

# The Tundra DRUMS

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## Dancing together

Longtime Y-K anthropologist, photographer make book

PAGE 2



## Making caskets

Let's keep our Y-K craftsmen working, writer says

PAGES 4



## Wheels to heal

Native hospital in Anchorage starts airport shuttle service

PAGE 15

## ELECTION DISTRICTS

# Redistricting board moves toward deadline

*Development of guidelines questioned in hearings*

MARGARET BAUMAN  
mbaumann@alaskanewspapers.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 10 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.

■ See Page 7, REDISTRICTING

## REVIVING A GIVING TRADITION



First-grade students Atsaq Tom, Nanugaq Leinberger, Taryuralria Angaiak, Ciquyaq Buster, Alqaq Small, Alqaq Chase and Cingarkaq Thompson display their group work as part of Petugtaryaraq, a gifting ritual. Read more about the gifting festival on pages 8 and 9.

## ENVIRONMENTAL KNOWLEDGE PROJECT

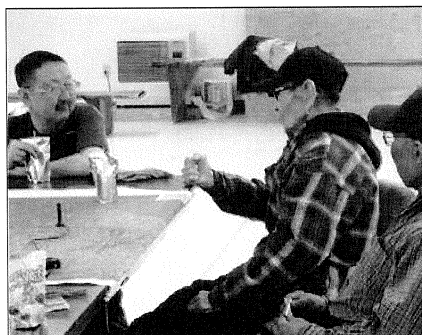
# Putting Yup'ik places on the map

*Grant helps fund work to name coastal sites*

ANN FIENUP-RIORDAN  
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



Eugene Pete and George Strongheart talk to Dennis Sheldon about place names in the area south of Nunam Iqua. Their work is part of the Calista Elders Council's Nunamta Ellamta-Ilu Ayuqucia /Yup'ik Environmental Knowledge Project.

■ See Page 10, MAPPING

## 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  
editor@alaskanewspapers.com

A total of 12 awards were given to Alaska Newspapers Inc. at the Alaska Press Club's annual ceremony earlier this month. These 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

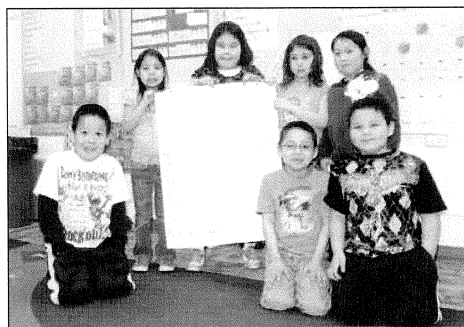
■ See Page 15, PRESS AWARDS

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Uliggaq, Ayagalra, Caulaag Mute, Tep'ag Nick, Ayaprun Sundown, Akiralra Berlin (kneeling).

COURTESY PHOTO



#### EDUCATION OPPORTUNITY

## Building bilingual skills helps all academic areas

SABINE SIEKMANN  
For The Tundra Drums

The goal of the Piciryamta Elicungcallra grant is to develop Yugtun language materials that are based in Yuuyaraq 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 Westlake 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 bi-literacy in 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 Piciryamta Elicungcallra (Teaching 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, 907-474-6580 ssiekmann@alaska.edu or Theresa Arevgaq John, evaluator with the University of Alaska Fairbanks, tjohn@alaska.edu.

# Yup'ik gifti

*Editor's note: In February first-grade students at Ayaprun Elitnauroik, Bethel's Yup'ik immersion school, learned about Petugtaryaraq, a gifting ritual, as part of Lower Kuskokwim School District's Yugtun Upingaurtula curriculum.*

*The class focused on Petugtaryaraq because it is something that is no longer practiced in Yupik culture. Now that it has been introduced in the Ayaprun Elitnauroik, 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 AREVGAQ JOHN  
For The Tundra Drums

Also, grandparents may have encouraged them to participate when they were ready.

#### Memories of a young girl

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 and kinship system played a major role in the gift exchange process, as women artists tried to avoid picking their spouse's, in-laws' and uncles' 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 Yuuyaraq and academic standards.

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 highlight the important functions that are self-sustained, self-governed and provide a social welfare system. Petugtaryaraq is an essential participatory ritual with a functional purpose to provide specified 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 was begun by a person (male or female) realizing that they had a need in life. For example, an elderly person's mukluks 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 miniature items 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 (Aliimatnguarnek, piinuarnek, atkuguanek, piluguguanek, cukunguanek) and survival tools.

Other community members then secretly handcrafted 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 Aulukista. 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.

## Kuskokwim Ice Classic tickets are now on sale!

- 1 for \$5,
- Or 5 for \$20.


Tickets on sale by and all proceeds go to BRHS Student Activities

**You have until midnight on April 18th to purchase your tickets. The winner is the closest without going over.**

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*Call Leah Reuter at 543-1812 if you have any questions!*

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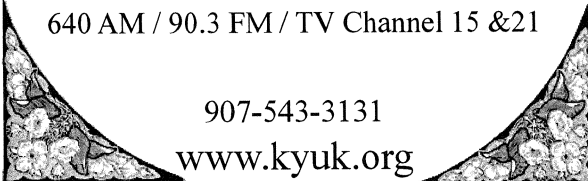


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IRYARAQ

# ing festival keeps on giving

LESSON BY LITERATURE

## Petugtaryaraq children's story becomes a book

ROSALIE LINCOLN  
For The Tundra Drums

This Petugtaryaraq (gift exchange) story is one of the amazing and ancient creations of Yup'ik culture. It is one of the many unique social events that are now extinct. Fortunately some of our living 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 of 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 Petugtaryaraq to meet the needs of community members as well as its traditional procedures.

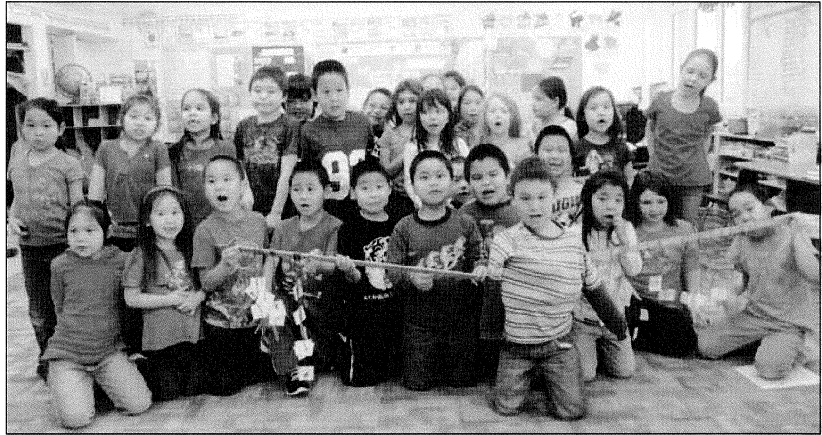
This story was written to introduce, motivate and enrich the teaching of the much needed historical event to children. It can be used as a read-aloud book to the whole class of first-graders and aligned with the Petugtaryaraq lesson plan. Children in third grade should be able to read this story independently. Two elders were explicitly interviewed, Dr. Kangrilinguq Paul John and Allirkar John Alirkar. They are both from the village of Toksook Bay on Nelson Island. There are a few other elders that shared some memories of Petugtaryaraq and those parts are consistent with the two elders. Dr. Arevgaq Theresa John, the daughter of Dr. Kangrilinguq 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.

### Petugtaryaraq Ak'a Tamaani

BY QAIVARALRIA ROSALIE LINCOLN

*Elder Resources: Kangrilinguq Paul John and Allirkar John Alirkar (Nunakanyarniuk-Toksook Bay)*

1. Ak'a tamaani ciuliaput ayuqenrilingurnek caangssiu-rautenggetullruut. Una-llu waniwa Petugtaryaraq ilakellruluk. Petugtattullruut-gguq yuut tamaani canek kepgengaqameng, nangulluteng wall'u cauitait ak'allaurtaqata cimiryugyaqluki-llu nutaraneq.
2. Petugtattullruut yuut uksumek ayagarluteng wall'u yuranermeq taqaqameng.
3. Malrurugnek-gguq petugtattullruut. Ciunek angutet petugtattullruut tua-i-llu arnat kinguatun petugtattulluteng. Taugaam tamararmeng nunacuraat yuit
4. Angutet piyutmeqnek pilinguatullruut wall'u cangualrianeq tarenraliaqluteng. Tamakut-llu piyutait angssaagarpegnateng. Neqkameqnek canek keputenggerkuneng nerngualriameq pilinguayugngaluteng. Akutameq piyukuneng akutatungualriameq pilaqluteng. Maqikameqnek piyukuneng maqingualriameq pilinguarluteng. Aulukista-llu nalluvkarpegnaku qanrutaglukuku tamakunek piliameng cauciit-nek petugtameqnek.
5. Ila-it-llu yuruarialrianeq tarenrirluteng yurasqu-makunegteki yuut.
6. Aklunek-llu angenrilingurnek piyukuneng pilinguarluteng wall' tarenraliluteng. Aliumatnguarnek, piineruarnek, allanek-llu aklunek keputmeqnek pilinguarluteng taugaam qacignarquralrianeq pingnaqu'rluteng.
7. Miknateng tamakut pilingualrit tua-i-wa quyumeng petuumalaameng muraggarmun. Tauna muraggag tak'uruni iqkinani-llu tayima pilliria. Yualukakun qillrucimaqluteng.
8. Tamakut-llu pilingualrit angutet quyurcimarikata taum aulukistem arnanun ceñitarulluki qanrutkur-



The first-grade students of Ayaprun Eitnaurvik, Bethel's Yup'ik immersion school.

COURTESY PHOTO

- ciqai cauciit. Arnat-llu tamakut cucuklirluteng pil-iarkameqnek wall'u cikiutekameqnek, tua-i-gguq agyuqluki. Nalluaqluki-llu pilinguaqestekellrit. Tua-i-gguq uicungameng piyutait nall'arcukackacagaryaaqaluki.
9. Tua-i-llu nutaan tamakut tegustaita pililuki. Taqutaqameng payugutkaqluki. Ataucikun-llu taqucuunateng cali ataucikun payuguciunateng. Taumek uksumek petugtaryaraq piyugngallrulria. Ila-it-gguq tua-i uiting wall' takaqekngateng nall'arnaurait. Ilurateng uniurqaqluki.
10. Tua-i-llu arnat petugtataqata qasgimi angutet iliita aulukistem kangauluku muraggag. Tua-i-am cali nuliacungarteng nall'artengnaqluki. Nuliateng uniur-tengnaqluki. Nallunarqaqluteng kitumun pikestait. Aulukistem taugaam kiimi nalluvkenaki. Tegustaitnun qanrutaglukuku amun tarenraqellratnun.
11. Tua-i-am cali angutet agyuqluki arnat cayuumiqngait. Taqkunegteki-llu nutaan nallunairraarluki kitumun pikucitit tunyarturduki tungaunateng ellmeqnek. Tayima nuliacungateng pillinaqameqteki quyakacagatullrullilrit. Takaqekngateng-llu pillrukunegteki tunrikacagatullrullilrit.
12. Waten tua-i petugtattullruut nunacuraat. Petugtaryarakun yuut piyutmeqnek unangaqluteng. Cakneq-lli ak'a tamaani yup'igni umyuartullrulliniva!

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For more information contact:  
Tad Lindley @543-4963