

The Raven Story and the Boulders

Annie Blue, a revered ninety-four-year-old elder and a wonderful storyteller from Togiak, Alaska, continues to contribute to the Math in a Cultural Context (MCC) series and to the next generation through storytelling. 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 Raven Story has become a favorite of Eva Evelyn Yanez, who has listened to Annie telling stories since her childhood. Evelyn has often retold Annie's story at meetings in Anchorage, Fairbanks, elsewhere in the United States, and internationally. It has always been well received.

In this book, the story is told twice: once as Annie has told it and a second time as an illustrated "storyknife" version. Storyknifing is a literary form that combines an oral presentation with quickly drawn illustrations that represent a particular scene. As soon as the scene has been completed and told, the teller will erase the scene and draw the new illustration to align it with the spoken word. In the form presented here, the spoken word has been replaced by the written word, and the scenes are not erased. The story is first told by Annie Blue and translated by both Eva Evelyn Yanez and Dora Andrew-Ihrke and the second storyknife version was retold by Eva Evelyn Yanez.

Each Yup'ik story in the MCC series has embedded Yup'ik values about how to live. This story is no different. Also, MCC has typically integrated Yup'ik stories to further establish the context and also make connections to the mathematics of the module. This story can be used independently of the MCC mathematics series, or it can be used with the MCC module Going to Egg Island: Adventures in Grouping and Place Values.

Akagyuugnarl'i



By Annie Blue

Translated by
Eva Evelyn
Yanez and
Dora Andrew-
Ihrke

Illustrated by
Putt Clark

Series Editor:
Jerry Lipka

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The *Supplemental Math Modules* curriculum was developed at the University of Alaska Fairbanks

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



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

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The Raven and the Boulders: Akagyugnarli by Annie Blue, © 2010 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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University of Alaska Fairbanks, 2019

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Acknowledgments

Annie Blue first told this story to Evelyn Yanez in the mid 1950s when Evelyn was a small girl. Evelyn later transcribed the story when she was a bilingual coordinator. This story was translated into Yupik in 1994 when Evelyn was teaching a Yup'ik class for the University of Alaska Fairbanks, Bristol Bay Campus. Her students Linda Brown, Fanny Parker, Grace Pavian, Francis Dock, and Verna Nanalook assisted in this translation; therefore we would like to acknowledge them for helping produce the first draft of this story. Years later, while working with MCC, Jerry Lipka came up with a big idea: these stories fit well with the Math in a Cultural Context (MCC) math modules. That was when Dora Andrew-Ihrke and Evelyn Yanez, with the help of Flor Banks, started writing, editing, retranslating, and turning this story into a version for young children.

Annie Blue told those of us who work with 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 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 to the next generation.

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 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 modules 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 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.

The process of working together is long and slow but worthwhile and a privilege. We acknowledge the cooperation of elders, in particular Mary Active, Mary Bavilla, and Annie Blue, for supporting this effort and Putt Clark for her beautiful and accurate illustrations based on the elders' insights and descriptions. We acknowledge bilingual aides, certified Alaska Native teachers, non-Native teachers, mathematicians, and educators for their support and efforts. Thank you to Paula Elmes for the layout and to Nancy Tarnai and Sue Mitchell for the editing. And also thanks to Wendy Wood, Loria Chaddon, and Annabelle Roland for their continued support behind the scenes, which enables products like to this to come to fruition. We acknowledge the efforts of Flor Banks, the project manager, who puts the pieces together and finds the time to work alongside Evelyn Yanez and Dora Andrew-Ihrke in finalizing the manuscript.

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, Aninautaq, and father, Quriciq Yugg'aq, had nine children. Annie Blue moved to Togiak around 1945, where she still lives. She married Cingarkaq 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*.

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.

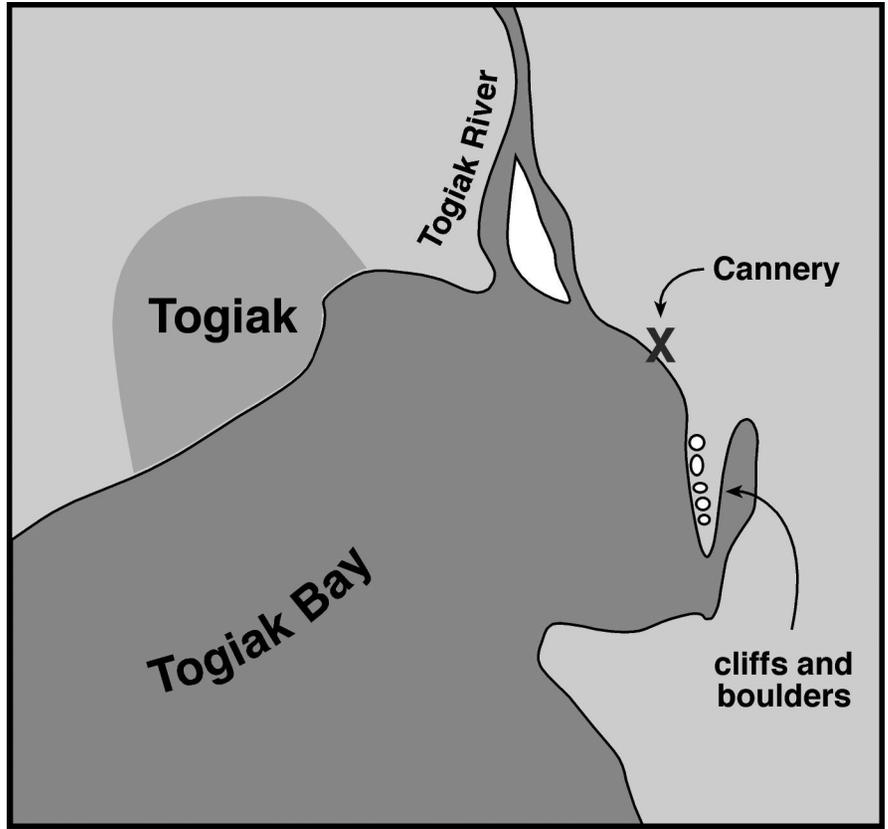
Dora Andrew-Ihrke is a retired Yup'ik teacher and bilingual coordinator from Dillingham City Schools. She was recognized as the teacher of the year three times and nationally recognized as the recipient of the Milken Family Foundation National Education Award in 1990. She also was given the Alaska Federation 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.

Eva 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.

Notes

Although there are no guidelines for teachers or questions for students, each of the traditional Yup'ik stories provides opportunities for classroom discussion about the story and the embedded Yup'ik values. Also, because this and other Yup'ik stories in this series are presented from a Yup'ik cultural perspective, they also provide your students with an opportunity to learn about another culture. We also present two versions of the Raven story: (1) is how Annie Blue told it traditionally, and (2) a storyknifed version in which Evelyn Yanez retells the story. Traditional stories are to be told the way they were heard, while storyknifing versions allow the teller to make the story their own. Evelyn, a former teacher, presented the story in a way many children may find quite engaging.



Introduction

In the Togiak area we have huge cliffs and on the cliffs there are huge boulders.

Once in a while the boulders would roll down to the beach.

I have heard this story of the Raven many times.

Numerous stories of the Raven have been told over the years.

*Tuyuryarmi qiurpagtangqertuq
teggalvagtarluteng.*

Iliini teggalviit elluuraqluteng senamun.

Quliirmek niitaqua Tulukarugmek.

*Tulukaruut makut waten-wa tua-i
qanengssautuameng ukanirpak.*

This story begins with the Raven walking along the shore under the high cliffs.

There were many boulders on the cliffs.

Occasionally the big boulders would roll down to the shore below.

In spite of these boulders rolling down the cliff, the Raven kept walking.

The Raven started singing as he walked, swaying his body sideways, and watching the big boulders. He sang,

Those that can roll down. Those up there.
Those that can roll down. Those up there.
As you roll down, go ahead and roll down.

That one, coming, that one coming down,
will finally get you.

Caa, caa, caa, oops!

*Tulukaruk senirtelliniuq caqeryarluni
Qiurrluut maaggun aciatgun.*

Teggaryuut tua-i pagaani amlleqapiarluteng.

Teggalqurpallraat akagartaqluteng.

Tua-llu-gguq-am tamaaggun ayalliniuq.

*TTua-llu-gguq ayainanermi tamaani
aturturalliniuq-am tamaaggun ayallermini.*

Tua-i pagaavet tamakut iriaqurluki.

Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.

Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.

Akagakuvci akagakici.

Ukum ukum piciqaci.

Piyurainarciiqaci.

Qaa, qaa, qaa-qaqem!

One of the boulders rolled down and landed on top of his right foot.

He tried to pull his foot out, but he couldn't pull it out; so the Raven looked up and started singing at the boulders, flapping his wings at the same time.

Those that can roll down. Those up there.
Those that can roll down. Those up there. As you roll down, go ahead and roll down.

Again he started singing:

Those that can roll down. Those up there.
Those that can roll down. Those up there.
As you roll down, go ahead and roll down.

That one, coming, that one coming down,
will finally get you.

Caa, caa, caa, oops!

The Raven was just about to flap his wings when a very large rock rolled down and landed on his right wing.

*Tua-ill iliit atraqerrluni akiimi
tallirpilirnerakun it'gaikun nanqalliniluki.*

*Tua-i amuussaagyaaqerraarluku tuamta-ll cali
yaqiurturluni.*

Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii. Ak-
agakuvci akagakici.*

Ayumian-gguq-am cali:

Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagakuvci akagakici.*

Ukum ukum piciqaci.

Piyurainarciiqaci.

Qaa, qaa, qaa-qaqem!

*Yaqertellriim teggavallraam akagvikaa yaqran
inglua tallirpilirneq nanqerluku.*

That one, coming, that one coming down,
will finally get you.

Caa, caa, caa, oops!

One of the boulders rolled down and
landed right smack on his left foot.

He started flapping his left wing.

Those that can roll down. Those up there.
Those that can roll down. Those up there.
As you roll down, go ahead and roll down.

That one, coming, that one coming down,
will finally get you.

Caa, caa, caa, oops!

A rock rolled down and landed on top of his
left wing.

He was helplessly trapped.

Ukum ukum piciqaci. Piyurainarciiqaci.

Qaa, qaa, qaa-qaqem!

*Akagartellriim-gguq-am tanem tauna imna
inglukuani carumilirnek itgaa nanqeraa.*

Inglua-gguq-am carumilirneq yaqiurturaraa,

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagakuvci akagakici.*

Ukum ukum piciqaci. Piyurainarciiqaci.

Qaa, qaa, qaa-qaqem!

*Akagartellriim inglukuani carumilirneq
nanqeraa.*

Casciigaliirrluni.

He started moving his head in a shifting side-by-side motion.

Those that can roll down. Those up there.
Those that can roll down. Those up there.
As you roll down, go ahead and roll down.

That one, coming, that one coming down,
will finally get you.

Caa, caa, caa, oops!

A very huge rock rolled down and landed
right on the Raven's neck.

The poor thing that was moving in a shifting
side-by-side motion was crushed and left
him unconscious.

This ends my story.

Uyaquni-gguq-am agqercetarturari,

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagakuvci akagakici.*

Ukum ukum piciqaci. Piyurainarciiqaci.

Qaa, qaa, qaa-qaqem!

Teggarvallraam akagvikluku.

*Nakleng tauna imna egqurcetarturalria
patuluku passia tua-i. Ellani nalluqaurlurluku
tua-i.*

Tua-i tang waten pitaluku niitelaqeka.

The Raven and the Boulders Akagyugnarli

Annie Blue's story retold as a storyknife version
by Eva Evelyn Yanez and Dora Andrew-Ihrke

When telling a Yup'ik story you have to say it exactly
the same way as the storyteller, but if you are storyknifing
you are allowed to retell the story the way you understood it.

Introduction

This story comes from Annie Blue.

On the cliffs there are huge boulders.

Once in a while the boulders would roll down to the beach.

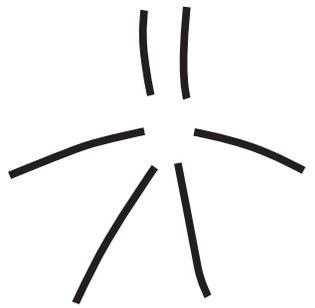
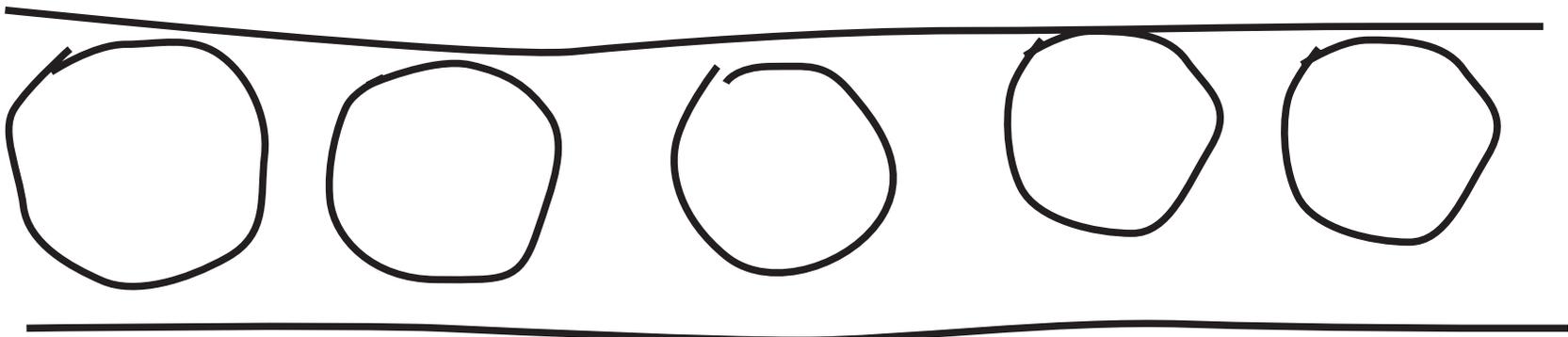
Una Annie Blue-m quliraqaa.

*Tuyuryarmi qiurpagtangqertut. Qiuret
qaingitni teggavagtarluni.*

*Piinanermeggni akagartaqluteng teggalviit
senamun.*

One day Raven was walking along the beach.
As he was walking, he noticed those huge
boulders up on the side of the cliff.

*Iliitni tulukaruk piyulliniuq senakun.
Piyuangermini murilkartellinii teggalviit
qiurrluut qaingitni.*



Being a mischievous raven, he walked,
swaying back and forth. He burst into song,
watching those big boulders above.

Those that can roll down. Those up there.
As you roll down, go ahead and roll down!
That, that rolling down
can get you, can finally get you.

Caa, caa, caa, oops!

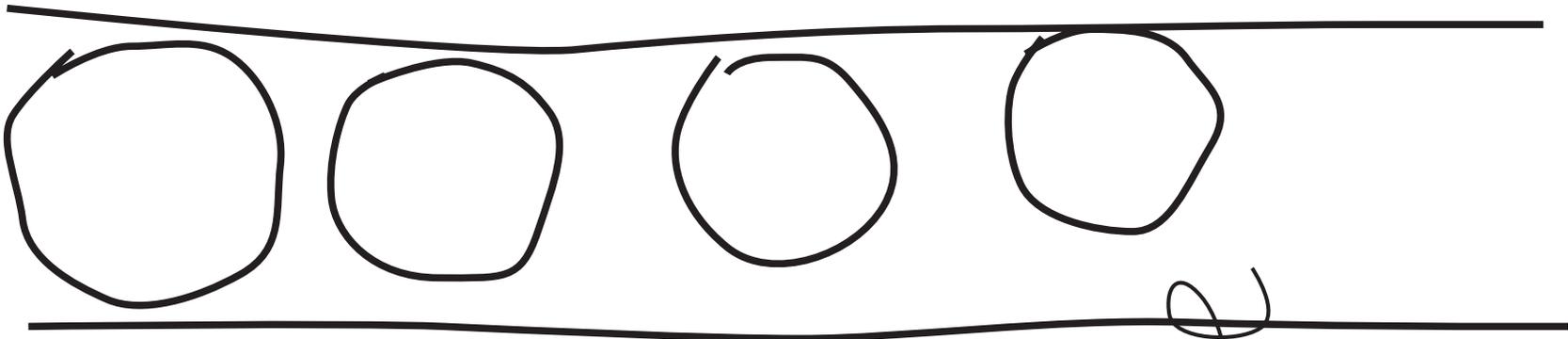
One big boulder rolled down and landed on
his right foot.

*Inerciigalami tulukaruk iriagurluni
at'ullalliniuq, pagkut teggaltiit tangvagluki.*

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii
Akagakuvci akagakici.
Ukum ukum piciaqaci.
Piyurainarciaqaci.*

Qaa, qaa, qaa, qaqem!

*Teggaltvak akagartelliniuq ellurluni. It'gainun
tallirpilirnermun tull'uni.*



He tried pulling his right foot free, but he couldn't. Being a mischievous raven, he looked up at the big boulders and burst into song again:

Those that can roll down. Those up there.
As you roll down, go ahead and roll down.
That, that rolling down
can get you, can finally get you.

Caa, caa, caa, oops!

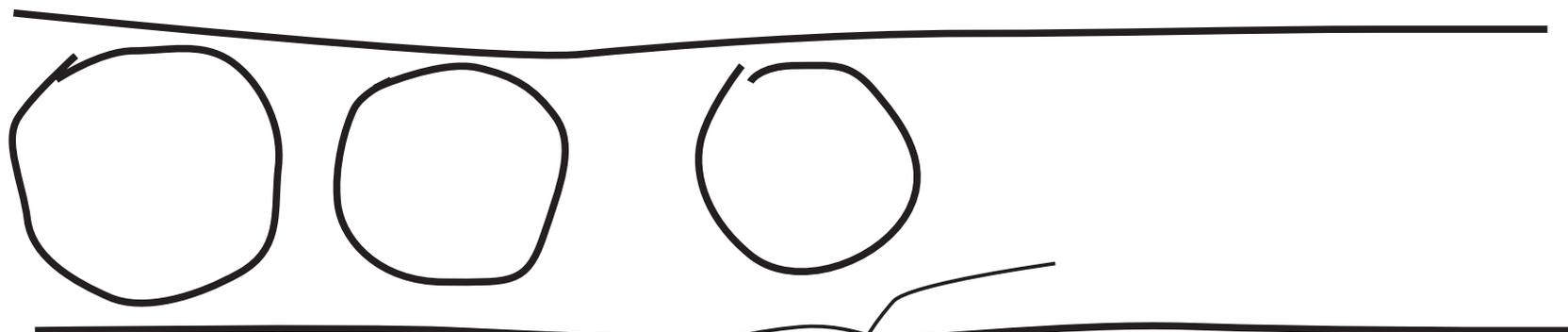
A big boulder rolled down and landed on his left foot, pinning his left foot down.

*Amussaagyaaqellinia amusciiganaku carumil-
irneq it'gani. Tua-i-am inerciigalami pagkut
teggalviit tangerrluki atull'alliniuq:*

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagakuvci akagakici.
Ukum, ukum piciqaci.
Piyurainarciiqaci.*

Qaa, qaa, qaa, qaqem!

*Teggalvak akalliniuq niigluku-llu carumilirnera
it'gaan.*



Because the raven did not learn his lesson, he burst into song again:

Those that can roll down. Those up there.
As you roll down, go ahead and roll down.
That, that rolling down
can get you, can finally get you.

Caa, caa, caa, oops!

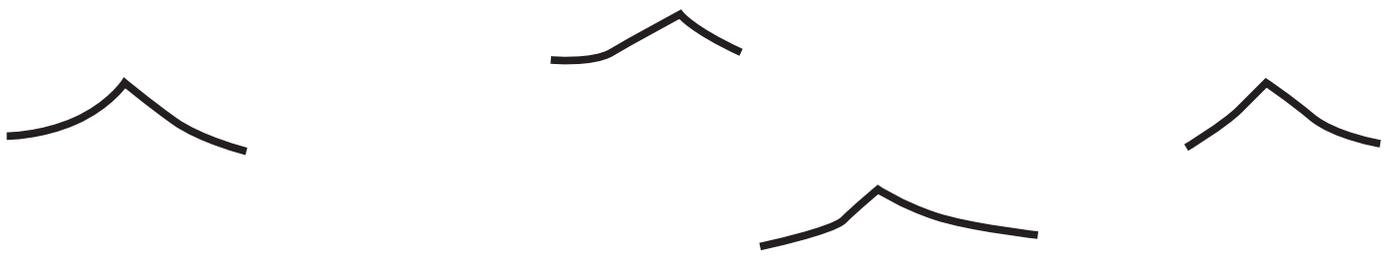
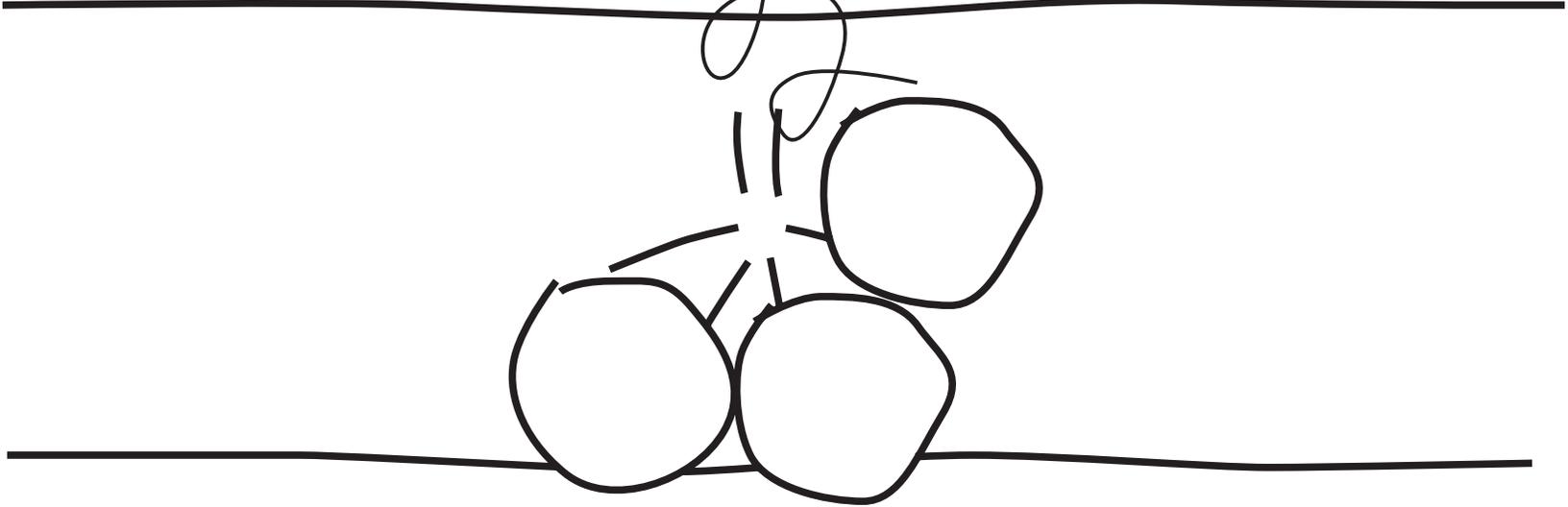
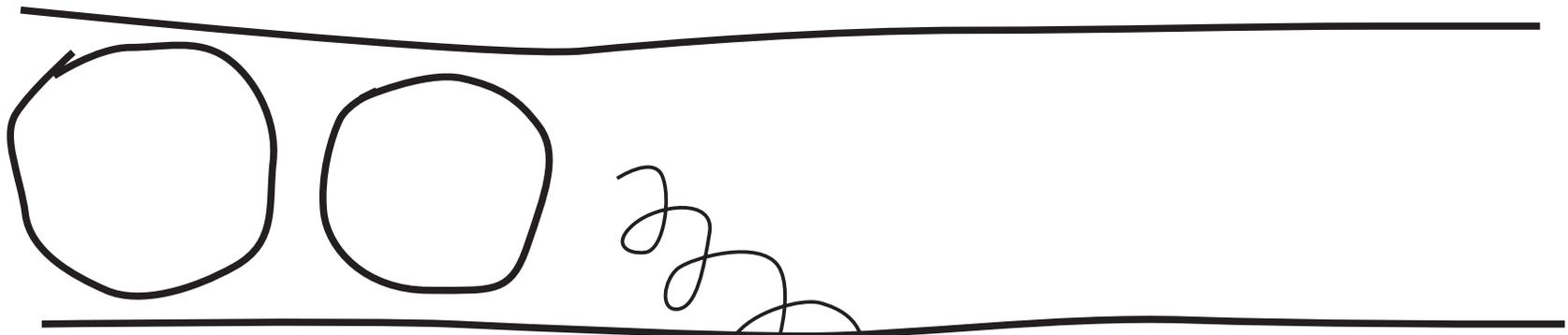
A big boulder rolled down and pinned his right wing.

Anucimirqenrilami tulukaruk at'ullalliniuq:

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagakuvci akagakici.
Ukum ukum piciqaci.
Piyurainarciiqaci.*

Qaa, qaa, qaa, qaqem!

*Teggalkak akagluni yaquan tallirpilirneq
niigluku.*



With his right wing pinned, he started flapping his left wing. Again, he burst into a song:

Those that can roll down. Those up there.
As you roll down, go ahead and roll down!
That, that rolling down
can get you, can finally get you.

Caa, caa, caa, oops!

A big boulder rolled down and pinned his left wing.

He couldn't move.

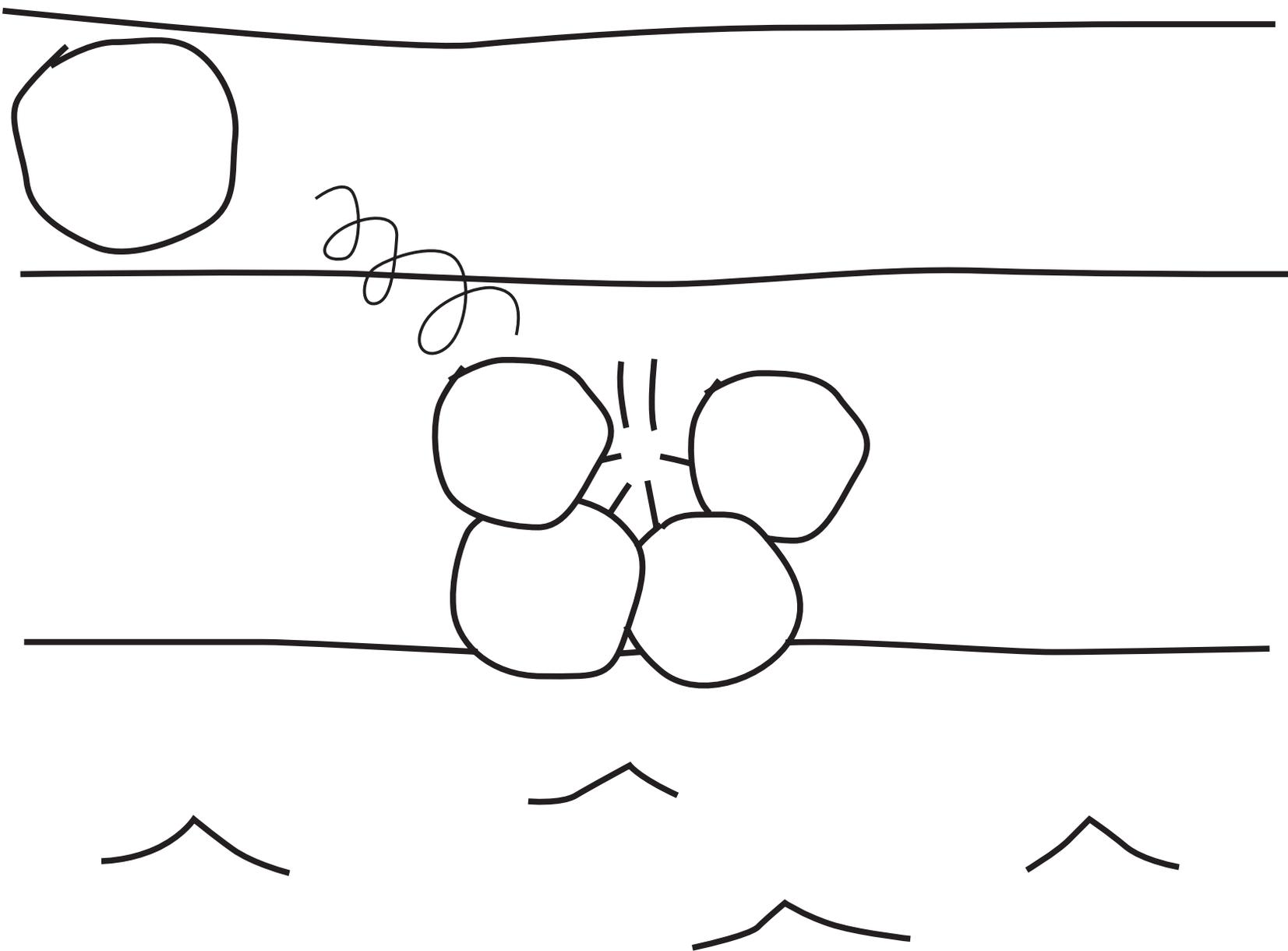
Tallirpilirnera yaqua nanrumaluni, Ingluagguq carumilirneq yaqiurturaraa. At'ullagtuq:

*Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagakuvci akagakici.
Ukum ukum piciqaci.
Piyurainarciiqaci.*

Qaa, qaa, qaa, qaqem!

Akagartelliim ingluakun carumilirnerkun nanqeraa.

Casciigaliirrluni.



Although he couldn't move his feet or his wings, he mockingly moved his neck in a swaying motion.

Being mischievous, he looked up at the biggest boulder and sang:

Those that can roll down. Those up there.
As you roll down, go ahead and roll down!
That, that rolling down
can get you, can finally get you.

Caa, caa, caa, oops!

The biggest boulder rolled down toward the raven and landed on his head.

The end.

It'gai, yaquk pektesciiganatek. Uyaquni-gguq-am agqercetarturarai. Inerciigalami pagkut teggalviit tangvagluki.

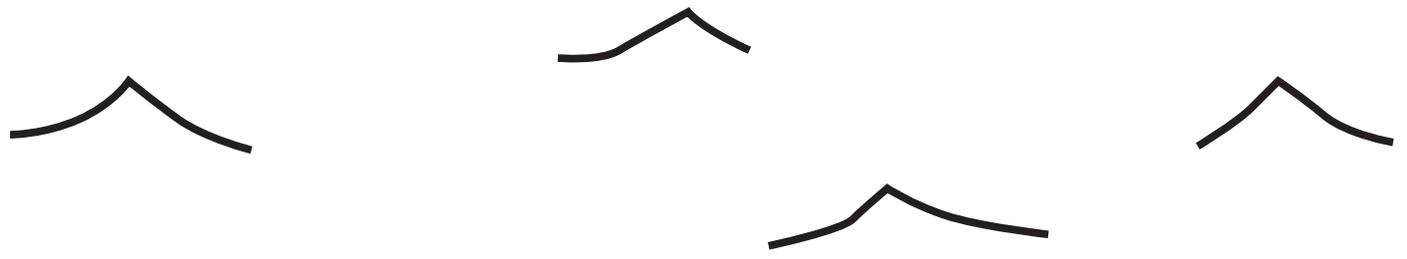
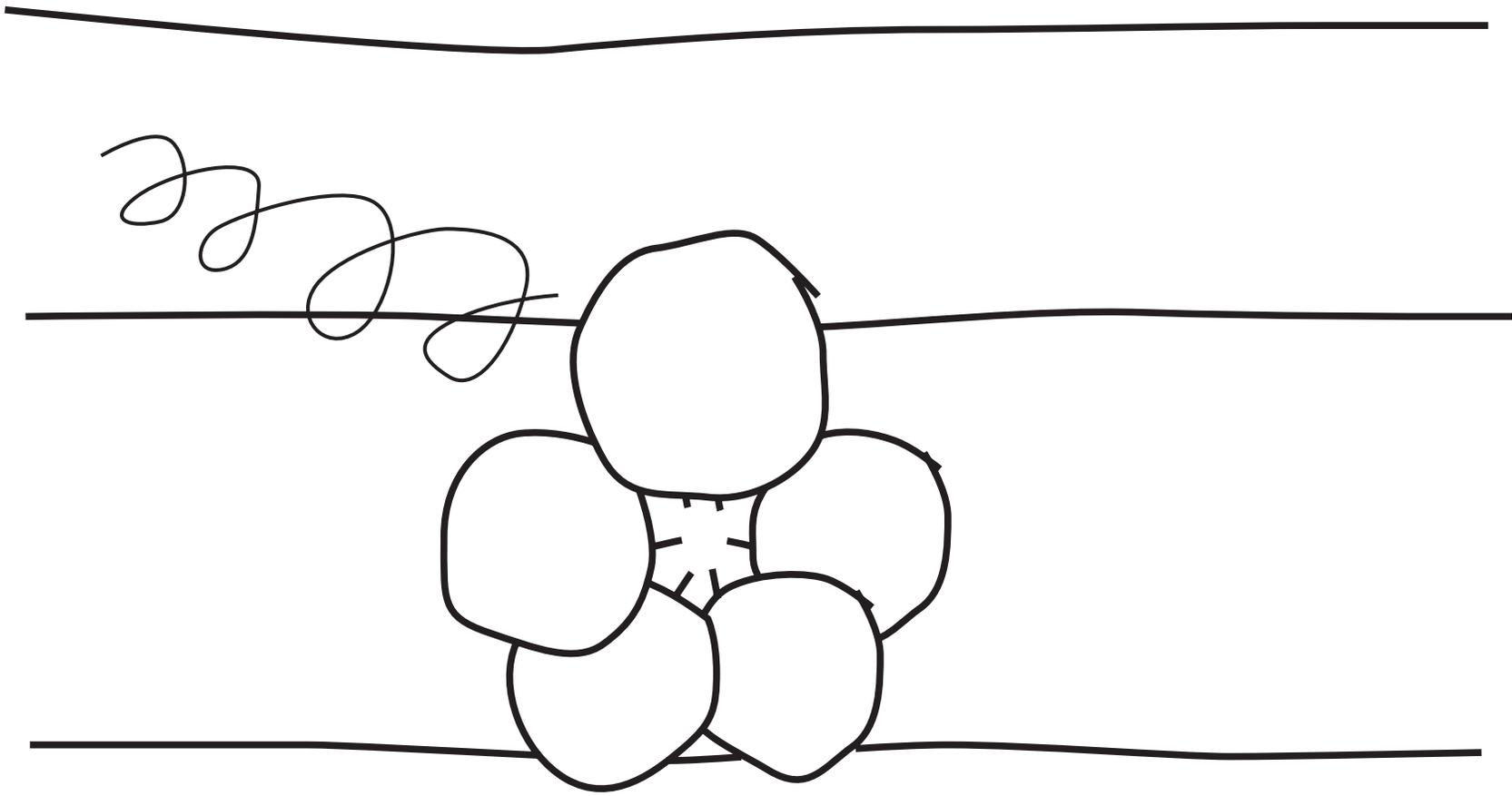
Tanglliniuq teggalvakayagpallermek.
Atullalliniuq:

Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagyugnarlirrluugaat-lli. Pagkut-lli-rrii.
Akagakuvci Akagakici.
Ukum ukum piciqaci.
Piyurainarciiqaci.

Qaa, qaa, qaa, qaqem!

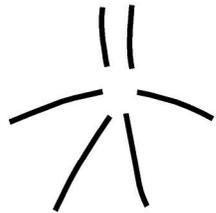
Teggalvallraam akagvikluku. Tull'uni qamiquanun.

Tua-i.



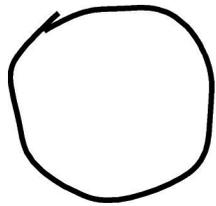
A Guide to the Symbols of the Story

Symbols

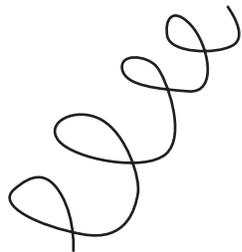


Meaning

Raven

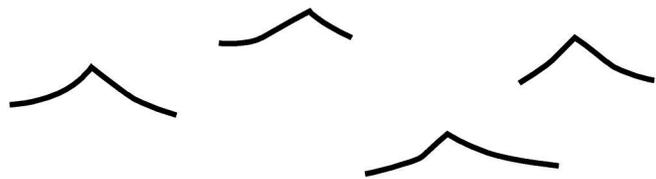


Boulder



Indication of movement (rolling down)

Symbols



Meaning

Cliff

Water

Beach

