ELECTION DISTRICTS

Redistricting board moves toward deadline

Development of guidelines questioned in hearings

MARGARET BAUMAN
mbauman@alaskaneighbors.com

Alaska's redistricting board scheduled seven straight days of meetings in Anchorage through April 10, with work sessions open to the public, in preparation for meeting an April 14 deadline for draft election district plans to be adopted. The redistricting board is responsible for redrawing Alaska's legislative election districts every 30 years after the federal census, to allow for fair representation of the voting public through legislative representation. The meetings come on the heels of extensive testimony given during redistricting board meetings in Anchorage, Wasilla, Juneau, Ketchikan, Fairbanks, Kotzebue and Bethel by groups seeking to offer advice and guide the redistricting process, which stands to affect the muscles of various political entities. The five-member redistricting board is mandated by the Alaska Constitution to include members appointed without regard to political affiliation, yet the governor, Senate president and House speaker, all Republicans, appointed only Republicans to the board.

REVIVING A GIVING TRADITION

First-grade students Atsaq Tom, Nanuguq Leinberger, Tasyuklia Angiak, Ociuqyaq Boster, Atsaq Small, Atsaq Chace and Ociuqyaq Thompson display their group work as part of Protaguaraq, a gifting ritual. Read more about the gifting festival on pages 8 and 9.

ENVIRONMENTAL KNOWLEDGE PROJECT

Putting Yup’ik places on the map

Grant helps fund work to name coastal sites

ANN PENUK-RIOORDAN
For the Tundra Drums

The Calista Elders Council announced a recent grant from the National Science Foundation to work with elders and community members in coastal communities from the mouth of the Yukon Delta south to the mouth of the Kuskokwim. This four-year project builds on CEC’s partnership with Nelson Island villages between 2006 and 2010, during which elders shared close to 1,000 place names and their stories, including historic sites, hills, rivers, lakes, even

STATE MEDIA IN REVIEW

Top weekly, magazine awards go to Alaska Newspapers Inc.

Alaska Press Club gives 12 honors to ANI publications

ALASKA NEWSPAPERS STAFF

A total of 12 awards were given to Alaska Newspapers Inc. at the Alaska Press Club’s annual ceremony earlier this month. Those honors were split evenly between the weekly newspapers published by ANI and the bimonthly First Alaskans magazine. Highlights included first-place awards for the Tundra Drums as the state’s top weekly newspaper and for First Alaskans with the top two
Building bilingual skills helps all academic areas

SABINE SIEKMANN
For the Alaska Primer

The goal of the Pictiyaramat Elucungatla grant is to develop Yup'ik language materials that are based in Yuyarrag and address state standards in reading, writing, social studies and science.

The story written by Rosalie Lincoln and the lesson plan developed by Carol Oulton and Janet Vundla are a wonderful example of how this can be accomplished. Taking the practice of the traditional gift exchange, students learn about important Yup'ik values. The story engages students in reading, listening and speaking the language, which naturally leads to writing. The literacy activities associated with this lesson plan target grade level specific reading and writing standards, which will support bilingual addition to bilingualism. The pictures accompanying this article show the pride students take in their own compositions.

When learners are interested in the stories they read and talk about, they will also be motivated to write about it. Engaging in these language events is the foundation for language development.

This work has been supported by the Pictiyaramat Elucungatla's Coaching our Way of Life through our Language grant held by the University of Alaska Fairbanks in partnership with the Lower Kuskokwim and Lower Yukon school districts. This grant is funded through the U.S. Department of Education's Alaska Native Education Program for general information about the grant you can contact: Sabine Siekmann, principal investigator with the University of Alaska Fairbanks, 907-474-6550, siekmann@alaska.edu or Theresa Areweg John, evaluator with the University of Alaska Fairbanks, tfjohn@alaska.edu.

PETUGTFL

Yup’ik gifti

Editor's note: In February first-grade students at Aygparq Elitnasquit, Bethel's Yup'ik immersion school, learned about Petugtaryaq, a gifting ritual, as part of Lower Kuskokwim School District's Yup'ik Upgammaq curriculum.

The class focused on Petugtaryaq because it is something that is no longer practiced in Yup’ik culture. New that has been introduced in the Aygparq Elitnasquit, teacher Rosalie Lincoln has written about the festival in a children's story, and program organizers reflect on why learning about the tradition is important.

MAINTAINING TRADITION

Petugtaryaraq, a gift to the young

THERESA AREWEG JOHN
For the Alaska Primer

Since time immemorial, our ancestors practiced critical community-based cultural rituals that were commonly held in villages. These social events were highly regarded and organized by the local leadership. These annual village activities highlighted the important functions of self-sustained, self-governed and provide a social welfare system. Petugtaryaraq is an essential participation ritual with a functional purpose to provide specific items that are needed within the community.

Petugtaryaraq is no longer practiced, but I remember observing it when I was very young. Rituals differ to some degree in different villages, so this description should not be seen as the only way in which Petugtaryaraq was carried out. The process began with a person (male or female) realizing that they had a need in life. For example, an elderly person's mukluk may have had a hole and that person needed to ask for a new pair from someone else. This was the start of the petugtaryaraq process: the elder person made an item to hang on a long wooden stick. The number of miniatures on the wooden stick grew each time another community member identified and requested something they needed. Some of the items commonly asked for included clothing (Alimdatungarneq, pinnersarneq, akugaqanerq, piluguanerq, cuguanerq) and survival tools.

Other community members then secretly harvested the items that were to be presented to the opposing gender group. The person who was selected to gather and present these gifts was called Auhikuata. This person had to be disciplined and organized. This person was the only person who knew the original maker of the miniature gift replicas. This person could not reveal the artist's name or reveal their identity to the opposing gender.

Young unmarried women and men could also participate in this gift exchange. They were eligible when they reached adolescence, when they had reached the maturity.

Also, grandparents may have encouraged them to participate in materials that were ready.

Memories of a young gift

As a young girl, I remember witnessing such an event in our village of Nightmute where a man entered our home with a stick of requested handmade items. My grandmother and mother carefully selected gifts without knowledge of who had requested them. Their role was to make the items and then present them to the unknown men when they were done.

The social andkinship system played a major role in the gift exchange process, as women artists tried to avoid picking their spouse's, in-law's and under's requests. The same rule applied to the men. There was no way to find out in advance who had made the miniature gifts. The participants were happy when they picked the right gift, especially those items requested by their grandparents or cross-cousins. The artists were terribly embarrassed when they had picked items requested by the wrong community members whom they wished not to have picked.

I was really glad to read that our local teachers are integrating ceremonies such as Petugtaryaraq into their classrooms. These cultural practices not only provide students with opportunities to use the Yup’ik language, but also to learn about Yup’ik ways of being. The students learned ancient ritual terminologies, nuances of traditional gift exchanges and by demonstration will internalize, conceptualize and the embrace their ancestors’ ways of knowing. This effort is further enhanced by the story Rosalie Lincoln has gathered and written down. Taken together these resources allow the students to first understand and subsequently tell stories about the functions and the importance of Petugtaryaraq. Imagine if these students will one day make a plan to revitalize this ancient ritual.

These materials are wonderful examples of how the collaboration between teachers, elders, school districts, community members and university faculty can produce meaningful materials that bridge both Yuyarrag and academic standards.

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Ice Classic run by Bethel Community Services Foundation
Permit #1948
Petugtaryaarq children’s story becomes a book

ROSALIE LINCOLN
for the lansumark

This Petugtaryaarq (gift exchange) story is one of the many unique social events that are now extinct. Fortunately some of our elders have seen it happen and some have participated in the event as young teenagers. Therefore when I went about writing this event into a children’s story for the first time it was quite a challenge, as it was to teach it. I thought how to adapt the story into a book that would reveal its true significance and concept to elementary students. I had to target the story’s readability to the appropriate grade level, so that students would be able to understand the vocabulary used. The way I wrote the story it resembles gift exchanges of today yet maintains the original purpose of Petugtaryaarq to meet the needs of community members as well as its traditional procedures.

This story was written to introduce, motivate and enrich the teaching of the much needed historical event to children. It can be used as a read aloud book to the whole class of first graders and aligned with the Petugtaryaarq lesson plan. Children in third grade should be able to read this story independently. Two elders were explicitly interviewed, Dr. Kangalinguaq Paul John and Allikair John Allikar. They are both from the village of Tóskoq Bay on Nelson Island. There are a few other elders that shared some memories of Petugtaryaarq and those parts are consistent with the two elders. Dr. Arevaqsaq Theresa John, the daughter of Dr. Kangalinguaq Paul John, was also very helpful to critique the story. Last but not least, Walkie Charles of Kotlik, who works in Yup’ik Language Center at the University of Alaska Fairbanks, proofread the story. The illustrations will be the next job.

Petugtaryaarq Ak’a Tamaani

BY QAANARLIA ROSALIE LINCOLN
Elder Resources: Kangalinguaq Paul John and Allikair John Allikar (Tuokok Bay)

1. Ak’a tamaani ciulutap tsiqonilerqeqaq naangsiu-nangsiupetugtaluN. Uma-lu wasiwaq Petugtaryaarq IlallilluN. Petugtalyuullut guqay yut tamaani ciulutap cikun cirpiqemegqemek, naangsiupetugtaluN wal’u caiutat ak’lullairraqciu cikun cirpiqemegqemek ciulutap.
2. Petugtalyuullut yut ciulutap ciulutap ciulutap ciulutap ciulutap.
3. Petugtalyuullut yut cikun cirpiqemegqemek ciulutap.
4. Petugtalyuullut yut cikun cirpiqemegqemek ciulutap.
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6. Petugtalyuullut yut cikun cirpiqemegqemek ciulutap.
7. Petugtalyuullut yut cikun cirpiqemegqemek ciulutap.
8. Petugtalyuullut yut cikun cirpiqemegqemek ciulutap.

The first-grade students of Agnus Elonurvik, Bethel’s Yup’ik immersion school.

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