came back.

Tua-i caqerluni angliringengami atam tauna equrtelangellinilria, nasaururluq tauna, ilaminun-wa tua-i tamakunun. Waten-llu makiraaqameng maligkaiturluteng ilamegnek pilalliniameng. Iliita-llu-gguq unayaqeqayuunaku natmun yuilqumun naunranek-wa tua-i pitengnatugaqameng, naunrarcuqameng unayaqeqayuinaku tauna imna, unayaqeqayuinaku. Tua-i kiirraurlurmi maulurlumi taum ayuqucircuuciatun canek makirangssaararaluni yuilqumek, makiraqtararalangluni.

Tamaani tua-i anglillni atam maliggluku equrtelangellinilria, tua-i arenqianani.

Tua-ll’am tua-i caqerluni caqat iliitni unuakumi alliniuq ikikikatak ilarugai ingkut, ingkut nasaurlugugaat ulapeqellriit yaani. Umyuarteqliniuq, “Inkut-kin ullakarliki.” Taukut imkut ilagaryarturluki. Tua-i ullagyaaqellinii tua-i taukut murilkenrilatni tua-i aggliniuq.









Now when she had come out she had seen that all along the horizon it was just turning blue.

Because the sun was rising in the morning, it was getting brighter. As she was coming back, behold, there was something in her path, right in front of her! She was feeling very sad as she was returning on account of the other girls having ignored her, and this made her very sad. She saw a doll, a rather large doll, and she picked it up! And when she set it on the palm of her hand, lo and behold, it stood up!

So she went back [to her house], holding that doll. When she got there she sat down in front of the elevated cache; the others over there, her peers, were just hanging around, occupied with something.

Maaten-gguq tua-i tuani anngami piuq erenret nuniit ag'na imumek aciat cungagiqertellinilria.

Erenret pic'artuqatalliniameng tanqigiyarturluteng. Tua-llu tua-i maaten-gguq tang tumyaraani piuq ca una ciunrani uitalria! Iluteqluni tuani utertelluiq taikut-wa tua-i nasaurlluullgutain tuan' ciuniunrilatni-am, iluteqluni piami. Maaten-gguq-am piqaraa inuguacuar una, inuguarpayagaq, tua-i teguqallinia!

Maaten inuguaq tua-i maaten-gguq tumaminun elliqeraa nangerngaaurayagarluni, tauna imna inuguaq. Tua-i inuguaq tauna teguluku aggliniuq. Agngami qulvarviim manulqerranun piluiq aqumluni, ingkut-wa-gguq arenqialnguut ulapeqluteng, taikut imkut, ilai pilriit.

When she stood the doll on the palm of her hand,  
she sang to it, saying, “Hey you there, try to be  
fascinating and spellbinding! Behold, the others  
never bother to notice me. Make it so that they  
will not ignore me! When I am ignored by my  
peers, I feel very sad.” (Perhaps the adults did not  
ignore her.) Standing that doll on the palm of her  
hand, she sang to it,

My little person, my little person,  
little person, little person,  
my little person.

My little person, my little person,  
little person, little person,  
my little person.

What is it here?

What did we find here?

Little person, little person,  
my little person.

Tumaminun nangercamiu tauna imna inuguaq  
atuutellinia, qanrutlinia ciemek, “Kitaki usuuq  
irr’irnarqengnaqluten piqeryalriaten! Tua-i tang  
ilama tangyuitqapigtelaqiitnga. Qangvarpak  
tangaagurallerkaitnun pingnaqeq’ernga!  
Iluteq’lartua tangenrilnguurturarqatnga  
taukunun ilamnun.” Makut taugaam taqneret  
tanglaryaaqellikiit-llu. Tumaminun nangercani  
tauna imna inuguacuar atuutellinia,

Yuganaqaa yuganaqaa

yugana yugana

yuganaqaa-aa-aa.

Yuganaqaa yuganaqaa

yugana yugana

yuganaqaa-aa-ai.

Camek uumek

camek uumek

nalkutaarmisianga.

Yugana yugana

yuganaqaa-aa-ai.







The girls over there began to say, “Listen, listen! There is someone singing, someone singing so beautifully! Oh, look, there is the granddaughter! Look, it seems as though there is something small dancing on the palm of her hand!” Then they dashed toward her. As soon as they ran toward her she began to float up toward the sky while the doll danced on her palm.

My little person, my little person,  
little person, little person,  
my little person.

My little person, my little person,  
little person, little person,  
my little person.

What is it here?

What did we find here?

Little person, little person,  
my little person.

Ilai ingkut pingartelliniut, “Kaaka, kaaka! Ca imna atulria, atuqegtaaralria! Aren, tang ingna tutgara’urluq yaa-i! Tang ca tumiini ca ingna tuar yaa-i yurayaalria!” Taigartut tungiinun. Taigaqruciacetun qerrataqertuq tauna imna nasaururluq tumiini-wa sugacuar yurarturalria.

Yuganaqaa yuganaqaa

yugana yugana

yuganaqaa-aa-aa.

Yuganaqaa yuganaqaa

yugana yugana

yuganaqaa-aa-ai.

Camek uumek

camek uumek

nalkutaarmisianga.

Yugana yugana

yugana-qaa

“Hey, little granddaughter, little granddaughter, wait for us! Show us that one, it’s so fascinating! We’ll be with you!” She replied, “You know, I’ve been trying in vain to be with you ever since I became conscious of things. And whenever you go places, I would long to go with you, but you ignored me and never even noticed me. I’m using this to get your attention.” And they said, “Please come! That little thing dancing is so fascinating!” Then the granddaughter answered, “You can watch me, however.”

My little person, my little person,  
little person, little person,  
my little person.

My little person, my little person,  
little person, little person,  
my little person.

What is it here?

What did we find here?

Little person, little person,  
my little person.

“Aa-aa, tutgara’urlucungaaq, tutgara’urlucungaaq  
utaqaqerkut! Maniiteqerkut taumek,  
irrinqavakartuq! Ilagarciamteggen!”  
Taum imum kiugai, “Iciwa tua-i  
ilangangnaq’lallruyaaqekemci ellangellemnek  
ayaglua. Natmun-llu ayagaaqavci  
maligcuumilallruyaaqekemci ilangcivkenii  
piaqlua, tangyuunii-llu. Waniwa uuggun  
tangercetaarlua elpecenun.” “Taiqaa kitak!  
Tauna tang irrinarqellria yurayaalria, tauna!”  
Taukut imkut tutgara’urluum kiugai, “Taugaam  
tangvaurniarpecia.”

Yuganaqaa yuganaqaa

yugana yugana

yuganaqaa-aa-aa.

Yugaanaqaa yugaanaqaa

yugana yugana

yuganaqaa-aa-ai.

Camek uumek

camek uumek

nalkutaarmisianga.

Yugana yugana

yuganaqaa-aa.







Then the girls saw, lo and behold, that the granddaughter was moving toward the brightening dawn, toward the light! Then the granddaughter shouted, “Since you ignored me for so long, I’m going to a place where you will always see me. Who, I wonder, would fail see me when going outside?” They shouted repeatedly to her but the distance between them made it impossible to hear what they were saying. But she had told them to keep watching her.

My little person, my little person,  
little person, little person,  
my little person.

My little person, my little person,  
little person, little person,  
my little person.

What is it here?

What did we find here?

Little person, little person,  
my little person.

Maaten-gguq piat taukut imkut erenret  
mayulriit aciat imna tanqigiyartulria urenkelluku  
augna ayallinilria! Qayagpalliniuq tauna  
imna nasaururlurluq, “Waniwa qangvarpak  
tangyuipakalaavcia tangvaurallerkarpecenun  
ayakatalrianga. Kia-kiq tangengrritniartanga  
ellamun anelriim?” Qayagpagayaaqaat  
arenqiatuq erinam nuryagutai. Tangvauraasqelluni  
taugaam qanrutlinii.

Yuganaqaa yuganaqaa  
yugana yugana  
yuganaqaa-aa-aa.

Yuganaqaa yuganaqaa  
yugana yugana  
yuganaqaa-aa-ai.

Camek uumek  
camek uumek  
nalkutaarmisianga.

Yugana yugana  
yuganaqaa-aa-ai.

As they watched she vanished into the light of the dawn. Then as soon as she vanished, suddenly a star appeared, right where light comes up, a huge star! Looking at it they said, “Behold, the granddaughter has apparently become a star up there!”

Everyone in the entire village came out and watched that star up there. Then the grandmother came out while they were all standing in front of her house.

It is said that the star way up over there is called *Agesqurpak*, the morning star, and that it would be visible forever, but if something is going to happen, no one knows how it will be [i.e. if some extraordinary or unusual event occurs, it might disappear as a cosmic portent].

Tangvaurainanratni taumun imumun erenret  
aciatnun pulauq tanqigcetellriamun. Pulaqerluni  
piqanratgun agyartangartuq, ikegkut erenret  
imkut mayulriit, agyarpall’ermek! Piquerluteng  
qanertut, “Ala tang augna imna tutgara’urluq  
agyaurtellinilria ika-i!”

Nunat imkut tamarmeng anluteng tangvagaat  
ikavet, tauna imna, agyaq. Tua-i-ll’ piqerluni  
maurlurluan imum eniin ciuqerrani piameng  
maurlurlua im’ anlliniuq.

Ika-i-gguq ikna Agesqurpagmek at’lek  
tangvagglainararkaugaat tayima akwanun  
akwarpak, taugaam qaillun pikuneng tayima  
qaillun ayuqeciqaat.





## Cultural Note

*from Annie Blue, the storyteller*

So it was said that her grandmother, seeing how miserable her granddaughter was, this one being her only grandchild, who had longed to be noticed and was so sad, had an idea. She allowed her to come across and find that little doll which was so fascinating to a young girl.

By means of that doll she made the other girls notice her and come running, but she didn't allow them to touch her, but [caused her] to float up. Although they ran to her, nothing could be done because she floated away from them; however, they watched her as she departed since they never noticed her before, [so] now they were really noticing her. And when she disappeared into the light of the dawn she became a star and has been there ever since.

Tua-i-gguq cunaw' tauna imna  
tutgara'urluq umyuangutlinikii taum  
maurlurluan ilutequrlulallilria kiingan  
anglicaraurluqngamiau, qaillun piluku,  
neq'angcalliniuq, tangertekaminek-  
wa tua-i ilutequcirlulaan. Taumek tua-i  
tangssunarqellriamek inuguacuarmek  
nataqutevkarluku.

Tuaggun inuguacuarkun ilain taukut  
ullagyaaqelliniat taugaam agturbetevkenani  
qerrartelliniuq. Qerratacamii-llu tamaani  
ullagarcaaqaengraatni qaillun pisciiganani  
tua-i, taugaam tua-i tangvauruku ciungani  
tangeqsailamegteggau tangvapiarluku.  
Ernernun-llu puliimi agyaurrluni, akwanun  
kinguvarluni maa-i.

As the grandmother had predicted, the descendants of those girls would continue to see her granddaughter far into the future and even to this very day. It is the star that rises when with the daylight and they call it Agesqurpak [the morning star].

It was said then that when a time of scarcity was coming, [that star] changed its location farther to the west.

When two young men came out of the qasgiq 'the men's community house,' they saw the star down there smoking, smoking furiously. They began calling out, "Look at the star smoking!" Then the old men, the men from the qasgiq, said that they had heard from the beginning that when the whole world was about to face

Kinguliarat-llu makut  
tangvagarkau llruamegteggu maulurluan  
qanellruciatun tangerqenga qurluku tua-i.  
Agyaq nauwa agaaggun erenret pit'aqata  
mayuraqellria, tauna tua-i Agesqurpagmek  
pituat.

Taugaam tua-i tamani-gguq ella-w' tua-i  
piitnaqatallrani caqerluni nugtartelliniuq  
kanaknalirnermun.

Taukuk yun'erraraak malruk qasgimek tuaken  
anlliniuk agyaq kan'a aruvalria, arugpagluni.  
Tua-i qanngartelliniut, "Tangerrluku agyaq  
aruvillinilria!" Tua-i tamakut angukara'urluut  
qanlliniut, qasgimiut, tua-i-gguq ukanirpak  
niitaqut ella-gguq taugaam iluarluku  
piitnaqatarqan tuatnatuuq tauna Agesqurpak.

famine, Agesqurpak behaved thus. That grandmother of hers made it happen so that the people would be able to figure out what was coming by the way the star smoked. But what it was that she was cooking they had no idea. Therefore, the one who came upon it had no idea what it portended.

It is said that those shamans of long ago had gone to investigate it, but could not see what it was that was boiling in her pot. To them it seemed like the sole of a piluguk [a fur boot], the cleated part on each end, simmering away [in the pot]. That was the first warning to the people that there would be a famine. When famine did come, it would be devastating, with everything being scarce. Thus the rule that food should not be wasted, because they knew what

Tuatnaarkauluni-gguq taqumallrulliniuq,  
taum maulurluan nallunailkucirluku  
tuaggun aruviikun. Keniraa-gguq  
taugaam cauciiciiqaat. Tua-i paqcestain  
paqteng'ermegtegggu cauciitarkauluku.

Tua-i-gguq tamakut, ak'a angalkut tamakut,  
paqtellruyaqaat taugaam-gguq tauna egatii  
qallarvagturalria cauciitellruat. Tuarpiaq-llu-  
ggug tang yuum piluguan natraa teguarluni  
iquugmikun, qallaucetaarturqii. Tua-i-gguq  
tuaggun nallunailkuciqerraallruuq ella man'a  
piitnaqatallrani tamaani. Tua-i piitnaraqami-  
ggug piitnatuuq tua-i arenqianani ca tamarmi  
nurnarluni. Taumek tua-i maa-i neqet-llu  
makut neqalleruaraat sagcesqumanriluciata-  
ggug iquat, tuaten tua-i ayuqellinian tamana,  
waten kaigyaram ayuqucia. Yuum-gguq ilii

it is like to go hungry. Should a person, it was said, persist in leaving bits and scraps of food lying about on the floor, (as I was told when I became aware of things in the world), a piece of food on the floor might think like this, “Alingnaqvaa-II’, my goodness, how can I keep his stomach empty? Only then will he remember me some day.”

caallinigpakarluni neqalleq natermun  
tuskan, natermek calligcesciigapakarqaku  
qantulriit, wiinga-llu maaten ellangua  
neqalleqapik-gguq tauna natermelkuni  
umyuarateqciquq-gguq waten,  
“Alingnaqvaa-II’, qaillun atak uum piluni  
anrutaa imaiteqerli? Tuani taugaam  
umyuaqniaraanga cam iliini.”



The late Annie Blue, a revered elder and wonderful storyteller from Togiak, Alaska, continues to contribute to the Math in a Cultural Context (MCC) series and to the next generation through the stories she told. Annie's deep cultural knowledge, dedication and caring attitude were recognized by the University of Alaska Fairbanks in 2009 when she was awarded an honorary doctorate.

The *Morning Star* story has become a favorite of Eva Evelyn Yanez, who listened and learned from Annie's storytelling beginning in her childhood. Evelyn has retold *Morning Star* to teachers, aides, and students at nine schools that comprise the Southwest Regional School District. The story has also been told at MCC's workshops for teachers and at summer math institutes. It is always well received.

Each Yup'ik story in the MCC series has embedded Yup'ik values about how to live. This story is no different. The MCC series typically integrates Yup'ik stories to further establish the context and also make connections to the mathematics in complementary materials. This story can be used independently of the MCC mathematics series, or it can be used with some of the activities in *Measuring Proportionally*.



This story is part of the series  
*Math in a Cultural Context: Lessons  
Learned from Yup'ik Eskimo Elders* ©

