Chevak gathers to heal after four recent deaths

In a ceremony that blends modern faith with ancestral practice, the community of Chevak gathered for the first time in recent years to remember the four people who have died in the last few months. The ceremony was held at the school gym, where mourners gathered to honor the deceased.

Gospel Tunes

Yup'ik teen Creates sixth CD

A 13-year-old is using sales of his CD for a fundraising campaign.
LIVING LANGUAGE

YEGUTUN: BLADDER FESTIVAL

Editor's note: A partnership between the University of Alaska Fairbanks, two Southcentral Alaska school districts and the Department of Education to teach the culture and language of Yup'ik people to students in several schools.

Learning about animal spirits and the bladder festival

CATHY REED/THE FAIRBANKS DAILY NEWS-Miners

In November, the Nelson Island School third-graders of Toksook Bay performed a drama on Nakaciuryaraq (Bladder Festival) after listening to stories from local and regional elders such as the one Ann Senum Eriordan documented through personal interviews. In the performance we used balloons to represent naknut (bladders) and chemist stems or pipe cleaners to represent skiuut (wild celery). We talked about the importance of marine animals in connection to our subsistence lifestyle. Each selected an animal and wrote a narrative. We also talked about our behavior as human beings and the cultural belief about the effect it has on animals. Some students added that part of behavior at the end of the year. Students wrote about walrus, seals, fish and a bird. Aside from the animal writing, three students wrote a summary, after a language experience activity about Nakaciuryaraq and what we did during our class performance.

A note on spelling

It should be noted that the students' compositions have not been edited or corrected, so readers who are aware of Yup'ik orthography will undoubtedly notice errors in what the students wrote. I would like to point out that making mistakes is perfectly normal for children who are learning to write. Writing is a developmental process that takes many years to master and emergent writers are invented spellings along the way as they are fine-tuning the rules of the written form. These children are expressing themselves in Yup'ik and they are stretching themselves to share their knowledge. This is what will make them even better writers in the future.

— BY SARAH SIEGMANN
University of Alaska Fairbanks

Nakaciuryaraq:
The Bladder Festival

Ciialakta qarinukluk namp'ei nakaciuryaraq purpulukku emukakku emut kukuq. Tegamurul qasiartul tamannu'ngu'ngu'ngu'ngu'ngu'ngu'ngu! Nangegu'ngu'ngu'ngu'ngu'ngu'ngu'ngu! Tegamurul qasiartul tamannu'ngu'ngu'ngu'ngu'ngu'ngu'ngu! Nangegu'ngu'ngu'ngu'ngu'ngu'ngu'ngu! Tegamurul qasiartul tamannu'ngu'ngu'ngu'ngu'ngu'ngu'ngu! Nangegu'ngu'ngu'ngu'ngu'ngu'ngu'ngu! Tegamurul qasiartul tamannu'ngu'ngu'ngu'ngu'ngu'ngu'ngu! Nangegu'ngu'ngu'ngu'ngu'ngu'ngu'ngu!

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Nakaculumburung kugumiyu utuyawuzi
nyiyizangahungiyi pikiyana umubakwirwe
telekvisyon. Inika mukungurwuma tayina
Nakaculumburung amagugari guri
wyiramubimo burasikirwe nhu
Nakaculumburung. Onkubikwa insuba

Our ancestors have articulated

Nakaculumburung as an ancient ceremony that

was an essential part of our greatest way of living. Elders stated that when people

depended on natural resources for survival,

they believed that the Blanc Yus, the Creator,

took care of their survival needs.

They believed in the interconnectedness

and spirituality of the human and non-

human beings that Blanc Yus created

including the humans, cows, cattle,

ocean, rivers, lakes, fish and game.

Elders ensured that the knowledge about

famine was taught to the subsistence

society. Because the people understood

the possibility of facing shortage of food, they

handled all natural resources with respect

and diligence.

Youpi believe that when the natural

resources are killed, their spirit enters into

their bladder. The accumulated bladders

were inflated and hung inside the gynec.

People respectfully shared pieces of their

meals with the bladders pretending what is

called avukaranya. When an appropriate

season arrived, villagers直达了the bladder,

hanging them on dry wooden driftwood

and returned them into their homestead,

the Nakaculumburug. The venerated homes

were the oceans, rivers and lakes.

After Nakaculumburung, people anticipated

the return of those specific natural

resources in the next hunting season.

Remembering this ancient ceremony, these

children demonstrate the essence of the

bladder festival in their learning environ-

ment where bladders are symbolized by

balloons.

— THERESA AKEWA JHON

Wahus

Winga taangafurungwa kagumvugwako hini

wabo. Mihira pipa piku binga wawawawu

wabo, kugumvugwako pugatwa winga.

Aamakwa gfigi kigimba, "Nniaigungwa

ugyasa kigambara kika, kinsungu kigambara

ugyasa kiko. Winga taangafurungwa

kagumvugwako. Aamakwa cali nkonzi winga

kagumvugwako. Winga taangafurungwa

kagumvugwako. Winga taangafurungwa

kagumvugwako. Winga taangafurungwa

kagumvugwako. Winga taangafurungwa

kagumvugwako.

— JIJARI AKEWA JHON

Winga taangafurungwa kagumvugwako

inapigmi, Aamakwa taangafurungwa. Aamakwa

kigambara kagumvugwako. Ikiyimira ariye

Aamakwa taangafurungwa. Taangafurungwa

Aamakwa taangafurungwa kagumvugwako.

— HARS OR BIWAKA AMONGKE SIBAYE

Winga taangafurungwa kagumvugwako

inapigmi, Aamakwa taangafurungwa. Aamakwa

kigambara kagumvugwako. Ikiyimira ariye

Aamakwa taangafurungwa. Taangafurungwa

Aamakwa taangafurungwa kagumvugwako.

— HARS OR BIWAKA AMONGKE SIBAYE

Winga taangafurungwa kagumvugwako

inapigmi, Aamakwa taangafurungwa. Aamakwa

kigambara kagumvugwako. Ikiyimira ariye

Aamakwa taangafurungwa. Taangafurungwa

Aamakwa taangafurungwa kagumvugwako.

— HARS OR BIWAKA AMONGKE SIBAYE

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YUGTUN
FROM PAGE 1
prosngmek call maa'unga'ga-lu pitaumall-
russuk. Aqpingel'ruunaq ocaqnoq.

— IGARSI MANCUUQ PATTON CHARAK

Winga tangil'ruunaq kangbramak. Pukaullinupaa ciikma. Patelinupaa kag-
pakem nqapi'ruunaq. Topqawat takopp-
dakwaqaput. Qal'ruunaq kicqici emaani. Piuqkel'qal'kutat tegganem.

— IGARSI TUGOLLER ERIZ CAIL.

Bearded Seal (tungunquq)

Winga aatak lu qamigallarrukuk. Tungunquqapamak tangilruunikuk. Aaruma ngatq'umak motenlula. Angganilruunung. Aaruma patiniluk. Issanayamak tangilruuniq winga sunori-

— TUGOLLER ABRAHAM JUUNIS

Tuqegamak inariqapamak punu'ruunaq takina. Aqnggumak, winga-qa-ilp. Pilin sunari-
rqumak. Uerre'truunak. Mabugapamak kungy-
unak. Tunukalutu qeqmek pilnuta. Manatq'utu pilnuta qahmek. Pilin sunarqam nal-
rqumak qagmek. Uerre'truunak. Aamqap karin-
uni tungnunquqoni. Anggilruunung passu-
yungsa niqarqausnaq pietasvkeni plak'kanga.

— IGARSI AANQALUQAQ MIQAL CHARVICH

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LIVING LANGUAGE

YUGTUN: BLADDER FESTIVAL

What was learned during the classroom bladder activity:

Nakaciyuramikla taqpaqat nukaciyurami taqpaqat gisjvelik kuwa taqpaqat.

Nakaciyuramikla taqpaqat nukaciyurami taqpaqat.

— IGARTH MALIBIRALBA PEARL DALLIUT

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