

ALUTIIT ATUUTET: ALUTIIQ SONGS OF THE KODIAK ARCHIPELAGO

FIRST EDITION

By: Peter Squartsoff

Edited by: Alisha Drabek, Ph.D. and Laura Blackwood

Administrated by Native Village of Afognak in partnership with Native Village of Port Lions and the Alutiiq Museum with support from the Administration of Native Americans (#90NL0530-02-00) and Afognak Native Corporation.

ACKNOWLEDGEMENTS

The Native Village of Afognak is deeply appreciative to the Administration of Native Americans who provided the funds needed for the creation of this book. This book is a testament to the commitment and dedication Native Village of Afognak has towards keeping our Alutiiq Language and alive and thriving. We extend our deepest gratitude to the author/artist Peter Squartsoff. His creative mind was the driving force behind the idea of this book. We would also like to thank the collaboratives efforts of all parties involved in its creation. Together we make a difference.

Quyanaasiinaq,

Native Village of Afognak Council and Staff

Note from Peter

I would am thankful for all the work that April Counceller, Ph.D. and Jeff Leer put into the Alutiiq Orthography; collaboration with the Alutiiq language and story telling within the songs from Alisha Drabek, Ph.D.; Kathy Nelson for the idea that sparked the initiative to write this book; Laura Blackwood who worked very hard to help with the musical theory of this book and all of those who supported the project through and through.

I would also like to thank Native Village of Afognak for their continued support and investment into the songbook. Individuals also worth mentioning include: Michael Bach, Sean Hales, Lynda Lorenson, Kari Sherod, and Dig Afognak staff (for providing visual media).

Sincerely,

Peter Squartsoff

DEDICATION

This book is dedicated to the inspirational ones at the Alaska Federation of Natives (AFN) and to those who say that they did not have a way to learn about Alutiiq culture and its dance. Also, to those who dedicate their time to learn the Alutiiq Language and its culture... this is for all of you!

INTRODUCTION

It was my privilege to attend the Dig Afognak Cauyaq Music camp in August 2012. As the choral director for Kodiak Island Borough School District, I felt that I needed to learn more about Alutiiq culture in Kodiak, especially Alutiiq music, dance, and arts. I came away from that experience in awe of the determination of both Elders and young Alutiiq leaders to revitalize, preserve, and pass on their arts to the next generation. It was there I met Peter Squartsoff.

Peter is a young man with a great passion for preserving traditional Alutiiq songs and composing songs to add to the tradition. Peter told me about a project he had been working on for a couple of years. An active and experienced member of the Kodiak Alutiiq Dancers, he was attempting to transcribe as many traditional Alutiiq songs as he could, as well as the new compositions by him and other Alutiiq composers. Peter taught himself how to notate rhythm and pitch as he worked on the transcriptions. I was honored when he invited me to assist with playing back and checking over the notated pieces. It was joyful work to edit the transcriptions with Peter.

This book is the result of many hours of work by this dedicated young man. Peter's journey to preserve ancient songs and inspire new ones will be treasured for generations to come.

Laura Blackwood, Kodiak, Alaska



As dusk falls over the horizon and the last glimpse of sunlight dissipates over the land, the following goes over your mind: Who *did* I help today? Is there something I could do more? Do I have enough food for the winter months? What am I doing for the community? The love a person shares with the land is shown among its people. Everyday you must work to live this self sufficient lifestyle. Living in the villages is much different than in the larger cities because it is a lifestyle that is integrated with the land and nature.

When it comes to the Kodiak environment, there are clean rich waters filled with sea life that can sustain a subsistence lifestyle, rocky shores that allow birds to nest, and grassy meadows. There is no doubt in my mind that the first settlers of the Kodiak Archipelago were drawn here because of these attributes and the opportunities they presented to live off the land.

Archeologists believe that Native Americans began a gradual migration from Asiatic peoples 12,000 years ago. If you look at traditional art starting from the diverse cultures of Alaska to the unique styles of art from northern Canada digging deeper into California and further south to the Aztecs of Mexico, their distinct cultures and languages differ from each other but their basketry is similar. If you look at each specific area of art at random you'll see almost no similarity but if you look at them progressively they become something like a trade system going farther south and adding their own style each step of the way.

As European sailors made their voyage toward Alaska not knowing what they were going to encounter as they searched for sea otters to harvest for pelts, they discovered many islands. The islands had people on it speaking an unknown language. The inhabitants were a generous people welcoming the sailors in, the Native dwellers were also trying to learn more about these newcomers to their lands. After getting to know them, they were at last able to communicate with each other and the Russian sailors asked about the land and where they could find sea otters. When one of these people showed them that there were many sea otters around this island, the Russians began hunting them in large amounts to sell for personal gain.

After the time that William Seward bought Alaska from Russia, the Natives all across the state knew three things: Russian, their Native language, and their culture. In order to communicate in this new world they had to learn the language spoken in America. This did not mean that they had to give up their language or culture at that time but simply that they needed to learn English as well.

As time went on, a new threat to the Native people became eminent. Americans decided that children speaking Russian or their Native tongue in schools was evil. The colonization of Russian and Native culture began. This led to the idea that their culture and language was unholy or backwards, and unfit for modern society.

What our parents and grandparents were taught in English schools was to never speak their language. Speaking their language was punishable. If their Native language was used in the classroom

students would commonly receive punishments such as a ruler slap on the hand or mouth, or soap in the mouth to "cleanse your mouth of its impurity."

Later in the 1970's, Native people all over the country started to rise up and say "We are Native and we count!" This attitude and vocalization lead to the development of the Alaska Federation of Natives and Native corporations throughout Alaska, our voices were finally heard by the United States government.

The Indigenous people of the Kodiak Archipelago share a passionate relationship with each other and the land. Where everybody knows everybody, everybody helps out. The community shares in accomplishments, religious events and activities, sometimes just for the sake of getting together. At these events, people bring different foods and desserts; most of them pertaining to the culture of their area. Perok (fish pot pie), peroshkii (small meat pocket), and alatiit (Alutiiq bread pronounced ah-lah-deet), are some common foods that people bring. At these occasions types of entertainment and welcoming practices are also commonplace. Most villages practice the old way of welcoming people, which can be an opening prayer, allowing Elders to eat first and Alutiiq dancing.

Alutiiq song and dance are important to many Natives because of the history behind it. The act of revitalizing the Alutiiq language and dance has been a tough road for years. The people are becoming proud of who they are through trial and error and a great deal of effort to recover their cultural identity. Through the years, a great deal of Alutiiq songs and the language itself was lost. With revitalization efforts made by Alutiiq language speakers and learners many of these customs and traditions are making there way back.

"Travis came home from salmon fishing at Barnabus just East of Old Harbor village. He said, all in one breath, 'Well, I saw whales, wiinaqs (sea lions), killer whales, and a seal all in one day.'

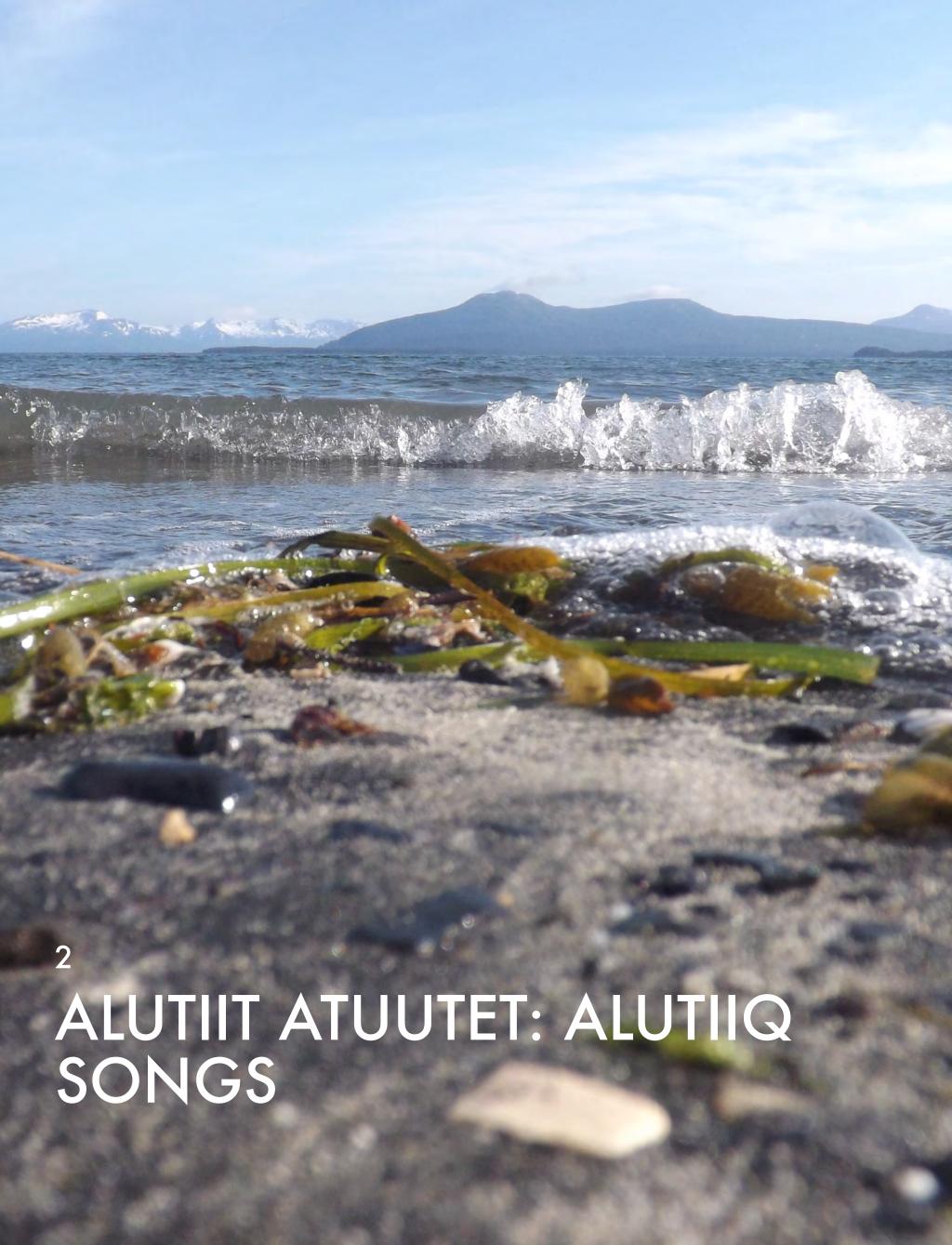
It was right during the time that I was meeting regularly with Papa George and Iballik (Paul Kahutak) and asking them a lot about fishing... and how to say these things in Alutiiq. So, those two old men helped me write a song from what Travis told me... about seeing all of those animals surfacing while out seining... and I added the ending 'the lucky plunge' as kind of a joke. The lucky plunge is a tradition on the f/v Anna Lisa passed down from a former deckhand... and continued on each summer by our own family members. I remember telling Michael (just like that crew member told me) 'You have to plunge... just like this, if you want to catch any fish.'"

Lena Amason Berns; Old Harbor, Alaska on her song Asgurluta

In her song, Lena Amason Berns sings about going out seining (a form of fishing with a net), seeing the animals surface and hauling in the fish with the "lucky plunge."

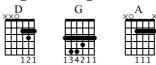
Another form of media which will preserve the efforts of recovering the Native culture is a written document. *Alutiit Atuutet: Alutiiq Songs of the Kodiak Archipelago* is a book which will help tell these stories which represent the lifestyles of Native people within the messages of the songs for generations to come.

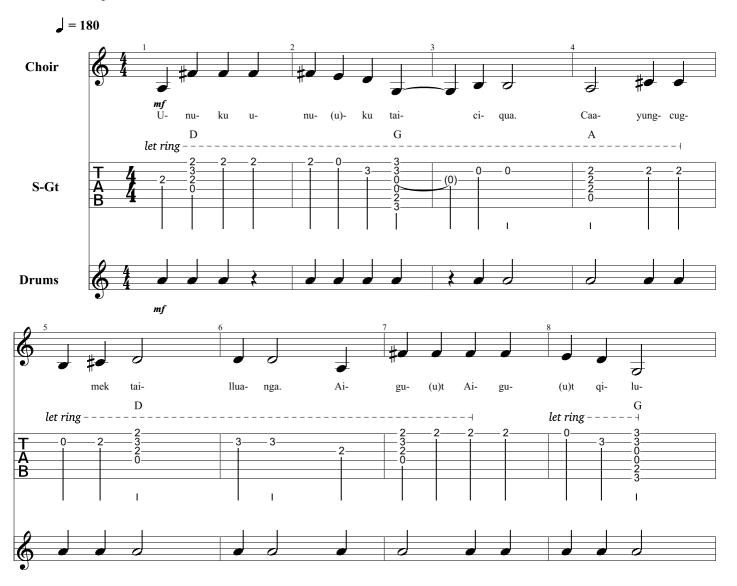
"Alutiiq Heritage - Discover Kodiak - Kodiak Island, Alaska." Discover Kodiak. N.p., n.d. Web. 25 July 2014



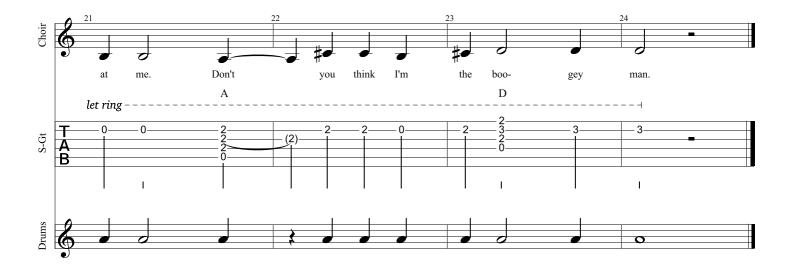
Unuku

"Tonight" Traditional "Tonight" Song, shared by Larry Matfay



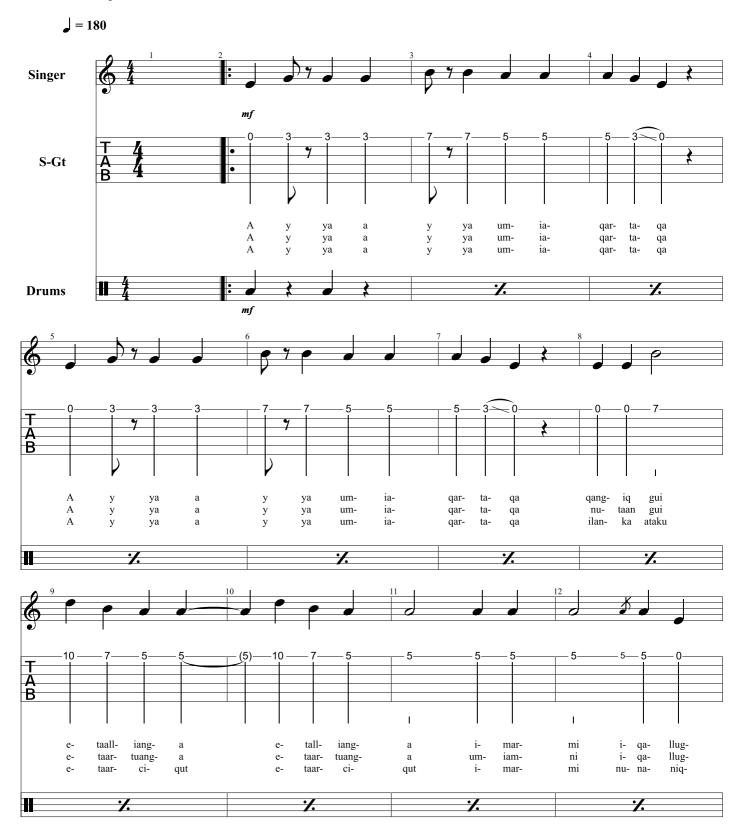






Umiaqartaqa "I Remember It"

By April Laktonen Counceller w/ Nick Aloki, Theresa Shields and Agatha Shields



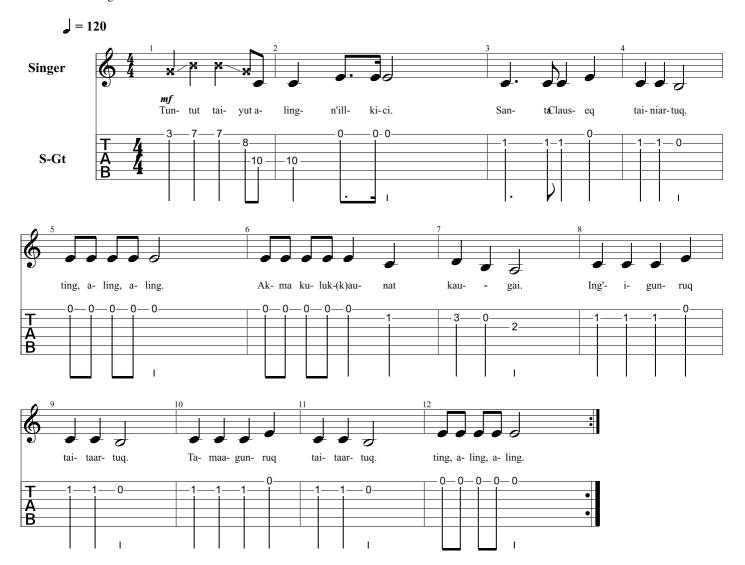


Ukut Skuunat

"Those Schooners"

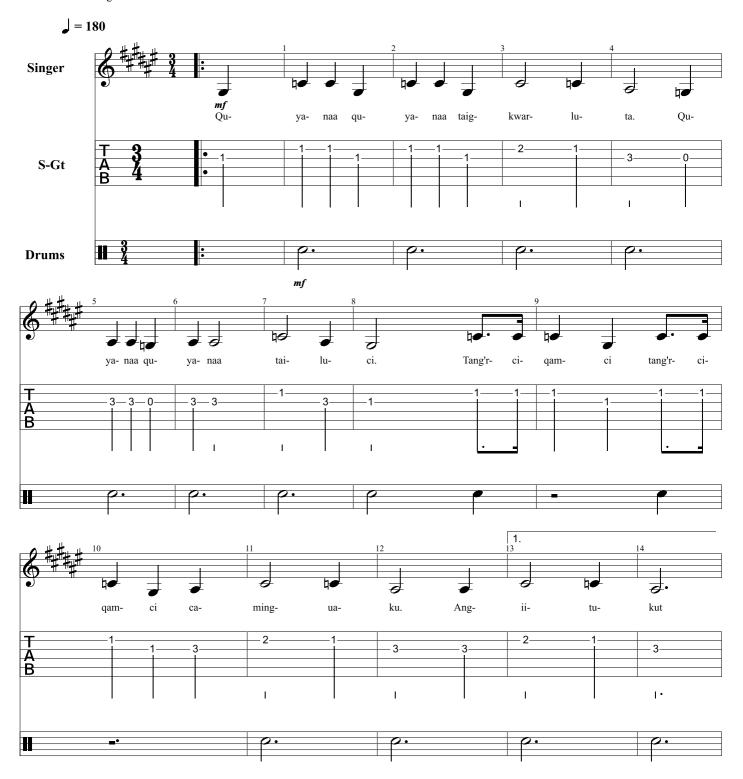


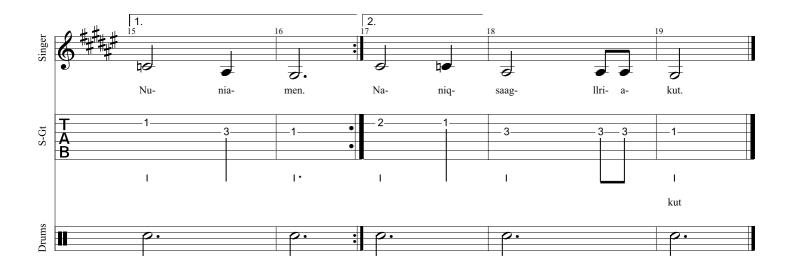
Tuntut Taiyut "Reindeer are coming" Traditional Santa Claus Song in Alutiiq



Tang'rciqamci Caminguaku "I'll See You Sometime"

By Stella Krumrey and Lena Amason Berns





Staaman Palayat "Four Boats" by Larry Matfay

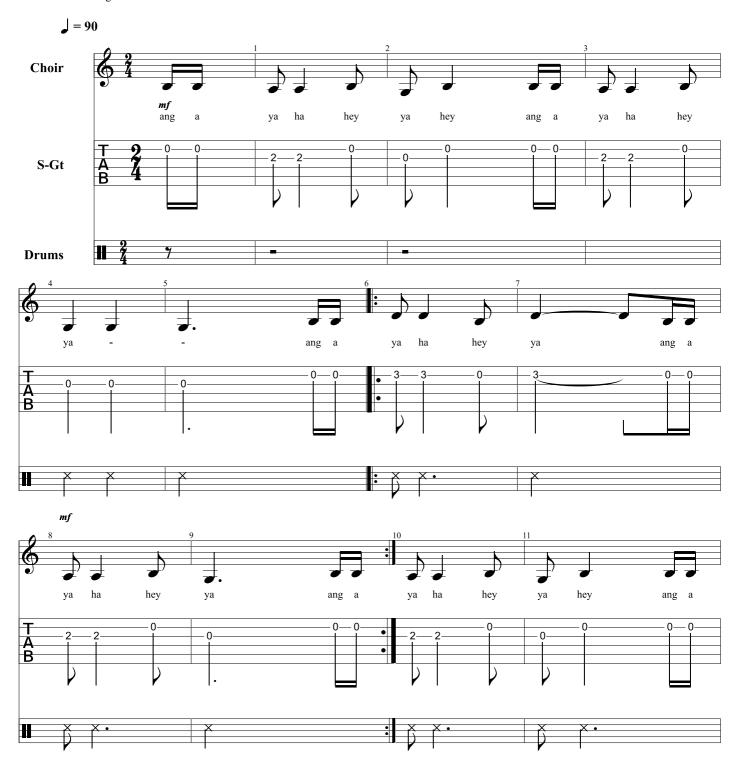




Quyawiklluku "Be Greatfull to Him"

Composed by Loren Anderson

In Memory of Dennis Metrokin

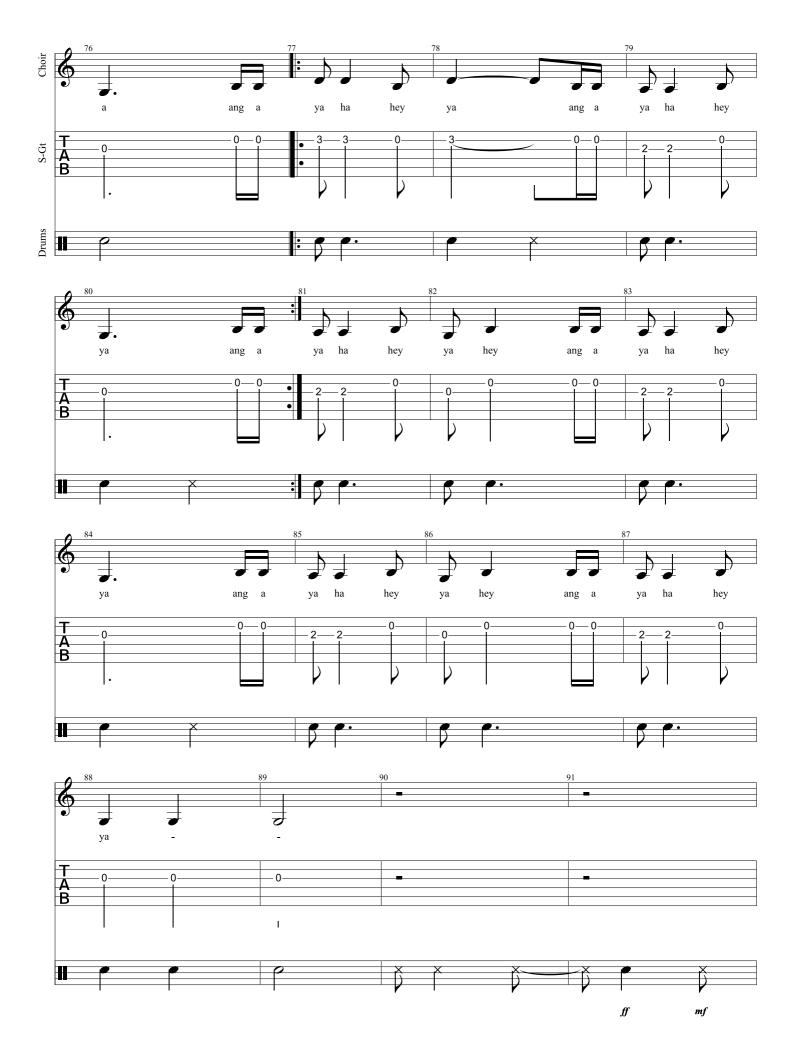








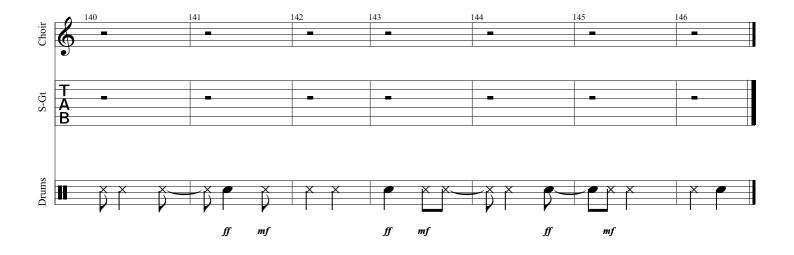












Quyanaa

"Thank you" By June Parue and Serenity Chya







Quyanaa Quyanaa "Thank You For Coming"

By Sperry Ash and Sugpiaq Elders at Academy of Elders

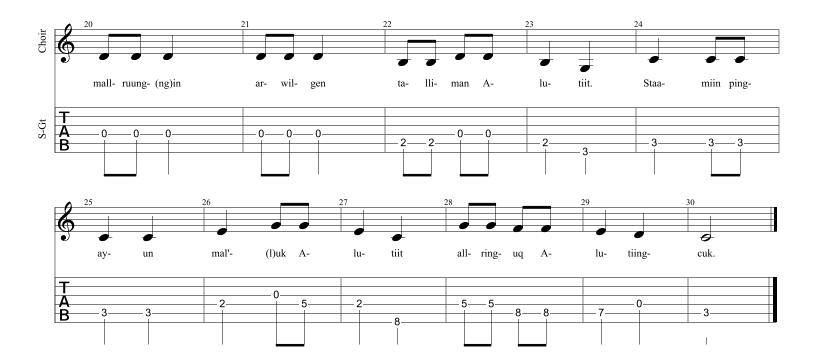


Qulen Alutiingcut "Ten Little Alutiiqs"

Courtesy of the Alutiiq Museum, April G.L. Counceller, Florence Pestrikoff & Nick Alokli Sung to the tune of "Ten Little Indians"

Track 1 Standard tuning

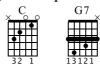


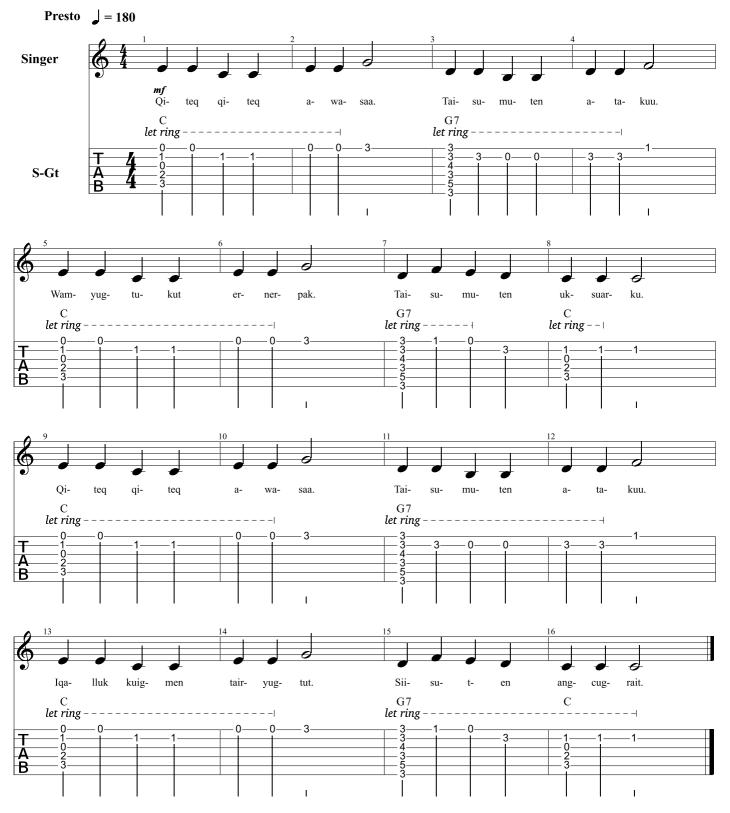


Qiteq, Qiteq, Awasaa!

Translated by Qik'rtarmiut Alutiit Program Masters and Apprentices

Sung to "Skip To My Lou"





Qikitat Ingalat "Bashful Eyes" Traditional Song





Qayaq Atuun "Kayaking Song" Sung by Nina Olsen



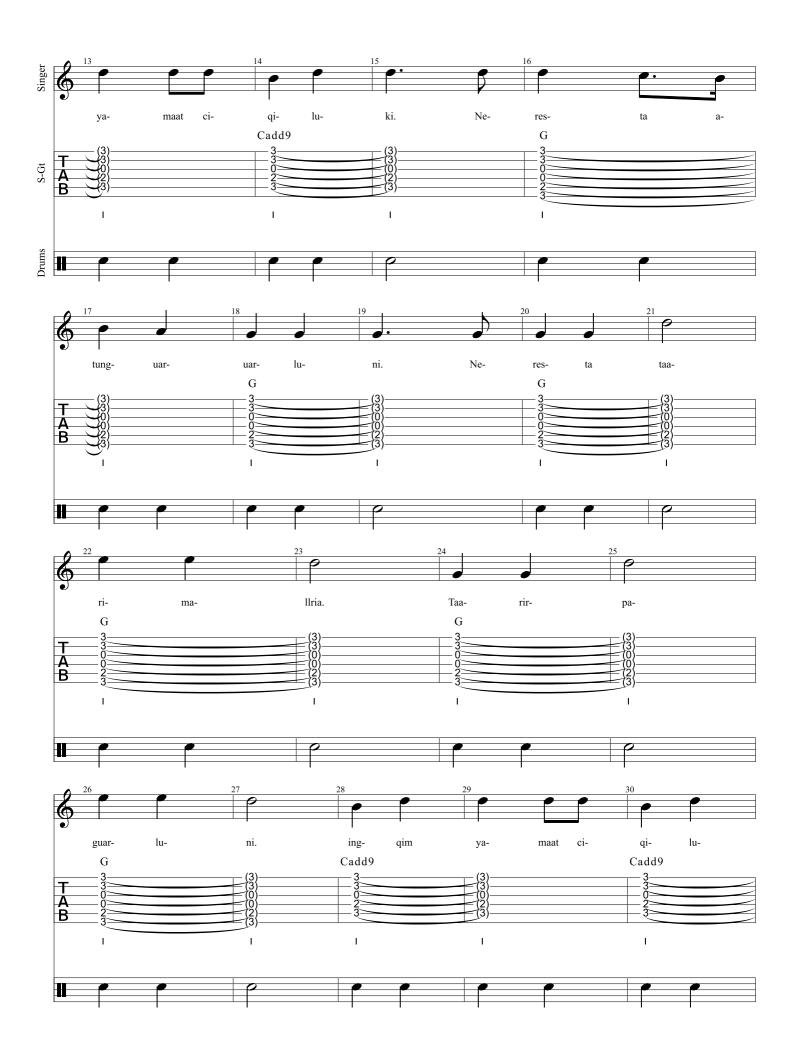
Neresta

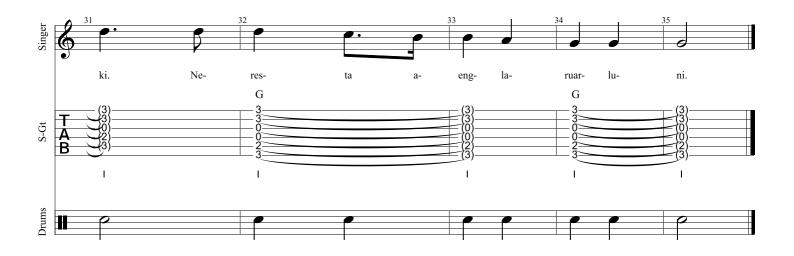
"Banya Song" **Traditional Banya Song**G Çadd9







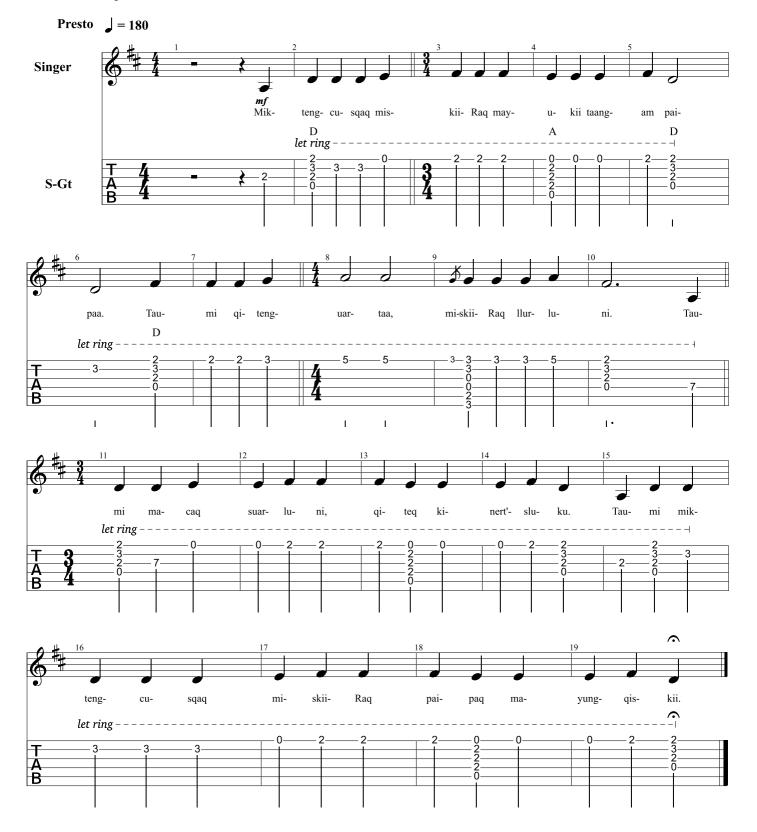




Miktengcusqaq MiskiiRaq "Itsy Bitsy Spider"

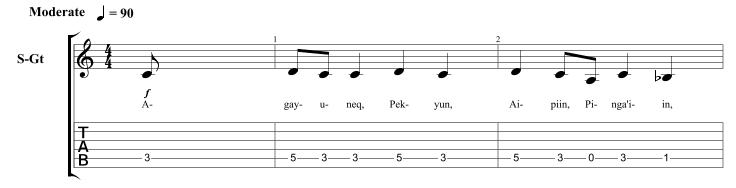
By April Counceller, Florence Pestrikoff & Nick Alokli

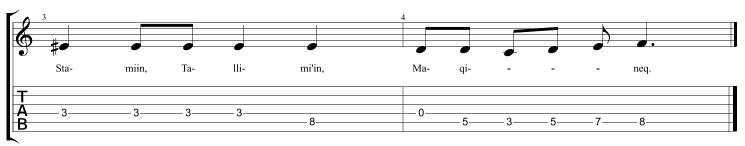




Maqineq "Days of the Week Song" Chugach Alutiiq Song Translated into Koniag Alutiiq by Kathy Nelson

Standard tuning





KRistusaaq Suu'uq

"Christ is Born"

Russian Starring song in Alutiiq

Track 1 Standard tuning

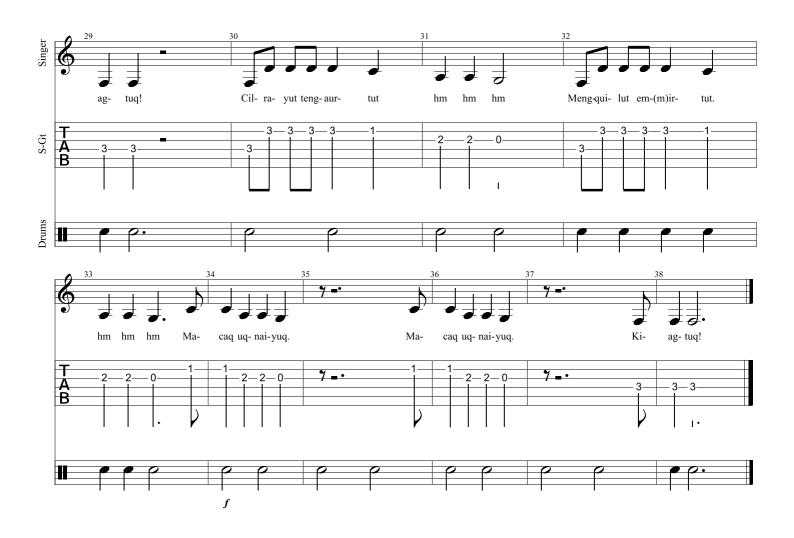


Kiak Atuun

"Summer Song" By Lena Amason Berns







Kiak Atuun

"Summer Song" By April Laktonen Counceller





Gui Caininguangcuk "I'm a Little Tea Pot" Transcribed by Alisha Drabek & Kodiak Elders



Cauyaqa Gui Ikuk'gka "My Drum I Found It" Composed by Loren Anderson















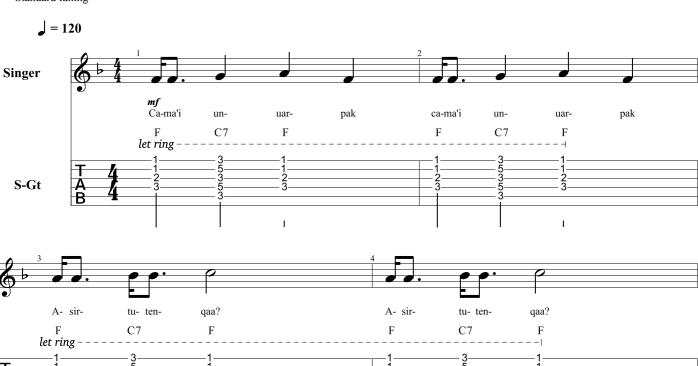


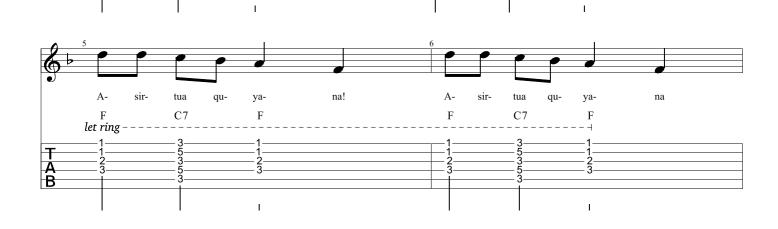
Cama'i Unuarpak "Good Morning Song" Courtesy of Teri Schneider

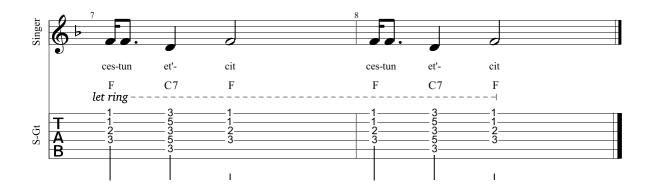
Sung to the tune of "Frère Jacques"











Asgurluta "Bucking the Waves" By Lena Amason Berns







Arwam Atuun

"Whaling Song" By Loren Anderson



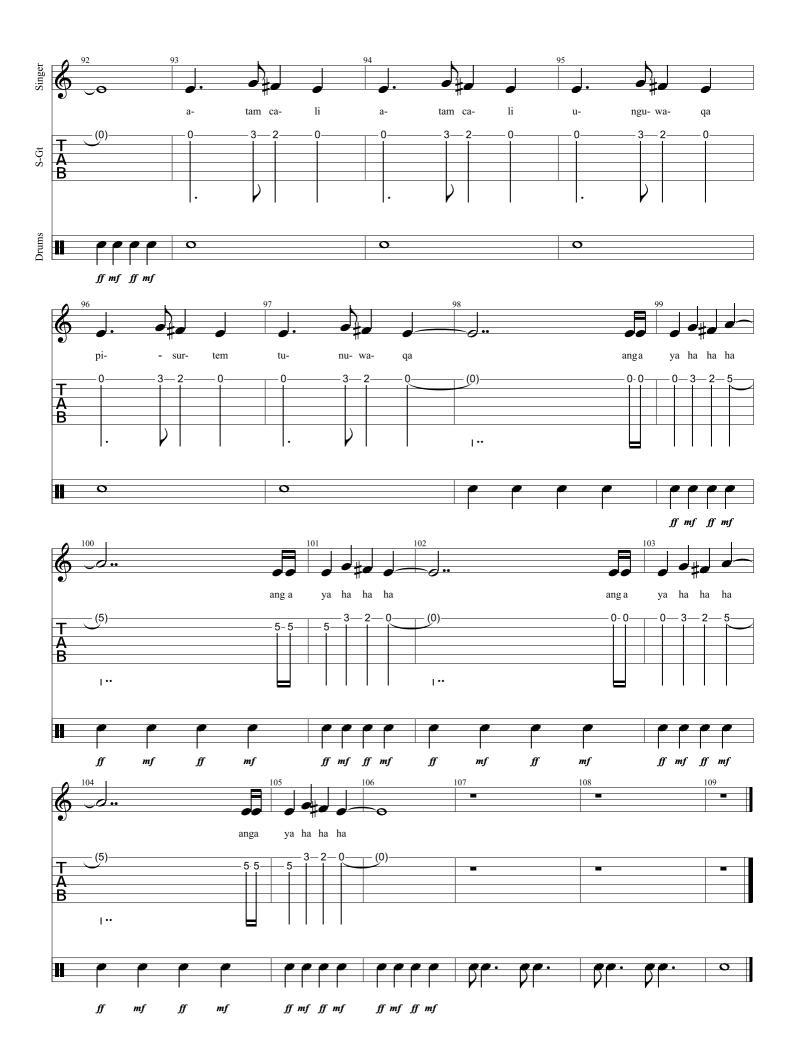












Angutaq Pisurtuq "The Old Man Is Hunting" By Alisha Drabek & Irene Coyle

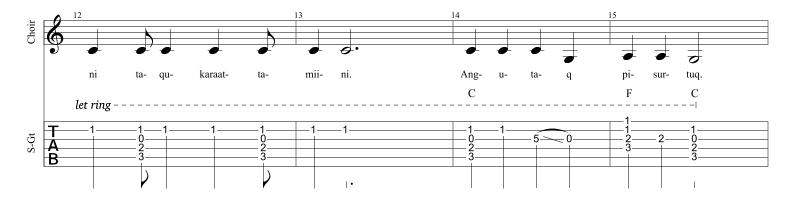


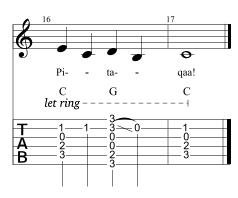




Track 1 Standard tuning







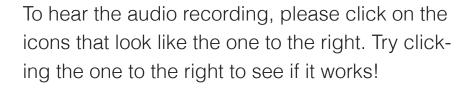








This section provides audio recordings of each song, along with translations into English.





Before you click on the icon to see English translations, try to figure out what the songs are saying on your own! To see translations of the songs into English, please click on the icons that look like this:



Some of the songs also have short videos. Many of these videos were made at Dig Afognak Camp in 2013.

Enjoy!





AAPIT ATUUN

"Alphabet Song"



A, C, E, F, G, Gw, Hm, Hn, Hng, I, K, Kw, L, LI, M, N, Ng, P, Q, r, R, S, T, U, W, cali Y

Quyanaa! Aturci sugni! Cali atuungqigtaa'aluci!







"Hello this Morning"

Sung to the tune of "Frère Jacques," courtesy of Teri Schneider.

Cama'i, unuarpak.

Cama'i, unuarpak.

Asirtuten-qaa?

Asirtuten-qaa?

Asirtua, quyanaa.

Asirtua, quyanaa.

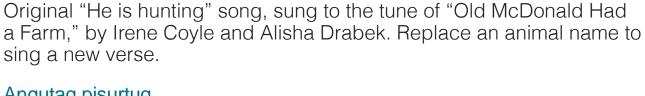
Cestun et'cit?

Cestun et'cit?





"Old Man is Hunting"





Angutaq pisurtuq.

Taquka'aq tangraa!

Nutaan-llu nangartuq...

Ruuwaq cayugaa.

Gwaa'i taquka'aq,

Tawa'i taquka'aq.

Gwani, tawani.

Taquka'at tamiini.

Angutaq pisurtuq.

Pitaqaa!







"Days of the Week Song"

Agayuneq

Pekyun

Aipi'in

Pinga'i'in

Staami'in

Tallimi'in

Maqineq





Sung to the tune of "I'm a Little Teapot," transcribed by Alisha Drabek with translations by Qik'tarmiut Alutiit Language Club Elders.

Gui caininguangcuk,

Nanitua lurtulua,

Gwaa'i aigaqa.

Gwaa'i kugwika.

Gui qallakuma,

Niicikarp'nga.

"Kitngullua,

Taumi kuglua."







MIKTENGCUSQAQ MISKIIRAQ

"Itsy Bitsy Spider"

Sung to the tune of "Itsy Bitsy Spider" by April Laktonen Counceller, Florence Pestrikoff, and Nick Alokli, courtesy of the Alutiiq Museum.

*An alternative pronunciation of "miskiiRaq" is "miskiiRiaq"

Miktengcusqaq miskiiRaq mayukii taangam paipaa.
Taumi qitenguartaa, miskiiRaq Ilurluni.
Taumi macaq suarluni, qiteq kinert'sluku.
Taumi miktengcusqaq miskiiRaq paipaq mayungqiskii.







"Rain, Rain Go Away"

Sung to the tune of "Rain Rain Go Away," translated by Qik'rtarmiut Alutiit Program Masters and Apprentices, courtesy of the Alutiiq Museum

Qiteq, qiteq, awasaa. Taisumuten atakuu. Wamyugtukut ernerpak. Taisumuten uksuarku.

Qiteq, qiteq, awasaa.
Taisumuten atakuu.
Iqalluk kuigmen
Tairyugtut, siisuten angcugrait.





UNUKU

"Traditional Tonight Song"

Traditional "Tonight" song, shared by Larry Matfay. Transcription by April Laktonen Counceller, courtesy of the Alutiiq Museum.

Unuku, unuku taiciqua. Caayungcugmek tailluanga. Aikut, Aikut* qilukaatnga. Aularauyugllua pin'illtkicaa!

*The word for dogs also is sung as *piugtet* (S) and *sapakat* (Russian)





"Four Boats"



As sung by Larry Matfay, recording courtesy of the Alutiiq Museum. Transcribed by April Laktonen Counceller.

Staaman palayat arulatai Staaman palayat arulatai ARapaci yuuluki aqumluci Kuugiaq, saagaRaq Skaapamen Iliiluki Katagsuartut Staaman palayat arulatai



QAYAQ ATUUN

"Kayak Song"



Tailuci qayagun anguarluci ruuwaq, ruuwaq, ruuwaq, ruuwaq, ruuwaq











NERESTA

"Traditional Banya Song"

Traditional song. Transcribed by Jeff Leer, courtesy of the Alutiiq Museum

Neresta taarimallria. Taarirpaguarluni. Ingqim yaamat ciqiluki. Neresta atunguaruarluni.

Neresta taarimallria. Taarirpaguarluni. Ingqim yaamat ciqiluki. Neresta englaruarluni.





UKUT SKUUNAT

"Those Schooners"



Original song "These Schooners" remembered and taught courtesy of Mary Peterson and Jennie Zeeder of Akhiok. Transcription by April Laktonen Counceller, Florence Pestrikoff, and Nick Alokli, courtesy of the Alutiiq Museum.

Ukut skuunat gui qiagkwaraatnga Tan'uraruaqa piteklluku. Qai-ciin kinguatni; Piciqsaanga tan'uraruaqa Aiwilluku



QIKITAQ IINGALAT

"Bashful Eyes"

Traditional "Bashful" song. Transcription by Alisha Drabek.



Gui gwani. Gui gwani. Qikitaq. Qikitaq. Gui gwani. Gui gwani. Qikitaq. Qikitaq.

Ikani. Ikani. Qikitaq. Qikitaq. Ikani. Ikani. Qikitaq. Qikitaq.

Ikani, cali. Guangkuta. Guangkuta.

Qikitaq. Qikitaq. lingalak. lingalak.









Hm hm hm hm Hm hm hm hm Macaq uqnaiyuq Macaq uqnaiyuq Kiagtuq!

Saqullkanut aturtut, hm, hm, hm. Ikuwiitiit niitarpet hm, hm, hm. Macaq uqnaiyuq Macaq uqnaiyuq Kiagtuq!

Cuwat* tang'rapet, hm, hm, hm. Uuqutiit taiyut, hm, hm, hm. Macaq uqnaiyuq Macaq uqnaiyuq Kiagtuq!

Cilrayut tengaurtut, hm, hm, hm. Mengquilut** em'irtut, hm, hm, hm. Macaq uqnaiyuq Macaq uqnaiyuq Kiagtuq!

*also known as *kiwiksaq***also known as *KamaRat (N)*









"Summer Song"

Original "Summer" song by April Laktonen Counceller.

Imaq cungagpiartuq.

Nuna cungaguartuq.

Kiam atgurt'staanga.

Kiak pingakaga.

Amlertut kiaget.

Amlertut kiaget.

Amlertut kiaget.





"Thank You For Coming"



Original song by Mary Haakanson, Sperry Ash, with the Academy of Elders at Dig Afognak 1999.

Quyanaa, quyanaa

Quyanaa, tailuci.

Silugtukut, silugtukut,

Silugtukut tailuci.

ay'angaa, ay'angaa, ay'angaa,

Silugtukut.

ay'angaa, ay'angaa, ay'angaa,

Tailuci.

ay'angaa, ay'angaa, ay'angaa,

Silugtukut.







Quyanaa tailuci, Sugpiat Quyanaa tailuci allangagtat Quyanaa tailuci, Sugpiat Quyanaa, quyanaa, quyanaa

Tailuten tailuten Taata
Tailuten tailuten Awaqutan
Tailuten tailuten Anerneran
Quyanaa, quyanaa, quyanaa

Quyanaa, quyanaa, quyanaa Quyanaa tailuci, Sugpiat Quyanaa tailuci allangagtat Quyanaa tailuci, Sugpiat Quyanaa, quyanaa, quyanaa



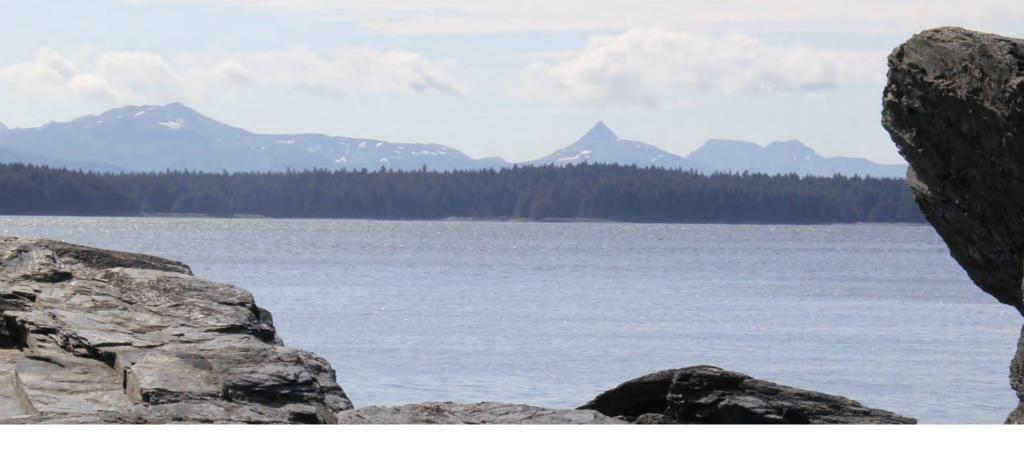




ASGURLUTA "Bucking the Waves"

Asgurluta *ah-ha-ha*Umiaqaqa, umiaqaqa
Kugyasirtanemni Asgurluta
Ag'ngamta a'ruq* suarllria

^{*}arlluk, wiinaq, isuwiq (replace repeat)







UMIAQARTAQA

"I Am Remembering It"

(Chorus) *Ay-ya, ay-ya*, umiaqartaqa. *Ay-ya, ay-ya*, umiaqartaqa.

Qangiq gui... Etaarllianga, etaarllianga... Imarmi Iqallugsurlua.

(Chorus)
Nutaan gui...
Etaartuanga, etaartuanga,
Umiamni.
Iqallugsurlua.

(Chorus)
Ilanka ataku,
Etaarciqut, etaarciqut...
Imarmi
Nunaniqsarciqut

(Chorus) Ya-ha, ya ha, ya-haa-hey!





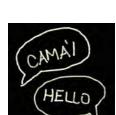


"I'll See You Sometime Song"

Quyanaa, quyanaa taigkwarluta Quyanaa, quyanaa tailuci. Tang'rciqamci, tang'rciqamci caminguaku. Angiitukut Nuniamen

(Chorus)
Angiitukut nunaniqsaagllriakut





CAUYAQA GUI IKUKG'KA

"I Found My Drum"
Composed by Loren Anderson.

Cauyaqa hey ya hey ya
Gui ikukg'ka nga hey ya
Tailuci hey ya hey ya
Nit'niqlluku nga hey ya
Agnguaqa hey ya hey ya
Gui ikuk'gka nga hey ya
Kita-ruq! Ilaguutlluta!

Natmen ag'n'illrianga yaqgwanun Natmen ag'n'illriakut. *hey ya hey ya.* (Chorus)

Guangkupt'hni ilumpt'hni ikuk'gpet Qangiq unguwatemt'hni et'llria Guangkuta cuumillall'pet silugtut. (Chorus again)









Gui gwani pikiyutaq
Imarmek pikiyutamken
Llatuumaluni pisurtuq iimiulluku
Tukniluni pisurtuq
Suuget neregkwarluki
Imarmek pikiyutamken
Ugalluku pisurtuq
Atam cali atam cali unguwaqa
Pisurtam tunuwaqa



QUYAWIKLLUKU

"Be Grateful to Him"

This song was written in honor of Dennis Metrokin



Quyanaa Denis quyaklluku
Guangkuta Denis quyaklluku
Quyaklluku, quyaklluku, quyaklluku
Ang'asiigluni cuunga arularnirluni
Cali tekiulluni kicarlluni
Peklluten umiaqlluku
Akgua'arpak maqiciquten



AGAYULUTEN UNUAMI

"Whisper a Prayer in the Morning"



Agayuluten unuami Agayuluten ernermi Agayuluten akguami Unguwan asirt'lluku

Agayun niitaten unuami Agayun niitaten ernermi Agayun niitaten akguami Unguwan asirt'lluku

KRistuusaaq taikauq unuami KRistuusaaq taikauq ernermi KRistuusaaq taikauq akguami Unguwan asirt'lluku











KRISTUUSAAQ SUU'UQ

"Christ is Born"

KRistuusaaq suu'uq nanrauqicu KRistuusaaq qilagmi tangraat KRistuusaaq nunamen agauskiciu Aturci sugni cali tamarmi Nuna cali nunaniqsaagluci aturci Sugni cali atuungqigtaa'aluci

TUNTUT TAIYUT

"Santa Clause is Coming"

Original song courtesy of Sophie Katelnikoff Shepherd, remembered from childhood in Karluk. Transcribed by April Laktonen Counceller, Alutiiq Museum.

Tuntut taiyut. Alingn'illkici. Santa Claus-eq taingia'artuq. ting-a-ling-a-ling

Akma kuluk'uunat kaugai. Ing'igun-ruq taitaartuq. Tamaagun-ruq taitaartuq. ting-a-ling-a-ling!



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AUTHOR'S NOTE

Before I started writing this book, I was at the Alaska Federation of Natives' Elder and Youth Conference. It was astounding to me to find out how many people were not able to learn the Alutiiq language. I believed that the learning program that we had in Port Lions was used in all of the schools that had an Alutiiq heritage. After seeing an inspirational view of the Alutiiq cultural preservation projects, I remembered, there are songs that we do not sing anymore from when I was young and that there is a lot of language to be learned from the "stories" within them. When I got back to my village I went to the language teacher and said, "We really need an Alutiiq Song book!" I began learning songs one by one picking out the correct notation note by note. When I first began I had no knowledge whatsoever about how to write music but I already knew how to read guitar tablature with software called GuitarPro. Eventually, I taught myself how to read a staff and what each note was. I got faster. I encourage people to just know that you can do anything you set your mind to. If I can do it so can you!