

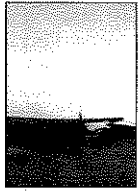


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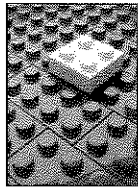
VOL. 38, NO. 41 | December 16, 2010



Airport at work

State mulls 24-7 option for Bethel

PAGE 2



Lego league

Bethel, Tununak click at contest

PAGE 18



Secret ops

Several arrests in drug, booze round-up

PAGE 14

LIVING LANGUAGE



CAROL OULTON / COURTESY PHOTO

Mancuaq gets ready to pop her nakacuk as other students look on, during a class in Toksook Bay about the Bladder Festival. Mancuaq had a picture of a kaugpak (walrus) taped to the balloon. This picture is part of a unique effort to teach Yugtun, the language of the Yup'ik people, in Southwest Alaska schools. Learn more about it on Page 6.

HIGH SCHOOL WRESTLING

Believe the hype — Warriors state champs

Bethel is top team from start to finish

VAN WILLIAMS

vwilliams@alaskanews.com

Even though nearly everyone in Alaska assumed the Bethel Regional High School wrestling team would take state, success can be fickle.

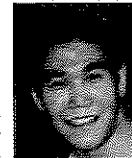
Just when it appears you've got it, you don't.

Nothing could stall inevitability, though. Not with the Warriors.

Bethel seemed destined to win from the very beginning, using a deep and talented line-up to basically secure the championship on Day 1 of the two-day ASAA/First National Bank State Wrestling Tournament last weekend in Nikiski.

The top-ranked Warriors were heavy favorites all season long after winning virtually every tournament. They backed it up at state with a 59-point tournament win, the largest margin of victory since 1998.

"It feels outstanding. It's like a relief, a monkey off our back," Bethel head coach Darren Lieb said. "We've had a great season and people were talking about that at every



Pleasant



O'Brien

■ See Page 12, WRESTLING

TARVAQ

Chevak gathers to heal after four recent deaths

Ceremony at school gym blends modern faith, Cupik ways

ALEX DEMARBAN
ademarban@alaskanews.com

In a ceremony that blends modern faith with ancestral practice, the community of Chevak gathered last week to bless four people who have died in recent days — and to seek protection for the living.

About 1,000 people reside in the Southwest Alaska village, and the deaths — which occurred over a handful of days in three unrelated events — ripped a hole in the community and nearby villages.

The tarvaq — roughly pronounced tak-uh-vaq in Cupik — began when

mourners have gathered in the gym. The entire village was invited in an announcement over the local radio station, KCUK.

John Pingayak, head of the school's cultural program, organized the ceremony with Doug Conboy, superintendent. Peter Boyscout, Catholic deacon, prayed for healing and those who died.

The ceremony is designed to comfort the bewildered community, particularly children, said Pingayak.

"It's our ancestral method of healing, and at the same time, we apply

■ See Page 16, CHEVAK

GOSPEL TUNES

Yup'ik teen creates sixth CD

13-year-old is using sales for college fund

ALEX DEMARBAN
alex@alaskanews.com

In the mood for Christmas music? Yup'ik singer Alyson McCarty just cut her sixth CD, "Let there be Peace on Earth."

And she's just 13. The petite, soft-spoken gospel fan saves for college by selling her CDs. She's aiming high — she wants to be a cardiologist.

McCarty, who lives in Anchorage



ALEX DEMARBAN / TUNDRA DRUMS
Alyson McCarty, 13.

■ See Page 18, YUPIK TEEN



LIVING LANGUAGE

YUGTUN: BLADDER FESTIVAL

Performance, writings document ancient festival

Editor's note: A partnership between the University of Alaska Fairbanks, two Southwest 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 KEGGUTAILNGUQ MOSES

For The Tundra Drums

In November, the Nelson Island School third-graders of Toksook Bay performed a drama on Nakaciuryaraq (Old Bladder Festival) after listening to stories from local and regional elders such as the one Ann Fienup-Riordan documented through personal interviews. In the performance we used balloons to represent nakuut (bladders) and chenille stems or pipe cleaners to represent ikiitut (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 their writing. 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 have written. 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 use invented spellings along the way as they are fine-tuning the rules of the written form. These children are expressing themselves in Yugtun and they are stretching themselves to share their knowledge. This is what will make them even better writers in the future.

— BY SABINE SIEKMANN
University of Alaska Fairbanks



Third grade students of Nelson Island School with their teachers Cathy Moses and Charlene Bosco, an intern student and aide.

Nakaciuryaraq: The Bladder Festival

Ciuliamta qanrutkelaraat man'a nakaciuryaraq piropakluku atutullruniluku allrakuaqan yuungnaqpiallalmeggni. Tegganret qanlartut tamaani-ggug yuut nunamek nerangnaqututeng yuullermeggni ukvekpiallurua Ellam Yuanun aulukumaciteng. Ukvekluki-llu cat tamalkuita Ellam Yuan piliallri yuucingqerrucit; yuut, ellam, nunam, imarpiim, kuiget, nanvat, neqet, ungungsiit cali-llu naumalrit. Kaignaq qanrutkuratullruat yugnun tamaitnun nunamiutarnek kiingan

nerengnaqtullermeggni. Taumek unguvalrit tamalkuita qigciku'urtuki aulukengqegcaarluki menuitengnaqututeng-llu yuulallrulinilrit.

Yuut ukvekait pitarkat-ggug pitaugaqameng yuit nakacuitnun agqertetunt. Nakacuit quuyurruki qerruruki qasgimun agartaquki. Qigcikhuki ilakuduki ner'agameng-llu aviukaraquki piagluqi yuucingqerrugata. Pinarikan-llu atrarduki qillrulluki muragnun munaitun nakacuit utercelluki apeqmegnek Nakaciuryaraq. Pitarkat nunait ayuqevkenateng ilait imarpigmun, kuignun wall'u nanvanun utercetaqluki.

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LIVING LANGUAGE

YUGTUN: BLADDER FESTIVAL



HARRY JULIK / COURTESY PHOTO

Uqsungaq pops her nakaouk at the lake as other students wait their turn.

Nakaciullermeng kinguani yuut neryu-niuraquteng pikarkat tamakut uterteng-tellerkaintek. Ukut mikelnguut tamana Nakaciuryaraq unyuagluu elitaurtut waniwa qerruqacunguanek nakacuit tarenrirluki, taringekaniraat ciuamta pir-pakluu atulallrat.

Our ancestors have articulated Nakaciuryaraq as an ancient ceremony that was an essential part of our genuine way of living. Elders stated that when people depended on natural resources for survival, they believed that the Ellam Yua, the Creator, took care of their survival needs. They believed in the interconnectedness and spirituality of the human and non-human beings that Ellam Yua created including the humans, cosmos, earth, 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 cleanliness.

Yupit believe that when the natural resources are killed, their spirit enters into their bladder. The accumulated bladders were inflated and hung inside the qasgiq.

People respectfully shared pieces of their meals with the bladders practicing what is called aviukaryaraq. When an appropriate season arrived, villagers deflated the bladders, hung them on to wooden driftwood and returned them into their homeland, the Nakaciuryaraq. The varied homes were the ocean, rivers and lakes.

After Nakaciuryaraq, 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 environment where bladders are symbolized by balloons.

— THERESA AREVGAQ JOHN

Walrus

Wiinga tangellruunga kaugpamek imarpigmi, angtuamek. Tan'gauraluta wang-kuta mulingakluta ikayuryulrit ikayuruki. Nukalpiarucukunta niucayagluta angliarkangukut. Anglirikuma Qussatun nukalpiarucugtua.

— IGARTII ARNAPAGAQ AUNATONE SIPARY



USFWS / COURTESY PHOTO

Wiinga tangellruunga kaugpamek imarpigmi. Alingellruunga. Aanaka neqkiullruuq kaugpamek. Ikayullruuqa aanaka. Anglanillruunga. Taqutellruukut. Nerellruunga kaugpamek, neqniillruunga cali pillruunga nangutellruunga. Aqsiillruunga.

— IGARTII ANGALGAQ MARY TWITCHELL

About the project

The student work you see here is supported by the Piciyaramta Ellungcallra (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. Working within the existing Upingauriuta framework, 12 participating teachers from Bethel, Kwethluk, Toksook Bay and Hooper Bay are developing materials for schools in which Yugtun is the language of instruction. The emphasis is teaching the Yup'ik culture through the Yup'ik language while meeting state standards in reading, writing, social studies, and science.

Another major component is integrating technology to allow for interaction and collaboration between students and teachers. Participating students will be provided digital cameras and other technologies to create and exchange projects with other students in the region, their parents and the community.

For information about the grant, contact: Sabine Siekmann, (principal investigator), University of Alaska Fairbanks, 907-474-6580, ssiekmann@alaska.edu; Theresa Arevgaq John (evaluator), University of Alaska Fairbanks, tjohn@alaska.edu; Steven L. Thorne (investigator for research), Portland State University and University of Groningen, stevenlthorne@gmail.com.

— CATHY KEGGUTAILNGUQ MOSES
Toksook Bay teacher.

Wiinga tangellruunga kaugpamek kumalriamek. Mermi pipiira kumegnaqellruuq. Kaugpamek piugtua wiinga. Aanaka qanellruuq, "Nunupagyaqunak, qiayaqunak, cali ihsaqercaqunak." Wiinga neqniillruunga kaugpamek. Aanaka cali neqniillruuq suupamek. Wiinga piullruunga cali aptua. Maacungama picitellruunga kaugpamek. Cali aanaqa aataqa aqsiillruuq suupamek. Wiinga aqsiunga.

— IGARTII NALUGARALRIA PEARL BALLUTA

Wiinga neqnikanka kaugpat. Ap'aka pitellruuq imarpigme. Angama malig-tellrua imarpigmi angayakun. Ap'aka tangellruuq qinrutkun yaaqvani pillran. Maacungaga quayallruuq ap'aka cali angaka pitellragnek kaugpamek. Nerumalruunga kaugpamek. Suupamek.

■ See Page 8, YUGTUN



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LIVING LANGUAGE

YUGTUN: BLADDER FESTIVAL

YUGTUN

From Page 7

pukugmek cali maacungaqa-llu pituumail-ruukuk. Aqsingellruunga cakneq.

— IGARTII MANCUAQ PAYTON CHANAR

Wiinga tangellruunga kaugpamek. Pukauteellruuq cikumi. Pitellruaput kaugpak. Kiteksaituq kaugpaq. Pitellrua Maikam. Tuqullruuq kaugpak. Utertellruukut, Angac'iq utertellruuq. Kaugpak aqvallruaput. Nerellruukut kaugpamek neqniqellruuq. Tegganret takaa-rukauput. Qanellruuq kiciqici cenami. Pisqeksaitakut tegganrem.

— IGARTII TUQUILLER ERIC CARL



USFWS / COURTESY PHOTO

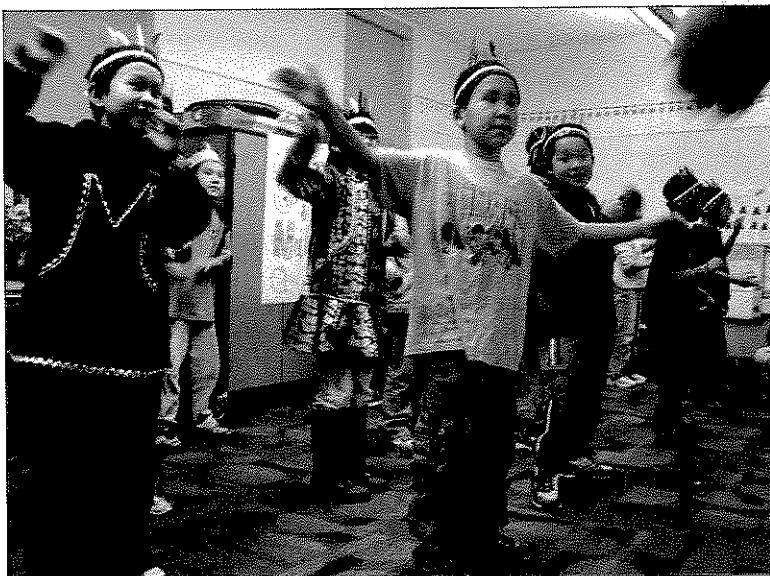
Bearded Seal (tungenquqs)

Wiinga aataka-llu qamigallruukuk. Tungunquyaganek tangellruukuk. Aatama nutgaku nutellrua. Anglanillruunga. Aatama pitaqluku. Issuriyaganek tangellremta wiinga nutellruuqa nutemkun. Pitellruuqa. Uterdunuk tekifellemteni enemteni pillruukuk. Aturanka yuuluki ellami aqutallruunga. Utertenqieglua anglanillruunga.

— TUQUILLER ABRAHAM JULIUS

Tungenqumek imarpigmi pissullruukut aataqa, anngaqa, wiinga-llu. Pillua mikellriamek. Uitaanduta. Malruqugnek kuvyamek pissuduta neqnek pilluta. Manarduta pillua cagimek. Pillun anngaqa malrugnek cagimek. Uterduta. Aanaqa keniduni tungenqumek. Anglirikuma pissuriyutua niicucaarlua picetaavkeni piarkaugua.

— IGARTII ARNAUCUAQ MICHAEL CHAKUCHIN



Angalgaq Tulik, Cangarraq, Nalugarahne, Angilan, and Ataak dance to Iyarriyaanga.

HARRY TULIK / COURTESY PHOTO

Amirkaq neqniqruq. Mermi uitatuq. Neqkauguuq amirkaq. Amirkaq cali nertuq neqnek, naptanek piciatun neqkanek. Wangkuta keggugngaakut irumteggun walf tallimteggun cali unatemeteggun. Aulukhuaput amani neqkat. Niicucaarrarkaungutuk cali assircuarluta.

— IGARTII UQSUNGAQ SAMIE PITKA

Wiinga aataka-llu tungunqusullruukuk. Imarpigmi kiartellruukuk, tangellruukuk. Nutellruan anyami ekellruaput. Cali allamek tangellruukut. Nutellruaput. Nurtellruaput, nutenqiegtellruaput pitaqellruaput. Anyami ekellruaput. Picuriyunkuma niicucaarrarkaungukut.

— IGARTII ANGLAN NOLAN CHARLES

anngaqa, al'aga-llu kipusvigteellruuta. Qanellruuq aataka seconds-allruuq aataka. Wiinga nerellruunga neqnililua cakneq.

— IGARTII MAALUAQ ELAYNA RICKTEROFF

Issuriq kuimarallruuq ayagaluni. Assikanka. Aataka issurissullruuq. Pingayunek pitellruuq. Inriara-llu yugniek'ngamnun paivellrua tuall' payugluki. Issurimek payugtaqatnga quyatunnga. Cikilallruakut assirhuki quyateput. Cikilangakut assikluki taukut pihiki tamakut assiluteng yaarnartut tamarneng. Assikellruunga tamakut assikanka.

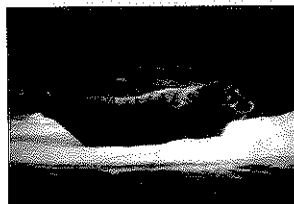
— IGARTII YUS'UK CHARLEE FRIDAY

Seals in general

Wiinga aataka-llu tangellruukuk taqumek memmi. Tuall' cali tangellruukuk cetumek. Cali neqnek tangellruukuk. Tuall' utertellruukut Tuqsumun. Enemteni pillruukut. Tua-i-llu neriku-llu taqumek avatii. Tuall' qavallruukut. Ap'ama qanrutellruunga unuakumi makcarraarlua pisaqellua.

— IGARTII ANGALGAQ AVERY TULIK

■ See Page 9, YUGTUN



USFWS / COURTESY PHOTO

Spotted Seal (issuriqs)

Nerellruunga issurimek. Ciumek kenillruaput. Wiinga ikayullruuqa mamaqa. Anglanillruunga kenillemmi. Tagellruuq nerellruukut. Ilanka-llu neqnililruut cakneq. Tamamta aataq save-auteellruaput.

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LIVING LANGUAGE

YUGTUN: BLADDER FESTIVAL

YUGTUN

From Page 8

Wangkuta assircaarluta, niicuaarluta, cali ikayuriluta amani piarkaugukut. Taqukiurlartut uharluteng. Elisarluta uqlarluta tegulacilemtenek, kinengyagkiurluteng uquuciluteng. Cami ilini uharluta piyaurciqikut. Taqukiurlartut cali pillruunga. Taqellruunga quyalua-llu.

— IGARTII ARNAUCUAQ NICOLE LINCOLN

Wiinga assikaqa taqukaq cali kaugpak. Uqungqevkatuakut amia-llu nacaqluku, paluukluku, piluugukluku, aliumatekluku-llu. Tuqutellruaput taqukaq cali kaugpak. Kaugpam piipia tangellruaput. Niicuararkaugukut ilaput milqavkenaku teggalqukun.

— IGARTII ATAAT HENRY



CAROL OULTON / COURTESY PHOTO

Halibut

Wiinga assikanka naternat. Ayallremta tangellruunga naternanek. Quyalruunga. Wiinga, piiput, aataka, Tuullek, Agay'ag, Nuraq-llu anglanillruukut. Aataka taren-rairillruug. Wangkuta anglanillruukut. Angyakun ayallremta anglanillruukut.

— IGARTII PENGURKAQ ADRIANA THERCHIK

Wiinga pitellruunga cagimek manakun. Tuall' nuqluku cali tangerruku cagillruuq. Tuall' utrulluku cali keniruku. Tuall' nerluta neqnilita-llu. Picuriyukuma anglirikuma ilanka assikarkauluki.

— IGARTII AYAKARTUR ETHAN LINCOLN



USFWS / COURTESY PHOTO

Birds

Wiinga assikanka yaqliget. Nertuanka kinerfuki. Neqnillruukut cali pinqitellruunga tuall' pissullruukut anugaqa-llu. Pitellruukut yaqilegmek. Anglanillruukut. Pissurtenguyukuuma niicukayagarkaugua. Elitnauisteput ikayuruku cali ayaginarikan niilluku.

— IGARTII MARR'AQ LOGAN CHARLES



Amapagaq anticipates his turn to let go of his picture of a kaugpak (walrus). In his hand is a cherille stem representing an ikituk (wild celery).

HARRY TULUK / COURTESY PHOTO

What was learned during the classroom bladder activity:

Nakaciuryaraq elitellruaput kalikagun tuall' 2nd grade-ami piunguarluta. Kaugpat issurit-llu qagertellruaput cali quyaqerluta qagercilemtenen wall'u takaryuqagluta. Yurarraarluta qagercillruukut taqukat wall' issurit nakacuitnek taugaam qerruqacunguarluteng. Anglanillruukut yurallenteni.

— IGARTII NALUGARALRIA PEARL BALLUTA

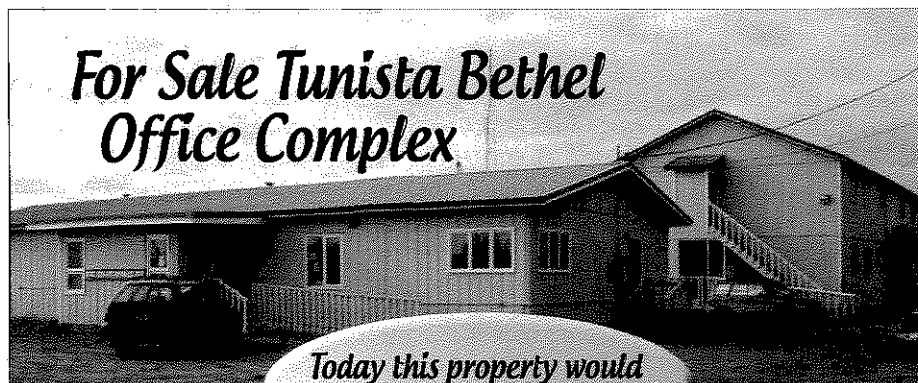
Nakaciuryarami taqukat nakacuit qerruruki agarduki-llu qasgimun. Miitelalruut yurarluteng-llu. Qagertelait nanvami wall' laakami. Ayaglluku-llu taqukauriluteng. Balunam atullruukut wangkuta piunguallremtenen nakaciuryaramek.

— IGARTII MANCUAQ PAYTON CHANAR

Wangkuta piunguallruukut Nakaciuryaramek. Tuall' qerruruki palunat. Yurallruukut tuall' taqluta. Tuall' qagertellruaput palunat kangarluta tuall' aqumluta. Takaryullruunga cakneq tuall' quyapiarluteng engelallruut aanat cali aatat cakneq engelallruut. Wiinga taren-rairillruunga. Elitellruunga yuramek.

— IGARTII MAALUAQ ELAYNA RICKTEROFF

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