These meteghlluwaaghet (bird carvings for game), were used to play a game called kuvaaghaan. They are carved from the teeth of an ayveq (walrus) into the shape of qawaat (birds). When the weather was poor, taghnughhaat (children) would stay inside and play with each other. Kuvaaghaan could last a long time. Visitors would also play, as well as umiilet (leaders).

“Aqelqaneng kaanneghmeggni
naghaaghutaqut angeraqulluteng.
Aaykarriighmeng amalka enaqtun ellngita.
Umiilwaaghet naghaaghutkaqiit.”

When visitors arrived they would play, even betting boats. They would do something like gamble. Leaders would play with them.

ELAINE KINGEEKUK

>> DISCUSSION

Why do you think meteghlluwaaghet were carved in the shape of birds?

What would make kuvaaghaan popular with adults and children alike?

“Taawa ukut liisalghiinga mekelghiighhaluta
kuvaaghaatnguftut taakut esghaghyaqeput.
Kuvaaghaatnguftut ifkaghilleghhiini taakut
nekevghalghiinginaat tugulaghaqluki.”

When I first became aware, when we were young boys, what we see here were for a game called kuvaaghaan. We would gather them up, drop them, and collect only those that landed upright.

RALPH APATIKI, SR.

To play the game, the meteghlluwaaghet were gathered (qerngughte-) and tossed onto the ground. The ones that were left standing upright (nekevgha-) were taken (tugu-). Then the next person would take the remaining pieces and toss them onto the ground, only collecting the upright ones. The players would continue this until everyone had a turn (qamaggute-).

CAN YOU THINK OF A GAME LIKE KUVAAGHAAN THAT YOU HAVE PLAYED? HOW WAS IT SIMILAR? HOW WAS IT DIFFERENT?
At the end of the game, the person with the most pieces wins. Sometimes between turns, the players would take their pieces and pretend they were wrestling with their opponent’s pieces by putting their birds’ heads together. The pieces were all different so the players could tell whose pieces belong to whom.


Then if it becomes his turn, he will take the birds and let them fight. We will take them by the head. See, my bird can be identified. The little bird. Then it will drop its head.

ELAINE KINGEEKUK

**Why do you think the players made their pieces fight with each other? Have you ever done this in games you’ve played?**
As you watch the video, listen for these key bases and words:

- **aaykagh-** (to gamble)
- **ifkagh-** (to drop; to fall)
- **naghaagh-** (to play)
- **naghaaghun** (toy)
- **nekevgha-** (to be standing)
- **qamaggute-** (for everyone to have a turn)
- **qawaak** (bird)
- **qerngughte-** (to gather; to collect)
- **taghnughhaq** (child)
- **tugu-** (to take with the hand; to pick up)

Think about these questions as you listen:

- **>> What did the meteghlluwaaghet look like, how were they made?**
- **>> How was kuvaaghaan played?**
- **>> What were some of the reasons people would play kuvaaghaan?**

What other words can you identify from the preview?
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases in the box.

1. ____________lluki ____________llegghiini taakut
   ____________lghiinginaat ____________laghaqluki. Enkaam
tuunglishhaat taakut kenlaanga ____________lluki.
   We would gather them up, drop them, and collect only those that
   landed upright. And then the next person would do it, until all had a
   turn.

2. Naasqwquitgun tuguluki whanga ______________ggqa
   ______________lleqaa nulluniilnguq.
   We will take them by the head. See, my bird can be identified.

3. ______________riighmeng amalka enataqun elingita.
   They would do something like gamble.

4. ______________at ______________tkakillu anglikamllu?
   Are these children’s toys or adults’?

5. Ilangani pilleghmi ______________nguut. ______________ghnun atuugut.
   In other words, they are toys. Used by children.

6. ______________lluta teggighapigtut ______________ngulghiit.
   We would get together and have fun playing.
POST-VIEWING

Imagine yourself playing a game of a kuvaaghaan with a friend. Draw this image in the space below.

Find a partner and discuss your picture. Use as many Yupik words as you can. Describe your partner’s picture below.
An amaaghaq (parakeet auklet) is a small, black and white qawaak (bird) with a bright orange qengikun (beak). A sukilpaq (crested auklet) is dark grey and has a reddish-orange qengikun with black, forward-curling siluut (feathers) above. Both nest in large qernguut (flocks) on pennat (cliffs). Amaaghaat and sukilpaat live throughout the northern Pacific Ocean and Bering Sea.

“Sukilpaq uglapillegghii
naayghammni qantaghani towani.
Kiyang anuqa elkughaghutnganghani
anavagyaghacqelghiit. Llangaqa anuqmun
tengaalghiit qernguuggluteng.”

There are so many crested auklets nearby at our mountain. They would go netting for birds, usually when the wind is from a certain direction. It seems they fly into the wind, one flock after another.

MERLIN KOONOOKA

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Above: Parakeet auklets.
“Saniiituq avangituq. Legan puungakun whaten tuguuluku uka qawaak ukilghii pennoaneng, whaa kaannaquq amiigighaghtekuvgu itqaghlleqan tawavek.”

There’s nothing to it. If you take the handle like this, when birds are coming down from the cliffs, right when one gets to you, if you put this in front of it, it will go inside.

RALPH APATIKI, SR.

An anavak (bird net) is used to catch amaaghaat and sukilpaat. There are two kinds of anavak. One has a short puu (handle) and is used to catch qawaat coming out of an unglun (nest). The other has a long puu and is used when a qernguq flies by. Sometimes hunters used to make a nalugtaq (decoy) using live sukilpaat to lure others toward his net. He would string a strip of suqaq (baleen) through their qengikun.

Hunters would only take enough (nasiqe-), not letting their load get too heavy. Their catch was butchered (afta-), and the flesh was used for neqa (food; meat), prepared by cooking it with elqwaaq (seaweed) or aged in oil (ighaluqaq). An atkuk (parka) could be made from the amighwaat (bird skins).


Sometimes we would help our dear mother when she cut [the birds]. We would even use their meat. We used them as food.

ANGELA LARSON

DESCRIBE THE PICTURE BELOW USING AS MANY YUPIK WORDS AS YOU CAN.


Crested auklet
VIEWING

Think about these questions as you listen:

>> When and where did the elders net birds?

>> How did they net them?

>> How did they prepare them to eat?

As you watch the video, listen for these key words:

amaaghaq *(parakeet auklet)*

elqwaaq *(kelp; seaweed)*

ighaluqaq *(auklet aged for eating)*

maligmun *(following the common pattern; in the same direction)*

nalugtaq *(bird decoy)*

pennaq *(cliff)*

puu *(handle)*

qawaak *(bird)*

qengikun *(beak)*

sukilpaq *(crested auklet)*

suqaq *(baleen)*
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. _______________gniiaquygni sakmani tamaken atuqluta
   _______________atagmeng. _______________gmeng
   _______________kpaghmun.
   We would net birds back on the island using those bird nets. With bird nets for crested auklets.

2. _______________ni esgha atughqaaluku _______________nga
   entaqun.
   See, the handle is made to be used in the cliffs.

3. Taakwagun inglungakun _______________htighluteng.
   They would set up decoys on the side.

4. _______________ nuuvulluki _______________as taakut petugaqeqkangit _______________ggaas
   tamakut.
   They would loop the baleen through the beaks for those birds.

5. Aagken tagilghiit _______________ _______________gaqit.
   Those coming from that way, they swing the net in the same direction they are flying.

   How tasty, crested auklets. Ones cooked with seaweed.
Draw a picture of yourself using an anavak.

Find a partner and discuss your picture. Use as many Yupik words as you can. Describe your partner’s picture below.
A qanrak (boat sled) is used to haul an angyaq (boat) across ice. One sled was placed under each end of the angyaq. It has two suqaghnek (runners) made from tugun (walrus tusk), which is used because tugun slides easily across the siku (ice). Wooden crosspieces were lashed to the suqaghneq with uyiiq (rawhide line). There are holes at the front for attaching pull rope. A qanrak was small, about a foot and half long and a foot and a half wide.

“Qanraaftut. Angyaq qaayngakun piluuku.
Navek alngunak entagun. Anguksakaqanka atuuluki.”

These were boat sleds. A boat was placed on top. They could probably take them anywhere. I have seen them in use.

RALPH APATIKI, SR.

>> DISCUSSION

How do people move an angyaq?

How many people do you think it would take to pull an angyaq on a qanrak?

Have you ever been in an angyaq or helped to launch it?
Hauling an angyaq across siku is hard work, and it takes several people. The men pulling a qanrak are usually led by an umiilek (boat captain) or siivanlleq (elder). If the group encounters an obstacle that the qanrak can’t cross, it is lifted up (keyagyaq), then lowered back down (ifaghyaq). The leader tells everyone first so that the group can work in unison.

HOW HAVE YOU WORKED WITH OTHERS TO DO SOMETHING BIG? GOAL?

Using a qanrak (boat sled) to haul an angyaq (skin boat) into the sea. Gambell, 1958. Courtesy of the Anchorage Museum, B83.91.51867.
In the video, they talk about how siku has changed over time. In the past, there were large pans of flat siku with few rough areas. These conditions allowed people to pull an angyaq long distances. Now though, they say the siku is different.

“Maaten sikuqput allanguhtek ek esghall-emnni. Kagimleghaaghllagek qivallughllagek vuusleghllagek.”

Now our ice has changed, even as we have watched it. There are broken pieces of ice, very rough, and all full of pressure ridges.

MERLIN KOONOOKA

WHY DO YOU THINK THE ICE IS DIFFERENT NOW?
WHAT CHANGES DOES THIS CAUSE FOR PEOPLE?

As you watch the video, listen for these key bases and words:

- **angyaq** (boat; skin boat)
- **ifkaghyaq** (lowered down)
- **ingu** (side; half; one of pair)
- **keyagyaq** (lifted up)
- **qilleghte** (to tie)
- **siivanlleq** (elder)
- **siku** (ice)
- **suqaghneq** (sled runner)
- **teghik** (game animal)
- **tugun** (walrus tusk; ivory)

Think about these questions as you listen:

- How many people do you think it would take to transport an **angyaq** using **qanrak**? How would this change with the size of the **angyaq**?

- How have changes in **siku** affected how the **qanrak** is used?

- How far can you take a **qanrak**?

**WHAT OTHER WORDS CAN YOU IDENTIFY FROM THE PREVIEW?**
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. _________ aftut. _________ qaaygakun piluuku.
   Navek alungun enaqun.
   These were boat sleds. A boat was placed on top. They could probably take them anywhere.

2. _________tmeng suqaghneqfut. Enkaam _________ii taana.
   They have walrus ivory runners. And there are places to tie on to them.

3. Taana sivutmun tawaten _________ kullghiit.
   There is one on this side and one there on the other side.

4. Ukuk qanrak _________ lgunghani _________ taawegkuk yugek. Enkaam taawegkuk _________.
   When there is ice, the boat is lifted up by the men in front. Then those in front lowered down.

5. Iwernga taaganingani _________ qantaghlanenguq. Maaten allanguhtekanga.
   Fortunately, back then game was nearby. Right now it is different.

6. Maaten _________ gput allanguhtekek esghallemnni.
   Now our ice has changed, even as we have watched it.
Imagine yourself helping to pull an angyaq across the ice. Draw this image in the space below.

Find a partner and discuss your picture. Use as many Yupik words as you can. Describe your partner’s picture below.
Avleqaghtat (bolas) are a type of hunting tool that are used to take qawaaget (birds). They have weights on one end, which can be made out of different materials such as unaghsiq (wood), tugun (walrus tusk) and neghqwaaq (bone). They are connected using braided string or ivalu (sinew) to a puu (handle). Avleqaghtat were thrown into flocks of birds in order to entangle the birds and make them fall.

“Taawa ukut aatghii qawaagmun atut neghiighhaaneng elngatall lissalghiikut.
Aatlqelghiit avleqaghtaaneng. Taana avleqaghtaq mumigllegghiini qerngunun qawaagnun atuufutut. Tawaten qawaalghun
whaa pinghata milunneghmegteki nutem ataaqミュ mallghu ifkaghquat.”

These items that we named were used for birds, long ago when we first became aware. They are called avleqaghtat (bolas). Avleqaghtat is translated -- they were used against flocks of birds. When a group of birds came by they threw them, and they could make one or two fall.

RALPH APATIKI, SR.

Why do you think different materials were used for the weights?

Avleqaghtat (bolas). National Museum of the Natural History collection, E063258.

Uqengestaghaat unaghshit. Llangaqa aagaviisaghqat. Enkaam pivalghiikut llangaqa meghmi sami angyaami atughqaaluki.”

They used anything; sometimes they made them using walrus tusk ivory or bones. What we noticed a while ago is that these are made of wood. Lightweight wood. It seems as though they couldn’t be thrown very far. Then after some thought, we realized that around water or from a boat they might have been used.

RALPH APATIKI, SR.

The different materials that were used to create avleqaghtat served different purposes. For example, unaghsiq was used because it floats easily in water. When hunting on a lake or at sea, the avleqaghtat could be easily retrieved. If the wind was in the right direction, they could simply float back to the shore. Avleqaghtat made from tugun or other heavy materials were used for hunting qawaaget on land.

Illustration of avleqaghtat (bolas) in use. Courtesy of the National Museum of Natural History.
When a flock of qawaaget flew low overhead, a hunter threw avleqaghtat to bring down a qawaak (bird). Avleqaghtat were thrown by holding the puu and whirling it around overhead, then releasing it when it had gained enough momentum. The strings would wrap around the qawaak, and the weights would make sure that the qawaak fell to the ground.

Like everyone said, they were used when there was a flock of birds such as eiders or murres. They would throw them up, and the [strings] would become entangled up there.

RALPH APATIKI, SR.
As you watch the video, listen for these key bases and words:

- **anuqa** (wind)
- **ifkagh-** (to fall from a height; to drop)
- **iglagute-** (to tangle)
- **milugh-** (to throw)
- **naayvaq** (lake)
- **neghqwaq** (bone)
- **puglegha** (to be floating at the surface)
- **qawaak** (bird)
- **sivenuq** (ancestors)
- **tugun** (walrus tusk; ivory)
- **unaghsiq** (wood for making something)

Think about these questions as you listen:

- **>> What materials were used to make aveqaghtat?**
- **>> How do aveqaghtat help hunters catch qawaaget?**
- **>> What tools do hunters use today to catch qawaaget, and how are they similar or different?**

**What other words can you identify from the preview?**
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. Tawaten ________________lghun whaa pinghata ________________ - nneghmegteki nutem ataasiq maalghu ________________aqut.

When a group of birds came by they threw them, and they could make one or two fall.

2. Sameng alngunak ilaangani ayveghem ________________tangaaneng ________________ghmeng uliimatkaayugutut.

They used anything; sometimes they made them using walrus tusks or bones.

3. ________________esqulluki entaqun. ________________esqulluki ________________meng.

They were probably made to float. Out of wood, so they could float.

4. Aamtayaq neghuisqegkiit aagkut ________________unemnta.

They were used by our ancestors to obtain food.

5. Meghquuttaka legan tepsaghqat ________________kun anuqa taanegken ayuqegkan.

If they landed on the water, they would simply float to the shore of the lake if the wind was from the right direction.

6. Tamagun ________________luki tespaagani legan ________________qaghtesluki.

They would throw them up and the [strings] would become entangled up there.
Draw a scene below of a hunter using **avleqaghtat**.

Find a partner and discuss the scene you drew. Use as many Yupik words as you can. Describe your partner’s picture below.
Saguyiit (drums) have been made (ulima-) and used for a very long time on Sivuqaq (St. Lawrence Island). The frame is made from unaghsiq (wood). In the past, they used driftwood, shaped with a qayugun (adze). The saguvak (drum) frame is shaped by steaming: hot water is poured on the unaghsiq until it becomes flexible, and then it is bent (pakeg-) into shape.


Those are drums. From the old days, used and made since the old days. We still continue to use them, like the one over there. We use walrus stomach to cover them. But now we order material for [the frame], usually hickory.

CHRIS KOONOOKA

DESCRIBE A DRUM THAT YOU HAVE SEEN BEFORE OR THAT BELONGS TO YOUR FAMILY

"Ukut aa siikaghqat negikraghwaaghluki awavaqaqun esghapalleme. Taana nemghutaghqaq qiipa pik ayugighluku katamngwaaq."

The skins are cut larger than the frame, from what I’ve watched. The sinew cord is securely tied around, just tight enough.

Ralph Apatiki, Sr.

The sii (drumskin) is traditionally made from the stomach of an ayveq (walrus) and is secured onto the frame with qiipaq (sinew cord). They pull the sii along the edge outwards to tighten it, then fold the edges in.

What events have you attended where there was drumming and singing? When have you joined in?

In the past and today, Yupiget (St. Lawrence Island Yupik people) drum and sing (atugh-) and dance (aghula-) at gatherings (gerngugh-) and when they host visitors, as a way to greet them. Yupiget drum and sing old atuuget (songs) and compose new ones, continuing their traditions.

“Aa sakmaani Sivuqami qiighqami tazimkaghaaneng atuqayuuguut yuput.

Aghulakayuget atuqayuget atuusikayuget ayuumighhaaneng unguvastaat taana atuq.”

Our men have drummed and sung on St. Lawrence Island since long ago. They dance, sing and compose songs, and have since long ago, keeping drumming alive.

MERLIN KOONOOKA

Think about these questions as you listen:

>> During what kind of events are saguyiit used?

>> How are saguyiit used with dancing and singing?

>> How are the saguyiit made?

As you watch the video, listen for these key bases and words:

- aghula- (to dance)
- atugh- (to sing)
- atuun (song)
- negikragh- (to cut a pattern)
- pakeg- (to flex; to bend)
- qayugun (adze)
- qerngughte- (to gather; to assemble)
- sii (drumskin)
- taflu (handle of a drum)
- ulima- (to make)
- unaghsiq (wood for making something)
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. _________quNNeghata naken kaNNeghaitllu upughatu
   usigaNqangit _________atut _________yagneng
   whaken _________gNaelghiikut.

   When there are gatherings, when people come from some other place, we use singing as a way to greet people, using this drum to sing.

2. Tamaani _________tuhghaghmeng. Table sawngilluku.

   Back then they only worked on them with an adze. There weren’t any table saws.


   They are bent by steaming. They are dried and set, and a handle is made.

4. Ukut aa _________kaghqat _________waaghluuki awawaaqun esghapalleMI.

   The drumskins are cut larger than the frame, from what I’ve watched.

5. _________tangit tamaa paniinang _________aqegkeput. llangitlu
   _________siqelghiit nutaghaghmeng.

   We still sing the songs composed in the past. Others compose new songs.
POST-VIEWING

Draw a scene below of an experience you had when someone was using a *saguvak*.

Find a partner and discuss the scene you drew. Use as many Yupik words as you can. Describe your partner’s scene below.
**Aaraaghusik iiggak** (fancy gloves) are worn for special occasions and ceremonies, including Iviiq (whaling ceremony). Yupik men traditionally wore iggat (gloves) whenever they danced (sayugh-). Yupik women also wore aaraaghusik iiggak for special occasions.

“Sariighmun special occasion uliimaaghuuk.
Aa aarraasik.”

They are made for special occasions. Yes, fancy wear.

LYDIA APATIKI

**WHEN HAVE YOU SEEN FANCY GLOVES?**

**WHO WORE THEM?**

These aaraaghusik iggak were sewn (kaki-) by an aghnaq (woman). She used shaved reindeer amiq (skin) for the top side of the iggak and taqusneghaq (red-dyed skin of a baby seal) for the underside. She also used brown melquq (fur), probably qafsik (wolverine), at the cuffs and above the fingers. She made (ulima-) a decorative band at the wrist from white, winter-tanned and red-dyed seal amiq, embroidered with qiiyngu (long reindeer hair from under the chin).

RAphaL aPAtiKi, Sr.

"Ukuk ayapghaatak esghaaghaataghagka qavngarugpaggaaneng aghnam piyukelleghmineng uliimaaghqek nalighmeng qama umyugamitun sumeghaghalleghmitun uliimaaghqek."

These mittens, I have seen them since a long time ago, made as a woman wants them to be or made as she sees fit in her mind.


Why do you think the gloves were decorated like this?

What does the design on the fingers look like?

On what occasions do you think these gloves were worn?
The fingers of these iiggak are decorated with straight and zigzag lines of red and blue, and the fingernails are outlined in red. These iiggak were purchased on Sivuqaq (St. Lawrence Island) in 1912, but the colorful igaq (design) is a traditional Siberian Yupik style.

**WHAT OTHER TYPES OF DESIGNS DO YOU SEE CHANGE OVER TIME?**

“We only guessed because of the various designs, in our own thoughts, that perhaps they were used in a ceremony or other large event or gathering. The designs are ones we don’t see in our own kind of sewing [today].”

**LYDIA APATIKI**

Aaraaghusik iiggak

Fancy gloves

UNIT 6

VIEWING

As you watch the video, listen for these key words and bases:

aarraasik (fancy wear)

aghnaq (woman)

igaq (design; tattoo)

iiggak (pair of gloves)

iviiq (ceremony)

kaki- (to sew)

qaghpa (headdress)

sariigh- (to hold a competitive event; to celebrate; to have entertainment)

tausneghaq (red-dyed skin of unborn seal)

ulima- (to make; to build; to carve; to fix)

Think about these questions as you listen:

>> How were these iiggak made and what materials were used to make them?

>> When were iiggak used and why?

>> What is the significance of their designs?

What other words can you identify from the preview?
After watching the video once, watch the video a second time and fill in the missing parts from the list of words and bases in the box.

1. ________________ mun special occasion ________________
   aghuuk. Aa ________________.

They are made for special occasions. Yes, fancy wear.

2. ________________k? Yeaq ________________ aguk.
   Is it dyed unborn seal skin? Yes, it is dyed unborn seal skin.

3. ________________ ghmi sami entaqqunnguq atuuguk
   ________________ mi.

   She said, they were probably used in the whaling ceremony or some other event.

4. ________________ taakuk akuzimghutkegkegput 1912-mi ________________ aghuftuk taak-wanirugllak.
   The pair of gloves that we discussed was made way [back] in 1912.

5. ________________ riillu allaaghlluggaat esghaapagigalkeput ________________ llemnni alngunak.
   The designs are ones we don’t see in our own kind of sewing [today].
POST-VIEWING

What kind of aaraaghusik iiggak would you make? Draw them below.

Find a partner and discuss your picture with them. Use as many Yupik words as you can. Describe your partner’s picture below.
Gut parkas — waterproof, wind-proof, light-weight, hooded outer coats — were made from qilut (intestines) of large sea mammals. On Sivuqaq (St. Lawrence Island), they were made from the qilut of maklak (bearded seal) or ayveq (walrus) and were worn by both men and women, often with a birdskin atkuk (parka) underneath for warmth. There are two types of plain ones: a qaliq worn in wet weather and an aghsughtaq — winter-bleached white — worn as a layer in cold, windy weather. A beautifully decorated gut parka is called a sanightaaq and was worn as fancy dress for ceremonial and festive occasions.

“Ukuk akuzitkegkegput maaten aghsughtaghhak. Liigiksalghiinga whanga elngatall megnunaghluki aflengakayugufutut. Iimwaaghluki qantaghluki naqam qelquumaqegkangit angyamun samun hunting-emun unangniighmun.”

This gut parka that we spoke about. From the time I first became aware, people took good care of them as an important item. They were carefully folded and covered and brought along while boating and hunting of all sorts.

MERLIN KOONOOKA

WHAT ARE SOME OF THE SIMILARITIES AND DIFFERENCES BETWEEN A GUT PARKA AND A BIRDSKIN PARKA?


Then those auklet crests from the head — the tops (feathers) — those are placed all around. They make them so fancy, they even include the top part of the beak (plate). When seen like that, they look nice. And then, only when there is a ceremony or during drumming and singing, they would put them on.

MERLIN KOONOOKA

This sanightaaq — like the one in the video — was made in a man’s style with horizontal strips of qilu (intestine). It is decorated with dark feather crests and orange beak plates from sukilpaat (crested auklets). The bottom hem and cuffs are trimmed with melquq (fur) from a baby ayveq. The nasaq (hood) and chest are trimmed with strips of alder-dyed sealskin and short-feathered sukilpaq (crested auklet) skin.

It took a lot of work to make an aghsugtaq, even more to make a sanightaaq. A woman cleaned qilu by rinsing it repeatedly with water and gently scraping (kelik-) it. She inflated (ghhuugh-) it and hung it outside to dry and whiten in the wind and cold. Then she split the qilu open to make long strips and sewed them together with fine qiipaq (sinew thread), using a special watertight keluk (stitch) and double-fold seam.

“Kelukegteghllawaghuut.
Kelukegteghllaguut. Kelengestagllak.
Kakisineng talwa pinighataghagtut.”

They make very intricate stitches. Indeed, intricate stitches. Small stitches. Even better than sewing machines.

MERLIN KOONOOKA & LYDIA APATIKI

DESCRIBE THE PICTURE BELOW USING AS MANY YUPIK WORDS AS YOU CAN.

Sanightaaq

Fancy gut parka

UNIT 7

VIEWING

As you watch the video, listen for these key bases and words:

- **aghsugh-** (to be or become bleached)
- **kelik-** (to scrape)
- **keluk** (stitch)
- **melquq** (fur; feather; body hair)
- **nasaq** (parka hood)
- **qaliq** (gut rain parka)
- **qiipaq** (sinew thread)
- **qilut** (intestines)
- **sukilpaq** (crested auklet)

Think about these questions as you listen:

- **What is the process to make a sanightaaq?**

- **What are the different uses for a gut parka?**

- **Why was a sanightaaq so valuable?**

WHAT OTHER WORDS CAN YOU IDENTIFY?
After watching the video once, watch the video a second time and fill in the missing parts from the list of roots and words in the box.

1. Samun atuuwat ___________iraaghwat.
   What is it used for, a rain coat?

2. Sameng ___________qaqat imaani?
   What did they use for thread?

3. Tamana ___________am pinga piniighsaasiilluku.
   They used crested auklet parts to make it fancy.

4. ___________egteghllawaghuut. ___________egteghllaguut. Kelengestaghllak.
   They make very intricate stitches. Indeed, intricate stitches. Small stitches.

5. Sivukluki ___________igaghaqluki. ___________ganeghmeng taaqluki ___________sighaqluki ghefsighluki.
   First, they scrape them. Then after scraping them, they bleach them, after soaking the blood out of them.

6. Ayuwitepiglleghiit ___________ whaa maaten atuulghiit paniinang.
   Intestines are sturdy; we still use them now.
POST-VIEWING

Draw and decorate your own sanightaaq below.

Find a partner and discuss your picture. Use as many Yupik words as you can. Describe your partner’s picture below.
This type of uunghaq (harpoon) was used for hunting an ayveq (walrus). The ayagun (shaft) is made of unaghsiq (wood). A tugeq (ice pick) is attached to the back end, and at the front end there is a socketpiece with a hole that a foreshaft fits into, onto which a tuugkaq (harpoon head for hunting walrus and bearded seal) fits. The lashings made with suqaq (baleen) hold the tugeq and socketpiece in place. The tuugkaq and foreshaft are tied to the uunghaq with uyiiq (rawhide line), and there is also a coil of uyiiq attached.

"Taawa una neghightaq uunghaq...
Ayveghhiinaghmun atiit... Entaqun
Sivuqami whani kiyaghtaagh yuuk
akmaleperewaaghuuk uglangha tamaken
ayveghaghnaluteng."

This is a harpoon from long ago... This was used only for walruses... I think that here in Gambell, almost every man carried one on his shoulder so that he could catch a walrus.

RALPH APATIKI, SR.

WHAT ELSE CAN A HARPOON BE USED FOR?
In winter, a hunter would trek miles on the siku (ice) in search of an active ayveq breathing hole, spotting it from afar by spray sent up as the animal exhaled. He harpooned (naghulleg-) the ayveq in its qenga (nose) when it came up for air, then dug in the tugeq and braced as the animal dove and ran out the length of the uyiiq, which held it back. When the ayveq surfaced again, he killed it with a qalugyaq (lance) or suflugaq (gun).
This type of *uunghaq* could serve other uses as well. For example, a *tugeq* was used to check the thickness of the *siku*, to make sure that it would hold the hunter’s weight. The elders say that because the *uunghaq* was so useful, it was an essential tool for successful hunting.

“*Taana panaghämeng atelek tuugkaalgghiit atuqegkanngat taanallu umutalnganun sikum. Enkaam una uunghaq esghaghaqa atuuguq enngatall iyemneng.***

That walrus ivory part of the harpoon is used to check the thickness of the ice. So this harpoon, from my point of view, was very useful.

RALPH APATIKI, SR.
Uunghaq

Harpoon

VIEWING

Think about these questions as you listen:

>> Why were the parts of an uunghaq made from different materials?

>> How was the uunghaq used to catch an ayveq?

>> What were some other ways to use an uunghaq?

As you watch the video, listen for these key bases and words:

ayveq (walrus)
naghulleg- (to harpoon)
neghigh- (to have happened long ago)
neqa (food)
qengaq (nose)
siku (ice)
tuqute- (to kill)
tuugkaq (walrus ivory; harpoon head)

What other words can you identify from the preview?
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. Taawa una ____________ taq ____________.
   Liisalghiinga whavek ____________ ghniighusimun kiyang.
   This is a harpoon from long ago. When I first became aware, they were mostly used for walruses.

2. Taana ____________ aguq. Legan taaggun ____________
   eltughyaghqaaguq.
   This is the harpoon head. It will simply stick inside a walrus.

3. Taana panaghameng atelek ____________ alghiit atuqegkaangat taanallu umutainganun ____________m.
   That walrus ivory part of the harpoon is used to check the thickness of the ice.

4. Wetku elquughaghunnegha whaa taana ____________ _____________gnaqaa.
   Only when he is in the right position will he harpoon the walrus.

5. Pinitungwaaghwaaq aaneghani ____________ qunaghmi whaten, taawa _____________aqaat.
   When the walrus comes out with its eyes closed like this, then they kill it.

6. ____________m uum allgeghnegha aangeghliagtuq. _____________enghaghquulluki legan taaggun.
   The catch from this harpoon was very great. They caught food just with that.
POST-VIEWING

Draw an uunghaq that you have seen or a scene in which you have seen an uunghaq used.

Find a partner and discuss your picture. Use as many Yupik words as you can. Describe your partner’s picture below.
This aghveghqutaq (harpoon head) was used for hunting an aghveq (whale). It fits onto a foreshaft that fits into a socketpiece, which is at the front end of an ayagun (shaft) made of unaghsiq (wood). The aghveghqutaq is also tied to the ayagun with uyiiq (rawhide line).

“Taana maaten whaa akuzitkegkefut aghveghniighmun aatgha aghveghqutaq.
Aghveghniighmun atughaqegkeput.
Aghveghet aangepigleghiit teghikusat elngatall. Iwernga ayuumighhaneng unakaqegkeput tamaken atuqluta sanquutmeng.”

That which we spoke about was used for whaling; it is called an aghveghqutaq (harpoon head). We used them for whale hunting. Whales are such large animals. But we caught them since long ago using such equipment.

MERLIN KOONOOKA

>> DISCUSSION

What do you remember about the uunghaq that you can apply to reading about the aghveghqutaq?

What are some of the similarities and differences between hunting ayveq and aghveq?
When an *uunghaq* (harpoon) strikes an *aghveq*, the *aghveghqutaq* pushes through the skin and blubber and imbeds in its flesh. Then from the pull on the *uyiiq*, the *aghveghqutaq* turns and holds in place. After multiple strikes, the *aghveq* is subdued and killed with a *qalugyaq* (lance). Occasionally an old *aghveghqutaq* will be found in the body of a freshly-killed *aghveq*, indicating that the animal survived being struck more than a century ago.

Lloyd Oovi attaches a harpoon head to the foreshaft of a harpoon. Gambell, 1959. Courtesy of the Anchorage Museum, B83.91.S3017.82.
In the video, Merlin Koonooka describes *aghveghniiq* (whale hunting) in the springtime, including the relationship between a *unangniightha* (hunter) and an *aghveq*: “The whale is such an immense, huge animal. And when you approach the whale, you feel very, very little in the big ocean. So, there’s no question the whale just has to give itself up to the hunter. One movement of the whale’s tail, and the boat is gone, tipped over. So, there’s no question we – the whale allows itself to be harvested as food to our people.”

“*Qavngaghtallqiinaghllagmeng aghveghmeggni whangkutallu entaqun paganillu ayuunightaameng naalkutaqt.*

*Aghveghem yutuutalngi esghaaghgaqiit tawaten pineghmeggni. Over a hundred years... Enkaamllu esgha unguvamaaqt tawaten kiiitighnaaghmgeng.*”

From long ago... In the whales they catch -- even in ours, but maybe also up north -- they find these old items. When that happens, it shows how old whales can get. Over a hundred years... You see, they can live even though they have an injury like that.

**MERLIN KOONOOKA**

**HAVE YOU EVER CELEBRATED A WHALE HARVEST? WHAT ACTIVITIES WERE THERE?**

Aghveghqutaq
Harpoon head (for whale hunting)

VIEWING

As you watch the video, listen for these key bases and words:

- **aange-** (to be large; to be big)
- **aghveq** (whale)
- **ayagun** (shaft)
- **ayumiq** (long ago)
- **kape-** (to stab)
- **kii** (wound)
- **qalugyaq** (lance)
- **sanqun** (equipment; tool; device; weapon)
- **tuugkaq** (harpoon head for hunting walrus and bearded seal)
- **unguva-** (to be alive)

Think about these questions as you listen:

- How did the **aghveghqutaq** help the hunter harvest an **aghveq**?

- What did it mean to find an **aghveghutaq** already lodged in an **aghveq**?

- How do the hunters show respect to the **aghveq**?

**WHAT OTHER WORDS CAN YOU IDENTIFY FROM THE PREVIEW?**
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. _____________ghmun atuuqut.
   They are used for whales.

2. _____________mun. Taakluku _____________meng.
   On a shaft. It is used at the end of a long harpoon shaft.

3. Tawaten _____________ghhaastun legan uliimallghi ayuqelghiit.
   They were made similar to that smaller ivory harpoon head [for walruses].

4. Enkaamilu esgha _____________maaqat tawaten _____________tighngagaaghmeng.
   You see, they can live even though they have an injury like that.

5. _____________ghet _____________piglleghiit teghikusat elngatall. Iwennga ayuumighhaneng unakaqegkeput tamaken atuqluta _____________tmeng.
   Whales are such large animals. But we caught them since long ago using such equipment.

   _____________ughluki salin ghluughilluta tawatelnugughmeng.
   Back when they used these, they used a lance to kill them. They would stab them, because they did not have whaling bombs.
Aghveghqutaq
Harpoon head (for whale hunting)

POST-VIEWING

Draw a diagram of an uunghaq with an aghveghqutaq.

Find a partner and discuss your picture. Use as many Yupik words as you can. Describe your partner’s picture below.
A qaghpa (headdress) was worn by a yuuk (man) when there was a celebration (sariigh-) or iiviq (ceremony). Qaghpat were made (ulima-) with crowns of hair from a quyniq (reindeer) or nanuq (polar bear) attached to a band made from uygaaq (de-haired, winter-bleached sealskin).

"Taana maaten akuzimghhutkegkefut qaghpa. Kingikaam aapqqangi qavngaghnguq ivilghmi yuget aategkangit nasqughiitaqluki qaghpat."

What we spoke about is the headdress. Kingikaq (Theodore Kingeekuk) has said that some time ago, during a ceremony, men would wear headdresses as a head garment during festivals.

ELAINE KINGEÆEKUK

WHAT KIND OF HEADWEAR DO YOU WEAR? DO YOU HAVE ANYTHING YOU WEAR FOR SPECIAL OCCASIONS?

Men wearing qaghpat (headdresses) made from reindeer hair (left) and polar bear hair (right) drum at a community celebration. Gambell, circa 1968. Courtesy of the Alaska Film Archives, University of Alaska Fairbanks, AAF-1374.
"Uygaaghham qulangakun segeniluku. Taana enkaam sukilpaam sulungaa."

It is designed with reindeer chin-hair above the bleached sealskin. And then that it is an auklet’s crest.

ELAINE KINGEEKUK & ANGELA LARSON

WHAT KIND OF CEREMONIAL CLOTHING DO YOU WEAR? HOW IS IT INFLUENCED BY THE MATERIALS WHERE YOU LIVE?

This qaghpa was made with qiyngu (reindeer chin hair) attached to its band and straps. The band and straps are made from uygaaq dyed red. The band is also decorated with lines of white uygaaq and the black crest (curved feathers) and orange bill-plate of a sukilpaq (crested auklet).

Qaghpa (headdress) and close-up of its decorated sealskin band. National Museum of Natural History collection, E280150.
In addition to a qaghpa, yugem (men’s) ceremonial clothes would also include aaraaghusik iiggak (fancy gloves). An aghnaq (woman) wore a different kind of qaghpa called a nasqughiitaq, a head band decorated with strings of sungaat (beads). Her other ceremonial clothes would include payaaqek (woman’s fancy boots). A yuuk (man) or aghnaq might wear a sanightaaq (fancy gut parka).


It is no wonder that our dear drummers wear headdresses. So this is how they are. We also use polar bear [hair]. These are reindeer.

LYDIA APATIKI

WHY DID MEN AND WOMEN WEAR DIFFERENT HEADWEAR DURING CEREMONIES?

Elqwaaghqu (Charles Slwooko) and Angemelluk (Amy Angemaluk). Gambell, circa 1960. Courtesy of the Anchorage Museum, 885.27.1230.
Qaghpa

Headdress

VIEWING

As you watch the video, listen for these key bases and words:

aghnaq (woman)
aghula- (to dance)
nanuq (polar bear)
qaghpa (headdress)
quyngiq (reindeer)
saguyaq (skin drum)
segeni- (to embroider with caribou or reindeer chin hairs)
sukilpaq (crested auklet)
ulima- (to make, to build, to carve, to fix)
uygaaq (de-haired, winter-bleached sealskin)
yugem (man’s/men’s)

Think about these questions as you listen:

>> What does a qagpha look like?

>> What was this qagpha made with? Why do you think these materials were chosen?

>> What was the purpose of a qagpha?

WHAT OTHER WORDS CAN YOU IDENTIFY FROM THE PREVIEW?
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. ___________ qaa uma ___________ akaa?
   Yeah, yugginaat ___________ luteng. ___________ t avaangitut.
   Is this a man’s headdress? Yeah, only men wear headdresses. Women don’t have any.

2. ___________umeng whangkuta. Ukut ___________ m.
   We also use polar bear. These are reindeer.

3. ___________yagullghaten ___________ lleqamken.
   Aa, praasentanakevnga.
   If you start dancing, I will make you one.
   Yes, gift me one.

4. ___________ghham qulangakun ___________ luku, taana enkaam ___________ am sulungaa.
   It is designed with reindeer chin-hair above the bleached seal skin, and then that is an auklet’s crest.
Qaghpa

Headdress

UNIT 10

POST-VIEWING

Design your own qaghpa in the space below.

Find a partner and discuss your picture. Use as many Yupik words as you can. Describe your partner’s design below.
Atkuk (parkas) are made from various materials, including qawaat (birds). A birdskin atkuk (parka) is warm and was used for hunting (napi-). The napistet (hunters) were always maqaq (warm) when they wore them. When napistet went out on the siku (ice) to catch a seal, they would sometimes sweat a lot. When this happened, they turned their atkuk inside out, so that the dry part would be inside. The damp part outside would freeze dry.

“Maqaghllaget. Napiisiit. Napistet ghhuusigalkangi qayughlluk
maqaghqengnwaaghluteng aatkameng whaten napikayuget.”

They [birdskin parkas] are warm. They were for hunting. Hunters never became cold, because they dressed warmly in clothes like this.

LYDIA APATIKI

DESCRIBE THE PICTURE BELOW USING AS MANY YUPIK WORDS AS YOU CAN.

Uusiiq at left and Akulki wearing birdskin atkugt (parkas). Gambell, 1912. Courtesy of the National Anthropological Archives, INV 01480400.
There were many [bird skins]. The necks were taken off and one or two inches from the backs. They would strip the meat off the body and turn the fur inside.

ANGELA LARSON

To make a birdskin **atkuk**, you need to harvest **qawaat** (birds) without damaging their skins. One way to process an **amigmqwaaq** (birdskin) is to wash it thoroughly while scraping (**kelik**-) it with an **ughvik** (skin scraper) to get the **quginaq** (fat) off. Then squeeze the liquid out (**sipegte**-) and place it outside to dry. If it darkens overnight, it is washed again until the oil is gone. When a skin is white, it is completely dried. After the skins are processed, they are sewn together to make an **atkuk** (parka).

WHAT WOULD IT FEEL LIKE TO WEAR A BIRDSKIN PARKA?

Lydia Apatiki prepares a birdskin for use in an **atkuk** (parka) 2009. Courtesy of the Alaska Native Heritage Center.
In the time of the elders long ago, island-wide gatherings were held at Sivuqaq (Gambell). People would recognize where a visitor came from by the type of atkuk that he or she wore. People from the southern part of the island would wear atkuget made from metghat (eider ducks). In parts of the island where naghuyat (gulls) were plentiful, they would wear atkuget made from those qawaat. People also wore atkuget made from sukilpaq (crested auklet) and ngelqaq (cormorant).


There would be island-wide gatherings at Sivuqaq (Gambell). They would recognize a person by his parka. Those with plenty of gulls would wear gull parkas. They recognized where people came from by their parkas.

ELAINE KINGEEKUK

>> DISCUSSION

What kind of qawaak do you see the most where you live?

Have you ever seen an atkuk made from them?

What kind of qawaak do you think was used to make the atkuk shown in the illustration to the left?
Atkuk

Parka

UNIT 11

VIEWING

As you watch the video, listen for these key bases and words:

- kelik- (to scrape)
- maqaq (warm)
- metghaq (eider duck)
- napi- (to go hunting)
- ngelqaq (cormorant)
- piyaa- (to hunt by walking on the ice)
- qaagna (outside)
- sipegte- (to remove liquid from something)
- ughvik (skin scraper)

Think about these questions as you listen:

>> What types of atkuget are there?

>> How did people make birdskin atkuget?

>> When was a birdskin atkuk used, and what purpose did it serve?

WHAT OTHER WORDS CAN YOU IDENTIFY FROM THE PREVIEW?
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. ____________gitgun liigikaqegkangit.
   They would recognize a person by his parka.

2. Qiighqami taakwani ____________ghtuqat ____________ghmenguq ____________gtuulluteng.
   Those from a certain part of the island who had plenty of eider ducks would wear duck parkas.

3. Amalleqa ____________at tawaten atuughaqegkangit ____________guluki.
   They also used cormorants to make parkas.

4. Aghvigtughwaaghluki ____________gaqluki. ____________taghluki eslakun ____________gun
   Ililaghtughluki.
   We would wash them thoroughly while scraping them. The water is squeezed out, and they are placed outside.

5. ____________gtughaqluki tawaten ____________gkun.
   Then they would scrape them with an ivory scraper.

6. ____________stet ghuusigalkangi qayugllak ____________ghqengngwaaghluteng aatkameng whaten ____________kayaget.
   Hunters never became cold, because they dressed warmly in clothes like this, those who usually go hunting.
Imagine designing your own aktuk using any type of qawaak you wish. Draw a picture of your aktuk below.

Now describe your aktuk in 2-3 sentences. Pair up with your partner and take turns describing your picture and asking questions. Use as many Yupik words as possible.
Agnat (women) traditionally made kaamget (skin boots) in a variety of styles, using different materials and sewing techniques for different seasons and conditions. Three examples are kamepigik (knee-high sealskin boots), quyillegtak (men’s knee-high skin boots) and payaaqek (women’s fancy boots).

Kamepigik were used in aghinaq (wet weather or conditions) while hunting, boating, walking and wading. This aghnam (woman’s) pair was made with uygaaq (shaved, bleached sealskin), much of it was dyed red (kavighte-). The nateghqaq (sole) was made from maklak (bearded seal). They were rubbed with mesiipik (seal oil) to keep them water


This is shaved. Seal that had a haircut. That [light-colored] one is bleached sealskin. Dyed shaved sealskin is the red kind.

ELAINE KINGEEKUK

Above: Anaghayaaq (Logan Annogiyuk) and his family. Courtesy of the National Museum of the American Indian, N42761.

“Sukalqat sangwaat athletic-eghlaget kaamgit entaqun.”

“Pinighikat aotkiit.”


These must be boots of swift runners or athletic men. Strong men’s clothes. They are only worn in the village where he won. Like if he hadn’t won in Gambell, and he put them on, elders would take them off. It’s like a medal, his gold, it will be taken off.

LYDIA APATIKI, CHRIS KOONOOKA & ELAINE KINGEEKUK

This pair of quyillegtak (men’s knee-high skin boots) were worn by yuget (men). The melquq (fur) is qazigyaq (spotted seal), and the nateghqaq was made from maklak. They were used in the winter on land and not supposed to get wet (aghi-). The geometric igaqraq (design) at the top was made of embroidered reindeer chin hair (segeni-).

Payaaqek (women’s fancy boots) were worn for ceremonies and special occasions. A smaller version was made for taghnughhaat (children). The fashion for aghnat was to pack the leg of payaaqek with material to make them puff out and to wear (atuqe-) them with a qallevak (women’s coverall made from reindeer skin).

“Yes, this is a children’s pair. Adult women have payaaqek like that.”

LYDIA APATIKI

“Аa taghnughhaam ukuk pikaak. Anglikat aghnat payaaqelguut tawatelNgughmeng.”

What kind of traditional boots have you seen?


Kaamget
Skin boots

VIEWING

As you watch the video, listen for these key bases and words:

- **agli-** (to be wet)
- **aghinaq** (wet weather or conditions)
- **aghnat** (women)
- **atuqe-** (to wear; to use)
- **igaqraq** (design; trim)
- **nateghqaq** (sole of skin boot)
- **neghsaq** (seal)
- **qazigyaq** (spotted seal)
- **segeni-** (to embroider with reindeer or caribou chin hairs)
- **taghnughhaq** (child)
- **uygaaq** (shaved, bleached sealskin)

Think about these questions as you listen:

- **>> Why are different types of kaamget worn?**
- **>> What are some of the materials used to make kaamget?**
- **>> How are kaamget made?**

WHAT OTHER WORDS CAN YOU IDENTIFY FROM THE PREVIEW?
After watching the video once, watch the video a second time and fill in the missing parts from the list of bases and words in the box.

1. _______________ atiit sami _______________ mi iveghnami.
   Women wear them in wet weather, where they might have to wade in water.

2. Una melqiighaq. Melqii qigughluku _______________. Taana ________________.
   This is shaved. Seal that had a haircut. That [light-colored] one is bleached sealskin.

3. _______________ kek _______________ nguftuk.
   Its designs are made of embroidered reindeer chin hair.

4. Qutem _______________ i. _______________iniilnguut. _______________ ghlagaput whangkutallu.
   Land boots. They don’t get wet. We also used them a lot.

5. _______________ ukut akuzitkegkeput esghaqeput _______________ ikun esghaghyaqeput llangaqa apell ghistun inglunganeng aagken Ungazighmiit or ayuqlit taaganlguut.
   These boots that we talked about and looked at, after seeing their soles as discussed, they seem to be from the other side, from Chukotka or mainland Alaska.

6. _______________ ghhaat tamaken _______________ luki Sivungaghmiit Sivuqaghhmiit esghaqaqanka.
   I have seen children from Savoonga and Gambell wearing them.
Kaamget

Skin boots  UNIT 12

POST-VIEWING

Use the space below to design your own pair of kaamget.

Find a partner and discuss your kaamget design. Use as many Yupik words as you can. What would be an appropriate occasion to wear your kaamget? Describe your partner’s design below.