

Contents

" PUIGUITKAAT "
(pwē-weet-kaht)

Iñuunigimi ilaanni itqallagnaqtuq
iñuum algaqsruutaa. Suna
iļisaksrauniqaptigu sivullivut tamarra
puiguitkaaksraptignik qaitchiraǵniqsut.

Utuqqanaat kasimagamik puiguit -
kaaksraptignik aitchunǵalgitkaatigut.
Uqaluņi tammaqsiniñǵagnianjitchut.
Anayuuqaavut ataataavut iqiasunjiñutik
qaitchinjarut ikayuutaunasugalutik
iñugmun naalaktuaqłuni naagga
taiguuaqłuni ilitchiruaq.

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.



The 1978 Elder's Conference

Transcription and Translation
by
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Gary Kean

North Slope Borough
Commission on History and Culture

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Ikayuiruanik Nalunaiqsruutit

Ikayuqtuat uumiņa savakkama
nalunaiqsruġukkitka. Piiļlugi una
naatitchumiņaitkaluaqtaġa.
Quyanaaqpauraġitka ukua iņiuch:

Kakianaaq	Molly Pederson
Ikugana	Roxy Ikugana
Ulimaq	Raymond Qalayauq
Mitiktaun	Fannie Ukaqquk
Saalaagruk	Samuel Simmonds
Aņatuqsana	Rex Ukaqquk
Niayuq	Martha Aiken
	Rachel Craig
Tuquttaq	Lloyd Avaqqana
Umittaaq	Art Umittaaq
Miņġuna	Emily Wilson

Suli aglautitanņjuliġama akianaraaņņi
nukaaluņma quyanaagunņmigikka:

Kullaq	Clarice Simmonds
Nutaaq	Doreen Silvasy

Aġnaksraq, Jonah Leavitt, qanutun
ikayuutaupiagatararuq. Ilaaguaglugu
quyanaaqpauraqtuksraugiga. Iļaanni
apiqsruqtaipiksuaġama qiiļigrugnaq-
siyumiņaqsiļġataqłunjaunnii qiiļigruu-
taiļaaamik ikayuunmik aitchuqsimaaġ-
maņa quyapiallaktunja. Quyanaq
Aġnaksraaq.

Kisautaq

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Mitiktaun	Fannie Okakok
Saalaagruk	Samuel Simmonds
Aņatuqsana	Rex Okakok
Niayuq	Martha Aiken
	Rachel Craig
Tuquttaq	Lloyd Ahvakana
Umittaaq	Art Oomittuk
Miņġuna	Emily Wilson

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Nutaaq	Doreen Silvasy

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and thank him very much all by him-
self. Sometimes when I have to ask so
many questions even to a point of
becoming frustrating the consistently
patient help he gave me is appreciated
very, very much. Thank you, Jonah.

Leona Okakok

Summan Kasimanjanjat

North Slope Borough-m savaakkijagaich Commission on History and Culture maqpiġarrit-quvlugich Iñupiat iñuusiatiġun. Utuqqanaanġich aasii North Slope Borough-m kasimanjarut Utqiaġvigñi May 22-miñ 36-mun 1978-mi Iñupiat sut iļisimaranġich tammanaiñnaisa pituktuġniļuguktugich tape-nunlu maqpiġaanunlu. Taapkuua Commission on History and Culture-tkuayaat kasimanigum akiņa atautuġu akiļinagaat.

Kasimakamik utuqqanaat uqaaginja-gaich sut iļisimaratik qanjiqsitauruksrauruaat nutaġaaluptignun. Tamaani qanġapak nunaginaraaptigni iñuuniaġniaqsimagumik iļisimaraksra-ġipiaġaat nunaktik qanuġlu igliņa-tilaanġa.

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Uvigaq	Ernie Frankson, Tikiġaġmiu
Kusiq	Waldo Bodfish, Ulġuniġmiu
Uiññiq	Nannie Woods, Nuiqsagmiu
Tauttuq	Amos Morry, Anaqtuuvanġmiu
Kakiññaaq	Ronald Brower, Utqiaġvinġmiu
Sakkaaluk	Robert Aiken, Utqiaġvinġmiu
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Evelyn Tarrualuk
Gary Kean
Nanauq Saavġaq
Martha Niaquq

Iñuich ukua iļjunjaruaat kasimammata

Introduction

The North Slope Borough has mandated the Commission on History and Culture to make publications concerning the life of the Iñupiat 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
Kusiq	Waldo Bodfish, Wainwright
Uiññiq	Nannie Woods, Nuiqsat
Tauttuq	Amos Morry, Anaktuvak Pass
Kakiññaaq	Ronald Brower, Barrow
Sakkaaluk	Robert Aiken, Barrow
Siļamiu	Warren Neakok, Point Lay

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Evelyn Tuzroyluk
Gary Kean
Nanauq Saavġaq
Martha Neakok

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taimani quyanaagivut qaaniqsitichruat:

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Agiaq	George Agiaq	Agiaq	George Agiak
Apayauq	Nora Agiaq	Apayauq	Nora Agiak
Aaqhaalliq	Roger Aaqhaalliq	Aaqhaalliq	Roger Ahalik
Aqivgaq	Otis Aqivgaq	Aqivgaq	Otis Ahkivgak
Asugiaq	Horace Asugiaq	Asugiaq	Horace Ahsogeak
Qunmigu	Alice Atuanjaruaq	Qunmigu	Alice Atuangaruak
Utik	Walter Aqpik, Sr.	Utik	Walter Akpik, Sr.
Kusiq	Waldo Bodfish, Sr.	Kusiq	Waldo Bodfish, Sr.
Ikaa	Wesley Ikaa	Ikaa	Wesley Ekak
Agnigalak	Etta likuluk	Agnigalak	Etta Ekolook
Panigluq	Bessie Iriqtuk	Panigluq	Bessie Ericklook
Qagguualuk	Levi Griest	Qagguualuk	Levi Griest
Annaaq	John Hugo	Annaaq	John Hugo
Nullautaq	Oliver James	Nullautaq	Oliver James
Ikiuna	May Qaggaq	Ikiuna	May Kagak
Kakiinnaaq	Elijah Kakiinnaaq	Kakiinnaaq	Elijah Kakinya
Kumak	Ina Qalayauq	Kumak	Ina Kalayauk
Uyagaaluk	Laurie Kinjiq	Uyagaaluk	Laurie Kingik
Nipik	Sarah Kinjiq	Nipik	Sarah Kingik
Qigñak	Ernest Qigñak	Qigñak	Ernest Kignak
Panitchiaq	Helen Kenton	Panitchiaq	Helen Kenton
Kunagnana	Samuel Kunagnana	Kunagnana	Samuel Kunaknana
Aqpaluk	Elizabeth Lampe	Aqpaluk	Elizabeth Lampe
Aaluk	Bertha Leavitt	Aaluk	Bertha Leavitt
Siksraktuaq	Edna Leavitt	Siksraktuaq	Edna Leavitt
Uiññiq	Eunice Leavitt	Uiññiq	Eunice Leavitt
Tauttuq	Amos Morry	Tauttuq	Amos Morry
Nasagniq	Henry Nasagniq	Nasagniq	Henry Nashanik
Naqiaq	Vincent Naqiaq	Naqiaq	Vincent Nageak
Apiji	Elouise Ukaqquk	Apiji	Elouise Okakok
Mitiktaun	Fannie Ukaqquk	Mitiktaun	Fannie Okakok
Taiyugaaq	Annie Uluqaaq	Taiyugaaq	Annie Ologak
Ayapana	Molly Uluqaaq	Ayapana	Molly Ologak
Qiligñik	Donald Auktalik	Qiligñik	Donald Oktollik
Agniiñ	Lilly Auktalik	Agniiñ	Lilly Oktollik
Iñuuraq	Daisy Umittaq	Iñuuraq	Daisy Oomittuk
Ijiaq	Shirley Phillips	Ijiaq	Shirley Phillips
Suqtuk	Peter Suqtuk	Suqtuk	Peter Shugluk
Sagvayuaq	Ruth Siajaq	Sagvayuaq	Ruth Sielak
Tugli	Richard Tugli	Tugli	Richard Tukle
Paqualak	Cora Unaruq	Paqualak	Cora Ungarook
Maligiana	Beatrice Vincent	Maligiana	Beatrice Vincent
Tigluq	Roy Vincent	Tigluq	Roy Vincent
Uiññiq	Nannie Woods	Uiññiq	Nannie Woods

The following elders who participated in the 1978 Conference have died before the publication of *Puiguikaat*: Otis Ahkivgak, Richard Tukle, Vincent Nageak, Annie Ologak, Beatrice Vincent, and Peter Shugluk

Chapter 10

Flossie Hopson: Uvva nakuugaluagmiuq naalaktuanik quliaqtuanik aḡatkunik akkupak aḡatkunik uqausiqaniḡḡuta piu-gut.

Samma uvlaakulu tamakkua allanḡuqtuat pitqutchich qiḡiḡarasī uqautivsaagḡnia-galuagmigivut.

Uvva isagutisaaqqaagapta uvlaapak sikum aulasia uqausigḡiniaqtaqput.

Nunam, nunamiḡu sikumiḡu iḡuunialaniq.

Aasi imma iḡuqaḡuḡnaqtugut sikumik uqallaruat, inna sikum aulasiḡanik.

Imma atiqallaarut sikuliallu makkua unani sikumi qiḡiḡarasī.

Suli ukiumi...sikukii sikut qaisaḡataḡ-man allaulaarut.

Allauniḡat atinich tusaasukkaluaḡlugi sikum aulasiḡanik uqaḡupta.

Uyagaaluk (Laurie Kingik): Sunḡamiḡn aullaḡniaqḡisa, qavanḡamiḡn naagga unan-ḡamiḡn?

Flossie Hopson: Sammakii siku allauq-panitchuq.

Maani siku maaniittuaq.

Kiḡa sikumik iḡisimaruuaq isagutisaaq-pan naaggaluunnii nakuusuḡnaḡmiuq sikum atinḡiḡnik naagga qanuq itilaḡaḡa sikum nakuusuḡnaqtuq.

Tigluq (Roy Vincent): Kisupayaam piḡ-ḡavaḡ?

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?

Paġualak (Cora Ungaruq): Taġium siku?
[Ii]. Oh.

Cora Ungarook: The ocean's ice? [Yes].
Oh.

Tigluq (Roy Vincent): Roy Vincent.

Roy Vincent: Roy Vincent:

Aqivgaq (Otis Aqivgaq): Immakii taip-
kua utuqqanaat uqautigisuugaat siku.

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

Sikuliaqqaagman ukiagmi algaqsruutigi-
suugaat iñugnun anuniallaturuanun.

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

Qanuq marra siku aularuq.

Because the ice along there is moving.

Sikugaluqqaqzugu nutaunġaan sikuq-
qammiunġaan qilamik aullayarūq maptu-
nġaīnġagmi.

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.

Taamna algaqsruutigisuugaat taimani.

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

Naalaġnisuugitka utuqqanaat uqaġmata.

I always listened to the old people
when they talked.

Katillutik utuqqanaat Taaqatkunnun
uqaġaaqtuat naalaġnisuugitka.

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

Taamngguuq tavra anuniaġumaqtuag
iñuk algaqsruġaġniġaat qaunagitquvlugu
unaniqsuġniġmik.

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

Qanuġguukkii marra siku maptunġaīnġagmi
aullayarūq.

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

Suli sivunniqzugu qanuq itpagguuq ukuak
qimmik nipitaqsimaruaq.

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

Tavranguuq tavrannatchiaq siku aullaġaq-
tuq tainna qimmik ukuak nipitaqsimaruaq
avinmatun.

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.

Tainnaittuġguuq uvva ukiagmi nanġaġnaq-
tuq.

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

Taimmaasi uvluqtusimman qanuġliqaa pi-
gaġuagmiraqtut uisagaluannġagmik taip-
kua iñuich.

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.

Asii tulakkumiñaqamin tulallaavlutin
iñanġich taimani.

And then if it is possible for them to
come to shore some of them would each
come ashore, at that time long ago.

Puiguitkaat

Tamarra pisuǵnaǵniᅇa iᅇuaqsimman siku qaunagivlugu anuniagaǵniqsut sikumi.

Qiniqᅇlugu.

Isumamiktun pilaitchut.

Uvvakii anuniallasikamali silaluuna qaunagivlugu nakuuniagmagaan kukiᅇug-naqtuq, nanjiaǵnaitchumaagman ilisimav-lugu.

Tamarra tamatkuniᅇa alǵaqsruǵaǵnikka-ᅇatigut qaunakᅇaalaitkaluaqtuᅇa kiᅇu-vatigun puttusriᅇᅇatanaᅇa utuqqa-naat uqaᅇmata.

Qaunagitqugaat sunapayaaq.

Utuqqanaat taipkua ilitchuᅇiᅇnavlutin qanusigǵaǵniᅇnik inuuniagᅇimik.

Tamarra sulii tamanna qauᅇrimaigᅇnaq al-ǵaqsruutigimmiᅇraᅇigaat taanᅇaq.

Iᅇugguuq una tamarruniᅇa uuktuᅇaᅇiᅇni-ᅇumi uuksiruksraunitchuq.

Qanuᅇᅇuukkii sumun isumanaitchuq.

Anniqsraǵnaitchuᅇlugguuq suᅇautamik qallugauram imanaᅇun suᅇauttanmakua qaiᅇniᅇiaqaqsiraqtut ilᅇlatiksramun.

Kiikaa samma immivsaagukhuni qamna tainnatchimik imiᅇᅇaktuᅇaᅇ ilasuaqsim-man suᅇauttani anniᅇilaitkait.

Tamattuniᅇa tamarra naalaᅇnipkaᅇuu- gaanᅇali taipkua utuqqanaat uqaqtuat.

Iᅇaunitchuᅇᅇuᅇuq taamna.

Sagluᅇitchut.

Sagluᅇiᅇniᅇiqsut.

Nalaunᅇaᅇiᅇniᅇiqsuq tainnasiq atuᅇmarrun qiniᅇtuni.

If certain conditions are just right down on the ice they would go out hunting, pay- ing 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 des- tined 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 real- ized, 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 uncouscious, liquor, they would preach often about that also.

They'd say if a person here has never ex- perienced 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 he 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.

Qiniġivukkiuvva qitungakkaluavuk ilau-
raakkaluavuk.

Tamarra.

Paḡmapak.

Tainnasikkii tavraptauq nalautchumaq-
huni uqaluunġaruaq.

Nalautisiññaruaq.

Iñuum sivunmun igliġniłuktua igłutuak-
sraña.

Qitungakkaluamiñiñ.

Uuktuusiaq.

Uuktuusiažhiñaq.

Qanuqinmagaagun.

Aulayaiqsimagaluagmagaan taamna aapa-
rik.

Tamarra! qitungama tainna manimmipka-
gaat taamna.

Uvaña ilisautiñaitkaluaġitka taanġaġ-
mik ilimignigli maliġuutiniqamik tama-
tumiña atuliqhutik.

Paḡmapak atuġaat.

Uvva quyanaqtuq tamatkuniña quyanaġ-
niqsuq aulayaiqsimapkañiłuktuat.

Ami utuqqaich taipkua iñuusiat aula-
yaġniługmatun paḡmapak uvva piñiłu-
guliġmarruq.

Sivuniqsipayaagapkuli uvva.

Uvvasuli qaksruqtuat Uyaġaaluum uqau-
siġikkañii.

Qaksruqtuat ukua nunamun apuġaluaqatik
sikun tamarra nuna apuġaktuanik tai-
rañiġaich.

[Suruanik]?

Apuġaktuanik.

[Apuġaktuanik]?

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 try-
ing 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 follow-
ing (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 under-
stand 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 "apuġak".

[Those who did what]?

Those who "apuġak".

[Those who "apuġak"]?

Puiguitkaat

Ii. Apugakturguuq.

Maaniḷu Utqiaḡvigñi tamarra tainna.

Immaasiñ iñuuvli iñugliimma - imḡusi-
qaḡayuturguukkii uvani imma umiaqtuq-
tuat imḡutchimik qanutchimik qiruḡmik
savaamik, imḡusiqaḡayukturguuq.

Iñugligguuq una aḡnam imma taamna iñuk
tautukkaluqaḡmiḡ annuḡaalugiiññiḡman
annuḡaḡiiññivḷugu uvyaugñiḡaa.

Tavraasii mamialiqhuni annuḡaalugiiñ-
ñimmani - atuusigayuktullu - atuusi-
ñiqsuq imma.

Taamna atuqtuq Sagvayuumigguuq atilik.

Aasi taamna imḡusiḡriḡaruq uvva annu-
ḡaḡiiññivḷugu imḡusiḡruḡaruam taamna
Sagvayuaq piñiḡaa.

Qanuq imña, mumiksitkigauvva, qanuq im-
ña.

Aasiuvva taiñiḡivḷugu taamna, annuḡaa-
ḡiiññivḷuni sanuqtini.

Qiiñḡiitчуurutkii annuḡaaluktuguurut
iḷaḡi.

Annuḡaaksraqapianḡtchuat taimani.

Aturraqsiñiqsuq.

Kan-ḡu-su-uu-uu-uk atu-ḡi-gaa-aa-aa

Pi-ḷa-ḡaa-aa-aa-a Ya-i-yaa-aa-aa

Annu-ḡai-lu-aḡ-ma-ḡaa-aa

Sag-va-yu-aam im-maa-aa

Aa-ḡaa-aa-ḡi-yaa-aa-aa-a

Uni-un-nii-ii-ii-i

Pim-miu-ti-ii-ii-in

Ya-i-yaa-aa-aa-aa-a Ya-i-yaa-aa

Im-ḡu-sian-nik aan-miu-tin

Apu-ḡak-tu-aa-niñ-qaa

Aa-aa-ḡaa-ḡi-ya.

Yes. It is said they are "apuḡak-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 ridi-
culed 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

Aa-ḡaa-aa-ḡi-yaa-aa-aa-a.

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-ḡaa-ḡi-ya.

Tavra taavsrumiņa quliāgniģaali tigliniņisūq imma imģusiannik umiaqtuqtuat apuģaktuat umiamiņ.

Tainnaunniģguukkii sunitchuq annuģaa-ģiitkumiunnii.

Aģlaanguuq ilaa imģusiģiņģinammiuq apuģaktuaniņ.

Tainnali atunjammiņiqsuq.

Aasiivsauq uvva Paģualaum quliaqtualanaraa Nuvunģi iņuk iņnupekairuaq anaktitchiruaq aģviqsiuģnikun.

Ipkaksraaq imma quliaqtuallanammikkaņa.

Nuvumigguuq - tainna aģviqsiuqtutkii taimanģaņa.

Ukiumi niqaiļļiuqaktut, paniaqsirut, upinģaksraģataqtillugu.

Sammagguuq sunauvva anatkum niģrutaiņ-ņivļugich.

Niģrutaiņņiruat suli tusaasuģivut taimani.

Nunallaani.

Iļaurāģiatin ukua paniquvlugich tuqutquvlugich niqaiļļiuqtiļģugich.

Anatkuuvluni.

Tavragguuq aasiiņ qanuģsausiiqamik ukiugunģaan immakii March-miļuunnii taapkuva niģrutaiļļiuģaluqamiņ natchil-lakkasugalutin atausiuramik-unnii natchil-lakkasugalutin umiiraqhutik saavin-niqsut Kapuukkalugmik umialiqaqhutik.

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.

Puiguitkaat

Tavraasiñ airaŋaiġutik pamuŋa nunamun
natchiġunaqtigruaġumiŋ natchiqsiġrua-
ġasugalutik.

Tavraasii aġvagniqsut taapkua.

Tavraasii pivlugich anuvlugich paniq-
tuat ilaŋŋaqtuaniktuat Nuvugmiut ni-
qaiqhutik.

Taamnagguuq aŋatkuq piñailļiqiruaq
tusaamaruq.

Uqallaksimaruq imma.

Uumiksriruakkii iñugnik, uumigiri.

"Uumiñataktuažhaġivat Kapuukkaluk
aġvagniaġiaqtuat iñuġžučich
tatqapkuu kilirvakkaluaqtinnagich!"

Tavragsuuq uqallaktuq.

Uvvagguuq aŋunaġiaġnivlugich uumisuk-
kaluaqsimaruq taamna.

Iñuaġniataktuaq, iñuaganikhuniami ila-
ŋiññik paniqhutik.

Iñuiyguuq tatqapkuu iññuqžugnik taivlu-
gich iñuich.

Nunummaġiksigaluaqtinnagiyguuq aġvag-
naġiaqtuaq taamna uumiñataktuaġiva!

Iñuupkallakaniigguuq taimma aŋunaġiaq-
žugich aġviġmik.

Tamarrakii niġrutit makua ilimiktug-
ruññaq taimaŋŋa igliŋiññiqsut.

Itqamaruuaq iñuk ilisimanigaa.

Nagliktuun ikayuutiksraa aŋalatiqaq-
tuq.

Savaŋaruam aŋalallaniġaa.

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 all
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 peo-
ple, 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 control-
ling power behind it.

We learn that the one-who-has-made-every-
thing can control it.

Sigligniuḡnaitchuq piñiluktuani ilauruni qanupažžuk iñuugaluḡḡaḡmi itgaumallakžug u ilaa.

piñiluktuaguruni sigligniuḡnaitchuq nigrutinik.

Niqsaaksrat itchuurut.

Tamarra sulliqaa samma quliaqtuaksrat itkaluaḡaqtut alapinasi...piigutusimivluna.

Samma itqaḡapkich pillagaluaqtuna.

Kusiq (Waldo Bodfish, Sr.): Sikum uvva aullaḡniisaḡḡanik uqaḡniaqtuagutguuq imma.

Uqallautikkaratiguut avruma qaukživsa Flossie-m.

Taamna sikusaḡataḡniḡa uqautigilugu uqaquranaḡatigut.

Ukiagmiñ aullaḡniisuutilaḡa qanuq siku maptuḡataqtillugu ukiuḡruaḡataqtillugu uqautigitquvlugu sivulliulugu taamna pitqurana akkupak.

Uqautigiguvsiuḡ nakuuniaqtuq.

Makua ilisimaruat.

Uqautigillakparruḡ.

Tigluq (Roy Vincent): Nunallaaniñ samma naalaktuagḡniagikput, taavrumakii qinñuaḡaatigut.

Atigaliqaa taigaluḡnagu, Roy Vincent, Tigluq, uqaqsiruq.

Taavrumina qinñuaḡaatigut.

Siku manna suḡnamiñ aggiqtaqtılaḡa.

Qanusiq sivulliutilaḡalu.

Samma allakaagiktuḡut maani coast-mi iñuuniaqtuani siku samma allakaagiktuq qairagaḡniḡa.

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.

Uvañali iñugugvigramni Tikiğami kanani siku tikitqaaqtaqtuq samma October kinuvvağman, tamaani, 27, 28, 29, tamatkunani samma tatqiqsiunmi.

Ilaanni malğuvvluni tikitqataqtuq.

Nigiğmillu...uvvaliqa mention-ğaluğ-nagu tamanna siku tikitqaaqtaqtuq qinu, qinu mushy-ñuruq tamanna igruqqaunitchuq.

Inna qaggaum tipirağağlugulu pisuugaa.

Qinumik taiguğikput.

Aasiñ ilaanni malğukun tipirağağaa Tikiğami.

October samma kinuvvağman.

Ilaanni nigigmiñ sagviqaaqtaqtuq.

Ilaannisuli uñalaagun, uñallamiñ.

Tamna uñallamiñ pıruaq tulaqaaqtauaq, amikii, tulaktuaq, Lisbourne uuma sağ-vaqağluni anıñmun anuğlipianıñman nigigmiñ unuqa salğutillugu Tikiğaq salğullugu pimman tasamuñaqtuq tamanna uñalağugman tipirağağunnağaa.

Aasi iñugiaktuami, samma nigigmiñ qaiqaaqtaqtuq.

November tatqiliutimman tamanna aullağ-niivaktuq ilaanni makuniña piqaluyan-nik ilaqağluni, ilaanni sikulialgiñaq.

Payanaiñitchuq aglaan tainna heavy-ñuqsaiññağluni piraqtuq.

Tavraaglaan niginmiñ qairağağunnaqtuğ-li Tikiğami.

Taapkugnuuna malğukun.

Suağavluni pimman nigigmiñ qinu taman-na tikitqaaqtaqtuq.

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.

Aasii inna anuglipiaqtasunagani pimman
salgutillugu qanuq imma unalaanugman
tamauna unallamiñ-suli tipiragaḡaa.

Taamnauvva uqausiginiagunnaqtaqput.

Iñuuvliimma...iñuich sammakii allakaa-
ḡiilḡaarut.

Qanuq sikum tikitqatalḡanik suli igliḡ-
ḡanik.

Tavrugaaglaan.

Flossie Hopson: Quyanaq.

Asuḡiaq (Horace Asuḡiaq): Uvvauvaḡa
Horace Asuḡiaq.

Sikukun sikumi kukiḡugniḡmik iḡisima-
sukhutin uqaaḡ-...pimmata.

Uvva uvagut siñaaani sumiḡiaa sikumman
ukiḡaniñ qaḡa kukiḡukkumasuurugut
taimani.

Siku manna igliḡtuḡ.

Utugqaḡ kivanmuḡqaagḡhuni samuunatchi-
kun-aasii uanmukḡhuni.

Uvvakii aippaani umiaqpak tainnasiḡaq-
tinnagaa tainnainmiruaḡ siku nutim.

Mannatchiḡ kilulliḡ kivanmun igliḡhu-
ni, aasii samuunaqpaagruk uanmun igliḡ-
ḡhuni.

Tamarraasi tainnaḡsiiñḡaḡhuni tainna
sivikḡiñḡaḡhuni qavunamukḡhuni sikui-
ḡaḡiḡaatigut iḡaanni qaninḡaiḡhuni.

Uvva taamna siku aullagñiisigillakkigaa.

Aasiuvva iñuuniagñiḡ ukiḡami sikuuraḡa-
ḡagman.

Sikkutitchiḡaḡtugut sumigayaaḡ sikumi
unani kukiḡuguuruagut.

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, peo-
ple (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 Ahsogeaḡ: I am Horace Ahsogeaḡ.

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, be-
cause the ice has always been like that.

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

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 some-
times, 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.

Tavra sikummagu mayuağagnaqsimmagu uitqataaqsimmagu ununaqsagtuni mayuağagnağan tamarra kiviuaqsraugauraq pituutauralik saagağiragigikput.

Tasammaasii tikitqaaqzugu tamanna qupağ sağvaqtilaaqzugu.

Tasammaasii suņnamun sağvağniğman, nunam tuņaanun sağvaurağniğman tasamma anayasugnaitchuq.

Sumun aglaan maani igliğnaqtuq tasamurğa piyumiñaqtilaatun.

Tainna sağvaqtilaallaavluguglaan.

Tasammaasii tasamurğapaitchuni sağvaqtilağa kiviuaqsralaktuni nunam tuņiğlağanun sağvağniğman tasamma iirigi.

Samma uitchukpiuraqtuq.

Tasamma iqsiñaqtuq tainnasiq.

Samma tulanmun kiluvaqtaaqhuni tulanmuktuqtuq qaunagipiaqzugu kukilugnaqtuq taunani, manna siku kukilugnaqsiman.

Sumipayaq maanilu qaurinaruğa.

Qauriuraqama maani ukiirağautiņagaatigut sumiliqaa tatqavuna Qaaktuğviich uvuņatchiuranannun aglaan.

Maani kukiluutiņagaatigut.

Qamma Qikiqtağrunmullu.

Tamarra sumipayaq ukiaqsigapta tainna mi unani tupiqtuqhutalukii kivani Piņumi itchuurugut, taunani sikumi.

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 Piņu, down there on the ice.

Tamarra saġvaqtılaaġa ukiagmi qaunaġ-napiagataqtuq.

Upingaksratun ingitchuq iñiqżugu.

Unuġaġniq iluqaan.

Tavra kiviqsraugaaraq ittitchuugaat qaunagipkaġuugaat.

Ayuuqtaġuuruat unuġa, pisukataġniaqtuat iluqatiġ saġvaqtılaaġa imġum qaunagipiaġataġuugaat.

Nunam tunaanun saġvauraagman iqsilaitchut.

Tasamma tuvaat iñuġiġaqtut tasamani pisukatalġuruat sammaqpaagruk nunaqpa-luilami kukiluguurut.

Asii taima nunam tamanniġiuraq pigaluaqtuni nunam tuniġiġaaġanun saġvauraaġniġman tasamma unuġaġpaagrulaitchut, iqsigigaaat.

Unuġaqtuqurilaitchut.

Atakkiataġ siku manna avguġaapiaqtuq.

Asii ukiut ilaġanni manna utuqqauruuq ukiutqigñisaq siku maunaġiuraq ayuunġiñ-riami tamaani itchaġhiñuuruq.

Igliġasuginaġaluaqtuq, igliġaluġaġtuq maani qiniqżugu ataramik upingaksraq naalġataqżugu tasamuuna utiġuuruq.

Samma taamna naatiġunnaġiga.

Rachael Craig: Siku ataramik ukiuġaġimman ivunġusuuvaa?

Asuġiaq (Horace Asuġiaq): Ukiuġaġimman siġla manna ukiagmi allausuuruq.

Makua...silakput una qauriuraqapta utuq-qanaat sut iñuich tuqummata aġalataġim-matun itkaat.

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 "tuvaqs" would often be many, those who are unusually good walkers down there, they would travel about way, 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 Ahsogek: 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

Kiali taamna ilisimagitpaun.

Iñuk tuqumman siġa una siġasiun uniug-
ruiññaqzugu pisuuruq.

Iñuum igġua siġaqzusuuruq.

Igġua aasi siġagikhuni.

Tainnaittut.

Siku manna anuġim analatkaa.

Ukiagmi silagiisuagman tamarra ivusuu-
ruq.

Qanutun suamaruq.

Sum igġutuġumiñaitkaa.

Manna tapqat saanjat iluqani.

Sanjiruq atqunaqtuq.

Qaiqhuni sikulġatatauaqami iqsinaqtuq
manna.

Qaiġġlugu pilġatanaitchuq.

Qaiqsuamik sikunaitkaatigut qanasug-
ruk.

Flossie Hopson: Atiñi samma sikut tai-
guuraallakki.

Imma sikuliamin isagutisaaguurukkiuvva
siku.

Siku pisaqqaagman.

Asuġiaq (Horace Asuġiaq): Siku manna
umiaġluksraunitchuq-suli nutaaq.

Qanutun maptuutigiragaluqaqami avuna
ayuuġuraqtuamun pituutchiqhuni umiaq-
saġaluqaqtuni tasamma sikuliaq aviksil-
luni umiaġluktuni nutaamik tasamma
nuġuaqsiliġaqtuq, mayuqzugu pigaluqaq-
tuni.

Utuqqalaaguraunitchuamik umiaġlukka-
luqaqtuni sivirusuuraqtuamun ikaagutik-
sraunitchuq.

Qanituuramun aglaan.

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.

Flossie Hopson: Why don't you take your
time and name off the names of the (dif-
ferent 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.

Sikuliaq manna nutaaq umiaġlugiruni
nunuliqtuaqsisuuruq tasamma mayuqtuni
piñiuraqtuġniaqtiluni.

Tainnasiġaqtuamik marra pisuurugut.

Tainnatchimik umiaġlugniaqulaitkaati-
gut sivulliarapta nutaġauraunitchua-
mik taġiumi, taġium sikuananik.

Qigñak (Ernest Qigñak): Aasii suli
sikuliam allaagun atqasuli sikum suna?

Paġualak (Cora Unaruq): Agiuppak.

someone: Piqaluyak?

Paġualak (Cora Unaruq): Agiuppak utuq-
qaviñġum...

Qigñak (Ernest Qigñak): Agiaġniq ta-
manna, sikum agiaġniġa. [Ii].

Aglaan uvva alla samma.

Paġualak (Cora Unaruq): Sikumi qutai-
laq imaq uitqataġman aasi saanagun si-
kuliaġuugaa pisuaġnaqsivlugu taunanit-
chiġana ikpigruaqtun ilaġa ittuam, agi-
uppak.

Qigñak (Ernest Qigñak): Ii, sikuliaq
tavra.

Taamna atina pianikkikput.

Allasuli sikuliam asiagun sikuvsuli
atqa.

Sikuliaġruasunnaq.

(Lot of people talking together)

Qigñak (Ernest Qigñak): Aasii suli siku-
liaġruaq pianinman allasuli.

Piqaluyak?

Paġualak (Cora Unaruq): Piqaluyak qanuq.

When one uses this young ice here for a
raft, when one climbs on it always quick-
ly 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 Kignak: What other names of ice
are there besides "sikuliaq"?

Cora Ungarook: "Agiuppak".

someone: "Piqaluyak"?

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

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

We have already got it's name.

A different name of the ice besides
"sikuliaq".

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

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

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

Cora Ungarook: "Piqaluyak", I guess.

Puiguitkaat

Utuqqaviñiq.

Utuqqaviñikkii tamarra.

someone: Aasii tuvaḡruaq?

Asuḡiaq (Horace Asuḡiaq): Tuvaḡruaq manna aulalaitchuaq.

(Lot of people talking together)

Utik (Walter Aqpik): Kaniqsisillaigaq-sisunnaqtusi iluqasi uqaqpaiḷḷusi.

Iñuk samma uqauraaqpan uqaanikpan uqal-lallaayugaḡuvsu nakuuniaqtuq.

Asuḡiaq (Horace Asuḡiaq): Aulalait-chuam agiuḡniḡa, agiuḡniḡa tamanna ta-ḡiuqniklisuumammiraa.

Tamarrumangḡa tamarra anituḡniḷuuraḡ-miraqtugut tamarruma agiuppaugruam in-na qutchiksuam agiuḡniḡaniñ.

Ḥaḡiuḡnikipayaqtuq tamarrumangḡa sikua-niñ.

Agiuḡniḡa manna, aularukkii una iñiqḷu-gu salliq.

Aasii manna kilulliq ukiumi ukiuḡruami tuvaḡruaq aulanitchuaq agiuqtuaḡaḡigaa ukiuḡruaḡmi aasii qutchiksiqpakḷugu paḡa.

Agiuppagmik pisuugaat.

Rachael Craig: Qanuq uvva sikumuqqaagataqtuam nutauruaḡḷu utuqqauruaḡḷu qiññanagun puttusriñayaqpaḡ?

Asuḡiaq (Horace Asuḡiaq): Nalunait-chuk utuqqauruaḡḷu nutauruaḡḷu.

Qiññanak allakaḡiiksuq.

Paḡualak (Cora Unaruq): Ivsaqtuq si-kuliaq nutaq immamik.

Aiḷaqtuq.

"Utuqqaviñiq".

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

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

Horace Ahsogek: "Tuvaḡruaq" 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 Ahsogek: 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)?

Hoarce Ahsogek: 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.

Asugiaq (Horace Asugiaq): Aasii palli-giksiq manna utuqqauruaq.

Aasii ukiiganinjaruaq nalunaiñmiuq narvagaqraqaqauruq.

Navragauratun ittuanik piqaqtaqauruq.

Inna tagiuq sikunagaluaqtuaq aulatkaluagnagu upingaapak sumiqsiuqhuni siatuum immiġmagich tamatkua itiqsranich taimaasii narvagaauratun samma taunani itchuurut.

Upingaaqqaqhuni ukiugman apiqqaqzugu immiġman imiġuqhutik.

Auganinijzugu.

Uyva qavani Pijumi upingaksragmagu siqiniġmagu siqiniġmagman aapapta panapkaanik taunaja tupiqtuqhuta umiaqtuqtuatuttuauq injilgaan pisisuulġimigaa-tigut.

Nannuguum.

Iqsinaitchukii mattumatun ingitchuq qanna.

Pijuum saaja.

Taunaja panapkaaqhuni aulaniġmun.

Tasamma taunani anayanaiñjuqhuni mattu-natun ingiizuni sagvapialaiizuni.

Manna manna kuuk allaksraitchuq sagva-guqami, Nuvuum manna qanija iluqani.

Aasii manna ualiñaaq Nuvuminiñ nariag-naimnatun itkaluaqtuq anuqqakpagman injiuligruam unarja siqumitchuugaa.

Amna imnaaguq ualiñaaq.

Nullagvium manna saaja qaviatitiguugaa injiuligruich tulaguuvlutin.

Rachael Craig: Amnatchianaasiiñ sagvakhunii?

Horace Ahsogeak: 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 Piju, 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 Piju.

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 Nullagvik because the big waves reach the shore.

Rachael Craig: And then its other side has a strong current?

Asugiaq (Horace Asugiaq): Ii, saġvaq-tuq iluqani.

Taavaniitilluġa Ualiñaami injuligruat piņasut tulakhutij tatpamma nuna, siku iluqaan siqumitiġaat.

Kuvraka kuvraġniqsuaq piigñiuraqtuq-saġniaqtillugu taunna tulaksagaġmag-nik qiniġaluagigā nalauxġuġa taima siqumilluni tatpagga nunamun siamillag-ruaġaa.

Kuvraqtaġa tavra piigñiuraqtuqsāgnial-laan, uvva qilamik...anuġaitkალuaqtuq nalaiñ.

Qilamik aatchaġniaġitkალuaqtut iñu-u-suum aullaqiruġa tamarra avluġayugñau-raqñaisa.

Atausiaqġuġu.

Aquliġaġiik injuligruak inna sikumit-kaa maptuuq siku.

Tavra annapqautigilgiñmigiġa tatpauna annaksāġluġa.

Takanna kuvrakkaluaka inilġaat pinil-ġakkikka.

Rachael Craig: Qanusigñiasiiñ uvvauna aulaniq?

Asugiaq (Horace Asugiaq): Aularuakkii tamarra aulaniġmik pisuugikput unna siku aularuaq.

Aqivgaq (Otis Aqivgaq): Igligvia tau-nuuna aulaniq.

Asugiaq (Horace Asugiaq): Igligvia sikum aularuaq saġvaq mumigaaqtuq.

Saġvak manna katchuak igluā kivanmuk-tuqhuni igluali...paaqsaāġiguuruk.

Tamarra aġyigich tamanna nunagisuugaat qavani saġvak kasuġniġak.

Horace Ahsogeak: Yes, all of that area is flowing.

While I was there at Ualiñaaq, the land's up there, three big waves broke ashore and quickly broke up all the ice.

My nets - I found that they had caught something - while I was trying desperately to quickly remove it I saw it down there all right, as it progressively moved toward shore, it came right toward me and (when it broke ashore) the ice disintegrated and (the waves) dispersed it up all along that land up there.

Even while desperately trying to remove my netted-game it came so quickly...there was not much of a wind all right.

Although it would not open up too quickly, for the want to live I took off while they were still good for stepping-stones (to shore).

It (destroyed) it with one try.

Two big waves, one right behind the other, disintegrated the thick ice.

By escaping up that way I barely escaped.

My two nets down there from a long, long time ago, I never did get them.

Rachael Craig: What type of (ice) is this "aulaniq".

Horace Ahsogeak: Well, you see, we call that constantly moving (ice) "aulaniq", that ice that moves.

Otis Ahkivgak: Where (the ice) moves along down there, "aulaniq".

Horace Ahsogeak: The flowing current which is the route of the ice is constantly changing directions.

Where the two currents meet, one of the two (flowing) toward the east, the other... they flow toward each other.

That area out east where the two currents meet, the whales use that as their habitat.

Inna paaqsaagiik saġvak, igluali qavunammun, igluali qaiñmun.

Nuviyalaġruaqtun qiniqtuaqtuni.

Aqivgaq (Otis Aqivgaq): Taimanikiuvva iñuġniñlukapta sikuvut manna nakuusuugaluvaqtuaq.

Ivuniqžukpagnik piitkaluaqtuq makua puktaat sumiñiqaa itkaluaġmiraqtut.

Ivuniqallakaluvaġmiraqtuq aglaan uniaġayunaiñġitchuq.

Qaiqsuq, qatiqtuq.

Kiavluaqtuaqsiniñaqhuni upinġaksraġmagu anuniāġnaqtuq.

Uvvaasii pañmapak allañjuqtuq.

'Allauqaktuq, iil.

Qinnaliqsuatun taġiukput iliruq.

Apqutiksraitchuq ivuniġuqtuq iluqani.

Tamarra allañjuqtılaaġa iñisimagikput qiniñikput.

Taimani qaġanaqtuq tasamani sununaglaan.

Nalukataġmatalikii qaunaksripialaitchuġa kiavluaqžuna tasamuġa anuniāġuuruġa.

Atuqpautiliñiñik aasii tavra nalukataqtuat nallutiga.

Iñanġh tusaaruuraakkun atullagaluvaġitka aglaan nalaužžugi atullaiqsiniñaqžugich.

Asuġiaq (Horace Asuġiaq): Taikka taimaniki nalukataġmata inġagaluaqtuġa atuqtuanun ullautiñiñluġa quluaqtuaqtani iksruma.

Ikani Levi-m igluqaġviani nalukataġmata.

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

When they had a "nalukataq" over there where Levi has his house.

Akimiagnik nalukatautininik atuqsagmata.

Aqivgaq (Otis Aqivgaq): Atuqpasugrugmata naalagnigaluagitka maanna mitchaagvinjmiñ saavjagnik nakkutiqaqžuna

(sentence inaudible)

Aasii tavra naluqaqsiavlugich.

Tusaayugaažugich aglaan atugnijukka-luagmirajigitka naluuraaqžugich aglaan.

Uyagaaluk (Laurie Kingiq): Siku ilugaan uqaqivarruuj?

Qiqñak (Ernest Qiqñak): Tammaqtuq siku.

Uyagaaluk (Laurie Kingiq): Uvvali siku qanuq pitilaananik aullağniññaniñ aglaan ilisimarapkun uqaurallakkuma. [Ii].

Asugiaq (Horace Asugiaq): Taavanili pitqusiysi.

Ii. Uvaniljuvva maani piraqput pigiga.

Nutaqqat makua kukilugniagniksranat isummattaqivlugu.

Uyagaaluk (Laurie Kingiq): Avani uvagulli nunaptinni.

Uvvauna siku aullağniiraqtuğli kanani uvaptinni aullağniisaana tipiqqaagağigaa qinu.

Qinumik atiqagaat kananili Tikiğagmi manna qaggakkii qaggallañnaan qinu tipirağigaa aasi qaimjuvlugu.

Tavra sikum aullağniisaasunnaña, qinu.

Flossie Hopson: Taiguqtaqput sikuliaq?

Ativaak taapkuak?

Uyagaaluk (Laurie Kingiq): Naagga.

Sikuliam taavruma sivullia qinu.

When they were going to sing fifteen "nalukataq" songs.

Otis Akiygak: 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 Ahsogek: 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".

Qinumman tallimanik aġvaanaitchuaq amu-
suuruq qinumman sikuliuraq manna qinua-
yaaq tipiqqaagmagu.

Kanani uvaptinni tainnali taiguġaat
qinumik.

Aasiġ tallimakaanaitchuaq anġruutigni
niġipkaġaġigai iñugnun.

Aasiġ qinum tuglia sikuliaq.

Sikuliaq suli sikuliaġataġaġigaa qinu
tamanna immakii pinman.

Qinukiuvva atittuġaġigaa apaiy, aġlira-
ġigaa.

Aasiġ qinum taavruma samma manna aula-
rukii siku ai, qinu, qaggaġman.

Inna samma aġvaluqtauraq payanaiġluni
ittaqtuq.

Taamnasuli kiapkumik atiqagaat taipkua
uvagut sivullipta.

[Kiapku]? Kiapku.

Kiapkum qaani iġaanni ugruk qakima-
raqtuq.

Siku manna, qinu, aulanġaan.

Taavrumali tavra tuglia qinum tamatkua
payanaiñjuraqtuat kiapkunik atiqagaich.

[Qinumi igruqtat].

Qinumi igruqtat.

Aasiġ taavruma tugliġivlugu sikuliaq.

[I]aġivlugu tamanna qinu].

[I]aġivlugu qinu.

Tamanna sikuliaq tikitqaagami quayaġ-
naqtuq pišukataqtuni.

Kanputaiġlunikii.

When the slush ice ("qinu") 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 "qinu".

And so the one-who-has-not-caught-five
would give the people his "anġruq" to eat.

And then the one next to the "qinu" is
the "sikuliaq" (young ice).

Also this "sikuliaq", the young ice would
finally form when something happens to
the "qinu".

As we have seen the "qinu" would stretch
far out into the ocean, it would become
very big.

And then this "qinu" along here would...
as we all know this ice, "qinu", 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 "qinu", was still
moving about.

These ones which come next to the "qinu",
those which are quite solid, they would
call them "kiapku".

[Those which solidify on the "qinu"].

Those which solidify on the "qinu".

And then the one next to that one is
"sikuliaq".

[Having as part of it this "qinu"].

Having as part of it the "qinu".

When this "sikuliaq" first reaches us
it is very slippery when one walks on it.

Because, you see, it has no

Puiguitkaat

Sikuliaganinman aasiin aapaasuli siku-
liaqtugaluqaami quliagaagigaa sikuliag-
ruagguuq tipiniigaa.

Suqpani taima sikuliaq maptulluktuq
tamarruma about ten inches...

Marra sikuliaq aullaḡniiqqaagamikii
half-inch, maptuqsaiḡḡauraguni maptu-
gaḡigaa sikuliaq.

Samma inch-and-a-half or two-inch pi-
sukataḡaqtuq sikuliaq.

Payanaḡḡnuraqsiḡḡḡagman tuuqtuni, rub-
ber-tun samma pisukataqtuni ittuq.

Aglaan sikuliaqtuqtuni isigaich uvu-
ḡanmun pakigaqulaitkai aapaa sikuliaq-
tuḡuma.

Flat-guuq isigatka ililugich pisukata-
ḡuma ukkautinijaḡitḡuna.

[Tavraliqaa sikuliaqsiilamiirrutini].

Aasiin sikuliagruaq tipianinman utuq-
qaviḡiqsuli tipiniraḡigaat.

Samma December-mi tammani, November
nunumman.

Sikuliagruaq tipiqqaaglugu taimma
maptulluktuq sikusuli tipiraḡigaa.

Uvagulli kanani maanḡamiḡ siku maptu-
ruaq igliḡuuruq.

From North.

Ukiagrami.

Unanḡamiḡ igliviuralaitḡuq.

Nigiḡmiḡnik mapturuq agḡiqsaiḡḡaḡuuruq.

Aasii unanḡamiḡ saalluktuq agḡiqtuq.

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 'sikuliagruaq' (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.

In the fall.

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.

Sammakii saalluni unalaqput.

Uvva siku suli uqagisuugaat utuqqanaap-
ta uvagut, unanitchiq manna nali.

Nalimiglikii atiqagikput.

Aasii marra nigga manna aki.

Unanitchium sikua aulayyakalailugni-
gaat.

Aasiin nigguum sikua uiyanivlugu.

Suli uqautiragigaana aapaa nigiqpamig-
guuq uitpana nigiqpagluni uisauguma
nigiqpapiamiin true north itpan tunu-
surmiillapiaglugu samunanmun aullagisi-
runa, piyaqqugnianitchunagguuq.

[Samunanmun]?

Samunanmun.

Marra tamanna uiniina, sammagguuq tug-
liqaqtuq iglignigmik kiappaigmik.

Uvakii igliqaqtuq siku qiniqpakkiiksi
unaniqsiuguuruasi.

Tamannagguuq iglignina aulannaqatuq-
guuq pinasunik tasamma tamanna ununan-
mun.

Aulaninat sivulliq sukapiagataguni.

Sukapiagataqtuuguuq, avluqtunigguuq
kiavaluksaagnaqtuqunnii.

Aasii tuglia tamarrumaana sukaiillu-
guni.

Aasi pinayyak iglipqaurauni.

Iglipqauraqtuagguuq ikaagupku aniiy-
yaquna ittuaguraagisiruna.

Uqautiragigaana taavrumina anunialla-
siuragama.

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 com-
pletely turn my back to it and head down
in that direction, he says I will not be-
come 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
and just idly stay there.

He would speak to me often of that when
I was first beginning to learn to hunt.

Puiguitkaat

Nigiqpapiaqpan tunusunmiglugu pitquragigaa.

Aasii northeast-miñ pikpan uvañjamiñ.

Samma qanuq Shismaref taaguna sikuñanun tulaktitchağluna.

Aasiñ uñalağuparguuq uitchaqpan ikuluna utiqsağisiruna.

[Uitpatin taamanitchiğmun usiļlutin].

Usiļluna.

Utiğaqturguuq tainnaqtuat, maunaqpatigun tulaguurut.

Aasiğguuq utiqsaqtuaq uvani nuvunji uivvautimmani utikalaitchuq.

Taamnagguuq uivvaurraq uivvautiğaiñi qiaqaqtuq.

Uqağisuugaat tainna, sikum aulanija, tamarra tainna.

Utuqqağiñiq siku aggiqqağuuuruq iļaan-ni Tikigagmi qinugaluaqtinnagu.

Utuqqağiñikii siku iļisimagigri piqaluyak.

Tipiqqağuuğaa iļaanni sivulliuvlugu.

Uvañja west anuğgasugruktiğman.

Utuqqağiñiq tulaqqağman makkua uvañali sivulliurağma quviagigaat.

Niğrutauniaqtuğguuq.

Tamarrali tainnali kañiqsimaurağiga taamna.

Piqaluyagmik unani ağyugluna sikuni nalautchigama iļañich apaiy qikiqta-sugruktun ittut.

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.

piqaluyak nalunaitchuq innasiġaarjal-
ġiñaqtuq ivungitchuq.

Aputiaqatuq sialliġniġmik ilaņa.

Aasiñ ilutuniq, iluturuq inna nivag-
lugu imiġuliġama tuuġlugu, tuuġapku
siku samma about that thick, fresh
water.

Upiņaami qanuq imma auglugu immiaņa.

Piqaluyak nalaunnapku imiġuuruņa uva-
ņa.

[Nivaktuallakzugu].

Nivaktuallaglugu, aputaakii samma inna.

Aasiñ tuuġapku about that thick, one
inch sippaqaqpalaitchuq.

[Ukiumi].

Ukiumi, in February.

Qiqitpalaitkaa piqaluyama imaņa, itim-
miuq.

Taamna nallivsi ilitchuġiņavaunq?

Tavra aġyukkama, uvvakii pisukataġlu-
ņaliuvana nanuqsiuġuraġuuvluna nutau-
gama.

Tainnasimik paqitchiņaruņa.

Aapaasuli uqautaa uuktuqsaġlugu imiq-
tuņa.

Siku aularuq.

Upiņagraaġman aasiñ aanġamiñ-suli
aanġamiñ igliġuuruq-suli.

Aakuakiaq kuġiġich supimmata.

Aasiñ sikukii tamarra maliġivlugu
nannut-suli igliqtut.

Ukiaġmi maanġamiļli nannuvut kanani
Tikiġaġmi igliġuurut innamun.

Qavanġamiñ.

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.

Puiguitkaat

Aasiñ March tatqiliutimman siku uan-
namiñ-suli aullaġuurut.

Siku maliġisunġaġaat nunagigaatkii.

Tavra kanjqsipkaġaluaqpsi sikukuun?

[Tavra kanjqsinaqsimaruq].

Tavra.

Utik (Walter Aqpiq): Uvvauvaġa siku-
mik ilisimaqpañitkალuaqtuġa samma api-
ġillagukkivsi.

Siku piqaluyak manna sumiñ aullaqtaq-
tilaġa qaisilaġa.

Kiutquruġa taaptumiġa.

Marra piqaluyagmik uqaqtusi, piqalu-
yagniġlu.

Mattuma taġium sikuġaniñ allauruq.

Qaummaqtuq, taġiuġniñmiuq, qanutun
maptutigigaluqami.

Sumiñ aullaqtaqpat tamatkua?

Kusiq (Waldo Bodfish, Sr.): Piqaluyak?

Utiq (Walter Aqpiq): Ii, piqaluyaich.

Kusiq (Waldo Bodfish, Sr.): Uvvali
ilitchuġikapku nivliutigillagniġiġa,
quliatuallagniġiġa.

Maani uvva innapta...siku manna ukia-
tuagman aullaġuuruq unuġa taġiumun.

Aasii taġium saġvam, aasii tavra na-
ture-m uuma salummauraaġaġiġaa.

Siġam, nature-m.

Samuġanmun siku payauraq pore-qaqtuq,
suvluqaqtuq.

Uunnaum pimmani taġiuġa kiviaqsiraq-
tuq, taġinna, taġiuġa kivisiññaura-
qhuni.

Upingatuagagimman.

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 Akpiq: 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 "pi-
qaluyak" leaves, from where it comes.

I would like someone to answer me concern-
ing 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 Akpiq: 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.

Utuuqalikamiasii tavra kisianik utuq-
qalikami tainna qaviakkaluqunnii qaa-
naniittuq taġium piyuatqilairmani
tainna uyagaich iluqaisa silam tamat-
tuma salummallagagigaa uunnaġugami
upingaami.

Aasii tainma pure ice-guqtillugu.

Salummaqzugu.

Aasii tainma utuqqalipakami fresh-
water-gullagaqtuq qaana tamanna pi-
qaluyauum piqaluyagullakhuni.

Maani uvaptigni.

Aasi avani makua glacier-nik pisuuk-
kanich mauna tikitqatapialaitchut.

Southeastern Alaska-miñ aniruat.

Utik (Walter Aqpik): Aasii kuukpaich
makua, avani kuukpaich sikunich susuu-
vat anikamin?

Kusiq (Waldo Bodfish, Sr.): Anikamin mau-
nanmun saġvaguugaluagaich iñugialait-
chut maunanmuktuat.

[Kuukpaich sikunich].

Ii. Japan-kii current-ġata tikitqata-
ġaat tamanna.

Taiġna Southeastern Alaska.

Taavannaġaluaġami qallivluġulu Bering
Strait ignagguuq uivaluisaaguuuq.

Aasii ilanich siku taavani piikaniiñ-
man qaġġisisuummigaich.

Iłaliutilituagmata pimun sikut akunni-
nanmun ilaliutituagmata.

Aġlaan qaisuugaluagugnaqtut qavsiqiu-
rat qaisuusugnaqtut.

Tainnali taamnauvva ilitchuġinagiga.

Form-igami manna siku ikaniłi Ulġuniġ-
ni - uvvauvana Waldo Bodfish uqaqtuanaa

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

Puiguitkaat

- form-iqsagataqami utuqqaviñigmik unna pack ice maanja aullaqtuaq taisuugaat makua siñaanikiaq iluğatik.

Isumakama, taisuusurñağaat.

Utuaqqaviñiq sarri manna siku qaviamiñ aullaqtuaq.

Tamanna qailaisuağman sikuipiaqtihuta pimmatigut young ice form-iqsagataqami September kitinjuğman tavra sikuliaq-tuuraliqsagatağatuaq.

Mikiruuramik immam qaaja qiqitqatauraliaqsiraqtuaq.

Form-iqhuniasii tavra slush ice-nuqhu-ni, qinurağauraliqhuni tainna.

Kiisaimmaa taimma October tikinman agliññaqtuaqhuni tainna tamanna sikuliaq qiñiğnaqtaliğatuaq taunna horizon-mi.

Tainna niğğum nigiqpasuñaiññaqapta tiñisimammagu taunuja qiñiğnaqtaliğatuaq.

Aasi tavra uñalağullagruağman slush-gupkaqžugu tipillagruağuuğaa tamauja atiptignun.

Slush-mik taiññaqsimman, qinumik.

Taimmaasii uñallağman uvagut tivrisuu-gaatigut.

Uñalliqami.

Tamaujaasii taima tipimaaqsimmani taunani form-iqtuaq tainna tiñisimaraja maptusiliqtuaqsiraqtuaq tamauja qaviam siñaurajanun.

Taimma siimikžugu tainna urruma imaq-paqaqtuam.

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 "utuqqaviñiq".

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.

Tainnaasii tavra tainnaqtigaluaqzugu
ikkattuakun aglaan taunuuna uiñman
uippiiqsiqqaqzuni tamanna ulitigman
nuputiqzugu aullautilgiñmiragigaa
tainna.

Suilaatun ililiqzugu.

Aasii tavra tinikaluagmagu unnuapak
tamanna qiqitqataliaqsiragigaa Octo-
ber tikitkaqsimman qaviam qaana tagim
siñaa.

Qiqitchiññaqzugu kiisaimmaa taimma
hard as a rock iliva.

Taunna maptusiiññagmipkaqzugu tain-
nauvva form-iġuuruq, young ice manna.

Siku unna utuqqaviñiq tulalaiñman.

Aglaan tulaktituagman qilamik sikusu-
ruq.

Sukasipiagataġuuruut nigliñnaqtukkii
taunna sarrim ilaņa.

Sikum manna ilaņa nigliñnaqtuq atquna-
piagataqhuni ukiaġmi.

Aasii taimma ilanich ukiut atilaitchut,
ilaanni one year November-ġupkaġman
tuvaqtigugaatigut tamauna saġvaqta-
qaġman kisitchanik pauktuqtigzugu tu-
vaurallaktigugaatigut ikaniġi Ulġuniq-
mi.

Aasii kisitchanik piiñman saġvaqtanik
aunman siku makua ilakut piiñmata tuva-
kallaitkaatigut.

December-ġuġman kisianik tavra uņalaq-
tuqqaaghuni kanuņaġman tulaktillagruaġ-
maga tuvaqpaallugataġuugaatigut ilaanni.

Taikaniġi iñuukama qavsi years uvva,
1918-miñ aglaan, tainna aulasuuruq.

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 fi-
nally 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 cur-
rent, 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

Tavruṅaaglaan piḷḷaktuṅa.

Utuuqaviiḡiṅ makua utuqqauniṅa sikum uuma makua samma utuqqauruat atinjich ilisiṅaḡhaaḡaich.

Ilitchuḡiṅagaluaḡmigitka sikuliaḡruallu qinuḡ qinuḡruaḡlu sikuliaḡuḡniṅalu sikuliaḡruaḡuḡniṅalu tamatkua ilitchuḡiṅagaluaḡivut iluḡata maptusiṅniḡqamik tainna ivutuḡaḡiḡkamik unarṅa siku taimman aarṅarṅamiṅ aullaḡman maptusiḷ-ḷaavlugich sikuluḡruaḡuḡtillagaḡiḡaich tainna ukiapak.

Aasii tavra January-ṅṅuḡman maptusiv-ḷutik tamatkua sikuliaḡruat.

Tainna alligiiḡsitaḡuuruḡkii siku pressure-m tinnuḡmani.

Nimniḡmun, saḡvam nimniṅata.

Ilitchuḡiḡamalivva north and south taikani saḡvasuṅaiṅniḡaḡuuruḡ manna taḡiuḡput.

North and south.

Uḡiḡraaḡman kivanmusuṅaiṅniḡaḡ saḡvaliḡuuruḡ.

Ilitchuḡiḡapku.

Aasii taimma ukiḡmi around the last part of August mumiktaliaḡsiraḡtuḡ taavunṅmun saḡvaliaḡsiraḡtuḡ.

Utik (Walter Aqpiḡ): Apiḡsuḡlakpiṅ, saḡvak qanunnamun igliḡtuak avunṅmullu qavunṅmullu qanuḡ taisuuvatiḡik?

Kusiḡ (Waldo Bodfish, Sr.): Qaisaḡniḡ-nisuugaatkiuvva unḡllam saḡmanṅamiṅ ig-laumman. [Right, okay].

Aasii piḡuḡaḡniḡnivlugu saḡmunṅmun iglaumman.

I will (talk) up to this point.

These "utuqqaḡviṅiḡs", the old part of this ice, these elders here know more about its names.

I, also, have learned, all right, about the "sikuliaḡruat", "qinu", "qinuḡruaḡ", 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 Akpiḡ: 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 "qaisaḡniḡ"-ing when it is moving in from that south direction down there. [Right, okay].

And then they'd say it was "piḡuḡaḡ"-ing when it is moving along down that way.

Utik (Walter Aqpiq): Taamnauvva tailait-kaluqaqaku ilitchugitquvlugu atinik.

Pirugaḡnaḡlu qaisaḡnaḡlu.

Kusiq (Waldo Bodfish, Sr.): Aullaḡniiniḡa-ḡi tavra ilitchugikkaḡaa taikani iḡuu-kama 1918-miḡ aḡlaan.

Siku tumaqsiiniḡauraqaḡhuni tumallaguu-ruq.

Tautukapku naiḡiqtuqsimakapku taugani.

Aasi sikuḡaiyukkaatigut siku qani-tuaḡman.

Kuukput-unni iḡaḡrukput sikuliḡuuruq September-mi nuḡuaqsimman sikuliḡuuruq manna pack ice unani ittuqaq qanituḡman.

Niḡliḡaḡuusugnaqtuq taḡiḡuq.

Aasi sikuqsruiniḡman sikukallaitkaati-gut.

October-mun aḡlaan umiaqtuḡuuruḡut iḡlaanni.

Tatchiptinni tatpaksrumani.

Utik (Walter Aqpiq): Irrinḡuqpaḡmaun ukiumi unani sikumi sikumiḡsuiqtuni kammak auguugaik sikuliami.

Kusiq (Waldo Bodfish, Sr.): Ii, ailaḡuuruq qaana.

Kamiḡiitḡhuni nagliksaaḡnaqtuq siku-liḡsuiqtuni.

Utik (Walter Aqpiq): Kammak aḡitḡhuu-ḡik unani taḡiumiḡsiugaqsiruni.

Kusiq (Waldo Bodfish, Sr.): Arruktuq sikum unna air-ḡa unaniittuni annuḡaat aila-ḡisuktut.

Silaḡiḡuraḡaluaqtilliguunni.

Walter Akpiq: (I asked that) because I couldn't say it, wanting them to find out the two names.

"Pirugaḡnaḡ" and "qaisaḡnaḡ".

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 Akpiq: 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 Akpiq: 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.

Puiguitkaat

Utik (Walter AqpiK): Sikuuvva uqausiġigik-put.

Kusiq (Waldo Bodfish, Sr.): Taavrumiġa-liuvva iġitchuġikkamniik uqallakkumiġaqtuġa.

Iġuich makua iġisimaruat uqagviksraġat.

Flossie Hopson: Quyanaġ.

Utig (Walter AqpiK): Tavralli ataataruaġma Tuvaatchialuum - uvvauvaġa Walter AqpiK uqauraallagnaġtuġa sikukun.

Unuġaaqattaliqama sikumiġsiuqattaliq-...niġauliutilġataqama tavra iġsisaa-piallakkaġa sikumik.

Siku manna aullayanivġugu.

Sunauvva sikuliaġ.

Marra sikuliakkii maptukitchuġ.

Maptukitchuuruġ.

Pisukataġnagaġluuqhuni maptupialaitchuġ.

Tavra iġsisapiiallakkaġa.

Sumik paugiġiġami siku manna aġiruamik piiġiġami siku maani anuġitulaitkaa anu-ġitugaġuaġnagu saġvam aullautisuugaa.

Unuġanmun saġvaġatatuqsimman.

Aasii kananġamiġi saġvaġ piraġauraġġman nanġaġnaitkuaġtuġuġu.

Sikumiqsiullasikama iġsisapiagaġataġaa-ġa ataataruaġma Tuvaatchialuum.

Tavra iġaanni uvamnik aġaqsruqtuġa nalautkiga uqalua.

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 "siku-liaġ" (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.

Sikumiqsiuqłuna tamaani maptukitchuami
samma Nuvuŋmi tatkiwani maptupianitchua-
mi nanuutiga piłaktualuksaaqsigiga.

Qiviallaktigaluagaqtuna tamaŋa.

Marra ilisimagaluağiga siku.

Aglaan paugitchuq.

Anuğaitkaluağmiuq nalaiñ.

Qiviallaktiğaqtuŋa.

Nanuutiga piłaanikkaluagŋagu qivial-
laktiłgiññama aullautianigniğaaŋa.

Tavra sikukun aqpałłuna tainna qiiñiq-
tuallaktigaluapku igliqtuag paaqłun-
gu aqpatkaqsiliqtuŋa.

Samma takiruaq ilaanni kasuqtigruağupku
takiruakun ilaanni ikaaqtigruağasugalu-
ŋa, sukattugaglaan.

Aqpanniallağma sua una takiruaq tautuk-
tiqługu.

Tamarra.

Tavra avlullapqaqługu avluqtigruağap-
ku tavra annaktuŋa tavrani.

Pilluutituaqpaŋa taimma suksraunitka-
luagmiŋali.

Iñuich nalummigaanna.

Nuvugmiptauq takanani sağvaturuami
kanani.

Tavra siku tainnasiq maptupianitchuaq
sumik paugilaag maani aullayaruq, si-
kuliaq.

Marra qaliğiiksiłłuniłu pisuugaluagtuq
sağvam tainna pimmani siku manna maptu-
pianjññami qaliğiiksinquraaqługu map-
tułgiññaaqsiraqtuq maŋa nutqaqami, aiy?

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 even 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, per-
haps, fortunately, cross over on that
long piece (of ice), but it was very swift.

While trying to run I quickly and unex-
pectedly 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?

Puiguitkaat

Ivuniġuqhuni, ivuniqpaguqhuni.

Tamarra maptukisuurakkaluaq inna map-tupigruṇiḷaaq qaliġiiksitkaqsikami tainna pamma pamuṇa ivuuraaqtuq saġ-vam unanġamiñ samanġamiñ tinuuqtilluni sikuqpaguqtuq.

Taimmaasii iḷaanni ikkalġiḷlasilġata-qhuni tasamuṇa uqumaiḷikami.

Tavra pauguqhuni.

Pauguqhuni manna.

Itipianitchuami, tavra pauliutivluni ikkalġiññami.

Tainna ivuqaktuq manna siku maptu-pianitkaluṇaġmi.

Pauliutinman tavra mannali Utqiaġvium manna pia pauliṇaiñṇaġmi sikulguitchuq.

Pauktuanigataġmata samma sikurraqsivaal-luguuruġli uvani.

Kusiq (Waldo Bodfish, Sr.): Tainnaġuum-miugut tavra.

Utik (Walter Akpik): Aasii tavra pauktuanigmani tamarra sikuliaq uitqaaqzugu uiñṇaqpaaqaaqhuni iḷaanni uitqataġman sikuliaq tasamani tulagman tavra tuvaliutillakhuni tainna tamatkununa ikkalġiñṇaruanun pikami tavra tuvaġiaqsiraġi-gikpulli uvani iḷaanni.

Atisuitchuq.

Iḷaanni pauqayuitchuq manna Utqiaġvium pia.

Iḷaanni pauktulluataġmani atitusuuruq.

Iḷaanni tasamuṇa tainna sikuliaq tula-gaġikami iiguliutillaavluni tainna

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 Akpik: 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

ayuuligiñaguummiuq, manna uitqataqtuaq.

Aglaan siku anugitulaitkaa maani.

Uvva tainnatchimi ilauragaqtuna ilauraganaruna tavaiyaurrani.

Anugaitchuq, quunnigaluaqtuq imaq qanutun.

Naagga tavra siqumirrutigaatigut.

Sukattuq.

Marra igniligauratun-unnii siku igliqtuaq sukatigiruuq siqumižžugu.

Sunauvva imma sikum amanraqtuam tuugmani tuvaqpak tamanna iluqaan siquminigaa tasamuna.

Uvva tainnatchimik siku suamatilaaganik uvva ilitchuğisukhutiglu atinangilu ukuak aglaktipta samma kanjipsipkağniuraagaluağaatigut.

Uvva allanik tainna ilaunaigilugu samma ilisimaruasii sikukun qanuq aulusuutilaanjanik kanjipsipkağniagisi ukuak aglaktik.

Matkunina utchağnaılanik uqanisaaglusii.

Kusiq (Waldo Bodfish, Sr.): Tainakii tavra form-illagaqtuq tamanna kisitchillaavlugu suqpatigun siñaa tatqavuna tuvalagağigaa uqiağmi tainna.

Savallaavlugu silam, uqallam.

Kanagnam.

Utik (Walter Aqpik): Uvva iñugli sivi sunaaqtanaiğilugu samma uqallallaaruaq iñuk ilisimaruuaq sikukun uqallallaa-siñaagiluni pigumi nakuuruq.

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 Aqpik: 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.

Puiguitkaat

Uvaᅇauvva Utigruaq uqaqtuaᅇaa.

Akkupak tavrugaaglaallaktua.

Kusiq (Waldo Bodfish, Sr.): Uᅇallamiᅇ uvva anuqsraaᅇman uᅇalliayaagman nuvuyauraqtuq-parguuq amisuuranik kiluptigni Ulᅇu-niᅇmi uqautiraᅇigaatigut saavitqunijᅇ-ᅇuta.

Amisuurat, amisuurat nuvuyat sumiliᅇaa itpata, allaqpan.

Tainnaᅇmarguuq Ulᅇuniᅇ tuvaiyaqtiguu-ruq qaviakun.

Tamarrali urriqsuusiarka utuᅇqanaaᅇiᅇ-ᅇiᅇ taikani iᅇusaqqaagama tamatkua.

Ulᅇuniᅇmiuᅇuqqaagama.

Qaunagisuugitka unaniᅇsiuᅇumalaitchu-ᅇa nuvuyauraqtuᅇman tamanna ualiᅇaaᅇ-put amisuuranik.

Taugaᅇᅇalu sikutaqtuᅇvipta tuᅇaaniᅇ anuᅇziᅇparguuq saavinnialaitchua.

Tavra uqautisuugaᅇaᅇa.

Utuayutkut makua Qaᅇmatkut, Aaᅇaurat-kut utuᅇqanaat taimani aᅇukkatkaa ta-matkua uqaurreisuurut uvaptignik nuta-ᅇauruaᅇukapta.

Tigluq (Roy Vincent): Uvaᅇa Roy Vin-cent, uqallavsaaᅇlaguᅇluᅇali.

Taamna sikum-kiuvva aulaniᅇanik suᅇna-mun uqaqtugut.

Qimatchimagiga tavrani qaiᅇqaaᅇluni tamaaᅇa samaa October aullaᅇniivigiv-lugu siku tamanna inillaanikkami upin-ᅇagragman nunaptiᅇniᅇli piigusia.

Samaa April naaggaᅇaa March-mi aulla-ᅇilᅇataᅇuuruq kivanmun.

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 nar-row 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, Qaᅇmak-and-them, Aaᅇauraq-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 some-where 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.

Tarvaasiñ aulanija sikum tatqamunamun utinmun samma June-mi tamaani i-
laanni June nunugaluqaqtinnagu sikui-
guugaatigut.

Tavra utinmunaruq talvanjaaglaan siku.

Sikumik qiniñaitchugut tainna kaivrat-
qikkaluqaqtinnagu talvanjaaglaan.

Kusiq (Waldo Bodfish, Sr.): Taamna iigul-
lagniağiga, Waldo uvvauvana, Bodfish.

Kuugich apkua supianigmatagguuq kuu-
gich supianigmata Alaska-m ilanani ta-
matkua supiqpaqaaqtillugich supiani-
guigmata tavra sağvaq current igliq-
tuaq qavunamun suanasiqpaguuruq.

Aasi tamarra siku tamanna north tu-
naanun iglautivlugu nunullagaqtuq tain-
na upingaapak August-nuğmiuğlu nurusuu-
ruq uvaptigni.

First week of July ilaanni sikuiğuu-
gaatigut.

Ilaanni second week-mi aullağuuuruq
uvaptignilli.

Tuvaqput tamanna aagluni ayallaguuruq
taapkugnagni uniuqpalaitkaa taamna
uivrikaani.

Tavra first week of July pisuuruq si-
qumitchuuruq.

Uyağaaluk (Laurie Kijiq): Uiguvsaal-
laglagik uvana Uyağaalugmik atiqaqtua-
naa.

Uvva upinagrami Roy nunuragağnigaa
June-mi, ai?

Tikiğagmi kanani ilaanni siku aulla-
kanjiman, augmagu, aupqaaglugukiuvva
tuvağmanna aupqaaglugu kilaagağigaa.

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 be-
comes very strong.

And so it takes this ice along toward the
north all during the summer until it even-
tually 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 Kijiq: Let me, who has the name
Uyağaaluk, 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.

Puiguitkaat

Kilaaglugu pimman ilaanni nigiqpagug-
lugu uinmagu uitqaaqluni nigiqpaq si-
visunaanginimagu utiqatuqsuli some-
time in July.

July fourth-mun aglaan uvaᅇa ugrugnia-
ᅇama ilaanni ugriqivaktuᅇa sikumi.

Fourth of July-ᅇmata ugruich kinulliich
aggigamiᅇ nalunaitchut.

Sivullinᅇ marra mitqiaᅇraupiagatat.

Qauᅇich ilaᅇich kaviᅇmiut.

Pannaich.

Aasii tuglinich kinullinich tamatkua
qauᅇilli qatiqtaurat.

Ugrusugruich ilaᅇich.

Qauᅇmikkun uvuuna qatiqtut.

Mitqiaᅇuᅇinᅇmiut.

Tamarrali sikum taavruma kinullisaᅇaᅇ-
gun aggiguuuat.

Qasigiallu.

And qaiᅇulik.

July-mi tamaani.

Sammaasiᅇ July first part tamaani siku
nuvugmun uivvaqtituaᅇmagu sikuqalait-
chugut.

Nuvukput qaaᅇiqsituaᅇmagu qavunjanmun.

Ivunᅇich tamarra kisianik siᅇaani it-
tuat qimagaᅇigai, tulaᅇaruat maᅇa.

June, first part of July, tamaani siku
qinᅇignaiᅇlapiaguuruq.

Tigluq (Roy Vincent): Ilaanni tainnaᅇ-
magu different season-kii marra break-
up taamna ittuq.

Ilaanni piᅇaᅇiaqtiᅇluni.

[Ilaanni piᅇaᅇiaᅇuuruq].

Ilaanni ittuagurallagluni aglaan July-
mi talva kinuvvaᅇman tamaani sikuqa-
laitchuq.

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.

They are, 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.

Uyagaaluk (Laurie Kingik): Kinulliq-saana tavra first part of July nuḡu-raqtugulli sikuvut.

Laurie Kingik: The last part of our ice would always become all gone the first part of July.

Kusiq (Waldo Bodfish, Sr.): Siḷam-kiuvauuma aḡalatkaa una siku manna.

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

Siḷapta uuma aḡalatkaa.

This our weather controls its actions.

Atilaitchuq upiḡaatuḡman.

It is never the same every summer.

Every year allausuuruq.

It is different every year.

Kanagnisunaiñḡaḡman uḡallisunaiñḡaḡpata siku taugani aullalaiñmiuḡ August tikiḷgataqtillugu.

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.

Tamaaniitchaḡataqama.

Ever since I began living there.

Tainnaḡuuruq.

That is how it happens.

Siḷa aasii iluaḡman anuḡiḷu iluaḡman qilamik ayuuḡuuruq.

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.

Iluḡaiñman hang around itchaḡataḡaḡtuq saaptigni tamaani taavuna Qayaiqsigvik qaaniḡuḡu.

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

Utik (Walter Aqpiq): Uvva akku taiḡisimaraga ukuak aglaktiḡnun samma iḷiñiñiḡiga.

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

Tuvaqqaqḡuḡu uiguḡmagu uiguḡ taamna uiguḡmik taisuuraḡput maani.

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

Tuvaḡallaqqaqḡuḡu allamik suli tau-nuuna iiguvsaaḷḡmagu taamna uiguḡmik maani pisuḡḡikput.

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 "uiguḡ".

"Uiguḡniḡaatigut aasi", innaḡuuruḡt taunuunaḡpatigun uilḡiñmauḡ.

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

Taaman, taaptumiḡauvva uqallautisukḡuḡgik.

This, this is what I wanted to tell them.

Uyagaaluk (Laurie Kingik): Taamnaptauḡ piḡuḡḡaluḡniḡiga tainnasigḡuḡaatigut uvvaḡt.

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

Qigñak (Ernest Qigñak): Tagium siñani tainnaittuq ilugaan.

Pt. Hope lady: Uvañali uqallallaglaña.

Pañmapak allañjuqtuq, allañjuqtuq manna ilugaan.

Aukalaitchuq Piirisialuk imña qiaragañ-
ñaan, payuktanñaan.

Ilaanni sikuqanñaan qaisuuruq.

Aasii pañmapak taavsrumanña early auk-
taqtaqtuq.

Tavra.

[Quyanaq].

Another Pt. Hope lady: Uuma Uyağaa-
luum akkupak qiaqagñivlugu annaksağa-
luagami annañiññami qiaqagñivlugu
uqagigaa.

Aasili niviaqsiagruunñağma ten years-
nunañiññağmakiaq imma utuqqanaat tatqa-
vani kivalvani samma aullaanałgilłuta
ukiaksrağman.

Sikuliamik sikummagu imma aņutit ila-
ņat tatqavaniqsiullağmi uisauniqsuq.

Siñaagun tamauna uilllugu qaviakun.

Umiaqagñiqsut.

Taapkuva piņasuuvlutik umiamik ayaktut,
uvvaimña niptaiñmiuq, uņallaq.

Tavranñatchiaq uitchuuruq.

Ayañmataasiuvva uvlupak utaqqirugut,
isumaaluktut aakaavut, aņutiqapiañi-
miut.

Taaqsilgatağman tanuğaksimman umiaq
nuilgataqtuq niptailamiñ.

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
Piirisi (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
Uyağaaluk 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 be-
fore 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 be-
came dusk, a boat became visible from
an area which was not very clear (foggy?).

Niptaitchuurukkii uññami.

Tulapqauraġamik umiaqtiŋ qakipqaura-
ġamirrun qiaġutirut.

Maliksunaqtut qiaqasiġunnaġmigitka
imma qiammata utuqqanaat.

Tavragguuq taamna uisauruaq tikillai-
guutivlugu qinñigaġigaluanaġvugulu puġ-
niġum mattuma sivitchuqsaġutiraġaġ-
lugich anuġliqpaiļļunikii tikillaiguu-
tivlugu taamna iñuk puġniġmiñ

Tikiļġataġluguasii uvva nikasuñiļļutik.

Argupqauraqturguuq ukua.

Tavrani tavra aapaga ilaunayaqtuq tu-
lanġitpata.

Taavsrumiñali uqallallaktuņa.

Flossie Hopson: Uvva qitiġusiġnaqsi-
magaatigut.

Uvvaluunni coffee break-ŋitcugut ara
kaaviliuġutikput uunaqsiļļaiġuni!

Afternoon-mi coffee break-tinniġmigiv-
siġiñ.

Qitiġusiñaiġupta samma uqausiġivsaal-
laġniġiġikput uvva apiqsruutiqavsaaqtu-
ġut sikukun.

(long pause - inaudible conversation)

Flossie Hopson: Samma isagutisatqil-
gitkupta.

Uvvali kañiqsimmaġitchaġukkaluaġlugu
iñnaki i vumman imma iqsiñaiġnisuugaat

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, al-
though they would catch glimpses of him,
this "puġniq" 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 "puġ-
niq".

So then they eventually reached him be-
cause 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 be-
cause 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.

(We are asking these) because we are
wanting to understand it more fully, as

inna qinīglugi qanuq ivuaqsimma naag-
ga qaigaqsimman imma anugliqpak.

Taapkoa pisigilugi ilīsimaruat uqal-
lakpatin.

Nagīaq (Vincent Nagīaq): Umiiqsīgmata
taimani ivuqpagmagu uqauraḡniaqtillutin
tavra kamagiḡiḡḡuna umiiqsitugiḡagaat.

Ivuqpagman ivuvlugu iḡuillu payagniu-
lammata.

Iliitchuḡigaluagīga tavra ataaqtuqapta
qapiḡtaḡaluagītkā ataaqtuqtuat tamaa-
nitchiḡmiitquniḡḡugu, iḡuich tamaani.

Iqsiḡaḡnivlugu.

"Piḡlautaḡumiḡaiḡḡiḡsugut uvva maanit-
chiḡmiitkuḡta," uqautigaluagītkā.

Tatkivunḡaḡniagaqsivlutaasi uvagut.

Tatkivani Qiukkatkut itanigniḡsuat
ataaqtuqaaqtuat.

"Tauganḡaḡtiḡruaḡniḡsutin," tavra uqal-
lautigaanā.

Iqsiḡaḡniḡsuagguuḡ samma taavamna ua-
liḡaaq.

Uḡalaḡupqauraḡpan suamaluni tikitpan
iqsiḡaḡnivlugu uqallautigaanā tavrālī.

Kanḡisimmigīga iqsiḡaḡtuḡaḡ tavrani.

Flossie Hopson: Ivuniich ualiḡaanī?

you all know they do say that it is
frightening when the pressure ridges
are forming, how do they observe and see
that the pressure ridges are going to be
forming or when some big wind is coming.

If those who are experienced would talk
briefly concerning these.

Vincent Nageak: When they lost their boat
at that time long ago when a lot of pres-
sure ridges were forming, even though I
talked to them they did not obey me and there-
fore lost their boat.

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?

Nag'iaq (Vincent Nag'iaq): Makua puktaat ivung'ich marruma siñaata avuna ittua, taavuna inniqsuat.

Sikuliamik akunniqaqtuaqhutiḡ, piqatuyakpaiḷḷu.

Iqsinaḡnisuukkaḡiich taipkua, nalauruiniḡaqḡugich quliaqtuaq siku inniḡman iqsikkutigaluaḡitka iḷanisa iglaqhaurautigigiḡiḡaḡaanna.

Tavraasi uḡalaḡuqami inḡiuliḡ manna tikitqataaqsiruḡ tatkivaniitillutali.

Uvani tavra ivurraqsikami ivuaqsimmata sikuḡ ilimḡgnun piyuutiasimmata piqatuyakpak tamarrumaḡna sikuliuramiḡ siqumitchiḡiaḡhaaḡhuni igliḡuuruḡ.

Tavraasi uvuḡa apuaniktiqami Igluqpaurat saanannun unuḡa apuaniktiqami ikaḡnamiḡ siku, uvva apputualua, uanḡamiḡ apuḡqami tavra siqumitkaqsiraqtuḡ.

Tavraasi aullaḡikami saḡvatunisuuḡkaḡannuunli kivuḡa Nuvugmun tikiḡiḡami puktaat tamarra kaivaluuraaqsiḡiḡaḡhutiḡ igliaqsiraqtut.

Uvani ivuqqaqhutiḡ iḷakutat.

Tainnaqtuamiḷiuva tatkivani aulayyautimmatigut pauna ivuniḡruaḡpaich kisitchat uvva tuvvaḡmiittuat siquminḡruaaqsimmagili tavra tatkivani taunaniitkaḡluaqtuagut uvagut kiluvaqsaqsikapta aullautiniḡaatigut.

Tavraasi annagniaqtuḡukkaluaqtut suakitka.

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.

Mauyalqsukkii utuqqaviñik, pillugnia-gaksraunitchuq.

Siku taamna tulagvikput igliqtuami sal-liñgani taunaniittuaq kaivaluuraaqsa-gatañnisuq.

Tavraasii kaivallagman utaqqivlugu taa-vunatchiñmun kaivaluktuamun-suli nuur-rutinittikta.

Nuunnapta tavranna ukpitaqsagukkalual-gitchut sualgitkitka.

"Niuqqiuqsiniñagitchi."

"Ivunianitkaatigut, kaivaluktuamun uvva tikisaniktugut kaivaluktuanun."

Tavra iqsinaiqsuna tavrani.

Kaivallautilgiñmatigut nutqalgitchugut.

Aasii nutqaqvikput taamna immiqhuni, qimaktinniñiqhuni apqutit tatpagga siñiñiutivlugich qaiqsuaq, apqutiqaq-tuaq siñiñiutivlugu qamannaptinni.

Uñalaqtuq atqunaqtuq.

Tavraasii umiaptinnun iksruiñiqtuqapta tiktiññuta qimmivut uniññugich, uniallu.

Tulautianiktiqaptigik aasii tavra su-gauttavut paanñaqtuat wea-sut piñiktuq-tuaq nalauññugich aullautiliñniñgaich sugauttavut.

Aasii uvagut qimmiisuqtilluta.

Qimmiisuanikaptaliasii umiaqput qimmi-ñik taapkuniña tatpaunautivlugu.

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 hap-pening 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.

Igliḡutisaḡaluḡaḡigikput tavra igliq-
saqpasalaitchugut kiñḡutigāḡigaa anu-
ḡim usiiḡḡuni umiaqput.

Iḡluḡhiñaanun tavra paḡaluḡaḡaqtugut
payasuugikput.

Tavrāli tainnaqhuta save-iḡivut umiat
qavsiuvlutaḡma iñugiḡuraqtut.

Aasi uallivut tamatkua umiḡitchut ta-
marra iñuich piḡukaḡuat tulaaniqsut.

Pipqatqahutigluḡma.

Imma Tugli iḡisimmaḡiksuaq taavsrumu-
na.

Uvani ivutchiqsuani.

Aqivḡasugnaḡluḡanuq samma.

Siḡḡaqirut iḡaniḡipqatqatut quliaq-
tuḡmata.

Uvaḡa nalugitka uvani.

Aḡlaan iḡisimḡigā ivuyumaḡtuāq.

Umiḡitchut satkuitchut ivurivḡugich.

Qimḡinḡillu iḡanich ivuraḡaḡḡugich.

Tavra alḡaqsruutaat utuqqaich taipkua
nalaurruinḡaḡḡugu taimani ivuḡaruq.

Aasiisuli sivuani taavruma iḡisimḡa-
ḡuḡmiugut Aaḡa ivusaḡmagu.

Taunaniḡḡuḡa-suli.

Puktaaqpak taamma tautukkaqpuut tasa-
mani taunani anḡiruq.

Uumanna ḡlumiñ anḡuraqtuq.

Although we would each time try to move
along with it we would not get very far,
the wind would quickly overturn it, be-
cause 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 con-
cerning 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 Aaḡa
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.

Aasii tavra qalliataǵmiuǵlu qannikpa-
guqhuni niptaighuni tamanna sikuliag-
ruaq siñigimmipkaǵu.

Umiuraǵluasii tavra umiapiaglu uvagulli
Avaqqatkuayaat Igasatkuayaallu umiavut
tamarrumuña pauna payaraitchuamun inil-
lakkivut.

Siñaqǵukkaluaqtuq.

Minguipsiǵiaqhutiñ aasii ilavut.

Añaiyyuliaqhutiñ uniǵǵuta.

Uniktauruani ilauruña.

Tainna pipkaqhuta sutilaamik naluruña-
li qanuq kavyanniñitichugut.

Sutilaamik nalupkaqhuta Avaqqanalu Bob-
by-lu, annuǵaanigukuak qukinaǵniagluk-
put, tikisaǵaatigut.

Tikisaǵami Avaqqan uqallautigaatigut
sunisigruaǵniqsugurguuq.

"Suva?"

Aañagguuq imma ivugaa puktaam.

Kisian piñiañitkaluaǵnikkaña Kuutchiu-
raqtauq taamna tavragnuuq tuqqutisaǵ-
nikkaña umiat tiguvlugu iglupiamik
taliǵmiñik naluktiǵaa tatpauna miñuq-
sautiliǵaa iñuk sikum ivusalǵisana.

Tavraasii tavrani ivuaniktiqamiuñ Aaña
Aañagguuq tavra kiiganiktiǵmagu piig-
ñiaqtuuraqsagaluǵaat nutqaummiñigman
uqallautigai, "Piigñiañitkivsiña qanuq-
ai, piñuqtauranik makkuniña."

Paipanigguuq uvva kinmiaqtuaǵmigaa.

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 Ahva-
kana 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 Aaña 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 Aaña in its pile-up, they said right
after it had "bit" Aaña 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.

"piññuqtauranik makkuniña piigñianjit-kivsiña qanuq-ai."

Tavraasii tainnaiguiganiktigman tavrangatchiaq aullaqami Aaña taima tasamuña.

Paipanigguuq tavra kinmiaqtuaqzugu tavrani kiiganigmani talitkaqsikami iglañaallakzugich taapkua.

Agnatuk quliaqtuaqtuq, iglañaallakkaiy-guuq tavra, paipanigguuq ugianitkaa.

Tavraasii tavrani nutqaqhuni ilañiani-kamigich nutqaqhuni taavruma sikum.

Tavra aullaqmiñiqsuğlu ilitchugikapta qimmiñik taikuñaqtigaluaqtugut amma sukun sulliñgani nuisanasugalugu.

Tavra, tavrani samma saaptinni.

Tavra taamna saavut, Utqiağvium saaña taipkua iqsiñağnisuukkaraat taamna iq-sigisuitkaat panmapak.

Nunavaam aglaan saaña ualiñaagurana tamanna manna maanitchiağurajalu iqsi-ñaitkaluaqtuq.

Tavraunauna Utqiağvium saaña sikum appua.

Apugami palalaitchuq avanjamilļu ti-nummani siku siqumitiqtuğaqtuq.

Aasi taima siqumitiqtuanikami aullaqi-kami siku tatkivunjanmun sikut tamat-kua anjaluaqtuat kaivaluktitkaqsivlu-gich.

Ivulaitchut tatkivunaaglaan akiliñiq-mun.

"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 warning it began again and so Aaña (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.

Akiḷiñiḡmikkii pisuugaat Nuvuum tatki-
vanitchiurana.

Iqsiñaqtuq tavra taamna Utqiaḡvium
saana.

Umianik qavsikaanaruq imma.

Annautipqaqtaḡzugiḷḷu imma iñuich piḡa-
nigaich tasiuqataḡzugich.

Tavraasii uiñman nutqaqqaqhuni uiñman
saavinnapta saavḡutigitkali iḷatka
sumik samma satkuñannik iñuich tautuk-
kasugaluna.

Agiuppaqḡniqsuq tamarra agiuppak ta-
manna siqumitamik qiruḡmik, kalikumik,
saviḡhakkaluamik, aḡrakkaluamik nippi-
qutaqḡniqsuq, agiuppak.

Siquinñaniqsut suḡauttat, agiuppaum
tamarruma nalunaḡñiḡai.

"Kii, qiniḡitchi," uqautigitka iḷatka.

"Kii qiniḡitchi Utqiaḡvium saana iqsi-
ñaḡnigaluḡgiga, tamarra piyyuji.

"Iñuich suḡauttanich."

Tavra kaniqsinagaat samma taamna paḡ-
mapak.

Iḷanisa iqsigigaat.

Iqsiñaqtuq tainnallaiñaitchuq, tain-
nallaruq-suli.

Iqsiñaqtuqsuli.

Aglaan una kivunamun pikami upinḡaa-
miḷu kaivaluktuaqhutik tamarra sikuq-
paich uvani iḷakulituaqamin kaivaluk-
tuaqhutij tatqavuna aullaqiraqtut.

Saḡvaturuamigguuq.

Saḡvaturuamik tatkimña taisuugaat.

Saḡvaturuq sagluñitchut.

Aglaan ivulaitchuq.

You know, they would call the area just
a little ways toward the northeast di-
rection of Nuvuk, Akiḷiñiq.

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 some-
thing, maybe some people's weapon.

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

We found out that the equipment was all
destroyed, that "agiuppak" 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.

Tavra sikuqpak kaivaluuraaqhuni igli-
gaqtuq tatqamuᅇa.

Taamaliuvva ilitchuᅇinakkagaᅇa uvamnik
qiniᅇnakkagaᅇa, tainnasiq iqsinaqtuaq.

Uvaniᅇu upingaami umiaqtuqtuni aivvag-
niaqtuni uvuᅇaqpauquyumanaitchuq.

Utqiagvium saananun qallisiaqsiliᅇmati-
gut pilakapta aullaquliᅇagaᅇaatigut ki-
lunmun.

Atakkiatanᅇ uvanisuli tavra aiviᅇmik pi-
ᅇauragnaᅇtillugich nunananiᅇ siqummu-
tivlugich apuᅇami pilᅇautagnaᅇtchuq,
iniksraᅇiitchuq.

Umiaᅇagnaᅇtuqsiniᅇagnaᅇtuq niqsaat u-
kua ilanᅇagnaᅇtichuq.

Aasiᅇ taavani avaniᅇpasiuraqhuni annak-
saᅇtiqtuni tavra niᅇinnagnaᅇtuq.

Tavra tainnamik una iqsinaᅇniraᅇagaᅇat
siku upingaami.

Tavra suli umiaᅇpak uvani tikiᅇniᅇami
imaᅇpanᅇmi naliptinnun kisaᅇami pitul-
lakami tavra surruitkaluaᅇtuq.

Tavra pituksimaᅇsallagnaᅇtillugu mi-
saᅇruᅇilam tikiᅇmani susaᅇviitchuq an-
naksauuraᅇagnaᅇtilluni kivuᅇanmun ka-
masuᅇiᅇᅇuni.

Nuvuum kivuᅇatchianun annaksaᅇuᅇalua-
ᅇagaᅇaich Iᅇupiakkaluᅇat-unniᅇ kamasuu-
taitchuq Canadian umianat.

Umiaᅇpachauraq.

Tainma iluᅇuutivlugu tasamuᅇanmun tau-
tugnailᅇanalaᅇiniᅇiuq.

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 escapes
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 abso-
lutely fine all right, nothing wrong with it.

So, while it was starting to stay an-
chored 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.

Aasii tasamaniitkaqsivluni sikum iluani.

Aasiuvva Iñupiat umiapiamik umiiraqhu-
tik umiaqpaum iñunji aigai.

Umiaqpauramik qallilaaqsivññaqzugu.

Tamarraasii anayuaqsirat umiavluni iluanun ikuvlugich qamuaqsivlugich Iñupiat.

Sakiagaq marra ilanajut taunuaqtuat.

Qayuuttaġlu ilagigaat ikka.

Ilausukkaluaġmiruanaali Saalim pitqu-
niñmana kamagimmigigali.

Tainnatchich tavra uvani umiaqpaum
piragigai.

Aasiuna Baychimo-mik atilik tauganna
taugani samma sumi taimma Ulġunigmiut
maanitchianni ittuaq uirrutinagaa.

Kusiq (Waldo Bodfish, Sr.): Pinusugruuvlu
Atanġuvlu akunġagni.

Naġiaq (Vincent Naġiaq): Ittuaq aiy?

Tavralli taikuna nutqaqtuaq.

Kusiq (Waldo Bodfish, Sr.): Pinusugrugmun
qaniġhaaqhuni.

Naġiaq (Vincent Naġiaq): Tavraasii
taikani ukiisaqtuaq uirrutimmani, uir-
rutimmagu umiaqpak iñuilaq ukiuġman
sagviġatalgitchuq, umiaqpak samma napaq-
srañi.

Naagga tavra iñuum atautchim tasamuna
ullaksalgiññigaa.

Ukpiqaamamik atilgum.

Aġnaqatigalu kasuġikpuk tasamunaqtuaq,
Qigñak uvva.

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
Ataniq.

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.

Piksraqtuqtulgiññiqsuq tasamanja umiaq-
pagmiñ tikisiqamiuj.

Utqiagvium iñusalanganiñ.

Tavraasii tusutchakhunuk Qigñagluuna
uwanalu tuviġġat pillugniagaqsigalua-
ġivuk qaunaginiġaatiguk Qiukkavlu Na-
suayaavlu.

Sivunniqhunuk tasamani umiaqpagmi ka-
suutiniaqtugut.

Atakkiatar uva tikilġlaġaat, ikġigut-
chaaninaruguk.

Qapiġumiñaiqsugugli.

Itigallaktuguk!

Unuġañianġitchusik tavra uqaluk taamna
kisimi.

Kamagimigivuk.

Tainnaqaaqtilluta aasii tavra sagviq-
suq.

Tiligaatigut, umiagnik malġuugnik.

Tilimmatigut Qigñaglu tavra aullalgit-
chugugli, umiiraqhuta Tommy-tkullu.

Igniligauramik, iivanruumik aikkap-
tinni usilliqhuta.

Tikiñnasuaqtuaqtigikput, suanarugutkii,
umiiraqhuta, qamutiqaqtuq umiaq.

Tasamani tavra piksraqtualagaluaqapta,
umiaqpagmun ikivluta piksraqtualagalua-
qapta umiaqpak una payanaitchuq, anji-
ruq.

Paatchiamuġruaq.

Sikum una qaananii.

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 Nasuayaaq 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.

Puiguitkaat

Usaġruaġa tavra sikumi augutikažauraa-
ġaluagñiqsuq.

Umiaqpasaktaq sikum qaangani.

Aisaqapta aisagmiugullu suaptauqaasiu-
kua Nusanitkut tikisaaqhuta, qapiqsaq-
tuġaluagaich quvianġuġiññaqhutik tai-
ma qaaniġaatigut.

Iqsiñaqtuq, iqsiñañiqsuq.

Sikumiittugut tasamma five days suvl-
gu, sippiqžugukii samma.

Tavra imma imaġmun pituġaġukkaluqa-
gut siñiktalaitchugut-unni qamukžugu
umiaq, suġauttannaktaptinnik usiaqžugu.

Niqaiñmiugut.

Tavra imiq.

Niqaitchuni tavra kisianik imiq uun-
naaksipkaqtaqžugu imiñaqtuq.

Uunnaaksijaunnagu iñuk imiqtuksrañit-
chuq niġilaikumi taġiumi.

Uunnaaksivik سراقاпан unnaaksiraksra-
ġigaa imiq.

Malġuk nukatpiak imiġuliġaluqamik ni-
puqapta imiqtuġaġniqsuk.

Rex iġlugivlugu, Ipaaluglu imña, Fred
Ipaaluk, Qaġattaaluk.

Taapkuak.

Miľuutirug susallaighuni.

Sumik-unni savakkumiñaiqhuni, pisuka-
taġumiñaiqhuni, sayaiqhuni.

Aġiaġuakii imaitchuq.

Umiaptinnun ikivlugu uniaġikput.

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 dis-
courage 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,
Qaġattaaluk.

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.

Tavraasi sayanigatagman tainnasuli imiqtižžugun unnaaktuamik, unnaaktuazhinamik.

Niqaitchuuq.

Pijlasigitchuuq.

Aasisuli tavra iglua tainnaqhunisuli pigaluaqtuuq atqunanijniasukhuni.

Tasamma taunani sikumi inuk una tainnagnigumi, taunaniitanignigumi argagminiglu unnaaksiglugu apun miluktuallaagisigaa.

Igasaum uvamnulli algaqsruutaa.

Pinasuni uisauraqatuuq, algaqsruutaa, Igasaum.

Inugguuq unani uisaujaniktignigumi apun argagminik auktuuglu ivsana imillaaguragisigaa.

Aputiugniaitichuuq inna auñailaamik.

Sayaqalaitchugguuq samma tainnasiq.

Sayaqagnaitchuuq.

Tavraasii iluqanijnun taapkunani tula-gaaqhuni.

Tavrani tavra tasamanjaqapta taapkunina pinasunik umianik tagiuqpagmi umiaqtu-saqapta unallamiñ qaiļļaigrukkaluaqtuuq nanjanitchuna.

Nanjanitchualli ilagigaanna.

Umiapiaq ilisimavlugu.

Igasak sivulligivlugu.

Qiuqaaluglu atautchimiittuk.

Uvagulliasii qitqanni umiak.

Analatqurut qitqaniittamun umiamun.

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 south-west 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 Qiuqaaluk were together.

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

They wanted their actions controlled by the middle boat.

Puiguitkaat

Iksruqtuqsaaqsikpatigut uqallautiviña-qurut.

Aullaqsaaqpta tavra ilavut najiatcha-khutij iqsitchakhutij nallaġutirut.

Tavragguuq pisausaqpaalluktugut, uqallautigaanna.

Tainnaġmanġa uqallautigitka, "Pisau-niaġitchugut, puktaaniktugut tavra."

"Umiaqput imaqaqtaiġiuraġniaġuptigu tatpamma nunamun kisumun tulakkisirut." "

Ukpigijitkaluaġaanna ilisimagiga umiapiaq.

Qaiġliġmi iglisuqtuq aġalatigikami, aqutigikami.

Igliqhuta, iglianisugrukhuta qaiġliaq-srukkaġuaqtuq kavyanniugitchugut.

Qasalluuratun umiavut itkaluaqtut kavyanniugitchugut.

Siñikkumiñaġapta qanutun siñiktugut.

Puktaaq sivuniġiniqaptigu, "Sullullak-tauvagut uumunaiy?" apiqsruġaatigut sivullivsa.

Anjisaaluktunali.

Naagga tavra tavrana niukapta kiviug-sraquaqsigaatigut.

Mannak tavra iigugiiksiġġugik siliktuak anauttaq ilavsaaqġugu uqumailutchivsaaq-ġugu kivitkaluaġikput tungitchuq.

Tutchumiñaiñiġisug.

Tutchumiñaiñiġman tavra kiviugsraqu-ġitkaatigut.

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.

Qutchikkaluaqtuq irigruagaluagtugut
nunamik tautugnaitchugut.

Tatpammaaglaan sikuqzuulaagaagaluaq-
niqsuq.

Kiviugsragmatigut iñuk atausiq uqallal-
gitchuq, "Saattum tasamma saananiinni-
sugut."

Taugruma Saattum, uvva una, saananiin-
niqsugurguuq tasamma.

Ukpiqusupianjitchugut tunjitchukkiatan.

Aullaqapta izuaqsivlugu, umiavut iluaq-
sivlugich kilunmun tasamma aullaqapta
kiisaimmauvagut sikuqzuuranun tikit-
pugut.

Qailliaqsrupianjitchuamun.

Pisuqsirugut.

Umiat makua iñuñich niaquqsruallaktut.

Tasammagguuq sukun Tuapaktusugguuq sam-
ma tautugniagunnaqikput quviqtailisag-
guuq.

Igasaum uqallautimmatigut ukpiqigigali
uqalua.

Uisauraganarukkii pinasuni.

Tainna igliqhuta imani pamna sukanmiv-
luta nuna tautuktiqataaqsivaat.

Iisaqutigillaan.

Tuapaktusugguuq kivva.

Tavra igliqhuta tulaktugut.

Tamarra sagvaq igliqniqsuq.

Ujalaqamikiuvva sagvaq igliquraaguu-
ruq.

Iñuich uqallalgitcut, niqaitchugutkii.

Qaqruraqtuutinnakhuniuvva uvva uuma
isunnaqmigluimma nauyavaamiglu isun-
natchauramiglukiaq 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 Saattug."

This Saattug 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

sippalgich imiqaqtuqtut.

Tavra niġivigñiaqtugut.

Qaġruuraqtuunmik una paqitigrualginiġiq-suġliimma, anniqsuutiksraptnnik sunauva.

Tikiññapta tupiq iġisimanigaa natchiutiligaaq, Ikugatkat tamatkua.

Natchiġmun apuqaapta niukamali sua una tautukkiga anaaluga Qiugaq.

Uqallautigaana, "Uyuġuun, Naġiaq."

"Ii."

"Atanuvana hii maġġaġmun aquppiuraaq-tuanaa," innaqhuni.

"Atanuvana hii maġġaġmi aquppiuraaq-tuanaa."

"Tasamaniġi aullaqsagaataqapta aquppiugaaġnijaññasugaluġa isumaauraagaġalua-tuanaa."

Tavra sikumi uvani qamukapta aullarrikput.

Sivulliuqtikput.

Apqutiksraqsuqtikput.

Apqutiksraqsuqhuta inavġutanjitchugut umiaptinnik qamukapta.

Tavra taavsruma aullativluta.

Tavraasii tavrani niġiñiagaqsikapta suakkaatigut atqunanaiguta niġitquvluta.

Uutiqtuqzugulu natchiviñiq tavra niġi-
giññaqhuta siñiktuaqsaniġitchugut.

Utqiaġvigñun tatqamma piñiksraqtuanun
ullautisaaqsirugut.

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.

"Look at me, look at me, one who is sitting contently on the sand."

"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.

Iglilapta aqulliq umiaq kali siku
qūgūtilgitkaat, iñuqaḡmiruaq siñik-
tuaniq.

Tavra tamatkiniññiasukžugu aglaan
umiaq tamanna piaḡiisiqžugu.

Qamutiniq aasii tavra ayaktužugu puk-
tallasiḡigikput akkupauraq.

Iḡaniviñaqqayaḡmikkaḡatiguut, tulaani-
khuta.

Tavra suaksiñḡurut.

Aḡaqsruḡaatigut Igasaum, Qiukkavlu.

Kalittunigguuq kaliqaḡniqsuni sikut
qiniḡiḡugich qilamiqsualanaitchuq.

Qilamiqsualaraqtuarguuq tamarra pi-
yaquqtitchuurut.

Tavrannaaglaan aasii piyaquḡaluaqata
airugut Utqiaḡvigñun.

Taamnauvva iqsiniḡniḡ tavrannaaglaan
quliaqtuagillakkigali taamna.

Uvangaḡi ḡisimakkaḡaa.

Allam ḡisimanitkaa, uvamnigḡi ḡisi-
mavlugu, piyuxsiñḡunavluna.

Quliaqtuallaktuna taavsrumiḡa.

Taamna tavra alḡaqsruutaat taipkua u-
tuqqanaat, Utqiaḡviich saḡat.

Sikugguuq avanna ḡliḡniḡpan Utqiaḡ-
viich saḡanniinniugaḡviksraitchuq.

Tasamuḡa kivuḡa Nuvugmun siku manna an-
ruaq qanutun aktigiruaq tikitkaluaqami
qavunḡa pillugaḡalaitchuq saḡvaq kivaḡ-
ḡa suammaaniktiḡman.

Qavannaḡiñ piruḡaḡnaq.

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 some-
thing 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 Bar-
row without any accidents.

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

One which I, myself, know about.

This (which I told about) is not some-
thing which somebody else knows, I, my-
self, 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.

Even if this big ice along here, no
matter how big it is, reached Nuvuk
down there to the east, it does not
go past there once the current from
the east has quickly become strong.

East current flowing in from the east.

Puiguitkaat

Ivuvluni tamarra tasamunmun aullaqi-
raqtuq kivani.

Nalunaitchuq.

Samunmun.

Umiaqpaak tavra tasamunmun aullauti-
raqagik siquminñiñamigik.

Max Brewer-m aasiuvva taamna quliaq-
tuagisunaiñnaqusuugaluakkañaa naalak-
tuqqaaqzuna ukuak Marchie-tkuk tau-
nani ivaqqaqtillugik.

Uqautigaluagitka tasamani kisianik
ivaqvlugik samani.

Maani piñaiñlugik tasamani sikum samu-
raqtaqviani ivaqvlugik.

Tavra sunauvva tasamaniittuak.

Qalligiñnaqzugiiguuq tavra tiñjutim
saqilgatañiaqatut.

Tainnasiq ilisimayumiñnaqsivlugu uqal-
lausigigaluagañigigiga taamna siku.

Upinjaamiunnii iqsiñnaqtuq.

Suli imaaqhutiñ iñuich pisuurut.

Imaaqhutiñ.

Sağvaq suañaniqpan iñuk imaañigumi
muğruaniktigñigumi tañigumi imaağanik-
tigñigumi siggaqinialaitchuq.

Aulaqpagniañitchuq.

Aglaan puktaniuraallakkumiñnaqtuq ta-
maña patiksimaluni sikuuranun sağvaq-
taiñiurallaksiñnağuni.

Pialaṅaiğuni.

Tasamma kisianik una timini iluqaan
aiñqianiktiqpalliṅpan tavra siggaqi-
sağisiruq.

Utuqqanaat uqaluat.

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 al-
ready sunk, if he realizes that he has al-
ready 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.

Tagiugguq una imaaqtuni siggaqisaqsa-
yunaitchuq.

Qiluriñiaqtaqnaqtuq.

Sammagguq ailaqianiktiġumi iluqaġmi
annagiagaqsigumi puuminniagaqsigumi
qiluriñianitchuq.

Tavraasii tainnasiq ilisimavlugu imaa-
qama apun iluqani manna pisukatakkaġaa
uupkaqhuni imaaqtuġa.

Saġvaq suanjammipkaqġugu.

Atautitchakkañaniasii tavra pakiksiq-
ġuġa manimmiaqsiliqtuġa.

Qaniġa taamna nuiġġugu, killinani.

Aniqtigivluġa iluqaġma imaġuaniktiqama
tavra palluqtigama argunmun puuminġu-
raagaqsiliqtuġa.

Puuminnigmik ilisaaqañitkaluaġmiuġa
puumillaniqsuġa.

Puuminnuraaqġuġa qiviaqsimmaan taamna
aqaġa sua uvana ayuuraaqsisivluġa.

Saġvaġniqsuq.

Taikunaqtaaqama tavra qilurinisanik-
tiqama piyumiñiaqtilaaptun puumitiqtuaq-
siruġa.

Taikka tautukkiga samma taavrumatun-
luunni niġġiviksun taktigiruaq, tavra
aulaiñnurataluk.

Tautukapku taigña kaviuġiaqsigiga.

Puumitiqtuaqsiruġa sivunmun saġvaq
paaqġugu.

When one falls into the water, they say,
this ocean is such that one finds diffi-
culty 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 be-
come 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 swim-
ming I realized that I could swim.

I swam steadily along, all the while
turning my head frequently to look be-
hind me, and to my surprise I was be-
ginning 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.

Tavraasi uvani siñña uñasiksiuraqti-payaaqapku saqquqhiağutigillaan saal-žugu tunjaanun puumitiqtuaqsiruna.

Paammaktuqtuatun puumilžuna.

Tavraasii tikitchağniaqžugulu marru-minatchiğmik talimñik patiktiqapku niuga tamanna qakitiqsaqžugu uivraluaktiq-saqama sua uvaña qakiliqžuna.

Tavruna sağvamlu uvamniglu qakiliqtuna.

Qakiliqama tavra marra upaktuqtiga nut-qağağaluni sayaiqsuaq.

Piņasuiqsuaqžunagguuq samma talitqataq-žuna.

Tautuktiqapku piñiluktuagli manna sayai- laq uqallautiligiga "Qiñiqtuağillak-siññaña, qakianiktiqtunauvva."

Aquvitiqhuni qiñiqtuaqaqsigaaña.

Tavraasii tamanna uukkaruaq payanaitchuatigun tunmaqžuna payanaitchuamun tuvvamun tikiłiğinaqtiqtuna.

Qakigamaasii nutaqqamun apunmun susa-ğaluğnaña Iğasaum uqaluagun salumma-qiliqtuaqsiruna annuğaaqanğama tainna.

Nutaqqamun apunmun.

Tagiugiyaqtuğniğai, ivsaiyaqtuğniğai annuğaatka.

Aivlunaasii.

Sunitchuna nagliksaanitchuna.

Tainnasiq iñuuvli samma nalautkumiun taliq manna tamattumuna patkutigivlugu imaguaqtailirağnaitchuq timi, niu manna

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

qakitiqsagñiağnaqtuq igl̄ua.

Uivraluaktiqhunisii taimma aksraliu-
kataqtiqhuni qakil̄gataqtiqhuni.

Asii sikuliami imaaqtuni savigli tav-
ra igligutiginaqtuq, muğrugnaiñmiuq
samma.

Mannum aniruam apqutaa tuvraaksraun̄it-
chuq.

Iñuum kialiqaa tuvragumiñaitkaa pisu-
kataaguraaḡvia.

Iñuum nalaulaiññigaa.

Uvan̄patau nalaulaiññigiga.

Uktuağigiga qavsini.

Imaaqtaqtuna.

Ij̄isimagaluaq̄zugu, al̄gaqsruusiaga tu-
saammigaluaq̄zugu.

Asiili samma aqulliima tainna tusaam-
miñiaḡmiat al̄gaqsruun taamna, miñuaq-
tuaqtuat, suruat, nutaqat.

Asii suli uitkaiññi tuvvani qikuraaq-
tilluni samma tainna uiñ̄aisillugu tau-
nanitchiḡmiittuni sumik nalupkaqhuni
kayum̄jiqsagt̄inaqtuq.

"Tatpamma uitkaana."

Quliaḡuuruq uiñ̄ami, kayum̄jiqsagt̄ig-
naqtuq.

Tavra isagutiraqtuna kilunmun.

Ikiqtuaniktuamullu tavra tikitchaqtuna.

Aapaa uqalua itqağaḡigiga.

School-lugviga im̄ña mikinimniñ qana.

Alliviñiq tavra samanna puktañaruq.
tainna naammak, ivaqtuq̄zugu paq̄itiqap-
ku taunanna uvruman̄ña aulaitchuamiñ
iḡizhaqsaq̄zuna tatpauña uiñ̄um akianun

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 who-
ever, 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

Puiguitkaat

taavuna pimman nuqittaaqtuġaġigiga
tatpamma piġumiñaiññigman takanuna
nannumik-unni uniaġaluaqama tavruna
ikuraqtuna.

Ikukamaasii quvsukžuna nuqinŋuraagaq-
sivluna.

Tamaunaasi tikiñnama kisianik ikaallak-
žuna.

Uisaġaluaġaqtuna qavsiñi taamnali aa-
paa uqalua nalautaqaatažugu ikaaqtuġuu-
runa.

Tainnasiġliuvva atukkaġaa annautigira-
ġakkaġaa kiŋulliivsatuq ililługu tain-
nali ikaktaġumaut.

Qanuqsausiññaqtuq uisaniktiġaiññi sam-
ma unani.

Nunuuraliġñġaluaqtuq.

Uvana taunanitchiġmiinġitchuna aapaa
uqalua ukpiġivlugu.

Tavra ilisaatka taapkua ikaaġutigisuu-
gitka.

Tavra taamna tavrunaaglaan uqaluktua-
ġillakkiga sikumiittuaq itqagikkaġaa.

Nasaġniq (Henry Nasaġniq): Sagluñit-
chuq aġnaqatiga igižhaqsalguniqsuaq
tavra.

Naġiaq (Vincent Naġiaq): Ilisaagigiga-
likii nukatpiġruukama qana.

Flossie Hopson: Samma apiqsruutiqaġ-
miuna.

I would then attempt to throw a grap-
pling 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 fa-
ther's words.

This type of things which I have experi-
enced, 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 concern-
ing 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.

Taamna kaivaluktuuaq taamna aġvaluqtaaq qanuq kañiqsipiañaitkiga taiñiqaqpa?

This which twirls around, this which is round, I have not understood it very clearly, what is it called?

Nag'iaq (Vincent Nag'iaq): Una alliviñiq siku?

Vincent Nageak: This piece of bottom-ice?

Panitchiaq (Helen Kenton): Naumi, qinumi, qinumi inna siku kaivaluktua-mik piruaq.

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

Muġalimi ilauruaq siku taamna aulaiġaq, taamna atinja.

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

someone: Mitaiġaq?

someone: "Mitaiġaq"?

Nag'iaq (Vincent Nag'iaq): Taisaġaluaq-taġauvva ipuqhuktiqhuni piuq!

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

someone: Akkuimma taiñagaa.

someone: He said it a while ago.

Kusiq (Waldo Bodfish, Sr.): Qaulaiġamik taisuugaat anjiruaq, qaulaiġamik, saġ-vaqsuuaq.

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

Nag'iaq (Vincent Nag'iaq): Apiqsruusiġi-sunnaġaa taamna, aiy? [Ii].

Vincent Nageak: I think she's asking about that, is that right? [Yes].

Kusiq (Waldo Bodfish, Sr.): Kaivaluktuuaq sikugguuq apiqsruusiġirana.

Waldo Bodfish, Sr.: It's the ice that twirls around, she said, that she is asking about.

Qanuqžugu taisuummagaan.

How it is said.

Nasaġniq (Henry Nasaġniq): Kivunaġman-usi kaivaluguunivlugu siku uqausiġiran, taamna apiqqusiġigaa.

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

Suġaiġaq.

One which is complete, solid.

Nag'iaq (Vincent Nag'iaq): Tavra taamna siku kaivaluktuuaġaqtuq, sikupayaaq qanusiq, saġvam aġalažžugu. [Ii].

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].

Sikum unanġa, marruma sikum aġalatkaa kaivaluktitkaa tavra ivulaitchuq.

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.

Iġliqtuam kaivaluktittagigaa, iġliqtuam sikum.

The moving ice would cause it to twirl around, the moving ice.

Puiguitkaat

Kaivalugaqtuq tavra uvruma sarrim igliqutivlugu ilanqallaayugaqzugu igliqtuam igliqatigiragigaa, kaivalugaqtuqli aglaan maani.

Flossie Hopson: Taiñiqaqpa?

Uyagaaluk (Laurie Kingik): Uvagulli tainnasiq taisuugikput puktaamik.

Naqiaq (Vincent Naqiaq): Puktaaq, tavra aiy?

Puktaakkiuvva ilimigun ittuq.

Anjigaluaqami, mikigaluaqami, puktaagaauragaluaqami, puktaaqpaugaluaqami, kaivralluguuruq.

Aqivgaq (Otis Aqivgaq): Ilimisutkiuvva kiavraalaitchuq.

Aulanitchuamun sikumun aksiutikami kiavraagaqtuq.

Naannami sikumun saqvaqsigsuaq inna apuqami kiavittaqtuq.

Tainna tavra kiavraaqtuamik pisuugikput.

Naqiaq (Vincent Naqiaq): Ununa tavra una anjiruaq siku, urruma aktuanaiqsigmani nuutqigaqtuq.

Apuqami manatchigmun tavra kaivalunaigaqtuq.

Aktuanaiqsigmani.

Urruma igliqtuam igliqutinaiqsigmani.

Igliqtuam uvva urruma kaivaluktittagigai tamatkua puktaat aktuugaqzugich.

Kanigsiviun? [Ii].

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].

Kusiq (Waldo Bodfish, Sr.): Manna sikuqpak solid ittuaq tuvaᅇa nunam.

Aasii unnatchiq pack ice igliqtuaq si-
naanniinnami sikuqpasugruk aulailaq-
pak, aasii tavra apuᅇami ivuliqtuaqsi-
suuruq.

Mattumuna flaw ice-mun, tuvvam sikua-
nun.

Apuᅇamiasii taimma ivuliqtuᅇaluaqhuni
nutqaqtigman utkua igliqtuat unnatchiana
taavruma apuᅇzugu, sikut appukzugu tain-
namun aullaqtitchuugaat.

Tinuuᅇzugu.

Aasi kaivaluisaaqhuni igliaqsivluni.

Tainna igliᅇuuruq.

Ilanᅇaqtualaliqtuqhuni tamattumuna tuv-
vamun ilaanni qakiliqtuqhuni ilana kai-
valuksaᅇuuruq.

Naᅇiaq (Vincent Naᅇiaq): Kaivaluktuq
tamara avarraullaktuamik taisuugaat.

Siku aᅇiruaq.

"Avarraullaksiaᅇillaglakput," uqallau-
siusiaᅇisuugikput.

Kusiq (Waldo Bodfish, Sr.): Taamna tavra
tusaavaallulairimigiga nukatpiaᅇruuka-
ma.

Naᅇiaq (Vincent Naᅇiaq): Qavsiiqsuaq-
zugu atuᅇikput uvagut nukatpiaᅇuruaguut
nutagaavluta.

Rachael Craig: Sunaasiᅇ uvvauna kisit-
taq?

Naᅇiaq (Vincent Naᅇiaq): Kisisaaq?

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: "Kisisaaq"?

Nasaġniq (Henry Nasaġniq): Kisitchanik pisuugaich ikkalġiņaruat samuņa ivuniq-paich ukua ikkalġisinmagich samuņa kisitchanik taiguugaich.

On the bottom.

Uvigaq (Ernie Frankson): Samma tamakkua ilisaagiraņich sivuniġivlugu uvva ilaņat taamna sikum aulanija pituumapkaqsaglugu apiqsriruanun tanignun tamaani niuqtuq-saġniaqparruņ pitqugaluaglugi ilaanni sikumun ulġutinnasugivlugich tamakkua nappaaqsisapata sunun makkunuņa barrier islands, kisitchanun ai, qikiqtanun.

Barrier Islands.

[Qikiqtanun]. Ii.

Qikiqtanun tamakkunuņa piruat nappai-sukhutiņ niuqtuutiniņ piņiqsuat.

Aasiiņ uvva taamna aglaglugu savagniaqparruņ uvva uqaksraņiņiņik ilaņiņiņik uvaptiņiņ ilasuglugu ilaanni killukuaqtinniaglugi uvaptiņiņi naluvlugich qanuq siku aulasuutilaana tamaani qikiqtani.

Samma ilaanni ivvutiniaqpatigik ilisi-matquvlugich.

Iļisimaguvsii tamaani qikiqtani qanuq siku aulatilaana.

Naġiaq (Vincent Naġiaq): Qikiqtani kisitchiugaqtuq uvva ivuraqtuq.

Tavra sikum tulaagiaġagigaa qikiqtamiļi tavrani tasamma.

Uvigaq (Ernie Frankson): Qalliġluguunni qaaņiġlugu qalliġlugu siku tamanna aulasuummivaa?

Naġiaq (Vincent Naġiaq): Aulasuuruq.

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).

Nasaǵniq (Henry Nasaǵniq): Aulasuuga-luaqtuq kivani qikiqtaligaami iñuunia-qapta qarǵullugu sikum piñaitkaa tatkipkua tapqat.

Kipkua niuqtuǵviginiaqtanjich.

Pole Island-kut tatkipkua qulaullugi inna sikum piñaitkai.

Taliññaitkai uvaña tatkivaniinnimni.

How many years samma tatkivaniitka-luaqtuña tatkipkunani qikiqtani.

Qulaullugi sikum piñaitkai takkumni.

Ivusuugaluaqtuq tamaña kasuqsıññaq-ǵuǵu.

Aglaan uvva ikkatuuraunimmatigik uk-piñitchuña tatkipkua umiaqpaq iglauruq kilutqullugi.

Qikiqtat satchiksut tatkipkua.

Piirisi iglausuuruq kilutqullugich.

Uvigaq (Ernie Frankson): Tavra tainna uqautimmiravut taapkaa uvaniittuat break-kapta apiqsruqtaqtut aǵvigich iglauviñich iñitchuǵisaǵlugillu.

Uvvaaglaan isumaalugiraja taamna iñit-chuǵisuglugu unipkaanik-unniñ naagga quliatuanik sivuani qallinatilaña tamanna.

Nasaǵniq (Henry Nasaǵniq): Uvva tak-kumni qallinatikai taapkaa tapqat ag-laan kasuqamigich ivvuvigisuugaluaǵaich tavrataluk.

Uvva qulaullugich paña piñaitchuq tak-kumni.

Henry Nashanik: Although the ice does move out east there, as long as we sub-sisted 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 Nashanik: (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: Ivumman taavunatchig-mužhiñaq.

Nasaǵniq (Henry Nasaǵniq): Taununatchig-mun, kiluanniñlu ivusuugaluǵai.

Ivuuraǵuugaluǵai kiluanniñlu.

Uvigaq (Ernie Frankson): Taunūa taǵiumun uvva pitquniļlugittuaq.

Nasaǵniq (Henry Nasaǵniq): Ii, taǵiumun-kivva piñitkumiñ nakuulluktuq tamaūa.

Kusiq (Waldo Bodfish, Sr.): Innatun map-tutigigami siku navikkaluǵani iļaanni mayuqsāguuruq.

Uqumaitchuamik samanitchiaqaghuni.

Rachael Craig: Sikuanigman aasii January-miñlu May-munlu aglaan taapkunani tatqini ivusuummivaptauq?

Nasaǵniq (Henry Nasaǵniq): Ivuraǵaǵuurrukii sumilimaq tavra anuqqakami tamma ivuraqtuq.

Siku manna maptuaninakami ivullaruq tainna.

Aglaan samma ivuviiññanitchuq qamna tatqamna pimman, January qaanjanigman maani kinuani ivuviiññanitchugnaqtuq.

Aulalaitchuurukkiuvva upingaksrami tatqavani anuniaqapta taunūasugruk unna mattumatun inñitchuq.

Uvigaq (Ernie Frankson): Tavra taapkuak-kivva atuqtitchiniñiaqtuat tamarrumiña nunamik taǵium siñaanittuaq nunam siñaanittuaq manna.

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.

Naságníq (Henry Naságníq): Taamnaaglaan uvva uqallausigíllakkagaali taimani ikkannimarruq ikkannitchuq.

Aglaan ikkannitchuq.

Manna ataa.

Aglaan tapqat taapkua qikiqtaurut.

Uyigaq (Ernie Frankson): Ilitchuígigaat tavra taamna apiqsruqtaqsaanarut coffee-break-miugullu nalauullutiŋ.

someone: Ivuruakkii samma siku Youth Center-m saanani tautunŋaguuruq qíñi-gumiñagiksi, qakillagaa taunanŋa.

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].

Uyigaq (Ernie Frankson): Uqaqsauqtaq uvva tatqavsumuuna. [Ki].

Flossie Hopson: Ki, Aqivgaaq.

Aqivgag (Otis Aqivgag): Payaŋaiganikami tatqamna qíñigíllaammigigali, payaŋaiganikami maptusimman sivuqqana...

Uvluqtusimman tatqamna nayugíllaavlu-gulivsaug.

Naságníq (Henry Naságníq): Ilisimagaa taavsumma, ilisimmaagikkaa.

Aqivgag (Otis Aqivgag): Flaxman Island-kut maanitchiuranani.

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].

Ernie Frankson: This one was just about to talk concerning that area out east. [Okay].

Flossie Hopson: Okay, Akivgag.

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

Kukilugvigisuugiga taġiuq uvluqtusimman ivuqpaguni ivullaigūuruq.

Tasamnaaglaan tasamuuna ujasikhuni aulaniqaqtuq.

Uvluqtusimman uunnaġuqpalliġman kiavluaqtuaqzūna tasamuña aulanġanun aruniāġia-ġuūmmiūña.

Ugrugnik tainnakii kilaaqtaziġman ugruich tulaguurut.

Ugruktuġvigivlugulu piraqtuña.

Aruniḷukzūña aivvakzūña iḷaanni ukii-ruani tatqavani.

Qakimman.

Quġannaalugmik piqatiqaqzūña.

Aullativlugu.

Ikayuqtiqaqzūña.

Inna ivuqpaguni piḷaitchuq aulayaiginman maptusianigman siku tatqamna.

Ukiaġmi ivusuugaluaqtuq.

[Anuqziġman].

Anuqziġman.

Anuġim aḡalatkāa siku.

Sugnamiiñ maptusinaiiñaan ivuliqtuġuugaluagmiuq.

Maptusinaiiñaan.

Rachael Craig: Aasiiñ uqautigipmarrun aippaanigiiñ aquliaqhuni taamna ivuq-paktaġuuvāa?

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)?

Aqivgaq (Otis Aqivgaq): Suva taimma tusaaqgamminaitkigauvva qavunaqqamminaižžuna uvana.

Qanuq akuliqtutillaana, allanjuugnianitchuq qanuq.

Nasağniq (Henry Nasağniq): Allannjutaktuanitchuq qanuq qavaniinniptigniñ.

Iniļgaasugruuraq taamnalu qavanjanaruguk.

1938 qavanqaqtugut atautchikukavsak samma.

Taaqpatkut piqatigigivut qavanqaqapta.

(long pause - inaudible conversation)

Rachael Craig: Uvva apkua niuqtuğniaqtuat innaqhutin iļisimasukhutin qanutun suamaragitilaananik.

Aasiñ tamanna suğutiksraqtin payanaig-lugu inillagukžugu sikumun piyaqtaqunižžugu, piyaqtağumiñaiğlugu inillagukžugu.

Tainnaqhuta apiqsruqtallaktugut.

Apkua iļitchuğiniaqtuat Inupianiñ iļitchuğitquvlugich.

Kunagnana (Samuel Kunagnana): Uvvavana Kunagnana uqallallagnialgitchuna.

Tatqavanisauq iñuuniaqžuna maani tağiumiļu unani iñuunianavluna.

Upingaksrami ukiumi qavaniinna tauna iļitchuğinavlugu.

Uvva nigiqpağman kivanjamiñ qamna uvagut tağiugikkaqpuut immiğman uvana naltugiga.

Nigiqpağman kivanjamiñ.

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 Nashanik: 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 Kunagnana: I, Samuel Kunagnana, 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 uᅗalaᅗuᅗmauᅗ uᅗalaᅗ suamavluni anuqᅗiᅗman sukulliqaa immiᅗaqtuᅗuugaa tapqat taunuuna saaguraᅗatiᅗgun.

Uᅗasikpalaitchuᅗ.

Uᅗalaᅗ suamavluni inna anuqᅗiqsuᅗman sukulliqaa immiᅗaqtuᅗaᅗiᅗgaa.

Uvva tamakkua ikuᅗaamik taisuunikka-ᅗiich ikuᅗaᅗuuruᅗᅗuᅗ.

Tamarra tainna immiᅗaqtuᅗsiᅗᅗaᅗhuni uitkaluaᅗani.

Aglaan tamatkua imma taglivᅗugich immiᅗaqtuᅗuuruᅗ.

Upiᅗᅗaksramiᅗu ukiuᅗiᅗu tainnaittuᅗ.

Uᅗalaᅗ una suamavluni anuqᅗiᅗman immiᅗaqtuᅗuuruᅗ sukulliqaa tamarra tapqat saaguraᅗatiᅗgun.

Uvva una iᅗisimaruᅗ.

Samma tatqavani iᅗuuniaqarvut.

Uvva taaptumiᅗa uqallallaktuᅗa.

[Quyanaᅗ].

Rachael Craig: Uᅗaᅗuᅗtuatiin pivisiᅗiᅗiᅗ?

Taiyugaaᅗ (Annie Uluᅗaᅗ): Naumi. Naa-lajniuraaqtuᅗa.

Kusiq (Waldo Bodfish, Sr.): Maaniunniᅗiᅗ nigiqᅗaᅗman anayanaitchuᅗ.

Sulaitchuᅗ.

Uᅗalaᅗ kisimi tavra taamna pimaruuᅗ, amaᅗᅗamiᅗiᅗ imiqᅗaᅗ qaimman.

Kapilᅗukun pillusaatuᅗaᅗman maᅗᅗanmun tamarra siᅗu payaᅗaiᅗᅗiaqtuᅗunniᅗi tapuᅗisuuᅗaᅗ iᅗsallaqtinnamiᅗuᅗ.

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 "ikuᅗaᅗat", they would say that it would "ikuᅗaᅗaᅗ".

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. 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.

Tigluq (Roy Vincent): Ulitchuuruġlu-
kiuvva.

Roy Vincent: As we all know, the tide
also comes in.

(Rest of conversation inaudible - Otis talking in background throughout)

Nasaġniq (Henry Nasaġniq): Samma siku
uqausiġivsaallaglagu tatqamna.

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

Tatqavsruma sikum aullasia.

The movements of that ice out east.

Upingaamilukiuvva aullasia maani quliaq-
tuagaali Naġiam. [Ii].

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

Aasi tatqavsrumali upingaami aullasia
sikum quliaqtuagillagnaigiga.

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

Upingaksrami mauna siñaagun piigumiñaq-
sivlugu pikami uḡalaqpagman siku sar-
vaqtitchuugaa, piiguugaa nunamiñ.

When a strong southwest wind blows in
the spring, strong enough to cause this
(ice) along the beach here to be re-
moved, it causes the ice to move down-
ward, it removes it from the land.

Aasi tamarraqiuraq qiñiġnaiġaluaqani
tamarra ayuulgutilaḡa.

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

Qiñiġnaiġaitchuq.

It does not go out of sight.

Tasamma nigiqpaġuġman tamaurḡasuli ta-
maurḡasuli pillagagigaa.

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

Tainnaitkaluaqtuq uvva.

That is how it is all right.

Uḡallami samuḡa qiñiġnaiġlagrauġlugu
tijilaitkaa.

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

Uḡallamiñ uitchuugaluagaa.

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

[Tatchimiinġitkaluaqtuq?]

[Although it is not located in a lagoon?]

Tatchimiinġitkaluaqtuq.

Although it is not located in a lagoon.

Tagiugruiniñaq taunna.

Just merely that ocean down there.

Qiñiġnaiġaitchuq taunna siku, qiñiġ-
naqtuq iñiqḡugu.

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

Uḡalaqpauragñaġman.

Even though the southwest wind would
blow fiercely.

Qanutun siviḡutigivlugu uḡalaqpaurag-
ñaġman upingaksrami qiñiġnaiġlugu siku
wilaikaa.

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.

Puiguitkaat

Tavraasii upingaaapak tainna anuqziqhu-
ni nigiqpaqtuifñaaqsimman siku ununan-
mun aullaqsiraqtuq.

Nigiqpaqtuifñaaqman upingaaapak sikuil-
lagagigaatigut tatqavani.

Nigigmiñ.

Uvvaluuvva tippagillavlugu nigigmiñ.

Nigguum kisimi sikuiguugaa sikuipiaq-
zugu.

Unallam sikuilaitkaa.

[Uvva tippagillammigaa tamanna nigiq-
paktuam tippagillammigaa].

Ii. Tippaqisuviuraqaa, atakkii kanaan-
niqsuq nigiq.

[Aasii nigiqpaqman summan tininmiraqii-
vaun]?

Summan taima sikuillagaa nigguum kisimi.

Nag'iaq (Vincent Nag'iaq): Uvva umiaq-
tuqzuua uvaqa igliqtaqa kivanjamiñ ni-
giq suammagman saqvaligaqtuq.

[Saqvaniguuruq]?

Saqvaniguuruq.

Tamarraasii siku anitkaqsivlugu tat-
chisigun ununanmun.

Saqvaq tavra isagutiraqtuq kivanjamiñ
nigiqpaq suanasimman.

Nasag'niq (Henry Nasag'niq): Tavra tain-
naittuq tatqamma nuna.

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]?

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.

Nag'iaq (Vincent Nag'iaq): Anitchuugaa-tigulluuvva uvani ikarrami nigiqpaq suanasimman, umiaqtuuraġniaqtilluta.

Umiaq anitchuugaa saġvam.

Nasaġniq (Henry Nasaġniq): Uġallaġuġman sikuiġaitchuq tatqamna.

Qig'naq (Ernest Qig'naq): Nakuumaruq.

Saġluviuġaluqaqtaptik uvva saġvaiñña-suġalugu qanuq atausiq tippaqimmaan uisimmaan piñiaġmagu.

Nasaġniq (Henry Nasaġniq): Saġvair-ruiññaġuni qamna inġiñmiuq.

Saġvaqsillammiuġli tasamma saġvanikami.

Aglaan uvva sikuiġatalaitkaa uġallamiñ.

Aaluk (Bertha Leavitt): Taamna uqauti-giran uġallamiñ siku tiñillavlugulu uvva qiiñnaġlairrutaa sunakiaq?

Nasaġniq (Henry Nasaġniq): Tasamma qanuq saġvavli tamanna amuġaqtaiġigaa, samuġaqtaiġigaa. [Ii].

Saġvanatali.

Saġvanatali samma pigaa.

Samuġa tiñilġatalaitkaa qiiñnaġiġlugu siku uġallamiñ. [Aa].

Uitchuugaluġaa manna nunam killiġa taunuġa.

Taunnasugruk. [Tavra].

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].

someone: Quunniupaguni pigami qaisar-
naq saġvaq qaisar-naqtuqhuni pimman anu-
ġaitpuqunnii piruaq qaisar-naum tulak-
titchuummigaa siku. [Tavra].

Aaluk (Bertha Leavitt): Uvva uqaluk-
sraptiņnik sikukun naluvluta aġnat
uvagut nipaitchuani.

Nagġaq (Vincent Nagġaq): Anitchuugaa
tavra saġvam, nigiq saġvanigman.

Saġvaniņaunnagu piļaitkალuaqtuq.

Aaluk (Bertha Leavitt): Aasii imma si-
ku, sikuqāguuruq unani fresh water nar-
vaqtatun ittuamik qaņapak.

Kiņiġumiņaitchuq taġiuġniiqsaġluni
taamna siku narvaqtatun ittuq.

Aglaan suvluguraktuq siku kiņiġuuruq
taġiuġniiqsaġluni.

Aasii samma tusaasuurugut tamatkua
qaummaqtaat sikut kuukpaņmiyguuq gla-
cier-m anittanġich.

Kuugmiņ taġiumuguurut.

Tamarra imiġisuugivut.

Kiņiġumiņaitchuq aglaan taġiuġniiqsaġ-
luni tainnasiq narvaqtatun ittuq siku
unani taġiumiitkალuāmiuq.

Taġiuġniitchuq nutim.

someone: Taġiuġniitchuq nutim maptu-
tilaņa maptuqpaguni piqaluyasaktaq qa-
nuġuni Kuukpiņmiņ piļiņiāqpa?

someone: When the ocean is very smooth,
the current which flows directly toward
land, when the current is flowing direct-
ly 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 north-
east 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 im-
purities 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 be-
ginnings.

someone: The thickness of this (ice)
which was without saltiness from its
beginnings, how can a very, very thick
"piqaluyaq" remove itself from the
Kuukpiņ River?

Aaluk (Bertha Leavitt): Kuukpiniñi-
žaaq.

Kuukpanmiyguuq, kuukpanmiñ.

Kuukpiniñižaaq.

[MacKenzie River].

Nasāniq (Henry Nasāniq): Kuugum si-
kua maptusivigñiağatağumi six feet sip-
piqakkumiñaitkaa ukiuqtutilaaton.

Maptulgutilaana siku six feet sippiq-
pakkumiñaitkaa maptulguruamiunnii.

Aaluk (Bertha Leavitt): Taamnauvva nar-
vaqtatun ittuaq uqautigigiga sikumiit-
tuaq kia tapiğumiñaaqana kiñiğumiñaiñ-
niługu?

Kiñiğumiñaiñiługu naagga.

Kuukpanmiyguuq
anisuuruq tainnasiq.

Tagiumukžuni aasi.

[Kiñiğumiñaitchuq tainnasiq].

[From glaciers]? Yeah.

Kusiq (Waldo Bodfish, Sr.): Tagiuğniilła-
guuruğguuq tavra siku.

Panitchiaq (Helen Kenton): Helen Ken-
ton uvvavana uqallagniaqtuana taaptu-
miña.

Nalugaluqaqtuana sikumik, qanuğitilaana-
nik.

Uvvali taaptumiña piqaluyagmik uqaqtua-
nik kiñiğnivługu tagiuq.

Tagiuq inna sikuliruaq kiñiğnivługu,
ukupiğinižžugu taamna.

Ukpiğinižžugu taamnali kiñiqtuağluni
sikuliuqtuaq tagiuq una sikuliugumi a-
ğiñaaqtuq.

Bertha Leavitt: Not from the Kuukpik
River.

From a big river, they say; from a
big river.

Not from the Kuukpik River.

[MacKenzie River].

Henry Nashanik: 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].

[From glaciers]? Yeah.

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", say-
ing that the salt sinks down.

Saying that the salt sinks down on the
ice formed by the ocean, I do not be-
lieve this.

Not believing that the salt sinks as the
ice is forming, when the ocean forms the
ice it is moisture-laden.

Qanuġluni kiñiġumi mikłiñiaqtuq.

Nuñuniaqtuq, nuñuniaġnasugigiga taġiuq sikuliuġumi.

Aglaan marra maqpiġaatigunlu taiguaqłutik piruat samma tainna ukpiġivlugich tamatkua pisuurut.

Taamnauvva piqaluyak inna siku, inna suvluġrauraqhuni ittuaq qanuġluni kiñiġniajitchuq.

Ukpiġiñitkigaliuvva taamna.

Apiqsruusiġigiga.

Aasii kuugni tamarra tamatkua piñisuu-gaich, tusaasuugitka qanapak.

Taamnauiuvva uqallausiġisuktaġa.

Quyanaq.

Naġiaq (Vincent Naġiaq): Uvva taamna uqallausiġikkañaa iłanali utuqqanaaniñ tusaummigivlugu quliaqtuaġillagnaġigiga.

Tusaagikkaġaa.

Sivulligillaglugu avataiyuniuqapta, Qiġñaglu uvva iłisimaruguk, umiapiam napaqsraña iiguvlugu tuumik aġviq paqinnaptigu tuuġikput.

Piqaluyanmi.

Piqaluyak tavra tasamuñaaglaan atimiñun atiniqsuq.

Allagiñitichuq.

Aġviq tavra qagviqsuq, tatpamuñaqtuq tuuqługu piqaluyak.

Aasi utuqqanaat uqaluanni piqaluyaiy-guuq tamarra ivuñiġich auktuaqhutiñ auk-tuaqhutiñ sumun manna maqilaiłłuni piqaluyaliuġaqtut, taipkua quliaqtuañaniñ.

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.

piqaluyaliuğaqtut.

Tavragguuq piqaluyalıuğaqtuq manna si-
qıñgum aukkanāa imillautaq ilivluni.

Imaragguuq sumiñ piñitchuq, tavragsuuq
tağıumi tamaani piqaluyalıuğaqtuq imil-
lauta q sikiñgum aukkanāa ilimiguaghuni.

Aasiuvva taamna piqaluyakpak anigaluaq-
tuq atimiñunaglaan atiruq.

Panitchiaq (Helen Kenton): Aasii ta-
samuna nunamun taamna piqaluyak samuna
tunjava?

Nağiaq (Vincent Nağiaq): Tunnañitchuq
puktaruq, tavra taamna piqaluyak puk-
taruq.

Puktaniña tamarra atiruq tasamunaaglaan.

Panitchiaq (Helen Kenton): Aasi qanu-
qłuni katitchuqpa inna piqaluyak.

Nağiaq (Vincent Nağiaq): Mikiruuraq una
puktaaq ilimiguallaruq avguqhuni, piqa-
luyak tamanna piiyaruq.

Avguyaruq tağıumiñ, tağıum sikuanıñ.

Piiğagıgaa piqaluyaglu samma ivukami,
ilaaguaqługu.

Tainnaittuq marra sikuvut.

Avikługu, inna aviqatıqalaitchuq ta-
ğıum sikua ilimiguaguuruq ivukami.

Atakkiatan manna piqaluyaq navviğik-
suq.

!Aqitchut makua piqaluyaich. Ii.

Aaluk (Bertha Leavitt): Narvaqtatun
sikutun ittuq?

They would form "piqaluyak" ice.

This which the sun melted, it is said,
would end up becoming "piqaluyak", be-
coming 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 "piqa-
luyak" 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 "piqa-
luyak" can be all by itself, having been
torn off (from the big one), this "piqa-
luyak" is easily broken apart.

It breaks asunder more easily than the
ocean, then the ocean's ice.

It frequently also gets rid of the "pi-
qaluyak" 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 "piqaluyaq"
breaks apart easily.

[These "piqaluyaks" are soft]. Yes.

Bertha Leavitt: Is it just like the
ice taken from the lakes?

Puiguitkaat

Nag'iaq (Vincent Nag'iaq): Ii. Marrakii narvaqtatun tamarra aukžugum siqiñgum il'irag'igaa unani samani.

Tainnaliuvva sivunniug'agnigaat taipkua.

(background conversation, then a break in the tape)

Nag'iaq (Vincent Nag'iaq): Aglaan unuuna asiagun sağvaturuakun ilaiññaq niuqtuğ-niaqtut.

Ilaiññaq niuqtuğniaqtut.

someone: Flaxman Island niuqtuaniņa-valligaat.

Uvigaq (Ernie Frankson): Uvvakii atugak-sriqsuigamiņ taamna ilaumniug Flaxman Island.

1969-mi Prudhoe Bay paqitkamirruņ.

Nalupkaqtilluta tavra tainnağutiņ al-lanjuqtig'lugu savakkaat uumani ukiumi aullağniisağlutiņ.

Nullautaq (Oliver James): Dewline-mi savaktuņa 1969-mi.

Uvigaq (Ernie Frankson): 1969-mi samma tamaani Prudhoe Bay pigamirruņ tat-paunaağlaan samma nuna Flaxman Island-munaglaan atullasiğaat.

Atugaksriqsuğlugu, state-kunnun manig-nik qaitchivlutiņ.

Samma sixty-eight percent qanuq state pigiyunag'aa, tamanna piginisuugaa atugagriqsuğlugu savakkaa.

Aasiñ thirteen percent samma Federal Government naagga how many percent im-ña.

Taimani savakkamirruņ.

Taavrumuņa tavra ikayuutigisuglugu.

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.

Oliver James: I was working on the Dew Line in 1969.

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.

sikumiñ piitquvlugi, ikuvgaqaqunillugich.

someone: Sikukunnunni niuqtugaluagumiñ, sikukun niuqtunjitkaluağumiñ imağ Flaxman Isla-zhiñaq taamna uqsruqaqpaižžuni niuqtuaninarajat sukun naviguni maqirraqsikpan inattağluni maqippan iqa-luich isiqsaagviguugaat tamanna kuun-nun inattaqžugu.

Uvigağ (Ernie Frankson): Ukiumi samma piyaquğumiñ tavra sikum aullautiniağ-mivlugu piiyanitparrun, ugrugruağ ilaan-ni maqippan.

someone: Maqigaluqaqpan sikum aullauti-niağaa.

Nullautağ (Oliver James): Barter Is-la-miuvva savakžuna tug-boat paatchig-ruamik kaliqaqtuağ tipillagruağiñimi-gaa paani.

Uvigağ (Ernie Frankson): Canada-mi samma niuqtuutiqaqtut tağıugruiniñami.

[Tağıugruiniñami?]

Ii. Canada-gmiullu tavra atugaksriq-suğniğaich tağıuqtin, tağıuq taunna.

Tainnali savagniğaat.

Uvaniasii maani tağıupta siñaani nunap-ta siñaaniittuağ aktunaitkaat-suli.

Aglaan qikiqtani tamatkunani tavra tainnatuaglaan sikumun illutin pikuna.

Nağiağ (Vincent Nağiağ): Tağıugmi tat-qapkuva niuqturraqsimmata tavrali isuma-ga paaqsaaqžugu pigaluqaqtut, atakkia-tağ Canadian side ağıviğich qamma nut-qalgitchut tatqamuña, nutqagnialgit-chut.

Aasi taima puktagiñnaaqsilutin tağıu-mi.

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 tow-ing a barge was suddenly washed ashore up there.

Ernie Frankson: In Canada they have a drill right in the middle of the ocean.

[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 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.

Vincent Nageak: When those out east began drilling on the ocean they went against my thinking, all right, because, you see, the whales have again stopped out east on the Canadian side, they will again stop there.

And then they will proceed to just stay near the surface of the ocean.

Puiguitkaat

Isuitchuq, isuitchuami.

Aasii puktagiññaġuuruarguuq qamma Herschel Island una tikilaitkaluakkañaat qanapak maunatchianun ilirut.

Uvigaq (Ernie Frankson): Niuqtuġviich tamatkua nunaqqiuraliġġaavlugich savak-kaich samma.

Tagiġruifñamun qaviaq kivitillugu, nunanġuqtillugu qaviaq, agraġlugu.

Tainnauvva niuqtuutiqaqtut.

Naġiaq (Vincent Naġiaq): Tusaapkaġmannali tatqapkaġmiut suvlutiñ iñukġivlutin naag-qaqa tatqavani piyuaqtauvlutik tainna tamaunamun pivat?

Naumigguuq, iñugiaksivaiġġutigguuq qamma piut.

Sulutigguuq patchisiquaġutin piñitchug-naqtut, iñugiaksivaiġġutigguuq pisun-naqtut.

Qigñak (Ernest Qigñak): Nipatusipayaaglusiuva mike-nun makkununa uqa-ġuvsu nakuupayaagñaġaluaqtuq.

Kusiġ (Waldo Bodfish, Sr.): Qalliġaallaa-lugich maigich.

Qigñak (Ernest Qigñak): Qalliġaallaalusi.

Uyaġaaluk (Laurie Kiniq): Iñuiyguuq Baillie Isla-ġmiut kipiġniulġuiññiqsut.

Marragguuq saanurananni aġvigich puk-taraġaasifñnaqtut.

Qavsifñigguuq taima tatqavaniitkumi satkusagaġniqpa ilaa, igniġa uqaqtuq, kipiġniugaġniqsuq.

(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 Kingik: 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.

Nāgiaq (Vincent Nāgiaq): Kipigñiuq-tuat iñugiaktut, uagāgikamiñ.

Uyāgaaluk (Laurie Kingik): Tavragguuq puktagaluagami nakkagami, nakkauumi-galuagami tavruuna inimigun puktaguul-giñmiuq.

Taimani John Bockstoce-lu qavunagamiñ.

Tavra tainna uqāgigaa.

Aasii samma tapqaurat makua ikkattuat sikum kayumikpaktuum qarḡuqpalaitchug-nagāiñ ikkalgiñnāgiaḡami taunuuna ivusuuruq.

Suli nunamun tikiññami ivusuuruq.

Uvvakii Tikigāḡmi kanani siku kayumik-tumiunniñ mañña mayuqsaalaitchuq.

Unani ivsiññiñan kiluurāña tamanna ivuulauraqakkaluagāa aulallaiqsiḡlugu uqiaḡmi.

Aasiñ ivsiññiñan manna saaña aulan-niñankii tikitkaluagñagulu iñlaanni ivuullaguuruq.

Takannaptauq Nuvuk, agiaqtauq ataramik kivanḡamiñllu uñallamiñllu.

Uñallamiñ ivugami atqunalgugaa.

Siku tainna ittuq igliḡami.

Siku qanutun maptutigivigniaqtumiun-niñ kisitchanun-suli apuḡami kisitchat aullautilaitkai.

Iñlaanni kisitchani taaganiqsiulḡillu-na siku about four to five feet maptu-tigiruaq apuḡaluagāqtuq nutqalaitchuq aḡlaan.

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.

Kayumigaqtuq.

Iirigii!

Iqsiligama tavra aisatchauraasiruna manna sikuqpak qupivluni mayuguni itivragaaqsimman, kisitchani, samuja manujaruani.

Ukiumikii kisisaligagigaali takanna Tikigaq.

Nuvuaniñ ikujanmiiññaq aujanmiiññaq.

Ikkalgisiiññaqnik tamarra kisitchat atiqaqaiç uvagulli.

[Kisitchatkii tavra tamaani taisuumigivut tainna].

Aasii samma pipe-paq savakpanni navikumi ugruq maqikpan...ugruq unauna maqigami kananiñi Tikigaqmi manna pipepanakii uqriqigamirruq school or store naurisuuruq sivuani tainnatchim nalaunmani leak-kami nauriññaiquuniqsuq.

Sumik-unnii nauriññaitchuq.

Tuqsusuugnaqtuq.

Inside five years qanuqiliññitchuq qiniñgaluaqiga ivigaauramik-unniiñ nauriññaitchuq unauna ugrum spill-laqniña.

someone: Kinqipaitchuq, nautchialigu-miññaitpalligaqtuq inna.

Uyaqaaluk (Laurie Kingik): Yeah. Nautchiat piññaitkaat.

Nautchiat piññaitkaluaqmigaat nigrugaurat-suli manna pigilguitpalligaat maqpiqaani qiniqtuaqtuni Alaskan Magazine-niñu suli Life Magazine-ni qiniqtuni makkua umiat tanker-nik piraich leak-lutiñ maqimmata taamna maqiniña atqunaisuuruq tiñmanik.

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 "ikkalgisiiññaq", 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 a 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 believe that any plant would grow in it like that.

Laurie Kingik: 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 "tankers", when they spill from a leak this spill kills many, many birds.

And also...

Nurukaǵnjanitchuq.

Suli qinñagiga-suli oil spill-lamiñ
iñǵaǵniǵmiñ tanker-m maqinñaniñ aq-
luk-suli tuquqpauranaruq.

Apai qanutun taima qaligiiktuq tipina-
ruaq aqaluk.

Aqalusugruittauq.

Imma mikiruurat iñuunianitpalliqsut.

Suli aǵviǵluamik-suli aǵvaanaruq-suli
uǵrum maqǵia.

someone: Uǵruq manna imaǵmiitkumi ki-
niqpaiḷḷuni niǵrutipayaurat iñuuvigi-
yumiñaitpalligaaat.

Uyaǵaaluk (Laurie Kinijq): Yeah. Ta-
marra tainnaittuq.

someone: Nigliñaqḷuni imaq ukiuǵruami
nigliñaqpaitchuq.

Tamatkiniñaǵniǵaa uqsruq tamaña pik-
pan.

Uvigaq (Ernie Frankson): Tamatkua samma
uǵriqirit nalunaiqsipiaǵlugu nalupqinaǵ-
lugu salummaǵniǵrana itqanaiaqqaǵlugu...

Tamanna atugagriǵñaiaqtanaj savaaksriḷ-
ḷaniǵaluǵaaat.

Aglaan iḷitchuǵiǵaluǵnagu nalupqinaǵ-
lugu itqanaiaǵumik kisian.

Aglaan nalupqinaǵaluǵnagu tamaña
nappaiñianitchugnaqtut.

Taamnauvva qanagivluguptauq, nalup-
qiñaitchuamik salummausiqǵniǵpata.

Qanuǵliqaa uqǵillaaliqtiqtanajch uva-
ni samma sapigutchiǵlugugguuq samma

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 be-
cause 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 differ-
ent ways of doing this, he said they can do

Puiguitkaat

pillammigaattauq.

Aasi ilaanni ikipkaġlugu.

Qanuq piñianjññigumirruq.

Suli nivautivlugu ilaanni tavruga nuna
navañauramun nivautivlugu tasamuna,
samuna maqipkaġlugu.

Tainnauvva taapkua taapkuniña uqallal-
lakkaluagmiruat.

someone: Maġgamun maqiluni pikpan uya-
ġakkii samuna maqiniaqtuq.

Uyaġaaluk (Laurie Kingiq): Maqiniaqtuq,
aasiñ imagmun puktaġluni.

Uvigaq (Ernie Frankson): Aarigauvva uqal-
lautigillaavlugu uqallausiġillaavlugu
ilisi maraqsi.

Naġiaq (Vincent Naġiaq): Uvvakii ilisi-
maraksraġikkamigniik kipiñniuhutik, pi-
ñailutaksranjanik apiqsruqtaġaat.

someone: Nutqaqtitchisukžutiñ piruat
ikayuqtiksramiñnikkiaq pisukhutik qai-
valliqtut.

Uvigaq (Ernie Frankson): Ii, taapkua
tavra, ii, qairut tainnaġutik, mauna ul-
lautinarut.

Naipiqtuagai taapkua uġruqirit salummaġ-
niñich ilaanni piyaququmik.

Ilitchuġinagai uqaġamik manna siku, si-
kumun naavinman uġruq qulit tavra ukiut
ilaanni tikitkaluaqtinnagi uliġnaġnia-
nitchuq tamanna siku uġruq.

Tulaktitchuugaa taapkua ukiut naanmata
kisianik.

Tammañagaluaġami sagvillaaavluni.

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 Kingiq: 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.

Ilaannigugman-suli sagvisvaallalgilluni.

Tainnainniaqtuq uvva maqikpan ugruq piyaqqugumij.

Tainnaġlugi naipiqtuagtanjich maqikpan qanuglugu salummaġniaqtilaana.

Aglaan taavrumuuna uqagumiġaguvsu sama.

someone: Ukiugruami niuqtuglutinj pigumij piyaqquguni maqitichikpatinj ukiugruannaan suli iluqaan sikumiġ piġaiġnaan upingarraqsikpan siku tatqavani island-gich avatinaniittuaq auksaqpan putuqqaatillugu tasamuġa isiqsaġataġniaqtuq.

Uvigaq (Ernie Frankson): Naipiqtuġaluag-migai samma pikani Canada-gmiut piruat, naipiqtulguisiġnaġlugi allami nunaqqimi illutik.

Kavamapta naipiqtuġaluagunnaġaich.

Naġiaq (Vincent Naġiaq): Anaglugich qanugai naipiqtuutaat quliaġaksrammaag-luqtugullu Iġupianii uvagutkiuvva pi-naġtkikput.

Kusiq (Waldo Bodfish, Sr.): Experience una piġaitkikput.

Naġiaq (Vincent Naġiaq): Anak piig-riġaġutiksraġanik uuktuqtuanigli tau-tuġaichugut.

Aglaan uvva ilinjich tasama savaksaa-niktuat sumik samma piġiġnaġumij ili-simasukhutik uvva ilitchuamiglu apiq-sruqtaġaatigut.

Iġisimaniġupta iriqtatitqunijillugu.

Uvigaq (Ernie Frankson): Ikipkaġlugukii piġiaġitchugnaġaat uvaptiġniġ apiqsruigamij.

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.

Puiguitkaat

Naagga nivautivlugu piñianitchugna-
gaat.

someone: Nivautilugu pigaluaqparrun
maqiluni pikpan maqiniña nutqaññañña-
luni piñitpan taamna maqivilianat si-
lipkauraguni pilluataññianitchuq.

Uvigaq (Ernie Frankson): Ii, aninigai,
anjiniqtaunigai tavra Prudhoe Bay-tun
samma anillugunnaqtuq qanuq, ugruq tat-
qavani.

Ukiaksraaqpan tavra tainnañlugu taam-
na qikiqtañillu green-taamik miñuaq-
tuñlugu taamna isuaniittuaq tuniñiu-
rağunnağaat, atullasiñiurağunnağaat
tainnañlugu.

Ilagivaillugu ugruq.

Aglan ilisaagigaluağnagu.

Ii, tasama tainna pisagunnaqtut nuna-
kun.

Nunamiñkii samma saqunasilñlaglugu sa-
munanmun pillarut.

Immam ataanun.

Aglan nalunaiqsagluguptauq taamna na-
vikpan niuqtuun mililgiñauvlugu pik-
parrun nakuunayaqtuq.

Aasi allamik anniviliglugu tamanna
ugruq.

Nunakun piyumiñnaqparrun.

Relief val-lanik marra taiguğach.

Ikayuutiksraq

Relief val-lanik aippiğmata akitchuq-
taallaguuruq.

Uğriqiritli isummatināt maninmik atuq-
paitchunñillutik tainna piñiurağuurut.

Uqallautinisaqtuni allamik ikayuqti-
liññianitkaat.

Niuqtuunmik.

Uqallautinisaqtuni.

Nor do I believe that they would do it
by digging (a hole for) it.

someone: Even if they dig a hole for the
spill, if the spill does not stop early
enough this which they have dug for it
to spill into, if it overflows it won't
work well.

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, prob-
ably, 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 al-
ternate 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.

The thinking of the oil people is that
they don't want to spend too much money,
so they try to do things (which won't
cost too much).

Unless we tell them so they will not
provide it with some other type of help.

(Another) oil drill.

Not unless we tell them.

Pisigivlugu taamna maqutchiñiaqtuaq nunamik.

(We would do this) because we are concerned about this which would destroy land.

Tigluq (Roy Vincent): Tamatkua angle niuqtugumiñāgmigai ai?

Roy Vincent: They can drill those at an angle, is that right?

(Lot of people talking together)

Uvigaq (Ernie Frankson): Qitqanivai it-tuaq makua, tainna tamarra savakpakka iḷugaan tamatkiqsāglugu.

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.

(someone's comment inaudible)

Tigluq (Roy Vincent): Qanuḡlugu taima salumagniatakkaluaqparruḡ naaggaqaa millugluguu?

Roy Vincent: I wonder how they are ever going to clean up (a spill), or would they be able to pump it out?

Uvigaq (Ernie Frankson): Qanuḡlugu taima samma taamna iḷisaagimmigaat.

Ernie Frankson: How they would do it I don't know, they are studying (possible) ways of doing it.

Tigluq (Roy Vincent): Uḡruq manna puk-tasunnaḡaluaqtuq.

Roy Vincent: Though I think that oil does stay to the surface (of the water).

Kusiq (Waldo Bodfish, Sr.): Sumik Iñupiaq-siñiqaqa taamna Flaxman Island?

Waldo Bodfish, Sr.: What Eskimo name does this Flaxman Island have?

Naḡiaq (Vincent Naḡiaq): Flaxman Island tavra tainna taiñiḡagaat taivsruma Leffingwell-kii navigator-ḡvina tavra.

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.

Kusiq (Waldo Bodfish, Sr.): Savviuḡ-viunjitpaa?

Waldo Bodfish, Sr.: Is it not "Savviuḡvik"?

Naḡiaq (Vincent Naḡiaq): Savviuḡviunjit-chuq.

Vincent Nageak: It is not "Savviuḡvik".

Savviuḡvigḷiunauvva ualiḡaniittuq.

Savviuḡvik itself is to the west of it.

Taivsruma Leffingwell tavra siḷaliḡ-
via taimanḡa isagutimman-qanḡa.

That place is where that certain one Leffingwell, had his weather station ever since he started.

Siḡiñiḡmunlu pia.

Also his sun-something. (Sun-dial?)

Qanuḡiḷipianaiñiḡsuq tavra survey-gu-
kapta tavrani qanuḡitilaagmarruḡ tai-
mani Leffingwell-gum piñiḡagun siḡiñiḡlu
nunalu.

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 uyaġak
piġianat mikiruoramik samma nuuġauranja-
galuaġniqsuq.

I don't know how many years.

Uvigaq (Ernie Frankson): Niġrutivut-kiuv-
va atqunaġniaglugi piyaqqupata.

Naġiaq (Vincent Naġiaq): Aasiikii ili-
niisa ilinisauvva kanjicsianikhutiġ niġ-
rutitigun kavyaruat Iñupiat iġitchu-
ġianikġugich.

Uqaġaluaqtut samma ilinich.

Samma taamuġaġumiġ tuniqturuamik kasi-
magumiġ paqitchiñiaqpaallugniagñivlu-
tiġ uqaqtut.

Kusiq (Waldo Bodfish, Sr.): Uqaqtuat sam-
maukua naġaġmiut tamatkua iġisimaqpak-
tuat scientists sunigliqaa savaaqaqtut.

Niġrutitigun, taġium uumaruanisigun,
saġvaq qanuq
siku ilisaqġugu, iñugiaktut.

Sixteen-gusugnaqtutkiaq samma tamatku-
niġa iġisimaqpaqtuat.

Qanuq iluigigaluaġaich taapkua
Federal Government

Uvva savagniksraja uqautigigaat.

Aasiuvva uvagutli kanjicsiuġvigimmigaa-
tiġut.

Aglaanliuvva taamna kisianik niġruti-
niġch makua iqaluich iñuuniagutivut tat-
kivaniittuat maqunniagāsugalugich taam-
nali tavra kisian unjarigitalukkiga.

Aanaakġiich iqaluich tamatkua
laiġniagāsugalugich.

[Iqalukpiich].

Iqalukpiich.

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, them-
selves, 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 say-
ing 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.

[Araa iqalukpiuruq].

[There are certainly a lot of Arctic Char].

someone: Araa iqaluukkaqtuq qanutchi-
līmaanik.

someone: (We are certainly concerned)
because there are a lot of different
kinds of fish.

Kusiq (Waldo Bodfish, Sr.): Iḵuilliqpag-
niagaat tamaani.

Waldo Bodfish, Sr.: They will really mess
up that area along there.

Nāgiaq (Vincent Nāgiaq): Piḷḷaiḡuḡiḡ-
ḡugitkiuvva kipiḡniuqtut iḷisimasuktut
samma sumik.

Vincent Nageak: It is because they don't
want this to happen that they are anxious-
ly concerned about acquiring some infor-
mation, whatever it is.

Sumik samma anniqsuutiksramik iḷaanni
iḷisimanasugalutali iḡiqsruḡvigigaati-
gut.

They are inquiring of us because they
think perhaps that we have some infor-
mation which might be useful.

(Waldo Bodfish's comment inaudible)

Nāgiaq (Vincent Nāgiaq): Flaxman Island-
kii taamna kilua tasiq aḡimmivḷuniḷu.

Vincent Nageak: As we all know that lagoon
to the inland side of Flaxman Island is
really big too.

[Anjiruq].

[It is big].

Anjiruq. Saḡvaq sulaitchuq, ivulait-
chuq.

It is big. The current does not do any-
thing, it does not form pressure ridges.

Sikukami tavra auksiññāḡlugu nunuraq-
tuq.

When it freezes over then the ice dis-
appears only by melting.

Ḥaḡiunaniñsuli unāḡḡa ivuqpaguni ivuq-
palaitchuq Flaxman Island.

Also it does not get big pressure ridges
from its ocean area down there, this
Flaxman Island.

Uḡalaḡuḡman imma akkuusi naalaktuq-
tugut uḡalaḡuḡamigguuq tavra tamanna
viññamiḡ siku taliḷaitchuq.

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.

Tatkivunāliasii tavra Barter Isla-mun
ivuqpagaqtuq uḡalaḡuḡman anuqḡiḡpagu-
qhuni.

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.

Ivupiḡataqhuni.

The ice really piling up a lot.

Qanuq una taliññiḡaitchuq tamattumaḡḡa.

There is no way it is going to go out
of sight from that area along there.

Nullautaq (Oliver James): Qanukkii
Barter Island niksigaqaqtuq.

Oliver James: Because, you see, Barter
Island has a "hook".

Siñāḡmi kivsruma tapqanjanik samani.

A sandspit under there along the shore
out east there.

Nag'iaq (Vincent Nag'iaq): Savayunait-
chuq-unnii Barter Island anuqzi'iguqami.

Uvva uvaŋa ukiumi tiŋitaummiuŋa aniu-
taqsag'niaqzuŋa qanma argukzi'inaananni
iglupta.

Tavraasii tavrani immiqsisasqtuŋaa
apunmik qattamun tiŋitigaana.

Paaptaasii iqinanun taikuŋatchiananun
tuktiluŋa.

Tavra aniutauraqtiqzuŋa isiqzuŋa.

Paqutchiqsuŋaqtugullu tavra uvaŋa
paamiñ apun isiquvlugu imiksraqput.

Ikaaŋ (Wesley Ikaaŋ): Anugaat sivil-
liich.

Tamarragguuq sumun kupalugniuraqsqa-
miŋ anuŋi suarjasimman tamarra akzu-
naanik pituutchiqsuŋaŋugich aikzi'iqsin-
niuraŋag'igaat.

Tiŋitpagu qiluqipallasivluŋu mauna
napiqzuŋu.

Tainnasiinmanguuq avuŋa tuktitchukkaa.

Aasii taima taavani paamguqhuniŋu ig-
liŋniŋlukkakuŋaŋaqtuq naumi sulaitchuq.

Nag'iaq (Vincent Nag'iaq): Aasii ilinisa
Frederick-kut taamna anuŋi ilisimavluŋu.

Qanutun iglillatilaana.

Iŋitchuŋinagaat.

Tavra taimna ilarin tanik una Iñupiag-
luktuaq tatkivani camp-mili takanuŋa
marra apqutit arguasuumlikii tavra u-

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.

Vincent Nageak: At least Frederick-and-
them, themselves, know about this wind.

Just how powerfully it can move.

They have found out about it.

That certain one, one of them, this white
man who had no use for Eskimos, out
there at camp, had decided to quickly

mialikpak qaukziqpak general-mik atiniktuq kukiisuqtiqsagñiqsuq mapqatiginman silavut.

Kukigguuq samma kaaqunijžugu.

Naagga tavra ainqisiqman nivliraqtuk-sraun nivliraqtinnigaat imma, tusaaruk-srautikkaluaqput Inupianii, tusaanitkaluaqñigikput tavra uvagut, iglumiittuaqgut.

Sigvanuluum minuaqtuqtitchirim tusaaliqamiur apiqsriñiqsuq.

Immagguuq tammaqtuq qaukziqput.

Camp tatkivsruma qaukzia.

Immagguuq uvvagguuq siren-nani uvani maniuqñigani unuqaqpaagruk pinaitkaluaqtuq iglurguuq samma asiuraqannun pigaluaqunnaqtuq tainnaqmatigut Inupiat aullaqtilgitchugut.

Qatignisivluta tavsivluta, saviuraqtuutunik tamarra tigummirriqhuta uluutunik tatpamunaqtugut.

Isiqtiqapta qinñiaqsiligaatigut.

Uvvagguuq suvisa.

Immagguuq qaukziqput tammaqtuq.

Tammaqtugguuq imma piliqtuqaqsigaatigut.

Sammaluunniigguuq ualiñaaqanni samma tamaanniitchugnaqtuq.

Maanigguuq maanitchigmi uvani siren-mi inqisiqaluaqtuq sammagguuq camp una pilluurallakžugu sulliñaaqunkiaq samma unuqagguuq ikpigmun tikiññaiññuraqaluaqtuq sulii.

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 Kaveoook, 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.

Puiguitkaat

Nutqaḡunnaqtuḡluunniḡḡuuq.

Tainnaḡmatigut uanmun siakhuta saniḡaq-
ḡiḡiiksiḡḡuta nivliraustiuraaqhuta uḡa-
laq suamagaluaqtuḡ innaqiuraq tautuḡ-
naitkaluaqtugut nipiḡhiḡnaptinnik paqit-
chisaaqsirugut.

Ualliguutivluḡa kilulliguutivluḡa tavr-
ra nivliqama taamuḡa tainna iluqatiḡ
nivliḡaqtut, tasamma-suli tasamaḡḡamiḡ
nivliḡaqtut.

Igliqtugut, igliqtugut niptigtun.

Tainna igliqhuta imani samna nipi tasma-
ḡḡamiḡ qaigaqsiliḡtpuq.

Uvvaguuq, qitiḡḡiich ukua nalaunniḡ-
sut.

Ullaaqsiliḡtuḡa takpamuḡali nipikun
tainna nivliraqtuatiḡun ullautiaqsiliḡ-
tuḡa.

Tavruḡa tikisiqama tavra qamutaak, mal-
ḡuk samma iḡḡuk.

Alatkaqtiqapkich ilatkaukua sumik kii-
ḡaqsiniḡaitchut, tavra tavruunaḡlaan
iḡuk una qatiḡruaqtun.

Marraptauq savia.

Marraptauq uluutit.

Saanani tavra inniqsut.

Qiviaqtiqapku tavra qaukḡiqput, tavrau-
na avalagiḡḡaḡniqsuq, nivliḡḡiaqani.

Tuunḡiḡḡuanigniqsuq.

[Qaukḡialuk].

Qaukḡialuk.

Iḡupiagitpataunnii camp makua nivli-
raaniḡaruḡa sunḡiḡḡivluḡich.

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 would 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.

Qinigtugaluqaqapku uqallautigaluqaqapku atqanik taivlugu "Ivagivsigiñ uvva," qanuq nivliniginiñman unigutiga taamna piiqsiaqapku kiinaḡalu asiñniqḡugu qiviatuna.

Tavra nivliqsuq.

Uvvaliaqagguuq uvagut Inupiat.

Yeah, iluqata taapkua piyaqtugmata Inupiat ukua.

"Ivagivsigiñ, tammaqtutin," tavrūaaḡiga.

"We're all Eskimo. Come down."

Uvragguuq qiḡinniḡaa.

"Ahh, you baby," tavrūaqtigama taliaḡun tiguvlugu nuqitkiga.

Kamḡitchugguuq uvva iglūanik.

"Go ahead, that's all right."

Tatkimna suli tiguvlugu niuvlugik tasiuḡaaqsigikput.

Tasiuḡsakkagaa Isaac-gum tamarruma "Tasiunaḡiḡun una. Arguḡnataatali piḡiḡun."

Sanipaktugaaqsisugauq.

Araa ailaqtuq iluqagmi.

Kamḡiñmiuq iglūanik.

Tinuraḡḡugu pisukataqtitkaqsigikput.

Tavra upkuamun tikiulliḡikput.

Uvvauma tikisiqapta mayuqtinnaptinni uvragguuq uvagut sumun pivisa.

"Nivliraḡiḡiñ. Keep your mouth shut!" tavrūaaḡiga, suakkiga.

"Aaḡaguuraq uvva uqagisirutin. Keep your mouth shut."

Qiviaqtigaluqamina tinuraḡigakiuvva upkuigutianigmarrun kaimitkikput iluqaaktun.

Isiqtugut.

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.

Puiguitkaat

Isiqapta qiniqtuǵaluaqami uvvaliqaa-
gguuq uvagut igluanun tikitchugut.

Quppiǵaagiqhutiŋ taapkua tugliŋisa ti-
guvlugu taamunautiǵaat ilaminun.

Niǵǵivigñun.

Tavrurŋa tikiññapta niǵǵivigñun uqal-
lautiǵaat niǵiŋaitchukkiuvva, imma
tamaani nine-ukǵaavigruaqtuami.

Qiniqtuǵaluaqamigi Iñupiat ukua aquvi-
titanich, akiñliǵianigniǵamigich uqal-
laktuq makitapkaǵurŋa, Iñupiaruuq
ukua niǵiǵaluaqtinnagi niǵiyumiñait-
chuq.

"How come?"

"Uvva niǵiqatiginiǵiptigiñ."

Annugaŋiaglaan uqallautiǵitka taapkua
ilani, "Annugaatqiksuqtigun una tavra-
niunni." "

"Uvva annugaamiñiñ taapkunarŋa nañiliǵ-
niaqtuq."

Tanjuraǵutivlugich.

Annugaatqiksuqtuǵaat, taulaǵuǵu, ilu-
qaagnik.

Tavraasii aquvitiǵlugik.

Niǵisanitkaqsiruuq Iñupiat niǵiqqaquv-
lugich.

Niǵǵiqsilgitchugut.

Niǵianikapta uqallagataqtuq tavrugguuq
unnuq naatchumiñaitkaluaǵniǵaa.

Unnaguuq naatchumiñaitkaluaǵniǵaa
Iñupiaǵitpan.

Tainnaǵluqqaqtuq tugliata uqallauti-
gaa "Iñupiat suksraurñiñivlugich uqal-
lanasugautin."

"Tainna uqallakkumiñaqsikavich quyarur-
ŋa," tugliata tavruraǵaa.

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, towel-
ing 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.

Iñupiarquuq kisimiq silariḡ ilisimani-
gaat.

Ilaalligguuq aasii naluniḡaa.

someone: Siqinḡaḡinman ilisimasuḡna-
ḡaluḡaa.

Naḡiaq (Vincent Naḡiaq): Ilaalligguuq
naluniḡaa.

Aasii tavra uqallautigikput, "Tavra
tainna sivullisi makua malḡullaanik
camp inḡiqsuḡaḡai Iñupianik tannich
tammaguuvlutik, anniḡsuḡuuvlugich."

"Uvaniunnii uvva camp-mi upkuaqtik ti-
kitkaluaqḡugu suutilaḡaḡa nalugaat."

"Three, piḡasulluunnii samma inḡuich
tainnatchich anniḡsuaniḡaḡaich Iñupiat."

"Makitiḡḡugich isiqtiḡḡugich upkuanin-
niḡ."

"Uvva ilaḡiniḡaatin tainnatchich," tav-
ruḡaaqḡugu.

"Tavra tainnatchich ilaḡiniḡaatin."

Iñupiaqauḡtuksrauniḡsurguuq camp every
(one) of them.

Tavranḡaḡlaan aasii tavra alḡaqsruu-
tigitquaqsiḡlugu Iñupiaḡluktuaq-unni
siḡa.

Siḡa kukilugniḡa agniḡmi, qanuq piḡaḡ-
niḡa.

Aasiuvva uvani tamatkunuuna uqaḡtuksrau-
taururuḡuut.

Siḡam igliḡniḡanik.

Makkunuḡa kiḡulliptinḡun alḡaqsruutik-
sraptinnik uqaḡtuksrautaururuḡuut.

Aasisuliuvva uisauniḡmik qutchigmirua-
miksuli inḡiqsruḡvigigaatigut, uisauniḡ-
mik.

"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 con-
stantly 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 (im-
portant), the subject concerning being
adrift out on the ocean.

Puiguitkaat

Uisaulunali uisauuugaluagtuna igiž-
haqaqžuna ikaktiguuruņa.

Aapaa uqalua ilumun ittuq.

Uipqağniqpaᅇagguuq ikaallaiqsigñiqpaᅇa
siñiqsrağisiruņa alliviñigmik samañja
puiruamik.

Maañja qaᅇañaniingitchuamik.

Tautukkuma puktatiumiñagñiqpaᅇa taav-
srumuņa taavsrumiņa umiağluqağumiñag-
niğuma taaguņa igižhaqsaqqaagłuņa au-
ᅇatchiğmun naatpan nuqitchumiñagupku
kisianik ikułuņa palluğłuņa nuqitaagi-
siruņa.

Itivruğağaluagłigguuq uvani pisaqqa-
mi auganilaitkaagguuq ikaaqtuni.

Tasamma taavsruma sikum annautigisigaa-
ᅇa.

Tamnaasii atuğiga qavsigaagrugni samma.

Quliaganikkumiñañaniğagiga ikaktauti-
gianikžugu.

Atautchimi igižhatka naapqauraqhuᅇiᅇ.

Aglaan iñuumli akimniñ kiutilaaga na-
lulvugu akiñiağagñiğaᅇa qayyamik ma-
qakhuni, qaiłłimi, pimikii mauyyami.

Qaiłliqsruguanigmigaalu tavra tatqam-
ma tautuktiqžugu qayyamik maqaktuq
tatqavvasiuraqtillugu ikaagñiaqtuqžuna
ikaaqtuņa.

Igižhatka tavra naapqauraqžutik.

Tainnatchimun aasii misikžuna nanuq-
qamik uniaqžuna kiᅇuvvaktilluņa.

My being adrift out on the ocean, although
I have often been sent adrift out on the
ocean I always cross back over quickly be-
cause 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 my-
self 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 al-
ready 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.

Ikaaganiktiqamaasii tavra taamna unia-
ğa tatpauna uniaqtuqapku tatqamna paaq-
saaqsigiga.

Siğğaqiruaq.

Tikitchaapku sua una Qağğaq.

Iḷisimagiksi Qağğaq.

"Immaimña suvich?"

Imma aanitchigmi iñuk tautukkañaag-
guuq uvvaguuuq qayyani ilitchuğipkaq-
qaaglugu imma iñuk tiñititchukkalua-
ğaa taavuna, tulautigitquvluq.

Immagguuq taaganı iñuk isimaruq ui-
sanigman.

"Uvva uvana."

Suanagutigaana, "Uvvauna suksrağluu-
nauvva taamna iñuk!" isagutigaana.

"Suksrağluunauvva taamna iñuk!" isagu-
tigaana.

Qayananiq aažługu maqaaqsigiga.

Nannun tavra tikiññammuk suksraaq-
paallukkaluağana.

Nannunquqsimaruq-aasiiqsağniaqhuni ig-
lamik isagutiruaq.

Tainnasiq nalugaat iñugiaktuat ikaa-
gağniq sikumik.

Qayaiñnama ikaağuuruna tainna.

Igasaum-suli tavra pikkaluana, uisau-
suuruq.

Piņasuni tavra uisauruq.

Uisauqaaqamigguuq uisauqaaqami si-
ñignilukkaluaqtuq isiganisa siñiktin-
ğitkaat.

Tavranigguuq uisauqaaqtiqami naipiq-
tuqtiğaluqami samunmun aulailig-

Then as soon as I had gotten across I
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 out 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

mun annagniaqtuaqsiruq.

Aulaitchuumun aasii tavra utuqqaviñig-
mun tikisiqami qamannirviksriļļakhuni
apunmik qautchiižauraaqsiliqtuq.

Uisauvaalluktukkii.

Qautchiiguraaqsiliqtuq.

Aquppigaluaqtugguuq tavra qanuḡuni
silanauna qaummaḡiksiiññagisiñiqpa.

Tavragguuq aglaan maḡaqsigiññaqami.

Silana.

[Puyugruaq].

Ii. Tavra qanuḡumiñaiññiqami makiļžu-
ni uvlugumiñaiññigman isagutiniqsuq,
paanmun, pi, qamanmun isagutiniqsuq.

Tavraasii tainna igliqhuni siqummaḡ
tikiññamiuḡ najaqžugu tasamuunatchia-
gun ikaaqamiuḡ kilumunguuq tavra pi-
yumiñaaqtılaaḡuraḡniagaqsiruq.

Tavra tikiññamiuḡ siñaa aulaiñnuq ta-
manna siñiqsraqžugu uanmun isagutil-
gitchuq.

Aasiasisuli siqumman kasulgižžugu-
suli.

Tavra piḡasut uvlut nallaḡaluaqani pi-
suagaqsigai.

Uvluzauraqtuḡuuq tavra uanmuktaaḡman
tasamma.

Avuḡa qiñiḡniḡa iļiuraqtuq.

Tavragguuq qaḡaiqsuq.

Tavra piḡasut naanmiullu uvlut suagguuq
imña maḡaitkalukkun igliqtillugu niga-

observation he began to try desperately
to escape by getting on a big mass of
ice down in that direction.

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 get-
ting blacker and blacker.

The sky about him.

[Very dark fog].

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 with-
out 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

yuqaktun tainna ittuq siñaqłitkaq-siłigaa.

siñaqłiñman suagguuq agna taagagna ag-natchiq igliñiññiqhuni, ilaan manna inaa iglisugrugniqsuq.

Tavraasii...

Tulaktiqami

nunamun tatpauna tikisiqami tasamma Uluuram tasamma tamauna ualiñauranagun suagun tasamma iłisaqsriruq tulaktuq.

Nallağniuranitchuq.

Tavra tatqamuña Siñgağruagnun iñuqaqtuamun tikitchaqsaaqsiruq, araagguukkii alappaa isiganji.

Tavra unnuapak iłatitaanitkaluaqtuq pi-sukataagaaguniłu pinjtkaluaqtuq qiunia-liqsuq.

Uvvaagguukkiaq uunnaaktuq qamma isuma-givaiłııugu qiunialigunnaqtuq.

[Aqiağualukiimma].

Saa? [Aqiağuallu].

Ii. Tavraasii isiqami tikiññami Apa-yautkugnun iññiłııuni.

"Uisauvich?"

"Aa," anjıgunuq iłaunjtkałuaqtuq.

Qamiłııaqtitiqtuaqsigaak.

Aasi annuğaani paniqtııłııugich.

Tusaavlutik aasiuvva tatqavanjamiñ paniqsiipkağııugich tavrani Igasagguuq taimma uitkaa.

Taimmauruq imma.

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 Siñgağruak 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 stroll-ing 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 gusted 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.

Puiguitkaat

Uvva naalaktuq, nalaruq, paniqsiiuruq.

Quliaqtuaqtuat, Igasagguuq taima tula-
njitchuq.

"Quyanaqtuat-asu qapkua!" suagguuq una
uqallakhuni.

"Quyanaqtuat-asu qapkua. Itqagillamam-
migaanna qamma."

"Itqagillamammigaanna qamma."

Tavragguuq taavsrumiņa quyanaaqtuq,
anaiyyutaat una isumagiliqžugu.

Anaiyyutaat.

Tavragguuq sumik quyanaanjitchuq, anaiy-
yutaarguuq qamma itqaqžugu quyanaaqtuq.

Tavraasii saluağmani aazžugu qunñilaat
Utqiağviksaqtuatigun ikuliqžuni Utqiağ-
vikhuni.

Aikamiasii añaqtiņ uqautiaqsiñiğaa,
"Tavra kamalauranikkii tavra kammisu-
gulaikaluagaņma uqumaitpaitchuanigli
unani tağiuğmi pisulaižžuna tavra pi-
suuruņa."

"Killukuapaluksimaruna."

Killukuapaluksimarugguuq.

Sunauvragguuq imma kamikpaagnik ukug-
niņa atuqtuağluna tağiuqsiuqsuugaluag-
niğaana isigaiqsiqtunjižžuna siñiktaqsa-
ğuma uisuguma tasamani.

Tavragguuq tanjiginigaa taamna.

Aasii tavrannaaglaan malğuiñik kammip-
kaqtuq.

Tağiuqsiutik taapkuak qarğullugik kam-
maktauq ukuak naisuurak atillasivljugik.

Aliqsiligaak.

Here he was, listening, lying down, dry-
ing 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 remem-
bering 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 rein-
deer 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.

Tainnasuñaiññagguuq aasii iñuk unaniq-siuqtuaq uisauniġlu uisauniññiġlu isu-maginigumiñ kamiqaqtuksrauruq.

Kamiilaagunigguuq pirusraunitchuq.

Kamiqaqtuksrauruq.

Aasii tavra uisautiqiġiññami iġlukamiñ taavrumani uisaukani aqulligmi kilamik tulagniqsuq.

Taugunasuli tavra saattugguuq taavamna kisian upaktuqsagtigaa.

Suagguuq una qilamik tikisiqzugu.

Uvluqaqzuni.

Ikiqtupianjaižžunigguuq.

Tavraniuvva sivulligmi pikami ikiqtuq-paillunigguuq uvluñaiññiqsugguuq samani taġium uññum amanitchianiittuni.

Avyuġruaq.

[Tavrakii avyuġruaġman taaguuruq].

Ii. Taaqsiññaqamigguuq aglaan.

Aasii tavraniuvva iġluani pikami uisaukani isigaiqsinqichuq, aquppillaaruq.

Tavra sumik nagliksaanitchuq.

Taquaqaġmiuq.

Inna upkusigauraq naisuurakkaluaq piñik uqsruqganik maktaligaaniġlu tuvaagataata immiñaniġaa.

Tavrugguuq tamuak maġuk tamuqamigik araa niġiqpagaqtuq.

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.

Puiguitkaat

Tavraasii tavra tulakami igluani aikami qajaavlugusuli aasiasii uisaulgit-chuq, qaunagiuraǵniallaǵmi.

Nannumik tuvraaqsǵniaqhuni.

Aasiuna igluqaǵniqsuq.

Naluniǵaali igluni.

Nasuayaǵliuna uisauniqsuq.

Malǵuqǵagnik nannukhuni.

Uniaqǵugik.

Tavragsuuq uvani quppaǵni samuǵanmun quppaich avluǵumiǵaiǵniǵamigich tikiǵniǵamigich Nasuayaavli - Nasuayaamun nuuttuǵa - mauraǵaǵivlugi taapkua uniani ikaaǵaqtuq.

Tavra ikaaganiktiqami nanuuǵaǵugik piaksiliǵaǵigaik.

Piņasuisuaqhunigguuq tavra maraǵigik taapkuak uniagni.

Nannuk uniaqǵagni, uniakkagnii.

Igitchausiiqsipiǵataǵaigkuuq tavra.

Nallaqamiliǵguuq tavra aquvillakhuni auktuuqpaguutilaitchuq, siǵniktuǵataq-tiǵaqtuq.

Kiisaimmaagguuq ukua uvlut piņasunǵuaq-sivut.

Uisaupkaǵlugu.

Tavra tamurriǵlagǵaluni nanuutimiǵniǵ kaaksiunǵitchuq.

Tavraasii tainna igliqhuni suagguuq una agna akia igliǵiǵǵuni ilaan unitqataaq-siǵiǵaa.

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.

Tikiłgiññami qaummaaqtuamun naipiqtuğ-
magu suagguuq manna taavuna tainna,
avluğnaiñmivluniļu igliñniqsuq, sarri.

Tavraasii qinñiqtuallakkaluaqamiuğ ag-
natchiq naqinniņa agiuppauram naqinni-
ņa tautukamiuğ ilaiññaq-unnii taapkuni-
ņa mauraqilgitchuq.

Tavra suksraaqługik kiikpagik.

Ilaa akpaktiğruağumi.

Akpaktiğruaqhuni ikaaqtuqtuq.

Tavraasii nuqitchağmagik sikum atauł-
ługik nuqilğataqtiğaiç taapkuak
uniagni tavra.

Naipiqtuagałuaqamiasii tavra kilunmun
aisaaqsivluni.

Nunamun tatpamma ikaaqtuq isumamiñi.

Ikaaganigniqsuq.

Tatpauņaasii uniaqtuallakkaluaqamigik
puktaamun uniagni taapkuak nappaqługik
uniłługik aivluni, pamma, nuna ullakłu-
gu taagmi.

Kasugmagu suagguuq una Uluuram tasamma
ualiñaanagun piagun kivaliñaanagun
tulakhuni.

Tatqamma qanigiliqsigai.

[Uluuraq uvva suqpaniitpaa]?

Tuapaktusuum maanitchiani.

Tuapaktusuk.

[Siñiğagruam uvanitchianani].

Ii. Tavra taapkununa iññitchaqtuagaq-
siruq.

Qunñiłaarguuq samma tavraniittuat ilisi-
magai.

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 to 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 was about to pull it up
the ice went under it and he fortunately
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 be-
hind 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 Uluuraq, 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 Uluuraq located]?

Just this side of Tuapaktusuk.

Tuapaktusuk.

[This side of Siñiğagruaq].

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.

Puiguitkaat

Ukiiruat.

Siñigágruagni taapkugnagni Illiam ig-luani.

Tikiññami anaqasaaqtuami tikiññami iñuk-sruññiqsuq.

Sumik nalurut.

Tavra isiqsaǵmiuǵlu qimmiurat qilual-laktut.

Upisalaktut.

"Iñuǵliqaa samna!" uqallaktut.

"Aa, uvva isiqtuja."

Paamigguuq tavrani upkuami isiqsaǵman suagguuq igña uqallakhuni, "Uvva su-vich?"

"Uvvalikii sunitchuna uisauruǵa," ni-ḡauni Nasuayaam uqallautigaa aquvrig-man una.

"Uvva uisaummivich?"

"Uisaummiuǵalikiuvva, uvvali akkupak tulaktuami."

Aǵakkaaqtuǵguuq Igasak.

"Ukuǵiik qapkuak isumaapaluksimaruk," kamiktuǵniaqsautigillaǵmi.

Kiligiaǵniaqsimagigguuq qamma.

Tavra.

Uisaukamigguuq tavrani aqulligmi kav-yañitkალuaqtuq Igasak uisauqatimiñik naluniqsuq.

Kasuutilaiññiqsuk tasamani.

Tavra apuyyauramik Igasak ilitchuǵia-niktinavluni aquppiurallagáñiqsuq.

Tainnasiq alǵaqsruutigikkaḡaa uqsru-ǵaat ukua aǵiññauramiittuksrauylugich quliatuáqtuq.

Ones who are spending the winter.

At Siñigágruaq, 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 rein-deer-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," Nusuayaaq 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 "Aǵakkaa!" 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.

Iñuguuq tasamaniitaniktignigumi tamuak malguk apaiguruk, uqummiłlaarak-sragni.

Sayyaagiłlarugguuq timi.

Aasiuna Igasak, piña Nasuayaaq kaaksiu-
ñiññiruuq.

Tavraasii unnuapak taavsruma Igasaum
kiligiaqtuulanigik Sirraanalua Tuurrag-
lu.

Uisaurunigguuq qimmim ivvavia tautuk-
tuuraaqtiqatagnagniqsuq.

Ivvavianik Igasak quliaqtuanitkaluaq-
tuq Nasuayaam tavra quliağaa.

Uniaqagmiruam uvva nanuqqamik, aquppi-
viqallaammiruam.

Ağnasugmigligguuq tavra apuyyaurana
ivvavia nakuagiliqsiğagigai isumamiñi.

Qamanirviksraitchugguuq alappaa.

Uisauniataktuksraunjiññiqsugguuq iñuk.

Qimmim ivvavia tautuktuuraagnagniqsug-
uuq samanitchigmiittuni.

Marrumagna sikuliamiñ pilluaniktiqtuni.

Taamnauvva uisauniq aapaali alğaqsr-
uğuağana tağiumun unani imaiññiqpan
killaqagñiqpan sumik kilallakkumiñag-
niğupku sikuliuaraq kilallaglugu sağva-
na qanunnamun itilağana suanatiłana
iłitchuğisallakkisigiga.

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 than 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.

Puiguitkaat

Itigrupkpagmiik naaggaqaa uniuttama
suviniñaniik, ugruum tamuqtuallaglugu
uğiaglugu.

Tasammagguuq aasii uvuñanmun qigłunmun
marruma tuvam tuvva siñaata qigłunmun
samuñanmun nunam tunaanmun sağvağniq-
pagu nanjaqpagnianitchuņa.

Aasiğguuq kivitkupku atuksrausiutiluni
ayañakavsiuraqpan iqsiniñapiğataqtugguuq.

Iirigii.

Quviqtaiğisiruñagguuq.

Tasamma uisauniaqtuņa taununaqpaikuma.

Aasii pisukatağuma uvani taununağuma
pisukatağuma naipiqtuğisiruņa.

Tasammaasii tainna pisukatallağma in-
naqsagtiguma "Alakkaa, uisaniktigaaña
tatpamma," innağluñagguuq utinmun aul-
laqigisiruņa.

Innaqsagtiguma.

Tamanna uiniq nalunaitchaqtuq.

Naipiqtuqutaat tavra utuqqanaat.

Nalunaitchuq ilaanni.

Ilaanni nalunağmiuq suağiitpaitchuni
kipigniuqpaitchuni.

Naluliğuummigiņa.

Innaqsagtiguuruq aglaan, kayumñiqsaq-
tiğnaqtuq qauğurrigaiñni.

Taavsrumiñaliuvva uqaluktuallalgitchu-
ņa.

(Whether with a) shotgun shell or some
part of my , chewing
the ugruk piece briefly and then spit-
ting it out.

And then, he says, if I see that the
current is flowing toward this way, to-
ward 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 man-
ner, 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 immediater-
ly when it breaks open upon one.

So with this I have again talked briefly.

Arauvvaakua samma ilisimaqpaqtuattaq-kaluaq.

Aqnaqatigakii uvvauna.

Aqivgaq (Otis Aqivgaq): Uvvauna niuqtuḡnikun naalaktuakkaqpuut isumamniḡi iviḡaumaigigiga taḡiumi maani niuqtuḡniḡat.

Atakkii iḡuuniḡuutivut marra taḡium niḡrutinḡi samma qanuqpan piyaqquqpan niuqtuun maanniinnianitḡhut.

Sugnamun qimagniaqtut, uqsrum piaqsik-patik.

Taamnaliuvva iḡuigigiga.

Iḡuuniḡuutipayuvut.

Aḡviḡich qavani qavunḡalguilimata qam-ma uqsrum pikkanḡii.

Aḡviḡich unna ilisimagaat.

ḡayulḡiḡiḡaat imma uqsruq manna ta-ḡiumi.

Samma iḡuilliutauyumaatquq qanuḡuni ma-qikpan.

ḡagliksaalḡiḡiaqtugut tamatkua niḡru-gaurapayuvut iḡuuniḡuutivut sugnamun nuutpata.

ḡaḡiaq (Vincent ḡaḡiaq): Siqpatituliḡ-ḡiḡalḡitḡhut.

Aqivgaq (Otis Aqivgaq): Nuktallarut niḡrutit, qimaarallarut.

Taamnaliuvva isumamni iḡuigigiga, niuqtuḡniḡat taḡiumi maani.

Samma sumik allamik...uqaluksrat iḡu-ḡiakkaḡuḡmiut-ami alapisaḡmatun pi-ruanik uqaqpallaḡunḡisiḡiḡaḡḡuna.

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 Ahkivgak: 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.

Puiguitkaat

Uvva quliaqtuaqtuam algaqsruutaa aglaan nutaqqatkii tusaaraksragigaat. [Ii].

Anuniallasiniiaqtuat.

Tusaqnaqiugaqlugu piñiluktuauktusraur-
rut, naalagñiluktuat.

Nutaqqavut makua pañmapak isumamiktuu-
liqpaižžutik pilłanivaižžutik nalimuu-
ruatun uqautisallaagaluqtuniunni
ilñjavlutik.

Umiaqtuqtuani ilauruni nutaqqat makua
pañmapak nukatpiaquqtuat uqautisallaa-
galuqtuni qapiñnamik kiumaliquhtik.

Uqautitqulaitchut-unni ilañich piñia-
gusiannik anuniagusiannik taipkua.

Naalagñiyumalaitchut.

Naalagñisupiaqataqlugu pilaitkaat ma-
miagigaat ilañisa.

Ilañisa kiumaqžžuktaquummiagaanña, "Ma-
kuniña uqagmiñak, uvva mamiasaaguugiv-
siña, mamiasaaguuginma."

Tamarra algaqsruutitkali umiaqtuqtuani
qauqñjavluña pilgusiannik uqautiniluk-
paguuvlugich, uqaguuvlugich-ami.

Umiaqtullasipqaqama nukatpialuich u-
qautisuuvlugich iñugisuuvlugich algaq-
sruquugitka.

Nipaisimalaitchuna.

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 what-
ever 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 there-
fore act offended.

Some of them even answer me very impu-
dently, "You should never talk of these
things, you all try to make me feel of-
fended 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.

Imma uqautinakkatkaa parmapak imma nukatpiaguñarut qitungiñarut nutagaa-luunñaisa.

Imma itqaumaraqtut ilañich.

Atakkiuna niḡrun iñulluataqsiuḡuni ilaanni pilaitchuq.

Satkusaḡniksranjñiḡglu uqautisuugitka, siniḡkillugich makua pilñaruat.

Qilamiqsrunaqpan taima satkusaḡviksranjñiḡglu uqautivlugich pisuugitka.

Uvva allamik uqaluksrat itkaluaqtut sammaaglaan qavaniinnapta Beechey Poi-miinnapta tautuñakkaḡa uqausiḡiugal-lagniḡmigiga.

Umiaqpauraqaqhuta Beechey Poi-miñ tatqavuna taḡiukun tasamani kukiḡuguuru-gut, igniuqtauvluna uvana.

Engineer uvana.

Aḡlagnik nalugaluqaqtuna aullaqtinninal-lu nutqaqtinninal-lu ilisimapayukḡugu, ilitchuḡivlugu.

Tainna igliqhuta Ulaamik ilaqaqhuta Panigiunuluglu allalluimma nukatpiat ilaḡivlugich, tatqagma.

Uvana igniquutinik naluruna, sivuniḡmik, samaniittuna.

Igniquititkiuvva qikapayukkaluaqama tainna kinjiktigirut.

Malḡuugnik silitiligruch.

Atlas Imperial, gasoline.

Taapkuva tainnatchich.

Marra

inna asiñi.

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 Panigiunuluk, 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 stand next to it.

One with two big

Atlas Imperial, (used) gasoline.

This was that kind.

Puiguitkaat

Taamnauvva uqaġaluaqamik maŋaqtuaġġuuq
sikumi naŋasugruktuaq tautukkaluaqamir-
ruŋ qiŋiġaluaqamirruŋ saniġatqunŋaga-
luallaan ullaqaŋiŋiġaat.

Aasiuvva ullautimmata kisianik iŋiŋchu-
ġivluŋa.

Uvva kaŋiqġuanun apuġasaaqhuta.

Mayuaġautauanni sivumiŋ piŋaitchuq
uvuŋa nunamun.

Mayuaġausiqġugu niuvlutik, niuvluta ilu-
qata.

Pitullakġugu kitchamik.

Makua ittuat qaigmiuq
taavvasugruk, uŋasikuq.

Nuna manna maġġaraaq aqiya uyaġagruillu
makua tamaani.

Saġvaqtaq-una siku.

Nunasuŋaiŋiŋamik qaalik.

Immaktinnigich ipiġaqġugich ikaaġnaq-
miut.

Tamarra nannullu tumiŋich.

Tuvriġaġmiraŋiġaat.

Tavraniitilluta Kuuvaŋmiittuat taigu-
ġuukkaŋiich kiġyugnik niġliġich, tain-
natchich mitchaagmiut, tavrūna.

Samani sikumi.

(Same Person):...igliġniq-
suq.

Marrali sikut innamun igliqtut.

Paaġsaaqġugilli igliqsimaruq.

Kiviqsrāgmata.

Flaxman taunani samma saŋani. [Ii].

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 "kiġyuk", 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].

Tavra taamna qiñinaragali uqausigillak-
kiga.

Uqaluksrat marra iñugiakkaluaqtut sut
aglaan uvva iviğaumaipiagataqtuņa isu-
magalu niuqtuqtitigun.

Nigrutivut kappianagaluqtut qanuqata
qanuqtitpatigik ilaanni.

Uqsrumiilguyumiñaitchut-kii.

Uqsruc puktallaqpan, puikpan, imğum
qağanukpan.

Maqutchiłlaruc uqsruc nigrutinik.

Taamnaliuvva iviğaumaigipiagatağiga.

[Kii tavra iviğaumaigigaluağikputkii
tavra manigimmivlugulul].

Qigñak (Ernest Qigñak): Taamna tavra
Avaqpan tikiñjavanu?

someone: Aaqanuq.

Nasağniq (Henry Nasağniq): Allaptauc.

Qigñak (Ernest Qigñak): Another one?

Nasağniq (Henry Nasağniq): Allaptauc, ii.

Avaqpanliuma tikisaņa allauruc.

Qigñak (Ernest Qigñak): Aguuvlu tiki-
sanak, ai?

Nasağniq (Henry Nasağniq): Aguum tikiñ-
naitkaa, uvyaukkaņaagguuc.

Ikpiksruguuc samma tautuktana tasamma
taunani tainnağuruuc.

Qigñak (Ernest Qigñak): Avaqpan tikiñjam-
miuc imma nunamurguuc tasamani.

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 re-
garding 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.

Nasaḡniq (Henry Nasaḡniq): Ii. Avaq-qanaasiuvva Aguk quliaqtuaqqaqtillugu uvlaatchauramigguuq tasamna asirvia ullaksauraasigaa samma ikpik taunani tautukkaḡaa tautugukḡuguli.

Tavraasii tautukamiuḡ ullaksaaqsivḡugu.

Takanna ikpigruaq tautukḡugu nuna.

Aasiigguuq uvva tikiḡmauḡ nunaḡiḡḡiq-suq taamna aḡlaan iviḡaamik qaaḡḡnim-miḡaa tavra.

Ivuniḡḡniqsuḡḡuuq avataa, sikumik tainna.

Qigḡak (Ernest Qigḡak): Maḡḡaḡmik taima qaaḡḡniraḡa taimḡa.

Nasaḡniq (Henry Nasaḡniq): Ii, maḡḡaḡmig-guuq qaaḡḡaḡaḡniqsuq tainna ikpiksun tamanna illuni aḡiuppak ivuniḡḡniqsuḡ-guuq avataa, sikum ivvuvigiraḡniḡaa.

(Lot of people talking together)

Ukua tikisaḡatitun inḡiyḡaḡuḡnaqtuq.

Aḡiqpaḡiḡḡiḡaa, aḡitaktuḡiḡḡiḡaa uvva Avaqqaḡ quliaqtuaqamiuḡ taamna.

Nullautaq (Oliver James): Benny Amaḡu-gaaḡlu tidal wave taimani iḡlut makua saḡvaalammagich...(Haa)?...saḡvaalamma-gich iḡlut makua tidal wave taimani.

Tidal wave pimman.

Qigḡak (Ernest Qigḡak): Saḡvaqtanji?

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 over 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 over with sand.

Henry Nashanik: Yes, although he realized it had sand on top of it, this "aḡiuppak" 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): Immagguuq
Nuliatkut iglunich qavaniittuat Igluq-
paurani saġvaņanisaugaich.

Qigņak (Ernest Qigņak): Uvvakii uvaņa
igluga saġvaņagaa.

Nullautaq (Oliver James): Tavra tavrani
saġvaġisimmagich silaņņugman...

Nasaġniq (Henry Nasaġniq): Ukiagmi.

someone: Earthquake-man Anchorage.

Oliver James: Remember it has often been
said that Nuliat-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 Nashanik: In the fall time.

someone: When an earthquake hit Anchorage.