

Akaguagaankaa: The Story of a Giant - Yugpak Quliraq

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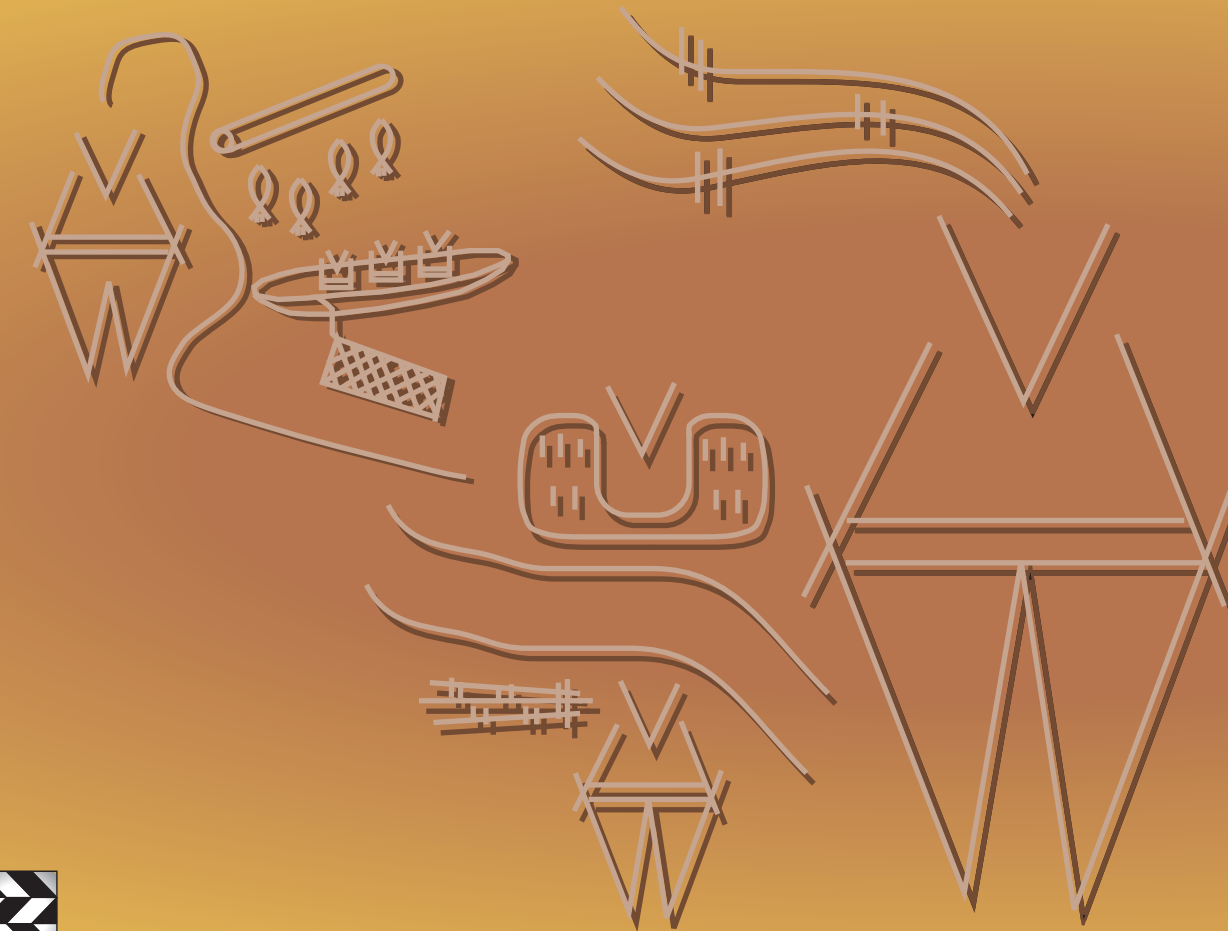
This story, like all of the Yup'ik stories in the *Math in a Cultural Context* (MCC) series, presents a glimpse into Yup'ik culture and life as it was lived in the past, but the values and joy that underlie this story carry into the present. *The Giant* was told to us by the late Mary George of Akiachak, Alaska.

The Giant represents a literature genre that has features of oral story telling accompanied by "performance." In this case, the performance is storyknifing. Storyknifing symbols are akin to action characters in that they animate the oral presentation. This young children's story stresses the Yup'ik value of listening to your elders in a fun and entertaining way. The Yup'ik symbols for houses, children, the Giant, and actions such as singing, talking, or moving is what makes this particular story genre unique. Elementary school children anywhere will enjoy this story.

Connections to mathematics can also be made by emphasizing perspective, what the symbols represent, and the importance of those symbols. These connections enrich the story with the inherent mathematics of the Yup'ik culture. Most importantly, however, we hope you enjoy this wonderful story.

Akaguagaankaa

The Story of a Giant



A storyknifing story by
Al'aq Mary M. George

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

Illustrated by **Putt Clark**

Series Editor: **Jerry Lipka**



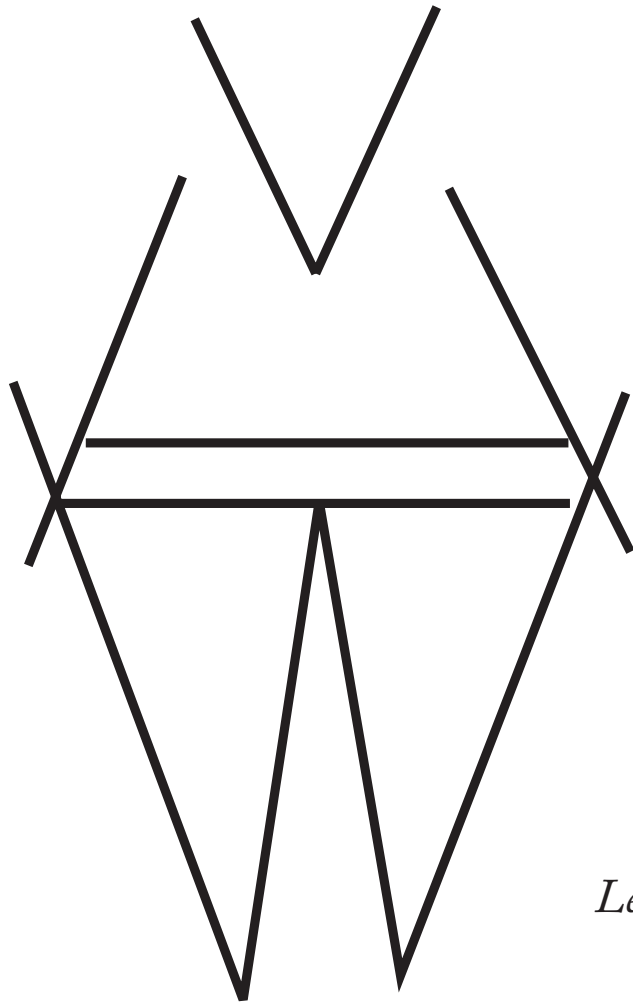
The Supplemental Math Modules curriculum was developed at the University of Alaska Fairbanks
Part of the series *Math in a Cultural Context: Lessons Learned from Yup'ik Eskimo Elders*©



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The Story of a Giant
Yugpak Quliraq



*Math in a Cultural Context:
Lessons Learned from Yup'ik Eskimo Elders*

Akaguagaankaa, The Story of a Giant by Al'aq Mary M. George, © 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

The supplemental math series *Math in a Cultural Context: Lessons Learned from Yup'ik Eskimo Elders* is based on traditional and present-day wisdom and is dedicated to the late Mary M. George (Al'aq) of Akiachak, Alaska, the late Lillie Gamechuk and Henry Alakayak of Manokotak, Annie Blue of Togiak, and to many other elders who have helped develop this series.

Mary M. George told us this wonderful story, *Akaguagaankaa (The Giant)*, many years ago. Nastasia Wahlberg translated on a number of different occasions and helped Mary as we began the development of this delightful storybook. Beyond this story, Mary contributed to every aspect of this long-term project with her unique ideas, her warm acceptance of people from all walks of life, and her ways of connecting traditional Yup'ik knowledge with modern Western knowledge. Without the dedication and perseverance of Mary and her husband, Frederick George, who also tirelessly worked with this project, this work would not have been possible.

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. Jerry Lipka has learned from Mary and Frederick George and from other elders and Yup'ik teachers as he and this project strive to develop interesting and challenging materials that support academic learning and students' cultural identities. Jerry and the project organize professional development opportunities for teachers so they can pass this knowledge on to their students. In this way we return the gift given to us by the elders to the schools in their communities. Without Jerry Lipka, this important work would not be possible.

The process of working together is 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 Deirdre Helfferich for the layout and to Nancy Tarnai and Sue Mitchell for the editing. And also thanks to Wendy Wood, Loria Chaddon, Annabelle Roland, and Annie Kornkven 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.

About the Contributors

Al'aq Mary M. George

Mary M. George was a skilled bilingual instructor in the elementary school in Akiachak, in the Yupiit School District. She was a very capable and caring teacher concerned with cultural and linguistic continuity. Mary was dedicated to this cause and worked diligently with Math in a Cultural Context (MCC) as one way to achieve this goal. Mary left us far too early. Mary was born on March 7, 1944, in Akiachak, Alaska, and she succumbed to cancer on Thursday, November 1, 2001.

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.

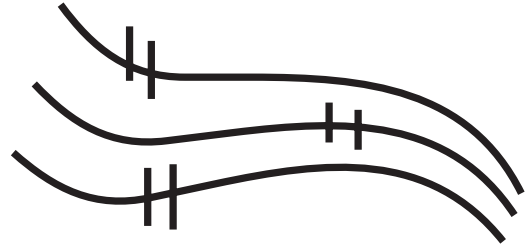
Evelyn Yanez, a former Yup'ik teacher and state-recognized bilingual educator, has been involved in education for the past thirty years. She has extensive experience working with Yup'ik elders and collecting, recording, transcribing, and translating traditional Yup'ik stories. She has been involved in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

Nastasia Wahlberg grew up in the Bethel area of southwest Alaska. As a young girl she learned traditional values and activities, including storyknifing. As an adult she engaged in subsistence activities, commercial fishing, and worked with Native organizations. She graduated from the University of Alaska Fairbanks in 1997 with a B.A. in English and a minor in Alaska Native Studies. She translated for Math in a Cultural Context for approximately three years. She has been and continues to be an advocate for the importance of passing on the Yup'ik oral tradition.

Notes

Although there are no suggested guidelines for teachers or questions for students, each of the traditional Yup'ik stories in this series 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. *The Story of a Giant*, because of the storyknifed characters, makes for a particular rich literary environment to work with your students—the unique characters and their meaning may be of particular interest to both young and older students. Although this is a fun story, it also provides lessons and rules to live by. You and your students can spend time trying to determine these rules.

Akaguagaankaa



The Story of a Giant
Yugpak Quliraq

A storyknifing story by Al'aq Mary M. George

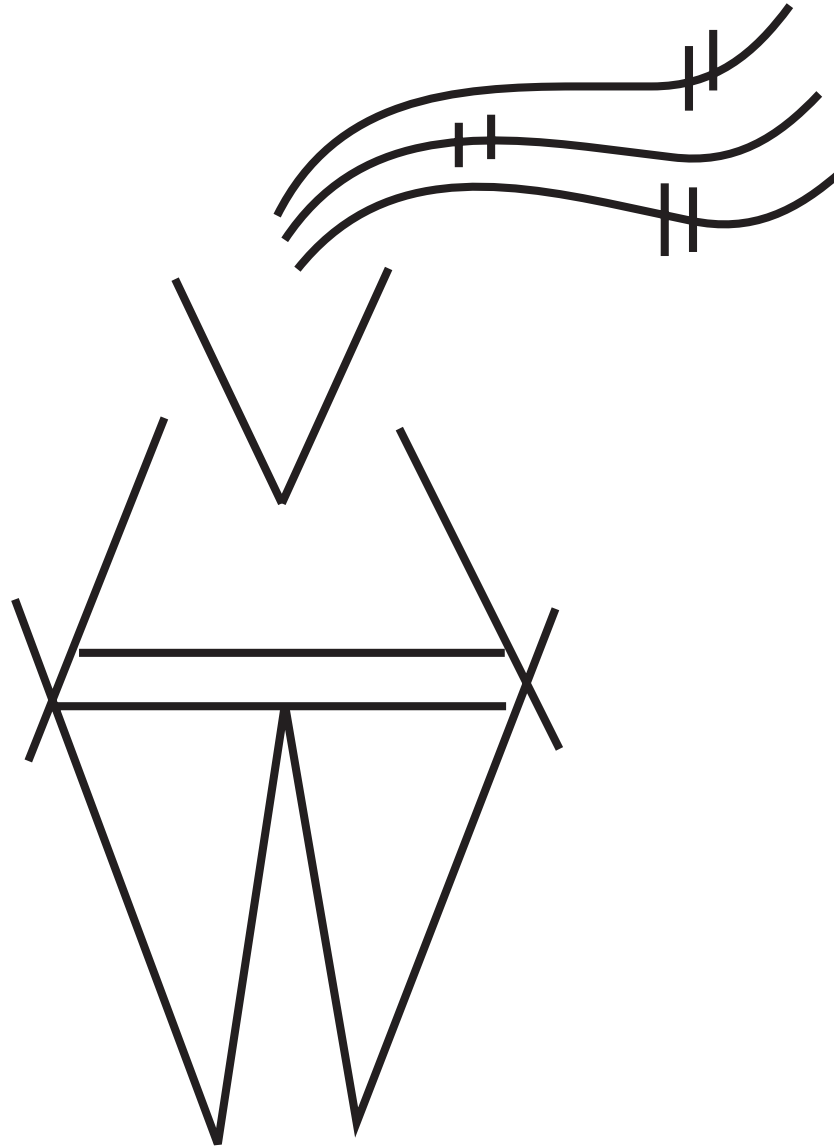
Translated by Evelyn Yanez, Dora Andrew-Ihrke, and Nastasia Wahlberg

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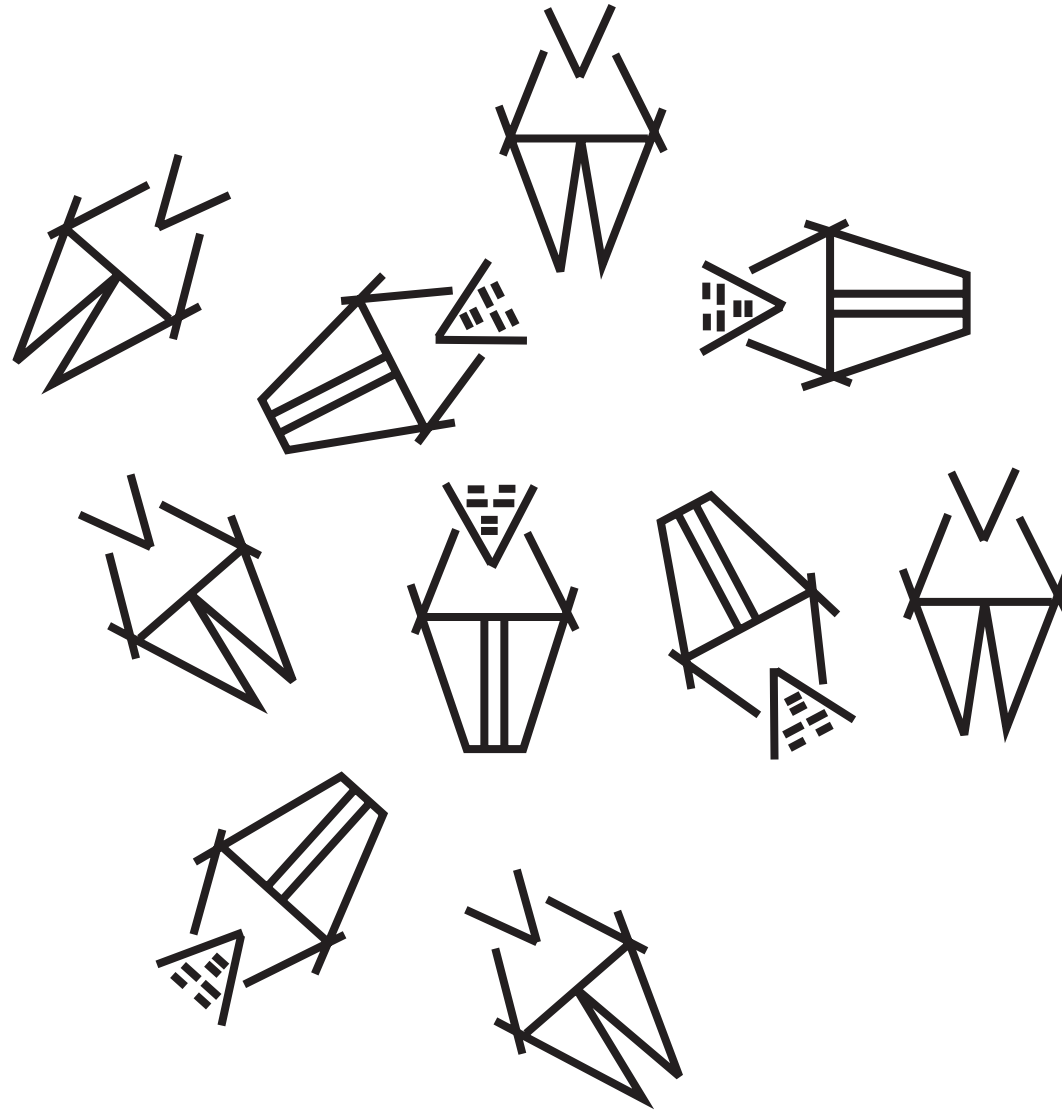
This storybook is part of the series *Math in a Cultural Context: Lessons Learned from Yup'ik Eskimo Elders*

Akaguagaankaa, the giant is singing: "It's a good thing I happened to come this way."



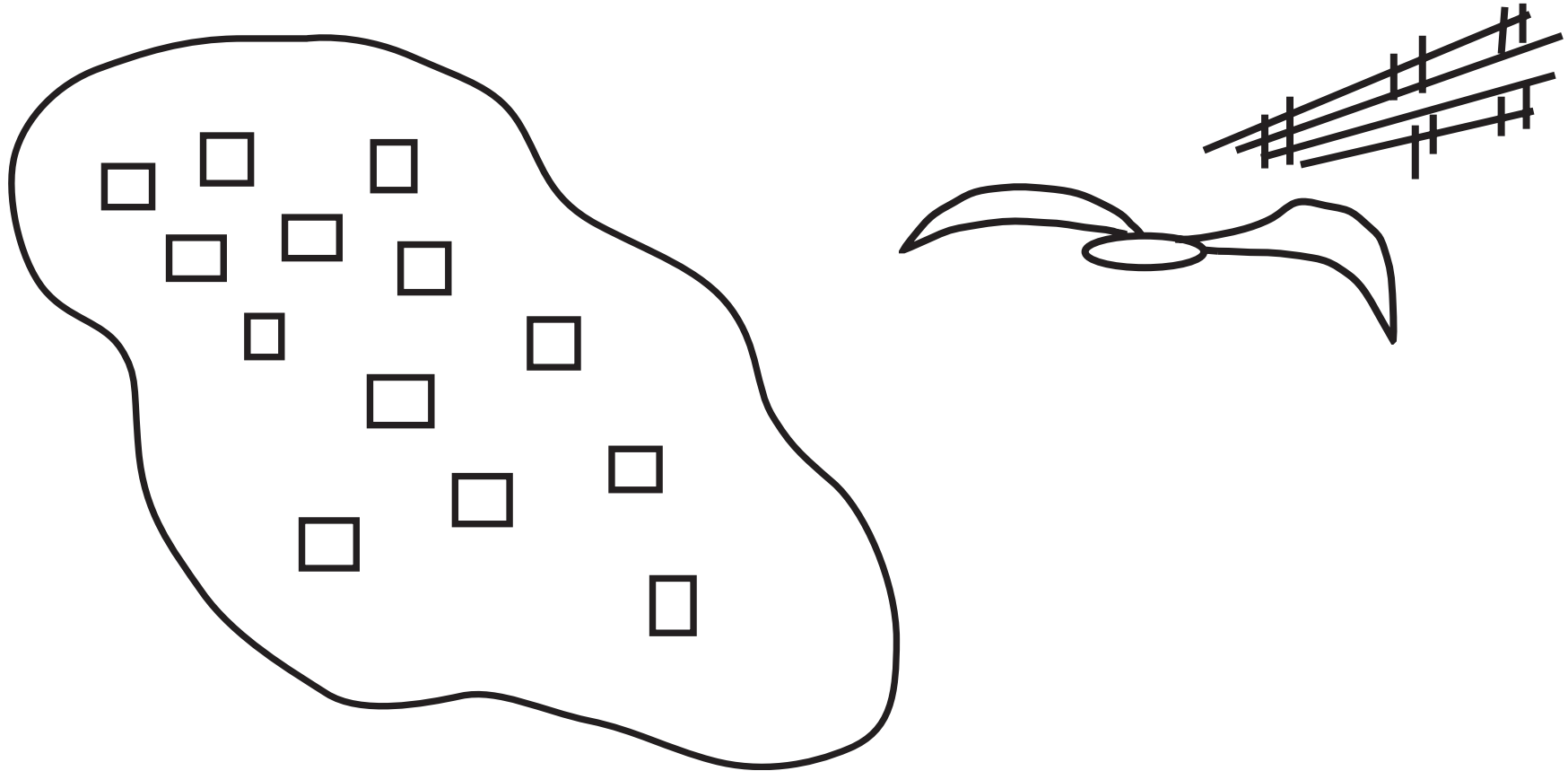
Akaguagaankaaq, yugpak aturtuq: "Anirta maaggun piyuavluartua."

It so happened a long time ago, there were ten children who were playing all by themselves with no adults around.



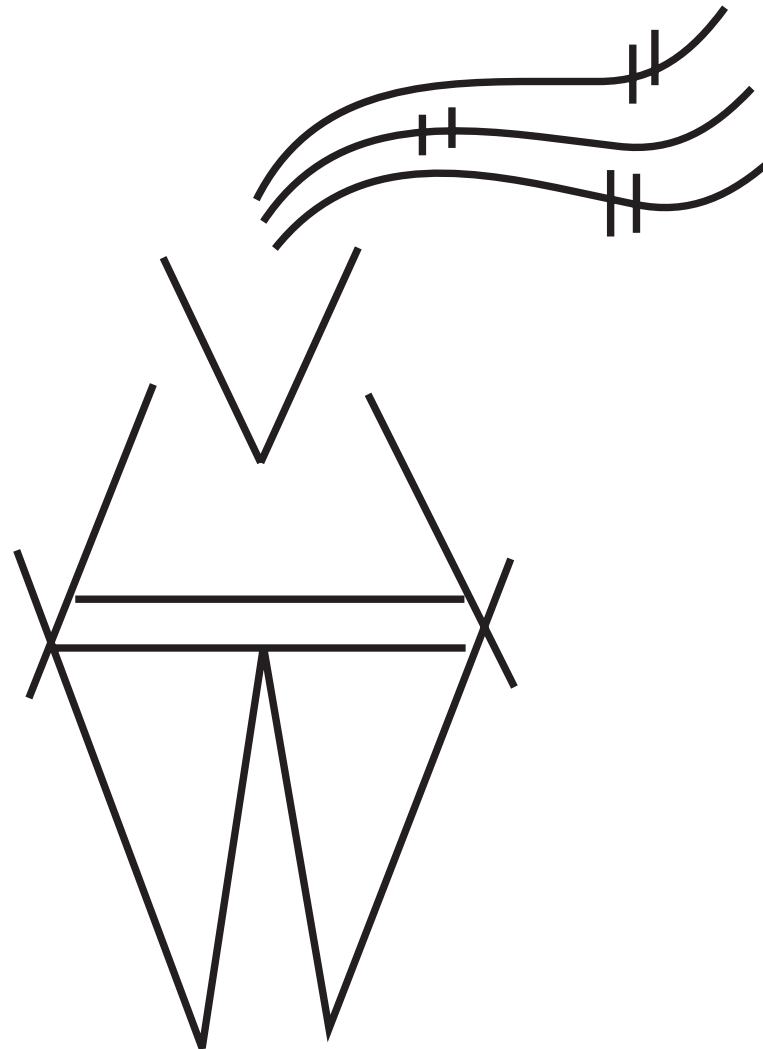
Caqeryarluteng mikelnguut qulen aquilliniut kiimeng taqnertaunani.

They were playing just a little ways outside of their village and were so noisy that a little brown bird flew down and told them, “Hey kids, hey kids, if you don’t quit playing so loudly, a scary person will get you.” The children did not listen to the little bird and continued playing with no care in the world. They were having the time of their lives.



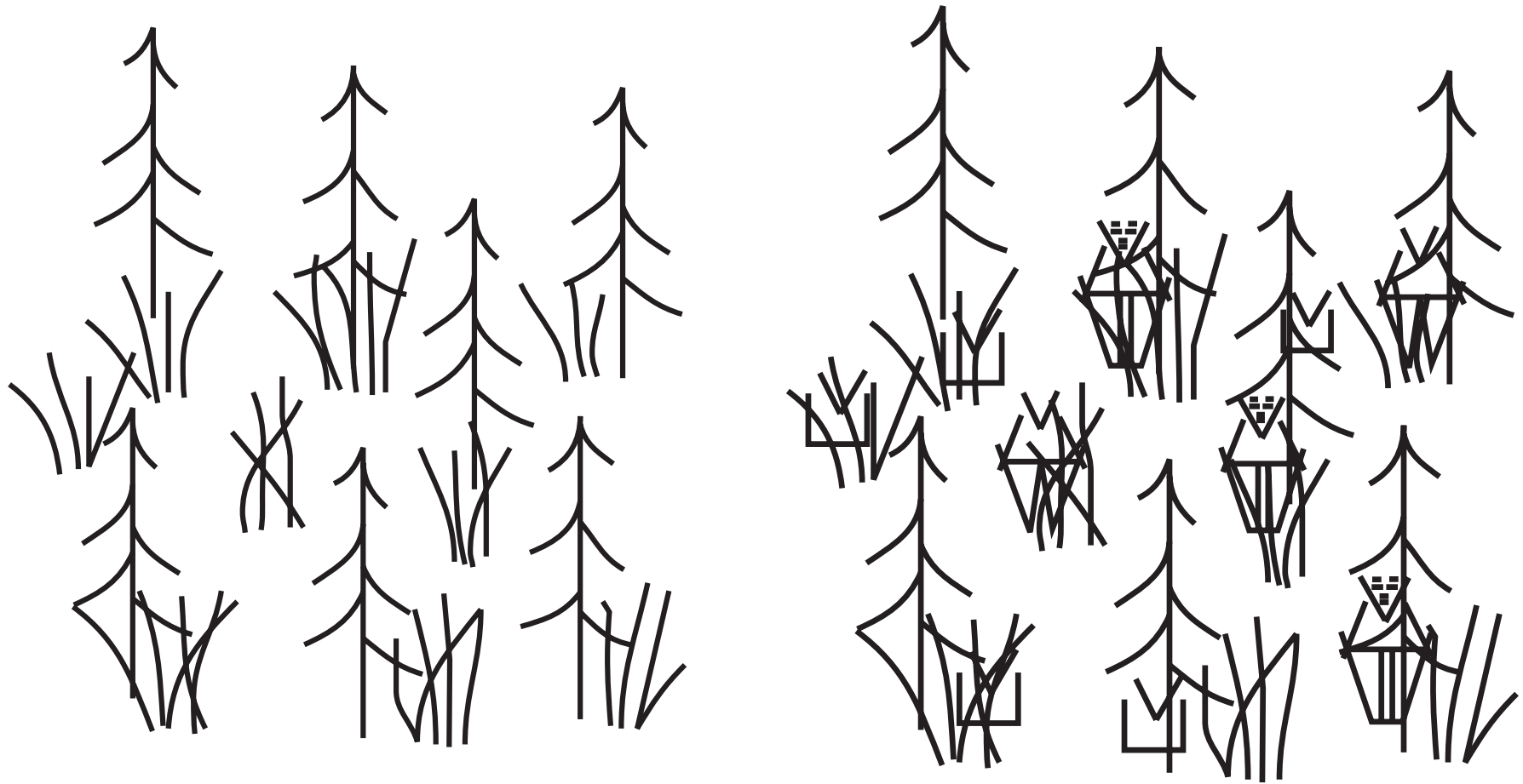
Aquilliniut mikelnguut yaaqsigpeknaku nunaseng, neplirluteng. Neplillrat niilluku Cuqcurlim misvikluki qanrutai, “Ukuut mikelnguut, nepairutenrilkuvcı alingnarqellriim piciqaci.” Mikelnguut niitevkenaku Cuqcurlig, aquilliniut neplirluteng. Anglanikacagarluteng.

Then all of a sudden, they heard a loud, gruff voice singing happily, “Akaguagaankaa, it’s a good thing I happened to come this way.”



Alqunarmek niitut erinvagmek aturpalriamek, quyaluni, aturluni, “Akaguagaankaa, anirta taigua ukatmun.”

They ran and hid in the trees and the tall wild grass.



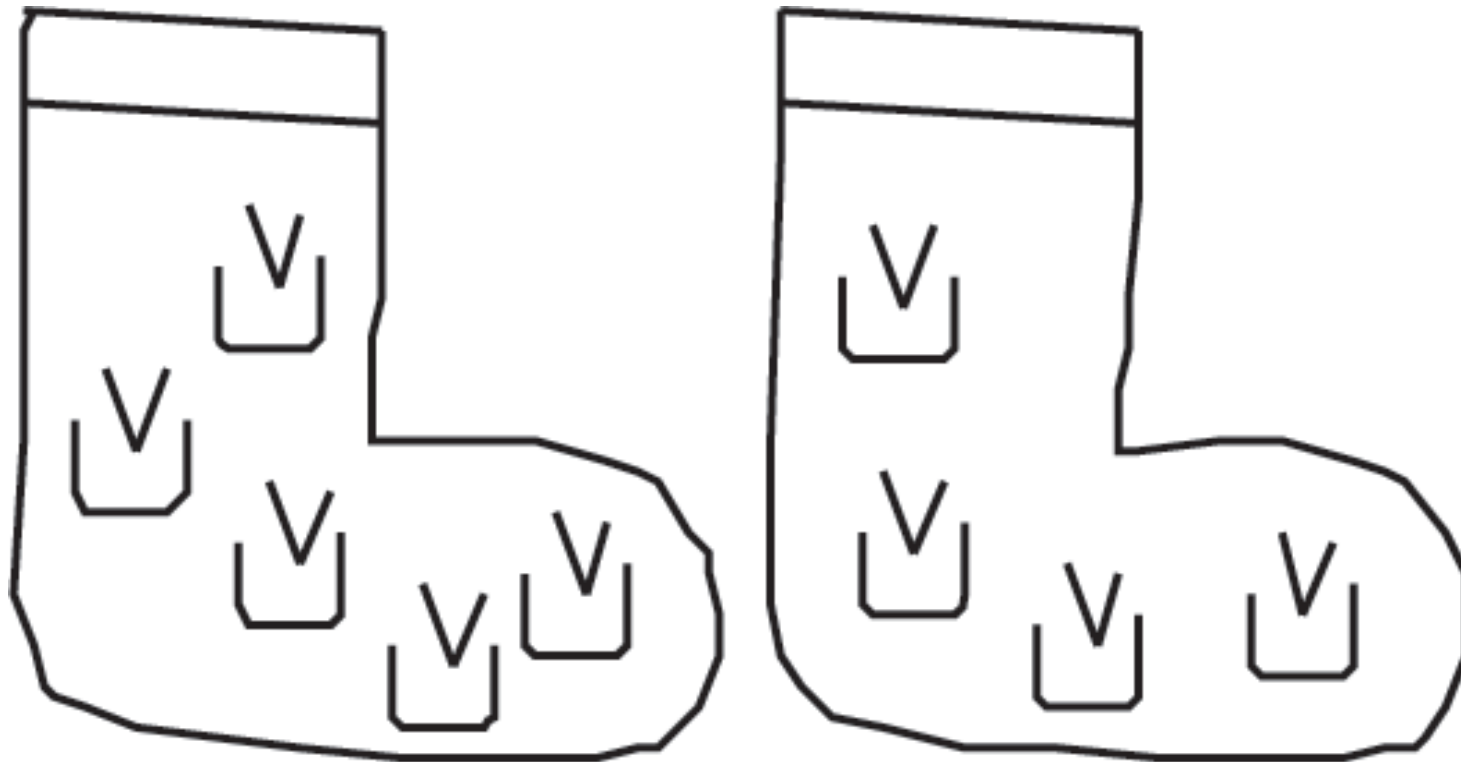
Aqvaqurtut iirluteng napanun canegpagnun-llu sugtulrianun.

All except for Uqumtayuk, a little fat boy. He couldn't find a place to hide. He looked all over and found a tall tree with another fallen tree leaning against it. Around and underneath the two trees were some tall grasses too. After looking around, he hid under the two trees.



Kiimi uitaqerluni Uqumtayuyaaq uquriqtalria. Iirvigkaunani. Yuarraarluni nalkutuq sugtulriamek napamek, allam napam iqumavikluku. Taukuk napak avatiigni aciagni-llu sugtulriit can'get cali naumaluteng. Tangerrluku tamana iilliniuq taukuk napak aciagni.

Now, it so happened that Akaguagaankaa had a good sense of smell. He sniffed around and found the nine children, and he put them in his boots: the girls in one boot and the boys in the other.



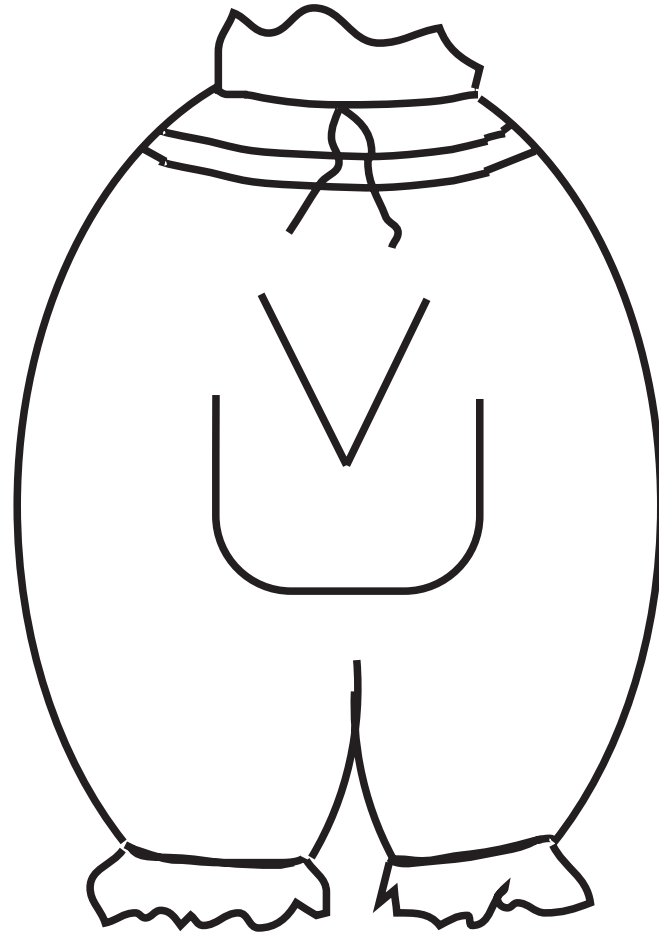
Tua-i tauna Akaguagaankaaq nareckelliniuq. Naruurluki taukut qulngunritaaraat mikelnguut nalkellinii, ekluki piluguugminun. Eklinii nasaurlyyagaat ingluanun piluguminun, tan'gaurluutllu aipaanun.

Then he sniffed around and around, and said, “Mmmm. There’s a delicious one.” He looked and looked, but he couldn’t find Uqumtayuk. Then Uqumtayuk started giggling.



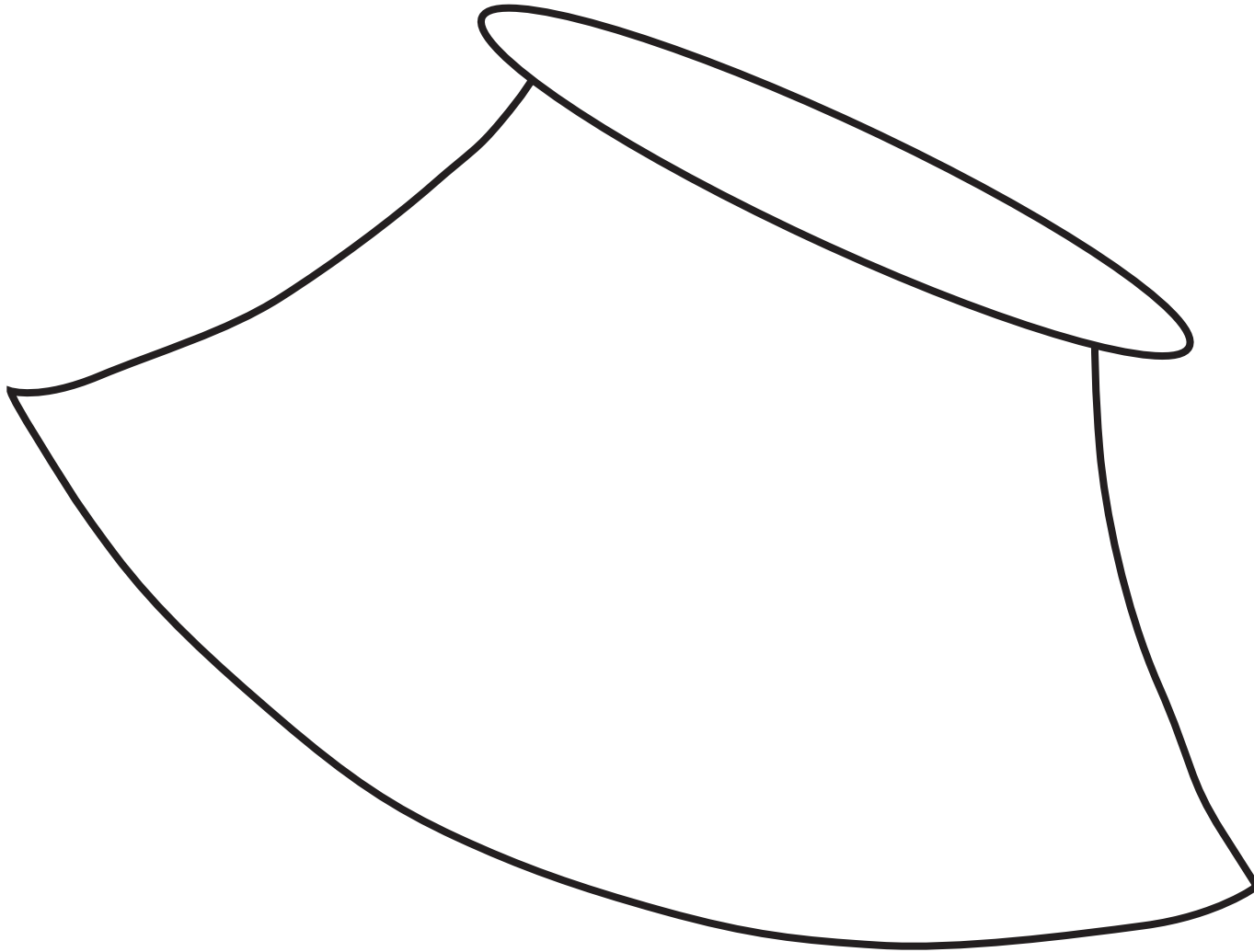
Naruranqiggluni, qanlliniuq “Emmm, picalqurtangqelliniuq.” Yuaryaaqaa, nalkesciigataa Uqumtayuk. Tua-ill Uqumtayuk engelaksuaralliniuq.

It so happened that Akaguagaankaa had a good sense of hearing. He found Uqumtayuk. The giant took out the extra pair of pants from his backpack. He put Uqumtayuk into his big old stinky pants. Akaguagaankaa tied the pants' waist and the legs up.



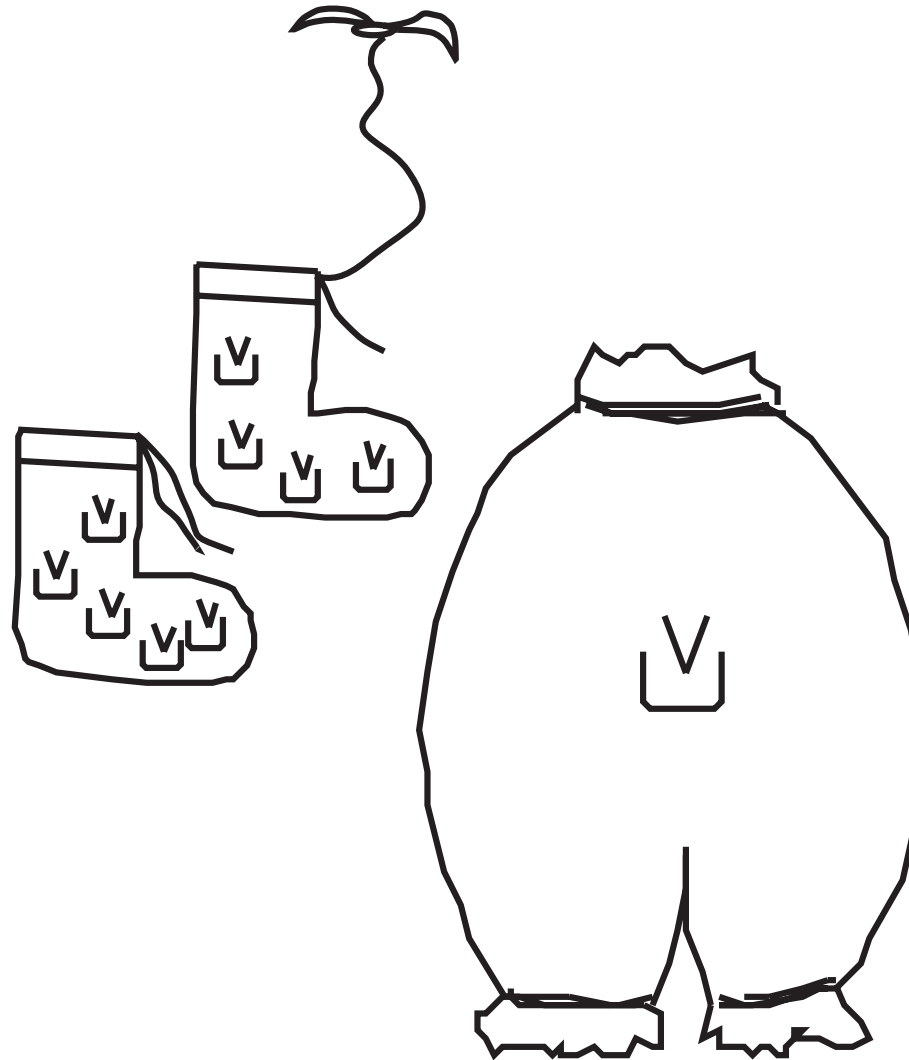
Akaguagaankaaq cali ciutekeggluni. Nalkaa Uqumtayuk. Yugpiim atmaminek antak ulrugni. Uqumtayuk eclinia ulrullraagminun tepsarqelliignun. Akaguagaankaam qillrullukek ulrullrami qukaanun, irugkenegkun-llu.

He was getting ready to eat, when he realized he left his *uluag* (knife) at home, so he went back to get it.



Uptuq nerqatarluni, taugaam elpekaa uluani unitellrullinia eneminum. Tua-i-am aqvallinia.

In the meantime, the same little bird came back and pulled the shoelaces loose. The children came out, and they helped Uqumtayuk out of the pants.



Piinanrani Cuqcurliyaagaam uter-vikluki mikelnguut, qillrutat cingiit angitai pilugugkeni. Mikelnguut ikayuraat Uqumtayuk anlluku ulrugnek.

They told each other, “We have to do something or else the giant will find out.” The children then gathered some of the tall grass, stuffed the boots full, and tied them up securely. But Uqumtayuk couldn’t find anything that matched his shape.



Qanruyutut, “Caqalta atak yugpak nallunriryuartuq.” Tua-i mikelnguut avurtut canegpagnek. Imirlukek piluguuk, muirlukek. Qilerrlukek cagnillukek. Taugaam Uqumtayuk nalkutesciiganani angtatekminek.

Aha! He found a big old rock that matched his body shape, rolled it into the pants, tied the waist and legs up, and then ran away.



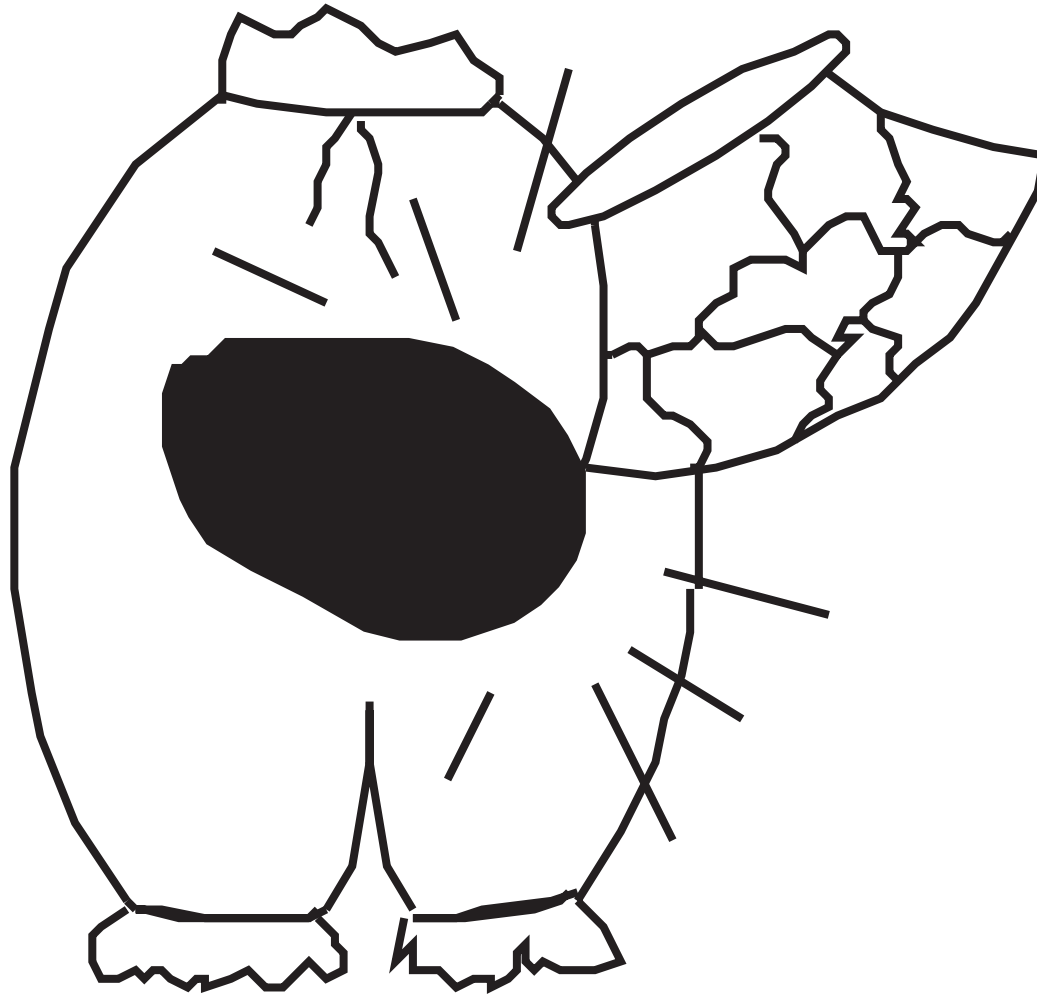
“Aaaaa.” Ang’uralriamek teggalqumek, angtatekngalkeminek akaggluku ekaa ulrugnun. Qillerrlukek qukaa, iruk-llu. Tua-ill ayagartuq aqvaqurluni.

Akaguagaankaa was singing, “It’s a good thing I happened to come this way.” In the meantime, the giant came back, thinking what a delicious meal he was going to have. He took the one boot and chopped the boot in half. “Huh?” Out popped the grass. The giant wasn’t so smart. He took the other boot and chopped it in half. Out popped the grass.



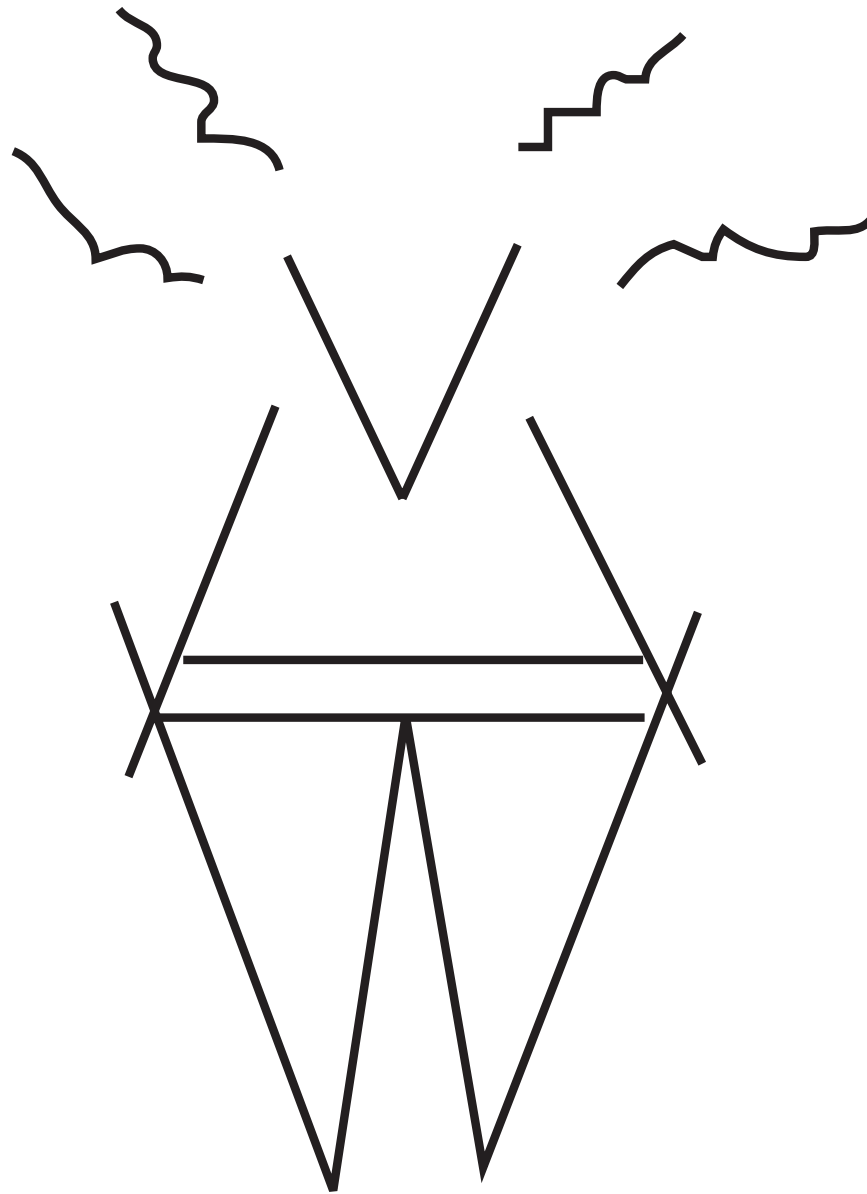
Atulliniuq Akaguagaankaaq “Akaguagaankaa, anirta maaggun piyuavluartua.” Yugpak tainqigtuq, umyuarteqluni neqkegciqatallerminek. Atauciq piluguni teguluku uluarluku kepaa avegluku. “Aaaa” anqertut can’get. Yugpak umyuartunritliniami cali alla teguluku, piluguq kepaa, avegluku. Cali-am anqertut can’get.

Then he looked at the pants. “Aha. That must be him,” so he hit his uluaq down on the pants as hard as he could. “Whoosh!” His uluaq smashed into pieces.



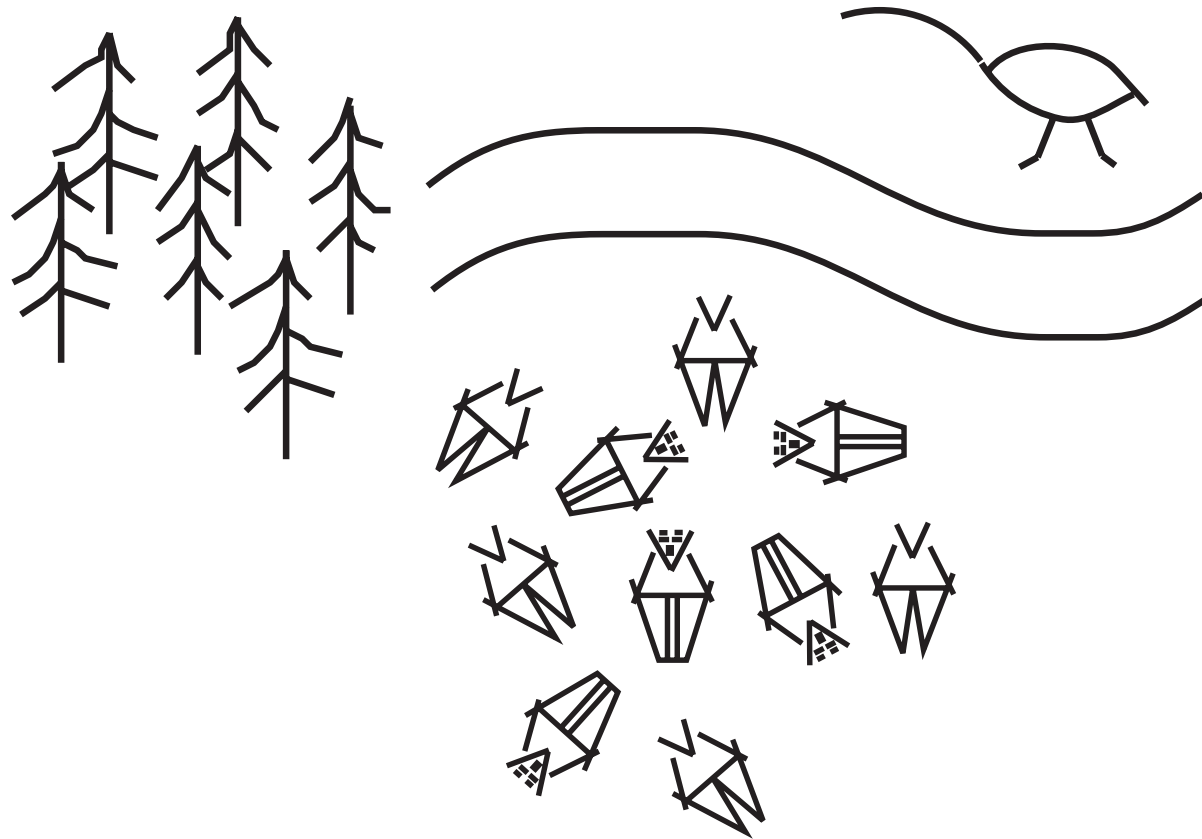
Tangerrlukek ulrugni. “Aaa, imuungatuq.” Kaugtuutaa kepengnaqluku uluamikun ulruk pitacirmitun. Pugg! Uluara ciamtuq.

Now he was real angry.



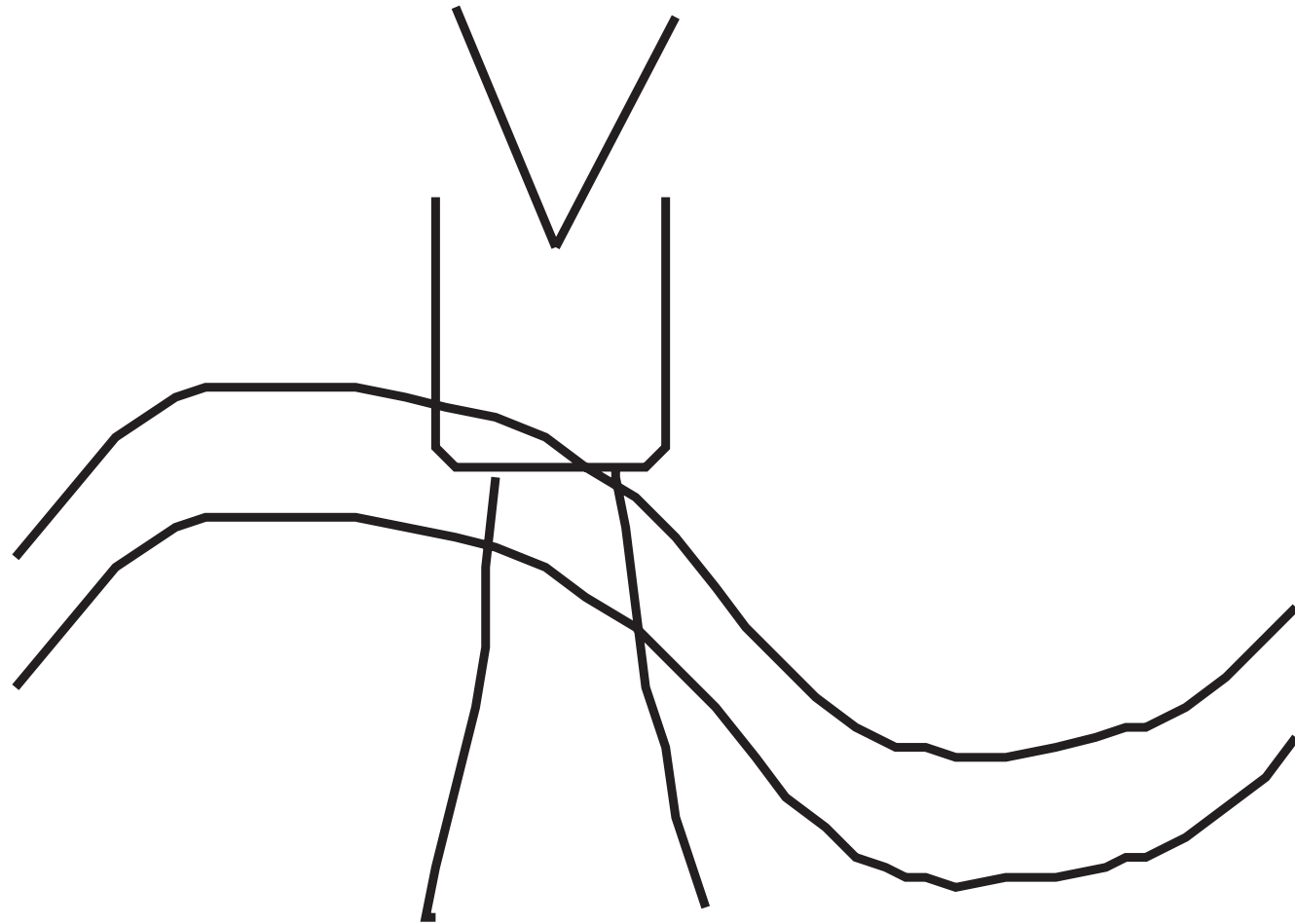
Umyugaa qenqertuq.

In the meantime, the children ran out onto the tundra. They were running alongside the river when they saw an old crane. She was looking for berries to eat. The children made a promise: “Old crane, old crane, if you stretch out your legs and let us come across, we will pick berries for you.”



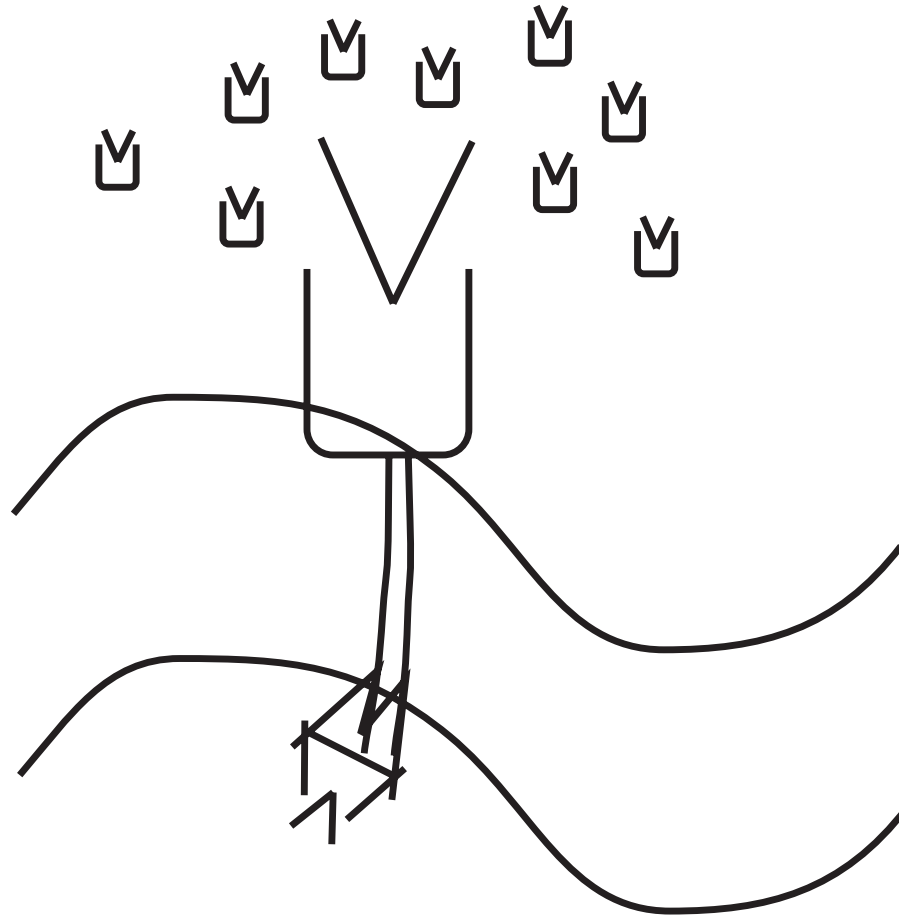
Imkut taugken mikelnguut aqvaqualuteng qimagtut yuilqumun. Aqvaquinanermeggni kuigem ceñiini tangertut qucillgall'ermek. Qucillgall'er yuarluni atsanek neqkaminek. Mikelnguut akqelliniat, “Qucillgallraaq, Qucillgallraaq, irugken nengeskuvkek, qerarceskuvkut. Iqvauciiqamteggem.”

The crane gladly stretched out her legs.



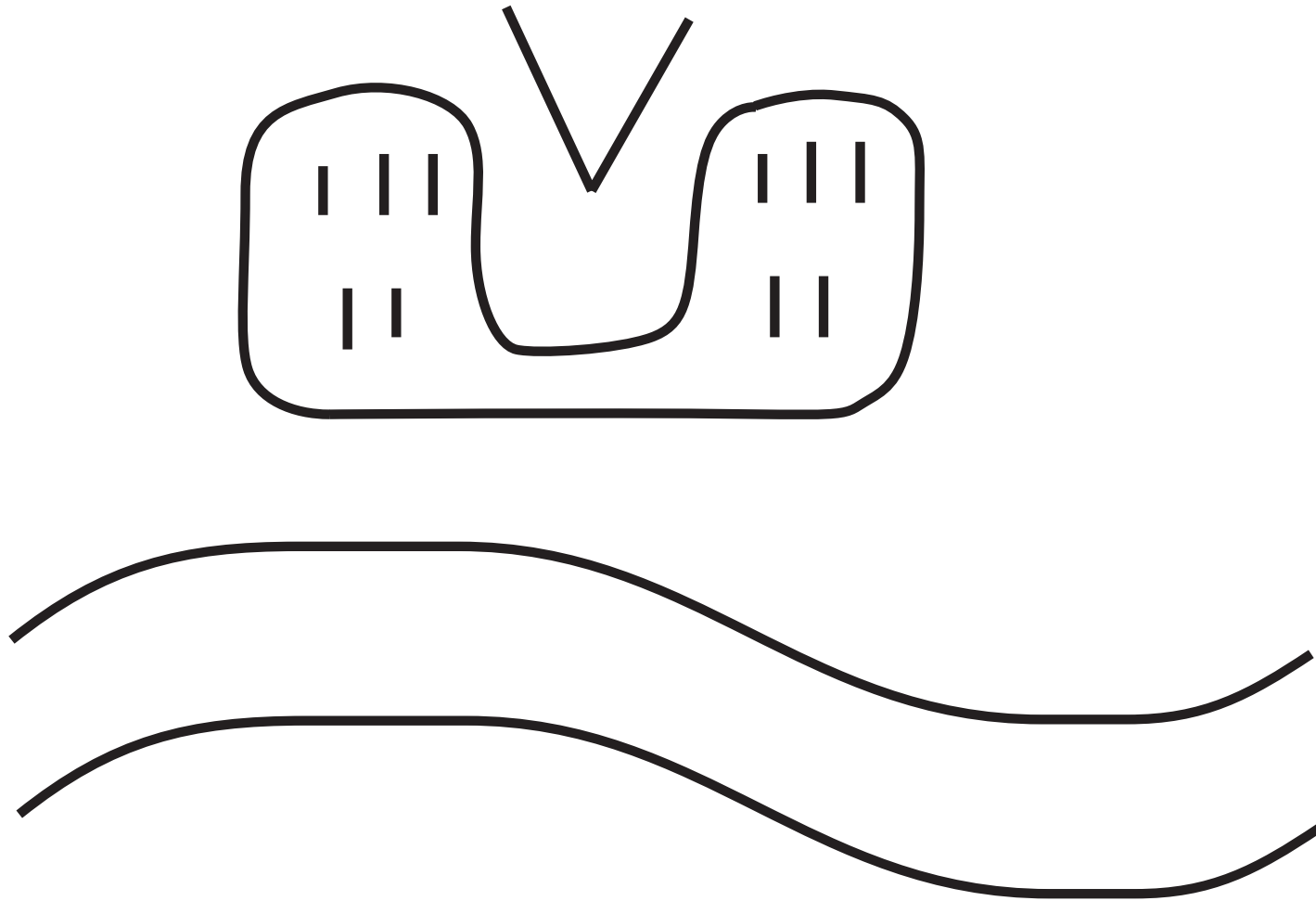
Quyaqerluni qucillgaam nengtak irugni.

All the children ran across, all except for Uqumtayuk. He slowly crossed the river using the crane's skinny legs, crawling on his knees. "Ouch! Ouch! You're hurting my legs. Hurry, hurry, before you break my legs," the old crane cried.



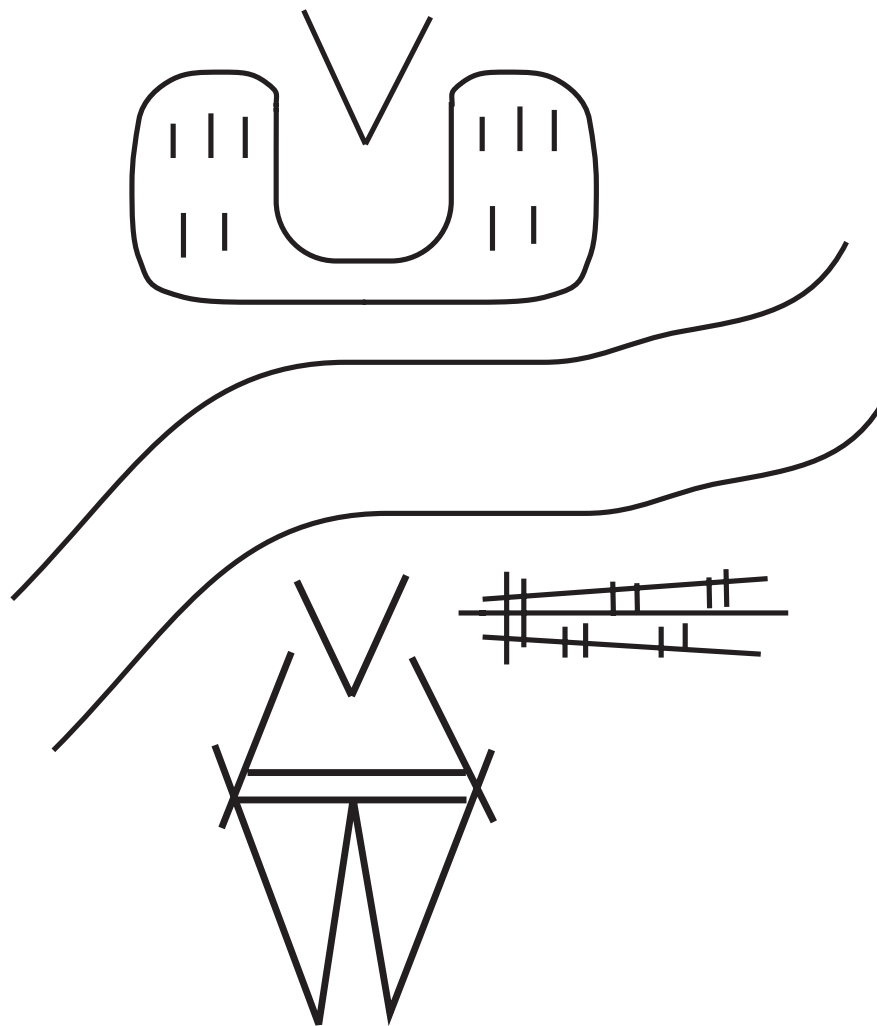
Tamarmeng mikelnguut qer'aqertut, kiimi taugaam uitaqerluni Uqumtayuk. Uqumtayuk cukaunani qerartuq aurriluni irucuayegaak kemgilnguuk qaingagkun. "Aakeka! Aakeka! Irugka akngirqagken. Cukamek, cukamek navegpailegpekek irugka." Qalriaguq qucillgall'er.

He finally made it across and then all of the children went under her wings.



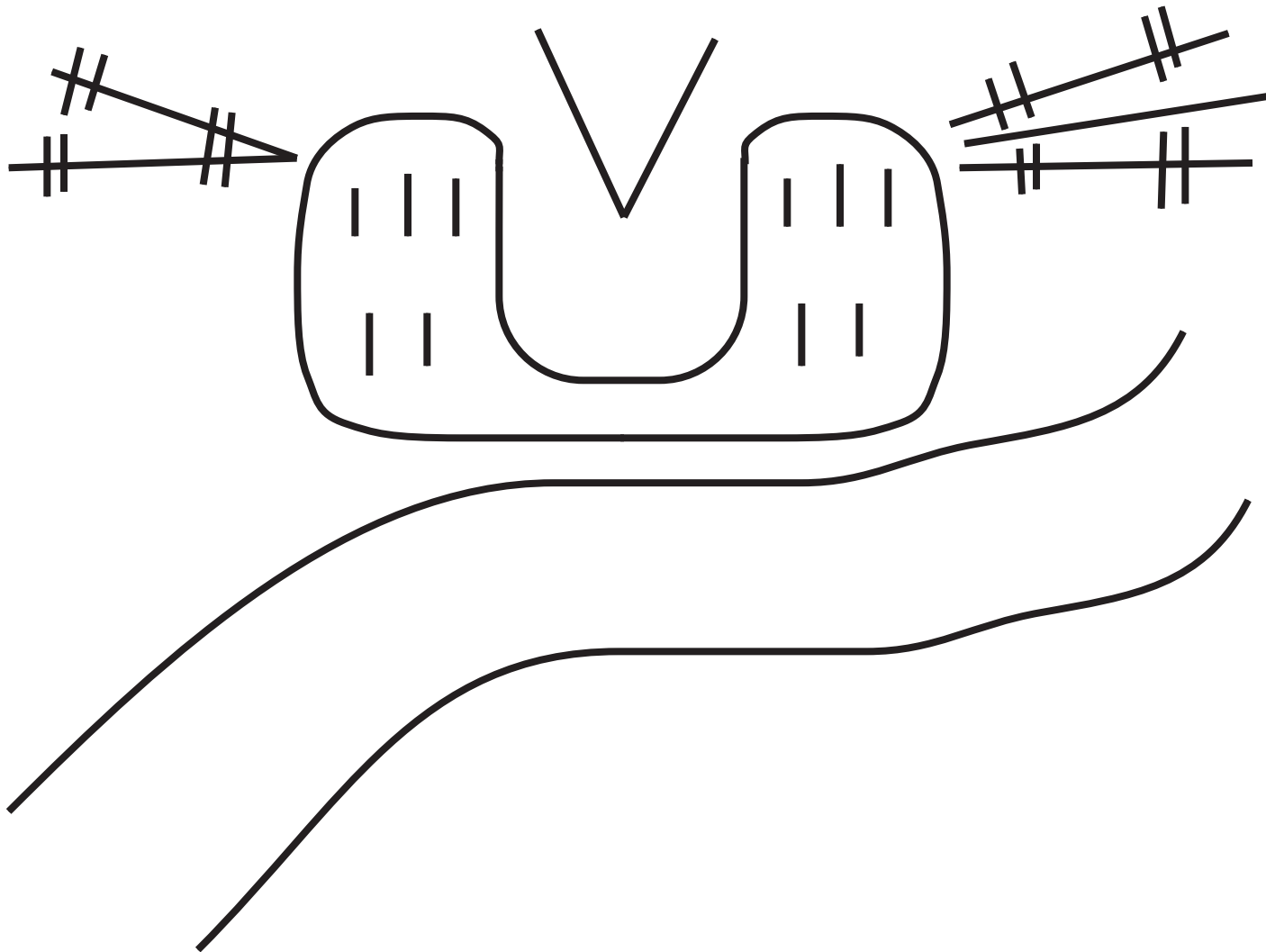
Akicicaqlirtuq. Yaqugken aciagnun piluteng mikelnguut tamarmeng.

In the meantime, Akaguagaankaa came. He asked, “Old crane, old crane, did you see some children come by here?” She replied, “No.”



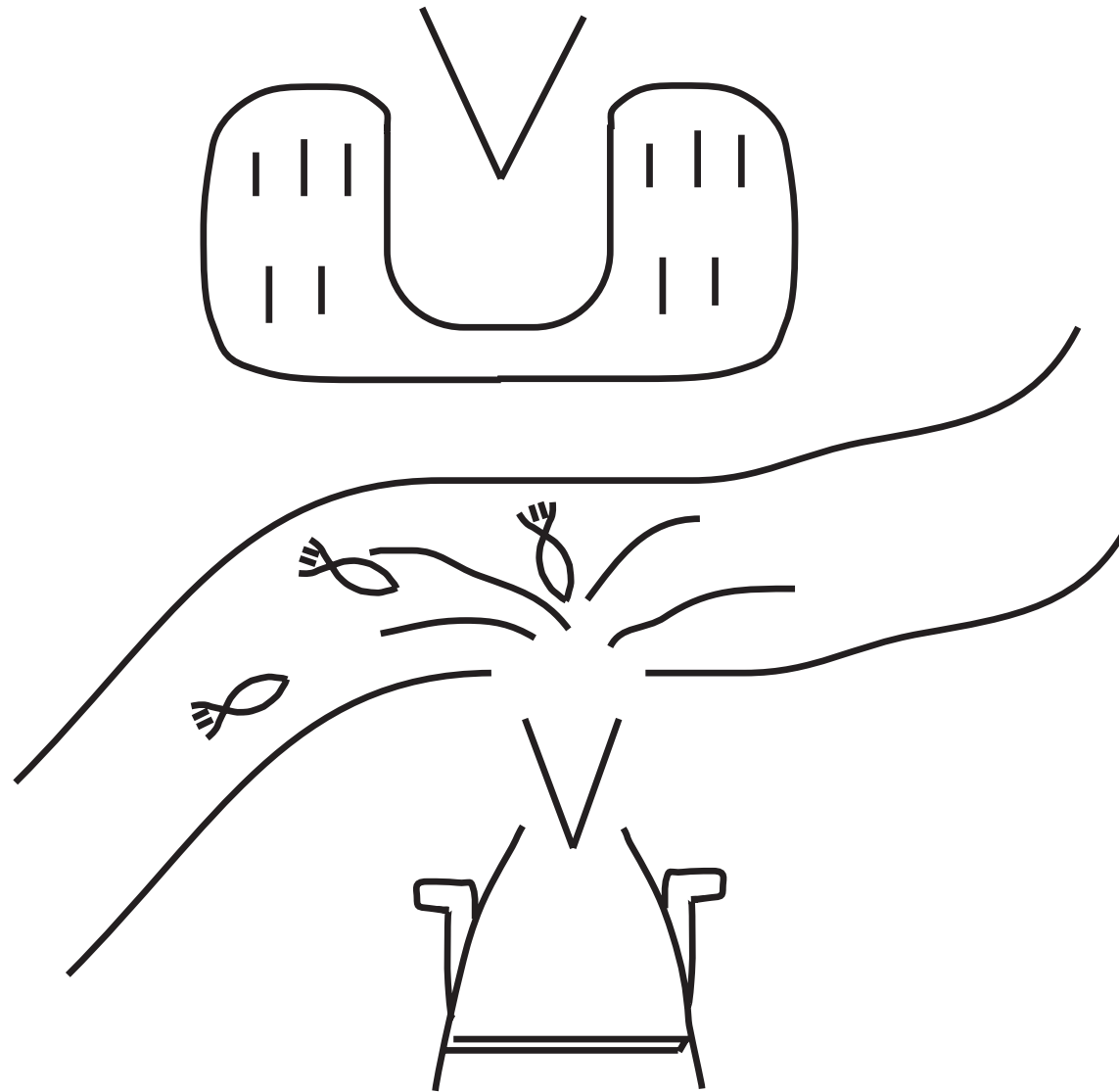
Imna taugken, piinanermini Akaguagaankaaq tekitsuq. Aptuq, “Qucillgallraaq, Qucillgallraaq, tangellruuten-qaa mikelngurnek tailrianek?” Qucillgallraam kiugaa, “Qang’a.”

Then the children giggled, and the giant heard them.



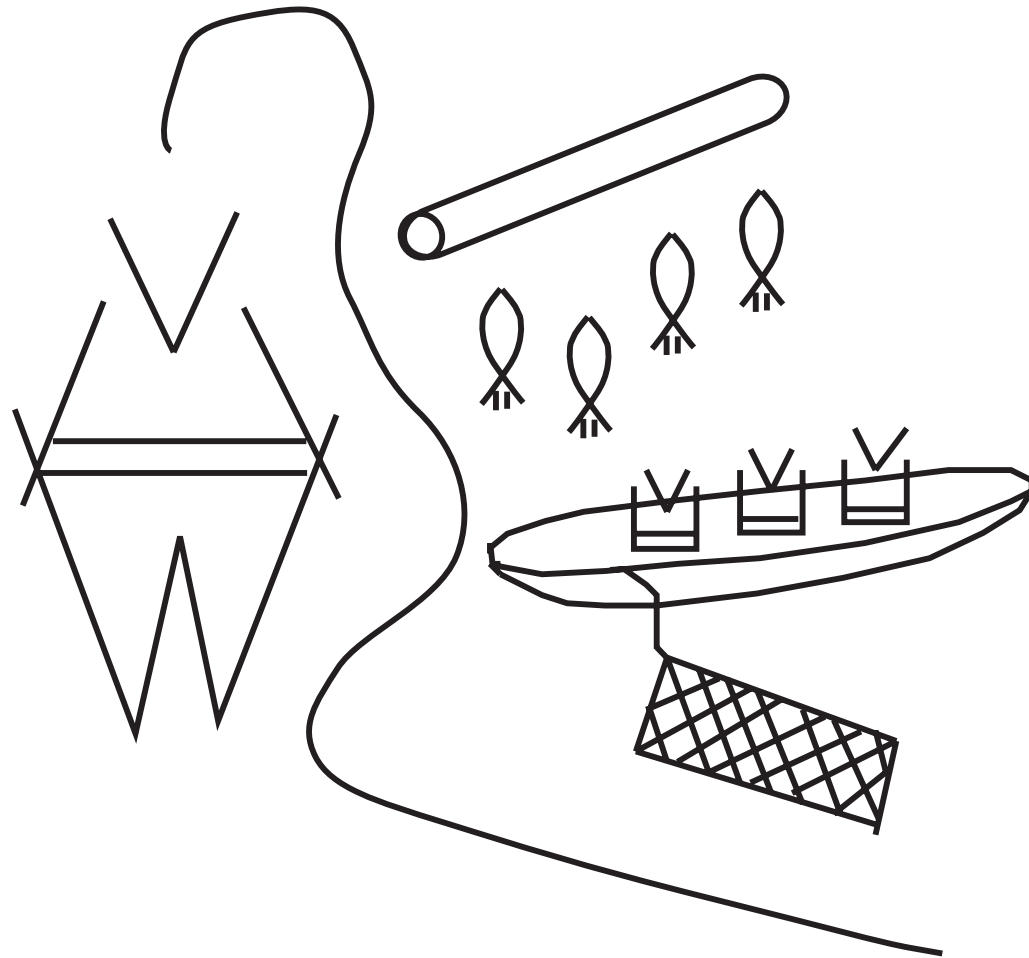
Mikelnguut englaksuartut, yugpiim-llu niilluki.

He began to drink the water from the river. He drank and drank.



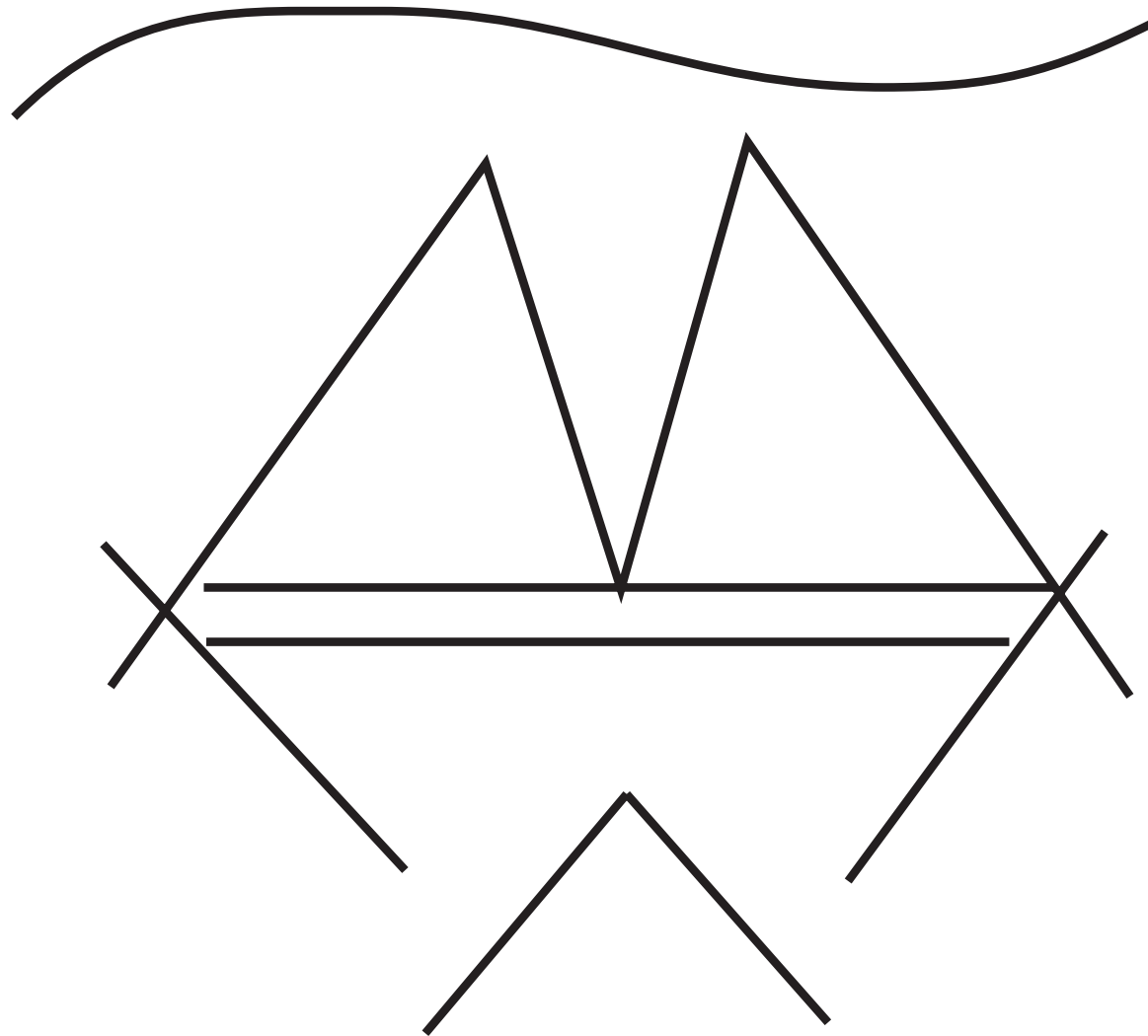
Akaguagaankaaq mertuq mermek kuigmek. Mer'umaluni.

Akaguagaankaa drank the logs, the fish, and even the fishermen who were fishing in the river ... and he began to look this big [indicate how round and large the giant was by body motion and with the storyknife figure].



Akaguagaankaam mer'ai muriit, neqet, kuoyalriit-llu yuut kuigmi ilakluki. [Uutun angliriuq. Angluni akagenqegluni-llu yaaruiluku].

The river became empty,



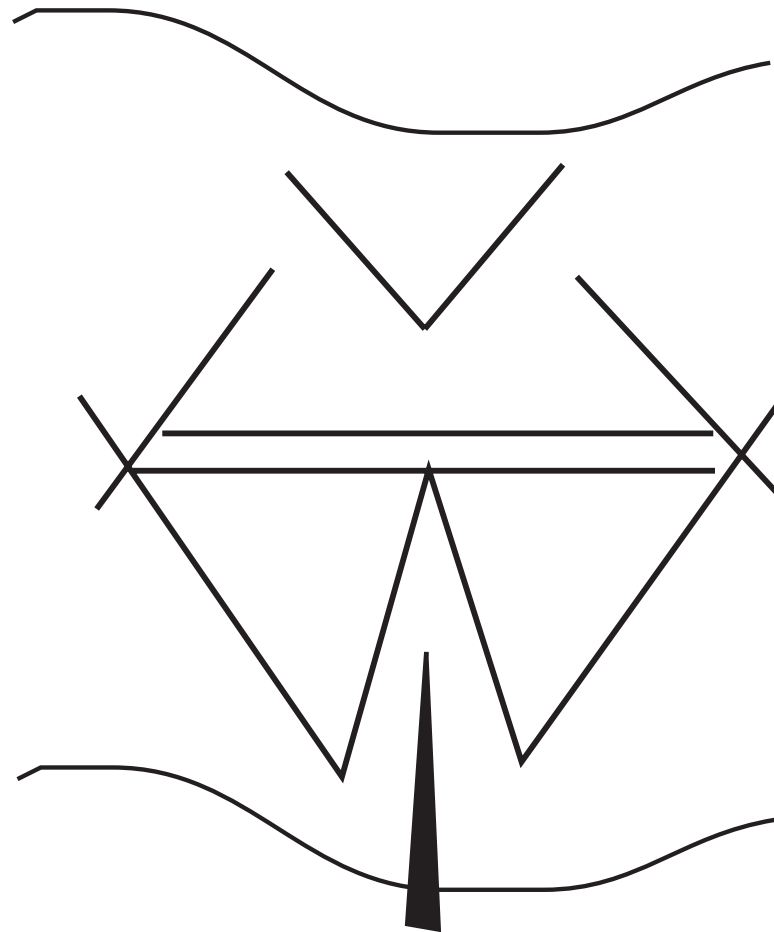
Kuik imairulluni,

but the riverbank was so slippery that the giant rolled down. He tried to climb up, but he would slip down. “Slop, Slop.” He slipped down again and again.



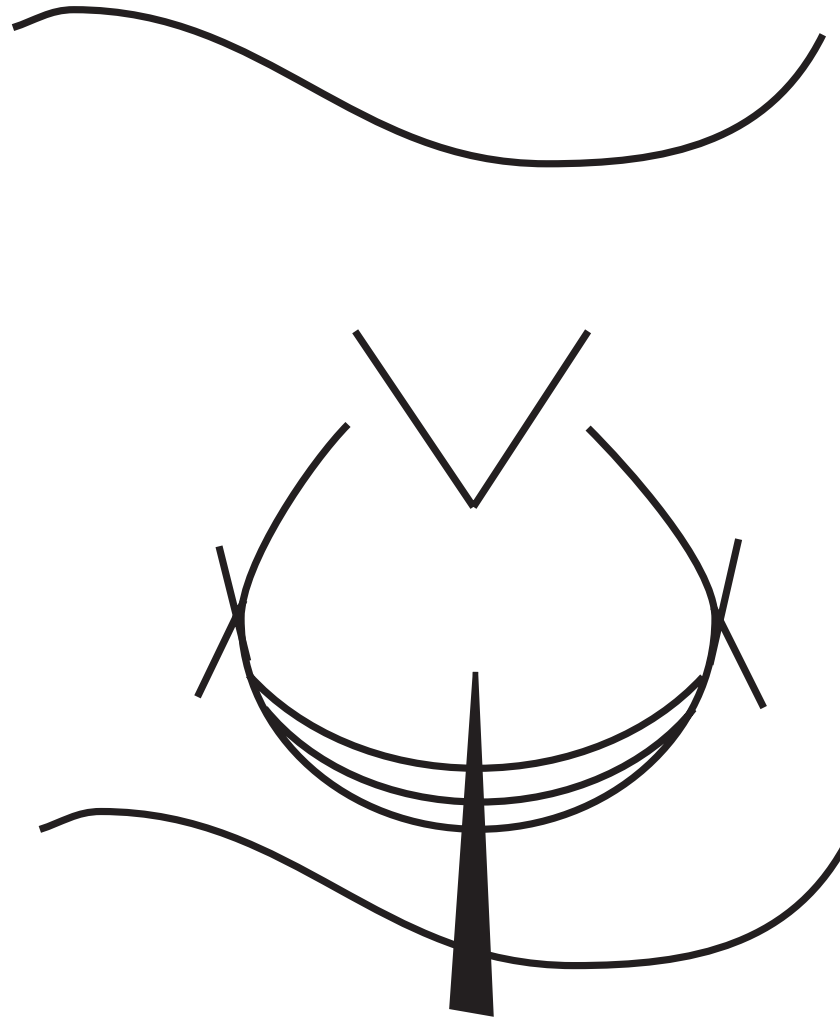
*Tua-i qurrasqilluni yugpak, akagluni-llu. Taggsaagyaaquq qurrasqitaqluni. “Wup, wup.”
Qurrasqi'tenqigtaqluni.*

Finally he found a wooden stick that he could use as a walking stick along the embankment where the crane and the children were. He pulled himself up, holding onto the stick with both of his hands.



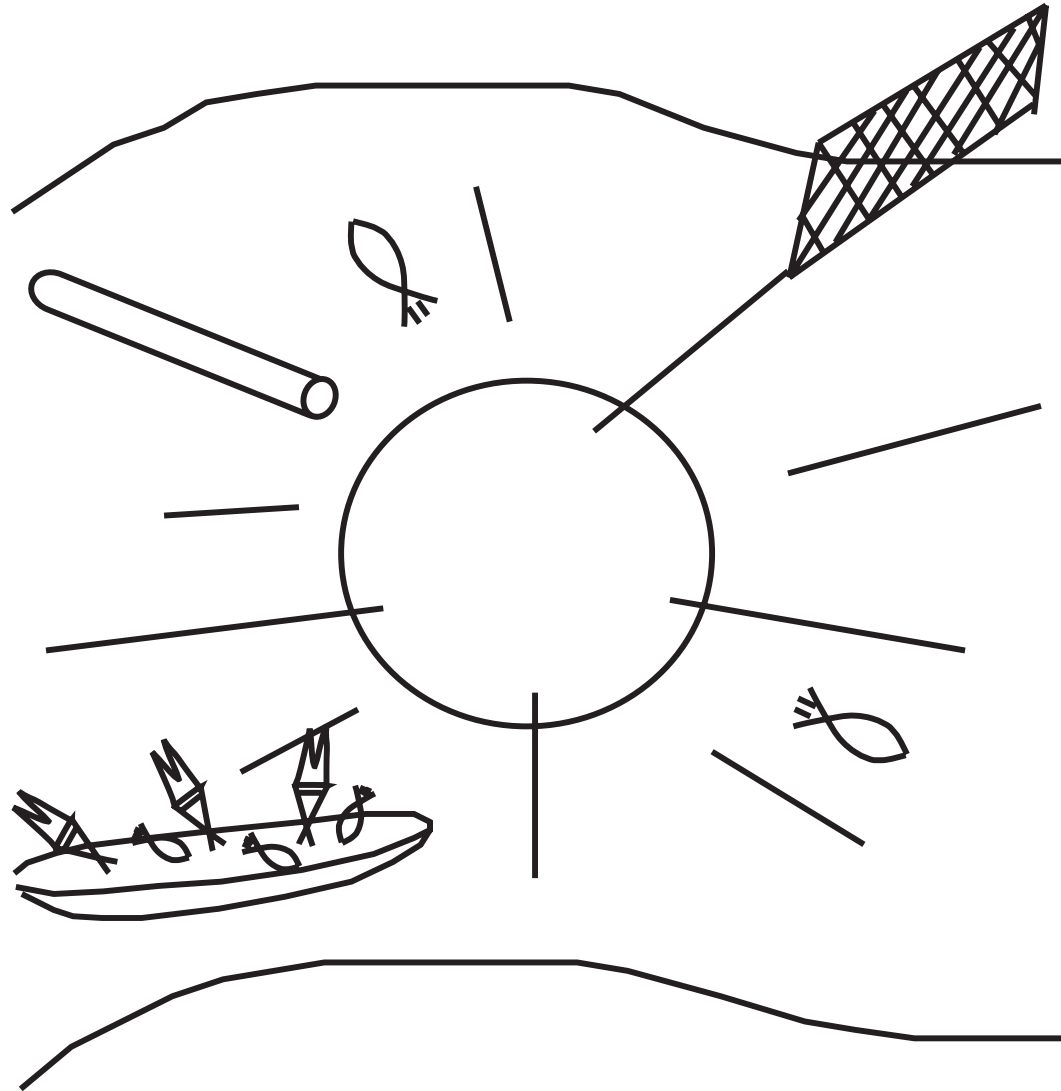
Nalkucaqlirluni ayarurkaminek muraggaarmek senaqvalirneranek kuigem, mikelnguut, qucillgaam-llu nuniinek. Makluni aturluku ayaruni. Ayaruq tegumiaqluku tamarkenka unategni aturlukek.

Then, all of a sudden he slipped and he fell right on top of the stick.



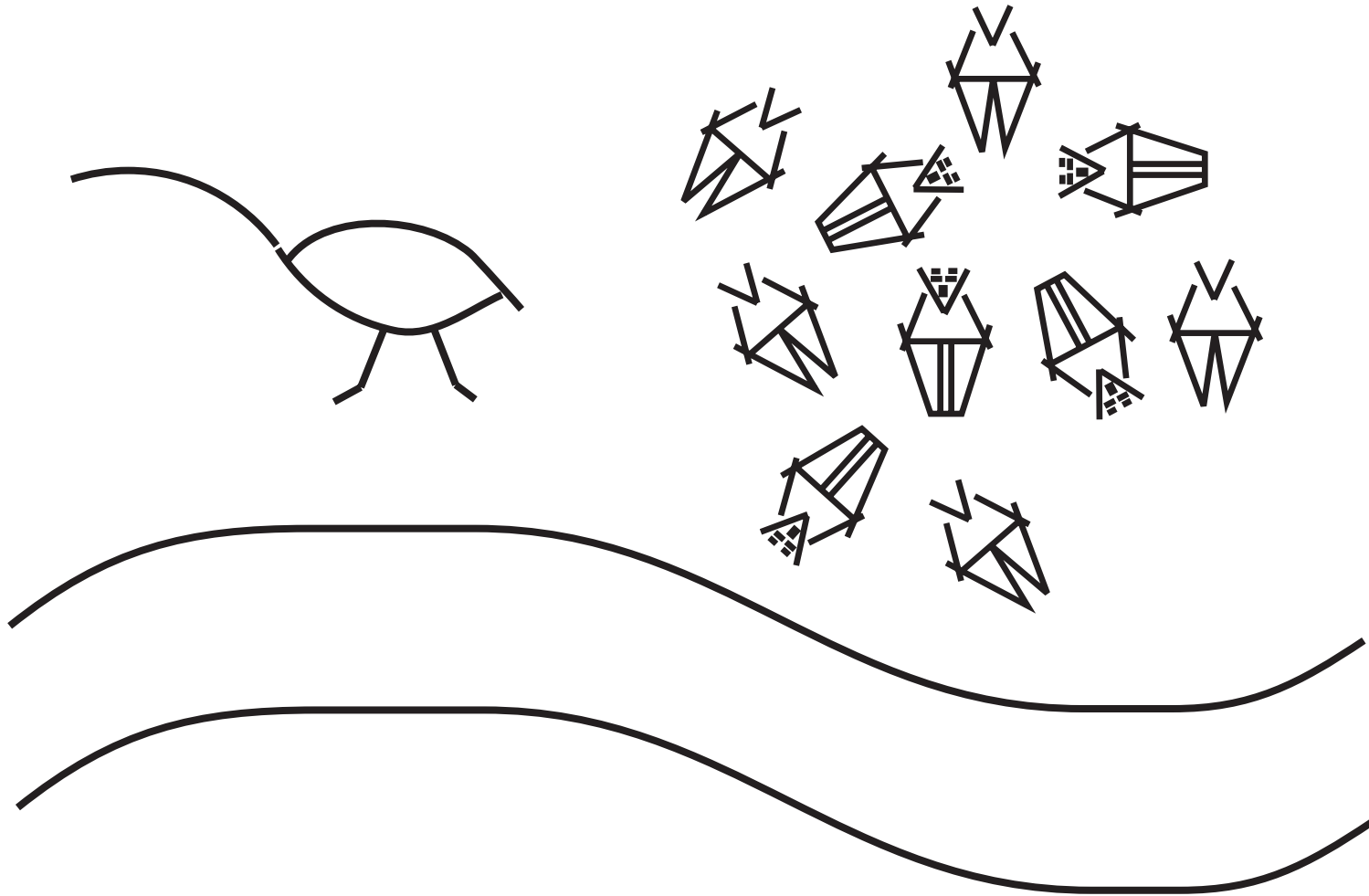
Piqatarraarpeknani qurrasqituq, tull'uni qainganun ayarumi.

“Whoosh!” Out came the logs, the fish, and the fishermen.



“Pugg!” Anqerrluteng muriit, neqet, kuvyastet-llu. Kuvyastet cangliqellrulliniameng cangtait anqerrluteng.

The children were so happy; they picked all kinds of berries for the old crane.
They picked salmonberries, cranberries, blueberries, and blackberries.



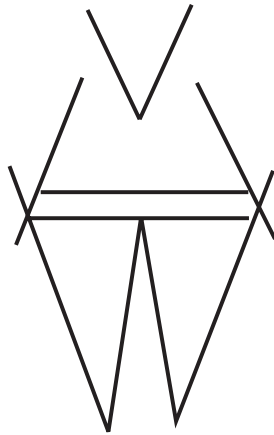
*Mikelnguut cakneq angnirtut. Iqvautaat qucillgall'er ayuqenrilngurnek atsanek.
Iqvarluteng atsalugpianek, tumaglinek, suranek, tan'gerpagnek-llu.*

A guide to the symbols of the story

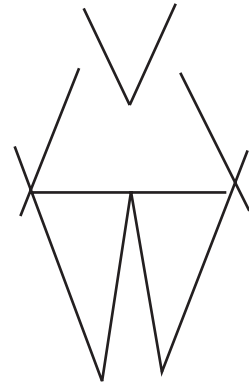
By Al'aq Mary M. George

Symbols

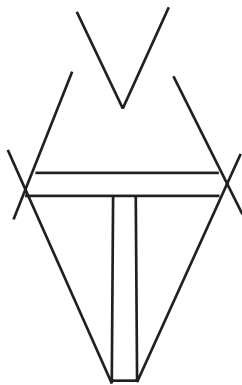
Meaning



The graphic indicates a person.
The V shape indicates the head.
The bottom tips of the W indicate feet.
The W indicates it is a male.
A double line indicates it is an adult.

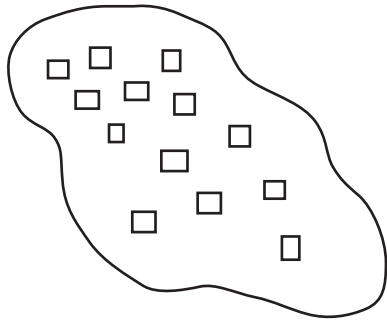


A single line indicates it is a child.



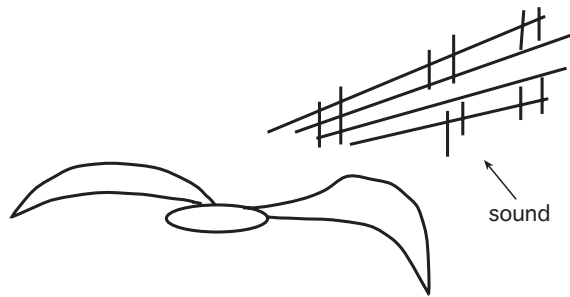
Two straight lines intersecting at the bottom indicates it is a female.

Symbols

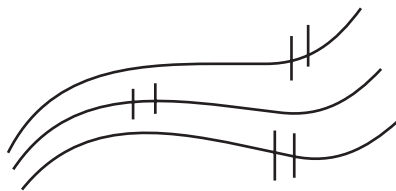


Meaning

This graphic represents the village.

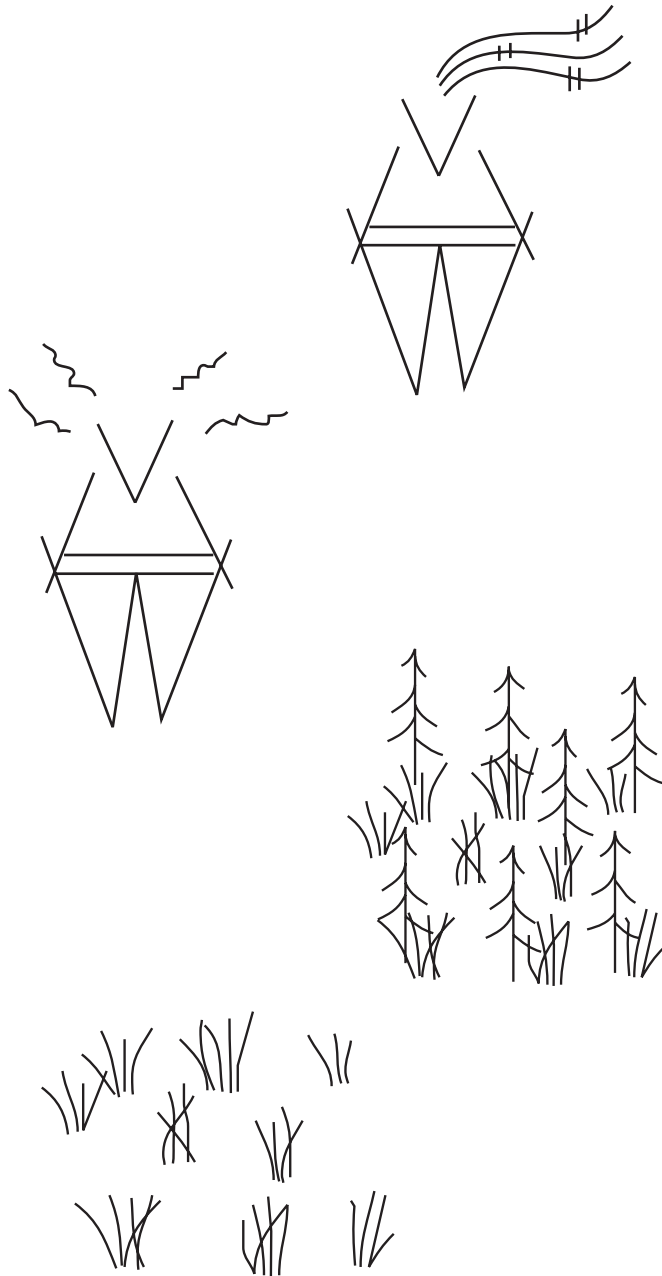


Singing or conversation coming from a character.



The waves show it is a song.

Symbols



Meaning

Characters can show emotion:

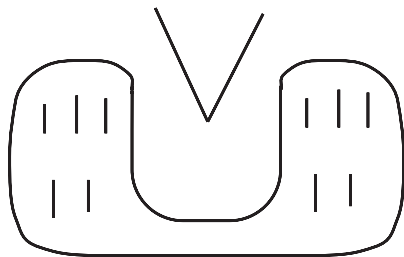
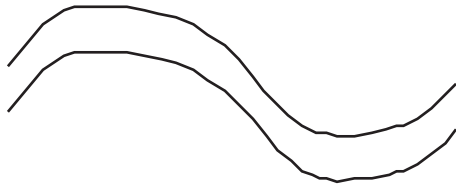
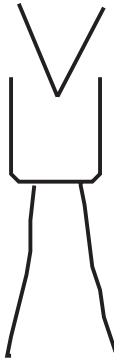
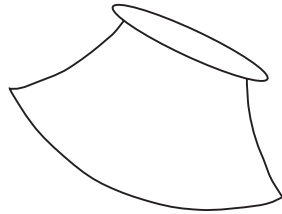
The giant is singing.

The giant is angry.

This graphic represents the trees and grass.

This graphic represents the grass.

Symbols



Meaning

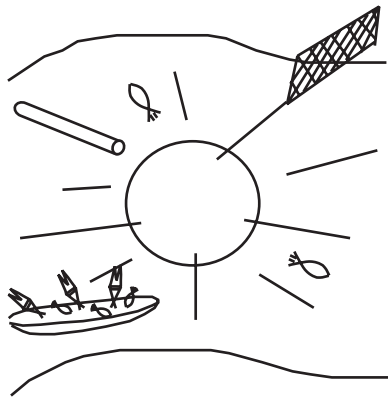
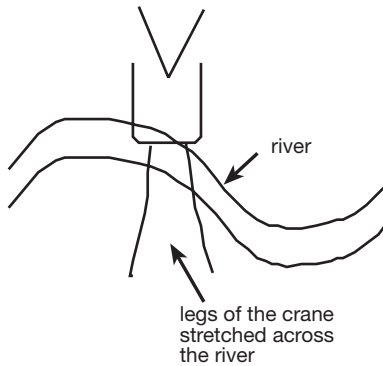
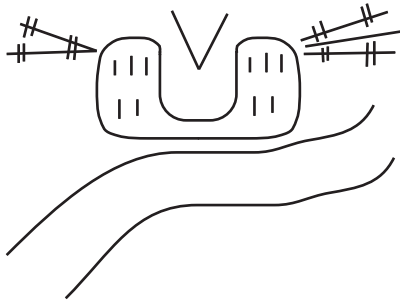
This graphic represents the uluaq (Yup'ik knife).

This graphic represents the crane.

This graphic represents the river.

The U shape indicates the crane with its wings extended.

Symbols



Meaning

Children hiding under the wings are not visible and they are giggling.

The crane's legs are stretched across the river.

This graphic represents the stick.

This graphic represents the giant exploding and the logs, fish, and fishermen coming out.