

Apaangcuk - Little Grandfather “Saint Herman”

by Clyda Christiansen

*Oh, Apaangcuk, Apaangcuk. Una Saint Herman.
Oh, Little Grandfather, Little Grandfather. This is Saint Herman.*



*Ta-ru, miktpianamni gui. Allrak-llu eight, seven-qaq uksunglua maamaqa tuqugu'ilian.
See, when I was really little, maybe when I was eight or seven years old, before my mom died.*

*Nitnirciqkanka niuwakata maamama ellin makut friend-ni iwartakai.
When they talked, I would listen to them with my mom and her friend would send for them.*

*Iwars'takai sarsaiyakst'luki.
She would send for them so they could have tea.*



*Sarsailuteng-llu cestun gua'i aqumatsnguuq niuwaluteng qulianguarluteng.
They would give us tea and this here is how they always sat and talked and would tell stories.*

*Qulianguarluteng. Niuwaluteng.
They would tell stories. They would talk about him.*

*Awa-llu taugna Apaangcuk niuwatektaqait.
As usual, they talked about that Little Grandfather (Saint Herman).*



*Gui nalluluku Apaangcuk.
I didn't know Little Grandfather (Saint Herman).*

*Nallukunaku Apaangcuk apaamek grampa tamartarait apaa, apaamek.
I did not know Little Grandfather (Saint Herman). They miss grandfather.*

*Tawa.
Like that.*

*Taaten anglilua gui niitaarluku Apaangcuk ta-ruq.
As I grew up I always would hear about Little Grandfather, like that.*



*Suumallria nani.
He was born somewhere.*

*Nani kesiin, gui nalluluku nani. Nani Uusenkaa et'a, you know.
Only where, I don't know. He is at somewhere near Ouzinkie, you know.*

*Nallutakagpet cuumi aiwitanilngukut, you know.
We didn't know before how they would travel, you know,*



Turatgun aiwiliteng anguarluteng and qayatgun you know.
They would go rowing by dory and by kayak, you know.



Qayatgun cuumi aiwiraartaallriat.
Before, they always used to go by kayak.

Pettam qayatgun aiwinarnameng. Turatgun anguarluteng.
And then they would go by kayak. They would row by dory.

Awa niitaarparcenka una Apaangcuk-ruq!
And so, I listened to them about this Little Grandfather!



Cestun niuwataamallria.
That's the way he would always talk.

Uswilraarat-ruq petta carlialuki.
He would take care of the children.

Akarautaliluni kiagmi uswiillra'araat piteklluki. (2:15)
He would garden in the summer on account of the children.

Vegtable-nek naut'staarluni, kartauranek, caqinek.
He always grew vegetables, potatoes, and things.



Caqiq kainaq nautciqaa naut'staarluni
Whatever would grow, he would grow it.

Awa-llu uksumi ununguangq'rluni under the, you know, under the ground.
And then in winter he would have life under the, you know, under the ground (in a root cellar).

Tamaa'ut-llu petta lliiluki makut uswiillra'araat piteklluki tamani Uusenkaami.
It could be around there then that he put them there because of the children in Ouzinkie.



Uusenkaami litnaurtamaluki Agayutmek. Nani, you know, agayunata (3:11) taaten gua'i maani.
In Ouzinkie he taught about God. Somewhere, you know, we had no church like that around here.

On Kodiak Island he came around that Orthodox Church.

Everybody started getting baptized to Orthodox Church.

Apaangcuk taugum litnaurlukui.
Little Grandfather would teach it to them.



Agayugkwarlukui ikani Uusenkaami tawaken pettam kas'aq taisaurluteng.
He let them pray over there in Ouzinikie like that and priest started to come.

Maan'a Mirikaan'saat piksautkaacau Alaas'kaa. (3:50)
Around here when the Americans obtained Alaska.

Kas'aq taisaurpagtat amlertanilngut kesiin.
Except when the priest would come there weren't many people.

Karyaasam pettam maani gua'i. *Father King*, nallun'itaqa.
And Father Gerasim around here. Father King, I know him.

Father King maaken taitallraat cali Kal'unun.
Father King came from here and (went) to Karluk.

Pettam Karyaasam tailuni. Karyaasam-rem gui agayugkaumakinga agayuwigmi.
And then Gerasim came. Gerasim would pray for me in the church.

Ikani, takumaunga et'aartuq *Spruce Island*.
Over there, I went to see where he is lived on Spruce Island.

Qungumauq tawani.
He is buried there.

Tawa'i angutem taugum litnaurluki suu'ut kenineremek, [qaik salirlluki] caqit.
There that old man he taught the people to cook and [split the surface] of things.

Caqiq tamarkian nallugkunaku, *you know*, cestun canaluku neq'rkaq.
He knew everything about it, you know, how to make food.

Litnaurluki suu'ut ikani.
He would teach the people over there.

Aulakacan *tidal wave*, petangan taangaq.
As the earthquake and tidal wave came, then the water started to move.

Taangaq petta tagkutarnan, pausinkaq et'a lliiluku Pausinkam Aani lliiluku qutmen.
And then the water was going to come up, he put an icon of Christ's mother on the beach.

Suu'ut pimaluki alinill'kunaki.
He told the people that they didn't need to be afraid.

Una-ruq, taangam cipningaita.
This one (icon) the water wouldn't go beyond it.

Awa'i, cipllurkunaku taang- *tidal wave*, *tidal wave* -ngarmi.
Already, the water, the tidal wave, the tidal wave didn't go beyond it.



Taugna ciplurkunaku. Taangagtaarnamni angitmen taangaq angillqut.
It didn't go beyond it. The water would come back and then the water would go away again.



Cali qua'inata nani ellin *Spruce Island*-mi qua'iluteng.
And it didn't burn where he was at even though Spruce Island was burning.

Qua'inata pettam.
And so we didn't burn.

Apaangcuk pimaluki *to be* una ellminek lagluku (6:14).
Little Grandfather (Saint Herman) told them (how to stop the fire) by digging (a border) himself.



Ukani *Spruce*-raat ukani akiani cali *Spruce*-raat et'lluteng.
Over there, Spruce over there on the other side is where they are located.

Taugna lagluku ellminek pimaluki suu'ut.
He dug it himself and then he told the people.

Una-ruq cipningaita kenrem, awa'i.
The fire won't go beyond this (ditch).

Quta pitekuniru awa'i angitciquq.
When it reached the beach it will go back.



Niuyugluki piicinek awa'i.
He wanted to say the reason for the right way.

Tamaut llaingami angitmen kenrem angilluni.
He knew what he was talking about, as when it reached there it went back.

Amlesqat ilait nallyutanka qulianguat. Kesiin *it was...it is very true, very, very true.*
Many stories I know only parts of. But (all this) was...it is very true, very, very true.



Uksumi petta, *qawarluni engluginani. Englengq'rluni makucimek kemerkamaq englengq'rta.*
Then in the winter, he would sleep without a house. He kind of had a bed made of firewood.

Makucim qaingani taquka'arem, taquka'arem, *you know, the skin, amia.*
On top it was kind of a bear's, bear's, you know, the skin, its skin.

Taquka'aq keningcirluni allrak taugna.
He had a way of drying a bear (skin) perhaps.



Taugna englelluku, taugna tawa englellra.
One he used as a house, and that one was his former house.

Pettam allamek taquka'armek uksumi ulingq'rluni, putuskangq'rluni kenerkaq, kenerkaq.
And so in the winter he used another a bear skin as a blanket and he had a pillow of firewood.



Patukainarluku cali tawa'i putuskangq'rluku taugna caqimek patuluku.
He would cover it and there he would have a pillow with something to cover it.

Caqim caqimek caqingq'r...patukainarluku taqukaram iquanek.
He would just cover it with something such as the bear's end.

Ika, tang'rk'ka englellra et'uq cali ikani.
Over there, I saw his former house over there.



El'nguten-qaa Spruce Island-mi?
Were you at Spruce Island?

Et'uq cali englugtaallra tang'rkauwan tawani agkut tang'rciqan.
His former house that is where you can see it over there if you will go you will see it.

Karyaasam tawani et'amallria.
Gerasim must have stayed over there.

Carliagnamiu angun taugna tuquka'acan awa'i suu'ut.
After the old man (Saint Herman died), (Father Gerasim) took care of the place.



Suu'ut pettam qenakuneng ikaken agkaskuneng.
And then after the people go there they are no longer sick.

Agayuyaturluteng iqam suanek tuulluteng.
They would go to pray and take his soil (from his grave).

Iqanek, iqanek, camani agayuwim acaani qungumaluni.
The soil, the soil under his chapel, where he is buried.



Tawaut-llu et'arluteng iqanek tuuklluteng.
From there they would stay for a little while and then take the soil.

Sung'cautkamek, sung'cautkamek tuulluteng, just a little bit tuulluteng.
They would take it for healing, for healing, just a little bit they would take.

Suu'ut tuyuwiitaallriit Kal'unun Uusenkaamek ellmangcugmek.
The people always send a little bit of it to Karluk from Ouzinkie.

Apaangcum iqanek aparluku ellaita.
Little Grandfather's soil, they would call it.



Apaangcum-ruq iqanek sung'caun nitarluki ellmitsniq
With Little Grandfather's soil they would heal themselves.

Uma petta wikacama qenawakartua nalluluku caqingq-... qai-llu qenasaa
After I had a husband, I was so very ill and don't know what I had or why I was so sick.

Uksumi, nani nuta'an nuta'at englut.
It was in the winter now where there are new houses.

Kaiwim englullrani *brother*-ma taugna.
At my brother's old lady's house.



Recorded by interviewer Jeff Leer
Draft transcripts and translations by Candace Branson
Edited transcripts and translations by Alisha Drabek with Florence Pestrikoff
Produced by the Native Village of Afognak through a National Park Service
Tribal Heritage Preservation Grant

