

Native Village of Raven IGAP Newsletter
Environmental Program
March, 2006

The Indian Environmental General Assistance (IGAP) is a federally funded program to assist tribes to keep a healthy community and environment. This program started in the early 1990s through Environmental Protection Agency.

We would like to keep our community and the land around us be kept clean. We live off our land that puts food on our tables. Subsistence is very important for us and we must keep our land clean. We like to take steps right now while our land is mostly clean. Our community must work as “one” to achieve our plans to keep our community and our land clean. The residents of Raven depend on subsistence (foraging and hunting wild games) way of life for their main livelihood. With the declining in numbers of fish and wildlife we must start taking steps in preserving what we have as well as keeping our land clean through preventions.

At first steps, we would like to gather all information in recognizing the things that will harm our community and our land. All harmful and hazardous materials must be gathered and disposed of properly.

The Native Village of Raven now have two employees who are working to help achieve this goal and would like the community to understand that it is for the benefit for all to have a healthy community and environment. John Raven is the Environmental Coordinator and Raven John is the Environmental Assistant. Tribal Administrator, Raven Raven, will work with the two making sure all the tasks are executed to meet all Federal Fund requirements.

In the next few weeks and months we would like to start the recycling programs such as collection of aluminum cans from households and shipping them out by airlines and back-hauling by barges some of the “junk” from the build up of the junk piles. If you have any suggestions you may contact the IGAP staff at 777-7777 or one of the five IGAP Forum who are John, Margaret, Oscar, and Anna. Or come to our monthly meetings at the end of each month and give us your suggestions.

IGAP is in its initial stage of this environmental protection program and all suggestions and ideas would be greatly appreciated from the community. No one else is going to come and clean our land for us so it is up to us, the community, and each individual to strive and keep our beautiful land clean.

We are gathering information and best ways to clean up what we have already and unintentionally polluted. We need the cooperation of the community, all governing entities, their joint activities to achieve our goal.

We are a strong and proud people, and there is no doubt that we can't achieve the goals that we put our minds to. Through this program, Indian General Assistant Program (IGAP), we have a chance to clean up our community. So while it is here and in our hands, let's take the advantage

of it to help ourselves and preserve the plentiful, rich, natural resources along with the land they have grown from. We have to start from within our community where the sources of contaminants and hazardous material originate from.

There are safe methods of disposing of these hazardous materials. The Environmental Program Agency (EPA) IGAP with the cooperation of the governing bodies (city, corporation, tribes) will be working towards recognizing contaminants and solid waste that are harmful to our environment and community. We will initiate a systemized method of disposing hazardous materials and maintain and manage these methods in the future. Assessment will begin once all the snow have melted on all sites since there is a lot snow that covers all evidence of visible waste debris.

Cultural Environmental Conference

The Administrator, two tribal council members, and Environmental Coordinator attended one of the first trainings/conferences programs in Bear. The event was Cultural Environmental Conference on June 22-24, 2006. Delegates from other tribes also attended the convention.

There the elders stated their concerns. They said that long ago before Western Culture came they depended on the land and waters, what it offered, and traditional knowledge that were handed down from generations to generations. What food they needed they foraged and hunted. They respected the land and sea because it was their only means of getting food for survival. They had no modern medicines. They depended on cultural knowledge , traditional medicines, and practices. Urine was one of the medicine they needed saying that it was very effective medicine. They said that some still use this traditional way and that it is better than the modern medicine used today.

Some elders spoke about the very close relationship between natives and the land. They said that it is up to individuals to take the responsibility to try their best to keep the land clean. They did not leave left over food and bones in the open but buried them or discard them in the water and let Mother Nature take care of it. They respected the land and water and in return the land and water gave them what they needed; food and clothing. And in one of the harshest climates conditions in the world they have survived with the offering of the environment for many generations.

Another elder spoke about dependence of fish, seals, birds, berries, and many different variety of wild greens and roots. They took good care of their land and the land took good care of them. Their relationship with the land was physical and spiritual. At times there was food shortages because of times when weather conditions were not always favorable for what they needed to do. It was in the winter that they faced most of the hardships and weather conditions affected their means to do hunting, fishing, and trapping.

One elder from the coastal region said that coastal villages depended mainly on the sea to subsist and in the winter at times there would be no open water for months where they could not find seals. Even in the summer at times the salmon runs were very poor. Fish was their main food

source when they would cut and dry the fish to store for the long harsh winter months. They even put some of the fish in the clean permafrost ground to store for winter food both for humans and dog teams. It is fermented and eaten raw. They also made “stink heads” by burying salmon heads in the ground to ferment them during fishing season that are very nourishing. They used every part of all the animal parts. Never wasted what they caught from the land and water. All of this activity was both physical and spiritual.

They respected the environment because they needed it and also knew that for generations to come their children will need it too. We in return must try to do our best to keep the land clean. We must think about our children and their children to come because they deserve to enjoy and use the land as we have. For the sake of our ancestors and our children let us help ourselves by keeping our land clean. Our land is very rich in natural resources and we ourselves deserve to enjoy our land like our ancestors wanted us to.

Rebecca Napoleon who works for Yukon River Inter-Tribal Watershed Council was one of the speakers also gave us important information. YRITWC is an organization to protect and preserve the Yukon River Watershed which runs from Yukon Territory, Canada to Alaska. Native Village of Raven is one of the 60 indigenous governments along the Yukon River watershed who signed the agreement. Its mission statement is “We, the Indigenous Peoples from the headwaters to the mouth of the Yukon River, including its tributaries, having been placed here by our Creator, do hereby agree to initiate and continue the clean up and preservation of the Watershed for the protection of our own and future generation of our Indigenous Peoples and for the continuation of our traditional way of life” and its 50 Year Vision is, “ To be able to drink water directly from the Yukon River”.

She informed us the watershed was getting contaminated from careless developments. It affected our subsistence way of life and because of it we started the organization to clean up and protect the watershed. We also developed and sustained programs on our own. Those programs are Water Quality, GIS Mapping, Environmental Education, Solid Waste, and Back-hauling. She said that in 2005 1,300,000 lbs of solid wastes, 80,000 lbs of lead acid batteries, and 10,000 computers were back-hauled along the Yukon River watershed since its inception of late 1990s.

Some of the speakers talked about the dangerous ways we harm our land, air, waters, and resources. Open burning such as Styrofoam and other materials can release harmful chemicals we breath. Release of gas, stove oil, battery acids, motor oil, gray water, and other matters with harmful chemicals into the land and water has serious effects to our subsistence foods and our health.

Another speaker Joe Sarcone from EPA informed us that a study was made in one of village’s the honey bucket dump site where bacteria prevailed and spread into households even at the coldest temperatures. It was spread by tires of ATVs, tracks of snow machines, and by foot among other means. He provided us informational booklets and applications for Tribal Solid Waste Grants.

Bird Flu

Recently Avian Flu concerns have been going around nationally and internationally and we were given precautions on it. For now we were informed to boil our birds and be very careful in preparing them to consume that we will get on subsistence activities this spring. Avian flu can get here by migratory birds from Asia where it is starting and a few have died from it. Other ways the flu can spread is by bird droppings through our drinking water from lakes, ponds, and rain water collection methods in homes. If you find any dead birds do not handle it but report it to us. Some agencies are coming to our community to inform us and give us directions on the Avian Flu very soon. We are encouraging parents and others to attend meetings and pass this possible epidemic information to their children and others in the community.

Introduction to Solid Waste Management

On March 22th through 25th, 2006 Environmental Assistant, Raven John attended the Introduction to Tribal Solid Waste Management training in Kalskag, Alaska. The following is what happened:

March 3, 2006 - Elders talked about past life, the hardships and challenges they faced as children, and the responsibilities that was given to them at an early age. The struggle for survival is a concern for the whole community. Each individual should show visible means of support for the good of all. They continued to talk about successes and challenges of each areas and environmental problems that are similar in each community such as dumpsites that are not contained, disposal of contaminants in dumps, and illegal dumping (dumping outside dumpsites). Franklin Napoleon talked about the challenges for the community of Raven where they need a new dumpsite, land fill, and back hauling of solid waste.

They talked about Integrated Solid Waste Management Plan, sorting waste in different categories, what it should be done with it, recycling, back hauling old batteries and other solid wastes, wastes that need to be in landfills. Those with contents such as Freon, gas, oil, etc. need to be handled by certified Hazwop workers. They talked about recyclables especially those made from aluminum. Burn Boxes were mentioned to be one way of reducing solid waste bulk saving dumpsite spaces. They talked about containment of solid waste at dumpsite..."Is the trash properly contained to the dupsite?"; disposing waste in a manner that it would do the least damage to the environment. Backhauling, use of burn boxes, recycling, and land filling were suitable for communities to adopt and if you take all these together you have an integrated solid waste management plan...a systemized method of disposing each type of waste.

They watched a movie of solid waste in China and most of Asia where they are polluting the air and water by emission and dumping waste into the oceans. All the toxins were released into the air and into the ocean.

Went on a field-trip to the local dump site to see what needed improvement and if other dumps have similar problems. Containment of trash seemed like the problem of most dump sites.

Education to community and outreach is very important. Involvement of the community needed to make solid waste management plan work. All governing entities need to know the goal of the

environmental program in recognizing contaminants that are harmful to people , fish, wildlife and the environment

Questions of training needs in Raven were made during the training and these are: “ Are there people in Raven that had Hazwop training? “Can they be utilized for the projects?” “Do they need more training?” These skilled workers remove contaminants before backhauling or make disposals to the landfills.

In order to get an estimate of amount of waste each community dispose of, in a year, a survey of a certain amount of households will be conducted. $\text{Number of households} \times \text{lbs of each household's waste} \times 360 \text{ days} = \text{approximate amount of waste disposed of each community.}$

We need to dispose dangerous contaminants in a manner that it would do the least damage to the community and the environment. We were provided Resource Manual in which information needed to make an Integrated Solid Waste Management Plan. We also need to develop effective partnership with individuals, organizations, and businesses to implement sustainable backhauling strategies and we need to prepare short term and long term action plans for solid waste programs as framework for implementing solid waste management plan.

In the Integrated Solid Waste Management Plan we need to collect all information including the Community Plan and if possible make a Memorandum of Agreement with other entities in the community to help us all in pursuing and keeping a healthy community and protection of our environment and our cultural and traditional way of life for generations to come.

Naparyarmiut IGAP'aat

Ukut yupiit nun'autait uqisqiillerkan tungiinun yui (IGAP). Kavam'mum akiimeng cikiumaluki nunat nun'autait men'uitellerkan tungii'nun, uqisqiryug'luk'i. Nunamteneng neq'put pitaqetuaput. Pisur'yarak yuciiqaput, wanirpuk iqaurtesiyag'pailran caggirnarqaput. Eg'ciaqamtaa cag'luut muril'kelluta piniartukut. Uqisqaqluta picieur'cumaput. Naparyarmiut neqaa manaa pisun'riitescigataput. Kial'raa tamal'kuan neq'sur'lainar'tukut. Neq'aiculeq uksumii asiituq. Cail'kaq ner'viggaqaput, menuitenqnaqluta piniartukut. Pitarkat awaatem'teni ik'gelliinartut tamar'pial'gata pitaq'naur'put. Wanirpuk tarineng'naqaput asilnguut nunamtaa tung'iinun. Qa'illunllu eg'telergait. Ukut calistecii NVHPB wanirpak mal'rurneng calisteng'qertut matum nunam menuitelerkan tungii'nun, Bernard Murranaq ang'aayunguluuni, Franklin Napoleonameng uqisqang'qer'luni. Traditional Councilat angayuatneng muril'kestenqerlutek, caliaraq elluar'luku atun'lleg'kan tungiinun.

Cevaami Conferencaaq

Cevamii'llu katur'car'tul'ruukut nunaa awatem'teni pitekluku yuut cali nuna'neng allaa'neng tekir'qluteng. Teggen'rit umuwameng qanel'raat qan'rutek'luuku. Aka Kassat tekipail'gata nunameng tan'waam nereng'naqtul'ruut. Cail'kag'lainameng tauwaam neqsutul'ruut. Cameng

nuqii'taqameng cail'kamun tauwaam cautul'ruut. Nanaa'llu takaqluku taamamta yugar'kauni'luuta makuneng'llu nutaraneng yung'caut'aitel'ruut. Yupig'tarluiarneng tauwaam yung'cauteng'qel'ruut. Cali ma'ii yuut ilait ciivuliamta atul'rut atur'luki. Yuk'guq nuna'llu ataucil'riatun ayuuquq. Elluar'luku wang'kutaa au'luk'narqaput. Car'luut piciatun eg'tev'kenaaki, nen'rung'rata. Ciivul'iamta nuna cak'neq takaqluku yul'ruut. Aturar'kait'neng, neq'kait'gun'llu cikiumaluki. Nunaa elluar'luku aulukel'qaat. Nunam'llu atuu'nem elluar'luki aulukluki, ell'ait. Manna tekiilluku cail'kameng nereng'naqsarak atuutuaput. Neqaicutul'ruut'guk ilii'ni. Manii ciinami wiital'riit imarpigmeng nereng'naq'tul'ruut. Qacaqner'meng anuq'lirtuar'akan imar'piitetul'ruut. Uksuumi nang'teq'uatul'ruut, imar'piitaqan. Neqeng'qerraa'qan neq'liitul'ruut ilait agar'luuki kiiner'cir'luki ilait'lu cinaalii'luki piit'teng tamal'kuan atuu'tul'kait. Cail'kag'luainar'meng tauwaam ner'tul'ruut, nalluv'kenaakullu, kinguu'liameng atuur'cik'luuku calii.Cail'kaq wang'kutaa takaqluuku piinar'qaaput. Kinguu'liamta atuur'yug'ciqaat wangkuuciitan. C'ivuu'liaput, kinguu'liaput'luu neqaklukii cail'kaq menuitengnaq'luku yuu'nar'qaakut. Maaggun igapakun (IGAP) uqisqaq'luuta nunamtaa awaatii caggir'yuumaaput. Nunam'teneng waa'ken car'luut king'uunengqertut. Eg'ciaqumta piciatun eg'tev'kenaa'ki piniartukut. Makut batteriit imait alingnar'kut ciiicivigmun eg'cunaitut kiag'pak tamaa'kut katur'luki, teng'suutekun walluu bargakun ayag'citniartut. Naparyarmiut ang'ayuqarua'ritnii tamal'kumta katuur'luta mana caliaq'suomaput, uqis'qaq'luuta, kinguu'liaput neqaklukii. Nuuna calii ellaitaa atuur'yug'ciqaat. Nunaa'put una ang'turrii'nartuk al'gakul'ra tamal'kuan. Car'luuput elluar'luukii eg'tetuu'kum'tekkii asiir'yar'tuq. Kinguuliamta wang'kuuciitun atuur'nia'raat nunaa'put. Wang'kut'neng ellait caali liitniar'tut. Ellaitaa nua auluk'ciqaat kinguum'teggun.

Ukut cali Yukon River Inter-Tribal Watershed Councilat ilakluta quyurtel'cuut. Manaa Kuig'piim, iluanii, nunat, nunallu kuigem agtumakai tamaal'kuitaa nunautait unguungsii, neqai, meriillu menuitererkaat'neng caliang'qerluteng. Matumeng, nunamteneng cali eluarluuku carriinaku atuulerkaneng qaner'luteng. Rebecca Napolionam (Atsar'uam) makuuneng ukut caliaritneng qanrullunta. Kuig'piim Kang'raneng Canadamii ayag'nir'luni, Kanaavet Kuig'piim painganuun tekiillunimakut cali cinaami nunat ilakluki, nunautait, kuigget'lu menuinaki atusqelluki. Napariarmiut ukut (YTRITWC) ilaakait. Waaten qaner'luteng, "Wang'kutaa yuut Kuig'piim Kang'raneng, Kanaavet painga'nun, makut'lu, awaatitnii wiital'riit, agaayutem elkaar'telriini maliiguciiqukut manaa nunamta iqaiteng'naqel'ran, tungiinun, wang'kutaa, kinguliamtallu manaa yuu'yaraput ciivuliamta atul'rat Peg'tev'kenaku, civuu'mut'ciqaaput. Waa'ten qaner'luta, "Yuinakmal'ruk al'gaakut cipag'lukuu. Kuig'pagmeng mer'meng mer'yaur'ciiqua." Managuq nunaput meq'luu iqaur'teng'niluuku, picur'lag'luteng, muril'kevkenatenglu iluanii caliaqameng. Manaa cail'kameng nerengnaqsaraaput agturluku.Kiitawaani ukunneng (YRITWC) nau'ciut, caggiillerkaneng. Muril'kestekaanenglu nunamta. Allaa'neng cali nauciluuta ukut ugisqar'kiatneng. Algarniiguq am'lesmeng (1,300,000 lbs) car'lug'neng egcil'ruut, batteriitluguq imaitneng (80,000 lbs) makut'luu caliisuutet (10,000 lbs) maggun kuig'pagkun angyakun, ayaaur'qel'kait. Nunamta navuatekaineng muniillutaa. Leg'cilleq cali asitniiluuku yur'mil'raa temem'tenun asitniiluuku. Makut plasticaat, cas'katlu (styrofoam) ag'caqer'luuki. Makut nunamtenun nav'gut'nguut, aturpegnaki pingnaqniartukut.

Tengmiat Nangyutiit

Manaa cali pinarqelraa nang'yun qanruteksugluuku makut teng'miat nang'yutiit arnarqelraa maavet nunamtenuun tektnayukluuku, murilkesqluucii ak'maai teng'miat matumeng nang'yutmeng nal'aulliniut. Alingnarkug manaa nang'yun, yuut'lu ilait matumeng ayag'nirluteng nalaq'quluuteng. Qanrutek'saaqaat qallaullukii tengmiat, meqluu nang yun nalaaciqniluuku. Pingran tau'waam cakneq murilkelluuta piniartukut. Ilait yuut nan'vaneng, kucircitanengluu mertatuut maggun'ggug tengmiat anaitgun nangyun cagtetuug. Nunat tamalkuita pilliiniit nungyun murilkesqluuku. Neqakniacii manaa tengmianeng nerqataaquv'cii wallu nanvaneng qang'allu kucircitaaneng mertaquv'cii, qallaulluki aturniacii. Kiakuu nalamalrianeng tengmianeng nalkuskuv'ci agturavkenaaki piniartucii. Ukuu'nun calistenun qan'rutekniacii. Yuut tekiciquit maa'vet manaa nungyun pitekluu. Quyuureskaata tainiertucci, pinarqelriaruuk.

Carluut Aulukelraata Ayagneraa

Teggen'rat yuuciteng angliillermegni qanrutekluku. Cak'viurluteng, Caicugluteng naklegnqluteng yul'rulliiniut. Il'ait mikelenguuluteng takneret caliaritneng caliaqluteng. Tamal'kurmeng uqisqaqluteng yungnagelrulliiniut. Nunaani tamal'kuitnii car'luk amlerriinalraa, tangernariiluni. Nunavut navguuqataraput car'lumteggun. Ilaitlu yuut piciatun ciiqiciyugluteng. Maani nunamtenii egciivimta piviiirutel'ra qanrut'kelqaaqa allaaneng egciivigneng ivarnar'iaikut. Ilaitluu tengsuutekun wallan angyaakun ayagcitniaput. Makut car'luut ayuqenritut. Tayiimallun Wangkuta nallumtenii ciiqitarkaunrilengurneng ciiqicitungatukut. Ilait cali makut car'luut alingnarkelrianeng imangqertut snokuullret, Hondaat, kumliviit agpialgata imairrarluki pinar'qut. Nunaamun laagupail'gata, walluu ayagcipailgata. Eluarluki egtetuukata manaa nunaput utumageryar'tuq. Leg'ciilleq car'lurneng ciiqicivigmii asiituq. Murilkelluuki makut qaillun egtelrit pitunkumta nunaput yuut'lu uqisqirciqaput yuyaaraput. Makut'lu ungunsit, neqet, atsat nunamtallu neqai, pitaqniaput neryugaqumteki, umyugarniurpegnata. Yuut liicarnarqai makuneng car'lugneng, ilait egtenrilengrata alingnarqelriit ayar'citniartut tengsutekun walluu angyakun. Llait nunamun laagullukii piniartut. Nunat angayuqaitnii katur'luta uqisqaqlunta mana nunamta menuitel'ran tungiinun ayarniartukut. Yuuciput taqev'kenaaku nunameng'lun ner'saag'turalput. Civuliaput, cak'viul'raat kinguliaput'lu neqakluuki kingumteggun taigarkat. Car'lunt cuqenguarluki enet ilait aturluki, qaillun alrakuumi nunat ukut carlurneng egcitulraat tang'ruaqataraput. Arnargelriit katurluki natman enkegluki, mikelenguut pingailkitnuun quuyurciiqaput. Ciiqiiyigmun egtevkenaaki pinartukut. Nunaavut mana nerviggaqaput menuitelran tungiinun erlegnariakut. Kinguliamta atuuryugciqaat. Uumeng Resource Manualameng cikilqaakut caliisutekamenteneng caliaput eluarluuku atuullerkaneng. Uqisqaucumalriit katurluki mana caliaqsugyaqaput, ukut nunat iqaurtesiiyagpialraata carluut eluarluki caliaqnarrii. Nana, yuyaraaput, civuliamta atuulrat pegtevkenaaku, civuumulluku tawaam ayautniaput.

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