

Sibling Brothers - A traditional story

As told by Nuratar Andrew Noatak

(Translated from the Cup'ig by Howard Amos with English editing by Robert Drozda and Amos. Story recorded by Ken Pratt with Howard Amos as part of ANCSA 14(h)(1) historical places and cemetery sites project. Recorded in Mekoryuk, Alaska on June 25, 1986.)

Nut'an takel^zriameg

A long one this time.

Nut'an-am cali uumeg univkangssit'artur angulluarag taukug An'uliksenam atra, Qiawig'ar, univkangssit'artur tauna-llu imna-llu Lurtussiikar-llu, ak'allakacagarmeg.

Then again, the two elderly men used to tell this ancient story. Kay Hendrickson's¹ namesake, Qiawig'ar, and the other person, Lurtussiikar².

Qiini-ggur tauna nukalpiat ill'it, cun'era'ar, Askinat negratni etliniur, nunangqelliniur. Piyal^zrim kuten cun'erarauluni nulirturyuumallermini, picuqapiarauluni. Picuqapiarauluni piyal^zrim pinaringani nullianglliniur. Kuten angayuqertuumal^zriameg, aanatuumal^zriameg atatuumaluni-ll'u. Tauna-llu cakia cali piculiulun'i. Picuqapiarauluni, nukalpiaqluku nun'at. Taugg'am kuni etellra taum nalluaqa, Tacim awatiini qiini pingatur.

There was a young man, a very good hunter, who lived up north. He had a settlement somewhere north of Askin'at³. As a hunter he excelled. He was at the age for getting married, so he acquired a wife. His wife had parents; a mother and a father. His father-in-law was also a good hunter. He was an experienced hunter indeed. I don't know the exact location. It may have been in the Tacir⁴ area.

¹ Qiawig'ar, Kay Hendrickson (1909-2001).

² Possibly Abraham Luktusegok (Lurtussiikar) born ca. 1869.

³ Ancestral Scammon Bay Village and/or Askinuk Mountains.

⁴ St. Michael or Norton Sound area.

Nut'an-am kuten tegucini up'nerkaryartullrani uksuaryal^zria, cak'ian qayillinia qassiami miklermeg. Mikellrungran. Kuc'urkek'ngengremiu anuraqluni tawa-i cakimi pilingani piuralliniur.

Then after acquiring his wife, early spring turned into spring season. His father-in-law made a kayak, one that is smaller than a normal size. Although it was smaller than usual, and very unstable, showing respect for his father-in-law's work he persisted and followed along.

Tawa-llu pinaringan up'nerkarngan qayarturluni piyal^zrim, pinrit'ur! Kuksukapiartur imna qass'a. Pingran cavkenaku, tawa aturluku piliqluni-am up'nerkarpag.

So the time came in the spring, when he was seal hunting, he made a sharp remark, "this doesn't cut it!" His kayak was terribly unstable. Even though he had this problem, he continued using it and caught much game throughout the spring.

Kiagluni, kiagluni, tawamta-llu-am uksurluni piyal^zria nut'an-am cak'ian qayillinia imum qassan mikpall'anran'eg. Tawa-i mikelkengremiu anuraqluni qaneqsaunani ayagai makut nanicukcuareneg, iqkicukcuarem'eg.

Summer passed and winter came again. This time, his father-in-law made him another kayak even smaller than the one he had previously made. Even though it was too small for him, he didn't say anything out of respect for his father-in-law. The kayak ribs were short and very narrow.

Tawa-llu nut'an nulliani anuraqsaqvimineg pillinia caluni allragnirpag qayitaallermineg mikcukcuaren'eg, maktayugnaaturkur kwa mermun ek'uniu.

After patiently showing respect for his father-in-law, he finally made a comment to his wife, "Why has my father-in-law made me very small kayaks in the past two years? I will not be able to keep my balance if I launched into the water!"

Pillinia nulirran, "Tawa-tar naklekluten pikiiten, anuqenguskaten tenget'nayuklut'en."

His wife replied, “It is because he loves you, and doesn’t want you to drift away when winds start to blow.”

Nut’an-am tawaten pingran amirluku cavkenaku. Ancat-ggu tawa-i, ancamiu tupekluku piurallinia, qayar tamana, kinracirturallinia.

The skin hull covered the frame with ease. It was then taken outside and cared for as it dried.

Taum-ggur cak’ian una nengauni inglukevlerqurara, nengaukmiluku-llu ciullegyaqiini tawani.

His father-in-law had ill feelings towards his son-in-law because he had beaten him with a first catch.

Nut’an-am pulenglluku qamigalliniur pinaringani ekenrarerlun’i. Piyal^zrim ayamnera’armun kanaryal^zrim legcigpani teguluku, (ektut tamaani eksutek’ngamegteki legcigpit) pegcarpiarumaaquniu-ggur-am unawet-llu-ggur palluarcarpiarnaurtur ayamnera’aremun. Pulenglluni-ggur ellirrarluku anguarutni teguyaaqekuniu paluciarpiaqernaurtur. Piyugnaalami legcigpani tegungamiu utermun yuulliniur. Yuungami qayani gamu’urtellinia ikam’errsuucirnaamitun-llu ikarallitmineg pingami legcigpamineg-llu, imarniterluni-llu, napautalliniur. (Napautatullrut maklagtellrit anguyararaqameng.)

So the time came again when he hauled his kayak over the ice and initially launched it into the water. When he arrived to the newly opened water lead, he grabbed his large gaff and boarded. (When embarking a large gaff was used to steady the kayak). At the moment of releasing his gaff he nearly capsized into newly opened water. Again placing his gaff down, he grabbed his oar but nearly capsized once more; he repeatedly attempted this maneuver. Since he was unable to achieve it, he set his large gaff and disembarked. He pulled his kayak up onto the ice pan. Using a typical method, he loaded the kayak onto a flat sled. He then took his grass mat seating, tied it to a gaff, donned his waterproof seal gut raingear and erected a make shift flag.

(When a bearded seal was caught early in the day, make shift flags were displayed to show pride.)

Aqvaqurluni tagyal^zria ciunra quyaluni, pinaciarwanritur-am nengaugar. Ayagluni, ayagluni, nunat kua tekiciqiaqerluki en'yeng yaa-i tumkerrarluku, yatruarlluku ayakalliniur nunam tungiinun pawawet.

As he ran up, his welcoming party was happy. "It sure didn't take long for my son-in-law!" He heard, but continued to run on and on. Entering the village, he ran directly to his house then intentionally averted and fled inland.

Nulirran-ggur awawiarluku maliumangnaqerluku piyugnaalamiu canguluni, qunukeqerpakarluk'u.

His wife ran after him for a while, but couldn't catch up to him, so she turned back. Her sudden emotions were to be with him.

Nut'an-am nuna ayamqerluku ayalliniur pingkut, Askinat, amkut kelluatgun egil^zralliniur. Egil^zrayal^zrim tawamta-llu-am qanikcaarulluni man'a nanwat cen'it taugg'am ellmaaremeg qanikcararalirluteng, nanwat imangluteng amatiinun kanarpaalegmi.

Using short-cut routes he traveled inland of Askinat mountains. He traveled on and soon the snow melted. Some snow remained around lakes. The lakes melted before he reached south of Askinat mountains.

Nut'an-am pingkut tangernarinratgun ingrit caciqminaurtur metrap'ig, imna nanwista qaterpag. Asguuqeryal^zria... imkut nulingqerrasukut metrap'it tunguryagneg. Ketvaqercal^zria imkut tukliniluteng qetuncuarai aqvalirtumyugtut emrem qaangani, pivv'il^zngut an'era'arat kayangum'eg. Tawa-ggur uyungqerrluni taukut ineqsuarautekluki atekaanirluku una elqini atuutai kuten taukut:

"Aaaa-aaa-aaa-aaa-aaa-aaa, aangi-rrii, angii-ii,

augii, augii.”

Tengmiat aagiiratuyukut yaaniqlit imkut
Qal^zriuruciat uputarluki tawaten pilliniur.

When Nelson Island became visible, of all things, a common eider duck appeared; a white colored one, one that resides in ponds. The eider ducks have mates that are blackish. When he resumed walking facing the wind, he veered toward the pond. The eider ducklings had already hatched and skipped along on the surface of the water; tiny creatures just hatched from an egg. He squatted down and cooed to them. He wore his wooden hat. As he cooed, he tightened down his visor and sang this song to them:

“Ayaa-raa-aa-aa-ayaangaraa, aangi-rrii, angii-ii,
augii, augii.”

He was imitating the sound of the ducklings, and echoing back to them.

Nekevngami nut’an ayalliniur. Taukut imkut metrayagat
aanita kugullrani nanwarra’armi tawaten atuugarluk’i.

He stood up then and resumed his journey, after singing to the common eider ducklings being protected by their mother.

Ayagluni ingrit pingkut kelluatgun uyangtur Taciullinil^zria,
pingna pia-i kangirrluar’er. Maaten uyangta enluqvag’ar, kan’a
qikertami pussiartur, kenirlun’i.

As he continued his journey using the inland areas of Nelson Island, a bay came into his view. The one back there, a small bay. Down below was a house on an isle, its fireplace billowing smoke, cooking.

Nut’an qawaggun kiatiikun at’erluni, cikungqerrngan tayima
pikutagtur. At’erluni tekitag arnagneg nevviarcararagneg
cungqelliniyal^zria tawa, imkuneg uquneg ciwanriluteg
pillinil^zrig, uquutekiullinil^zrig. Tekicaqiiteg tawa
cunriqutekqerluku tupkeqapiarluku neqliuyarluk’u.
Qayangqelliniluteg-llu. Nutaraneg pitaqnera’arneg imkuneg
taqukaneg ciwatuggluteg maklit uquitneg. Tawa pussuag tangllinia
tawani tamakullragni. Pilliniag, tamatumeg ciwatugtameg

meciicaqiini ciwacugnilarqeng'an, caluku makut pillritneg.
Qassautungata-ggur, nalqigtelliniag. Qassautungata-ggur tawa
egaluki pituit.

He then walked down through the inland side of the bay; perhaps the bay still carried ice. When he arrived he met two young women who were apparently the residents. The two were in the process of cooking seal blubber to render as seal oil. Dropping their chore, they headed to and fed their guest. They also possessed a kayak. The ladies were processing freshly caught bearded seal. He saw from above, the billowing smoke as they worked in that process. He said to them, because he was served that particular seal oil and it tasted of cooked blubber, "why is it prepared like this?" They replied, "Because it is raw it is cooked."

Tawamta-llu pivkenani, tawa narurtevkenakeg.
Alerquaguryaqkiiteg ekluki pirqellukeg caqutmun
maligartenrit'ag.

Nevertheless, he did not stand in their way. He gave them instructions to fill a seal poke with blubber, but they did not immediately respond.

All'erngami-llu tawamta-llu waawet kangirrluarkun imkugni
piani qikertaugagni pilliniur, pingkug nunaulteg tawa-i
nunacillengqerrisugnal^zngug, imkug pingkug qikertaugag
kangirrluaram qukaani, siimag. Aaluugigneg taugg'am cungqertur.
(Cungqet'ug takumegni.)

He then walked out to the estuary. Apparently he was at the two islands back there by Nelson Island; two strips of land that look like nothing will be there. On two small isles in the middle of a bay were rocks. The only creatures that occupy them are sea gulls. (I witnessed what resides there.)

Nastur piaken, Englullrarmiut ik'ut tangllini-i
atakuarem'i. Kenirturyal^zriameng-ggur kuaten pussuit napaurtut.
Nunat kana-i tangerrluki ingrit ciuqerratneg piyaqiiteng.

From a high elevation, he surveyed the area from Nelson Island in the early evening. Across Etolin Strait he saw Englullrarmiut (Cape Manning). While they cooked their smoke

billowed straight up. The settlement was seen down there from Cape Vancouver at Nelson Island⁵.

Nut'an-am umyugarmini alegyukauterpakarluiki ek'ernaluni.
Atraqertelliniur, at'erngami-llu tawa-i atakumi ketvartualliniur
tayima akulurriurluni puqlaner tuwinrakun nut'an all'arluteng
tawa-i pia-i. Qawallinilut'eng.

In his mind, his adrenaline was at its peak to go across. He sped down below from his look out. It was in the evening when he crossed Akulurer (Etolin Strait). The sun was setting when his destination appeared in the horizon. The residents of that settlement were asleep.

Tekicarturrai Englullrarmiut ika-i ik'ut nunauluteng
etliniyal^zrit kiani kiatitni enluqvagar atauciar yaqsig'arluiki
taukut etlinil^zria. Taukunun ciunirpek'nani, tauna atauciar ena
tumekluku, tekicarturluni aciakun yuulliniur.

He reached Englullrarmiut, the place across there, a settlement, where farther inland stood a lone house separated from the main village. Instead of stopping at the main settlement, he went directly toward the lone house and disembarked.

Yuungami mayurturalliniur. Cugmeg-llu tangerpek'nani
tayima. Mayurluni mayurluni amiluvvatagagnun itrums'artur
kumauralliniluni qamna enem illua.

After landing, he slowly went up. Not a single person was seen. He went up and up. Approaching the door, he entered and noticed that a light was lit inside.

Pinginanermini qamani arnalquaraungal^zngur qanlliniur,
"Tututgirrlug, tarum ityuilkiikug, itraakug, curraumaarru."

At that moment a person who sounded like an old lady spoke from within, "Grandchild, a being never comes in on us before, someone is here, go out to meet him!"

Tawaten pim'arnginanrani neviarcara'ar una anqerrluni
tangerqallinia tawawet. Tangemciksagterluku itliniur.

⁵ The old village site of Englullrarmiut on Nunivak Island, at a distance of about 18 miles from Cape Vancouver at Nelson Island, would be easily visible on calm, clear days.

At that moment a young woman suddenly came out and met him face to face. Attempting to recognize him, she reentered.

Iternгами qamani niicugniqeryaqiini pilliniur, ukuni-ggur nunami tangrrumayuul^zngur ugna tekitelliniur tallurnarqerwal^zria cun'era'ar.

When she entered, he heard her saying to her grandmother, "Someone who has never been seen in this village is at the door, a young man who looks very respectable."

Pillinia, "Amci nanikual^zriarulliur itresqiu. Nanikaul^zriarukuni-ggur iterciq'ur.

Her grandmother said to her, "Hurry up! He may be a person in need of help, ask him to come in. Kindly ask him to enter if he needs help."

Imutun anngami tangerpek'naku pillinia tungiinun kingyaumarlun'i, "Nanikual^zriarukuwet-ggur iterciquten."

When she re-exited she didn't look at him face to face as before. Without facing him, she said, "If you are in need of help you may enter."

Tawa iterciqngan maliggluku en'itnun iterlun'i. Imna itertur maaten marrlugarmi akiani wiitalliniluni. Marrlugan nut'an waatiinun aqumum'arlun'i. Piyal^zria ellmikun qanerturaqaqerluni pillinia, "kangiuyugngani arnalquaram taum nanikaul^zriaruluku piyukluk'u?"

He knew that she would go back in, so he followed behind her. Inside, he discovered that she was situated across from her grandmother. He sat down beside her grandmother near the door. After talking about unimportant matters, she curiously asked, "Are you in need of help?"

Pillinia kua-i nunami yaqsigwangran kua tukuiturluni piniluni tauna-am nut'an tutgarra amatngurtengremi kua tukuqnaluku pillinia. Piyaqi, marrlugan pillinia taun ang'un:

"Amatngurnarqenrituten tawai ell'i kiimi ikai ikna amatngurnarqur."

He told her, "I am from a far away place and seeking a host. Her grandchild, although feeling unworthy, was prepared to be the host. Her grandmother said to the man, "You are not unworthy, the one across there; she should be the one who is considered unworthy.

Imkut awani ciuliaqat'ut neviarcararat cumanarriaqameng tarperra'artutut tawigtaneg taperrnan'eg. Tamakuciullinilun'i. Kangmikun taugg'am pussiareluni. Cumanamineg kugg'un. Nut'an ayagniqataarluni pingami.

In the days of our ancestors, when young women menstruated, they wore braided grass for menstrual pads. She was one of those, and was emitting smoke from the top of her head. She was a source of smoke emanations. Her unwanted event arrived, because she was just beginning her menses.

Nut'an qanlliniur tawa taggrarluni tekitenqigciqniluni nut'an erenrem qukaani, akeqlukeg tawai. Anngami nut'an pivval^zgatni tangerpal^zgatni utermun tagluni taukugnun nulliagminun tekitelliniur. Erenrem nut'an qukaani ertevkartelluku.

He then said, "I will go back to Nelson Island and return again, this time in the middle of day. He made that promise to them. When he exited, prior to others seeing him, he went back to Nelson Island and reunited with his two wives, at the middle of the day in broad daylight.

Pilliniag nut'an kanawet ketvarciqiarniluni nunanun kell'uagnun camani-llu tukurkangellrunilun'i.

He then said to them that he was going to a village down below and has found a host for himself there.

Imna qunukengragni tawai, tawa-ggur meciicaqiini taum nerqeryal^zrim neqniqitel^zria uqumeg mec'iameg. Qiini pillernaamitun ayuqel^zriameg.

They did not want him to leave, when he was served seal oil, he liked the taste. It was similar to what he had up north.

Nut'an-am ayalliniur tawai tamta-llu, akulurriurluni nut'an erenrem qukaani. Ayagluni ayagluni all'arngamiki nut'an ket'aryarturluki maaggun ketekcuaratgun itrallrani, imkut-ggur ciinag ciunerkan pitakarrai ketvarngameng maawet cenamun kuten qanenglliniut, "Nalimtenun-kir kua ciuniurciq'a." Ellait tawa-i ciunegertassiarlut'eng.

So, he again departed, crossing Akulur'er this time during the middle of the day. He traveled for some time and finally reached his destination. As he paddled close to shore, young women in the same age group as his host to be were blurting, "Which one of us will he go to?" Each of them hoping to be the chosen one.

Kiturturyaqiiteng kiawet, imna kiugna enluqvagam tungiinun, kuten-ggur-ciinag piqyal²riameng, "Uuyuyurram kangra wa-aa." Tawa cumacirrautekluku. Pulenglluku piaqluku, "Uuyuyurram kangra wa-aa." Una kangra pussiaral²ria aglenrarraungan cumacirrautekluku.

When he passed them going toward the little house, they exclaimed, "Uyuyurrar's top, bad, bad, bad." That was their expression for her repulsiveness. Again they'd said, "Uyuyurrar's top, bad, bad, bad." The top of her head was emanating smoke indicating her initial menses and was used as a means for warding off strangers.

Pingratni tawa-i ciuniullinia. Ciuniurluku, tawa-i imkut ciknaluteng kaliwartengremeng callunritliniat taugg'am tawai.

Although she was verbally attacked by others, still she hosted him. Others were very jealous of the young woman but did not act violently against her.

Imkut kinguliag ciknaqerpakarluteg qunukeqerparkarluki-llu imkut makut pacitekluki tawa-i unicateg ciwanrat egqaqlertulliniakeg ciwaliteg, uquuciateg, egaluki imkut pillret. Ciwanrat egqaqlertulliniyaqiiteng nunam qaanganun tutmartualliniut tawaten. Maa-i nunam qaanga tamalkurmi ciwanraneg tamakuneg maawet-llu nunamun tutmarluteng mat'umun nunamten'un. Qakmai egqaqelkegneka ayuqnguarait ciwanrat maani

nunami wiitaut, ciwanrat, tamai-ggur. Piani el^zngug taumeg
wiimegneg Ayugta'arime'g ciknaqerpakarluteg egqaqelqakeg.

The two wives (at Nelson Island) he left behind were very jealous because they didn't want him to go. The two blamed his departure on the cooked seal oil blubber. They angrily threw the containers used for cooking blubber, and the seal oil they had rendered. As the cooked seal oil blubber was thrown, it splattered all over the tundra. For that reason, the tundra has what appear to be vegetative patterns all over including Nunivak Island. Up to this date, the evidence of this enragement is seen on the tundra. The wives at Nelson Island became so jealous of their husband Ayuguta'ar, they trashed their personal belongings.

Nut'an-am nulirqelluku piyaqniu kiagunginanrani imkut
pitakarragnekeg qanrutliniat-am tawa, camna kua-ggur
Cingigglagmi camani nukalpianeg pitangqel^zria cuirlineg,
cuirliqapiareneg, uyuraqel^zrianeg talliman'eg.
Arnameng-kur kuten tallimangqertut, tawai. (Imkuneg akguawar
quliraqallmeggneg.)

He wedded her (his host) as his wife during summer. His peers told him that there were skillful siblings, nukalpiat (great hunters) down at Cingigglag (Cape Mendenhall). The four sibling brothers were very skillful people. They had a fifth female sibling, (the tale I related yesterday).

Tawai kangiiyugturallinia nateqvaqapiar etellrane'g.
Cingigglim-ggur ciuqakacaggaani tayima wiitaut. Ullagtemeggneg-
llu-ggur tawai ciullegtgessuitut. Kiiran Cingigglim cam'um
cukluk'i. Paqumiyukalliniur tawai nut'an.

Because of his curiosity, he sought information for their exact location. They are located at the very tip of Cingigglag. It was said that their visitors have never beaten them in anything. They were the only inhabitants of Cingigglag. His curiosity became more intense.

Tawamta-llu-am nulliani unilluku tawa ayalliniur.
Tung'arluiki taukut, tangerrstarturluki, kiagmi. Ayagluni ayagluni
piyal^zrim tawamta-llu-am, Cing'ig kanai kan'a, qipcamiu maaten
piur ingri akemna mermi uyangqalliniyal^zria. Uyangqalliniyal^zria

qikertaulliniluni akmai kellua emruluni. Taaguraqerluni kellua nunatanguralliniur tawai. Nunam mat'um cali iqukngani ilakliniluk'u.

And once again, it was during summer he departed, he left his (third) wife behind (at Englullarmiut). He went down to go see them. He traveled on and on. After reaching Cing'ig (Cape Corwin), he went around the cape to see a distant island. A mountain was visible above the water. Its form revealed it to be an island; water enclosed its inland shore. When he had traveled for some time, its inland shore became visible and appeared to be part of mainland Nunivak. It is also the end of this land; therefore it is attached to main island of Nunivak.⁶

Nut'an tawa niitellrungamiu, naken-kir tayima ketvarta, Kuigaarmeg piciqur. All'eryluni tawa pillerkirluku, tawamta-llu all'eryluni Igwaryarameg iiraarai kanaken nunasqa'arat mayurwigtalirluteng etlinil^zrit. Mayurwiggneg kiirran pitalirluteng, imkuneg equgneg tawai entalirluteng-llu. Kangiraarkun kanaggun cin'garyaaqumallrani at'erterutelliniut cun'eraaral^zgutai cetaman arnar-kua una tallimit. Qimugkararangqelliniluni, qimukcuaremeg tawai angenril^znguaem'eg.

He previously heard about it, therefore, he made his plans to go down to the cape probably from Kuiga'ar⁷. He further went down to Igwaryar'er⁸, to see a tiny village. The community was situated with a way to ascend from below. There were only elevated and gabled wooden storage sheds visible. When his kayak touched shore, inside the cove, his peers rushed down to meet him. There were four men with a woman as their fifth sibling. She owned a puppy, a small puppy.

Tawa-llu tagulluku allanilluku. Allanilluku piyaqitni taumeg-am nut'an arnameg nevviarca'armeg cali, arnaunratneg, nullianglliniur.

They brought him up and welcomed him as a stranger. When they welcomed him he took their sister as his wife.

⁶ Cingiglag (Cape Mendenhall) is connected to mainland Nunivak by a narrow, low-lying strip of land.

⁷ Kuiga'ar, a small site or stream between Cing'ig (Cape Corwin) and Cingiglag (Cape Mendenhall).

⁸ An old settlement situated on the easternmost point of Cingiglag.

Piyal^zrim imkut cakirani tangerrsaqiiteng erenret ayagturatulliniluteng. Ayaggarluteng tekitnaurtut nulqarluteng tamalkurmeng pitliniluteng tawai. Tawai tangellrat caperrnarqepigalliniluni.

He found out that his brothers-in-law departed everyday. After their long-days-trip they returned home each having caught something. He observed, and thought of them as meticulous individuals.

Kiagungran kan'a Tacirrlag taqukangqetungan, issuriyagarneq amirkartetungata-llu. Cali tuntuneg makuneg ayaggarluteng tekiskuneng tuntutliniluteng tawten amllertatkural^zrianeg. Tawai ill'it-llu pitevkenani tekicuunan'i. Ayuqluteng tawaten piuratulut'eng.

In summer Tacirrlag⁹ usually has seals, spotted and baby bearded seals. Still, after going on short trips, they (siblings) returned home having caught a same number of caribou. None of them returned empty-handed. Their methods were all similar.

Nut'an-am umyuggiulliniur ell'i up'nerkarmi taugg'am tawai pissullerkani una enqakluku, taum nalliini pissu'urkaulun'i. Qayiluni-llu tawai piyal^zrim, qayangqellinil^zria tarr'i tayima nutarameg taugg'am tayima qayiluni pikutagtur.

He thought to himself, in the spring when the time comes he will hunt. Therefore he constructed a kayak. He fortunately had a new kayak, apparently he had made one.

Up'nerkaryarturluni piyal^zria... imna nut'an up'nerkarpal^zgan nulirra qumingellrungami tawai getungranglliniur up'nerkallrani, arnaunrat taukut.

Early spring emerged on them. His wife was already pregnant, and therefore bore a child in the spring, the female sibling of the four.

Taukut-llu tupkeqatarluku cakirain piluteng quyakqatarluku arnaunerteng wiingellran'eg.

⁹ Tacirrlag (Duchikthluk Bay), the large bay/estuary of southern Nunivak.

The brothers-in-law took care of him well; they were pleased that their sister had acquired a husband.

Up'nerkarluni piyal^zria, picit ill'itni tawai ertur utumaluni, quuniqatarluni. Piyal^zria, upqaqllertuucal^zriameng, ayuqluteng ukut malikluteng piyal^zriameng ell'i malliinani tawai. Taukut taugg'am cakirai malikluteng tayima ayaglut'eng. Pingrata kiimartuarang'ermi ketvarluni pitarkameg tangerrngami pitliniur.

One day, spring arrived and an acceptable calm morning dawned on them. The siblings immediately prepared to hunt and were to travel together. He did not pair with any of them. His brothers-in-law departed as a group. Although alone, he paddled out to the sea and pursued and secured game.

Piq'arluni tawa tagtungata anguyararaqameng, tagluni maaten piur imkut cakirai tekiteksaatelliniluteng tawai tawawet. Tawai ell'i kiimi picestenguluni, maklagcestenguluni.

After securing his catch, he returned home, because those who caught a seal early in the day usually returned soon thereafter. He returned home to find out that his brothers-in-law had not returned. He was the only one who caught a bearded seal.

Piyal^zria-ggur tawai nut'an kinguakun tekitut tawai tekiqurapaculliniut tawai. Tawai pitenritlingermeng castun piqerluteng tawai ciknaqalliniut ciullelinruluteng taumeg nengaumeggneg. Ciumeggni pitellra tagellra pitekluku nut'an ilutekqalliniut. Atam tawai tekicestemeng-llu ciullessuilateng all'am. Ciullelinruluteng. Ciumeg pical^zria tauna pitekluk'u.

They finally returned home after he did, miserably they came home. All returned empty-handed. Somehow they became jealous of their brother-in-law because he out-hunted them. It was because he caught a game animal and returned home before they did, they were heartbroken. Even visitors have never out-hunted them before.

Nut'an-am tawa qaallikutkarrarluteng ayumian peksarquutelliniut. Peksagquucal^zriameng anngarpa'arat pikawet

Qemirrlagmun mayulliniur. Mayuryal^zriameng siimaurtelliniur tawai. Atra kwai una Taamituryag, Tauna anngarpa'arat.

After deliberating they scattered in all directions. When they scattered, their eldest sibling climbed up to Qemirrlag¹⁰. After climbing the hill he turned into a stone. The name of the eldest sibling is Taamituryag.

Aterngameng tawamta-llu malikluteng tawa pirr'arluteng pilliniut. Kanawet nanwarrlim kucuanun kuigan paangan, kuiluraram ceniinun ekurpaurtelliniur tawai Kanagar'er. Kanagarer-kur tawai tungeqlia anngarpa'arat'a.

They went down together. Down to Nanwarrlim's river mouth¹¹, Kanagar'er turned into a tussock there. Kanagar'er is next to the eldest sibling.

Tawamta-llu ayagyal^zriameg taukut uyuqlig, uyurpaaraata, anngaata-llu tawamta-llu tung'ig tawa. Tungkutacirmeng piuralliniut. Yaawet Ingigutet kelluatnun tawamta-llu-am siimaurtelliniur. Siimaurcal^zria taugg'am ataucimeg nenermeg kwi tangeqsaatua, qalliryugtaneg taugg'am siimaneng tangertartua. Tawa tauna nallunalkutaqluki piyukluki taugg'am umyuggarteqtartua. Siimaurtengran caneg castun qallilirluku pikutaggat terlagmi el'an. Tawa-ggur Cung'ar.

And so the younger siblings and his older brother walked. These occurrences were according to age sequence. There inside of Ingigut'et¹², one of them also turned into stone. Although they turned into stones, ("I have not seen any bones, though I have seen rocks that were piled up. I believe that this was used as a landmark. He may have turned into stone; a pile was probably built to cover it, as it was probably situated in a low-lying place.). His name is Cung'ar.

Tamta-llu uyu'urpaarat ek'ralliniur. Ketvarngami unaggun pengut ket'itnun-ggur ek'rerngaami ikawet qikerta'armun, (kellua

¹⁰ Qemirrlag, a large hill, the highest elevation on Cingigglag.

¹¹ Nanwarrlim Kuiga, a small stream with outlet at east coast of Cingigglag.

¹² Ingigut'et, a coastal, sandy beach with large, wave sculpted volcanic boulders or rock formations on southeast Cingigglag.

gaugyaugur taugg'am)' ketvarngami kanawet keteqva'arnun qikertam ket'in tungiinun, aqumlliniur. Amyag, Amyag kua atra cal'i. Siimaurcimaalliniur. Nut'an tauna caumall'irluni et'ur. Qanenggertur-llu, tangertaaraqa tawani.

Then the youngest sibling went across. When he went down, and walked on the beach below the sand dunes to an isle (the landward side of the isle is sand), walking down he sat down at the seaward side of the isle. Amyag is his name, who then turned into stone. This one has a face and a mouth, and I have seen it there before.¹³

Cuum atra Amyag. Taum qikertam ateqsagulluku tauna.

Amyag is a person's name. It is now the name of the isle.¹⁴

(Piyal^zrim akguawar uyurama tangenrit'a. Piirutliniur-kur tangertallrungamiu. Taukug imna-llu Mell'arpin yugguaran ill'it pikani etqam waatiini ecal^zria, kua tangenrit'ag taukug-kur piirutliniug tayima. Tauna angtuarussaaur teguluku pikutaggat tangertain. Caumallirluni kuten ayuqur, ayuqsaaur.)

(Yesterday, my younger sibling did not see it. She said it vanished, because she has seen it before. Those (siblings) including one of Mell'arpag's stone balls¹⁵, the location is up there and inside a natural pit. She did not see them, what used to be there vanished. That particular one (Amyag) is large; it was probably taken by someone who saw it. It has facial features on it.)¹⁶

Nut'an piyal^zria tawaten arnaunrat imna tauna peksagcal^zrit naklegyukarparkarluni taukuneg angutngunmineg ciullegciuryal^zriameng peksagtel^zrianeg, itralliniur nut'an kiawet. It'erngami Nunaumirutet ek'ut qaugeratnun. Atenggertut taukut Nunaumirutet. Tawa-ggur tarr'i, nekumaryal^zrim siimaurtellinil^zria amayagani kenucessra'artelluku,

¹³ The stone figure Amyag was well remembered by Nunivak elders who believe it was taken from the island in the early part (ca. 1920s) of the last century. Kalirmiu (Peter Smith, 1912-1995) made a drawing of Amyag from his memory in 1986.

¹⁴ The southernmost point of land on Nunivak Island is indeed named Amyag. At lower tides the island is connected to the mainland by a low-lying strip of sand.

¹⁵ Mellarpag, a legendary giant juggler of Nunivak lore.

¹⁶ At least one elder stated that he believed the sculpture was taken by men in a ship circa 1920s.

nepiyengqerturluni tawa piur cal'i. Siimar cukayunaar
angenrit'ur.

The female sibling showed emotional pity for her male siblings who scattered, because they were out-hunted by someone. She walked inland to the top of a tussock; the name of it is Nunaumirutet. When she stood up she turned into stone carrying her baby as it protruded on her back. It has features like that. The characteristic of the stone is not big.

Tawamta-llu-am imna qimukcuara alliyukarpakarluni kiimi
elli'ircal^zrim ciugcimarluni mauryal^zrim, ciugarraartacirmi
tawaten siimaurtelliniur. Nepiyengqerturluni cali quletmun
cugg'eg ayuqur. Cali-llu taum qimukcuaram tumai qawani
Nunaumirutet kuteng kiatitni siimani caligerni tamakunun taum
murrualqellini-i, murrualri-ggur tawai. Murrualerner neg tamakuneg
atengqertut cal'i.

Then her puppy was so saddened because it was now alone. When it raised its snout to howl, it also turned into stone. The characteristic of that rock is formed with a snout-like feature raised upwards. Also, the tracks from the puppy at Nunaumirutet can be seen on huge flat rocks. Its tracks are embedded on that rock surface. The name of this particular place is called Murrualret.

Tawaten ayuqur. Tawawet niitetaaraqa enekniluku. Cali-llu
qasgillra tawa tauna kiani Kangirarram egkuani laanellerpag
angtuar Ayuguta'arin tawa qasgianeg apertutuat, tawa tauna. Tawa
tar aminkuggumarngami qasgingqellinil^zria taumeg angtuarwarmeg.

That's the way it is. I have heard that he possessed a house. Also, his community house, qasgir, up there at Kangirarram's edge, is a large pit. Ayuguta'arin's community house is mentioned and located there. Because he was the only inhabitant remaining, he owned a huge men's community house.

Nut'an-am cali piyal^zria castun tawa tawawet uunguciitaqa.
Nulliani aqvaqa tawa, kiimartuaranritlil^zria.

It is here I am not certain what happened next. It may have been that he went to get his wife; he probably was not alone then.

Tawawet tawai picarnalquranun arularucima'arpug.

I am stopping here where it is solidly remembered.