

Slave Girl

Annie Blue, a revered elder and marvelous story teller from Togiak, Alaska, presents *Slave Girl*. Annie Blue, now 94 years old, continues to contribute to the education of the next generation through her vast cultural knowledge and her dedication to people. Annie was honored in 2009 with an honorary doctorate from the University of Alaska Fairbanks.

This story takes place during the beginning of the period of time known as the Yup'ik wars. As Annie notes, it was a difficult time especially for young women. This story begins and ends with the importance of family symbols, identity, place, and patterns on parkas that symbolize a person's lineage and family. The story follows the adventures and misadventures of Slave Girl as her life dramatically changes after she is captured during this time of war.

Her journey provides a view back in time. Students will learn about how Yup'ik people lived during those times, acquire a glimpse of the land, and gain some of the knowledge required to live on and off the land. Elders are keen to point out that these stories provide life lessons for younger generations.

This story, like others in the *Math in a Cultural Context* (MCC) series, can be told or read independently of any MCC modules; or, *Slave Girl* can be integrated into the *Patterns and Parkas* module and the *Designing Patterns* module. These two MCC modules stress the mathematics behind the construction and design of meaningful Yup'ik symbols which adorn parkas and other clothing.

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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



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**Story told by
Annie Blue**

**Translated by Eva
Evelyn Yanez and
Dora Andrew-Ihrke**

**Illustrated by
Putt Clark**

**Jerry Lipka
Principal
Investigator**



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

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Series Editor Jerry Lipka

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Ellalluquuyuk, The Slave Girl told 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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ACKNOWLEDGMENTS

Annie Blue told those who work with 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 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.” 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, slow, and 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 Deirdre Helfferich 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 of Evelyn Yanez and Dora Andrew-Ihrke in finalizing the manuscript.

Annie Blue first told this story to Evelyn Yanez in the mid-1950s when Evelyn was a small girl. Years later, while working with MCC, Jerry Lipka came up with a big idea: these stories fit well with the 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.

NOTES

Although there are no guidelines for teachers or questions for students, each of the traditional Yup'ik stories in this series provide 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.

The English and the Yup'ik footnotes do not match because it is necessary to provide additional background and contextual information in the English footnotes.

A note on reading an oral story that is in written form: when Annie Blue told us this story, she was aware of her audience. Sometimes she would step out of the telling to provide some information that she thought relevant at that time. Although these asides are not part of the story, they are included in this version.

Stories and modules: this story can be used directly with two Math in a Cultural Context modules, Patterns and Parkas and Designing Patterns. A critical element in the Slave Girl story is her clothing and her parka's symbolic representation and style that provides important identifiers, and in fact, may have saved her life. These modules are each about patterns and designs in Yup'ik parkas, and therefore this story fits in well with both modules.

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 Cingarkaqa 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.

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.

INTRODUCTION AND TIMELINE FROM ANNIE BLUE

At the time the Yup'ik wars started, there were many people living around the Togiak area. If the Yup'ik wars¹ had not happened the population would be much larger.

When the girls were growing up, the parents watched them very carefully and they were not allowed to travel by themselves because of the war.

¹ Interestingly, Yup'ik oral tradition and Western historical records (Russian Exploration in Southwest Alaska: The Travel Journals of Petr Korsakovskiy (1818) and Ivan Ya. Vasilev (1829, UAF 1988) meet on the shores of the Nushagak and in the Togiak area as noted in this Russian journal. See pages 45 and 47, which discusses when the Russian explorers meet the Yup'ik warrior Apaniukhpak (spelling from the journal). In other stories that Annie Blue has told, Iluvaktuq, for example, this warrior is also noted.

*Tamatum nalliini anguyak ayagnillrani tamaani
waten yugyallruyaaqelliniuq man'a nunavut.
Anguyallrunrilkata yug' amllerrrsartuq aipaagni.
Tua-i waten anglilriit maliggluki makut-llu
nasaurluut angliriaqata tamatum anguyiim nalliini
kiingita ayagavkayuitelallrulliniit.*

*Ayagavkayuinaki waten-wa tua-i ilateng
murilketullermegteki pitullermegteki tamaani.*

ELLALLUQUUYUK

Once, there was a mother and a father who had a daughter named Ellalluquuyuk.² They raised her with care.

² Comment from Annie: You have probably heard of Ellalluquuyuk. She is Louis Neck's grandmother's aunt on her father's side. During the Yup'ik wars, it was very important for people to know their family names and their family lineage.

*Tua-ill caqeryarluni tauna aaniin taum
kenekngamiiu panini tauna, angayuqaagken tauna
kenekngamegnegu tua-i murikelalliniak tauna. Tua-
i-gguq tauna nasaurluq Ellalluquyuuguq.¹*

¹ Ellalluquuyuk niitelalliarci Arnacuungaam ataurluan aaniingguq anaanakaak nakmiin tauna Ellalluquuyuk. Ellalluquuyugmek tua-i aterluni tamatum nalliini. Waten anguyiim nalliini tamakut cat-wa tua-i murilkumallratni, atrit-ggun tuaten murilkelluki pillallulliniamegteki. [The footnotes in English and Yup'ik section do not match because additional information is required for the English reader].



One day, when Ellalluquuyuk became a young lady, her mother made her a parka of marten. The marten parka had symbols and patterns on it from her mother's side of the family.³

3 Comment from Annie: Long time ago when I first became aware of my surroundings, people had parkas with different kinds of symbols. I liked the ones with a white front with tassels hanging. I thought there were beautiful. Some of the parkas had white shoulder pieces. They had dividers made of land otter. They were the dark decorative dividers. They were good to look at. Upon looking at another person's parka, I would want to use that pattern on my parka, but I was told that I could not use it because it did not belong to my family. I had to use my own.

*Tua-i caqeryarluni tauna imna aanii tauna panini anglirian nassekvaurcan-wa tua-i atkulillinikii, imumek qavcicuarmek. Qavcicular tauna atkua qaralilillinia atkua qaralimineke elliin.*²

2 Annie-Imumi maaten ellangua wiinga waten qaraliq aturaqluku yuut. Qaralillgutkevkenateng. Qaralimek una yuum ilii ayariyaaqaqan, wiinga-ll ayariyaaqaqama qaralimek, qaraliqenritniaqluki. Ilaik qaraliqelaryaaqaput taugaam qanrut'lallruanga aturyugngangramteki wangkuta allanek cali pilaamta. Cali-llu yuut maa-i atkuit ayuqellrunritut imumi maaten ellangua. Ilaik allakanek piaqluteng. Aug'na tua-i tangnikpialqa wiinga cukararuq-gguq una. Uuggun qater-turalriit Keggacitii-w man'a. Alngat-wa makut. Tauna tua-i wii tangnik'lallruaqa. Assirluni-gg tua-i pim'aaqluni. Cali-llu yuum ilii waten tusrutek-gguq wani-wa. Qatellriignek pukiignek makungqerraqlutek. Maaggun qputerlutek cuignilnguum pamyugkenek. Tungunqucuulutek. Assirluteng pimaagluteng tua-i tangniqluteng.



After finishing the parka, the mother had her daughter put it on. Ellalluquuyuk loved her parka and wore it often.

One day she put on her parka inside out⁴ and walked away from the village and disappeared. She was kidnapped by enemy warriors.

The enemy warriors took her to a place she did not know and gave her to a couple as a slave. The couple had a baby and they wanted Ellalluquuyuk to take care of the child and also do chores at the house.

The father of the baby was one of the high-ranking leaders in that village.

4 Ellalluquuyuk probably put her parka inside out so people within the village would not recognize her and tell her parents.

Tua-i taum aaniin atkuliamiu acetlinia tauna taqngamiau atkuk. Arenqiatellinia taum nasaurluum tauna imna atkuni kenekluku. Kenekngamiau aturaqluku pillinia.

Tua-llu tua-i caqeryarluni murillgarrluki atuinanermiki tayima natmun-wa tua-i ayakalliniluni tauna nasaurluq. Tua-ill ayallrani tua-i tamaani paqritliniluni tauna nasaurluq. Cuna-wa-gguq anguyaget taikut teguaqellinikiit.

Ayautelliniluku umyuaqenrilkiinun nunakenrilkiinun-llu tekiucamiau nulirqellriignun taुकugnun. Ataucimek-gguq mikelngurmek irniangqertuk taुकuk nulirqellriik. Taumun tua-i kevgarraquesqelluku mikelnguliulriamun taumun tunlliniluku.

Tauna-gguq atii atanqussugaugug nunani taukuni.



Ellalluquuyuk, who was kidnapped, now lived with the couple as their slave. She worked very hard for them. The mother of the house had her cut and hang fish. They made her work all the time. She had no time for herself. When she was not splitting fish, she would be taking care of the infant.

Sometimes the mother would leave the slave girl and the baby by themselves. The infant was still nursing, but when they left they would leave food for him. The mother would instruct the slave girl on how to feed the baby while they were gone.

The child grew to a stage where he would soon crawl.⁵

5 Annie gives the timeframe of the story, which is marked by the age of the characters. The baby was still nursing and then she mentioned that the child grew, reaching the stage when he almost crawled.

*Tua-i tauna imna nasaururluq tuani taugugni
nuliqellriigni kevgaulliniluni teguaruluni,
arenqiataqkiik-gguq tua-i kevgaqluku.
Ulligivkarluku neqnek tuaten iniivkarluku.
Uitaurcetevkenaku. Ulliginritaaqan paigivkaraqluku
taumek mikelngurmek, mikelnguyaagiurtelluku.*

*Ayagnaurluq-llu-gguq tayima iliini unilluku tauna
imna mikelnguq. Mulukuurlulallrani taugaam canek
uniciluteng, neqkainek. Ayuqicirturluku tauna
aaniin piaqluku. Tua-llam tua-i caqerluni waten
aurrsungaarteqatarluni tauna mikelnguq.*



During the time that Ellalluquuyuk was a captive and worked as a slave to this couple, one of her chores was to clean the cooking area.

She would take the soot out of the cooking pit and clean around that area. She would go out and clean the front part of the house.⁶

*Elaturrami-llu kenilleq, makut-wa agautaak agalriik.
Agautaak aciagni kangipluirluku cali kangipluut
anutaqluki. Ciuqaq-llu keggna tamatumek
carriraqluku. Tua-i-gguq kagiuralleq assinruuq
taugaam.*

⁶ Comment from Annie: It is good to sweep around the cooking area. Used worn grass insoles were used to sweep the dirt floors of the house and the windbreaks.

The slave girl became very tired from doing chores⁷ and caring for the baby at the same time. She neglected the baby while doing her chores. The baby started crying and seemed agitated. He would start crying when she cradled him and quiet down when she laid him down.

The parents came home and tried to soothe the baby. They asked the slave girl what had happened. Ellalluquuyuk told them that he had been crying all day.

The sun was about to set when the baby took his last breath. Both parents had loved the baby very much.

⁷ During the time she was captive, people used to sweep their homes and the windbreaks using the worn insoles, patting the dirt floors as they were cleaning with a sweeping motion.

*Tauna nasaurluq taqsuqenglliniuq
caarkalissiyaagluni mikelnguiliurluni tuaten.
Murilkevkenaku mikelnguq caarkani piaqluki.
Mikelnguq qiangelliniuq assiilliqluni. Qalrillagaqluni
arulataqani, nepaunani-llu elliani. Tua-i taुकuk
angayuqaagken kass'uamegnegu, arenqiatelliniikiik
nepairturyaaqelliniikiik. Apcaaqqelliniluku. Unuamek
tua-i qiamaniluku waten.*

*Imumek-gguq tua-i akerta teviqanrakun,
anernerirtuq tauna mikelnguq. Tua-i-gguq taum atiin
kenekqapigcaaqqellinia, angayuqaagken taुकuk.*

Ellalluquuyuk did not know that the leader and his wife began suspecting that she killed the baby because the baby had died so suddenly. After the baby died, they made her work harder.

One day, the mother made the slave girl take the food to her husband.

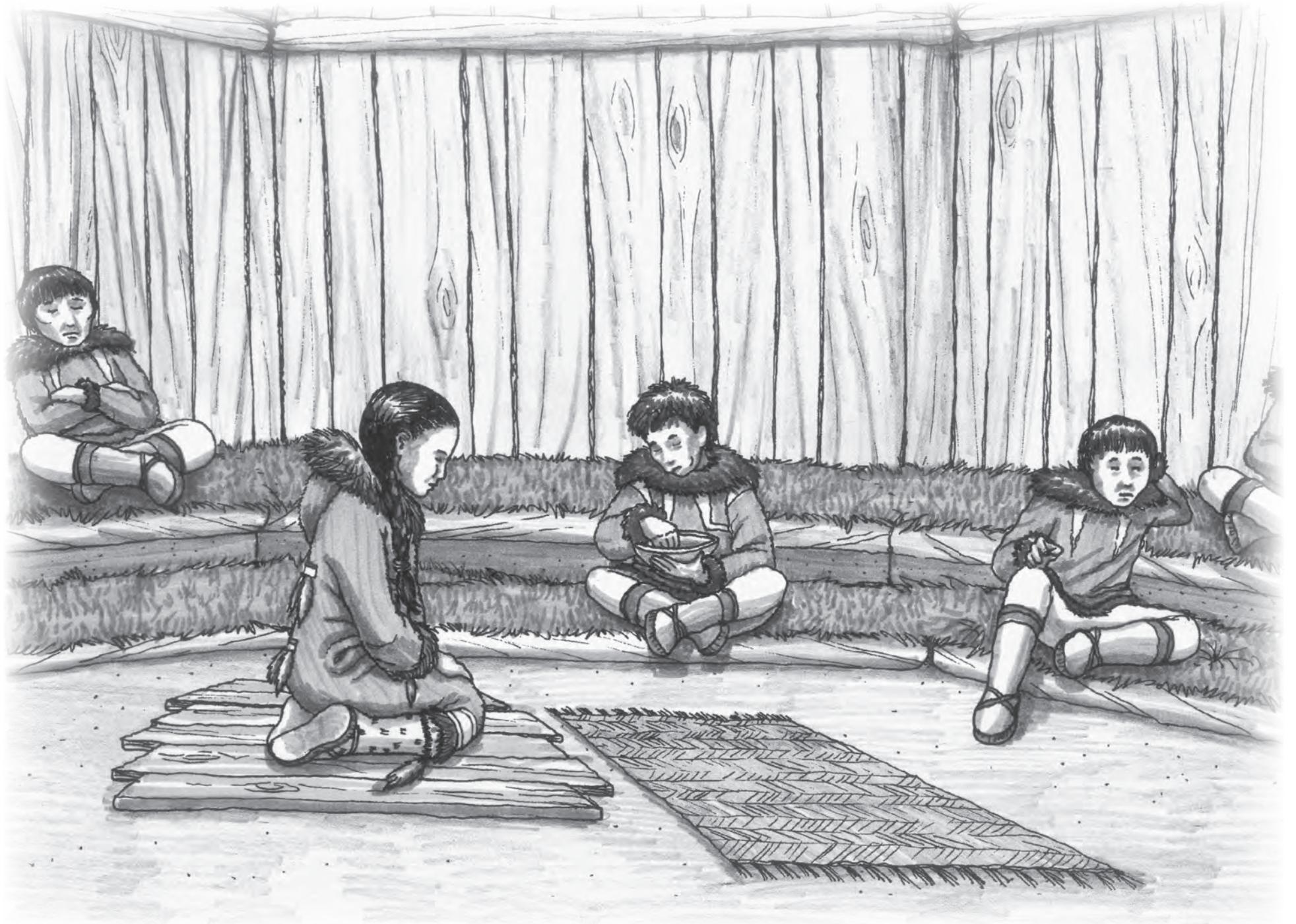
During the past, one of the young men would act like he wanted to say something to her, getting really close, even looking at her face⁸, but wouldn't say anything.

⁸ Yup'ik people do not make direct eye contact with people they do not know well.

*Tua-llu tua-i tuaten piinanermini-wa atiin
atam taum, angayuqaagken-wa taुकuk
paqnakn 'gellinikiik. Qaillun piluku waten
alqunarluку yuunriucianek-wa tua-i pinglutek.
Taugaam elliin taum arnam niiteksaitelliniluku
tamana tuaten pillrak.*

*Taugaam tua-i-gguq arenqianaku makugtevsiangluku
arnaq tauna, nasaurluq. Tua-llu-gguq caqerluku
taum aaniin, taum yuunrillrem aaniin, payugcetaa
taun atanguara.*

*Tamaani-gguq pivailgan nukalpiata iliit,
tan'gaurluut iliita, malkuussaagturalangellrua. Tua-i
canimetqerluku-llu piaqluku, kegginirrluku-gg tua-i
piaqluku.*



She brought a bowl of food to the leader at the community house and handed him the food.⁹ After she gave the bowl of food to him, she sat down on the covered fire pit.¹⁰

Toward the evening, as she sat down, the young man, the one she remembered seeing before, went out of the community house. It was toward evening and probably about the time that they were eating the evening meal.

The leader, upon finishing his meal, gave the bowl to the slave girl and she left.

9 Comment from Annie: During that time, the men's wooden bowls were well taken care of. The women kept them clean because they were the only bowls they had. They had separate shelves for the men's bowls so they wouldn't mix them with the women's and children's.

10 Comment from Annie: It was a custom that while the men ate food, the women or girls would sit down and wait for them to finish the food so they could take the bowl back.

Tua-llu-gguq tua-i tuani payugtellermini itrami atanguaminun qantaa tunlliniluku.³ Atanguaran taun qantani teguaku, kanavet qukamun, qasgim qukaanun naciitet qaingatnun aqumelliniluni.⁴

Aqumluni. Tua-i-gguq aqumqanrakun tauna imna mallguurtek'lallra yun'erraaq iliiit an'uq tayima. Atakumi waten. Atakutarluteng-wa wani pillratni pill'ill. Nangucami tua-i atanguaran taun qantaaq, taicaku anlliniuq.

3 Annie-Tamaani-gguq waten qantat, angucet qantait sagcuitellruut. Allakarrarmek taugaam waten qulqicerluteng elliqaumatullruut. Sagcetevenaku qantaaq, angutem qantaa.

4 Annie-utaqalgitullratni qantaaq angutem taum nerelriim nangnatkaanun. Qantaaq anutnatkaminun utaqalgitulliniut tamaani.



As she went out of the community house to go home, she saw the young man waiting for her.

“You! Listen to me,” he said. “I don’t want anything to happen to you. The leader thinks you have done something to the baby. Look here, he wants to kill you because you are not of their biological family. I’ve heard him say that.”

An’ngami uterteqatanrakun yuum taum pillinia, maaten-gguq tauna imna tan’gaurluq. Tua-llu-gguq pia “Usuuq tang tua-i yuk’ellriani qununaqsaaqellriaten. Nakmiin-llu kiugkuk angayuqaqenrilkegken tua-i kiugum kiani angutem taringengluni elpenun qaillun pillruyukluku. Wani-wa tua-i piunriryugluten qanellrulliniuq.”



The people of that community couldn't say anything to the leader because he was a powerful man.

Upon hearing what the young man said, Ellalluquuyuk became very concerned.

When it was time for the family to go to sleep, Ellalluquuyuk started thinking seriously about what was going to happen to her. She wanted them to fall into deep sleep and then she waited until all were sleeping, then carefully took a sewing kit and put it under her arm. She put on her marten parka and her boots. She took a walking stick, went to the elevated cache, and cut skin from the prepared bearded seal because she knew that her boots soles would wear out on her journey.¹¹ She took it with her and left.

11 The central part of the bearded seal is the thickest part of the animal's skin, and it was used to make or mend the soles.

*Nunat atanqucugaqngamegteggu tua-i qaillun
ataanguara pisciigatlikiit. Umyugaa tua-i
arenqiatelliniuq taum neviarcaraurluum.*

*Tua-ill pinarian tua-i, inarnarian, aren
umyuamikun cali-llu-gguq tauna nasaurluq,
qavaasqumayaaqlukek cakneq. Tua-i canrilngurmek-
gguq tua-i qavaryugngaringagnek kakiviigni
qumillinilukek. Tauna-llu imna atkuk, atkuni
atelliniluku. Cali-llu-gguq piluguugni atellinilukek.
Kingumek tua-i qavaryugngariagnek ayaruni
piluku qulvarvigmun mayurluni cali imna
maklaaraam keggatiinek aug'autellinilria. Tua-i-
wa nat'rairutnayukluni umyuarteqluni pillilria.
Ayautelliniluku tua-i.*



This is when Ellalluquuyuk's journey began.

As she was traveling away from the house she came upon a small creek. Ellalluquuyuk was concerned because she thought the creek was deep. But she found the water came to just below her knees, so she quickly crossed the creek and went up on land.

Ayallinilria tua-i.

*Kuiggarmek tekicami etuyukluku
arenqiacaaqelliniuq. Taugaam maaten-gguq
tua-i pia, taुकuk imkuk nangengaitellinilriik iruk.
Tamaggun tua-i kuigarkun waten qerallermini,
waten-gguq tua-i ciisqugmi acitruarqurlukek
qerarturalliniuq tamaggun.⁵ Tull'uni-llu.*

5 Augna-llu ava-i kuiggarkun qerallermini waten ukugnegun pituli, ivruaq. Ivruaq. Ivruarurluni. Alngarluni. Waten-gguq tamani qaralit sekavtengvailgata qaraliqtullruat. Qaraliqsaqerput ivruaq tamana-llu cousin-aaqa-llu Arnariam-llu atra wangkuk qaraliqerpuk. Elliin-wa atulallrukai ak'a ayagyuallemmini tamakut. Wiinga taugaam qucanglluunilua aanama aug'um. Qen'arqelallruut imkut ilait akunliitgun. Qucanglluunilua alngat-llu uitangaitniluki imumi ayariqtalallruyaaqua tamatum nall'iini. Tua-i taugaam qelegnariama ataam pivkalangellruy-aqaanga. Maa-i capernarilriit cat tamakut caliaqellerkait.



Ellalluquuyuk traveled all night. She finally made it to the Kuskokwim River. It was early spring when everything was starting to melt. The ice was breaking on the Kuskokwim. Water flowed swiftly from little creeks and rushed down to the Kuskokwim. The current in the river was very strong.

Ellalluquuyuk said, “How in the world will I ever cross to the other side of the river?” And then she heard something—a voice behind her. The voice said, “I knew it. I knew that she would run away because she’s guilty of killing our child. She wouldn’t have run away if she hadn’t done it.”

As soon as she reached the other side, she saw the leader going down to the river. When he came up to the river’s edge, he said to himself, “How did she make it to the other side of the river?”

Tuani Kusquqvagmi ayallermi cali kuiggarmek tekitelliniuq.

Tua-i ayalliniluni unugpak. Tua-i atam cayaqlirluni Kusquqvagmun kanallinilria. Tua-i-gguq imumek nuna egyungaarrluku meq. Carevpagluni tua-i, cupsugluni Kusquqvak.

Tua-i qanlliniuq, “Caluallukiq tua-i wani-wa qerarniarca agaavet, mat’um akianun?” Tua-i piinanrani camek niisnguarami tarikellinia, tauna erinatangellinilria kingunra.

Qayumiiraluni, “Qayumi tua-i. Aug’um avai pillrulliniamiu qimagauq. Qimagauryanritlilria waten pillrunrilkunuu.”

Tekiarteqanrakun ika-i kanaryaaqelliniuq tauna angun. Tua-i qalartelluuq akma, “Caluni-llu qerarta?”



As Ellalluquuyuk was walking¹² along the shore, she saw things shaped like footprints on the water, leading across to the other side of the river. On top of the strong current, these footprints made a path. She poked one of them with her walking stick, and then she stepped on it. It didn't sink down, and her foot didn't fall through.

Ellalluquuyuk was stepping on grass debris. The debris didn't sink down. She went all the way across wearing her long sealskin boots and her parka.¹³

12 Now the story explains how she crossed the river.

13 She was helped by the Man of the Universe. You are helped by the Man of the Universe if you follow the rules of the Yup'ik way of life. The Man of the Universe is a reference to a Yup'ik pre-Christian deity.

Tua-i Kusquqvagkun tamaaggun seniircami, maatengguq piuq, waten-gguq makut nat'rat engelqerrit waten qerratmun.

Nat'rat engelqaqluki carevpiim qaingani, tamakut qut'araatguq.

Tua-i iliit ayaruminek piyaaqerraarluku, pitassiarluku waten tut'elliniluku.

Tuc'aaqekiini atraqertenritliniuq. Atraqertenrilan tamakut imkut qut'araat aturluki qer'aqertellinilria tamaaggun. Tua-i akillitqerluku atam taुकuk-gguq imkuk tua-i taktuak nayiik atullruak tauna-llu atkuni.



After she had used the footprints of debris to run across, she looked behind her and noticed they were quickly disintegrating. She looked back over her shoulder again and saw that they were made of the grass pieces from boot insoles that she had used to sweep the floor.¹⁴

She also saw soot from the cooking pit that she had always swept in the couple's house. She looked back a couple of times and saw the river cleaning away the footprints she had just crossed. The grass and the soot she had so carefully swept up were being washed away.¹⁵

14 Comment from Annie: Look! The rules, one of the values that is so true that have been handed down from way back has arrived in the story. The traditional ways of life and the rules that go with them are so true.

Rule: If you respect the land and take good care of it, it will take good care of you.

15 We were always told to keep our houses clean and that's what the girl did. It's part of having respect for the land and its resources. The grass that she has used to sweep has helped her in time of need. In reference to "good to sweep" is a Yup'ik belief that if you take good care of debris, it would help you in some way later on in your life.

*Maaten-gguq tua-i tuani qer'aqercami imumek
aqvaqurluni kingyaqaraa, kingyaqtaaquerak ukuk
avategni aterqaqkai imkut augkut kagilallri.⁶*

Kangipluyagaat tuaten mer'em carriqai aterqaqluki.

6 Annie-Tang alerquun piciulria avaken tailria. Wangkuta qanruyutek'lallerput ilumun piciullinilria. Qaneryaraq piciun-gami.



The leader, seeing she had made it across the river, aimed at her using his bow and arrows and shot at her. She dodged the arrows. She would duck down and the arrows would go beyond her. She called to the leader and told him he was going to lose all his weapons and he should go home.

Then she continued on her journey.¹⁶

16 Comment from Annie: My great aunt, Apuurin, a knowledgeable person, knew the names of all these places that she stopped at. Knowing the place names allows travelers to go from one location to another even if they haven't been there before. Place names indicate landmarks. I don't remember those place names. Apuurin changed her name to Maalia when she became an old woman.

*Tua-i taum imum ikaviarluku pitgaquyaaqellinia.
Pitgarqani elavqertaqan, pitegcautem avatairaqluku.
Tua-i qayagaullinia saskuiruciiqnuluku
utertesqelluku.⁷ Tua-i ayalliniuq tuaken nutaan
natmun.*

7 Annie-Aterpagcimalallruyaaqut. Nunat-llu taukut tekiteqaraallri cali aterpagcimayaaqut. Taum-wa tua-i maurluirtuurlumta, wangkuta maurlurlumtenek pivkalallruatgu tauna Apuurin atra. Nallunrailinguuguq tauna qalarutestek'lallerput tauna. Arnassagaurcami tugaam Maaliamek avai pilangellrukiit tauna arnassagaurluq.

Soon, Ellalluquuyuk came upon a place to rest.¹⁷ It was a house, and she entered the house. As she entered, she noticed a woman inside, working, preparing food. The woman greeted her and asked, “Where did you arrive from?”

Ellalluquuyuk replied, “I wasn’t expecting to go to all these places.” She told the woman that she had been traveling a long time, since she had become a captive, because of the wars. Finally, she had ended up where she was now.

The woman told her, “OK. You can live with us. We are short on helpers.” So Ellalluquuyuk lived with the people in that place. She married their oldest son.

17 Travelers set up resting places when they are traveling long distances, and we still use these today.

Tua-llu-gga tua-i taukunun tekiqaaryaqvigmun enemun itliniluni. Maaten-gguq tua-i itertuq, arnaq una calliurturalria. Canek neqkanek upqurluni. Tua-ll pillinia, “Aling waqaa. Nakenkiq tua-i kingunirluten ukatmurcit?” Pillinia tua-i-wa catmun ayangellruniluni ak’aurrnuluku waten pingucini. Teguarullni ayagneqluku taukunun anguyagnun, kiituani-gguq maavet ellirtuq.

Tua-llu-gguq taum arnam pia, “Kitaki tua-i maantaurqina. Tua-i kevgarkamtenek-llu wangkuta kepeqmilartukut.”

Tua-i tuantelliniuq, taukuni yuungnaqellriani. Taumek tua-i anngaatnek uingelliniuq.

Upon marrying Qertuniurluq, she became pregnant and gave birth to a baby boy.

While the baby was small, they used to go inland to a place called Kuiggluk. Around that area they would trap for arctic ground squirrels.

The whole village would go squirrel hunting. The mother of the family taught Ellalluquuyuk to catch and take care of the ground squirrels. Since she learned this, she always took the snares¹⁸ with her when she went squirrel hunting.

18 The snares were made to fit the holes where the squirrels lived. They would secure the snare in front of the ground squirrel hole using sturdy twigs pushed into the ground. These were similar to how ptarmigan snares were set.

Qertuniurluq tauna uiksagucamiu tua-i uikurallinia.

Tua-llu-gguq tua-i qingarnariami tua-i qingalliniluni tauna nasaurluq.

Tua-i pillerkani tekican mikelngurmek taumek irnilliniluni, tan'gaurLucuarauluni-gguq.

Tua-ill ukut wani, mikcuarauluku tauna irniara, waten mayutulliut-gguq taikut Kuigglugmun qavavet, natiinun, qanganarcualuteng.

Tua-i qanganarcualliniluteng taikut imkut ilai, arenqianateng. Tua-i-gguq ellii-llu ilakngatni, ayuqucirtuani taum arnam, ayagaqami makikcat ayauilluki, ayagaqluni.



As time went by, the people quit giving Ellalluquuyuk as much food as they used to.¹⁹ She was getting smaller portions than she was used to eating. The only way she could eat was if she caught squirrels herself.

She would eat all the squirrels she caught because nobody was feeding her. If she caught two ground squirrels, she would eat both of them.²⁰ If she caught one ground squirrel, she would eat one. If she didn't catch any squirrels, she would just drink leftover broth.

~~~~~  
19 Comment from Annie: Her in-laws ways of treating people were different from our people.

20 Comment from Annie: Oh my goodness. Why didn't she keep the other ground squirrel to eat later on?

*Tua-i-gguq atam ukut taukut imkut qaillun pingkiit nervakarcetnanrirluku ukurrarteng tauna.<sup>8</sup> Tua-i pissuqcaarallerminek taugaam tua-i kenirluni ner'aqluni. Tamakunek qanganartaminek.*

*Ayagaqami tua-i malrutaqami qanganaagnek, malrututuuq.<sup>9</sup> Ataucicami-llu atauciturluni.*

*Utrinaami-llu yuurqaarluni.*

~~~~~  
8 Tua-i allarraulliniameng taukut.

9 Annie-Aling aipaa-llu qemagarrluku uumikutageksaikii arnam taum nasaurloom.



One day, some people from another area came to that village. One of the visitors asked her in-laws, “Why is your daughter-in-law so skinny?”

The father-in-law made a mocking laugh. He said, “Mmm, mmm, mmm, mah!” Then he said, “Our daughter-in-law wants to go down the valley, back to her family’s home.”

Finally they were done squirrel hunting and they went back to their village. By the time they went back the baby had grown.²¹

21 Annie Blue gives another time frame reference: time passed, they were hunting for long periods of time, and the baby had grown.

Tua-llu-gguq tua-i caqerluteng camiut taikut allanret tekikut. Tua-llu-gguq tekicameng taum tuani iliita aptaa taुकuk nulirqellriik, “Qaillun pilriim ukurarci augna kengipakarta?” Tua-llu-gguq tauna atii englamliuq, “Emm, emm, emm, ma! Ukurrarput-wa tua-i una kanaryulliniami, wani tua-i kanalria.”

Tua-i pinarian tekitnariameng nunameggnun utertelliniluteng. Tua-ill utercameng imumek-gguq tua-i angliqayaangluni tauna.



One day, when they were alone, Ellalluquuyuk told her mother-in-law that she no longer wanted to live with them.

Ellalluquuyuk knew there was a trail through the valley that led to Togiak Lake. “Up there is a place where my family used to stay sometimes,” she said. She knew the area, so she knew how to go home. She knew stories that her ancestors had told of how they migrated down that valley.

Ellalluquuyuk said, “I know the way back, using the trail.”

Her mother-in-law said, “If that’s how you want to go, it’s your destiny. When is this going to happen? When will you travel? I don’t know when you are planning to leave us. If you know the way back to your home, then just go.”

When she decided to go, her mother-in-law went to get dried fish. She cut three pieces of the whole fish, cutting them at every third slit in the fish. That’s how big the pieces were. The girl and her child had lost weight before she planned to leave.

Tua-llu-gguq tua-i caqerluni kiimetlermegni cakini-llu pillinia, tua-i tang maancuumiirucaaqniluni ellii.

Tua-i pagg’un, pikaggun nunameggni uitallermeggni Tuyuryaam qagatiin ingriit-ggun kanaryaraq nallunricaaqnuluku tumyaraq. Tua-llu-gguq taum cakian pia, “Kitaki tua-i piarkaukuvet, qakuku-llu tayima piciqsit? Tua-i tamana nallunrilkuvgu tamaggun pektaugurqina.”

Kemgingellruuq-gguq¹⁰ tamaani ak’a ayagyugpailegmi. Tua-ill taum cakian neqet imkut waten ulligtaqamteki ingqilaqeput. Ingqiluki-gg kineryugnarcarluki-gg pilaqeput. Cakian taum waten ingqianek pingayunek waten cetret aturturluki pingayunek cikillinia.

10 Annie-Mikelnguut-gguq cukatullruut tamaani waten mugtaarit ilaita cukamek angliriyaraqluteng.



The mother-in-law said, “Put these away, and as you travel, don’t eat all of them at once, but eat them sparingly. Give your baby some of the fish, but chew the dried fish to soften it for the baby.”

The girl started traveling. Both she and the baby began to lose more weight.

She never traveled during the day, only at night.²² As she was walking she thought of the mountains and the lake from which a river flows.

Up there, through there, she saw large mountains with sharp pointed peaks. Behind the place called Teggalquryuaraat, the mountains just kept going and going as far as the eye can see.

22 She used the warmth of the days to sleep and during the cold nights she kept moving to keep herself warm. Walking was easier during the nights because the ground was hard. Also, she did not want to be seen by the enemy.

*Cakian qanrutaa, “Ukut wani qemagarlluki
tamuaguraqaqluki piurniaraten. Tauna-llu tuani
tua-i cikiqeraqluku mikelngurluq piniaran.”
Kemginglutek-gguq tua-i tamarmek tauna-llu
irniaraurluni-llu.*

*Erenrani ayayuitelliniami, unugmi taugaam
ayatulliniami. Ayallinilria tua-i umyuaqluki taukut
Tuyuryaam qagatiini, ingrii.*

*Pikaggun pikai kangikayiit pikegkut
teggalquryuaraat amatiitni ingrit amatmun
ayagaringalriit.*



That was the trail. Ellalluquuyuk knew where to climb to go to the family's fish camp. That was where her family went to the lake to cut fish. Knowing where to go, without ever removing her parka, she and her baby traveled. They walked a long time to the place where her family used to walk from the coast to Togiak Lake. As she traveled, she took time to sleep in places where it was dry, where the snow had melted. The weather was clear. It permitted them to travel.²³

23 Comment from Annie: Some people are helped by the Man of the Universe. She was one that was helped that way.

Tamaa-i-gguq tamana tumyarauguq. Tua-i-gguq mayuryararteng nallunrilamiu taum nasaurluum neqliyaaraqngamegteggu. Atkuni tua-i tauna yuuyuunaku ayaktarturallinilriik tua tamana umyuaqluku. Waten tua-i uitnaurtuk-gguq waten maqarqeqtarlutek-wa tua-i cami urunermi-llu qavartarraarlutek assirluni ellam ayagavkalliniluku.¹¹

11 Waten ikayuumalaami ilii waten tua-wa ak'a qanlangell-rulliniameng ellam yuanek. Tua-i tamana qanrurun aturluku yuullrulliniami.



One thing that she learned on her travels was never to eat blackberries²⁴ on an empty stomach, otherwise she would get a stomach ache. But she learned that these red berries that we know as low-bush cranberries are good to eat. When she ate low-bush cranberries, her hunger pains were diminished.

24 Blackberries are also known as crowberries.

Makut-gguq tua-i nasaurluum alerqutai, arnam taum, tan'gerpiit¹² nerellrat-gguq assiituaq ner'aunani, teminarquq-gguq. Makut-gguq taugaam maa-i kavirlit wangkuta tumaglinek pilaqeput, tamakut tua-i assirtut. Nerqeraqami ak'akiikatak tua-i iluminun qamavet temiyailkutnguaqluteng.

12 Atkuan iluani aturaqluni qalilucuardmek.



As time passed, she started taking parts of her fur inner garment and chewing on it when she was hungry.²⁵ She would breastfeed her baby but it was not enough milk, so she let him chew on the inner garment skin. The flavor of the skin helped his hunger pains.

*Qalilicuarami iliinek waten kegqaulluni
taaqaarturluku, igmaararaqluku. Taum-llu
irniami pia aamaugg tua-i avunguaqtarluku
megkacetaaruaqtaraqluku.*

25 Under her parka there was a knee-length inner garment.



She told her baby, “Pretty soon we will reach our destination, and you will see your grandmother. We are going home.”

There were piles of rocks around the area where her parents used to stay at their fish camp. She became so weak that, when she got to the hill, she had to slowly crawl up. She finally made it up to the top, making sure she could be seen. She looked down and saw a person. She wondered which family member it was. All of a sudden she noticed a fish rack. It seemed all red.

She wondered, “How in the world can I go down? I hope somebody sees me and comes to me.” When she looked down, wearing her parka, at the fish rack and the person, her legs gave out, she fell, and she couldn’t move.²⁶

26 She knew she had reached her destination. She knew she was going to be safe; she was in a place where they could see her and could take care of her.

Tua-i tuani caqeryarluni tua-i mallgiamegnegu wani-wa irniarauruni tauna qanrutlinia, “Tua-i kanararkaurtukuk wani-wa. Kanararkaurciiququk maurlurpenun. Ilavnun tekitarkaurciiququk.”

Tua-i keluseng un’a, tuani-gguq tua-i teggalquayaraat nuniitni uitatullruut taukuk tua-i angayuqaagket. Keluakun tuaggun imuggun pengukun, may’uaqcaarturalliniluni, aurlurturluni-wa tua-i. Kangqicami nunayararteng tauna uyangtellinia, kana-i tua-i naliat kan’a. Piqaami-wa-gguq qer’at kankut, tuarpiaq-gguq kavirpak.

Tua-i umyuarqeqliniuq, “Qaillunq tua-i wani-wa atrarniarcia-llu? Yuum-llu ullakaqsaunii.”

Tua-i alaicelluni kangratnun kanavet tangrramiki uyungqertelliniluni egmianun tua-i casciiganani, atkuni tauna aturluku.



Soon, two young men came toward her. She noticed that one of them was her younger brother and the other one her uncle. They were walking toward her. Then her brother, noticing something in the distance, said, “Look, it is a person.” They saw that she was barely holding her baby. They didn’t recognize Ellalluquuyuk. She was wearing her parka made of marten and her sealskin boots.

The men touched the fur of her parka. Before long, Ellalluquuyuk’s mother started walking toward them, walking fast and running a little.

Upon her mother’s arrival, she looked at the girl and looked at her parka. She pulled the parka a little and turned the girl over to look at the other side of the parka to see the symbols.

Piqerlutek tan’gurraak agiirtelliniuk. Maaten-gguq maavet piak, kinguqlia imna elliin nakmiin. Uncle-aaminek, uncle-aaranek maligluni. Tua-llu-gguq taum kinguqlian pia, “Tang ingna.” Tua-i yuucia elitaqaarcamegnegu ullalliniluku.

Ullagaa-gguq maaten tegumiaqnguaqtarluku. Kituuciinaku tua-i. Tauna imna qavcicuaq aturluku taum, piluguugni-llu taुकuk.

Tauna qavcicuaq ell’aigaraqluku. Tua-i ak’aniunrituq-gguq aanii ukna agiirtelliniluni. Aqvaqucuaqaqluni. Tekicamegnegu tua-i tangvalliniluku wavet. Tangvaggerluku atkua tauna cayullinia. Ilii niilliniaku. Niiggaarluku tunua tanglliniluku qaralii.



Her mother said, “Poor thing, this is Ellalluquuyuk. I wonder how she ended up here.” They looked at Ellalluquuyuk and her child, very concerned. Her uncle picked up the baby and took him down to the tent. Then they did the same thing with Ellalluquuyuk. They carried her down to their tent at the fish camp.

When they brought in Ellalluquuyuk, the mother took out a small wooden spoon. After chewing the food, her mother placed the chewed food on the spoon and added a little bit of broth and fed Ellalluquuyuk, drop by drop. After feeding her, her mother told the others to give her water in the same manner, drop by drop. They gave her a little bit of water and put her to bed. When they put her on the bed, her head sagged back and she fell asleep. As she fell asleep, her mother noticed that she was so skinny that her gums were showing and she could not open or close her eyes.

Qanlliniuq tauna aanii, “Nakleng. Wani-wa cunaw’un Ellalluquyugurluq. Calunikiq tua-i wani-wa paivngaa waten piluni?” Mikelngucuar-llu tua-i tauna arenqiatelliniluku. Teguluku kevegluku uncles-aaran atrautelliniluku, tuavet enemun nalegmun.¹³ Tua-ill itrucamegteggu, itrucamiu tauna imna aanii nerrsuutegnegun imuggun uilukun muraggaagnegun piliagnegun, waten tamuaguraqerraarluni, ellivikluku. Imarkuamek-llu tuaken qalulluku avuqerluku. Qanranun kucirturalliniluku. Kucirturarraarluku-llu pillinia, “Kitaki carraquinermek mequinermek cali piqerniartuten,” Mequinermek pirraartelluku eneminun inarcetliniluku. Tua-i inarcami, ciugarturlullinilria tauna imna nasaurluq, tauna tua-i Ellalluquuyuk. Ciugarcami maaten-gguq qavaqaurluan-wa tua-i piyaaqaat ingkii-llu-gguq makut alaunateng, ugaan-gguq kemgitem. Iik-llu-gguq cikemyarciiganatek.

13 Pelatekarturayuitellratni-gguq.



The small child was treated in the same manner as the mother. Very small amounts of food were put into his mouth. They were allowed to sleep. The family was very concerned about these two, so they took very good care of them.²⁷

As time passed, Ellalluquuyuk began to regain her strength and began to talk. The baby began to move around instead of just lying there. After Ellalluquuyuk regained her strength, her mother took her parka and studied it. The parka had become so faded. The girl's mother said, "This parka, if I had not made it, I would not have recognized it. I would not have known whose child you were. Even though I did not know who you were, I would have taken care of you."

27 Comment from Annie: How strong! Very few people are strong. No wonder our ancestors told us never to scatter bits of food on the floor or ground. It's been told from way back. I've also heard it over and over. It's a Yup'ik value that if you don't drop bits of food or scraps of food on the ground that they will help you in the future.

Tauna-llu-gguq im mikelnguacuar tua-i ayuqlukek taum aaniin tuacetun cali carraquinernek iqmiliqerluku qavarcetliniluku. Tua-i arenqiatellinilriit taukugnek. Taुकuk imkuk murilkellukek.¹⁴

Kituani-gguq tua-i qaneryaurtenguq tauna imna arnaq. Tauna-ll imna irniarlua tua-i miss'atangqeggiqtalliniluni ataam. Tuaten tua-i piامي pinrakun assiriامي, atkua tuani ima-qaa yuvrillinia.

Tua-i pilliniuq taun aanii, "Wani-wa un atkuk tua-i piliaqenrilkumku tangneraryallikeka tayima. Kitumun-llu yuk'uciicallikeka. Tua-i kitumun yuk'uciilengramku qemaarturyallikeka-llu yuk tauna."

14 Annie-Pinirtacia. Yuum ilii waten pinirluni pituami. Anir-tima tanem neqalleg-llu man'a saggcesqumanrilnguugaquq ukanirpak. Niitaqaqa-llu wii. Yuum-gguq piniutekaa waten.

The mother recognized Ellalluquuyuk²⁸ by her parka patterns and symbols. She welcomed her back.

As the girl regained her health, she began telling her story. She told her mother that her son's father was Qertuniurluq. She also told her not to welcome him if he came to their home.

During the summer, during the time of wars, the family went back to their home in Togiak.

Qertuniurluq arrived and he wanted to take Ellalluquuyuk and his son home. She did not want to go back with him, so he left.

28 Ellalluquuyuk is Louise Neck's father's *uuminayuk*, Michael Whymm's mother's paternal aunt. Look, it hasn't been too long since that war. If a person follows the teachings and doesn't lose what he's learned and uses the teachings well, he will have a good life.

*Tua-i qaraliikun elitaqngamiiu qemagtellrullinia tuani.*¹⁵

*Tua-i tuani assiriuraami tauna qanemcilliniuq.
Arnaq tauna qanlalliniuq, una wani
Qertuniurlurmek atangqerniluku. Tua-i pillinia taum
aaniin atii tauna tekitengraan ciuniuresqevkenaku.
Tua-i qanellra taum Ellalluquuyuum.*

*Tua-i tuacetun pitariluku kiagumainanrani
nunameggnun utercameng tamaani tua-i anguyak
calingellrani tamaani. Atiin taum Qertuniurluum
paqcaaqellinia nuliani tua-i ellmegniaryaaqluku.
Tauna-ll irniani aqvayaaqluku. Aren niitenritlinikiit
nulirran.*

15 Ellalluquuyuk tauna qanemcikellrulliaqa ak'a ingum yaa-i Louise Neck-am ataurluan Uuminayuum aaniin-gguq tauna anaanaaa Ellalluquuyuk. Tang ukaqsigtacia anguyiim nalliini tamaani. Tua-i waten qanruyutni yuum katagrinilkunuu umyuaqelaquniu-llu waten qanruyutem ilii aturluku yuukuni, elluar-rluni piarkaulria.

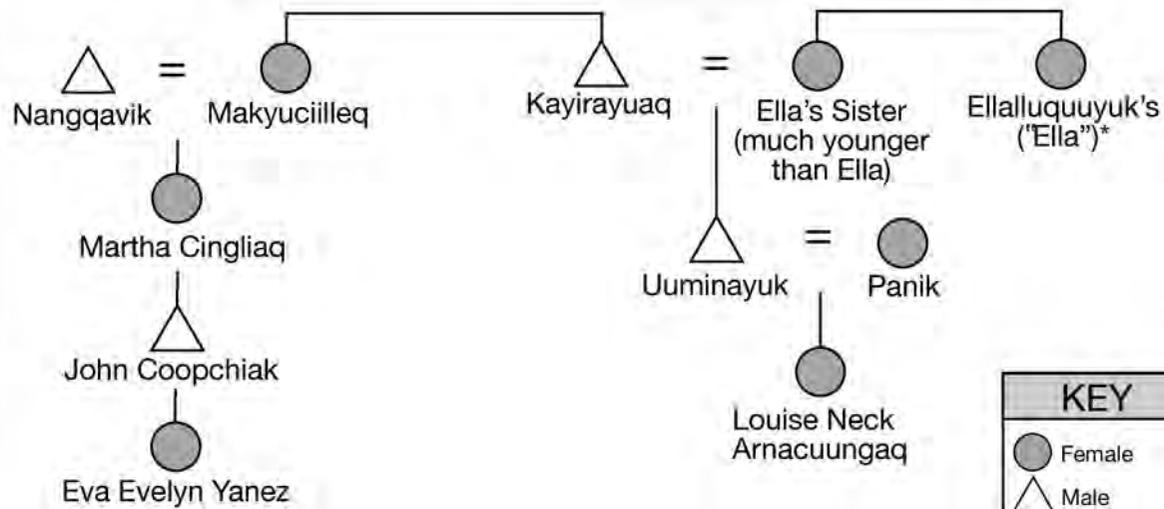
Before long, soon after they went back to Togiak, Qertuniurluq arrived again and wanted to take the mother and child back. This time the girl's mother said no. She was not going to let him take them back because the girl was her only daughter. She said she was not going to let them go.

This is where my story ends.

Ak'aniunrituq cali aqvayaaqekiit aaniin taum cali qunukelliniluku. Utercessngaitniluku una. Elliin arnautekngamiu tua-i, kiingan panikngamiu.

Waten tua-i man'a pitaluku qanengssak.

Ellalluquuyuk's Family Tree



KEY	
●	Female
△	Male
=	Union
*	Denotes main character in story

Information provided by Evelyn Yanez