Often in the middle of day-to-day living one recalls someone’s wise counsel. We learn that if we need to learn something, then those that came before us would counsel us, giving us words which we could not quickly forget.

When the elders met for their conference they, again, gave us wise counsel which is to be not quickly forgotten. Their words will not end up just becoming lost. These our parents and grandparents have very willingly given us these (stories) hoping that perhaps they would be of some help to someone who will learn from either reading or listening to them.
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Rex Ukaqquq

Martha Aiken

Lloyd Avaqqana

Art Umittaq

Emily Wilson

Clarice Simmonds

Doreen Silvasy

Leona Okakok
Summan Kasimajaniit

North Slope Borough-m savaakkinagaich Commission on History and Culture maqpiqarritqulugich Iñupiat iñuuusiatiqun. Utuqqanaanich aasii North Slope Borough-m kasimajarut Utqiagvign May 22-mi 36-mun 1978-mi Iñupiat sut iñisimarajich tammanajinaisaitikutugnijuguktugich tape-nunlu maqpiqaanunlu. Taapkua Commission on History and Culture-tkuayaat kasimajimagiig akina atuatuq akißinaagait.

Kasimakamik utuqqanaat uqaagignagich sut iñisimaraijik qaanijisitau ruksraurut nutaqaalupqignun. Tamaani qaanapak nunaginarapptigini iñuuniagniqsimagumik iñisimaraksrapiqagat nunaktik qanuglu igliñatilaança.

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Uvigaq Ernie Frankson, Tikiŋigmiu
Kusiŋ Waldo Bodfish, Ulŋuniŋmiu
Uinŋiŋ Nannie Woods, Nuniqsaŋmiu
Tauttuq Amos Morry, Anaqtuuvanmiu
Kakiŋnaaq Ronald Brower, Utqiagvignmiu
Sakkaaluk Robert Aiken, Utqiagvignmiu
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Evelyn Tarrualuk
Gary Kean
Nanaug Saavqaq
Martha Niaquq
Iñuqich ukua iñauŋjarut kasimammati

Introduction

The North Slope Borough has mandated the Commission on History and Culture to make publications concerning the life of the Iñupiaq people. The elders of the North Slope Borough met at Barrow from May 22 to 26, 1978, in a conference funded entirely by the Commission on History and Culture, to talk about and record on tapes and in books things which the Iñupiaq people know, before these things become lost.

When the elders met they talked about things of which they knew, things which must be passed on to our young people. If they are going to subsist on this land which has been ours for generations they have to know their land and also its history.

We have written down their stories in this book. We wrote down their words in Iñupiaq and then translated them into English.

This first Elders Conference was held under the direction of Flossie Hopson. The Commission on History and Culture members from each of our villages are:

Uvigaq Ernie Frankson, Point Hope
Kusiŋ Waldo Bodfish, Wainwright
Uinŋiŋ Nannie Woods, Nuiqsat
Tauttuq Amos Morry, Anaktuvak Pass
Kakiŋnaaq Ronald Brower, Barrow
Sakkaaluk Robert Aiken, Barrow
Siłamiu Warren Neakok, Point Lay

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Evelyn Tuzroyluk
Gary Kean
Nanaug Saavqaq
Martha Neakok

And these people who were part of
tamiani quyanaavigut qaanijqsitchiruat:

Introduction

the conference at that time and who passed on knowledge we would like to thank:

Agiaq
Apayauq
Aaqhaalliq
Aqigvaaq
Asuqiaq
Qunmiqiu
Utik
Ikaaq
Aqngiualak
Panigluq
Qaqjauluk
Aṉnaaqaq
Nullautaq
Iikua
Kakiniqaaq
Kumak
Uyaqaaaluk
Nipik
Qiigak
Panitchiaq
Kunagnana
Aqpaluk
Aaluk
Siksrautaq
Uiiniqu
Tauttuq
Nasaqniq
Naqiaq
Aqpiqi
Mitiktauq
Taiyugaaq
Ayapanan
Qilqagni
Aqgiinni
Iiunnuaqaq
Iiaaq
Sagvatuaq
Tugli
Paqualak
Maligiana
Tigluq
Uiiniqu

George Agiaq
Nora Agiaq
Roger Aaqhaalliq
Otis Aqigvaaq
Horace Asuqiaq
Alice Atuanaruq
Walter Aqpiq, Sr.
Waldo Bodfish, Sr.
Etta Ikuluk
Bessie Iriqvik
Levi Griest
John Hugo
Oliver James
May Qaqigaaq
Elijah Kakiniqaaq
Ina Qalayaauq
Laurie Kiniq
Sarah Kiniq
Ernest Qiigak
Helen Kenton
Elizabeth Lampe
Bertha Leavitt
Edna Leavitt
Eunice Leavitt
Amos Morry
Henry Nasaqniq
Vincent Naqiaq
Elouise Ukaaqilik
Fannie Ukaaqilik
Annie Uluqaaq
Molly Uluqaaq
Donald Aqtaalik
Lilly Aqtaalik
Daisy Ummiataq
Shirley Phillips
Peter Suqutuk
Ruth Siajaq
Richard Tugli
Cora Uqaraq
Beatrice Vincent
Roy Vincent
Nannie Woods

Agiaq
Apayauq
Aaqhaalliq
Aqigvaaq
Asuqiaq
Qunmiqiu
Utik
Ikaaq
Aqngiualak
Panigluq
Qaqjauluk
Aṉnaaqaq
Nullautaq
Iikua
Kakiniqaaq
Kumak
Uyaqaaaluk
Nipik
Qiigak
Panitchiaq
Kunagnana
Aqpaluk
Aaluk
Siksrautaq
Uiiniqu
Tauttuq
Nasaqniq
Naqiaq
Aqpiqi
Mitiktauq
Taiyugaaq
Ayapanan
Qilqagni
Aqgiinni
Iiunnuaqaq
Iiaaq
Sagvatuaq
Tugli
Paqualak
Maligiana
Tigluq
Uiiniqu

George Agiaq
Nora Agiaq
Roger Ahalik
Otis Ahkivgaaq
Horace Ahsogeqak
Alice Atuanaruq
Walter Akpik, Sr.
Waldo Bodfish, Sr.
Etta Ekolook
Bessie Ericklook
Levi Griest
John Hugo
Oliver James
May Kagak
Elijah Kakinya
Ina Kalayaauk
Laurie Kingik
Sarah Kingik
Ernest Kignak
Helen Kenton
Samuel Kunaknanu
Elizabeth Lampe
Bertha Leavitt
Edna Leavitt
Eunice Leavitt
Amos Morry
Henry Nashanik
Vincent Nageak
Elouise Okakok
Fannie Okakok
Annie Ologak
Molly Ologak
Donald Oktollik
Lilly Oktollik
Daisy Oomittuk
Shirley Phillips
Peter Shugluq
Ruth Sielak
Richard Tukle
Cora Ungaroq
Beatrice Vincent
Roy Vincent
Nannie Woods

The following elders who participated in the 1978 Conference have died before the publication of Puiguitkaat:

Otis Ahkivgaaq, Richard Tukle, Vincent Nageak, Annie Ologak, Beatrice Vincent, and Peter Shugluq
Chapter 10

Flossie Hopson: Uvva nakuugaluajmiug naalaktuanik qiliaqtuanik anatkunik akkupak anatkunik uqausiqaqiljjuqta piugut.

Samma uvlaaku tamakkua allangjuqtuat pitqutchich qiniñgarasit uqautivsaagnia-galuajmiigivut.

Uvva isagutisaagqaajaapta uvlaapak sikum aulasia uqausiqiniqtaaput.

Nunam, nunamiliu sikumiliu itunianaliniq.

Aasii imma inugajuqnaqtaqutug sikumiq uqallaruat, inna sikum aulasijianik.

Imma atiqallaarut sikullialu makkuu unani sikumi qiniñjarasi.

Suli ukiumi...sikukii sikut qaisagataq-man allauallaarut.

Allauniñat atiqich tusaasukkaluağlugi sikum aulasianik uqağupta.

Uyagaaluk (Laurie Kiqiq): Surjnamin aullagniaqpisa, qavannamiin naagga unarnamiifi?

Flossie Hopson: Sammakii siku allauq-pañitchuq.

Maani siku manfittuaq.

Kiña sikumik iļisinaruaq isagutisaaq-pa naaggalaunnni nakuusunnañmiuq sikum atiqininik naagga qanaq itilaaña sikum nakuusunnaqtuq.

Tigluq (Roy Vincent): Kisupayaam pil-łavaun?

Flossie Hopson: Although it is also good to listen to stories of shamans we are not on the subject of shamans right now.

But we also have tomorrow in which to talk of customs which you have seen change.

Since we first started this morning we were to talk of the ice movements.

Land, survival on land and sea.

And so I think we have some people who can speak about the ice, about the movements of the ice.

They each have names, "young ice" and others, these which you have observed down on the ice.

And also in the winter...as you all know when the ice begins to all come here they are each of different types.

Their differences, their names, we would like to hear of these when we talk of the ice movements.

Laurie Kingik: From which direction will we start, from the east or from the south?

Flossie Hopson: As we all know the ice is not all that different.

Along here, the ice which is along here.

If someone who knows about ice would start, or else it might also be good (to get) the names of the ice or how the ice is, that might be good.

Roy Vincent: Can any person do it?
Cora Ungarook: The ocean's ice? (Yes). Oh.

Roy Vincent: Roy Vincent:

Otis Ahkivgak: As you all know, the old people of that time long ago would often talk about the ice.

When the new ice first forms in the fall they would instruct the people who like to go hunting (about the ice).

Because the ice along there is moving.

Even after the ice has formed, while it is still new, while it is still brand new ice, it can quickly start moving, before it has become thick.

This they would instruct them about at that time long ago.

I always listened to the old people when they talked.

I would often listen to the old people who have come over to Taaqpak's house to talk for a while.

This person who is thinking about going out hunting, it is said, they would lecture to, telling him to pay attention to (the ice), about how to be out there on (the ice).

Because, they would say, this ice moves away very easily when it is not yet thick.

Also, using this example, how is it with these two dogs which are stuck together.

And so, it is said, the ice would all of a sudden take off, just like when these two dogs which are stuck together separate.

It is just like that, they'd say, in the fall, it is hazardous.

So then when the days become long all kinds of things would happen to them all right, sometimes they would even become drifted away by the ice, these people of that time long ago.

And then if it is possible for them to come to shore some of them would each come ashore, at that time long ago.
If certain conditions are just right down on the ice they would go out hunting, paying careful attention to it.

Observing it.

They don't just do as they want.

You see, when I, myself, became capable of hunting, one travels about paying attention to the weather to see if it will be good, knowing when it seems destined to be non-hazardous.

These, I learned, were things they would instruct us about; although I used to not be very careful, later on I finally realized, when the old people talked.

They wanted (you) to pay careful attention to everything.

Because the old people of that time long ago had learned exactly how to act, how to survive.

Also this thing, this thing which causes one to become unconscious, liquor, they would preach often about that also.

They'd say if a person here has never experienced this, then he should not ever take a taste.

Because, they'd say, it is such that one cannot think about anything.

It is also such that it caused one to feel willing to part with possessions, they'd say; for the contents of a cup these possessions would be caused to be given away, for something more to (drink).

More, more, wanting to be given more to (drink), that one out there who has briefly tasted this type of thing, when he begins to want to add more to it then becomes willing to part with his possessions.

This is what they would have me listen to, those old people of that time long ago who would talk.

This thing is not right, they'd say. They are not lying.

We've learned that they are not lying.

We find that this type of thing is not right when they use it, when one sees it.
Because we do see, whether it be our children or our relatives.  
They're there.  
These days.  

As we all know this type of thing was said to be something which was destined to happen.  
It has merely occurred as predicted.  
A trial to bear for a person who is trying little by little to move on forward.  
Whether it be from his children.  
A trial given (to him to bear).  
Merely a trial given (to him to bear).  

Something by which to find out how a person really is.  
To find out whether or not this, your father, still stands firm.  

These my own children have caused me to bear the burden of this thing.  
Although I, myself, did not teach them about liquor they, themselves, when they realized they had been drawn into following (the crowd) they began using it.  
They are still experiencing it still today.  
We have found out that those who try to help others stand firm we can be grateful for.  
I mean it is just like when (people) now try to keep steady the customs of the old people of that time long ago, when they begin to try to want it.  
(I realize this) when I begin to understand more of it.  
And also these who officially end their whaling season which Laurie Kingik was talking about.  
These who are celebrating the official return of the whalers, instead of pulling ashore on land (they'd leave their boats) on the ice, here's the land along here, they would call them those who "apugak".  
[Those who did what]?  
Those who "apugak".  
[Those who "apugak"]?
Yes. It is said they are "apugak-ing". Also here in Barrow they are like that. And then a person, a person — as we have been told the ones hunting by boat would have a dipper over here, some type of dipper, one made out of something, out of wood, it is said they always had a dipper.

Here was a person, it is said, when a woman saw this person, when she saw that he had on some ragged clothes, she ridiculed him saying that he had ragged clothes. And so, hurting from this ridicule, when she had said that he had on ragged clothes — they would frequently compose songs also — we learn that he must have composed a song.

It is said that that one who sang was one with the name Sagvayuaq. And so this one who had stolen a dipper, we learn that it is the one who had stolen the dipper who told Sagvayuaq that he had on ragged clothes.

How is it now, I have got them turned around, how is it now? So then he called (this song) by that name, this one who ridiculed him claiming that he had on ragged clothes.

As we all know some of them do look very displeasing, they would wear old, ragged clothes. Those at that time long ago who did not have many clothes.

We learn that he started to sing.

I am experiencing shame
Let me do something, Ya-i-yaa-aa-aa
When she ridiculed my clothes
Sagvayuaq, it was
It's just as well
You, also, have done something
Ya-i-yaa-aa-aa-aa-a Ya-i-yaa-aa
You have taken away their dipper
From those who are celebrating the return of the spring whalers
Aa-aa-ngaa-qi-ya.
And so we see that he told on her with this, we learn that she must have stolen a dipper from those hunting by boat, from the boat of those who are celebrating the return of the spring whalers.

It's just as well if it's that way, it's nothing even if he has ragged clothes, he says. But, he says, she, herself, has stolen a dipper from those who are celebrating the return of the spring whalers.

That, we learn, is how he had sang a song.

And then also this which Cora Ungarook briefly told the story about, a person who, at Nuvuk, had saved the lives of (some people), one who caused (some people) to escape (death), (a story) concerning whaling.

A story which she told briefly a few days ago.

At Nuvuk, it is said - as we all know they have been hunting for whales like that ever since that time long ago.

They are having a very hard time finding food to eat in the winter, they are about to starve to death, right up until spring. They were later to find out, it is said* that it was because the shamans were saying that there were no animals. They would also hear of those who would say there were no animals, at that time long ago. In each different land.

Wanting their very own relatives to start to die, causing them to have a hard time finding enough food to eat.

Being a shaman.

And then, it is said, when they had absolutely no other alternative action available, while it was still winter - maybe it might have been in March - these ones, because they were experiencing a shortage of animals, thinking that maybe they might catch even one little seal, thinking that they might catch a seal they took off down there with a boat-hauling-sled, having as their captain Kapuukkaluk.
And so without going back and forth home up there on land, they thought that maybe if they happen to fortunately spot a seal they might be able to fortunately catch a seal.

And so, we learn, these ones caught a whale.

And so they did catch the ones that were starving, those from whom some had been taken away already, the people-of-Nuvuk, because they had run out of food.

This shaman, it is said, the one who said none (of the animals) could be taken, we learn that he heard (about this).

We learn that he must have said something.

One who, as we have heard, hated people, a hater.

"How very maddening they are, Kapuukkaluk those who caught a whale too soon, before I had a chance to get rid of every one of those evil people!"

That is what they said he said.

It is said that because he felt they had gotten something too soon he was mad right, this one.

One who was trying to kill people, well* one who had already killed some people by starving them.

Calling those people out there evil people, it is said.

"Before the people were completely wiped out, this one who caught a whale too soon is so very maddening!" he said.

He caused them to stay alive, it is said, by catching for them an early whale.

As we have heard, these animals here are not here merely on their own, ever since that time long ago.

They knew of The Person, we learn, who remembers everything.

Mercy, one which can help, has a controlling power behind it.

We learn that the one-who-has-made-everything can control it.
No matter how badly one lives one needs not have difficulty when one is a part of those trying to survive if one just remembers him.

When one tries as well as one can then there is no need for difficulty as far as animals are concerned.

Game to be caught are always there.

And so stories of every kind are around all right but I have become easily mixed up...I have also become forgetful.

Although I can (tell them) when I remember them.

Waldo Bodfish, Sr.: We are, it is said, to talk about the beginnings of the ice.

That one (in the other room), Flossie, our chairman, has told us.

She told us to talk about the beginnings of the forming of the ice.

How the ice starts forming in the fall until it finally become thick, until it is finally the depth of winter, she wanted us to talk about that first now.

If you all would talk about it it would be good.

These here who know.

If they would talk for a while about it.

Roy Vincent: We are going to hear about it from each area, because, you see, that one there has asked this of us.

Oh, I see that I didn't say my name, Roy Vincent, Tigluq, is about to talk.

She has asked this of us.

From which direction this ice along here comes from.

And also which kind is first.

It is different for each of us who live along the coast here, the coming of the ice is different for each area.
At Point Hope where I, myself, grew up, down there the ice first comes in when October is on its way out, somewhere along 27, 28, 29, somewhere along these on the calendar.

Sometimes it comes in twice.

From the north-wind direction and...oh, I (went on ahead) without mentioning this ice which comes in first, "qinu", this "qinu" is mushy, it is not frozen-stiff together.

The waves would even frequently wash it ashore too.

We call it "qinu".

And so sometimes it is washed ashore from two directions at Point Hope.

When October is on its way back out.

Sometimes it comes in first with the north wind.

Also, sometimes, from the south, with the south-wind.

This which first comes ashore with the south wind, I mean, any which come ashore, because (Cape) Lisbourne has a sea current outward, when there is not much of a wind from the north, I think it just passes by in front of Point Hope and with the south wind it gets washed ashore.

But many times it first comes in with the wind from the north.

This starts somewhere about the time November begins, sometimes along with some fresh-water-ice, and sometimes only the new ice.

But it is not solid, it just becomes heavier and heavier.

But I think it comes in mostly with the north wind.

Through those two (directions).

If (the wind) comes in strong from the north then this "qinu" would always come in first.
And then if there's not that much wind, I think it just passes by in front and then when it gets down south it gets wash ashore from the south.

I think that is what we were going to talk about.

Some other person...as we all know, people (and places) are different.

Concerning how the ice comes in and how it travels.

(I'll stop) at this point.

Flossie Hopson: Thank you.

Horace Ahsogeak: I am Horace Ahsogeak.

Regarding ice, because they want to know about how one travels about on the ice they have asked us to talk...because they have asked this.

We, ourselves, who live everywhere along the coast, at that time long ago we would always want to travel on the ice right from when it becomes fall.

This ice along here is always moving.

After the old ice goes out toward the east then it goes west through the other side down there.

As we have heard a long, long time ago it caused a ship to go like that, because the ice has always been like that.

The (ice) on this side moving eastward and then way down there it moves westward.

And so it keeps getting more and more like that, the length it travels getting shorter and shorter until it finally goes east leaving us with no ice sometimes, not being close by any more.

I've started (the talk on) the ice briefly with that.

So then about survival, starting from the time it ices up in the fall.

Those of us who travel around down there on the ice would always wait for the ice to form.
And then when it has iced up, when (the ice) is (solid enough) to walk on, when it begins to open a lead often, when one starts down there and the (ice) is solid enough to walk on then we would bring along a little (tester) weight, one with a string attached.

And then after one reaches that crack (in the ice) one checks it to see if there is any current.

And so if the current is flowing in some direction, if the current is slowly flowing toward land then one can go about without any fear of danger.

One can travel about along here as much as one wants, down that way as far down as one is best able to.

But being sure to check for current every once in a while.

But then if one is too far down there and the current is not flowing in the direction of land when one checks it, then its scary.

The slightest thing can cause it to very easily open up.

That type is scary.

Then one (should) head back toward land, one has to pay careful attention to the current flowing toward land when one is travelling down there, when this ice is such that travel on it is possible.

I (grew up and) became aware in all different places here also.

When I was first becoming aware they (my parents) would have us spend some winters along here, here and there all the way to just a little ways this side of Barter Island.

They have taken us along on their travels along here.

Out east also to Herschel Island.

That was how it was everywhere we spend the fall, down there in the we would also frequently tent out east at Pigu, down there on the ice.
And so one has to really pay close attention to the current in the fall. It is not always as it is in the spring. All the (ways) of going down there. They would make sure that the current-tester is always there, they would always make sure that it is watched carefully. Those who frequently go far down there, all of those who are going to be walking (down there), they all pay close attention to whether or not there is current in the water. When the current is gently flowing toward land they are never afraid. The "tuvaags" would often be many, those who are unusually good walkers down there, they would travel about, way down there where there is not even a hint of land. And then even if one is close by to the land, if one finds out that the current is not flowing gently toward land then they don't go far down there, they are afraid of it. They never advise anyone to go down there. Because, you see, this ice along here constantly breaks apart. And then in some winters this old ice of the year before, if it doesn't go any further than right close by, then it just stays along here. One might think it appears to be moving, although it would move, as one observes it constantly until the end of spring, it would always return through down there. I think I have quickly finished that.

Rachael Craig: Does the ice always form pressure ridges every winter?

Horace Ahsogeak: Every year the weather is different in the fall. These...this weather of ours, when we were becoming aware (they would say that when ) the old people or other people died it seems to appear like they had control over the weather.
Puiguitkaat

Is there someone else who knows about this?

When a person dies this weather here just simply misses (ignores) the weather indicator and just happens.

One of two persons would be terrible weather.

And then the other would be good weather. They are like that.

This ice along here is controlled by the weather.

Every time the weather is bad in the fall it would form pressure ridges.

It is very, very strong.

There is nothing that can withstand it.

All of this area along the front of the sandspits.

It has very great strength.

When and if this along here ever ices up smooth it is very dangerous.

It has never iced up smooth.

It has not iced up smoothly on us for a long, long time.

Horace Ahsogeak: Also this young ice should never be used as a raft.

It doesn't matter if it is quite thick, if one attaches oneself to one, even one which is quite long, and tries to raft on it it will split while you are rafting on this new (ice) and quickly begin to shrink under you; even if one tries to climb on and raft on it (this is what would happen).

If one uses a raft which is not of older ice it is not good for any long distance at all.

Except to one a short distance away.

Flossie Hopson: Atigi samma sikut taitguuraallakki.

Imma sikuliamin isagutisaajuuruukiuvva siku.

Siku pisaqqaagman.

Flossie Hopson: Why don't you take your time and name off the names of the (different types of) ice.

As we all know when it first starts to ice up it starts with "sikuliaq".

When the ice first starts.

Horace Ahsogeak: Also this young ice should never be used as a raft.

It doesn't matter if it is quite thick, if one attaches oneself to one, even one which is quite long, and tries to raft on it it will split while you are rafting on this new (ice) and quickly begin to shrink under you; even if one tries to climb on and raft on it (this is what would happen).

If one uses a raft which is not of older ice it is not good for any long distance at all.

Except to one a short distance away.

Flossie Hopson: Atigi samma sikut taitguuraallakki.

Imma sikuliamin isagutisaajuuruukiuvva siku.

Siku pisaqqaagman.

Flossie Hopson: Why don't you take your time and name off the names of the (different types of) ice.

As we all know when it first starts to ice up it starts with "sikuliaq".

When the ice first starts.

Horace Ahsogeak: Also this young ice should never be used as a raft.

It doesn't matter if it is quite thick, if one attaches oneself to one, even one which is quite long, and tries to raft on it it will split while you are rafting on this new (ice) and quickly begin to shrink under you; even if one tries to climb on and raft on it (this is what would happen).

If one uses a raft which is not of older ice it is not good for any long distance at all.

Except to one a short distance away.

Niaqtiqtortuq Suluqtoomik uigualiksaajennalik.
When one uses this young ice here for a raft, when one climbs on it quickly begins to dissolve under one while one is still trying desperately and furiously (to get across).

We often (see) one who does that.

Those just recently (here) before us would always warn us never to try to raft on this type of (ice), one which is not young ocean (ice), the sea's ice.

Ernest Qignak: What other names of ice are there besides "sikuliaq"?

Cora Ungarook: "Agiuppak".

someone: "Piqaluyak"?

Cora Ungarook: "Agiuppak" (is when) the old ice...

Ernest Qignak: That which has been "filed", the part of the ice which has been "filed". [Yes]

But (I'm thinking of) something different.

Cora Ungarook: A steep part of the ice (where) the ice opens for the lead and then in front of that, down on the other side, the new ice forms strong enough to walk on, (in front of) the one which looks like a big cliff, "agiuppak".

Ernest Qignak: Yes, that's "sikuliaq".

We have already got it's name.

A different name of the ice besides "sikuliaq".

Probably "sikuliaqruaq" (Big, solid new ice).

Ernest Qignak: And then also, after the "sikuliaqruaq" has come and gone, another different one.

"Piqaluyak"? (glacial ice, fresh ice).

Cora Ungarook: "Piqaluyak", I guess.
"Utuqqavinik".

As we all know that is a piece-of-old-ice.

someone: What about "tuvağruaq" (land-locked ice).

Horace Ahsogeak: "Tuvağruaq" is that (ice) which does not move.

Walter Akpik: I think you are starting to find it hard to understand each other because all of you are talking together.

If you would each take your turn to talk after a person has finished talking it would be good.

Horace Ahsogeak: The rubbed-smooth part of the (ice) which does not move, this part of it which has been rubbed smooth, we find that it's saltiness lessens.

We would often try to eat some snow from that along there, from the rubbed-smooth part of this steep "agiuppak".

It has a less salty taste than its ice.

This rubbed-smooth part of it, as we all know this part in the front is in constant motion.

And then in the winter, in the middle of winter it would constantly rub against this on the landward side, this land-locked ice, in the middle of winter, and so cause it to become very high (steep) up to there.

They refer to it as the "agiuppak".

Rachael Craig: How can someone who is down on the ice for the very first time realize the difference between the new and old (ice)?

Horace Ahsogeak: The difference between the old and new (ice) is very obvious. Their appearance is different.

Cora Ungarook: The new young ice contains water moisture.

It is wet.
Horace Asugiaq: And then this old (ice) is nice and dry. And then the (ice) which has been there one year is also not hard to determine, it contains ponds ("little lakes"). It sometimes has things which look like little lakes. Although it is ocean which has frozen up it goes about everywhere that summer without changing, then the rains fill up its dents, and so they seem like little lakes down there. After that summer they become snow-covered that winter and then become filled with water, they become water. Because it didn't become all melted. A long, long time ago, out east at Pigu, when it becomes spring, when the sun is out longer, our father would have us pitch up our wall tent down there just as if we were (whale) hunting. For the want of catching polar bears. Because, you see, it is not as dangerous out east as it is along here. Out in front of Pigu. Just pitching up a tent out there on the moving (ice). Right down there, because, fortunately, it is not as dangerous as here, because it is not like this along here, because it does not have strong currents. There is nothing as similar to a river as that along there when it starts to flow, all of that area close to Nuvuk. And then this along here west of Nuvuk, although it seem to appear not dangerous, when it becomes very windy a big wave can destroy it. That cliff area south of here. It erodes the sand area along the front of Nullajviik because the big waves reach the shore.

Rachael Craig: And then its other side has a strong current?
Asugiaq (Horace Asugiaq): I i, sagvaqtuq ilugani.
Taavanittiluq Ualiñaami igiuligruat pinaqat tulakhtin tatpanna nuna, siku iluganai siqumiltiagat.
Kuvrakatak uvakniqtsuaq piiñhiuraqtuq-sağnięaqtilluq taunna tulakṣağataqmagnik qinijaluaqiga nalażiaq taima siqumilluni tatpagganunun siamillaruqaq.

Kuvraqtaq tavra piiñhiuraqtuqsağniñaalan, uvva qilamik...anuqaitkulaqtuq nañan.
Qilamik aatchagniaqitkulaqtuq ituusum aulliqiruq tamarru avlugayuqnu-rangaís.

Atausiáqzugu.
Aquligagiik iqiuligruak inna sikumitkaa maptuuq siku.
Tavra annapqautigilgiitägiga tatpaunna annaksaluguña.
Takeqnu manuqtaq ituusum aulliqiruq tamarru avlugayuqnu-rangiska.

Rachael Craig: Qanusigisaq uvvina aulanigq?
Asugiaq (Horace Asugiaq): Aularuakki tamarru aulanîqnik pisuugikput unna siku aularuaq.

Aqiyvqat (Otis Aqiyvqat): Iglívía tuau-
nuuna aulanigq.
Asugiaq (Horace Asugiaq): Iglívía siku-
aularuaq sagvaaq mumigaqtuq.

Sågyvak manna katchuak iglua kivanmuk-
tuqhuni iglualu...paaqsaáigiguuruq.
Tamarru aqiyvích tamanna nunagisügaat qavan sagvak kasuqniqat.
Two currents flowing opposite each other, one of the two in the direction west, one of the two in the direction coming this way.

So much clouds of vapor, when one watches it.

Otis Ahkvigak: You know, at that time long ago when we were growing up this, our ice along here, used to be good.

Although there were none of these big pressure ridges there were some icebergs here and there sometimes.

Although there were some pressure ridges once in a while it was never such that one had difficulty travelling by sled.

It is smooth, it is white.

One could go hunting when it became spring by just pushing along a sled by its stanchions.

But nowadays it has become different.

(It is very, very different, yes).

Our ocean has become like someone who has become angry.

There is no travelling route available, it has all become pressure ridges.

We know for a fact that it has changed, we are watching it.

At that time long ago one could take the (travelling) easy down there, however far one wanted to go.

You see, when they would have the "nalukataq" festival I would never pay much attention, I would push along a sled by its stanchions and go hunting down there.

That is the reason I don't know the great songs of the "nalukataq" feasts.

Although I can sing some of them by following my recollection of their singing I can't sing them all correctly.

Horace Ahsogeak: Although I was among them when they had a "nalukataq" over there I did not go over to those singing, (those) that one over there told of.

When they had a "nalukataq" over there where Levi has his house.
When they were going to sing fifteen "nalukataq" songs.

Otis Akivgak: Although I listened from where the airport is (now) when they were singing long and loud I was occupying myself delightfully with the snipes.

And so therefore I do not know them.

Although I can try singing them by following my recollection of their singing, I do not know them very well.

Laurie Kingik: Are they talking about all the ice?

Ernest Kignak: The ice just got lost.

Laurie Kingik: I think I shall take a turn and talk briefly about my knowledge of how the ice acts all the way from its beginning. [Yes].

Horace Ahsogeak: About how it is with you all down there.

Yes. I, myself, (talked) of how it is with us here.

Keeping in mind the travelling these young people here will be doing.

Laurie Kingik: Over in the west, in our land down there.

Down where we are the ice would start off with the washing ashore of the "qinu".

They, down there at Point Hope, call this along here "qinu", it would wash ashore while waves were still able to break on the shore, and then it becomes frozen foam. I think that is the start of the ice, "qinu".

Flossie Hopson: That which we were calling "sikuliaq"?

Are those two the same?

Laurie Kingik: No.

The one which comes before the "sikuliaq", "qinu".
Qinnunnaq tallimanaq aŋgaaŋaitchaq amu-suwaruq qinnunnaq sikuliuraq manna qinua-yaq tipiqqaaqmagu.

Kanaani uvaptinni taamnali taitguugaaq qinnumik.
Aasi tallimakaŋagaitchaam anŋrüutigni niŋptukajaŋigai ifugun. Aasiŋ qinum tugliia sikulialaaq.

Sikulialaaq sulí sikulialaŋataŋaŋigaa qinu tamanna immakii pinman.
Qinuqiuva atitituŋaŋigaa apaq, agliṟaŋigaa.

Aasiŋ qinum taavruma samma manna aulanuqii siku ai, qinu, qaggaŋman.

Inna samma aŋvaluqtauq payaŋalimuni itaqtuq.
Taamusali kiaŋkumik atiŋqaŋaat taŋkua uvut sivullipta.
Kiapku? Kiapku.
Kiapkuq qaŋanii ilaannii ugruk qakimaraŋaatqat.
Siku manna, qinu, aulaŋqaan.

Taavrumalii tavra tuglia qinum tamatkaq payaŋalŋuraŋaat kiaŋkunik atiŋqaqaiuchi.

[Qinnuni igrugutat].
[Qinnuni igrugutat.
Aasiŋ taavruma tugliŋivlugu sikulialaaq.

[Ilagivlugu tamanna qinul].
Ilagivlugu qinul.
Tamanna sikulialaaq tikitaŋaŋami quayag-nuŋqatpisukataqtuq. Kuntaallunikii.

When the slush ice ("qinul") appears the one who has not caught five whales would give away whale meat, when this little new ice, young slush ice, first appears.

Down there at our place (village) they call this "qinul".
And so the one-who-has-not-caught-five would give the people his "agiruq" to eat.
And then the one next to the "qinul" is the "sikulialaaq" (young ice).
Also this "sikulialaaq", the young ice would finally form when something happens to the "qinul".
As we have seen the "qinul" would stretch far out into the ocean, it would become very big.
And then this "qinul" along here would... as we all know this ice, "qinul", moves about when there are waves.
These would form into solid round pieces.

And that, also, those of that time long ago, our ancestors, would call "kiapku". ["Kiapku"]? "Kiapku".
Sometimes an ugruk would be laying on top of this "kiapku".
While this ice, this "qinul", was still moving about.
These ones which come next to the "qinul", those which are quite solid, they would call them "kiapku".
[Those which solidify on the "qinul"].
Those which solidify on the "qinul".
And then the one next to that one is "sikulialaaq". [Having as part of it this "qinul"].
Having as part of it the "qinul".
When this "sikulialaaq" first reaches us it is very slippery when one walks on it.
Because, you see, it has no
And then after the young ice has formed...my father, after checking on the young ice, would tell about it thus, "I see that the 'sikuliaqruaq' (thicker young ice) has washed ashore," he'd say.

At what time during the thickening of the young ice, I don't know, it has to be a little thicker than that, about ten inches...

As we all know the young ice, when it first forms, is half-an-inch, it becomes thicker and thicker and finally becomes thick, this young ice.

One can walk on inch-and-a-half or two-inch thick young ice.

As long as it feels a little solid when one pokes it with the ice-chisel-pole, when one walks on it it looks like rubber.

But when walking on young ice, my father always would tell me never to put my foot down toes-first if I am walking on young ice.

He said that if I would place my feet flat down while walking the ice won't break off under me.

(So that is how they would go about on the young ice).

And then after the stronger young ice has been washed ashore then some of the old ice, they'd say, would wash ashore.

Sometime around December, after November is over.

After the stronger young ice has washed ashore then some thicker ones, also ice, would wash ashore.

For us down there the thick ice would come in from this direction.

From North.

It hardly ever comes in from that direction down there.

The thick ice always comes in with the north wind.

And then the thin ice comes in from that direction down there.
Because, you see, (the ice) south of us is thin.

Also this ice, our old people would tell of it, the one on that side down there (is called) the "nali".

You see, we, down there, call it "nali".

And then the one along the north side of it the "aki".

The ice of the one on that side down there, they say, does not start moving very early.

And then the ice of the one on the north side opens the lead quickly.

Also, my father would often tell me, if I ever become drifted away by the ice when there is a north wind, if I ever become drifted away by ice while there is a north wind blowing, if it is actually blowing from the north, true north, I am to completely turn my back to it and head down in that direction, he says I will not become a casualty.

[Down in that direction]? Down in that direction.

That open lead there, he says, that next to it is one which travels in a circle.

As you know the ice does move, you who often go about down there (on the ice) see this often.

That along there, he says, has three masses which move, this along there, downward.

The movement of the first one is very, very fast.

It is very, very fast, he says, so much so that one twirls around when one steps across, he said.

And then the one next to it is a lot slower than that one.

And then their third one barely moves at all.

When I cross over to the one which is barely moving I am to just idly stay there.

He would speak to me often of that when I was first beginning to learn to hunt.
He would tell me to put the wind behind me if the wind is actually the true north wind. And if it is (blowing) from the northeast, then in this direction. Probably so that I would come ashore right by the ice in front of Shismaref. And then when the wind start blowing from the south, when the lead is going to open, I am to get across and come on back.

When you become drifted on the ice you are to load yourself onto the ice on the other side.

I am to load myself on.

Those that this happens to would come back, he says, they would come ashore just over to this side.

And then, he says, one which tried to come back here by the point, it takes him a long time to come back because it takes him around the other way.

This, he says, the one who has become adrift, when one becomes adrift there is much cause for sorrow and crying. That is how they talk of it, about the ice movements, that's how it is.

Sometimes the old ice will come back first at Point, Hope, before ever the slush ice forms.

You all know what the old ice is, "piqaluyak". Sometimes it washes ashore first.

When there is much wind suddenly from the west.

When the old ice comes in first, these ones who came directly before me would love it.

There's going to be a lot of game animals, they would say.

And so that is how I understand that to be.

When travelling about down on the ice, when I come upon some glacial ice some of them are bigger than expected, they are like some big island.
The glacial ice is obvious, it only has gentle lines, it has no pressure ridges. Some of it is covered with snow which has slid down.

And then one with a deep concave area, when I chisel out a spot on this deep concave area after shoveling it out, when I chisel out the ice it is about that thick, fresh water.

Probably filled in by the melting water in the summer.

I, myself, always drink some water when I come upon a "piqaluyak".

Just by shovelling out some (snow) briefly.

Just by shovelling out some (snow) briefly, because, you see, the snow is like this. And then when I chisel it out it is about that thick, there is hardly ever too much over one inch.

In the winter.

In the winter, in February.

The contents of the "piqaluyak" does not freeze very solid, it is also even deep. Which one of you have realized this also? So when I am travelling about...well, you see, when I was a young person I would go hunting for polar bears by walking. I found one like that.

Wanting to try what my father had spoken of, I drank some water.

The ice moves about.

And then when it becomes spring it also moves from that direction over there. Probably when those rivers over there break up and start flowing. And then also, as we all know, the polar bears migrate following the route of the ice.

Down there at Point Hope our polar bears migrate from this direction here in the fall, in this direction.

From the direction (north)east.
And then when the month changes over to March they leave from the south direction (with the) ice.

I think they probably follow the ice since, we all know, it is their habitat.

Have I caused you to understand all right regarding the ice?

(We see that it is very understandable). That's all.

Walter Akpik: Although I don't know too much about the ice...I would like to ask you all something briefly.

Concerning from where this ice, this "piqaluyak" leaves, from where it comes.

I would like someone to answer me concerning that.

Here you are talking about "piqaluyak", also about "piqaluyak".

It is different from the ice of this ocean along here.

It is clear, it also is without a salty taste, no matter how thick it is.

Where do these leave from?

Waldo Bodfish, Sr.: "Piqaluyak"?

Walter Akpik: Yes, the "piqaluyaks".

Waldo Bodfish, Sr.: Since I have learned about that I will talk briefly about it, I will tell briefly about it.

When we were here...every fall this ice along here takes off down there to the ocean.

And then the ocean, current, this nature, would slowly purify it.

The weather, nature (would do it).

Every piece of ice has pores down toward the bottom of it, it has pores.

When the heat affects it its salt would slowly start to sink, it would go on like that, its salt sinking more and more down.

Every time summer comes around.
And then only when it becomes old, when it becomes old the ocean doesn't even bother again the sand on top of it, both this weather and the sand would end up purifying it, when it becomes hot in the summer.

And then it causes it to become pure ice. Purifying it.

And then when it becomes very old it has eventually become fresh water, the top of this "piqaluyak" becoming "piqaluyak". Here among us.

Those far away which they call glaciers, they hardly ever reach us here.

Those which go out from Southeastern Alaska.

Walter Akpik: What about these big rivers, what happens to the ice of these big rivers far away when it comes out?

Waldo Bodfish, Sr.: Although they do flow with the current toward here there are never many of them which do come this way.

(The ice of the big rivers).

Yes. Because, as you see, the current from Japan reaches that along there.

That certain place over there, Southeastern Alaska.

Even when it does come in from that way as it gets near that Bering Strait, it is said it just turns around and goes back. And then it also brings along some of them when that ice in that place over there doesn't leave soon enough.

If it ever suddenly become a part of that, if it ever becomes caught in between the ice (packs).

But although I do believe some of them do come I think only a few do come.

That is what I have learned about that. When this ice along here forms, at least over there at Wainwright - I am Waldo
Bodfish, the one who was speaking - ever since this (ice) begins the process of forming I think all these (people) along the coast call this pack ice which leaves from here "utuqqaviniq".

When I think about it, I think that is what they call it.

This piece-of-old (ice) which is in front here, this ice along here which begins from the sand.

Every time this does not arrive on time, when it suddenly happens that we do not have any ice, the middle of September it would always begin to start forming the young ice, the young ice begins its process of forming.

The top of the water would begin to freeze little by little.

And so it forms, becoming slush ice, just like that, forming little by little into "qinu".

Then finally when October arrives it becomes bigger more and more like that until it finally can be seen on and off down there on the horizon.

If the northeast wind, when we have had constant northeast winds, has blown it away down to there, then (at this time) it starts to become visible on and off.

And then when suddenly a southwest wind starts to flow it suddenly and abruptly gets washed ashore down there under us while it is still slush ice.

When it has become so that it can be called slush (ice), "qinu".

So then when a southwest wind starts to blow it washes ashore upon us over there.

When the wind (changes) to southwest wind.

And then when it happens that it stays washed ashore, that which was forming down there and that which, we saw, had been blown away, then it starts to quickly and furiously become thick, right along here close to the edge of the sand.

This happening because that down there with a lot of water forces it in more and more.
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And so, even after it had quickly done that, when it opens up down to the shallow area, even after it had shown no open water, when the tide comes in it quickly takes off with it, just like that.

Making it appear as if there had never been anything there.

And then even if it has been blown away the top of the sand, the edge of the ocean would start to repeatedly freeze when October is near arriving.

Becoming more and more frozen until finally it becomes hard as a rock.

Even as, all the while, that down there is becoming more and more thick, that is how it forms, this young ice along here.

When that piece-of-old-(ice) down there will not come ashore.

But when it ever quickly comes ashore then it ices up rapidly.

This happens very fast because, you see, some of that pack ice is very cold.

Some of that ice is cold, very extremely so, in the fall.

But when some of the years are not the same as others, sometimes one year the land-locked ice would quickly form around us as soon as November begins, if there are some that have come in with the current, those reaching to the ocean bed would anchor themselves and thus cause us to quickly have this land-locked ice, at least over there at Wainwright.

And then when there are no grounded ice there, those which had been brought in by the current, when the ice melts and there are no left-over ice around then we don't get land-locked ice early.

Sometimes it is only when December comes, after a strong southeast wind brings in (the ice) down there and causes it to come ashore suddenly, that we finally get our land-locked ice.

That is how it behaves, at least since I've been living there for how many years, ever since 1918.
Puiguitkaat

Tavrunaaglaan pilłaktunga.
Utugqaviviñiči makua utuqgauniga sikum uuma makua samma utuqqauruat atińqich iñisimañhaaqaqich.

Ilitchuguńagaluamigitchka sikuliągraualu qinulu qinuqgraļulu sikuliągüńiñílu si-kuluągraügüniniñílu tamatku ilitchuguńagaluquivutfluğata maptusilänąqamik taína ivutuaąqiqikamik unangqa siku ta-timman aanmanqamaniñ aullaqam maptusil-laavlugich sikuluągraqugnuqtaga-iqich taína ukílapak.

Aasii távra January-ñgúman maptusiv-lutik tamatkuq sikuliągraualu.
 Таína allįqitsiaguarukkii siku pres-sure-m minuqmani.

Nimmiñgman, sägvam nimmiñata.
Ilitchuguńigamaliuvva north and south taikani sägvąsiñiñÄänąqaguruq manna-ta-ğluqput.
North and south.

Upinąqszraąman kivanmusuñiñÄänąq saja-valįguuruq.
Iłitchuguńigapku.

Aasii taíma ukiąqmi around the last part of August mumiktaliqsiataqtuq taavunamman sägvąliqsiataqtuq.

Utik (Walter Aqpik): Apiqsruglakpin, sägvak qanunnamun igliqtauk avunamnullu qawunamnullu qanuq taitsuuvatigik?

Kusiq (Waldo Bodfish, Sr.): Qaisaŋiŋnisuugaattikuवva unallam sağmanqamaniñ igلاman. [Right, okay].

Aasii piruqąqųqniñivlugu sağmuñamman iglaamaño.

I will (talk) up to this point.
These "utuqqaviviñičs", the old part of this ice, these elders here know more about its names.

I, also, have learned, all right, about the "sikuliągraualu", "qinulu", "qinuqgraļulu", and how it becomes young ice, and how it becomes thicker young ice, we all have learned, all right, about these, how they become thicker and thicker, how every time it forms pressure ridges when the ice from down there presses upon it, from the time this ice starts from that place far away, it causes it to become thicker and thus eventually causes it to become big solid ice, this happening all during that fall.
And so when January comes these big solid ice have become very thick.
As we all know the ice gets on the bottom of each other when the pressure shoves at it from down there.

Ever since I have become aware our ocean's current over there has always flowed north and south.
North and south.

When it become spring the current flows only in the north direction.
When I learned about it.
And then in the fall, around the last part of August, it begins to start to turn around, the current begins to start to flow over toward the south.

Walter Aqpik: Let me ask you something, these two currents which flow in what directions, toward the south and toward the north, what do they call them?

Waldo Bodfish, Sr.: As we have heard they would say that it was "qaisaŋiq"-ing when it is moving in from that south direction down there. [Right, okay].
And then they'd say it was "piruqąq"-ing when it is moving along down that way.

Kusiq (Waldo Bodfish, Sr.): Aullagniiñiñ-ji tavra ilitchugikkaqagaa taikani iñuu-kama 1918-miñ aglaan.

Siku tuamaqsiifiriaqunruq tumallaggu-ruq.

Tautkapku naipiqtuqsimakapku taugani.

Aasii sikunaqlayukkaatigut siku qani- taqman.

Kuukput-unnii imajruqput sikuliguruq September-mi nguqasismun sikuliguruq nanna pack ice unani ittuag qanituagman.

Nigliriaguusugnaqtuq tagiuq.

Aasii sikuqsruiñman sikukallaitkaatigut.

October-mun aglaan umiaqtuguuruqut ilaanni.

Tatchiptini tatpakrumani.

Utik (Walter Aqpik): Iriinnqupqangmaun uñiñi unani sikumi sikumiqsiutuni kammak auguugaik sikuñiñi.

Kusiq (Waldo Bodfish, Sr.): Iñi, ailaquruq qaana.

Camigitchuni nagliksaagnaqtuq siku- luaqsiutuni.

Utik (Walter Aqpik): Kammak ajitchuus- tik unani tagiumiqsiugasiruni.

Walter Aqpik: (I asked that) because I couldn't say it, wanting them to find out the two names. "Pirujaqagnuq" and "qaisaqagnuq".

Waldo Bodfish, Sr.: I found out about the beginnings (of the ice) over there ever since I (moved and) lived there from 1918 on.

The ice becomes more and more closed in until finally there are no spaces between them at all.

When I see it, when I watch it carefully and closely over there.

And so we become iced in very early whenever the ice (pack) is close by.

Even our river, our lake, becomes iced up, before September is over it becomes iced up whenever this pack ice which is down there is close by.

The ocean, I think, is probably very cold.

And then when there is no hint of ice we don't become iced in early.

Sometimes we can travel by boat all the way to October.

Up there in our lagoon.

Walter Aqpik: When it becomes bitter cold in the winter, down there, when one is spending some time on the ice one's boots can become soaked on the young ice.

Waldo Bodfish, Sr.: Yes, the top of it is always wet.

When one is spending some time on the young ice one can suffer some difficulties if one does not have good boots.

Walter Aqpik: One's boots do become soaked down there when one starts to spend some time on the sea ice.

Waldo Bodfish, Sr.: The air (above) that ice down there is damp, clothes tend to become wet.

Even when the weather is still nice.
Walter Akpik: We are talking about the ice.

Waldo Bodfish, Sr.: I shall just have talked briefly about this which I, myself, have learned about.

This can be the time for those people who know to talk.

Flossie Hopson: Thank you.

Walter Akpik: My father-in-law Toovak - I am Walter Akpik, I shall talk for a while about the ice.

When I started to keep going down there, when I began to spend some time on the ice...when I became a (son)-in-law to him he really endeavored to instill some awe in me regarding the dangers on the ice.

Saying that this ice along here takes off very easily.

Which, I was later to learn, was "siku­liaq" (young ice).

As you all know this young ice is thin.

It is always thin.

Although it is such that one can walk on it, it is never very thick.

And so he really endeavored to instill some awe in me regarding its dangers.

When it has nothing to anchor it, when this ice along here has nothing big with it, this ice along here does not use any wind, without using any wind the current can take off with it.

Whenever the current starts to flow down that way.

But then, he said, if the current is flowing from down there gently, it is such that one needs not fear danger.

When I became capable of spending some time on the ice my father-in-law Toovak (Tuvaatchialuk) really endeavored to instill in me some awe regarding its dangers.

And so one time I, myself, experienced what he was talking about, I needed to follow his warnings.
While out on the thin ice out there by Nuvuk, on some (ice) which was not very thick I began to try to quickly butcher my polar bear.

I would occasionally take a quick glance over there all right.

I did know about that ice there all right.

But it did not have anything anchoring it.

Yet there was not much wind either.

I would occasionally take a quick glance.

Before I had ever finished butchering my polar bear, when I had, again, taken a quick glance I saw that it was already taking off with me.

Running along on the ice, after quickly observing it I began to run against the direction it was moving in.

Thinking perhaps that if I happen to come upon a long piece (of ice) I could, perhaps, fortunately, cross over on that long piece (of ice), but it was very swift.

While trying to run I quickly and unexpectedly saw the long piece (of ice).

There it was.

When I did fortunately step across it, being barely able to do so, I escaped at that point.

If it had ever successfully passed that point with me on it then I, also, would have been as nothing.

The people did not know about me (being there) either.

And it was at Nuvuk down there, that one which has much current, down there.

And so this kind of ice, one which is not very thick, one which has nothing anchoring it whatsoever along there, it can take off very easily, this young ice.

Although it does also get on top of each other when the current gets at it, when this ice along here is not very thick it takes its time and causes it to get on top of each other and therefore it starts to become very thick when it stops along here, is that right?
Becoming pressure ridges, becoming big pressure ridges.

This which is thin all right, one which is not very thick, when it begins to pile up on top of each other it would slowly form pressure ridges, the current slowly but forcefully shoving it from that direction down there, it would then become big ice.

And so sometimes it becomes grounded on to the ocean bed down there when it becomes heavy.

Therefore becoming anchor (ice).

Becoming anchor (ice) along here.

Where it is not very deep, and so it would become anchor (ice) when it becomes grounded on the ocean bed.

This ice which is forming a lot of pressure ridges although it is not very thick.

And so when it becomes anchor (ice) ... this area (in front) of Barrow, when it has no anchor (ice) it does not ice up very easily.

It is only after they have become anchored that it starts to form some ice here.

Waldo Bodfish, Sr.: That is how it happens with us also.

Walter Aqpik: So then after it has been anchored this young ice opens up to a lead, sometimes open with a lead for a long time and often, when this young ice comes ashore (to the anchored ice), when it becomes land-locked ice along with these which have become grounded onto the ocean floor, then we begin to have it as our land-locked ice here, sometimes.

It is not always the same.

Sometimes this area (in front of) Barrow does not have anchored (ice).

Sometimes when it is well anchored in it can be very wide.

Sometimes when the young ice keeps coming ashore to that down there it would just
become a part of it each time and thus it can also become farther and farther down, this along there which opens to the lead.

But the ice along here does not need the use of the wind.

I have been a part of that type of thing, I have been a part of those on whom the ice has broken off.

There is no wind, even though the water is glassy-smooth, very much so.

But contrary to expectation the ice broke up upon us.

It is very fast.

This ice moving along there can even move as fast as a motor boat, becoming broken up.

We were to learn later that when some ice which came from that direction down there pierced it, all of that big land-locked ice had become destroyed it, (sending it off) down in that direction.

These types of things, wanting to learn about the strength of the ice and also the names, these two, our writers, have tried to make us understand all right, (that this is what they want to hear).

Those of you who know things concerning the ice, how it moves, if you would try to have these two writers understand (it would be good), doing it without adding other things to it.

Without talking about these things which don't belong there.

Waldo Bodfish, Sr.: As we all know that is how it would eventually form, providing an anchor here and there along the coast and thus eventually ending up with land-locked ice in the fall, like that.

The weather and the south wind working on and off toward forming it.

(Also) the south current.

Walter Akpik: If each person who talks would not take a long time, each one who talks, a person who knows things concerning the ice, if he would just talk briefly it would be good.
I, Utigruaq, was the one talking.

At this time I will have talked up to this point.

Waldo Bodfish, Sr.: When there is a mild wind from the south, when there is a small, new south wind, if there are (also) small, narrow clouds toward the south side of us there at Wainwright, they would always tell us not to go down on the ice.

Very narrow ones, if there are very narrow clouds everywhere, when the weather is calm.

When it gets that way, it is said, the land-locked ice would be taken away, right up to the sand.

These are instruction given to me from their elders over there when I first went there to live.

When I first became a-person-of-Wainwright.

I watch for them and do not yearn to spend some time down there if there are those small, narrow clouds along there to the south of us.

Also, they would say, if the wind is blowing from the direction of where we get our (drinking-water) ice, (if it is such) I don't try to go down on the ice.

They would talk to me (about these).

These, Utuayuk-and-them, Qajmak-and-them, Aanauraq-and-them, these old people whom I caught at that time long ago would talk to us when we were young people.

Roy Vincent: I, Roy Vincent, (am) wanting to talk briefly again.

As you all know we are talking about the movements of the ice in different directions.

Something I left behind (left out), after coming in and settling in starting somewhere along October, this ice along there, (I forgot to mention) the process of its leaving comes spring down there in our land.

Sometime in April or March it finally starts its journey north.
And so on its return trip up north we become completely ice-free somewhere about June, sometimes before June is over.

So the ice starts on its return trip from that point on.

From that point on we do not see any ice before it has made its complete circle again.

Waldo Bodfish, Sr.: I will add briefly to that, I am Waldo Bodfish.

After the break-up of those rivers far away, after the rivers in some parts of Alaska have had their break-up, after the big break-up of those (rivers), after they are through with their breaking-up process then, it is said, the current - current - which is flowing westward becomes very strong.

And so it takes this ice along toward the north all during the summer until it eventually becomes all gone, where we are it vanishes just at the time it becomes August.

Sometimes we become ice-free the first week of July.

Sometimes it leaves from where we are on the second week.

This our land-locked ice along there melts and eventually ends up leaving around these two times, it hardly ever misses its usual time for opening up.

It would break up the first week of July.

Laurie Kingik: Let me, who has the name Uyagaaluk, add briefly (to what they have said).

Roy has said that it would be all gone in the spring, in June, right?

At Point Hope down there, sometimes when the ice does not leave early enough, if it melts, as you know after this land-locked ice melts it makes many holes in it.
Kilaaglugu pim man ilaanni nigiqpagulugu uimagu nigiqpagulugu uinmagicu uitqaagluni nigiqpaq si-visunaanginmagu utiqaagtutsuli some-time in July.

July fourth-mun aglaan uvaqa ugrugnia-gama ilaanni ugriligvaktuenga siku.

Fourth of July-ğmata ugruich kijnilllich aggijamih nalunaitchut.

Sivullinîn marra mitqiagraupiagatat.

Qaunjich ilaanchi kavîamiut.

Pannaich.

Aasi tugînish ich kijnilllich tamaktaq qaunjîli qatiqtaturat.

Ugrusugruich ilaanchich.

Qaungîmîkku uuvuna qatitut.

Mitqiagnetîmiut.

Tamarral siku taavruma kijnillisaanga-gun aggiguruurat.

Qasiqiallulu.

And qaígulik.

July-mi tamaani.

Sammaaisifî July first part tamaani siku nuvugmun uivvaqtitaugamagu sikuqalaitchugut.

Nuvukput qaaniqsituagamagu qavunamun.

Ivunîqich tamarra kisianik siñanna it-tuat qimagaqigaí, tulaqaruat mauqa.

June, first part of July, tamaani siku qinígnîllîapiagjuuruq.

Tiglûq (Roy Vincent): Ilaanni ta'nnaq- magu different season-kîi marra break- up taamna ittuq.

Ilaanni pîñaqiaqtiqluni.

Ilaanni pîñaqiaqjuuruq.

Ilaanni ittuaguârallaglu aglaan July-mi talva kijnuvvaqman tamaani sikuqalaitchuxuq.

If it is such that there are many holes in it, if it happens that the south wind opens it up, if the south wind did not last for very long, then it would also return sometime in July.

Sometimes when I am hunting ugruks I can hunt ugruks on the ice up until the fourth of July.

When the last of the ugruks come on the Fourth of July they are easy to recognize.

The first ones are those which really shed their hair.

The foreheads of some of them are even red, skinny ones.

And then the next ones, these last ones, their foreheads are white ones.

Some of them are very big ugruks.

They are white right here on their foreheads.

And then, also, not shedding ones.

These are ones which come through with the last parts of this ice along there.

Along with the spotted seals.

And the

Sometime along July.

And then if, around the first part of July, the ice is caused to round that point, then we won't have any ice.

Whenever it passes our point heading northward.

It would leave only the pressure ridges along the shoreline, those which have come ashore along here.

The ice goes completely out of sight somewhere around June or the first part of July.

Roy Vincent: Sometimes when that happens ...as we all know the break-up happens on different seasons.

Sometimes happening very quickly.

[Sometimes it does happen very quickly!]

Sometimes staying put there a little longer but when it does go back around July then (the ocean) would not have any ice.
Laurie Kingik: The last part of our ice would always become all gone the first part of July.

Waldo Bodfish, Sr.: As we all know it is the weather which controls the actions of this ice along here.

This our weather controls its actions. It is never the same every summer. It is different every year.

If there is constant south current, if we are constantly having wind from the south, then the ice over there also does not leave until August finally arrives.

Ever since I began living there. That is how it happens.

And then when the conditions of the weather are just right, if the conditions of the wind, also, are just right, then it gets a far off very quickly.

Then when the conditions are not right it just hangs around there in front of us, all along there all the way to past Qayaqsigvik.

Walter Akpik: There is something which I did not say, something which I did not have these two writers write down.

After the land-locked ice has formed, when there is something more added on, this added-on section is what we call "uiguaq" here.

After the land-locked ice has been there for a while, when another section is added on down there, this added-on section is what we, here, call "uiguaq".

"Looks like some 'uiguaq' has been added on for us again," this is what we say when the lead, again, opens up a little farther down there.

This, this is what I wanted to tell them.

Laurie Kingik: I see that I, also, had forgotten about that all right, that is what they say about us there too.
Puiguikaat

Qig̱na̱q (Ernest Qignak): Taq̱ium siñaani tainnaittuṯaq ilu̱q̱aan.


Pangmapak allangu̱qtuq, allangu̱qtuq manna ilu̱q̱aan.

Aukalaitchuq Piiri̱silaluk ñmna qiraqaṉ-gaṉ, payukṯangaan.

Iḷaanni sikuqangaan qaisuru̱q.

Aasili pangmapak taavsrunga early aukṯaqṯaqtuq.

Tavra.

[Quyanaq].


Aasili niviaqiaŋrugnuŋqua ma ten years-nynaqinamkiaq imma utuqqaanat tatqa-vani kivałvani samma aullaŋaq̱i miesią̱ta ukiaksraq̱man.

Sikuliamik sikummagu imma açutit ilja-nat tatqavaniqsiullam̱i uisainiqsuq.

Sinaagun tamauna uillugu qaviakun.

Umiaqagnaqsut.

Taapkua pigasuvvulik umiamik ayaktut, uvvaimna niptaŋmiuq, uŋallaq.

Tavraŋatchiaq uitçuuruq.

Ayanamaatasiuvva uvlupak uteaqirugut, isumaaluktut aakaavut, añutigapianiq̱-miut.

Taaq̱sił̱gatag̱man tanuqaxsimman umiaq nuiq̱gatag̱tuq niptaŋliṉ.

Ernest Kignak: It is that way all along the ocean's shore.

Pt. Hope lady: Let me have a turn to say something briefly.

Nowadays it has become different, all of this along here has become different.

It never used to melt early when Old Piiriśi (Pederson), that certain one, used to make his repeated trips here, when he used to bring stuff here.

Sometimes he would come while there was still ice there.

But then, nowadays, it would repeatedly melt earlier than that date.

That's all.

[Thank you].

Another Pt. Hope lady: This one, Laurie Uyágalaŋ Kingik, talked just now about there is mourning when one who tries to escape does not escape, he talked of how it has mourning.

When I was yet a young girl, probably before I had become ten years old, we and some older people had been camping as usual in the fall up there, a little ways inland.

When the ice had formed with young ice one of the men must have become adrift while he was spending some time down on the ice, we learned.

The (ice) opening up from right there along the edge of the sand.

They had a boat, we learned.

Those three left with the boat, and here it was, very hazy weather, (and) a south wind (blowing).

The ice always opens up all of a sudden, without warning.

And then when they left we waited that whole day, our mothers were worrying, and they did not have very many men either.

Finally, when it became dark, when it became dusk, a boat became visible from an area which was not very clear (foggy?).

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As we all know, it is never very clear when the ice has opened up.

As soon as they pulled ashore, as soon as they had put their boat ashore they burst out crying.

It was such that one could very easily be caused to follow their actions, I must have cried along with them when the old people cried.

This one who was adrift, they said, they had a hard time trying to reach him, although they would catch glimpses of him, this "puñiq" along there kept causing them to become farther and farther apart, because, you see, there was too strong of a south wind and they had a hard time trying to reach this person in this "puñiq".

So then they eventually reached him because they were determined to against those odds.

They barely made it back against the wind, they said.

At that time my father would have been a part of them if they had not made it ashore.

This I talk of briefly.

Flossie Hopson: I see that it is time for us to have some lunch.

We did not even have a coffee break because our coffee pot just would not get hot!

Well, anyway, we'll have you all take a coffee break in the afternoon.

After we have had our lunch we will talk again briefly about it, we have some more questions to ask regarding the ice.

Flossie Hopson: Let us once again begin.
Vincent Nagiaq: Umiiqsimgata taimani ivuqpagmagu uqauragniakqillutig tavra kamagniqsimmiga umiiqsiutiqigaagat.

Ivugrugani qanuq ivuqsiutigagaat.

Nagiaq (Vincent Nagiaq): Umiiqsiutigagaat.

Taapkua pisigilugi ilisimaruat uqallulitil.

Vincent Nagiaq: When they lost their boat at that time long ago when a lot of pressure ridges were forming, even though I talked to them they did not obey me and therefore lost their boat.

If those who are experienced would talk briefly concerning these.

When a lot of pressure ridges formed, the ice piled up, and also when the people themselves experienced a lot of helplessness.

I did realize all right while we were at the whaling camp (that it was about to happen), and I did repeatedly try to convince those who were there at the whaling camp, each person here and there, that they should not be on that side.

Saying that it was very dangerous.

"I see by some indications that something bad is going to happen to us if we stay on this side," I did talk to them all right.

So then we, ourselves, began to try to get to the east side.

We saw that Qiugaq-and-them were already on the east side, those who were the first to go out whaling.

"Looks like you fortunately made it here from over there," he said to me.

"I found that area to the southwest to be very dangerous," he said.

He then told me that as soon as the south wind starts to blow, if it reaches in its strength, then (that area) is dangerous.

I, too, understood that it would be dangerous there.

Flossie Hopson: The southwest side of the pressure ridges?
Vincent Nageak: These ice bergs, the pressure ridges which are along the edge to way over there, those which we saw were all the way in that direction.

Frequently in between them would be young ice, (there were) also big pieces of fresh-water ice.

Those which those of that time long ago would always say were dangerous, when I noticed that the ice was just the way they used to describe in the stories I expressed my anxious fear for them but some of them only snickered at me.

So then when the south wind started to blow the waves began reaching there, while we were (safely) over there to the north.

When the ice began piling up there, when the pressure ridges were just beginning to form, when the ice began to beat up on each other, the "piqaluyak", because it breaks up more easily than this young ice, moves along.

So then as soon as it has hit the shore here in front of Browerville, as soon as it has hit the shore from down in that direction there, the ice - here is the only place it hits - when it hits the shore from the southwest direction then it begins to break up.

And then once it starts, when it reaches Nuvuk, which they always said had very strong currents, the icebergs would begin to move along only in a circular motion.

Those left over from the forming of the pressure ridges over there.

In that type of situation, when the ice began to move upon us, when the big pressure ridges, ones toward land from us, began to slowly break up, when we who had been there all right, began to move closer toward land we realized that it had left along with us.

And so although they wanted to right away try desperately to escape I scolded them.
Because the piece-of-old-(ice) had become such that one could sink through it, it was not one through which one could successfully cross.

This ice which was our route for going ashore, the one which was situated on the front part of the moving ice, I noticed that it was just starting to begin its twirling motion.

And so when it circled around we waited for it and while it was still turning I began to try to move across from them over to the other side.

When we moved from there they again began wanting to climb up and over to the other side, and again I scolded them.

"Just make something hot to drink."

"The pressure ridges won't pile up on us, we have already reached (some ice) which is twirling around, ones which are twirling around."

It was then, at that point, that I was no longer afraid.

After it circled again with us, our motion again stopped.

So then on this our stopping point some water opened up, trying to become left behind, the smooth route was now the edge across there, the one with a route was now the edge there to the northeast side of us.

The south wind was blowing very furiously.

And so because (the danger) reached us while we were quickly and furiously loading our boat, we left our dogs, and the sled.

Very soon after we had taken our equipment ashore we found out that some people who were worried about us had come from up there (on land) with their Weasel and happening upon our equipment they quickly left with them.

While we, ourselves, were going over to get the dogs.

And then after we had finished getting the dogs we took our boat up there using those dogs.
Although we would each time try to move along with it we would not get very far, the wind would quickly overturn it, because our boat did not have a load in it. Although we would all bend over into one side of it (to hold it down) we could not match its strength. And so in that manner we saved the boats, there were, I have forgotten, how many of us, there were quite a few of them. And then those to the southeast of us did not have any boats, we learned that the people had walked ashore, bringing nothing else whatsoever. And also, some of them having barely escaped. Richard Tukle knows very well things concerning this. Here among those around whom the pressure ridges had formed. Maybe even Otis Akivgak was among them, who knows. They had a very difficult time, they often would barely not lose one of their own, as they tell about it. I did not know about them over here. But I did know that the forming of the pressure ridges was imminent. Because the ice piled up about them they had no boats, they had no weapons. And frequently some of their dogs became caught in the forming pressure ridges. At that time the pressure ridges formed, fitting exactly the warnings of those old people of that time long ago. And then also, before that, we also knew (ahead of time) at that time when Aaqa was going to get caught in the piling ice. When I was there, again. The big iceberg which we saw down there was very big. It was a little bigger than this house.
And just as it was becoming close a big snowstorm began, becoming such that you could not see very far, and here we were with that thick young ice along the edge of where we were.

And so we, the crews belonging to Ahvakana and Egasak, placed our boats, a wooden boat and a skin boat, up there to where it was solid.

Although it was very bad weather.

And then some of our group went to rest.

Leaving us, they went to church.

I was part of the group which was left behind.

While we were doing that I knew nothing of what was happening, because we were not experiencing a lot of worry over losing our lives.

While we still knew of nothing which was happening Floyd Ahvakana and Bobby reached us, and here their clothes were some nice neat ones.

As Floyd Ahvakana reached us he said to us "Looks like, fortunately, nothing has happened to you."

"Why do you say that?"

"We have heard that Aaqa was caught and crushed by a pile-up of an iceberg," he said.

He would not have been the only one either, had it not been for Kuutchiuraq who, when he noticed that a boat was about to take a man to his death, took hold of him by one arm and quickly threw him up in the air, threw him over there, a person who was, also, about to be crushed by the ice.

And so right there, right after it had caught Aaqa in its pile-up, they said right after it had "bit" Aaqa in its grip, they tried to hurriedly try and remove him from there all right, when (the ice) had stopped for a little while, but he told them, "I don't think you can take me off from here with those little penknives, do you?"

And here he was with his pipe in his mouth, they said.
"I don't think you can be able to take me off with those little penknives, do you?"

And so immediately after he had finished saying that all of a sudden, without warn­
ing it began again and so Aaqa (was taken) down under.

Holding his pipe in his mouth, it is said, after (the ice) had "bit" him in its grip, when he was about to go out of sight he just smiled at those (people) there.

As Henry Ahnatook told the story, he said he just smiled at them at that time, he did not spit out his pipe, he said.

And so it stopped at this point, this ice stopped after it had taken one of their number.

Although we went over there using the dogs as soon as we found out about it, hoping maybe that in some part of it he may be visible, we learned that we had come just as it had left.

It was here, right here in front of us.

This area in front of us, the area in front of Barrow which those of that time long ago would say was very dangerous, this which they are no longer afraid of nowadays.

But the area in front of Nunavaaq, the area a little ways to the southeast of it, that along there, and also the area just a ways to this side of it, is not dangerous all right.

This area in front of Barrow is an area which the ice hits all the time.

When it hits it does not do it just a little bit, it would suddenly break up in a very short time when it shoves it from that direction over there also.

And then after it has suddenly and quickly broken up, it then begins to cause the ice, even these huge pieces of ice, to move northward in a circular motion.

They do not become part of the pressure ridges forming, all the way north to the other side of the point.
You know, they would call the area just a little ways toward the northeast direction of Nuvuk, Akiliniq.

So this area in front of Barrow is very dangerous.

It has taken I don’t know how many boats. They also talk of how they had barely been able to save some people by holding on to their hands.

And then when the water opened up, when it opens up after stopping, when we went down I took my group down there with me hoping, perhaps, that we may see something, maybe some people's weapon.

We noticed that it had an "agjuppak", along there was a wall of ice rubbed smooth, and stuck all along this "agjuppak" were a broken piece of wood, some cloth, even metal, even ashes (powder).

We found out that the equipment was all destroyed, that "agjuppak" along there made that evident.

"Look, observe these," I told the rest of my group.

"Look and observe, I told you the area in front of Barrow was dangerous, these are things which it directed its actions upon. "People's equipment."

So now they have finally understood that.

Some of them respect its dangers.

This dangerous area has not stopped doing what it does, it can still do that. It is still dangerous.

But when this here (piles up) even in the summer, whenever it leaves behind any (ice), then these big pieces of ice would move along twirling motion and start moving northward.

In a place with very strong currents. They call that place north of here a 'place-of-strong-current'.

It does have very strong currents, they are not lying.

But it does not form pressure ridges.
A big piece of the ice would slowly twirl and move along out toward the north. This is something which I have found out, something which I have seen for myself, this type of things which is very dangerous. Also when one is hunting-by-boat over here, when one is trying to get some walrus, one does not ever wish to get close to this area over here. Whenever (the ice) if taking us anywhere near the area in front of Barrow while we are butchering (walrus) then they would immediately tell us to start moving back. Because, you see, while they are here trying desperately to finish butchering a walrus, the area which they are on would break up on them when it hits, and therefore it is such that they cannot end up all right, it is a bad place to be in.

One should only try desperately to save the boat, one should not try to take some of these game which were caught. And then when one attempts one's escape a little more over that way, then that is the time that one can get some of the meat. This is the reason why they would always say that this ice here is dangerous in the summer. And then, also when a ship arrived here with much water around, when it anchored right straight in front of us, when it anchored itself for a while, it was absolutely fine all right, nothing wrong with it. So, while it was starting to stay anchored for a while, when a mass-of-moistureless-ice reached it it had no course of action available because it had not obeyed when it was repeatedly told to seek escape by going northeastward. They would repeatedly tell them to seek escape to the east side of Nuvuk and even though there were Eskimos in there this Canadian ship had no obedience. A brand-new ship. And so it, also, disappeared, having been frozen to the middle of the ice itself.
So then it began to be in there, in the middle of the ice.

So then the Eskimos, dragging a skin boat on a boat-hauling-sled, went down to get the boat's crew.

They used a little bigger boat to just get close to it.

And then they, the Eskimos, put those old men inside the boat too and began to tow them.

Amos Sakeagak was one of those who went down there.

And Al Hopson, Sr. over there, also was one of them.

Although I, also, wanted to be a part of the group, when Charlie Brower told me not to I obeyed him hesitantly.

This is the type of thing that a ship encounters here.

And then this one, one with the name Baychimo, down that way, down that way somewhere, wherever it was this side of the people-of-Wainwright, became carried away by the ice.

Waldo Bodfish, Sr.: Between Pinusugruk and Atanig.

Vincent Nageak: It was just staying there, was it not?

One which had stopped over there.

Waldo Bodfish, Sr.: It was a lot closer to Pinusugruk.

Vincent Nageak: And so this one which was going to winter over there, when the lead opened up and carried away this vacant ship it appeared in the winter unexpectedly, down there was a ship, (and) its masts.

Then we learned that one person had dared to start to go down to it.

One with the name Okpeaha.

My parallel cousin, Kignak here, and I met him on his way (back), one who had gone down there.
Chapter 10

We saw that he had dared to quickly take some things from that ship down there as soon as he had reached it.

Of all the many people of Barrow (he had been the only one to dare go there).

So then, although Kignak, here, and I, having decided that we, too, would get something for ourselves, began to try to get successfully past the hunters walking along down there but, we noticed, Qiugak and Nasuayaq were watching us carefully to see what we'd do.

We decided we should meet down there at the ship.

Because, you see, it was reachable, we had already succumbed to the temptation.

Also, it was already such that nothing was going to stop us until we got what we wanted.

We eventually ended up not succeeding:

"You two are not going down there," these were the only words (said to us).

We obeyed them, though we would have preferred not to.

Then right after we had done that it (the ship) came completely out of hiding.

They told us to go down there, with two boats.

When they told us to go down there Kignak and I, again, left, with Tommy-and-them, using sleds to haul the boats.

When we went over to get him he loaded us with a motor for a boat, outboard motor.

We were very fast in getting down there close to it, because, you see, we were strong, we were using a boat-hauling-sled, the boat had a sled.

Well, down there we all took a lot of things, we went inside the ship and took a lot of things, this ship is very solid, it is big.

The big, huge Baychimo.

Here it was on top of the ice.
We noticed that its had become partially sunk through the melting ice all right.

Here was a big old ship right on top of the ice.

When we started home, just as we were starting home, to our surprise we saw Nusunginya-and-them just reaching us, though (part of our group) tried to discourage their intent (on getting on the ship) they just merely gleefully laughed and passed on by us.

It is dangerous, we found it to be dangerous.

We were down on the ice somewhere around five days, more likely more than that. Although we wanted to reach the water we did not even spend the night anywhere, just pulling the boat, having loaded it up with things which we acquired.

We did not even have any food either. Just water.

When one has no food, one should always drink the water only after getting it warm. If a person cannot eat down on the ocean then he should never drink the water without first getting it warm.

If there is any possible way of heating the water then he must get it warm.

We realized that two young men, because they had become thirsty, had quickly taken drinks of water when we were not paying attention.

One of them being Rex Ahvakana, and also that certain one Ipalook, Fred Ipalook, Qanattaaluk.

These two.

He fell down, completely being unable to do anything.

Becoming completely unable to do any work whatsoever, becoming completely unable to walk, drained of strength.

Because, you see, his stomach was empty.

Putting him in our boat we pulled him along.
And so when he finally gained some strength we, again, did the same thing, had him drink some warm water, only warm (water).

There was no food.

He, again, became capable.

And then also the other one, although he did the same thing, fortunately, it was not too bad.

If a person finds himself down on the ice in the same situation, if he finds that he is already down there, then he is to warm the snow, even with his hands, and then once in a while take a suck from it.

This is a warning given to me by Egasak.

One who was repeatedly adrift three times, his warning, Egasak's.

If a person realizes that he has already quickly been sent adrift he is to thaw the snow in his hands and once in a while drink a small amount of the liquid.

He never ever tries to have some snow which has not melted.

It is said that one who does that becomes drained of strength.

It is such that it keeps one drained of strength.

(Because he did this) he was able to go back ashore all of those times.

So then when we came back from down there, when we were going to ride in those three boats on the big open water, although there were big waves rolling in from the southwest I was not fearful of any danger.

I was one of those who were not fearful of any danger in that situation.

Because I knew the skinboat.

Egasak was leading (the three boats).

He and Qiugaaluk were together.

And we, we were in the middle of the two boats.

They wanted their actions controlled by the middle boat.
Iksruqtuqsaaqsi kpatigut uqalautiviihaqurut.
Aullaqsaqapta tavra ijavut nanjatchakhutiq iqshitakhutiq nullaqutirut.
Tavragguuq pisausaqpaalluktugut, uqlautigaanarna.
Tainnaqmanarnaa uqallautigitka, "Pisau-nianitchugut, puktaaniktugut tavra."
"Umiagput imaqaqtaiiuraqniaguptigu taptamma nunamun kisumun tulkkisirugut."
Ukpigiitkaluagaanarna ilisimagiga umia-piaq.
Qailligmi qiglisuqtuq aqalatigikami, aqutigikami.
Igliqhuta, iglianisugrukhuta qailliaqrsrukkaluaqtuq kavyanniuqitchugut.
Puiguitkaat Qasalluuratun umiavut itkaluaqtut kavyanniuqitchugut.
Sihkkuminaqapta gansutun sihiktugut.
Pukaaq sivuniginiqaptigu, "Sullullaktauagut uumunaiy?" aqisruagaatigut sivullivsa.
Aqiisaluktugul.
Naagga tavra tavrunga niukapta kiviuq-sraquaqsigaatigut.
Mannak tavra igigiksiizugik siilktuak anautaq ijavsaaqzugu uqmaqlutchivsaaqzugu kivitkaluagikput tungitchuq.
Tutchumihainiinquq.
Tutchumihainiinqman tavra kiviugqraqu-nilkaatigut.

If the water suddenly begins to get in the boat they wanted to be told immediately, and loudly.
When we began to start off some of them became fearful of the danger, became frightened, and all laid down at once.
"After all the dangers we have faced we are finally going to be done for this time," they told me.
When they told me that I said to them, "We are not going to be done for, we are already afloat."
"As long as we try to keep our boat from filling up with water we will go ashore along some part of that land up there." Although they did not believe me I knew the skinboat.
It travels well in rough water if it has someone good controlling its movements, when it has a good rudder-man.
While we were moving along, having gone quite a distance, although the ocean had big waves we were not experiencing any anxious fear of losing anything or anybody.
Although our boats seemed as if they were just some pieces of bark we were not experiencing any fear of losing anybody or anything.
If we were capable of falling asleep we slept as much as we wanted to.
When we realized that an iceberg lay straight ahead of us, "Let us sea travelers stop and rest here for a while, okay?", those ahead of us asked us.
I, myself, eagerly answered yes.
Unexpectedly when we disembarked they began to tell us to check the depth of the ocean.
Although we tied together two thick seal-hook lines and added an ax, added more weight to the seal-retrieving hook and lines, although we sank it into the water, it would not reach bottom.
We realized that it would never reach bottom.
When they realized that it would never reach bottom they told us not to keep on checking the depth.
Qutchikkaluagaqtuq iriğruagaluagtuqnut numak tautugnaitchuq.
Taqtaamaaglaa sikuqzuulaagaagaluag-
niqtug.
Kiviuqragmatigut iñuk atausiq uqalla-
gitchuq, "Saattum tasamma saanaaniiniq-
gut." 
Taugruma Saattum, uvva una, saanaani-
niqtuguruq tasamma.
Aullaqapti iluagviqviq, umiavut iluag-
viqvich kilummun tasamma aullaqapti
kissammavagut sikuqzuuranun tikita-
gut.
Qiqiisrupianitchuamun.
Pisqsirugut.
Umiat makua iñuqich niaquqsrualaktut.
Tasammagguq sukun Tuapaktusugguq sam-
ma tautugniigunaqikput quviqtaiilisag-
guuq.
Qasam uqallutimmatigut ukpiqigigali
ugulaa.
Uissurağaranukki piñasuni.
Tafnaa igliqhuta ímaniy pamna sukanmi-
luta nuna tautuktigaataqsivaat.
Iliisqqutigillaan.
Tuapaktusugguq kivva.
Tavra igliqhuta tulaktugut.
Tanarra sağvaq igliqniqsuq.
Ulaqamamikiuva sağvaq igliquraavgua-
guuq.
Iñuich uqallalgitchut, niqaitchugutkii.
Qaŋruaraqtuuttinnakhuniuvva uvva uuma
lusaŋmiqluimma nayavyamiglu isuŋ-
matrixuramigluigluaq twenty imma iñuich

Although the height of the (iceberg) was high, and although we looked through
the binoculars the land was not visible.

But we did notice that there was a lot of ice here and there up that way.

When they were checking the sea depth for us one person had dared say, "I see that
we are most likely in front of Saattuq."

This Saattuq here, this one here, "I see that we are in front of it," he said.

We refused to believe that at all because, you see, (the depth-gauge) did not reach
bottom.

When we left after having fixed our position, fixing our boats in the right order, when
we left toward land we shortly reached the scattered floating ice.

An area where the water was not so rough.

We (travelling) became easy.

The people of the boats began to crane
their necks to see something.

"I think we will probably see Tuapaktu-
suk somewhere along there, you all keep
alert so we don't miss it," he said.

When Egasak told us this I, myself, be-
lieved his words.

Because, you see, he had repeatedly been
lost adrift three times.

While we were moving along, quite fast
too, eventually, after a while, they be-
gan to catch glimpses of the land.

Recognizing it right away.

"There's Tuapaktusuk to the east," some-
one said.

Moving right along there we landed ashore.

We noticed that the current was flowing.

As you all know, when the wind is blow-
ing from the southwest the current
moves nice and slow.

The people began to say something again,
because, you see, we had no food.

This person here had acquired a shotgun
(and caught) a jaeger and a young sea-
gull and, I think, probably a young
Jaeger and so twenty-plus people had some broth.

So we were fortunately able to eat.

This one here had fortunately found a shotgun, I guess, one which, we later realized, was to be of some help to us.

When we reached (the land) we learned that he knew of a tent which contained a seal, Ekowana-and-those-there.

When we pulled ashore near the seals, when I, myself, disembarked, unexpectedly I saw my uncle Qiugaq.

He said to me, "My dear nephew, Nageak."

"Yes."

"Look at me, look at me, one who is sitting contently on the sand," this is what he said.

"Down there when we were starting on this whole journey I was thinking for a while that I would never again sit contently (on the sand)."

Here was one who was our leader when we were pulling the loads on the ice.

The one who was leading us.

One who sought out routes for us.

Because he sought out and found these routes for us we did not come upon obstacles to slow us down when we pulled our boats.

Because this one led us.

And so when we began to eat there he scolded us, told us not to eat too much.

Just quickly cooking up the piece of seal and just only taking the time to eat it quickly, we, again, did not take the time to get some sleep.

We began to start toward those in Barrow who were worrying about us.
While we were moving along the last boat, one being towed, rammed into some ice, the ice having come together and blocked its path, and the boat had some people in it who were sleeping.

It fortunately did not go completely through the boat but it did do some damage to the boat.

And so we quickly repaired it with some wood from the sled and therefore made it able to float.

It almost killed some of our group, and here we had already gotten to land.

They became tired of being scolded.

Egasak and Qiugaq lectured us.

When one is towing something, they said, when one knows that they are towing something one watches the ice, one does not go hurrying off.

Those who go hurrying about, they said, cause accidents to happen upon them.

From that point on we went home to Barrow without any accidents.

This dangerous-ness I shall tell about up to this point.

This (which I told about) is not something which somebody else knows, I, myself, know about it because I have had this happen to me.

These stories I have told about briefly.

This, the area in front of Barrow, is one which those old people of that time long ago would lecture about.

If one notices that the ice is moving in from that direction over there, they said, there is no time to be leisurely out in the area in front of Barrow.

East current flowing in from the east.
It starts forming pressure ridges out east out there and then starts to leave toward that direction down there. One can tell very clearly what it is going to do.

Down to that direction down there. It twice took two ships down in that direction, when it didn't destroy them.

After Max Brewer heard me tell this he had wanted me to always tell about it all right, right after they had searched for Marchie-and-one-other down there. I told them and told them to look for them down there, only down there. Not to look for them along here, to look for them down there where the ice usually goes.

We later learned that I was right, they had been down there.

The plane would merely get close to them, and then end up turning in another direction. I have repeatedly and repeatedly told about this ice along there, enough for them to have come to know about it. It is dangerous, even in the summer. People also too fall in the water. Falling in the water.

If he notices that the current is strong, this person who realizes he has fallen in the water, one who realizes that he has already sunk, if he realizes that he has already fallen into the water, he does not try to struggle and exert his strength. He is not to move about a lot.

But he can try for a while to just stay afloat keeping himself in contact with small pieces of ice, just enough to keep himself from being swept away with the current. Without continuous abrupt movements. Only when this, his entire body, probably has already quickly become all wet is he to begin struggling.

These are words of the old people.
When one falls into the water, they say, this ocean is such that one finds difficulty if one tries to struggle right away. One finds oneself starting to experience some cramping.

They say that if one begins to try to escape to safety, begin to try to swim, only right after his whole body has become wet, then he won't get cramps.

And so knowing this type of thing, when I fell in the water, because all of that snow I was walking on broke, I fell in the water.

Just at the time when the current was very strong.

It was about to pull me under when I grabbed hold and right away began to endure (the cold ocean's) assault on me.

Putting this, my mouth, above the water, near the edge (of the ice).

I kept on breathing, and as soon as my entire body had become wet I turned face-down and quickly began swimming against the wind.

Also, although I had never studied swimming I realized that I could swim.

I swam steadily along, all the while turning my head frequently to look behind me, and to my surprise I was beginning to make a slow progress forward!

I noticed that there was a current.

The time had already quickly passed that if I was going to cramp up it would have happened by that time so I assumed I wouldn't and so I moved over a little to that side and began furiously swimming with all my might.

I saw (a piece of ice) over there which was about the length of this table, it was the only non-broken-up piece (of ice).

When I saw that certain piece (of ice) over there I began to desire (to get to) it. I began to furiously swim forward, going against the current.
And so when I had become a little farther away from this edge here I quickly made a sudden, abrupt turn, so that I was facing it, and began swimming furiously toward it.

Swimming over as if I was crawling furiously on my hands and knees.

And so immediately after I reached it I just slapped my leg with this arm here on this side and attempted to get it atop (the ice), I started to quickly flip over and lo and behold! I was instantly on top of the ice!

By myself, and with the help of the current I was instantly on top of that (ice).

When I had quickly gotten on top (I saw) along there someone who had immediately come toward me, one who was drained of strength and (had to) keep stopping. Because, he said, I repeatedly sank out of sight three times.

As soon as I saw this person who was trying to do something, one who was completely drained of strength, I quickly said to him, "Just watch me for a while, since I have already gotten atop the ice."

Quickly sitting down he began to watch me. And so I walked, stepping on the solid parts of that broken-off piece of ice, and quickly reached the solid landlocked ice without mishap.

And then when I got atop the ice, before I did anything else I acted according to Egasak's words, I quickly and furiously cleaned myself on the new snow, like that, while I was still clothed.

On the new snow.

I noticed that it had quickly taken the salt off of them, I noticed that it had quickly taken the moisture off of my clothes.

And then I went on home.

Nothing happened to me, I did not endure any suffering.

If a person happens to come upon this type of experience he should slap (his leg) with this arm - one never tries not
Jakitiqsagniagnaqtuq iglua.

Otuvalauktiqhuniasii taimna aksraliut-qataqtiqhuni qakiligataqtiqhuni.

Asii sikuliani imaachtunia savigili tav-rna igilijutiginaqtuq, muurgnaiaimiq sama.

Nannum aniium apaqtuaa tuvraaksaunit-chuq.

Duuq kialiqaa tuvraqumiñaitkaa pisu-lataaquraaqvia.

Duuq nalaualainniiga.

Uvangatacq nalaualainniiga.

Uktuagiga qavsini.

Imaatqatuna.

Jisimagaluaqzugu, algaqsruusiaja tu-saamigalaqzugu.

Asili samma aquifima taimna tusasaam-niñiajmigaat algaqsruuq taamna, miñuaq-tuaqtuat, suruat, nutaqqat.

Asili suli uitkaiñiñi tuvvaami qikauqaq-tillaqni samma tainna uiñnaisillugu tuar-anitichmítittuni sumik naalupkaqhuni kayumqiqsatqinaqtuq.

"Tatapma uitkaña."

Qulajuuruq uiññami, kayumqiqsatqinaq-tuq.

Tavra isagutiraqtunga kilunmnun.

Iktquaniktuamullu tavra tikitchaqtunga.

Aapaa ugalua itqaajigiigiga.

School-lugviga imha mikinimmññiña qaga.

Alikivikq tavra samanna puktaŋaruqaq-taquinaa namnak, iavuqzugu paaqtqiap-tuq taunaŋña uvrumanna aulaatchuanmin.

Uqilhaaqzaqзу́ŋa tatpauna uiññum akiunan to get one's body wet - and attempt to put one of his legs on top (of the ice).

And then one just makes a quick flip, roll over quickly a few times, and thus one quickly gets on top (of the ice).

And then when one falls in the water on young ice then one uses a knife to move along, in so doing one does not sink under.

The tracks of a big polar bears are ones which should never be followed.

No person, no matter who it is, can ever successfully follow its steps along where it has leisurely walked.

I learned that no person can successfully do it.

Even I, myself, cannot successfully do it.

I tried it I don't know how many times.

I kept falling in the water.

Even knowing (what was bound to happen), even while hearing the warnings which had been given to me.

And so, in that same manner, those who come after me shall also hear, in their minds, this warning, students, or whoever, young people.

And then, also, while one is unaware of anything, just standing around down on that other side down there before it opens up, and then the lead opens, one should react immediately.

"The ice has opened up toward land from me."

It tells one when it is opening up, so one should always react immediately.

When that happens I would (immediately) start off toward land.

When I reach the lead, sometimes it would be wide already.

I would always remember my father's words.

That certain one from whom I got my education, ever since I was very small.

I would then begin searching quickly and intensely for a slab of bottom-ice which has surfaced, one which is the right size, and then after finding it
I would then attempt to throw a grappling hook from that solid piece (I was on) over to the other side of the lead, and when it grabs on I would then quickly and furiously pull at it and when I see that it will not slip off I then proceed to get on that piece of ice; even when I have a polar bear on my sled I would get on.

Once I have gotten on I would then kneel down and proceed to slowly pull myself (over there).

And then upon reaching this side I just simply cross over.

Although I have been adrift I don't know how many times I have repeatedly crossed (back across) using successfully my father's words.

This type of things which I have experienced, something which I have used in order to escape danger, my hope and wish is that those who come after us can learn it and so, too, can repeatedly cross back over.

It is such that one feels very helpless when one has been quickly sent adrift down there.

It is such that one becomes regretful all right.

I, myself, am not down there on that other side because I believed my father's words.

These things which I was taught I have used repeatedly to go back across.

I talk briefly up to this point concerning occurrences on the ice which I still remember.

Henry Nashanik: My parallel cousin is not lying, I have noticed that he can really throw that grappling hook.

Vincent Nageak: Because, you see, I have practiced at it ever since I was a young boy.

Flossie Hopson: I, also, have a question to ask.
This which twirls around, this which is round, I have not understood it very clearly, what is it called?

Vincent Nageak: This piece of bottom-ice?

Helen Kenton: No, on the slush ice, she is (asking about) that ice that twirls around on the slush ice.

That complete piece of ice which is among the slush ice.

someone: "Mitailaq"?

Vincent Nageak: I was about to say it all right, but it quickly sank!

someone: He said it a while ago.

Waldo Bodfish, Sr.: They call that big (ice) "qaullailaq", "qaullailaq", the one which is just flowing with the current.

How it is said.

Henry Nashanik: Remember, you were talking about the ice that twirls around when it goes out (to the point), this is what she is asking about.

One which is complete, solid.

Vincent Nageak: This ice, any ice, no matter what kind it is, would keep twirling around because the current would be controlling its actions. [Yes].

That ice from down there, that ice along there would control the actions of (this ice here), would cause it to twirl around, therefore it does not form pressure ridges.

The moving ice would cause it to twirl around, the moving ice.
It would keep going around in circles because that ice down in front of it would take it along when it moves, sometimes taking off parts of it it would just move along with it, but over here it would keep going around in circles.

Flossie Hopson: Does it have a name?

Laurie Kingik: We, ourselves, would call that type (of ice) "puktaaq".

Vincent Nageak: "Puktaaq", that's it, is it not?

A "puktaaq", as you all know, is one which is alone, by itself.

Whether or not it is a big one, whether or not it is a small one, whether or not it is a small iceberg, whether or not it is a big iceberg, it always goes around in circles.

Otis Ahkivgak: As you know, it does not go around all by itself.

When it gets in contact with ice which is not moving it starts to go in circles.

When it gets stuck on some ice, when it hits some ice, this ice which is just flowing with the current would start to go in circles.

That is why we call it something-which-goes-in-circles.

Vincent Nageak: This big ice, when the (land-locked) ice is no longer in contact with it it would move again.

Then when it hits the one on this side (the land-locked ice) it would, again, quit twirling around.

As soon as it quits contact with that (moving ice) down there.

As soon as that moving ice down there quits moving along with it.

It is that moving ice down there that causes these icebergs to go around in circles, by repeatedly getting in contact with them.

Do you understand it now? [Yes].
Waldo Bodfish, Sr.: This big ice along here which is solid is the land's land-locked ice.

And then this moving pack on that side down there, a big, unbroken mass of ice, when it is along the edge (of this land-locked ice), when it hits it, then it begins to quickly and furiously pile up the ice.

(When it hits) this flaw ice along here, the land-locked ice.

And then when it hits, after piling up quickly and furiously, as soon as it stops those moving ice down on that side would hit that ice down on that side of it, all the ice would be hitting and hitting it, thus causing it to move off in that direction.

Shoving it (away).

Thus, it would start moving around in a twirling motion.

That is how it moves along.

Sometimes quickly and furiously some of it would become part of this land-locked ice along here, quickly and furiously getting on top of it, then it begins to move in a twirling motion.

Vincent Nageak: That ice along there which moves in a twirling motion they call "avarraullaktuaq".

That big ice.

"Let's wait a while for the ice to start moving in a twirling motion," this is something which would be said often to us.

Waldo Bodfish, Sr.: That is something which I didn't hear just once when I was a young boy.

Vincent Nageak: We who were young men experienced that many times over when we were young.

Rachael Craig: Then what is this thing called "kisittaq"?

Vincent Nageak: "Kisisaq"?
Henry Nashanik: They call "kisitchat" these big pressure ridges which have been grounded on to the ocean bed, when these become grounded in shallow water they call them "kisitchat".

On the bottom.

Ernie Frankson: These which are to be studied, one of the reasons (for the talk on) the ice movements is connected to those white people who have asked about it, hoping that if they are going to drill along there (they will consider these talks); also we are concerned that if they do drill along those...what are they now, grounded ridges, no, islands, if they are going to erect drills on these barrier islands we think maybe the ice may cause them to topple down.

Barrier Islands.

[On the islands]. Yes.

We have learned that they have asked to erect drills on those islands along there. So if they are going to write this down (in a proposal) I would like to have added to it some words from us, thinking perhaps they may make a mistake since they know less than we do about the ice movements along those islands.

If we think that the ice, in forming its pressure ridges, may crush them we would want them to know.

If you know something about how the ice moves along those islands (please talk about it).

Vincent Nageak: These grounded ridges would form there at the islands, the ice would pile up.

The ice would ram ashore there at the islands.

Ernie Frankson: Also, does the ice even go over on to the top and past those (islands) along there, putting the ice on top?

Vincent Nageak: It does move (along there).
Henry Nasagnig: Although the ice does move out east there, as long as we subsisted there by the islands it has never gone over these sand spits.

Those places out east which they are going to use to drill on.

The ice has never gone over and past Pole Island—and-those-others out east.

They have never covered them out of sights, at least all the time that I, myself, was out east over there.

Although I was there at those islands out east for I don’t know how many years.

The ice has never gone up over and past them within sight of my eyes.

Although it would form pressure ridges right up to them along there.

But I do not believe them when they say that those out east over there are on shallow waters, a ship can travel along on their inland passage.

Those islands out east over there are far out into the ocean.

Pederson would travel along on the inland side of them.

Ernie Frankson: That is also what we told those who were here during our break, they were asking questions, also wanting to find out about the migration routes of the whales.

But it was this he was worried about, wanting to find out if there were legends or stories which told whether or not (the ice) had ever before gotten over on top of those (islands) along there.

Henry Nasagnig: (The ice) has never gotten on top of these sand spits, at least not in front of my eyes, although it does pile pressure ridges on them just where it reaches them, that’s all.

It has never gotten up over and past them in front of my eyes,
Flossie Hopson: When it forms pressure ridges it only goes to that other side.

Henry Nashanik: Down on that side down there, although it does sometimes get pressure ridges from the inland side also. Although it does sometimes get some small pressure ridges from the inland side of it also.

Ernie Frankson: Also we do not want them to (drill) down on the ocean.

Henry Nashanik: Yes, we all know that it would be better if they would not do it down on the ocean there.

Waldo Bodfish, Sr.: When the ice is that thick sometimes it starts to get on top of the (land) without breaking up. Because it has down on that side of it very heavy (ice).

Rachael Craig: Does it also form pressure ridges after the ice has come in, in the months from January to May?

Henry Nashanik: It would repeatedly pile up pressure ridges anywhere, you see, whenever a strong wind blows then it would pile up pressure ridges. When this ice along here is already thick then it can form pressure ridges. But that area out east does not continually pile up pressure ridges after January has passed, some time after that time I don't believe it continually piles up pressure ridges. Because, you see, in the spring when we go hunting, that ice out east, quite a ways down there, does not move, it is not like this (ice) along here.

Ernie Frankson: It is these (people), you know, who are going to lease out that land, that ocean along the shore.
Henry Nashanik: I briefly mention this because at that time (they talked) they said that it was shallow, it is not shallow.

But it certainly is not shallow.

The bottom of that along there.

But among those sand spits along there there are a lot of islands.

Ernie Frankson: They have learned about that because they had asked questions catching us just at the time we were taking a coffee break.

someone: As you know when the ice is piling up into pressure ridges it can get on top of the (beach) down there in front of the Youth Center, you can see that, it can get on top (of the beach) from down there.

Flossie Hopson: That's the beach, they're talking about the barrier islands.

someone: The same thing could happen all along the coast.

Flossie Hopson: He just said no. [It doesn't].

Flossie Hopson: Okay, Akivgak.

Otis Ahkivgak: I frequently observe that area out east and after it has become solid, after this area in front of it has become very thick and solid...

( I will say this because) I, too, have often been out east over there when the days become long.

Henry Nashanik: This one knows about (that area), he knows it very well.

Otis Ahkivgak: Just a little ways this side of Flaxman Island-and-those-others.
Puiguitkaat

Kukilugvigisuugiga tagiuq uvluktusimman ivuqpaguni ivullaiqguuruq.

Tasamnaaglaan tasamuuna ugasikhuni aulanigaqtuq.

Uvluktusimman uunnaguiq palligman kiavluaq-tuaqluqta aplanun aulanjaniaggu-juummiuta.

Ugruk tiknakii kilaqtaaligman ugruq tulaqorarut.

Ugruktugvigivlugulu piraqtuq.

Anuniłukçuña aivvakçuña ilaanni ukiiruani tatqavani.

Qakimman.

Quqannaalugmik piqatigaqçuña.

Aullativlugu.

Ikayuqtaqçuña.

Inna ivuqpaguni pišaitchuq aulayaiganiqman maptusianigman siku tatqaqamu.

Ukiaqmi ivusuugalaqtuq.

(Anuqtaqman).

Anuqtaqman.

Anuqtaq anjalakaa siku.

Sugnamiq maptusiaqtaaqnaa ivulliqtuquq-galuaqmiuq.

Maptusiaqtaaqnaa.

Rachael Craig: Aasiñ uqautigipmarruq aippaaniniñiñ aqulialqhaqtuq aamna ivuq-paktaajuuvvaa?

I have frequently travelled along that ocean, and when the days become longer it quits piling up much pressure ridges.

But that down there has moving ice which is very far down.

I, also, would go hunting down to the moving ice when the days become long, when (the weather) has probably become hot, pushing along a sled by its stanchions.

Ugruks, because, as you know, when the holes start forming the ugruks would start coming (near) the shore (of the land-locked ice).

I would often have it as a place for having some ugruks also.

Trying to catch some game, sometimes catching walrus which have spent the winter out east.

When it gets on top (of the ice).

Having as my companion Linn Koganaluk.

Leading him (down there).

(I would go down there) with a helper.

That ice out east over there does not pile up a lot of pressure ridges after it has become solid, after that ice out east has become very thick.

Although it does pile up pressure ridges in the fall.

(When the wind is blowing).

When the wind is blowing.

The wind controls the actions of the ice.

It would quickly and furiously pile up some pressure ridges from whatever direction before it has become thick, all right.

Before it has become thick.

Rachael Craig: So then when they talk of it do they ever say that a long, long time ago it would form big pressure ridges after that time (when they have become thick)?
Otis Ahkivgak: I don't know what it does now, I have not heard anything recently about it, I, myself, have not been there recently.

How far down it is, I don't suppose it would change though.

Henry Nasagnig: I suppose it has not changed a great deal from the time we were out east over there.

It has been quite a long, long time since he and I came here from that area out east.

We came here from out east in 1938 at about the same time.

We had as travelling companions Taaqpak-and-them when we came from out east.

Rachael Craig: Those who are going to drill did this, they wanted to know just how strong (that ice in that area) usually is.

So that they can place their drilling equipment solidly on that ice, not wanting it to be repeatedly dislodged, wanting to place it so that it would not be repeatedly dislodged.

That is why we have been asking these questions.

(We want) those who are inquiring about this to find out these things from the Eskimos.

Samuel Kunaknana: I, Samuel Kunaknana, will again talk briefly.

Because I, too, have subsisted along that land out east, also having subsisted from that ocean down there.

Because I have learned about that area down there, having been there in the spring and winter.

I, myself, do not know of a time when this ocean of ours has opened up with water when the northeast wind is blowing from that direction over there.

When the northeast wind is blowing in from that direction over there.
Puiguitkaat

Aglaan tavra uŋalajugmauŋ uŋalaj suamavluni anuŋqiqiŋman sukuquliqaa immiŋaq-tuŋuugaa tapqat tauunuua saaguraŋati-gun.

Uŋasikpalaitchuq.

Uŋalaj suamavluni inna anuŋqiqsugman sukuquliqaa immiŋaqtuŋaŋgaa.

Uvva tamakkua ikuŋaamik taqsuuniŋnikajılı in ikuŋaaguuruuguq.


Uŋalaj una suamavluni anuŋqiqiŋman immiŋaqtuqguuruq sukulliqaa tamarratapqat saaguraŋatigun.

Uvva una išisinaruq. Samma tatqavani išununiqarvut.

Uvva taaptumina uqallallaktuŋa. [Quyanaq].

Rachael Craig: Uqaguktuatiin pivisigifiŋ?


Kusiq (Waldo Bodfish, Sr.): Maangiuniŋiniŋqiqpaŋman anayanaitchuq.

Sulaitchuq.

Uŋalaj kisimi tavra tamanna pimaruq, amaŋyaniniŋqiqpak qaı̈mman.

Kapılıjukun pilusaatuaŋman mauganmun tamarratikuŋkaŋpaŋtuqunnil taputisuaqaa išuallagtı̈nnamituŋ.

But when the southwest wind begins to blow, when the southwest wind blows very hard, there would be water everywhere just a little ways down there in front of those sand spits.

It is never very far.

When the southwest wind blows quickly and furiously water would appear everywhere very quickly.

These, I learned, they would call "ikuŋqaat", they would say that it would "ikuŋqaq".

When the water would appear everywhere without opening up a lead.

But these would become very long when the water appeared everywhere.

It is that way both in the spring and winter.

When the southwest wind is blowing hard water would appear quickly and furiously everywhere right there just a little ways in front of the sand spits.

This one here knows about this.

One who was one of us when we were trying to live by subsistence out east.

This I just talk briefly about.

[Thank you].

Rachael Craig: Are we (unintentionally) obstructing you, one who is wanting to talk?

Annie Ologak No. 1: I am just quietly listening.

Waldo Bodfish, Sr.: Even along here it is not dangerous when the northeast wind is blowing.

It doesn't do anything.

We have found out that it is only the southwest wind (which is dangerous), when big water comes in from that direction.

Whenever it gets successfully past any narrow area it would include the ice (on its journey here), even if the ice is solid, as long as it gets it soaked with moisture.
Roy Vincent: As we all know, the tide also comes in.

Henry Nashanik: Allow me to talk again briefly about that ice out east.

The movements of that ice out east.

As we have seen and heard, Nageak has talked also of the movements of the ice here in the summer. [Yes].

And so I, too, shall talk briefly about the movements of that ice out east in the summer.

When a strong southwest wind blows in the spring, strong enough to cause this ice along the beach here to be removed, it causes the ice to move downward, it removes it from the land.

And so it is close by down along there, without going out of sight, that is as far away as it can get.

It does not go out of sight.

Then when the northeast wind blows it also just (takes) it briefly along over here.

That is how it is all right.

It does not suddenly blow it away out of sight down there when the southwest wind blows.

Although it does open up a lead when the wind blows from the southwest direction.

[Although it is not located in a lagoon?]

Although it is not located in a lagoon.

Just merely that ocean down there.

That ice down there never goes out of sight, it is always within sight.

Even though the southwest wind would blow fiercely.

No matter how long the southwest wind would fiercely blow in the spring the ice would never go out of sight when it opened up.
And so all during the summer, when the northeast winds continually blow then the ice would start to move down in that direction.

When the northeast winds continually blow all during the summer then we would eventually end up without any ice out east over there.

From the northeast.

Surprisingly it does that, although it can also bring the ice to shore with the very same northeast wind.

The northeast wind is the only one which can completely remove all of the ice.

The southwest wind does not remove the ice.

And here it can bring the ice ashore, here this strong northeast wind can bring the ice ashore.

Yes. It doesn’t take very much for it to quickly bring in (the ice) to shore, because, as you know, the northeast direction is the one which has current which flows directly toward shore.

Then why is it that when the northeast wind is blowing that it blows all the ice away?

For what reason the northeast wind is the only one which can remove the ice, I don’t know.

Vincent Nageak: I, myself, am one who travelled it by boat, when the northeast wind becomes strong from that direction out there then the current would start flowing.

The current would start flowing.

And so it would start to take that ice along there out to the ocean through those lagoons.

The current would begin to flow when the northeast wind begins to blow fiercely from that direction over there.

Henry Nashanik: That is how that land out east is.
Vincent Nageak: It would also frequently take us out to the main ocean from that crossing place over here when the north-east wind becomes very strong, while we were (just minding our business) traveling along by boat.

The current would take the boat out there.

Henry Nashanik: That area out east does not become ice-free when the southwest wind starts blowing.

Ernest Kignak: That's fine.

I was about to say you were liars because I hadn't considered the current, because how could one wind both bring ashore and at the same time open up the ice.

Henry Nashanik: That area out east is not without current.

It, also, can flow with the current when the current starts flowing.

But when the southwest wind is blowing it does not end up ice-free.

Bertha Leavitt: This which you talked of, how although the southwest wind would blow away the ice I wonder what keeps it from going out of sight?

Henry Nashanik: I suppose it is the current which keeps this along there from going over there, which keeps it from going down there. [Yes].

Its current.

Its current is doing that.

The ice does not eventually blow away out of sight down there when the wind is blowing in from the southwest direction. [I see].

Although the ice would open up here along the edge of the land and go down there.

Way down there. [That's right].
Puiguikaat

someone: Quunniuqpaguni pigami qaisaŋ-naq ságvaŋ qaisaŋnaqtuŋhuni pinman anu-ğaitpuqunni piruq qaisaŋnaum tulak-titchuuummigaa siku. [Tavra].

Aaluk (Bertha Leavitt): Uvva uqaluk-sraptiŋnik sikukkun naluvluta āgnat uvagut nipaitchuani.

Nāgjaq (Vincent Nağıaq): Anitchuugaa tavra ságvam, nígíq ságvaŋigman.

Ságvanınnaunagu pilaitkaluaqtuq.

Aaluk (Bertha Leavitt): Aasii īma siku, sikuqágururq unani fresh water narvaqtatun ittuamik qaqapak.

Kińğumidaitchuq taḡuiŋniqságłuni taamaa siku narvaqtatun ittuaq.

Aglaan suvluquraktuaq siku kińğuuruq taḡuiŋniqságłuni.

Aasii samma tusasaasuugut tamatkuq qaunuqtaaŋt sikut kuukpaŋmiyguuq glac-ier-m anittañich. 

Kuugmiña taǵiumuguurut.

Tamarrā imiḡisuuvgivut.

Kińğumidaitchuq aglaan taḡuiŋniqságłuni taɪnnaśiq narvaqtatun ittuq siku unani taǵiumiitkaluağmiuq.

Taḡuiŋnitchuq nutim.

someone: Taḡuiŋnitchuq nutim mąptu-tilaaña mąptuqpaguni piqaluyasaktaq qanuɣuni Kuukpimín piŋিনiaqpa?

someone: When the ocean is very smooth, the current which flows directly toward land, when the current is flowing directly toward land, although there is no wind this current-which-flows-toward-land can cause the ice to come ashore. [That’s right].

Bertha Leavitt: Because we did not have any words with which to talk about the ice we, women, have been quiet.

Vincent Nageak: So, it is the current which takes out the ice, when the northeast wind acquires some current.

Although it doesn’t do that without first having acquired some current.

Bertha Leavitt: Then also the ice, there has, all of this time, ever since a long long time ago, always been fresh water ice down there, ice which is just like that taken from a lake.

It is impossible for it to sink its impurities so as to remove its salty taste, this ice which is like that taken from the lake.

But the ice which is porous does sink its impurities in order to remove its saltiness.

So then, we would frequently hear that these clear ice are ones which a glacier has caused to go out through some big river.

They would go to the ocean from the river.

These are the ones which we use for drinking water.

But it would be impossible for this ice, ice which is like that taken from a lake, to sink any impurities in order to lose its saltiness, although it, also, is down there on the ocean.

It was without saltiness from its beginnings.

someone: The thickness of this (ice) which was without saltiness from its beginnings, how can a very, very thick "piqaluyaq" remove itself from the Kuukpik River?
Bertha Leavitt: Not from the Kuukpik River.

From a big river, they say; from a big river.
Not from the Kuukpik River.

Henry Nasagniq: Even if a river's ice becomes thicker and thicker all winter long it would not go very much over six feet. The very thickest it can get is not very much over six feet, even on ones which become very thick.

Bertha Leavitt: I am talking about the one which is like that taken from the lake, ones down on the ice; who can make a statement agreeing with me that it is impossible for it to sink any impurities? Or to say that it is possible for it to sink any impurities.

It is said that that kind goes out from the big river. And then goes into the ocean. (It is impossible for that type to sink any impurities).

Waldo Bodfish, Sr.: It is said that the ice would also eventually lose its saltiness.

Helen Kenton: I am Helen Kenton, I am going to talk briefly about that.

Although I know nothing about how the ice is. These who talked of the "piqaluyak", saying that the salt sinks down. Saying that the salt sinks down on the ice formed by the ocean, I do not believe this.

Not believing that the salt sinks as the ice is forming, when the ocean forms the ice it is moisture-laden.
If (the salt) somehow sinks down (the ice) is going to become smaller.

It is going to disappear, I believe that (the ice) formed by the ocean would disappear.

But those who read from books also say this and I believe them.

This "piqaluyak" is ice which has very tiny pores, there is no way its salt is going to sink down.

That is something which I don't believe.

I am asking about it.

And so they often say that these form in the rivers, this I have heard often all these years.

That is what I wanted to say.

Thank you.

Vincent Nageak: Because I have often heard it from the old people, this which she has just mentioned I will now tell a brief story about.

That which I have often heard.

First of all, when we were searching for our dead whale which had sunk and gotten lost, Ernest Kignak and I know about this, we had added an ice-pick pole to the boat's pole and when we found the whale we pierced it.

In the "piqaluyak" ice area.

We noticed that the "piqaluyak" is the same all the way down to its bottom. Parts of it are not different from the rest of it.

The whale then surfaced, it came up to the top (of the water) after we had chiselled away the "piqaluyak".

And according to the words of the old people, they'd say that these pressure ridges of "piqaluyak" would melt and melt, and because it could not drain anywhere it would then form the "piqaluyak", this is according to the stories of the old people.
They would form "piqaluyak" ice.

This which the sun melted, it is said, would end up becoming "piqaluyak", becoming good-drinking-water.

It does not come from some faraway place, they'd say, (the ice) would form the "piqaluyak" along here on this ocean, the good water which the sun melted keeping apart by itself.

And so this huge "piqaluyak", although it is big, is the same all the way to its bottom.

Helen Kenton: And then is this "piqaluyak" grounded down under down to the ocean bed?

Vincent Nageak: It is not grounded, it is afloat, this "piqaluyak" is afloat.

The part of it above the water and all the way down (to its bottom) are the same.

Helen Kenton: How is it then that this "piqaluyak" is such that it adheres together well (when forming a ball).

Vincent Nageak: A small piece of "piqaluyak" can be all by itself, having been torn off (from the big one), this "piqaluyak" is easily broken apart.

It breaks asunder more easily than the ocean, then the ocean's ice.

It frequently also gets rid of the "piqaluyak" when the ice begins to pile up, setting it apart by itself.

That is how our ice along here is.

Breaking it apart, the ocean's ice does not have anything else forming pressure ridges along with it.

Because, you see, this "piqaluyak" breaks apart easily.

[These "piqaluyaks" are soft]. Yes.

Bertha Leavitt: Is it just like the ice taken from the lakes?
Vincent Nageak: Yes. As you know the sun would melt (the ice) down there, way down there, and cause it to become like the ice taken from the lakes.

That is how, we learn, that those of that time long ago would explain this.

Vincent Nageak: But if they drill down there in the middle of nowhere, where it has very strong currents, this may have some dire results.

If they drill then this may have some dire results.

someone: I think that they may have already drilled on Flaxman Island.

Ernie Frankson: We say this because when they made a list of places to use (for drilling) this Flaxman Island was one of them.

When they found Prudhoe Bay in 1969.

It was while we were unaware of all this that they worked those areas and changed them, starting on that date, that year.

Ernie Frankson: They found (oil in) Prudhoe Bay in 1969, somewhere around there, and since then they have become able to use all that land all the way up to Flaxman Island.

Giving money in order to be able to use it, giving the state-and-them some money.

I think maybe the state has sixty-eight percent of that, they always say that that belongs to them, they worked it so that it could be leased.

And then the Federal Government (gets) thirteen percent, or how many percent is it?

At that time when they worked on it.

Wanting to use it as a source of help with that.
Not wanting them to be out on that ice, not wanting them to have a platform out there.

someone: Whether they drill on the ice or whether they don’t drill on the ice, the water, even just at Flaxman Island, because it has so much oil, this one which they have already drilled, if some part of it breaks and it starts to spill, if it starts to spill too fast...the fish use that area to go into the river too much.

Ernie Frankson: If they do have an accident in the winter and the oil spills then the ice will leave with it if they don’t take it off.

someone: If it happens to spill, the ice will take off with it (before they can clean it up).

Oliver James: While I was working at Barter Island a tug boat which was two-ing a barge was suddenly washed ashore up there.

Ernie Frankson: In Canada they have a drill right in the middle of the ocean.

Yes. We have learned that the people-of-Canada allowed the leasing of their ocean, that ocean down there. We learn that is how they have done it. As for here along our ocean’s shore, they have not yet touched (the water near) our land’s shore. But along these islands they have come this far up on the ice.
Puiguitkaat

Isuitchuq, isuitchuami.

Aasii puktagiññaquruarguuq gamma Herschel Island una tikilaitkaluakkagaaq qaqqak maunatchianun ilirut.

Uvigaq (Ernie Frankson): Niuqtuvigich tamatkua nunaaqpilarrililapavikich savakkach samma. Tagiugriññamun qaviaq kivitillugu, nunannutillugu qaviaq, agraqlugu.

Tainnauvva niuqtuutiqaquq.

Naigiaq (Vincent Naigiaq): Tusaapkałgiññalitiq t tavikkuargumut suvullitig ich hukkivliqtuq naagaqat t avigun piyuãtavilivik tainna tamaunqamun pivat?

Naumigguq, ihugiaksivalitigguq gamma piut.

Sulutigguq patchisigutigich pinitchug-naqut, ihugiaksivallitigguq pisun-naqut.

Qigñak (Ernest Qigñak): Nipatusipa-miyukuluviuvva mike-nun makkunuqa uqa-quvsii nakuupayaaññiguvsiqut.

Kusiq (Waldo Bodfish, Sr.): Qallilaallaiq naqunngilugich maigich.

Qigñak (Ernest Qigñak): Qallilaallaliq.

Uyagaaluk (Laurie Kiniq): Ihuliyguq Baillie Isla-ñmiut kipiqññulugññiqrut.

Marragguq saaññugunñani aqgiviigicch puhtaqqulugññiqrut.

Qattisññiguq taima taviaqunikumit satkusaajogniñipaa ildaa, igniqa uqaq-tiq, kipiqññulugññiqsuiq.

(The water) is not muddled, (they play) in very clear (water).

And those, they say, which just stay close to the surface, although they never used to reach Herschel Island all these many years are now on this side of it.

Ernie Frankson: These drilling areas, they make them by providing each with its own little land.

By sinking the sand right in the middle of the ocean, making the sand become "land", hauling it there.

That is how their drilling platforms are built.

Vincent Nageak: When those-people-of-that-area-out-east informed me of (the whales), why, because they are fewer now or is it because some action is directed against them east of there, why is it that they are moving more toward this direction?

No, they say, it is because they have become so many that they are doing this, they say.

They probably don't have something, anything, to blame, they say; it is said they do this because they have become so many.

Ernest Kignak: It would be better, all right, if you would speak a little louder and talk into these mikes.

Waldo Bodfish, Sr.: Getting closer to the mikes each time (you are to speak).

Ernest Kignak: Getting closer (to the mike) each time.

Laurie Kiniq: Someone said that he noticed that the people-of-Baillie Island were not very anxious and eager people.

Along here right close in front of them were whales just floating along, he said.

He said he would have aimed his weapon at how many of them if he, himself, were out there, my son was saying he was anxious and eager (to catch some) all right.
Vincent Nageak: Those who are anxious and eager (to catch some) are many, this they'd say when they would talk.

Laurie Kingik: After being afloat for a while, he said, when it dives under it would stay under for a while and then, surprisingly, re-surface right where it dove in.

At that time when he and John Bockstoce went out east.

That is how he talked of it.

And then these little shallow sand spits, I don't think the ice, though shoving in a very strong steady pace, goes over them much when it gets grounded early in the shallow water, it piles up pressure ridges down along there.

Also, when it reaches the land it piles up the pressure ridges.

Because, you see, down there at Point Hope the ice, even though it moves in a strong steady speed, does not climb up along here.

Although that edge of it down there which has become moisture-laden would always form small pressure ridges in the fall, causing it to quickly become (grounded and) unable to move.

And then this part along here in front of the moisture-laden area, the moving part, you know, sometimes it piles up pressure ridges before reaching it.

Also Nuvuk down there, (the moving ice) rubs against it constantly, both from the north and from the south.

When the pressure ridges form from the direction south it can really be extensive.

The ice is like that when it moves.

Also, no matter how very thick the ice is, when it hits the grounded ridges it doesn't leave with the grounded ridges.

Once when I was down there as usual (I saw that) the ice which was about four to five feet thick would repeatedly hit, all right, but it would not stop.
Irigii!
Iqsaaqjama tavra aifsatchaaraaqsupunma manna sikuqpak qupiyunnu mayuquni itiv-ragaasqaninna, kisitchani, samuqagagnaruaq.

Ukimikik kisalisigaqalali takanna Tikigaq.
Nuvauninik kunanmunnaq aqanmunnaq.

Ikqaligisnqanik tamarrak isitchat atigaaqait uvaquli.

Aasii samma pipe-paq savakpanni navikkumis uqruq maqikpan...uqruq unauna ma-
qi-qamik kananlit Tikiqagmi manna pipe-
panjakii uqriqigamirmurq school or store
naurisuaruq sivuani tainnatchim na-
launmani naq-kami naurilliaiguninnuq.

Sumb-iunnii naurillaitchuq.

Tuqusususngautquq.

Inside five years qanuqilngitchuq qi-
ngaluaqiga ivigauramik-iunnii nauri-
laitchuq unauna uqruq spill-llaqni.

someone: Kiniqpaitchuq, nautchialigu-
miñaitpalligaqatuq inna.

Uyagaaluk (Laurie Kiniq): Yeah. Naut-
chiat piñianjitaak.

Nautchiat piñianjitaqkaluaqmiqaat niqru-
gaurat-suli manna pigilujtopalligaat maqigaani qiniqtauqtaq Alaskan Maga-
zine-nilu suli Life Magazine-ni qiniq-
tuni makkaa umiat tanker-nik piraitch
leak-lutiŋ maqimmata taama maqiniŋa
atquasuaqruq tigmiqnik.

Suli...

It would repeatedly (hit) steadily and
strongly.

How frightening!
When I became frightened I quickly headed
for home, when this big ice split
and began climbing up and over (other
ice), among grounded ridges, among
these which are anchored down under there.
Well, you see, down there at Point Hope it
gets much grounded ridges in the winter.
From its point much over that way, much
over that other way.

They call these grounded ridges "ikkal-
gisninat", at least we do.
[That is how we, here, also say those
grounded ridges].

And then if they make the pipe and it
breaks, if the oil spills...when this
oil spills, at least down there at Point
Hope, this pipe for transporting
oil to the school or the store, we
noticed that land, where before, things
would grow on it, when something like
this happened to it, when it begins to
leak, it would no longer grow anything.

It does not grow even any little thing.
I think it dies.

It has not changed any inside of five
years although I observed it, it
does not even grow one small grass blade,
this on which some oil spilled.

someone: It is too thick, I don't be-
lieve that any plant would grow in it
like that.

Laurie Kiniq: Yeah. No plants would
grow in it.

As much as plants won't grow on it, I
think these little animals cannot stand
it much either; when one looks at Alaska
Magazine and Life Magazine and reads
about these boats which they call "tank-
ers", when they spill from a leak this
spill kills many, many birds.

And also...
It is not going to be all gone quickly.
And also something which I have observed, many many fish have also died because of an oil spill from a tanker, from the spill.
I don't know how many washed-up fish were piled up on top of each other, much, much more than imagined possible.
And they were big fish too.
(If that is so, then) probably the little ones won't live at all.
Also the oil's spill has taken the life of a killer whale.

someone: If this oil is in the water I believe that any and all animals would be unable to use it as a habitat because it is so very thick.

Laurie Kingik: Yeah. That's the way it is.

someone: The water being cold...it is too cold in the middle of winter.
The oil will completely and suddenly cover all of that area if it (spills) there.

Ernie Frankson: These oil people will have to (state how they are going to) clean up, they will have to first figure out clearly and precisely how they will clean up...
This which they are going to lease, they will be able to order them to (clean it up).
But not without letting us know about it, only if they get ready with some clear procedure (for cleaning it up).
But I don't think they will be able to erect (any drills) along there without first clearly defining how they will do it.
This they are paying careful attention to, whether or not they will have a clearly defined method of cleaning up (a spill).

He had quickly talked about all different ways of doing this, he said they can do...
Puiguitkaat

pillammi gaattauq.
Aasii łaanni tıkpiŋaŋlugu.
Qanuq piŋiŋiŋiŋiŋumirruŋ.
Suli nivautivlugu łaanni tavruŋa nu-
navihaarmun nivautivlugu tasamuŋa,
samuŋa maqipkaŋlugu.

Tainnauvva taapkua taapkunigua uqallal-
lakkaluagmiruat.

someone: Maqjamun maqiluni pikpan uya-
įąkkii samuna maqiniaqtuq.

Uyaagoon (Laurie Kingiq): Maqiniaqtuq,
asiiñ imaḏun puktaŋluni.

Uvigaq (Ernie Frankson): Aarigauvva uqall-
lautigillaavlugu uqallausigillaavlugu
iḷisimaramaqa.

Namiaq (Vincent Nagiaq): Uvvakii iḷisi-
maraksraŋigakkamigniik kipniŋuŋhutik, pi-
naŋlitaksaŋaniq apiŋruqtaŋaŋat.

someone: Nuktaŋtitchisukktiŋ piruat
ikayutaŋsramiŋnikkiaq pisukhutik qai-
valliqsuŋut.

Uvigaq (Ernie Frankson): Ii, taapkua
tavra, ii, qafrut taannagutik, maunɡa ul-
lautiŋnarut.

Naŋtiguŋaŋat taapkua uŋruqirit salummaŋ-
niŋiŋ łaanni piyaŋquŋumik.

Ilitchuŋiŋiŋaŋ iŋuŋamik maŋna suku,
si-
kumun naavimin uŋruq qulit tavra ukiut
łaanni tıkkitkaluaqtingnagŋ uliŋnajğa-
nitchuŋ tamunna siku uŋruq.

Tulaktitchuŋaa taapkua ukiut naamnata
kisaŋiŋaŋ.

Tammangaluaŋami saŋiŋalaavluni.

it by blockading it (all the way around).
And sometimes by burning it up.
If there was no other way to do it.
And also sometimes by digging a hole
for it right there on that piece of
land, digging a hole for it, making
it drain down to there.

These people briefly talked of these
methods.

someone: If it spills on the sand it
will go right through those rocks, you
know, and drain down to there.

Laurie Kingik: It will most certainly drain
there, and then surface on the water.

Ernie Frankson: It is good that you speak
of these things which you know about,
each of you.

Vincent Nageak: They are asking him
because, you know, they are eager to ac-
quire things which they need to know,
things which would slow down (the oil
companies proposed actions).

someone: They are wanting to stop some
actions and therefore, I think, they
came to acquire some help to do this.

Ernie Frankson: Yes, yes, these people
came for that very reason, they came
here to us.

They are observing carefully these oil
companies, to see how they would clean
up a spill in case they have an accident.
They have found out from our talks that
this ice, when oil spills on the ice it
can sometimes be no earlier than ten
years before that oily ice would again
appear (in that area).
It causes (this ice) to wash ashore only
after those years have passed.
Although the ice would become lost, it
would again appear.
And then it would appear again at some later time.
That is how it is going to be if the oil spills when they have an accident.
That is why they are observing them carefully, to see how they would clean up a spill.
But (it would be good) if you would talk concerning this.

someone: If they have a drilling accident in the middle of winter and the oil spills, if they don't remove it by the time summer begins, as soon as the ice around those islands in the east over there beings to melt, as soon as a hole opens up (to the ocean) then (the oil) will continually drain out to there.

Ernie Frankson: Although they are observing the (drilling activities) up there in Canada they have a hard time observing very carefully because it is in a different country.
Although I think that our government is observing them.

Vincent Nageak: Although we, Eskimos, should definitely tell if there was something to tell we don't have any way to surpass their observation methods, because, you see, we, ourselves, have not experienced it.

Waldo Bodfish, Sr.: We have not had this experience.

Vincent Nageak: We have not seen anyone who has used a clean-up method that could surpass (what they have do now).
But they who are already starting to work (observe), if they have omitted anything, they want to know, they are asking us to see if we, also, have learned anything (which could be included).
Not wanting us to keep hidden something that we might know.

Ernie Frankson: I don't think they would (get rid of the spill) by burning it, if they are coming to us to ask about it.
someone: Nivautilugu pigaluaqparrun maqiluni pikpan maqinina nutqa ngaqiaq-luni pirqippan taamna maqiviliianat si-lipkauraquni pilluatagaqinaitchuq.

Ernie Frankson: Yes, he said they were big, he said they were bigger than any others found yet, maybe about as much as Prudhoe Bay or a little bigger, probably, the oil out east over there.

I think they may be trying to sell leases in the fall along these islands, these colored green, this one at the end, I think they may be trying to become able to lease it out to some people.

Because it contains so much oil.

But without studying more about it.

Yes, I think they may be doing that on the land.

They can do it by (drilling) from the land and turning it up that way.

Down under the water.

But it would be good if we made it clearly known to them that in case the rig breaks then they should be able to plug it up right away.

And then provide this oil with an alternate route for exit.

If they can do it from the land.

They call these relief valves.

Something which would be of some help.

It does cost more when a relief valve is provided along with it though.

Unless we tell them so they will not provide it with some other type of help.

(Another) oil drill.

Not unless we tell them.
(We would do this) because we are concerned about this which would destroy land.

Roy Vincent: They can drill those at an angle, is that right?

Ernie Frankson: When there is too much in the middle of those, that is how they do a lot of drilling in order to get all of it.

Roy Vincent: I wonder how they are ever going to clean up (a spill), or would they be able to pump it out?

Ernie Frankson: How they would do it I don't know, they are studying (possible) ways of doing it.

Roy Vincent: Though I think that oil does stay to the surface (of the water).

Waldo Bodfish, Sr.: What Eskimo name does this Flaxman Island have?

Vincent Nageak: Flaxman Island, that is what it was named, it is, as you know, that certain one's, Leffingwell's place where he did his navigating work.

Waldo Bodfish, Sr.: Is it not "Savviugvik"?

Vincent Nageak: It is not "Savviugvik". Savviugvik itself is to the west of it. That place is where that certain one Leffingwell, had his weather station ever since he started. Also his sun-something. (Sun-dial?) That time when they checked on its condition we noticed that it had not changed much at all from the time we were with the survey group, when Leffingwell (studied) the sun and the land.
Puiguitkaat

Aglaan tavra taamna ilaa taamna uyaagak pilinjat mikiruuanik samma nuuzauraagagalunaqiqsuq.
I don’t know how many years.

Uvigaq (Ernie Frankson): Niŋrutivut-kiuva atqunaaŋiaglugi piyaaqquqpat.

Nāgiaq (Vincent Nagiaq): Aasiikii iliŋisa iliŋisauwva kaŋišiyanikhituŋ niŋrutitigun kavyaruat Inupiat iļičhu-ğianiklugich.

Uqagaļuautqut samma iliŋich.

Nāgiaq (Vincent Nagiaq): Aasiikii 11 iļioisauvva kaqiqsianikhutir) niŋrutitigun kavyaruat Inupiat ilitchugianikugich.

Uqagaļuautqut samma iliŋich.

Samma taamnuŋamim tuniqturumik kaslmagumiŋ paqitchiqaapallugniagnivlutiq uqaqtut.

Kusiq (Waldo Bodfish, Sr.): Uqaqtuat sam-maukua nalaaqiiŋut tamatkua ilišimaqpak-tuat scientists suniqlïqaa savaaaqqautut.

Niŋrutitigun, taŋjum uumaruraniŋisigun, saqväq qanuq siku ilisaqzugu, iŋuqaktut.

Sixteen-gusugnaqtukiaq samma tamatku-nina ilišimaqpaqtuat.

Qanuq iłuiggaluaqaghic taapkua Federal Government

Uvva savagnkraraŋa uqautigigaat.

Aasiuvva uvagutli kaŋišiŋuqvigimiggaa-tigut.

Aglaaniuuvva taamna kisianik niŋrutitiŋich makua iqaluich ḥunuınaŋitutvat-tikvanittuat maqunniaqgasagullugich taamnali tavra kisian uuŋiariqgalukkiga.

Aanaakkii iqaluich tamatku- laqigiqgasagullugich.

[İqalukpiich].
İqalukpiich.

But that thing, itself, that rock which they made, it had moved just a tiny bit all right.
I don’t know how many years.

Ernie Frankson: The thing is, you know, that it is going to devastate our animals if they have an accident.

Vincent Nageak: But at least they, themselves, have already understood that we, Eskimos, are anxiously concerned about the animals, they have already found this out.
They are talking (about this) themselves.
When they go over there, when they have a long, important meeting they are saying that then they will finally begin to find out some things.

Waldo Bodfish, Sr.: These white people who were talking, these scientists with much knowledge, their job covers a lot of things.
About animals, small living organisms in the ocean, how the current they study the ice, there are many things.
I think there are sixteen of them here who have much knowledge about these things.

They are talking about how it is going to be done.
And so they are also asking us questions to find out more about these things.
But it is only the animals, these fish, the source of our livelihood which are located out east over there which I am worried about, thinking that they may destroy them, this is the only thing which I am worried about.
Thinking that these White Fish, these fishes might never again

(The Arctic Char).

The Arctic Char.
someone: Aaraa iqaluukqautuq qanutchi-jimaanik.

Kusiq (Waldo Bodfish, Sr.): Ituulliqpag-niqaat tamaani.

Naļiq (Vincent Naļiq): Piiļaiŋuŋiŋ-jugtikivuu kipigniuqtit ilisimasuktut samaa sumik.

Suniq samaa anniqsuumiksramik ilaanni ilisimasugaqalutali iniqsruguviqigaatigut.

(Waldo Bodfish's comment inaudible)

Naļiq (Vincent Naļiq): Flaxman Island-kii taamma kilua tasiq aŋinnimilunilu.

Waldo Bodfish, Sr.: They will really mess up that area along there.

Vincent Nageak: It is because they don't want this to happen that they are anxiously concerned about acquiring some information, whatever it is. They are inquiring of us because they think perhaps that we have some information which might be useful.

Vincent Nageak: As we all know that lagoon to the inland side of Flaxman Island is really big too.

[It is big].

It is big. The current does not do anything, it does not form pressure ridges. When it freezes over then the ice disappears only by melting. Also it does not get big pressure ridges from its ocean area down there, this Flaxman Island.

When the southwest wind begins to blow remember we listened to this a while ago it is said that when the southwest wind begins to blow and the ocean opens up, the ice does not go out of sight. And then it really piles up into pressure ridges over there at Barter Island when the southwest wind begins to blow, the wind beginning to blow very fiercely. The ice really piling up a lot. There is no way it is going to go out of sight from that area along there.

Oliver James: Because, you see, Barter Island has a "hook". A sandspit under there along the shore out east there.
Vincent Nageak: It is even very hard to work in over there at Barter Island when it becomes windy.

I, myself, am one who was blown away one winter when I began trying to fetch some snow from the unsheltered side of our house which was exposed to the wind. And it was right at that time that I was about to put some snow in the water barrel that I was quickly and suddenly blown away.

And then it caused me to land there by the corner of our door, just to that side of it.

So I quickly got a little bit of snow and went on in.

We even used to put something on the doorway wanting the snow to come in, something for us to drink.

Wesley Ekak: The first ones caught this type of thing.

When they are going to run an errand, it is said, when the wind has become strong, they would attach a rope to them and try to see if they can help them to go and get something.

Tying them on to here on the waist so that if he happens to get blown away (the rope) would become taut.

If he doesn't have something like this on him, it is said, it keeps wanting to cause him to land over there.

And then over there he would try to move along, even crawling along, but no, he can't do anything.
fetch their cook just a ways down, there is the road along here – he wouldn't believe that the weather would do him any harm, you see, this big leader, an important head, one who had acquired the name "general" – just when our weather had again become such that nothing could oppose and overcome it. He didn't want the cook down there to be hungry, he said.

And so when he didn't come home quickly they must have sounded the thing which is to be sounded when needed, although one which we Eskimos are supposed to hear, we realized later that we, ourselves did not hear it, we who were in the house.

We found that Harold Kaveolook, the teacher, had quickly inquired about it when he heard it.

Our head man has become lost, he said he heard.

The head man of that camp out east over there.

He hasn't gone far off, all right, just in front of the siren sounding area, they said, they thought he probably had gone just a short ways aside of the houses, they said, and when they told us this we Eskimos had dared to quickly leave.

We went up there after putting on our whites, and belts, grabbing a hold of some snow knives, saws.

As soon as we entered they all started staring at us.

"What are you doing?" they said.

"Our head man has become lost." they said.

"He has probably become lost" they began to quickly inform us.

"He might be just to the west side of it, he is probably there", they said.

According to a quick search he was not to this side of the siren, probably just past the camp in some direction from it, he had not yet reached that bluff down here all right, they said.
He might have even stopped, they said. When they told us this (we left to find him), walking next to each other in a straight line, calling out to each other, although the southwest wind was fiercely strong, although we could not see each other even this close, we set out to find him, using only our voices.

I became the one farthest to the west side, I become the one farthest to the inland side, and when I let out a sound toward that way they would all let out a sound, also from down in that direction they let out a sound.

We moved along, we moved along, using our voices.

We moved along like that until eventually, a while later, a voice began coming from that direction down there.

"Over here", they said, the middle ones had come upon someone.

I quickly started over there, I quickly began going over following the voices which were making continual sounds.

When I quickly reached there there was their vehicle, two people's vehicle.

When I peered at these my companions there was no way one could make out their faces, each person was completely white all the way to there.

And along there was his knife.

And along there were the saws.

They were all there in front of him.

When I quickly turned to look at our head man here he was, just moving his arms about, not even making a sound.

He was already affected by his ordeal, he was already as if crazy.

[A big, important head man].

A big, important head man.

One who had already voiced his opinion that if there were no Eskimos in these camps it would be okay.
After staring at him intensely for a few seconds, after telling him "We are looking for you," calling him by name, when he, again, did not respond, I took off my belt quickly, and put my face out to full view and faced toward him.

He finally said something.

"Oh, I see that you all are Eskimos," he said.

"Yeah, we are all Eskimos," I said when we all took off the snow covering our faces.

"We are looking for you, you are lost," I told him.

"We're all Eskimo. Come down."

"I'm going to freeze," he said.

"Ahh, you baby," I quickly went there and grabbed his arm and pulled him.

"I don't have one of my boots," he said.

"Go ahead, that's all right."

We took hold of the other man, getting him down off of there, and proceeded to hold him by the hand.

I was about to hold on to his hand when this Isaac, the one you know, said, "Don't hold on to his hand. Let his disbelieving daring nature take him along!"

He began to reel about while walking.

He was completely wet, all of him.

And he was also without one of his boots.

We make him walk, shoving him along once in a while.

We quickly arrived at the doorway with him.

As soon as we had arrived there, when we had him climb up (those steps) he asked, "Where have we arrived?"

"Quit making sounds. Keep your mouth shut!" I said to him, I scolded him.

"You can talk after a little while. Keep your mouth shut."

He stared intensely at me for a few seconds, because here I was, shoving him along, and when they had opened the door for him we pushed him in, both of them.

We all went in.
When we went in he looked about for a few intense seconds, "I see now that we have arrived at my house."

Those next to him took off their coats and taking hold of him took him off to the others in the other room.

To the dining table.

When we reached that dining table they told him...because, you see, he had not eaten yet, sometime around near nine o'clock.

After looking intensely for a brief time at these Eskimos that they had seated there, seeing that he was already sitting opposite of them, he said while I was standing, "I am not going to be able to eat before these Eskimos here have had something to eat."

"How come?"

"We are going to eat along with you."

But his clothes, I told the rest of his group there, "Quickly change his clothes, even right there."

"He might get sick from those clothes."

Speaking English to them.

They quickly changed his clothes, towel­ing him dry, both of them.

And then had them sit down.

He was not going to start eating, wanting the Eskimos to eat first.

We, again, began eating.

After we finished eating he finally said, "I know I would not have been able to last the night."

"I realize that I would never have been able to last the night if there were no Eskimos."

As soon as he had said that the other one said to him, "Remember you had said that Eskimos are of no use whatsoever."

"I am happy that you have come to a point where you can say something like this," the other one said to him.
Iriupiarguuq kisimii siiarin ilisimanigaat.
Ilaalligguuq aasii naluniiga.

someone: Siqinnagiqman ilisimasunna-galuaqaa.

Nagiaq (Vincent Nagiaq): Ilaalligguuq naluniiga.
Aasii tavra uqallautigikput, "Tavra tainna sivullisi makua malgullaaniik camp iñniisunagai Iñupianik tanqich tammaguuvlutik, anniqsuuvguuvlugich."

"Uvaniunnii uvva camp-mi upkuaqtik ti-kitkaluaqlugu suutilaanga nalugaat."

"Three, piñasullunnnii samma iñuich tainnatchich aniqsuanigaiaq anhipiat."

"Makitillugich isiqtillugich upkuaniññiñiñi."

"Uvva iñaginiqaatin tainnatchich, tavrurunaaqlugu."

"Tavra tainnatchich iñaginiqaatin."

Iñupiaqtaqtsrauniqsurguug camp every (one) of them.

Taviranñaaqlaan aasii tavra algaqsruu-tiqtuqasivlugu Iñupiaqñuktuqunni siila.

Siila kukilugniaq agniqmi, qanuq piñaq-nigua.

Aasiiuvva uvanu tamatkununun uqauqtuksrautauruguat.

Siłam IGHLIGNIANIK.

Makkununa kiñulliipitgnun algaqsruutiksraqtinnik uqauqtuksrautauruguat.

Aasissiuvva uisauniqmiq qujichigmiruamiksuñi iñiqsruvgigaatigut, u isauniqmiq.

"I have come to realize that only the Eskimos know this, their weather," he said.

"And I, myself, do not know it at all," he said.

someone: Although he may know it when the sun is shining.

Vincent Nageak: He realized that he, himself, did not know it at all, he said.

And so we told him, "That is the very reason that these who came before you would place two Eskimos at each camp, because the white men would always get lost, these (Eskimos) would be of some use to them."

"Even here at this camp, although they would reach their door they would not know what it is."

"I think they, the Eskimos, have already helped three people who have (become lost) like that."

"Making them stand up, making them go in right there at their doors."

"We see that you are one of those kinds," I said to him right there.

"We see that you are one of those kinds."

"I now realize that every one of those camps have to have some Eskimos in them," he said.

And so from that point on he would constantly tell me to keep talking about the weather, they sky, even to those who have no use for Eskimos.

The weather, how to travel in a blizzard, how to go about it.

And so here we are to speak concerning these things.

About how the weather behaves.

We are to speak of instructions which we have to give to these who will come after us.

And so they have also asked of us to speak concerning being adrift out on the ocean, another "high" subject (important), the subject concerning being adrift out on the ocean.
My being adrift out on the ocean, although I have often been sent adrift out on the ocean I always cross back over quickly because I always have a grappling seal hook. My father's words are truth.

As soon as I realize that I am adrift, he said, as soon as I realize that I cannot cross over, I am to go along the edge and look for a piece of bottom-ice which has surfaced from below.

Not one from up here on the top.

When I see one, and I see that this one can float along with me on it, if I see that I can use that as a raft, I then am to throw the grappling seal hook across to the other side, and only when it has caught well and I can pull on it am I to get on (the piece of bottom-ice), I am to get down on my tummy and pull myself over slowly.

Even though it pitches at the beginning he said, (I am not to worry) because it does not melt already on the way across, he said.

Then that ice is going to help me escape.

And so I have used this method for I don't know how many times. I will never get to the point where I have told it often enough because I have already used it to get back across often.

One time my grappling hook barely got caught.

But a person across from me, not knowing who I was was keeping up with me carrying a qayaq, right in the rough water, no, the slushy ice.

Just as the water had become rough I quickly saw him just east of me carrying his qayaq, and trying with all my might to cross I made it across.

My grappling hook just barely getting fast caught.

Then I jumped on to that type of (ice) carrying a polar bear on my sled while I was going back towards the inland side.
Then as soon as I had gotten across I took off taking this sled along and started toward that (person) over there. One who was acting with difficulty.

When I had almost reached him I realized that it was Orson Kagak.

You all know Orson Kagak.

"What are you doing?"

There is a person across on the other side whom he saw, he said, and he would like to get that person to realize his intentions and then set his qayaq down to float across to him, wanting him to use it to get ashore.

He noticed that a person was across on the other side after the water opened up, he said.

"It was I."

He began scolding me, "What good is this person anyway!" he started at me.

"What good is this person anyway!" he began (saying) to me.

I took his qayaq away from him and began carrying it.

When we reached the polar bear he really began to put me down.

As soon as he started to say "You lucky thing, catching a polar bear!" he burst out laughing.

A lot of (people) don't know this method of getting across on the ice.

When I don't have a qayaq I often used that method to cross (back) over.

That used to be also Egasak's (method of crossing), he would often be sent adrift.

He was adrift three times.

When he was first adrift on the ocean, he said, when he was first adrift, although he tried to go to sleep his feet would not let him sleep.

At that time when he was first sent quickly adrift, he says, after a quick
As soon as he reached the unbroken mass of ice he began to quickly break off pieces of ice, leaving himself enough for a shelter.

This was because this was the first time he had ever been adrift out on the ocean, you see.

He quickly began breaking off pieces of ice.

After sitting for some time, he said, (he began thinking) when and how is this, his sky, going to start getting brighter?

All it was doing, he said, was just getting blacker and blacker.

The sky about him.

Yes. When he realized that he couldn't do anything he stood up, when he realized that it was not going to become daylight we learn that he started off, heading in the direction toward the wind, what it is now, the direction of the wind, the sheltered direction.

And so travelling in this manner when he arrived at some broken-up ice he skirted around it going down on that side of it down there and when he crossed it, he said, he proceeded to try to head toward land as best he could.

So when he reached the edge of that mass of ice he began walking again along its edge toward the west.

And so again he came upon some broken-up ice.

These three days he began to walk without ever lying down.

A little daylight appeared, he said, when he moved a little over toward the west.

It became visible a little over there.

He became energized, he said.

Just as the three days finished, as he was walking along an area which was not

observation he began to try desperately to escape by getting on a big mass of ice down in that direction.

Puiguitkaat

mun annagniaqtuaqsiruq.

Aulaitchuamun aasii tavra utuqqaviññi mum tikisiqami qamannirviksrillakhuni apummiq qautchilauraaqsiqtuq.

Uisauvaalluktukfii.

Qautchifiguraaqsiliqtuq.

Aquppigalaqtuqguuq tavra qanuguni silaquna qaumnikisiññagisiniqpa.

Tavragguuq aglaa mañaqsgiññaqami.

Silaña.

[Puyugruaq]

[Very dark fog].

When he realized that he couldn't.

Yes. When he realized.

Just as the three days finished.

Aasiasiisulisi siqumman kasulgilxugu-suli.

Tavra piqasut uvlut nallajaluqani pi-suaqasgiga.

Uvluxauraqtuqguuq tavra uanmuktaaqman tasamaa.

Avuqna qiniñña 1ljuraqtuq.

Tavragguuq qaqaísuq.

Tavra piqasut naannilullu uvlut suagguuq imaña mañaitkalukkun igliqtillugu niga-

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dark, he noticed, to his surprise, that he was about at the edge of what looked like a big patch of open water.

When he reached the edge he noticed to his surprise that that side across there, the one on the other side, was not moving, he saw that his own side along here was moving very rapidly along.

And so as soon as he came ashore on land, as soon as he reached up there, just a little ways west of Uluuraq, somewhere to some direction of it, he recognized the area, he came ashore.

He did not even try to lie down.

He proceeded to attempt to reach Siňgaq-ruak toward the east, one which had people, because, you see, his feet were very, very cold, he said.

All during the night, although he did not take a break even once in a while, and although he did not walk just strolling along once in a while either, he began to start feeling like he was very cold.

It was probably because he kept thinking about that warm place over there that he began to start feeling like he was very cold, he said.

[Probably also because of his stomach].

What? [His stomach also!.

Yes. And so when he came in, when he arrived he guested with Apayauq-and-one-other.

"Were you adrift?"

"Yes," the affirmative answer did not seem right all right.

Right away they began to make him take off his clothes.

And then dried his clothes.

And then they heard news from the east while they were drying the stuff there that Egasak has been lost adrift, they said.

He has probably gone on, never to be seen again.

Chapter 10
Here he was, listening, lying down, drying off his clothes.

They were telling about this, Egasak did not go back ashore, they said.

"One sure can be grateful for those over there!" he said, to their surprise.

"One sure can be grateful for those over there. I see that they are capable of remembering me over there!"

"I see that they are capable of remembering me over there!"

He gave thanks for that, it is said, when he began remembering their prayers.

Their prayer.

He gave thanks for nothing else, it is said, he remembered their prayers over there and gave thanks.

And so after he had become dry the reindeer herders took him home, he got a ride from some who were on their way to Barrow and so went to Barrow.

And so when he got home we learn that he began to talk to his wife, "Although you don't like to make me the short fancy boots I always want them because I don't like to wear too-heavy boots down there on the ocean."

"I see that I have made a very big mistake."

He said that he realized that he had made a very big mistake.

I was later to learn, he said, that the reason she wanted me to always use these big boots when I was spending some time down on the ocean was so that I would not get frozen feet if I happen to have to spend the night down there if sent adrift.

He realized that was the reason, he said.

And so from that point on he had (her) make for him two pairs of boots.

Made so that he could put on these ocean-hunting boots right over these short boots. Ones with fur socks inside.
That is always the way, he said, that a person who thinks about and realizes the possibility of being adrift or not being adrift should have boots.

He is never to go without (these) boots, he said.

He must have boots.

And so when he again became adrift, when he added a second one to that other experience, when he was adrift for the last time, we learned that he came ashore very quickly.

Over that way again, he faced that down there, he said, and that was the only direction he took off toward.

To his surprise, he said, he reached it very quickly.

Because, you see, it had some daylight.

And because, you see, it was not very wide.

Here when he did it the first time, he said, because it was so wide he noticed that it did not even become daylight, when one is down there on the other side of the open lead.

Very thick fog.

[As we all know it is very dark when there is thick fog.]

Yes. It would just be very dark, he said.

And so when he was adrift here on the next time he did not experience cold feet, he would occasionally sit once in a while.

He did not experience any difficulty or suffering at all.

He even had some snack provisions.

A small can, although it was short, had been filled by his wife, we learned, with blubber strips, some with muktuk.

When he chewed two bites of these, he said, he would really be eating a lot.
And so when he went ashore this second time, when he went home, so then again, again, he was sent adrift out of the ocean, while he was really trying to pay careful attention too. Just when he began to try to follow a polar bear's tracks. We learn that he had a companion. We also learn that he did not know this, his companion. Nasuayaaq, we find, had also been sent adrift out on the ocean. Having caught two polar bears, carrying them on his sled. Over here at the holes, he said, when he realized that he couldn't jump over them toward that direction down there, when Nasuayaaq reached them - I have moved to Nasuayaaq - he would, each time, use his sled as a stepping block to get across. And then as soon as he had gotten across he would then rub (snow) on them, therefore causing them to again become nice and smooth-running. Three time, he said, he used it as a stepping block, this, his sled. These two polar bears which he was pulling on his sled, two which he was pulling on his sled. He became completely unwilling to throw them away, he said. And when he would lie down, he said, he would just sit down and not spend a lot of time trying to get warm, he would even quickly fall asleep for a while. Eventually, he said, the days were almost numbering three. While he was adrift down on the ocean. Taking some bites once in a while from his polar bear he did not experience any hunger. Travelling along in that manner he unexpectedly noticed that that opposite side was not moving, he realized that he, himself, kept leaving it behind.
When he, again, arrived at some clear (ice) he observed it and realized, to his surprise, that this ice in front there was moving along only just so far, but at the same time it was not possible to jump over it.

And so, after observing it for a while, when he saw a low part for the sheer cliff of ice on the side across him, though it may have some bad results, he, again, used (his sled) to step across. Bracing himself to lose (his sled) if (the ice) crunched it from both sides.

As long as he, himself, barely climbed up there. Fortunately he barely climbed up there and quickly got across.

And so as he watched it and was able to quickly pull it up, this his sled.

And so after some observation of his surroundings he started landward home. He crossed over to the land up there, this was in his mind.

He realized that he had already crossed. Then after pushing his load up that way for a while he took his sled and placed it upright on an iceberg, leaving it behind he went home, up there, he went up toward the land in the dark.

When he came upon the (land) he noticed to his surprise, that he had come ashore a little ways to the west side of Uluuram, I mean, a little ways to the east side of it. He, all of a sudden, felt close to those (at home) to the east.

[Exactly where is Uluuram located]? Just this side of Tuapaktusuk.

Tuapaktusuk.

[This side of Siniqagruaq]. Yes. So he proceeded to go and become a guest with those (people) there. He knows of some reindeer herders who are there, he said.
Ones who are spending the winter.
At Siniqaqruaq, at Illiaq’s house.

When he arrived about early evening there were no people-movement-sounds to hint at people being there.

They knew nothing.
Just as he was about to go in the reindeer-herding-dogs began their barking.

They reacted quickly and suddenly.

"Oh, we see that it is a person out there!" they said.

“Yes, I am coming in.”
As he was about to come in through that door there, to his surprise someone over there said, “What do you think you’re doing?”

“I am not doing anything, you see, I have been adrift,” Nusuayaq told his (son or brother-)in-law when that one asked him.

“You have been adrift too?”

“You see, I have been adrift, I just now came ashore.”

Egasak then said “Alakkaa!” it is said.

"Those two, mother-in-law and daughter-in-law, sure must have worried a lot," (he said), immediately starting to put his boots on.

He sees that he has to go over there and inform them (that they are fine) then, he said.

That’s what he did.
When he was adrift on this last time, Egasak said, he was not worried or anxiously concerned about loss of life all right, but he had not realized that there was someone else adrift along with him.

We learned that they did not meet each other at all while they were down there.

Egasak, we learn, had already quickly found out about (the helpfulness of) a little snow hut so he would occasionally sit down for a while.

This type of thing he has instructed (others) about, he talks of the necessity of having some blubber strips in one’s pack sack.
If a person realizes that he is already (adrift) down there then two mouthfuls are enough, these he should put in his mouth.

The body is (then) capable of better then adequate strength, he said.

And so Egasak, I mean, Nasuayaaq said that he did not experience any hunger.

And so this one, Egasak, quickly and furiously travelled all night to go and inform Sirrauna and Tuurraq.

When one is adrift, he said, he realized that one visualizes a dog's birthing area for a few seconds at a time.

Although Egasak did not tell about a dog's birthing area Nasuayaaq did tell about it.

One who was using as a sled a polar bear skin, one who had a place to sit for short periods of time.

He realized that he would suddenly think about and begin liking a female dog's snow hut, its birthing area, he said.

It's very cold, there is no place to seek shelter, he said.

He realized that a person should never seek to be sent adrift, he said.

He has found out, he said, that when one is down there on that other side that one visualizes images of a dog's birthing area.

Right after one has passed the point of being able to get back to this young ice along here.

This thing, being sent adrift down on the ice, my father would instruct me about it often, saying that if I see that there is no (open) water and I see that there is a hole (or) if I find that I can make a hole in a small area of young ice with something, I am to just go ahead and make the hole and I am to try to find out in which direction the current is (flowing) and whether or not it is strong.
Whether with a shotgun shell or some part of my chewing the ugruk piece briefly and then spitting it out.

And then, he says, if I see that the current is flowing toward this way, toward the edge of the land-locked ice, down this way toward land, then I won't be fearing much danger.

And then, he says, when I sink it down into the water and it leans a little paralleling the coast, then it is very, very dangerous and frightening.

Scary.

I am to keep alert and not be caught off guard, he says.

I am going to be sent adrift down on the ocean if I go down there too far.

And so when I walk down here, when I walk along down there I am to observe things very carefully.

And so while walking along in that manner, if I happen to (suddenly) start to go like this, "Oh, no! It has already opened up and sent me adrift!" I am to (say) that, he says, and immediately head back.

If I happen to (suddenly) start to go like this.

That open lead along there each time would be clearly visible.

That is the very reason that the old people would tell others to observe carefully always.

Sometimes it is clearly obvious.

And also sometimes one cannot tell (when sent adrift), when one is not clearly doing very well, when one is too engrossed in focusing upon catching game.

I also, sometimes, do not know when it happens quickly.

But it always starts to go quickly like this, one should always react immediately when it breaks open upon one.

So with this I have again talked briefly.
Arauvvaukua samma ilisimaqpaktuattauq-kaluaq.

Aġnaqatigakii uvvauna.

Agvigaq (Otis Aqigvag): Uvvauna nɪuqtuŋkun naalaktuqqauput isumammiŋi iviŋuamaitigiga tajiumi maani nɪuqtuŋniŋat.
Atakkii inuuniçuutivut marra tajium niŋrutiiŋi samma qanuqpan piyaqquqpan nɪuqtuun maanininniaŋitchut.

Sugnamun qimagniaqtut, uqsrum piqsiŋatik.
Taaqralluwa iŋuŋiŋiga.
INUUNIQUTIPAYUVUT.
Agvigich qavani qavuqalguilimmata 'qam a uqsrum piŋkagüt. .
Agvigich unna ilisimagagat.
Nayulguññiŋaqtat imma uqsrum maanatajiumi.
Samma iŋułįiļiwuymaagaqtuq qanuŋuni maŋiŋuqin.

Nagiaq (Vincent Nagiaq): Siqpatituligfiialgitchugut.

Nagliaq (Vincent Nagiaq): Siqpatituligfiialgitchugut.

These along here also know a lot about (the ice) all right, (and I have used up so much time).

Agvigich unna ilisimagagat.
Nayulguññiŋaqtat imma uqsrum maanatajiumi.
Samma iŋułįiļiwuymaagaqtuq qanuŋuni maŋiŋuqin.

These along here also know a lot about (the ice) all right, (and I have used up so much time).

At least my cousin here.

Otis Akivgak: This which we listened to concerning the drilling, my mind is very displeased about their drilling on this ocean along here.

Because, you see, our source of livelihood, these creatures of the sea, if something happens, if there is a drilling accident, they are not going to be along here.

They will flee in some direction, when the oil is about to get to them.

I feel that there is something wrong in this.

These, the source of our humble livelihood.

The whales have begun to find it hard to go as far east as they used to, the ones which the oil is bothering.

The whales know that area down there.

We see that they must be unable to stay much around the ocean with oil in it.

If it pours out for some reason it is certainly destined to be a cause for messing up something.

We will begin to experience suffering if these our small animals, our source of livelihood, move away in some direction.

Vincent Nageak: We will again start to use blubber for fuel.

Otis Akivgak: The animals are capable of moving away, they have the capability of fleeing.

This is something which feels wrong to my way of thinking, their drilling along this ocean here.

Anything else to...I mean, although there are many things to talk about I just don't want to talk too much about things which may influence others to become mixed-up.
But the instructions of the one who told the story must be heard, you know, by the young people. [Yes].

Those who are going to learn how to hunt. They have to attempt their (hunting) while hearing this always in their minds, these ones who are trying to listen (to these instructions).

Because these, our young people today, have become so that they now do whatever they feel like doing, because they believe that they can do anything, they are even stubborn in their determination to do things their own way, even when one tried often to talk to them.

When one is one of those who are hunting-by-boat, even when one tries often to talk to them, these young people nowadays, these ones who have become young men, they have begun to respond with retorts which can cause one to become discouraged and quit.

Some of them don't even like to be told about the methods used by those of long ago for acquiring game.

They have no desire to listen.

They don't ever express an earnest desire to listen to these things, some of them consider it to be criticism and therefore act offended.

Some of them even answer me very impudently, "You should never talk of these things, you all try to make me feel offended when you do so, you try to evoke me to act offended with that criticism."

I always try very hard to talk to them about the way they did things, their instructions to me, because I grew up and became aware among those who hunted by boat, I indeed talked to them.

As soon as I am able to hunt-by-boat I instruct those young men because they are my "men".

I don't keep quiet.
Chapter 10

Those whom I had talked to while they were young people are today still living, they have become young men, they have (father)-ed children.

Some of them must remember these things sometimes.

Because, you see, this animal sometimes does not go looking for a good person.

I talk to them while these already capable ones are sleeping of when and where to throw the weapon.

I talk to them too of when and where to throw the weapon if one has to do it in a hurry.

Something else...there are many things to talk about, all right, but I, too, will talk briefly about something which I saw while we were east at Beechey Point.

From Beechey Point we would go from place to place using a "small ship" travelling way down along that ocean down there, with me, myself, as the person manning the engine.

I, myself, am an engineer.

Although I knew nothing about words I fortunately knew how to start it and how to stop it, I have found out how to do it.

We'd travel along in that manner, we had as one of us Ulaaq, also Panigiuquluk, also some other young men were among us, out there.

I, myself, did not know anything about steering (the ship), I was situated down under there.

The engine, you see, was this high when I would situate next to it.

One with two big Atlas Imperial, (used) gasoline.

This was that kind.
It is said that this thing which had skirted around them, one which went way around them down on the ice, having seen it, having observed it, they talked it over and then began to go to it, even though they had already just passed it by.

And then it was only when they got to it that I found out about it.

We pulled up against it at its point.

One could not alight on this land from the bow without first getting a ladder. They put a ladder there and disembarked, we, all of us, disembarked.

After just tying it down with an anchor. There were these things which look like , it was even smooth all the way over to there, (the other end) was very far away.

Along here was sod, soft sand, mud, also big pieces of rocks here and there.

This was ice which was flowing with the current.

One with a top which was all sod.

And one could even cross the water areas just by wading across.

Also along there were polar bear tracks.

We noticed that they too would make tracks on it.

While we were there these geese which the people-of-the-Kobuk would call "kiiguk", these kinds of geese even landed there.

Way down there on the ice.

Otis Ahkivgak: We noticed that it was moving along (in this direction).

And here were the ice, travelling in this direction.

We saw that it was moving along in a direction directly opposite of the direction (the ice) was moving in.

When they checked the current with the current-checking-device.

This was somewhere down in front of Flaxman Island. [Yes].
And so this which I have seen myself, I talk of briefly.

Although there are many things to talk of, but I am very displeased, also my thinking, regarding the drilling activity. One feels an anxious fear of loss regarding our animals all right, if they do something, if perhaps they cause something to happen to them. Because, you see, they cannot stay long in oil. If that oil should happen to surface, when it surfaces, if it should happen to come to the top of the water. The oil is capable of destroying animals. This is something with which I am very displeased. We all are displeased with it all right, you see, but, at the same time, it is also our money tool.

Ernest Kignak: Did Floyd Ahvakana reach this same (land-ice)?

someone: I guess so.

Henry Nashanik: Another one.

Ernest Kignak: Another one?

Henry Nashanik: Another one, yes.

The one that Floyd Ahvakana reached is a different one.

Ernest Kignak: One which he and Ahgook reached, is that right?

Henry Nashanik: Ahgook never reached it, it is said that he saw what he thought was the same one. He saw something which resembled a cliff way down there (in the ocean), this is what he would often say.

Ernest Kignak: It is said that Floyd Ahvakana also arrived at some land way down there.

Tavraasiit tautukkunimmullaksaasivlugu.

Takanna ikpiruqau tautuqkullugu nuna.

Aasiigguq uvva tikihaunaq nunaqiginaq- suq taamna aglaan ivigaamiq qaaqaginimigaa tavra.

Ivunigaqgniqsuqguq avataa, sikumik tainna.

Qigñak (Ernest Qigñak): Maggagmik taima qaaqaginiraqta taimna.

Nasagnig (Henry Nasagnig): Ii, maggagmig- guq qaaqagaluaqgniqsuq tainna ikpiksunaq tamanna illini aquisapcuq ivunigaqgniqsuqguq avataa, sikum ivuvigiragnigaa.

Puiguitkaat (Lot of people talking together)

Ukua tikisagatitun inniyjagaqunaqtuq.

Aqiqapuqigniqua, anjiktakuaniginaq uvva Aavaqarqiliaaqtauqamiq tamanna.

Nullautaq (Oliver James): Benny Amagugauqguq tidal wave taqinmi qiglut makua saqvallammagich...(Haa)...sagvaalamma- gich qiglut makua tidal wave taqinmi.

Tidal wave pimman.

Qigñak (Ernest Qigñak): Saqvqaqtani?

Henry Nashanik: Yes. Then Floyd Ahvakana, right after Ahgook told the story, left very early in the morning, it is said, to go to that area where this has shown itself, he, himself, wanting to see also this cliff which they had seen down there.

And then when he saw it he proceeded to start out toward it.

He saw this land, this big cliff down there.

And so, it is said, when he reached it he realized that this was not land, but he did say that the top of it was covered with grass.

He said he noticed that it was surrounded with pressure ridges, with ice, in that manner.

Ernest Kignak: He did say that that certain one was covered with sand.

Henry Nashanik: Yes, although he realized it had sand on top of it, this “agiuppak” along here resembling a cliff, he also said that it had pressure ridges surrounding it, he noticed that the ice would form pressure ridges on it.

I don’t think it was like the one these ones here reached.

He said it wasn’t very big, when Floyd Ahvakana told about this he said it wasn’t very, very big.

Oliver James: Benny Ahmaogak and I, at that time when the tidal wave’s force moved a bunch of these houses along here ...(What)?...at that time when the tidal wave’s force moved these houses along here. When the tidal wave came.

Ernest Kignak: They were carried along in the force of the current?
nullautaq (oliver james): immagguq
nullatikut igluq-qa vavanitluaq at igluq-purani sâvqâjanisugaich.

qignak (ernest qignak): uvvakii uvana
igluga sâvqâjanaga.

nullautaq (oliver james): tavra tavrani
sâvqâjisimmagich sîlângugman...

nasagniq (henry nasagniq): ukiagmi.

someone: earthquake-man anchorage.

oliver james: remember it has often been
said that nuliaq-and-them's houses at
browerville were carried away by the
force of the ocean?

ernest kignak: my own house, you know,
was carried away by the force of that
ocean.

oliver james: that time, that time
when it was to carry them away with
it current, when the weather calmed
down...

henry nasanik: in the fall time.

someone: when an earthquake hit anchorage.