

PUIGUITKAAT

(pwē-weet-kaht)

Iñuunigimi ilaanni itqallagnaqtuq
iñuum algaqsruutaa. Suna
ilīsaksrauniqaptigu sivulliivut tamarra
puiguitkaaksraptignik qaitchirañiqsut.
Utuqqanaat kasimagamik puiguit -
kaaksraptignik aitchunjalgitkaatigut.
Uqaluni tammaqsiññagnianitchut.
Anayuqaavut ataataavut iqiasunijutik
qaitchinartut ikayuutaunasugalutik
iñugmun naalaktuaqtuni naagga
taiguaqtuni 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

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we are trying to
at our own
I us. The white
a lot all right,
erstanding. And
nd, are trying to
m the Eskimos
r ancestors lived,
ve are focusing
our intent on

Rachael Craig

Puiguitkaat

Siquminjuraglugich uyagauratun ilivlugich qatiqtaat kangagruutigivlugich tamattumuna.

Tavra saluppaallukkaagguuq tavra nigrunnaqsivaallukkaa.

Aaluk (Bertha Leavitt): Tamatkuali tamarra kangaqsrutaich maani taisuugivut maqałłagnik.

Panigluq (Bessie Iriqłuk): Nunamiunili uvagut kitik, nunavut.

Kiñakiaq: Tamarra qatiqsivluni qatiqsivluni taavrumuna piruni kitiqmik qitulugruaqtun!

Rachel Craig: Uvva aippaani agnalli iñuuniałhatnik uqaurallakkupta.

Imma sugaluağupta kiñullivut iñuilaami iñuuniagaqsippata ilisimatqupmigivuttauq.

Imma iñuilaami igñiñiagaqsippan suniagaqsippan ikayuğnaqsiluni pikpan naaggaqaa kisimij itpata taatnasiñiktauq ilisimatqupmigivut.

Uvva agnauraq una iñuguuraaqsipman qanuğli kia ilisautivlugu uqautivlugu agnagułigmik pirağivaun?

Kia taamna uqautigiurallagukpaun?

Aaluk (Bertha Leavitt): Uvaja uqautigianajitkiga igñiñaitchuna!

Iñuuraq (Daisy Umittaq): Uvaja sivulligmik igñiruamik uqautigiurallakkumiñagiga.

Uvva siñaiyaulğatagamali uiñikkama aaquaksram Nasuksram uqautigaana.

Aakaa uqautiñiñmigaana.

You break it all up into something which resembles very tiny pebbles, this white stuff, and then sprinkle it on to this thing.

It is only after this process that it is finally time to cut up (the skin) and sew it.

Bertha Leavitt: These things which are used to sprinkle on (skins), we call them "maqałłak" around here.

Bessie Ericklook: We, the people-of-the-inland, (call it) "kitik", in our area.

Someone: It gets whiter and whiter when you use this "kitik" on it, and it gets so soft!

Rachel Craig: We should talk briefly about the experiences of the Eskimo woman at that time long, long ago.

If, as time passes by, our descendants happen to begin to live in an area which has no inhabitants we also want them to know what to do.

In case they are in some deserted place and a woman starts to go into labor or something, or if, for some reason, they need some help, we would want them to know these things.

When this young girl is growing up who is it that teaches her and talks to her about the ways of the woman?

Who would like to talk on this?

Bertha Leavitt: I, myself, won't talk about it, I have never given birth!
(Laughter)

Daisy Omittuk: I can talk a little about when a woman gives birth for the first time.

When I, myself, was first married and finally became pregnant, an old woman, Nasuksraq, talked to me.

It wasn't my mother who spoke to me (of these things).

Taavruma aaquagram Nasivruma maamanan.

Uvvaguq ililgaam aulaguq tainna annigñaqsiñagagaluni pisuuruq.

Aasiiguq annigñanailla kannaaga anniqtalipag inna uviñguigluña atik

Qarraagaasii taamna imlugu qilgutiksraqaqpantiglugu.

Aasiñ atikłusuuraq tamanna inna qurvaqtaaq

Qurvaqtaaglugu manna alnun innaliutilugu akua.

Siitqugluña taavrumunamun.

Inna qutchunajagluña alunagguuq tainna.

Tavrani sanjitqataqpargkauraasunagñagu uvuuna uvanna qulaaniñ sanjitp [Ii].

Suli inna sanjiugnajit aquppiuraagluña.

[Talligñik qaanañi?]

Ii. Tainna qasuqpan pis

Pisukatayunaitkaluaqtuklani tavra tainna igñisulniagaqsigiga taavruma u

Tavra tainna igñisuligan tallimnik samma anisulic uqautaani taamna atigluglaglugu kiitqugaa.

Tasammaasiiñ anniqpana tguq pialatimni siñuksag

to something which
bbles, this white
le it on to this

process that it is
(the skin) and

things which are
(skins), we call
here.

the people-of-the-
ik", in our area.

and whiter when you
, and it gets so soft!

I talk briefly about
Eskimo woman at that

our descendants
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also want them to

the deserted place
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and talks to her
woman?

on this?

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given birth!

lk a little about
h for the first time.

st married and
, an old woman,

spoke to me (of

Taavruma aaquagram Nasuksram Daisy-m
ivruma maamanan.

Uvvaguq ililgaam aulayyautikpana samma-
guq tainna annigñaqsiragaluni annigña-
naigagaluni pisuruq.

Aasiiguq annigñanail্লাiqtuiññaliqpan
kannaaga anniqtalipagu atikžusuuramiguq
inna uviñguigluna atikžusuuramik atiluna.

Qarraagaasii taamna imulugu siquqsiv-
lugu qilgutiksraqaqpan itchukkun qilq-
tiqlugu.

Aasiñ atikžusuuraq taamna atigupku akua
tamanna inna qurvaqtaaglugu.

Qurvaqtaaglugu manna akua uvuna makisim-
nun innaliutilugu akua.

Siitqugluna taavrumuna ikivgamun qipita-
mun.

Inna qutchunanaigluna aglaan isivvagiksi-
lunagguuq tainna.

Tavrani sanjitqataqparguuq ilaatun pip-
kauraasunagnagu uvuuna tallikiñ innaglulik
uvanna qulaaniñ sanjitpan manillaalugu.
[Ii].

Suli inna sanjiugnianitchunagguq inna
aquppiuraagluna.

[Talligñik qaananii?]

Ii. Tainna qasuqpan pisukatagluna.

Pisukatayunaitkaluaqtukkiuvva sanjiñña-
ni tavra tainna igñisuliqqaagama tuvrag-
niagaqsigiga taavruma uqautaa.

Tavra tainna igñisuligama tainnaglugu
tallimnik samma anisuliquatun pimman
uqautaani taamna atiglunma nasaa imulaal-
laglugu kiitqugaa.

Tasammaasiñ anniqpana takanuuna tavr-
guq pisalatimni sinuksagisigiga.

This old lady, Nasuksraq, (talked to me),
that other lady Daisy's mother.

When the child starts me on labor, she
said, it will become painful for a while
and then quit hurting for a while.

And then, she said, when the pain becomes
continuous, when it becomes painful in
the crotch, then I am to take off my
undershirt and put on a little snowshirt.

And then I am to roll up my mat very tightly
and if there is something available to tie
it with I am to tie the two ends.

And then when I put on this little snow-
shirt I am to pull up its skirt a little.

(I am to) pull up this its skirt a ways,
do like this to its skirt around my hips.

I am to kneel on this rolled-up mat.

I am not to squat but I am to have my
back nice and straight.

When there are contractions at this time
I am not to just let them happen all by
themselves, she said, you are to put
your arms here like this and meet each
contraction from the top. [Yes].

Also, she said, I am not going to get any
contractions just sitting there.

[With your arms on top?]

Yes. I am to walk about when (the con-
tractions) waned.

As you know it is kind of hard to try to
walk around when you are having labor
pains but when I first started to have
the baby I began to try to follow what
that (old woman) told me.

And so (I did things) in this manner with
my arms thus when I finally began to have
the baby, when (the baby) seemed like it
wanted to come out just as she had said
it would, and she told me to roll up the
hood of my little snowshirt and bite into it.

And then when it hurts me down there, it
is at this time, she said, that I am to
push with all my might.

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Aniliqparguq samma innaqtigniaqtuna maliktiglugu.

Tasamma tainnaqtiguma niaqua taamna parkiniqtaaglugu uvanna atimniñ piiqtaaglugu tamannaasiñ inaluqtana puyyuglugu.

Puyyumiuraaglugu samma ililgaaq qiaruq suqutigisunaqnagu puyyumiuraaglugu.

Puyyumiuraagaluagupku migiaqsaqtautiksraqaguma tinmiam isaguanik qaqutullak-kisirunagguq.

Migiaqsalgagumagguq tasamma taamna aniligitchuq algaana.

Tainnagguq sulugaamik piitkuma algamnik qaqutuqtuglunagguq migiaqsaqtaqtigisiruna.

Sammagguq aniligniaqtuq.

Taipkua sivulliivut ignigamik nusamignigug qiligugaiilli unani.

Taamna qalasiakii manna cord-tana qiliguunigaat.

Aasiñ taamna ailaqtuiññaqsaqsimman atigitik makua tuttunik ai atigiqagtut?

Atigitik mitquan manna ilua tuttum qiviurauraqaguuruq.

Tainnasiq qiviurauraq igisaqtuallakzugu tainnatchimik taamna pirañigaat.

[Baby-m qalasia]?

Tuttum mitquan qivia manna taamna qalasianun palilaiñmagu.

Tavra taavruma uqautaatuilli six siitqunalgaiññaqluna igniruna sivullium qitun-gaptignik sivulliglu taimña tuvaaqatiga.

Inna nivgalauraagluna naluagmiutun igninitchuna six.

As soon as it comes out, she said, I am to do this quickly, thus, and follow through (with the hands).

Directly after doing that I am to move the baby's head away from under me, move it aside a little and then take a hold of the umbilical cord and pinch it.

Just keep pinching it, the baby down there may be crying but I am not to do anything about it, just keep pinching (the cord).

While I am there pinching the cord, if I see that I have something to induce vomiting, a bird or duck's quill, then I am to stick it down my throat.

As soon as I begin vomiting, it is said, then this placenta is going to come out quickly.

If there is no quill available then, it is said, I am to stick my fingers down (my throat) to induce vomiting.

You'll notice, she said, that it will come out quickly.

Down where we're from it is said that those who came before us, those of that time long ago, used to use their hair to tie (the umbilical cord).

We learned that they would tie this umbilical cord, this cord (with their hair).

And then when this (umbilicus) just keeps on being wet..their parkas were made of caribou, were they not?

The inside of these their caribou parkas has down-fur.

We learn that they would just pluck some of this down-fur and this type of stuff is what they would (put on) this thing.

[The baby's umbilicus]?

(They would put) this down-fur on the umbilicus if it will not dry up.

And so following the words of this (old woman) I have borne six children using only the kneeling position, the children of my first husband and I.

I did not do it lying down like the white ladies do it, six.

Taavruma aaquagram piñaglugu.

Marguk igniaka uuma a tuglia inuilaami qavanunani.

Silalliniñmiugut.

Tuvaaganma qimmiisuqt Muusilu Tikigagmuglun

Inuligaamun.

Aasiuvva aniguaqsimmvaam aakana aulalaiñm luni tainna tuniunmiñ uvanalu Saalaagrugrua tininman.

Uuma anutaata sister-

Aasi aniugiljavluni.

Aniguaqsimmagu qirukt taavruma anayuqaakkisa

Mikiniqraqsuuglugi qar

Mikiniqraqsuuglugich.

Uvva narrakpaaka.

Tavra qiruk piigmagu ututtillugu innaglugu a takanuna iglumun.

Utiqtagluna qavsiñik t

Ilaan aasi qirriuglugi

Anaqan unnunman silagi suligasuktuna qamna ar

Naniñmiugut.

Tavra ignisuligama aata qaunnamik takurraqsiru

Takuqqaaglugu qaunnaq p siligami tamanna qitqan

Taavruma aaquagram pitqutaa tuvraqtuĩñ-
ñaglugu.

Marguk igñiaka uuma anayukxiuvlu una
tuglia iñuiļaami qavani Ayagutam uuma
nunani.

Silalliĩmiugut.

Tuvaaganma qimmiisuqtuq unirragutik
Muusilu Tikigagmugluna igñitquvluna.

Iñuligaamun.

Aasiuvva aniguaqsimmagu taavruma Anu-
vaam aakana aulalaiĩmiuq paralyze-sajav-
luni tainna tuniunmiñi ataramik illuni,
uvañalu Saalaagrugruaq agñaiyaaq uvap-
tijninman.

Uma anutaata sister-ña.

Aasi aniugillavluni.

Aniguaqsimmagu qiruktaqtuutiasigaña
taavruma anayuqaakkisa qanitchaniñiñ.

Mikiniqraqsuuglugi qanitchaniğluitkii.

Mikiniqraqsuuglugich.

Uvva narrakpaaka.

Tavra qiruk piigmagu uvuña narraamnun
tuttillugu innaglugu agraqsivakkiga
takanuña iglumun.

Utiqtağluna qavsiñik taima.

Iļaan aasi qirriuglugich.

Anaqan unnunman silagiigatagmiraa igñi-
suligasuktuña qamna arii narraaka.

Naniĩmiugut.

Tavra igñisuligama aataurağa iqiqsagamni
qaunnaqmik takurraqsiruq.

Takuqqaaglugu qaunnaq palauvaunmiñ avik-
siligami tamanna qitqanaglugu taamna

I just followed the instructions given
by that old lady.

Two of my children, including the one next
to the oldest, (were born) where there were
no other people, over there at the land
around Ayagutaq.

We didn't even have any neighbors.

My husband and Moses hitched up some rein-
deer to go get some dogs so that I could
go to Point Hope and have my child.

To a place where there were some people.

And so when a blizzard was starting
(there were only) Anuvaaq's mother who
was paralyzed and confined to her bed,
me, and Saalaagrugruaq, a young girl who
was staying with us.

This woman's husband's sister.

At least she was big enough to go out.

When the blizzard was starting this one
began to start getting wood for me from
her parent's storm porch.

Picking out the smallest ones, because,
you see, it was a really big storm porch.

Picking out the smallest ones.

Here I was, me with my big, old tummy.

When she would remove a piece of wood
(I) would place it on my tummy like
this and proceed to haul it on down
there to the house.

Going back and forth I don't know how
many times.

And then she, herself, would ready the
wood (for the stove).

When it became evening, just as the bliz-
zard was really starting I, of all things,
began feeling like having the child, my
tummy was really hurting.

We did not even have light.

When I began feeling like having the baby,
when I awakened my older sister she be-
gan grinding up some caribou suet.

After grinding up the suet she quickly
tore off a piece of flour sacking, placed

Puiguitkaat

qaunnaq takuqtani iqqigiksiuragluni qiñ-
ñami ikinmagu.

Qaummagikkalik.

Kialuuralik.

Tavra iñuiñmiugut.

Aasikii sivulligimik igñiñavluna.

Aqullianik uvva.

Sañniugaqsiruna.

Taamnakii tavra taavruma aaquagram il-
sautaa itqagisuugaqsigiga.

Atuqlugu tainna sivulligimi pigama.

Tavra aniligman samma imña pakiñiñitchun-
nagnigiga imma.

Aasiuvva taavruma aaquagram "Pakiñik-
pitku?" innagmatiguk piiqsaagapku kii-
ñaa tavra augunulunniqsuq.

Tavra allayuaqtuna tavrani iñuiñlaami
igñiñiaqama taavrumiña taamnalu.

Uvva sañniuqtuna anilaiñman siñukkalua-
gapku anilailłuni.

Taama nivliqpaktuq "Ki, ki!" isaguti-
vaktuq.

Sumik makimaqtuna.

Tainnaqsalgiññama aniliguni.

Taamnaasii anigami baby-uraq milulait-
kaqsiruaq.

Añutaiñmiugut agniñmiuq.

Immakiaq auñmik imiqtilługu.

Taima taavruma aaquagram milulaitkaqsim-
man tuvsigaa.

"Uvunagun una tuquillakkumi savaktig-
raitchuq."

Taima panian taikunagaa.

it in the middle and rolled the suet that
she had ground up around that, my, it looked
so nice and straight when she lit it.

Wow, nice and bright.

A candle.

Well, we did not even have anybody else
with us.

Well, at least I had already had my first
child.

This was the next one.

I began to have labor pains.

Well, you see, I began remembering the
teachings of this old woman.

The technique I had used when I had my
first (child).

Well, I guess I had not pulled it to-
ward me as soon as it had come out.

When this old woman asked us "Did you two
pull it towards you?" I pulled it away
but its face already had blood on it.

When I was giving birth here in this iso-
lated place I and this other person no-
ticed the unusualness.

And here it was, straining and pushing
when the pains came, and although I was
pushing the (baby) would not come out.

She started saying loudly, "Come on,
come on!"

I couldn't understand what she was talk-
ing about.

As soon as I gave another (push) it
quickly came out.

And then when this little baby came out
we noticed that it would not suckle.

Here we did not have any men around and
there was a blizzard out there.

(I think the baby would not suckle) be-
cause we had caused it to swallow some
blood.

And so when the (baby) would not suckle
that old woman told us to give it to her.

"Place it over here to die, because
there is no one qualified to help."

So her daughter gave the baby to her.

Taika siutaanun qallil-
siruaq naisuuramik.

Takiqpanitchuq.

Atuuraaqsiruaq baby-ura-
raglugu.

Atuurallaqqaaguni qait

Milulaiññianitchuq.

Milullasillatiqtuq.

Tavraasiiñ tainna agli-
ñugu taamna annignagu

Allamik aasii siñaiyau-
qaamnun qimaglugu qunq

Taima qunqilaanuktilł-
suq tainna immakiaq im

Pakiñiñilługu.

Suli tugliqlugu iñuiñla

Inaurami takani tapqaa-
nuvluta aasiasiiñ igñi

Aasii upinñami.

Sañniuaq...uvva kikuñi-
mi.

Tupiquraqaqtugut tupqu

Tavrani tupiqurami tun-
sañniuqtuna makitanñim

Taima tasama piñaqsiñ-
qarraaq taamna imuligt-
nik atiligama.

Tuvaqaqatiga isigukkalu-
tupiquramun isiqunñim

Uvva kisimallapiaq itcl

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d that, my, it looked
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die, because
ied to help."

he baby to her.

Taika siutaanun qalliuraglugu atuuraaq-
siruq naisuuramik.

Takiqanitchuq.

Atuuraaqsiuruq baby-uram siutaanun qalliu-
raglugu.

Atuurallaqqaaguni qaitkaa.

Milulaiññianitchuq.

Milullasillatiqtuq.

Tavraasiñ tainna agliñiañnini malik-
žugu taamna annignaguunuraaqsivluni.

Allamik aasii siñaiyaulgiññama añayu-
qaamnun qimaglugu qunñilaanutqiguni.

Taima qunñilaanuktilunuk tuqullañniq-
suq tainna immakiaq imiñavluni.

Pakiññiļļugu.

Suli tugliļļugu iñuilaami-suli.

Inaurami takani tapqaagrūmi qunñilaa-
nuvluta aasiasiiñ iğñisulilgitchuņa.

Aasii upiññaami.

Sañniuq...uvva kiktugianuļlunikii June-
mi.

Tupiquraqaqtugut tupqum iļuagun.

Tavrani tupiqurami tunjutimni nalavluna
sañniuqtuņa makitanñiñmiuņa.

Taimma tasama piñaqsiñasukkiagutigama
qarraaq taamna imuliqtuuragapku atiglum-
nik atiliğama.

Tuvaaraqatiga isiğukkaluağmiuq tavrūna
tupiquramun isiqunñiñmigiga.

Uvva kisimallapiaq itchuktuņa.

Once it was over there she proceeded to
get close to its ears and begin to sing
a short little song.

It was not very long.

She proceeded to begin singing, getting
very close to the baby's ear.

After singing for a short while she gave
(the baby) back.

My, it wasn't going to be unable to suckle!

It had quickly become able to suckle.

And so from then on, all the time fol-
lowing the process of her growing up
(s)he was sickly.

When I became pregnant with the next
child he had become a reindeer herder
again so I left (the child) with my
parents.

We learned though that while we were
with the reindeer herders (s)he had
died, probably because it had drank
(some blood).

Because I had not pulled it toward me.

I also had the next one in a deserted
place also.

While we were reindeer herders down there
in this little place, a sandspit, again
I began feeling like having the baby.

At least (this time) it was in the
summer.

I was having labor pains...well, it was
in June when there were a lot of mosquitoes.

We had a small (mosquito) tent inside
the tent.

Here I was in the (mosquito) tent, lying
there having these pains, and I wasn't
standing up at all.

And so when I felt that the time had come
upon me I quickly rolled up that mat and
put on my snowshirt.

Also, although my husband wanted to come
into this little (mosquito) tent I told
him not to come in.

I wanted to be all by myself.

Puiguitkaat

Taima anitigapku piiqtaagapku sanigaa-
nun nuktaallagluna.

Sigvauna ququgaa tavra agnaqtatuaqput
qunnilaanuvluta tuvaaqatituaga agnaq.

Tuvaaqanma ququurraglugu.

Salumagaa taamna baby-uraq.

Anigami uvuuna anigaluaqpaqanulunniqsuq
agnaiyaaq.

Salumaaqqaaglugu taamna katagvia ilil-
gaam tamauna sanigvanuktaagluna tilak-
tuuraaqsigiga iqaqqivimik tuvaaqanma
aitchugmana.

Tilaktuuraqsagniallaan qanuq uvana siu-
tika papkuak.

Qanuqmatun ayuuqsaiññaqmatun pivlutik
sutilaaga naluligiga.

Tainnautilaaga naluvlugu tupqum iluani
nivgalagaluagmivlunalu.

Tupiqput manna qimgauta manna inaa anma-
ruaq.

Uvva tupiqput manna qimgautaa algunaaga-
lugu annugaavut takpikani nivinammiruat.
Qinignaiñmiut.

Qimgautam inaa qinignaiñmiuq anmammiuq
silaxhaiññaq.

Tainna illagma samma anaiyyuruuq susaal-
gatagiga.

Aamiagami ququgaana.

Anigigiga.

Sua Utuqiina kasiga anaiyyuniqsuaq.

Qanutunkiaq imma nalusunagniqsuna ikka
agaiyyuruq.

Sunauvata tuvaaqatchiutitqiutiksraga
taamna uvaptigni ittuaq.

Kaay, nukatpiaq.

Uvaptigni tukkumaaguni qunnilaanuruuq.

And so right after I had pushed out (the
baby) I moved it aside and placed myself
alongside it.

(My husband) called over Sigvauna who was
the only other woman there at the reindeer
herding camp besides me.

My husband called her over.

She cleaned up this baby.

When she came out this little girl had
a big lump right here.

After her clean-up I scooted aside
and began to quickly mop up the place
where the child had come out, when my
husband gave me a washbasin.

While I was in the process of just start-
ing to mop up (the floor), what's the
matter with me? my ears (felt strange).

It was as if they were doing something,
it was as if things were going further
and further away, shortly thereafter I
didn't know anything.

Although (I know) that I was lying down
inside the tent I didn't know anything.

Up by the ridge-pole our tent was open.

And our clothes were hanging on a line
rigged up along the ridge-pole.

They were not even visible.

One could not see the ridge-pole, it was
open and (all you could see) was the sky.

While I was (laying there) like that I
eventually heard someone praying.

After he said "Amen" he called me by name.

I answered him yes.

I found out that it was Utuqiina, my
cousin, who had been praying.

I wonder how long it was that I did not
know anything, and here he was praying.

I was later to learn that this person
was to be my second husband, this one
who was staying with us.

Guy, a young man.

One who was a reindeer herder while
boarding with us.

Qunniliqiruaqgligguq ta
gaat qaurillaigama ana

Imma qanutun anaiyyusu
kasiga qaurillaigama.

Imma anaiyyulgich sulii
gataquna.

Tavra Sigvaun pigaana
qaguktuum pisunagaa.

Tuvaaqanma taavruma tu
supputilluni tuqunaru

Taavrumagguq uvva taiv
pisunagaa taivruminau

[Iñunuluum]?

Ii. Sigvaun atchigataq

[Iñunuluk].

Iñunuluk.

Atchigamagu taamna anig
aullaaraagaqsiruaq baby

Tavra six-nuiruna tain
gaiññaq ignivluna taip

Aasii taapkuali aqulli
galavlunali.

Araa sivulliq...inna s
galaniq sukaiññaqtuatu
sukaigimagiga allagivl

Aaluk (Bertha Leavitt)
mna atuuraallakpa?

Iñuuraq (Daisy Umittaq)

Aaluk (Bertha Leavitt)
ksraq atuuraallakpa?

Iñuuraq (Daisy Umittaq)
na atuutitun ittuamik
qtuq.

ad pushed out (the
and placed myself

er Sigvauna who was
here at the reindeer
e.

over.

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little girl had

coated aside

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ne praying.

e called me by name.

Utuqiina, my
aying.

is that I did not
e he was praying.

at this person
band, this one

.

herder while

Qunqiliqiruaḡligguq tatpaani aimmiragi-
gaat qaurillaigama anaiyyutitquvlunali.

Imma qanutun anaiyyusunagniqsuq taamna
kasiga qaurillaigama.

Imma anaiyyulḡich suliḡanni aasi qauril-
ḡataqḡuna.

Tavra Sigvaun pigaana uvvaguukkiuna ati-
qaguktuum pisunagaa.

Tuvaaqanma taavruma tuvaaqasiutiqqaana
supputilluni tuqunaruq.

Taavrumagguq uvva taivruma atiqaguktuum
pisunagaa taivruminavva atchiḡli.

[Iḡunuluum]?

Ii. Sigvaun atchiḡataqtigaa.

[Iḡunuluk].

Iḡunuluk.

Atchiḡmagu taamna aninaruaqpana nununmun
aullaaraagaqsiruaq baby-uraq sivunḡiḡni.

Tavra six-ḡuiruna tainna siitquḡlunali-
ḡaiḡnaq iḡniḡluna taipkunatun.

Aasii taapkuali aqullium piich five niv-
ḡalavlunali.

Araa sivulliq...inna siitquḡaliḡmiḡ niv-
ḡalaniq sukaiḡnaqtuatun isimaruq uvanali
sukaigimagiga allagivlugu.

Aaluk (Bertha Leavitt): Qanusiiḡikciaq taa-
mna atuuraallakpa?

Iḡuuraq (Daisy Umittaq): Haiy?

Aaluk (Bertha Leavitt): Qanusimik aaqua-
ksraq atuuraallakpa?

Iḡuuraq (Daisy Umittaq): Qanuq taima in-
na atuutitun ittuamik atuuraallakka-
lualuqtuq.

He was a reindeer herder up there some-
where and they would go and fetch him
sometimes, it is said, when I would not
come to, so that he could pray for me.

This my cousin must have prayed for so
long when I would not come to.

Somewhere right among those prayers I
finally gained consciousness.

So Sigvaun said to me, "Maybe (all this
is happening) because (the baby) wants a
certain name."

This my husband's first wife was killed
by a bullet.

"That person," she said, "that certain
person who wants a namesake must be
causing (all this to happen), let's name
this (child) that one's name."

[Iḡunuluk]?

Yes. Right then and there Sigvaun named
(the baby).

[Iḡunuluk].

Iḡunuluk.

When she named the baby this, her big lump,
started receding right in front of their
eyes.

Well, I gave birth to six children using
only the kneeling position, just like
those of that time long ago.

And then the (children) of the last (hus-
band), five of them, I (gave birth to)
lying down.

My, the first...doing it lying down seemed
so slow compared with kneeling, at least
to me it seemed so because it felt so dif-
ferent to me.

Bertha Leavitt: I wonder what kind of
songs that (that old woman) sang?

Daisy Omittuk: What?

Bertha Leavitt: What kind of song did
the old woman sing?

Daisy Omittuk: I don't know what kind,
although she did sing something which
sounded like a song.

Puiguitkaat

Susagnaġipiñitkiga taikanisugruuraq nipatuvluni atungitchuq.

Aluvaq, Qunusim aġnaata maamaġa paralyze-saġaruq.

Ilimiñik aulalguitchuaq.

Aaluk (Bertha Leavitt): Uqallatugaluq-tuġa uqaluksraipiallaktuġa taaptumuuna.

Iñuuraq (Daisy Umittaġ): Tavra taavruma Tiġuk, manna aġnaiyaavialuk married-ta-ġmagnigguq uqallautigaa taavruma tainna atuuraaqtuam aapari - uuma ataatanan - aapari Nuksana iñuunġaan qitunġiñianitchutin.

Aaqqaalaniaġaatin ikaġaitchuq.

Tavragnuq five years nuliġiikkaluqtuq qitunġiñitchuq Tiġutkuk.

Tavragnuq Nuksana taamna kisianik tuqumman qitunġilġatauraqtuk.

Uqallalġusunġaġniqsuaq tavra taamna aġnaq.

Paralyze-saġaruq.

Tavra tainna iñuligaañhaiññamikii piñaiññiqsuq, tainna iñuilaami pigumik taamna ilisimaraksraġigaat.

Rachel Craig: Ii, imma-suli anniqñaliq-siqataqmata.

Aġniñ (Lilly Auktalik): Taamna tavra aniguyyamigguuq aninaruq.

Iñuuraq (Daisy Umittaġ): Tavra uvaġa aakaa aniguyyami aniñisuugaana.

Takatkaa Qaġmaqtuunik atiligaat naluka-tagviich unani salliñauraanni kuukkam tamattuma siñaani.

I did not hear it very well since she was quite a little ways over there, and she did not sing very loud.

Aluvaq, Qunusiq's wife's mother who was paralyzed.

One who could not move around very well by herself.

Bertha Leavitt: Although I love to talk I have nothing whatsoever to say on that subject! (Laughter)

Daisy Omittuk: Well, when Tiġuk, that young lady, got married this (old woman), the one who sang that song, said to her, "While your father," - this one's grandfather - "While your father Nuksana is still alive you will not bear any children."

"He might say 'aaqqa' to you since he is not a messy person."

And so although Tiġuk-and-one-other were married for five years they did not have any children.

It was only after Nuksana died, it is said, that they finally had children.

We learned that that woman's words were probably very powerful.

One who was paralyzed.

Well, since we have learned that they will not always (have children) where there are other people around we see that they have to know these things in case they have to give birth where there are no people.

Rachel Craig: Yes, and also (remedies) for when they become ill (along in the country).

Lilly Oktollik: That person, I hear, is one who was born in a snow hut.

Daisy Omittuk: My mother often tells me that I was born in a snow hut.

Down there at the blanket-toss area of those ones called the Qaġmaqtuut, down there right alongside that slough, right along its shore.

Allalu aġnaq aakagalukiruqtauruak anuvlugi

Tavrani aakagakii uvvasuaq.

Aasiñ ukua sisamat... aniqsuallasigami qaan

Tuġliġami tainnatupialkami tuqulgitchuq.

Anutilġaiññat.

Taamna piġayyigamik taġami taivrumatun tuqul

Kiisaimmaa ukua four-ġ

Tainna taivrumatupiaġlaavlutik.

Uvamnik aasi siġaiyauv

Five-sraġannik.

Umaasiñ qiñilailaavġnaiñġaġma tatqavunġa at

Anunmiñnik Iñuuramik,

Qiñilailaaq anulluataġ

Taamna Kiñaviaq.

Tavraasiñ iñuuvlunġa.

Malġuuraak kisinġunaruq

Aakaga eleven iġñigaluak nukatchaatka tuquvlutik

Malġuuraak iñuuruguk pa

Eleven-niñ.

Apiġi (Elouise Ukaqquk): uvva.

Iġñivaalluksaqġunġa aullġiaqtuqhuta...

Rachel Craig: Atqiñ tai

Allalu aḡnaq aakagalu kiruqtauvlutikiuvva
kiruqtauruak aḡuvlugi anisunḡaḡniqsuḡa.

Tavrani aakagakii uvva eleven iḡḡiḡiq-
suaq.

Aasiiḡ ukua sisamat...iḡḡiḡiḡaapiḡami
aniiqsuallasigami qaani siḡami tuquvluni.

Tugliḡami tainnatupialḡiq aniiqsuallasi-
kami tuqulgitichuq.

Aḡutilḡaiḡḡat.

Taamna piḡayyigamik tainnatun aktigili-
ḡami taivrumatun tuqulḡiḡḡiḡisuuq.

Kiisaimmaa ukua four-ḡḡuqput.

Tainna taivrumatupiaq aktigliḡamik tuqul-
laavlutik.

Uvamnik aasi siḡaiyauvluni.

Five-sraḡannik.

Umaasiiḡ qiḡiḡiḡaiḡaavguq Kiḡaviam ani-
ḡaiḡḡaḡma tatqavunḡa atchiḡluḡa.

Aḡunmiḡnik Iḡuuramik, iḡuutquvlunḡa.

Qiḡiḡiḡaiḡaaq aḡulluataḡiga.

Taamna Kiḡaviaq.

Tavraasiiḡ iḡuuvluḡa.

Malḡuuraak kisḡḡḡaruguk paḡmapak.

Aakaga eleven iḡḡiḡaluaqtuq taapkua suli
nukatchaatka tuquvlutik.

Malḡuuraak iḡuuruguk paḡmapak Pualulu.

Eleven-niḡ.

Apiḡi (Elouise Ukaqquk): Uvaḡaliptauq
uvva.

Iḡḡivaalluksaqḡunḡa aullaḡaḡḡapta nani-
ḡiaqtuqhuta...

Rachel Craig: Atqiḡ taiḡḡlaglugu.

Well, you see, my mother and another wo-
man were being shunned, I guess I was
born while they were being shunned.

Well, you see, I have learned that my
mother has borne eleven children.

And then these four...when she had her
very first child, when (the child) became
able to play outdoors out there he died.

When they had the next one, in the very
same manner as the first, when he became
able to play outdoors he, also, died.

All boys.

When they had the third one, when he be-
came as big as the other one, he then
also died, we learned.

They finally, eventually, totalled four.

Each one dying just as they became as
big as the aforementioned (first) one.

And then she became pregnant with me.

One which was to be the fifth (child).

Then, it is said, this one, one who was
blind, Kiḡaviaq, named me from far away
before I was born.

(She named me) Iḡuuraq, her husband's
name, because she wanted me to live.

This one who was blind, I was very for-
tunate to catch her.

This Kiḡaviaq.

So then (because of that) I lived.

There are only two of us left today.

My mother bore eleven children all right
but my younger siblings died also.

There are only two of us living today,
(I) and Pualu.

From eleven.

Elouise Okakok: I, also.

I was about to give birth for the first
time while we were camping, while we
were trapping...

Rachel Craig: State your name briefly.

Puiguitkaat

Apiġi (Elouise Ukaqquk): Elouise Ukaqquk.

'Apuyyaurami baby-qaqpaallukžuna iġñinam-
miuna.

Anjayukžigmik Roy-mik.

Pikani Uqpiksuuni.

Suitchuq, baby anikami suksraitchuq.

Tavra taulaq, taulatualuk puuna.

Naniġiaqtuġianavluta.

Aapagalu ižžuta.

Aapagakiuvva ilisimavluni.

Rachel Craig: Ikayuqtiqaqpiñmi?

Apiġi (Elouise Ukaqquk): Ii, aapamnik,
tuvaaqatimniġlu.

Qimakžuna naniġirriagaqtuk uvlupak.

Piñigisuiñmigaanġa.

Sullatuagumalu taimma.

Tainna apuyyauramiptauq iġñivaallugmiv-
luna iġñinaruna.

Nagliksaanġimiuñaimña taima naluvaižžu-
nakii pivaallukžuna.

Ki, tavra.

Rachel Craig: Uvvali aġnauranun alġaq-
sruunmik qaitchiłłanġuvsu qanuġli uqau-
tinayaqpisigġ?

Ilisimaraksranatnik.

someone: Miqžiqtuñiññun?

Baby-qaanikpata piłġusiksranġiññik?

(Lot of people talking together)

Apiġi (Elouise Ukaqquk): Tavrakii uqau-
tinaqtut piłġusiksranġiññik uqautinaqtut
aġnaiyaaqqtuni.

Elouise Okakok: Elouise Okakok.

I also gave birth to my first-born in a
snow hut.

With the oldest one, Roy.

Up there at Uqpiksuu.

There was nothing, there was nothing for
the baby when it was born.

There was a towel, only a towel with
which to cover him.

We had gone out to trap.

We were there with my father.

At least my father knew what to do.

Rachel Craig: Did you have anyone to
help you?

Elouise Okakok: Yes, my father, and
also my husband.

They would leave me behind and take off
to check the traps and be gone all day.

They never even worried about me.

What if something happened to me? (Laughter)

In the same manner I, also, gave birth
in a little snow hut, and this was my
first experience with having a child.

But surprisingly I did not experience
any pain though, (probably because) I
did not know anything, this being my
first time.

Okay, that's all.

Rachel Craig: If you were in a position
to give any advice to young girls what
would you tell them?

Something which they ought to know.

someone: Regarding their children?

Something they have to do after they
have given birth?

Elouise Okakok: Well, as you know, one
should always talk to young girls, if one
has them, concerning what they ought to do.

Rachel Craig: Qanusiiñ
na teenager-ġuqapta av
qhuta taimaasiiñ kiñun
uqautiraksraġaluġipti
qaapta avuna atlanun i
uqautirapiaguta piñni

Taimmaasiiñ uvva qitun
ilisimapiaguta uqauraž
nik piñnitkaqsivluta a
ġisi suaktum unniñ at

Uvva taavapkua kiñuvia
iñuuniažiksramik uqaut

Itnali Iñupiat uqautin
natnik.

someone: Tuvaaqataitpa
lugi pisuugai.

Iñuuraq (Daisy Umittaq)
tavra pañmapak.

Uvagutlikii iñuguqniag
aanañ aniqsuaqulaitk
nunman.

Aniqsuaqulaitkaanun

Inna uvaptitun qaani i

Uvañalikiuvva iñuksiun

Tatqaani aanaa iñunug
suagmañ.

Tainna aanamniłi uvañ

Aanamniłhaiññaqquuq il
sianik añayuqaaka nayu

Tainna uvaptitun inna
chugut.

Rachel Craig: Uvvali a
tigni uqaqamiñ taimani
makua nutaunġaisa ilaq

se Okakok.
 ny first-born in a
 Roy.
 ere was nothing for
 born.
 ly a towel with
 ap.
 father.
 ew what to do.
 have anyone to
 y father, and
 hind and take off
 l be gone all day.
 d about me.
 ened to me? (Laughter)
 also, gave birth
 and this was my
 having a child.
 not experience
 ably because) I
 this being my
 ere in a position
 young girls what
 ught to know.
 ir children?
 do after they
 as you know, one
 young girls, if one
 hat they ought to do.

Rachel Craig: Qanusiiñik uvva uvagut itna teenager-guqapta avuᅇa aglagiaqtitaqhuta taimaasiiñ kiᅇuniᅇmiñ piiqhuta uqautiraksragaluagiptiguut ukua aᅇayuqaapta avuᅇa atlanun ilikapta itna uqautirapiaguta piᅇnitluta avani.

Taimaasiiñ uvva qitunᅇiᅇuᅇaqsikapta itna ilisimapiaguta uqauraᅇiᅇmik uqautiᅇinatnik piᅇnitkaqsivluta aasiiñ qagga qiᅇiᅇgisi suaktum unniᅇ atiruat.

Uvva taavapkua kiᅇuviaksrasi qanuᅇli iᅇuuniaᅇiksramik uqautinayaqpisigi?

Itnali Iᅇupiat uqautiᅇatnik alᅇaqsruutiᅇatnik.

someone: Tuvaaqataitpata baby-qaqunilugugi pisuugai.

Iᅇuuraq (Daisy Umittaq): Allanᅇuqtukkii tavra paᅇmapak.

Uvagutlikii iᅇuguᅇniagapta uvaᅇalikii aanaᅇ aniiqsuaqulaitkaᅇaunniᅇ inna unᅇunᅇman.

Aniiqsuaqulaitkaᅇaunniᅇ unᅇunᅇman aanaali.

Inna uvaptitun qaani iᅇugni aᅇyuniᅇchugut.

Uvaᅇalikiuvva iᅇuksiᅇniᅇchuna.

Tatqaani aanaa iᅇunᅇugniagami aullautiᅇisuaᅇmaᅇa.

Tainna aanamniᅇi uvaᅇa iᅇuguᅇluna.

Aanamniᅇhaiᅇiᅇaqquuᅇ illuna tuᅇunᅇman kisanik aᅇayuqaaka nayuliᅇpaallukkikka.

Tainna uvaptitun inna qaani yugilaitchugut.

Rachel Craig: Uvvali aᅇnat avani uvaptigni uqaqamiᅇ taimaniᅇigguuᅇ aᅇnaurat makua nutaunᅇaisa ilaqatniktittaᅇigai-

Rachel Craig: What kinds of things...when we became teenagers we were sent away to school and therefore removed from our ancestry...you should talk to us of these things which our parents (did not get a chance to teach us) and we were not told very much (at the schools) either.

So then when we started having our own children we did not know how to talk to them, we began not (disciplining) them and you can see the results out there, those who stay the same, whether you scold them or not.

These young ones who are going to be your descendants, how would you teach them about life.

The teachings of the Eskimos, their lectures (to the young).

someone: They would tell them not to have babies if they don't have husbands.

Daisy Omittuk: As you all know, things are changing today.

Well, you see, when we were growing up, at least when I, myself, (was growing up) my grandmother would always tell me never to play outside when it has become evening.

My grandmother would always tell me never to play outside when it has become evening.

We were never out there by ourselves going in and out among people.

Well, you see, I, myself, was never going to other people's homes.

Unless my grandmother, herself, took me along when she was going to someone's house.

It was this way because I grew up at my grandmother's house.

Most of the time I was at my grandmother's, and it was only after she died that I began staying with my parents.

Never were we out by ourselves walking or wandering around.

Rachel Craig: (Down where we're from), when the women would talk they would always say that at that time long ago (the

Puiguitkaat

ch itna aapaiłlilugich pitqunilugich kannuginiplugu taamna. [Ii].

Maaniłi qanuq pivat?

Aaluk (Bertha Leavitt): Tamarra tuvaaqasiñisuummigaich tusagnagikapta agnaurat agnagupqauragmata tuvaaqasiñisuummigaich taipkua.

Aasiuvva aapaiłliruamik ilaqaqpanitchug-naqtut imma.

Taimani tainna tuvaaqasiqsiqatagamin qilamik.

Maaniptaup tainna tuvaaqasiqsiñisuummigaich nutaunaisa.

someone: Uktuanavlugukiimma iñuum imma ilanisa tainna pitqunilugich.

Rachel Craig: Uvva pakmami itna uqaziq malguinjusuknaqhuni piuq.

Uvva kinunigmi taapna uqautisuugaluagivut.

Ami qitungauravulli.

Aasiñ-suli aglagvigñi atlakun uqautiligitlugich avaniami aussaamili uvana aippaapak iñuuniaqtuana.

Aglagvigmili uqautiragigaich iniqtiq-piññanitkaich taavsumuuna aglaan medicine-sritlugich.

Marasim aasiñ taavruma iiragauram sinaiyaupkatlaiqługich.

Taimmaasii itna anutituqtut-unniñ suginjitmatun pipługich.

parents) always would cause the girls to take on a spouse while they were still young because they did not want them to have illegitimate children, saying that they are ashamed of this. [Yes].

How is it here?

Bertha Leavitt: When we would listen they would say that the girls of that time long ago, as soon as they became women, would become married.

So therefore I think there were not very many who had as a relative one who had had an illegitimate child.

In those days long ago when they got married very quickly.

Here, also, they say they would marry in the same manner, while they were still very young.

someone: They must have known by experience and found it undesirable.

Rachel Craig: Nowadays (this happens) I guess because there are two (conflicting) ways of life taught.

"This is how it was long ago with your ancestors", we would often say to them, all right.

To our little children.

And then at the schools they are taught an entirely different way of life, at least that's how it was for me when I lived Outside for several years.

Then at the school they would talk to them but they would not always stop them from doing anything concerning this, they would, though, give them some medicine.

And then this medicine, this little pill they swallow, would prevent them from becoming pregnant.

So then, although they may have gone to bed with a man it's as if nothing had happened.

Tavraasiñ malguik ukuak saakkañaat suli kinunigñ itna paaqsaangavluni piac

Aaluk (Bertha Leavitt): mami uqautirumunni atisi

Atisivlutin qanutun kai algaqsruutikkaluq.

Kaivluutigiliqsuatun ili

Paaggam.

Panitchiaq (Helen Kenton) ticaluaguugivut algaqsru tainna aakaptignin qanuq qsut panmamikiaq marra.

Nikasulignagaluaqtuq agl chugut.

Tamarra iluqata tutaaluu sinaruanik.

Ilimikkun aulallasinarua

Tavralli taaptumina uqall

Siksraktuq (Edna Leavitt) Edna Leavitt algaqsruusi qaqsama sinaiyauqqaqa

Arguaqtulaitchunali iñuu utuqqanaam uvamniñ tuvra iñuuruanaa algaqsruusiat tuanailugich sivuani uñi iñuilu allat igniuganin taat.

Aakaali piragigaana uvan iluani savauragniallagma naruna - savauragniallagma maguma qanitchanun nutqa

Tavraasiñ malguik ukuak aglagviñmilu tusaakkañaat sulikunigmi tusaakkañaat itna paaqsaanavluni piaqsivluni.

Aaluk (Bertha Leavitt): Tavra. Aasi panmami uqautirumunni atisivlutin.

Atisivlutin qanutun kaivluutigiliqzugu algaqsruutikkaluaq.

Kaivluutigiliqsuatun ilivlugu.

Paaggam.

Panitchiaq (Helen Kenton): Tamarra uqautigaluaguugivut algaqsruusiaptinnik tainna aakaptigniñ qanuq kamasukkumiñaiqsut panmamikiaq marra.

Nikasuliññagaluaqtuq aglaan nipaiyuitchugut.

Tamarra iluqata tutaaluuqaqtugut pillasinjaruanik.

Ilimikkun aulallasinjaruanik.

Tavralli taaptumiña uqallaktuna.

Siksraktuaq (Edna Leavitt): Uvanaliuvva Edna Leavitt algaqsruusiamnigli babyqaqsaqama sinaiyauqqaqama uqausiamnik.

Arguaqtulaitchunali iñuum uqautimnaja utuqqanaam uvamniñ tuvrapiallaglugich iñuuruañaa algaqsruusiatka atakkii uuktuañaižžugi sivuani uñiqqaqama aakaalu iñuillu allat iñiuganinjaruat algaqsruutaat.

Aakaali piragigaaña uvanigguuq iglum iluani savauragniallagma - uvva narrañaruna - savauragniallagma aniluna isumaguma qanitchanun nutqañianitchuna.

Then these two conflicting ways of life, what they hear at the school and what they hear from those that came before them, it causes her to be torn between the two.

Bertha Leavitt: That's right. And then nowadays whether you counsel her or not she has become indifferent.

Becoming so hard to talk to that they become incensed by what was intended as wise counsel.

Feeling as if the counsel was given to anger them.

Because of this conflict.

Helen Kenton: Well, we repeat to them what we were taught by our mothers all right but they have become incapable of obeying, I think.

It is such that one becomes discouraged sometimes but we don't become silent.

We all have grown grandchildren who already can make do by themselves.

Those who can already survive by themselves.

That is all I have to say right now.

Edna Leavitt: I am Edna Leavitt and (I would like to talk) about advice given to me when I was going to have a baby, the advice given to me the first time I became pregnant.

I didn't disbelieve when a person who was older than I talked to me, I lived by following completely everything they lectured to me about because, you see, I had never experienced these things before when I first acquired a husband (so I obeyed) the teachings of my mother and other people who had already had children.

My mother would often say to me, she'd say that if while I was puttering around working inside the house - and here I was, pregnant - if while I was puttering around working and begin thinking about going out I am not to stop in the storm porch at all.

Puiguitkaat

Sunagguuq qanitchani isagniaġupku qauna kiapqapiaġluna aniruksrauruna baby una narranmiutaġinġaan.

Alġaqsruutaalli tavra kamagivluguliasii uvaᅇa sigġaqinitchuna annigñagiliktuga-luanġaan tamaunġanun aġlaan twelve-nik igñivluna.

Tavra suna aniñiaqama qanitchani isagug-lugu suna puukataqsruġniaqama aniyumaat-chiqama atigikama tatqauna silamun aniq-qaagluna suqqaagluna utigluna qanitchani pakagaqtuna.

Aniñiallagmagguuq nutqaġumiñaitchuna qanitchanun.

Tasammagguuq baby-m aniaqsigumi uuma narranmiutaġma nagliksaaqtinniaġaᅇa anisagaluaguni nutqaġuni.

Nagliksaaġniaqtunagguuq.

Tamarra kamagivlugich.

Naaggaunnii nuyatka ukua tugliqaqtuna kivraᅇaitchuna baby-qaqsagataqama taimani.

Qilġutiqaqulaiññigait-unnii.

Taaktimillu Iñupiamillu taaktimiñ aġlan-nik naluruamik ilitchuġinammigiga-suli taamna alġaqsruun.

Iġluktun taaktik Iñupiaġlu taaktiuruuq igñipkairuuq like a mid-wife and real doctor in hospital atuġlugik uvaᅇa.

Hospital-mi baby-qaqsilġiññama taakti sivuġamni nurse niaquġma tunġaani.

Tugliqaqtuna.

Taaktim isuvruġaġaa nurse nuyatka qilġutaiñmagaisa kaᅇiqsigiga.

It is said that if I am to get whatever it is from the storm porch I am to go completely outside while I still had the baby inside my tummy.

This was (one of their) teachings to me, and so because I obeyed it I did not have much difficulty although it did hurt intensely for a short while, all the way through the birth of twelve (children).

Whenever I wanted to rummage through whatever it is that is in the storm porch, whenever I am to rummage through a bag, whenever I have decided to go out and do something, I would go straight outside when I get my parka on, and after going out I'd do whatever and then (only) when I'd go back in would I rummage through stuff in the storm porch.

I was never to stop in the storm porch on my way out, they'd say.

If I do stop then, it is said, when this begins to come out it will give me some suffering, starting to come out and then stopping.

I will suffer and have a difficult time, it is said.

These things I obeyed.

Even my hair, I had braids and never did cut my hair ever since I started having babies at that time long ago.

We learned that they would never even want bindings on them whatever.

This advice I learned about from both a (medical) doctor and an Eskimo doctor who knew nothing about reading.

Two kinds of doctors, both the Eskimo doctor who helps with the births, like a mid-wife and a real doctor in a hospital, I have used both.

When I was again giving birth in a hospital (with) the doctor there in front of me and the nurse by my head.

I had braids.

The doctor whispered to the nurse and asked her if my hair was unbound, I understood him.

Nipatunġitkaluaqtuq.

Qilġutaitchurguuq.

Tugliġutaitchunagguuq.

Sivuani taaptuma hospitaaktim Iñupiam baby-qaᅇa mġna ullagluᅇalu tugliġtuat qilġutaiyaġlugich

Baby-qaqsirriutigaᅇa.

Sumik sivuniqsinqitkigatainna atuqtaġa.

Aasii taaktim tainnaqti vaallukkiga.

Tavragguuq tainna nuyamik - tusaasuurgut iñu makkua ililġaanik savag iluani inġaan inġaluaqtaᅇusiqiġagun qipinġanisuu

Naagga iñuulaitchuq ila

Ilaanni iluaqsimman iñu

Aasii-suli uvani siᅇaiyaᅇuqausiaġinitchunġaᅇmigiñinġarusi - uqausiaġma-si

Tainna ilatchiġruiññaglu saᅇuma itqunġitkaᅇaᅇa.

Savagluna qanutun.

Nallaġuma siñiksaqsigun

Inna, qanunnamulliqaᅇa.

Ukuagguuq annigumiñaitkakupku.

Tavra-suli taamna ilumun

Baby anikami tainna aula aninaiñġaan salumasuuruq

am to get whatever
porch I am to go
ile I still had the

teachings to me,
ed it I did not have
ugh it did hurt in-
hile, all the way
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and Eskimo doctor
it reading.

, both the Eskimo
n the births, like
l doctor in a hospi-
n.

ing birth in a hospi-
e there in front of
ny head.

to the nurse and
was unbound, I

Nipatuñitkaliaqtuq.

Qilgutaitchurguuq.

Tugligutaitchunagguuq.

Sivuani taaptuma hospi-tumi piñaiññağma
taaktim Iñupiam baby-qaaqsikama nayuqa-
miña ullaglunalu tugliuratka qilgutiqaq-
tuat qilgutaiağlugich iligaaña.

Baby-qaqsirriutigaaña.

Sumik sivuniqsiniñitkiga taamna sivulliq
tainna atuqtağa.

Aasii taaktim tainnaqtilgiñmaña kanjisi-
vaallukkiga.

Tavragguuq tainna nuyanich qilgutiqaqa-
mik - tusaasuurugut iñugiaktuat samma
makkua ililgaanik savaguuruat - qamani
iluanii inñaan inalaqtanjanik uumiña qu-
nusiñğagun qipinjanisuugaat.

Naagga iñuulaitchuq ilaanni anikami.

Ilaanni iluaqsimman iñuuvluni.

Aasii-suli uvani siñaiyaaginñaan kisima
uqausiaginiñitchuññağmigiğa ağnaursi iğ-
ñinjarusi - uqausiagima-suli ilañat.

Tainna ilatchigruiññağlugu baby narri-
saaguma itqunitkaaña.

Savagluna qanutun.

Nallağuma siñiksaaqsiguma inna aulallugu.

Inna, qanunnamulliqaa.

Ukuagguuq annigumiñaitkaak inna aulat-
kupku.

Tavra-suli taamna ilumun ittuaq qiñigiga.

Baby anikami tainna aulatchuuruni qamani
aniñaiññaan salumasuuruq, suitchuq.

Although he was not loud.

There was nothing binding them, she said.

She said that I had nothing binding my
braids.

Before this hospital delivery, when an
Eskimo mid-wife was attending to me she
came over to me and took the bindings
off my braids.

She readied me for the delivery of the baby.

The first time I experienced it I did not
understand it.

But when the medical doctor had me do
this thing I finally understood (the
meaning of it).

It is said that when their hair has some-
thing binding it - we often hear this
(from) many mid-wives - they would often
say that while it is yet inside (if the
hair is bound) then the umbilical cord
would be wound around the neck.

Or even sometimes it would not be alive
when it is born.

Sometimes living if the situation is cor-
rected.

Also, while one is still carrying the
child - I don't believe I am the only
one who has received this advice, you
are all women, all of you have borne
children - this is also one of the advice
given to me.

I was told not to just leave the baby to
grow in me as it will.

I am to work as much as I can.

When I lay down to begin to go to sleep
I was to move it like this.

Like this, every which way.

These two (hands) will never hurt (the
baby) if I move it around like this, they
said.

This also which is truth I have seen for
myself.

When a baby who has been moved around
like that is born it is very clean, noth-
ing on it.

Puiguitkaat

Aasi tainna aulataginisaq uquusuuruq.

Uquk.

Illumun tamarra iñuich uqautinich taipkua ilisimaruat tamarrali atuqtatka uvaña qaaniqsitkitka.

Uvva taaktiuluna iğñipkaiñiaqtuanun it-chumiñaitkaluaqtuna aglaan ikayullaruna.

Tamarrali atuqtatka.

Sunauvva tamarra ilumutuuruat taipkunañ-ña-qaña tusaakkavuut uvañali atuğitka kamagisuuvlugiļli alğaqsruqtitka.

Pañmapak aasii kamasuutainaruna iğñiļļai-qama!

Tavra.

Rachel Craig: Ii, quyanaq.

Uiññiq (Nannie Woods): Uvvali quliaqtua-ğurallaglaña.

Aanamniļli uqausiusiamnik.

Aanaaliuvva alğaqsruğugaaña tainna al-ğaqsruğugaanaptauq tainnauvva uqausiav-siññik Edna uqaqtuq.

Sinaiyusaqamali Ağvitchiam Ullaam ağ-naata nutqaaqataqulaitkaanaptauq tainna anisaguma.

Nutqaaqataqulaiñmigaaña anisaguma si-ñaiyaullagma.

Aasii tavra aanaalu uqautisuugaaña-suli puukatauraqaulaitkaatiguk ilupaagiññik qargich piñiññik puviatchianññik.

Puukatauraqaulaitkaluaqtinmipkaqhunuk puukatauraliqsuguuruguk taikuuna.

Aanaptigniļikiuvva iñuguqtuañni.

Aasiuvva iğñiurraqsikama ilañat miqziq-tuma puuqaqhuni inaluñmik puuqañaruq.

But then one which was not moved around would have mold on it.

Mold.

These are truth which the people of that time long ago, ones who knew, spoke of, and these are things which I, myself, have practiced and have passed on to you.

And although I could never be one of the mid-wives I could be of some help (by speaking of these things).

And so these are things which I, myself, have practiced.

I was later to learn that these were truths which we have heard ever since long, long ago, things which I, myself, practiced because I always obeyed those who gave me advice.

But nowadays my obedience is gone since I can no longer bear children!

That's all.

Rachel Craig: Yes, thank you.

Nannie Woods: Let me tell a brief story.

Advice given to me by my grandmother.

My own grandmother used to advise me, she also used to advise me in the same manner as Edna talked about regarding advice given to you all.

When I became pregnant Ağvitchiaq, Ullaag's wife, used to tell me never to keep stopping on my way outside.

She, also, told me never to keep stopping on my way outside while I was still pregnant.

My grandmother would also tell us never to have pouches made with linings made out of ptarmigan's crops.

And although we would be told never to put pouches (on our parkas) we would do so placing them right there.

Well, you see, we were two who grew up at our grandmother's.

Well, when I began having children one of my children (was born) with a covering of membrane, a caul.

Aasii Nauyam aliktiqług

Maanna-suli tuglia aña ayaqhaunmik sumik imña qaqsimammiruaq.

Sumiñ taima ikuvğamillu

Ayyuksigasuk!

Ağnauraq-suli.

Tavra tainna aanaali qu iğñiuqsaqama añayukziğñ quvsukłunali iğñinammiu

Aanaali ilisaurriagun.

Tavra aanaali quliaqtuağña tamarra uqausiaptinnituaqtut ukua.

Ataataamiñniñ aanaamiñni

Ağnigalaglukiuvvauvaguk tuaguuk añayukziğñik.

Ağnigalak (Etta Iikuluk) uvaña uqausiagitchuna.

Ataataagitchuna aanaagit

Uqausiagitchuna.

Naluruña.

Aglaan tavra sinaiyaugam yumiñaitchuna uqaauraitc

Tainna pakalukłuna qiruk giļiaqsiruña samma!

Tavra narraagiiligama ta raakka anniğñañaiqsiagag

Anniğñañaiğmagnik qirukt

Aasii Nauyam aliktiqługu nivliqsitiqtana.

Maanna-suli tuglia ađnamik iđńilđińńama
ayaqhaunmik sumik imńa akłunaamik saaga-
qaqsimmiruaq.

Sumiń taima ikuvđamilluunni.

Ayyuksigasuk!

Ađnauraq-suli.

Tavra tainna aanaali quvsukłuna qavani
iđńiuqsaqama ađayukłiđńik qavsińimńa
quvsukłunali iđńińammiuna.

Aanaali ilisaurriagun.

Tavra aanaali quliaqtuagutiłauraguugaa-
ńa tamarra uqausiaptinnik marra quliaq-
tuagtut ukua.

Ataataamigniń aanaamigniń.

Ađnigalaglukiuvvauvaguk qavani iđńiuq-
tuaguuk ađayukłiđńik.

Ađnigalak (Etta Iikuluk): Ataataamniłli
uvana uqausiagitchuna.

Ataataagitchuna aanaagitchuna.

Uqausiagitchuna.

Naluruńa.

Aglaan tavra sińaiyagama qanuđluńa pi-
yumińaitchuńa uqaurraitchuńa.

Tainna pakalukłuna qiruktalukłuna narraa-
điiliasiruńa samma!

Tavra narrađiiligama tainnaqłuna nar-
raakka anniđńanaiqsiagagigiga.

Anniđńanaigmagnik qiruktađniuraagıqtuna.

And so Nauyaq quickly tore it and started
the baby crying.

And furthermore, when I gave birth to the
next one, a girl, we noticed that she came
out with some sort of string, something
similar to those used when making a cat's
cradle.

Where it came from I don't know, probably
from the mat.

Another girl.

And so as my grandmother (taught me) I
gave birth out east to I don't remember
how many of my older children using the
kneeling position.

The way my grandmother taught me.

My grandmother would often talk a little
bit to me (about these things) and right
now these ones here have just talked
about the very same advice which I have
been given.

From their grandfathers, from their
grandmothers.

Well, you see, Etta Ekolook and I are
two who have borned our older children
out east.

Etta Ekolook: I, myself, had no advice
given to me by my grandparents.

I didn't have a grandfather, I didn't have
a grandmother.

I had no advice passed on to me.

I didn't know anything.

And so when I was pregnant I had no idea
what to do, I had no one to advise me.

There I was puttering around, fetching
some wood when I noticed that my stomach
was beginning to hurt.

And so when my stomach began hurting I
would do like this and wait passively
for it to quit hurting.

And when it would cease hurting I would
each time start to go about fetching wood
again.

Puiguitkaat

Uqaurraitichunakii.

Suitchuq.

Aakaitchuq.

Kiisaimma taima tupiptinnun isiqpuna.

Aasiuvva Uqumailam agnaqtik tilimagaa
samma igñiñiağniğmik nalunivluna.

Ullakkaana Alagiam.

Taavsruma tavra ilisautivluna igñinam-
miunali.

Rachel Craig: Arii naluruni pigiitchuq
sumik.

Agñigalak (Etta Iikuluk): Narraagiñña-
sugirunaliuvva.

Aasii aqulligñik tainnaptauq.

Ilitchikama uvamnik.

Tuvaaqanmaaglaan ikayuguvluna.

Rachel Craig: Qanuq aasiiñ algaqsrnai-
tpasi uisi iliuquvlugii?

Uvanali ataataamali inna nukatchiaqaq-
tuna cousin-namnik ataataamniptauq iñu-
guqtuamik.

Kiisaimmaa ilaqatnikniqsuq sugaluaqami
uimiñik anitchisuuruamik.

Kiisaimma ilaatni upingaami silatiptikni
puuksraaqhuni silami siñiniqusuq.

[Uina]?

Ii. Nukatchiaga.

Paqitlugu tatkigga igalikun aakaa pigaana
"Iñuun, ilvich uñikkuvich uñ itna iliuğ-
nianitkiñ."

"Qimaktitchumiñaqsilugu ilvich iliuğnia-
nitchi.

"Tukkuqalluatağukkuvich ižuatun iliuğisi-
giñ."

Itnali uqautigaana.

Because, you see, I did not have anyone
to advise me.

There was nothing.

There were no mothers around.

After a while I finally went into our tent.

I later found out that Uqumailaq had sent
over his wife, telling her that I did not
know how to deliver a child.

Alagiam came over to me.

And so with this one instructing me I
delivered my child.

Rachel Craig: My, it sure isn't good when
one does not know something.

Etta Ekolook: Here I thought I was only
having a bad stomach ache.

Well, with the later ones I used the same
method.

After learning how to do it myself.

At least my husband always helped me.

Rachel Craig: Also, did they not teach
you something regarding how you should
view your husband?

My own grandparents...well, you see, I
have as a younger brother, my cousin, who
grew up along with me at my grandparent's
home.

He eventually married someone who would
sometimes throw out her husband.

Eventually one time during the summer we
saw that he was sleeping right outside
our house in a sleeping bag.

[Her husband]?

Yes. My younger brother.

My grandmother, spotting him through the
window, said to me, "My dear one, when
you marry you are not to treat your hus-
band in this manner."

"Do not treat him in such a manner that
he would leave you.

"If you want a good home where you feel
comfortable, treat him right."

She talked to me in this manner.

Ilivsiłiimma qanuq uqau

Uiññiq (Nannie Woods):
aakaali uqautisuugaluag

Aaluk (Bertha Leavitt):
gut tavra aakaalu uqaut
tainna.

Kamanagnaquñižžuna tuv
suugaluagaana kamanauqp
miñ!

[Ilagiikpaluktuguk]!

Maliğunmipkažžuna tuvaa
Imma atinñiñiağaluagun
tuqpana.

Uqaurrusiatka ilaanni ka
ilaanni kamagillaammivlu

someone: Avitittuanikki
iñugugniaqapta.

Pañmamasii taima avilla

Uiññiq (Eunice Leavitt):
qput anayuqaaptinniñ.

Tuvaaqativut tainna kama

Uvva tuvaaqatiga iñugikp
kamanagnağuummiuna ilua
tilluna aakamnun.

Inna tukkuğiisitağlugulu
ğaa aakaa.

Aakamniłli uqallausiaga.

Sammagguuq aniqatiqaqtua
tuni qaunakžžagnaqtuq.

Aaluk (Bertha Leavitt):
ñižžugich tuvaaqatiptalu
rañich, aniqatiñi naaki

Piqpagiguptigigguuq tukki
taapkunagna.

Tuvaaqatipta ilaiññi.

Tamarra uqaurrusiavut.