

**NATIVE VILLAGE OF RAVEN IGAP ENVIRONMENTAL
3RD QUARTER NEWSLETTER**

BACK HAULING

The Native Village of Raven IGAP Program is in the process of back hauling. Collection of lead acid batteries is on-going. We have filled 4 bins, which are ready to be shipped out, by the first available barge which should be arriving any day. Shipments of aluminum pop cans, are sent weekly, depending on number of bags that are ready. Money for recycling still haven't come in yet. The Recycling Center in Anchorage need to have a certain amount of cans in order to process the cans, so they are probably still amassing, till they have enough cans to begin processing. They said it would take at least 4 to 6 weeks, but could take longer, depending on the amount ready for processing. We have also asked Michelle DeCorso to shop for material, to give to our pop can collectors.

Our back hauling specialists YRITWC came into town. Danielle Pratt and Rachael Peltola visited the junk yard, and listed the number of aluminum boats and other junks to be back hauled. At the moment our junk yard is getting out of control. Tons of materials need to be back hauled, including the materials around private homes, that have not been brought to the junk yard. The numerous aluminum boats, which the floods have scattered, all along the flood levels around the community and along the bluffs, need to be assessed.

ASSESSMENT

With the YRITWC group, our EPA Tribal Coordinator Coordinator, Adrienne Fleek and EPA's Joe Sarcone arrived to our community, and also visited various sites of concern. Joe Sarcone and Adrienne Fleek, saw in person the condition of our current dump. At the moment, our dump is in the most unsanitary condition, mostly due to the cities equipment, which isn't working. Access to the inner dumping area have been blocked by bags of trash and honey bucket waste, that have been dumped at the entrance.

Sarcone, and community leaders met at the Sea Lion Corporation boardroom to find temporary solution to the dump condition. Building ramps into the dump was the top solution that they came up with. The condition of our dump must be improved, before an epidemic breaks out. ATVs enter the dump, and the tires collect contaminated dirt and debris, and bring it back into our populated areas, and even into our homes. The ATVs go in and out the dump, and then back to town again, to a point where our roads themselves are badly contaminated.

The old dump sites, the old dump bunkers around our community must somehow be cleaned also. Without doubt some amount of contamination is seeping out into our rivers and ponds, though in a very small amount, they could make a major impact to the environment and wildlife in the years to come.

All the bulk fuel tanks in our community must be environmentally secured. In case of accidental spills, we have to make sure the land is protected. We have checked all the large bulk fuel tanks in the community. The AVEC bulk fuel tanks are well protected, with plastic underneath and sand bags all around. The Crowley bulk fuel tanks are also protected, except for the fueling station. Although small amounts of oil and gas are dropped at the station, continual spills could become a problem in the years to come.

The Washeteria bulk fuel tanks are secure. The 10 thousand gallon, and 5 thousand gallon tanks both have plastic underneath, with sand bags to contain them. There was no leaking on both tanks. They are both encircled with chicken wire, so no children or animals can enter.

The old dump on Tomaganak Hill must be cleaned, before the new school is opened. The new school is right next to the old dump, and once it freezes, the protruding material waste will be a hazard to the children who will no doubt play on the pond. This pond was seen by all our visitors from YRITWC and EPA, the only thing now to do is to find funding to have it cleaned before the school is opened.

The trash and aluminum boats, that the floods have scattered along the bluffs, must be cleaned. Our yearly fall time floods have scattered them all around our community. We are helpless to the forces of the elements, of water and strong winds, for we tend to our immediate personal belongings. Even though the boats are securely moored, drift wood and ice, with the help of wind and tide dislodge the anchors and also snap the heavy rope. All we can do is watch and hope we can be able to recover them, when the storm subsides.

The trash on the sand dunes, around the old village site, have been slowly accumulating, from years of traffic on our beach, from picnics, collecting wood, packing water, picking grass and picking berries. The berries are part of our main staple, we collect as part of our subsistence resources. We depend on these dunes as a part of our livelihood. We need to keep these grounds free of trash and we must try our best not to drive our ATVs into these ground themselves, because ATVs tear up the ground, and so harm the precious plants that grow our black berries. There are berries on the bluffs, but the berries that grow on the dunes have their own distinct flavor, different from other berries that grow any where else. The grounds have been cleaned, but let's try our best to save these berries, our descendants will want to use them, too. They deserve to enjoy what our land have to offer, as we, and our ancestors have. It is up to us to make it possible for them to use the land with all its abundance of greens, berries, fish and wildlife. We have to set a good example for them to follow. A time will come when it is their turn to take care of the land. We have to let them know how important it is to keep the land clean. That living off the land is our way of life. How the land have taken care of us for many generations.

AUGUST 3, 2006

Two ladies from YRITWC Brownsfield, Charlene Stern and Joy Shockley, also came and took pictures of the community. Brownsfield looks at old buildings and structures, that

have potential for renovation, and possible use after fixing. Since the community is growing at a fast rate, housing is in big demand, and at the moment, every available house is occupied. The need for housing for our growing young people, could become a problem. Since it is already one of the issues that continually plague our community.

CAPACITY BUILDING

Dr. Mike Smolen came into town, and made a presentation on the Cape Romanzof Long Range Radar Systems, contamination. In the recent water samples taken from our area, he said that it was safe to eat fish taken from our area. The shell fish are safe to be eaten, too. Tom cods are also safe to eat, even though small traces of contamination can be found in the liver of the fish. As long as a person doesn't eat about a pound of tom cod liver every day, for a year, the person should be fine.

Traces of pcb can still be found on the north side of Cape Romanzof, so the source of contamination is still present in Cape Romanzof. There were 7 Transformers that were never found in Cape Romanzof, so they are still up there somewhere, and until they can be found, under any condition, water from the streams, north or south , of Cape Romanzof should not be used for drinking or for cooking. Water samples are taken from our area, at a timely basis, and are sent to Dr. John Bickham, at the University of Texas A&M. where they are studied, by doctors and students.

Smolen also said that some of the contamination come from Asia, via the jet stream. The Native Village of Paimiut, in partnership with other villages close to similar radar systems in Alaska are keeping close watch of our waters. They are also keeping close watch of the fish and wildlife, for any mutation or deformity, that could be caused by the contamination. If any one should find a suspicious looking animal dead or alive, do not touch the animal, but contact Agatha Napoleon, Bosco Olson or Albert Simon, at the Native Village of Paimiut office on Naneng Hill.

There are Biologists camped at the end of the Asqinaq Mountains, from the Department of Fish and Wildlife Service. They are there to study the Avian Flu, when we saw them, they seemed to be pretty healthy, obviously not suffering from the dangerous Flu. They said that they would be there till the end of August. They said, they haven't found any sign of the dangerous Flu, here in Alaska, or here in the whole North America. The only place this Avian Flu have been found, was in Asia. It is a big relief for us, for we depend on the birds that come to Alaska, as part of our subsistence resources.

SUBSISTENCE

We, the people of Raven, depend on subsistence as our main source for food. Employment is very low, about 25% of the population, have regular paying jobs, so we have to look to other means of getting our food, subsistence. Even if most of the population were employed, we would still need to subsist, for it is a practice that is

ingrained in our blood. We were placed here on this land, by our Maker, to live on this land. We have adapted to it, with each changing of the season, through our ancestors traditional knowledge and customs, and if we have to, we could live mainly from the land, without any help from out side sources. We have learned these practices from our elders and ancestors, which were handed down to us, for us to keep, and to use. It is the basis for our survival.

With the cost of food , material, and fuel, at the highest level here, in a survey conducted of the continental U.S, the lowest in employment, highest in unemployment, we have no choice but to turn to subsistence, if we are to survive. Most of the employed have a very low income, and would need to subsist even though employed . The income alone, will not be enough , to take care of the needs, of the average family living in Raven, with half of the population being 18 years and under, we must subsist.

We hunt seals starting from late summer, the young bearded seals are every where, they even go into rivers and sloughs. Hunters usually hang around Nuvuk, fishing for white fish in the shallows of the bay. When a seal is seen , the boats chase after it, for the first boat who injures or catches it claims it, even if they were the last to join the chase. In the spring, the method of hunting is completely different, the fist boat who chases the seal claims it, without any interference from other boats.

Spotted seals and Harbor Seals are also caught, from late fall to late spring. Beluga Whales can be caught as soon as the bays are mostly ice-free, for they feed on the Herring and salmon, which are the first fish that swim in our frigid waters. Beluga whale skin was used to cover the skin boats, which was another means of travel and hunting. They used oars to propel the big boats, and also used a sail, when the wind direction was right.

Beginning in March, bearded seals are caught, in the open waters of the frozen Bering Sea. The first Bearded Seals that show up, are the yearlings, these are a preferred catch, for they are not as big as the adult seals, that are much larger and harder to work on, some adult bearded seals can weigh as much as a thousand pounds. They are either caught swimming, or on ice floes. They are butchered as soon as they are caught, right on the spot, if caught in the water, they are dragged on ice floes and butchered, for they are too big to be brought home as a whole. Every part of the seal is used, the intestines and inner parts are cooked together, and are a delicacy for us.

The smaller seals are brought home whole, and butchered at home. Some butcher them while out on ice floes. Most of the meat is hung to dry, and some are put into freezers, for future use, to be cooked with the mouse food (roots from several plants) or tayaruqs.

The Herring runs are here in early spring, just after break up, we prepare our gear and repair our fish racks, if damaged by our yearly fall time floods. After being caught, we place them in the ground, to age for a few days, to harden the roe inside for easier cutting and drying. When ready, they are braided in strings, and hung up to dry. At this time we set our King Salmon nets, for they are here with the herring. After the roe is separated, they are spread on a hard surface, to dry. In the winter, they are soaked in water and

eaten with seal oil, we call them Melucuaqs. They are usually saved for special occasions, like Thanksgiving, Christmas and Easter. They are a very special treat for us.

Our main food staple, the Salmon, arrive just after the Herring runs. We also set gill nets, out in the bay and catch the fish. These are the fish we concentrate most of our time and energy on. For the dry fish have a lot of protein and calories, even in a very small amount. Most of the fish, we store in seal oil, and make Arumarluk. We eat the fish with just about anything. Some of the King Salmon we catch, we bury in the ground and make Cinaq. It is fermented in the ground through out the summer, and eaten in mid-winter. A bite or two of this fish, can keep a person warm for hours, even in the coldest of weathers. The salmon eggs are also put into bags and aged through out the summer, and eaten in the winter, a bite of this will also keep a person warm for hours in the winter. It is called Cilluvak. It is usually given to people going on long trips, or for people who will spend a lot of time outside, in the winter. It was mainly used by our ancestors,

We also collect different variety of clams and mussels, from inside the bays and coast. There is also a bag- like sea food (sea cucumbers) we collect. (we call it Usungluq). It is very delicious, and sometimes in the late fall, they are washed ashore, and large quantities can be collected, and stored away.

The Tundra will be teeming with berry pickers, for the salmon berries are plentiful this year. As the berries are part of our main staple, we all try and collect as much as we can pick, to save for the long winter months. Families will leave loaded with empty containers. Some pick as much as 80 gallons in one trip. Some even make a second trip, depending on how ripe the berries are. They ripen faster inland, where it is warmer.

There was one occasion when pickers left in the beginning of September and still filled their containers from the berries close to the coast, where it is cooler. When plentiful a person can pick as much as 10 gallons in a day, but probably further in-land where the berries are bigger and more plentiful. As soon as they are brought home, they are packed into zip-loc bags, and stored in freezers. Blue berries are also picked, to add to the berries. Later in the fall, black berries are also picked, and also stored in freezers. There are wild raspberries, too, but they can be found only in certain places, and are not as plentiful as salmon berries or black berries, but are very delicious.

Bird hunting season is almost here. The birds that were born last year, are the ones that molt first, with all the other young ducks and geese that are too young to breed. We call these birds "kangniqs". The adult birds molt while their young ones are still growing their feathers, and take flight with the young ones around the end of August. The Emperor Geese and the Black Brandts are prime in the nesting season, but their taste change after molting, so we don't hunt them in the fall. The White Fronts, Cacklers, Lesser Canada Geese, Snow Geese, Swans and all the duck species are prime in the fall. The Sand Hill Cranes can be caught from spring till fall.

The King Eider Ducks can only be caught in early spring, when flock after flock pass along the coast to their nesting grounds. At times, the horizon darkens, when a large

flock, still at a distance come our way, and with a single shot, can down 10 to 20 ducks. The young ones can be seen in the fall, in the bay and out in the sea.

Wild sour docks are ready, by the time the salmon berries are ripe. We call them aatunaqs. We cut these greens and cook them and eat them with dry fish, mixed with seal oil and sugar. We also make akutaq out of it. It is also packed into zip-loc bags and stored in freezers. Some mix black berries with it, when they are ripe, in the fall.

There are greens we pick in the early spring. As soon as the fresh water ponds are ice-free, we pick kapukaraqs, they can only be picked immediately after the pond is ice-free. We cook these delicious greens with seal oil. There are also greens called nasqupawaqs, that grow along river banks, which we cook with seal oil, and eat with fish. Tukauyaks are similar to nasqupawaqs, and eaten the same way. Almaruaqs grow in fresh water marshes, and are also picked in the early spring. They are cooked with seal oil. Itraraleks grow close to the sand dunes, and are also cooked and eaten with seal oil, they are very delicious as akutaqs. The wild celery, which we call tarnaqs, must be picked while the stalks are still tender, for they harden quickly, and become bitter. In the salt water ponds, we collect tayaruqs right after freeze up, before the snow covers them. We cook them with seal meat, or with the roe of the tom cod, it is very delicious.

In the fall, tom cods amass in the sloughs. We use giant dip nets, when the tide is going out, and the sloughs are not too deep. At times we can catch as much as five, hundred pound gunny sacks full, in a single dip. About 500 pounds. We take the liver and roe and put them in separate containers. We cook the liver and mix it with black berries and make a dish called tengucuaq. The roe, we save and cook them with utengungsaqs, mouse food, or tayaruqs and prepare one of our most savored dish, uqnaq.

We collect utengungsaqs right before freeze up. They could be found along sloughs. When you see a freshly dug mounds of dirt, it is a sign a lemmings cache, is near, filled with the delicious mouse food, made from roots of lower tundra plants.

The head waters of the bigger tidal sloughs, have a small fish, we call blackfish, cangiiqs, they are caught using traps, made out of wood or chicken wire. They are set where the water becomes fresh not salty, the fish can't live on salt water. They are cooked, and every part is eaten, except for the bones. The young smaller fish can be eaten raw with seal oil. We also age the fish, and eat it with seal oil, they are very delicious eaten in any way. The sloughs themselves are salty, but become fresh way up in the head waters.

In the fall and winter we dip for stickle-backs, quarruks. They are small fish, with needle-like spikes on the body, which we call needle fish. They were the main food for sled dogs. They are so many, they would be brought home by the sled loads. They were cooked with seal oil, and fed it to the dogs in the winter. We also eat the fish, cooked, raw or frozen.

Just after freeze up, we set nets under the ice in the bigger rivers, for white fish, chee fish, and northern burbit, which we call lush-fish. We also hook for lush-fish and pike fish in

the winter, and are eaten cooked , raw or frozen.

We are very lucky, our land have so much to offer for us. For many generations, our land have taken good care of us, so we have to take good care of our land. It is not hard to see why our lives are closely related to the land and environment. Why our relationship with our land is both physical and spiritual. Our ancestors truly respected and revered the land. For everything they caught or collected, they would give a portion to the land and Cillam Yua, as a gift of thankfulness and praise. For this reason, they never wasted anything used for food or material, for to do so, would be a sign of disrespect to Cillam Yua

Appreciation of food and material, caught and collected from our land, in itself, is to praise Cillam Yua. When a person goes out and enjoy a beautiful day, it is also a complement to Cillam Yua. For He is All powerful and loving, and would want His children to be happy, especially if they are enjoying what He has created. He knows our close relationship with our land, and He has placed before us, many different variety of food and the intelligence to know what is good and the right time of the season to get it.

Through our elders, we have learned to prepare our different variety of food , which were handed down from generation to generation, through traditional practices and customs. These are the values which are very precious to us, for they are values of survival and existence. For when there is a shortage of one , we can look to other sources to supplement our diet, to carry us through. When there is a shortage of salmon, we concentrate our efforts on the salmon berries, and tom cods in the fall. We also store up on food caught through hunting, like birds, seal meat, moose meat. Some of the meat we dry, and some we put in large containers and salt. All of the tom cods, we catch in the fall we hang and dry, and eat in the winter with seal oil. After the rivers have frozen, we also dip net for tom cods. We eat them frozen and some we store away and eat in late winter and early spring, we call them iqallualleraqs. They are a delicacy for us, who have acquired the taste. They are very nutritious in calories and protein. Seal oil is very important to our diet, for we use it in every food we eat, for its lasting quality and energy, which is very important for us, to live through the long harsh winter.

Our elders always tell us, that raw food has more energy producing quality, than cooked food. So some of the food we eat, we eat raw. Eating raw food is an acquired taste, some of the newer generation haven't acquired the taste, with all the new food which can be bought at the store. When outside, raw food will keep a person warm longer, than from eating cooked food. But there are only certain food we eat raw, some cannot be eaten raw. Fish is what we usually eat raw, salmon is the only fish we don't eat raw, only in the form of cinaaq, aged in the ground through out the summer and fall, and eaten in mid winter, when it is coldest, when even a bite of this fish, can keep a person warm for hours.

We are known in the western civilization as raw meat eaters, and I can see why we are called that. Its not that we prefer to eat our food raw, but without refrigeration, food spoils very quickly, if not dried. There are only certain food that we eat raw, and only after we age it, to take the wild taste out of it. Any food caught or collected, we try our

best not to waste, and try to consume, before it spoils. We relish and savor the food we can eat raw, which we also learned from our elders, and will continue to practice, even though there is store bought food to be eaten, for it is a part of survival in this harsh, wind swept land.

Our ancestors did not own modern appliances, like freezers and refrigerators, so they had to find ways to store food away, during the warmer months of the year. The best way was to dry the food, or when salt was available, they would cure their food, they also would dig down to the permafrost, and put their stores right on the permafrost to make their supplies fresher, for a longer period.

Today, we have freezers and refrigerators, so storing food is a lot easier for us, and we can store more food without having to worry about spoiling. Our ancestors were limited in what they can store, so most of the food had to be consumed immediately, before they spoiled. It was mostly the meat of birds, seals and sometimes moose meat that had to be eaten before they spoiled, if they weren't dried or cured. It was just recently that we started hunting moose and caribou, for now, we have the means to go to places, with the help of modern machines, which are a lot bigger and faster. The food that we subsist from, we still forage and hunt, but with better equipment and better storages.

The food still taste the same, except today the things we hunt and forage, are not as numerous as they were at the time of our ancestors. With the declining in numbers of fish and wildlife, we have to start preserving what we have left, by keeping our land clean, so the fish and animals will increase through cleanliness and waste prevention.

Today, in our generation, it is our turn to take care of our land. We have to follow our ancestors foot steps, who were the true environmentalists, who kept their land clean through traditional practices, and cultural values. They took good care of their land, thinking about the generations to come, knowing that we would need to live off our land, too. We need to think of our descendants who will no doubt use the land as we have. We must keep our traditional practices and cultural values alive for the sake of our ancestors, who did an outstanding job of keeping their land clean and made it possible for us to enjoy the fruits of our land. Our land is rich in natural resources and wildlife. Our land is like no other, on the face of this planet. It is an ideal place for the birds to nest, and raise their young in the land with different variety of resources to feed on. This land is their land, too, their home, and they will continue to return back to this land, where they were born and raised, where they could find peace and tranquility, where they have been coming back year after year for centuries to a place where they could find survival in their own little world. We have to think about them, too, for they are a part of our source for survival.

We have to respect our selves, we have to respect our land, we have to respect our plants and animals, we have to respect what our Maker have given to us. What He is giving to us is free. Our price to pay is to respect the land, and everything in it. If we respect the land and animals, He will keep giving to us, what we need, for as long as we need them.

CARLUUT AYARCITELRIT

Naparyarmiut IGAP Programaat maii makuneng arnarqelrianeng katurciuk, angyakun ayagcitarakaneng. Citamaneng asigtaneng imiutelruukuk. Makutlu kianat cali katurluki tengsutekun ayagcitaqluki. Makut kianat akiit tekitelruyaqt, tawaam ikgelaata mani amlerineriararapuk. Iciivaraqu amlerikata tun'naluki makunun katurcilrianun. Makuneng tawaam wanirpak aquisutneng cikirapuk, amlerinatkatni.

Amaani Anchoragami katurtetuit, amleriaqatallu nutaan caliluki. Tama caliaqamegteki taqsuitait, iraluq tawaam cipluku.

Makut ayagcitarikat nunaani, amlertut. Alraku tawaam ayagciciqt. Wanirpak legelrem carlui civumeng ayagciciqt. Ulerpiim cali angyat atertelri naqarkauluki, nunamta awaatini, qemitlu menglitni.

Uum calistemta Michelle DeCorsum makuneng kianat nunuliutitneng tuyulqakuk. Akit tawaam amlerikata nunulirciapuk kiananeng quyurcilriit.

CARLUUT NALLUNAIRTULRIT

Angayuqapuk Adrienne Fleekaq, ukut Kuigpiim iqaitelran tunginun calilriit malikluki tekitelruuq, Joe Sarconameng, Danielle Prattameng, Rachael Peltolamenglu maligluni.

Makuneng nunamta awaatini carlurneng, ciqicivillernenglu yuvriryarturluki. Wanirpak ciqicivik asinrituq, carluut piciatun egcimaut. Sea lionam quyurviani, una ilakluku Joe Sarconaq, nunatlu angayuqait, una quyurutkelqaput. Asinrilenguq mavet nunamtenun cagluk. Akalriat tamaaken anulluku, cali yuut tutmarluku, enmegnun itrulluku.

Yuciput ilalqerviituq. Utumaqallerkaneng cameng piliyugluteng tawavet egciviim iteryaraanun piyaqt. Utumaqeryartut akalriaput, tutmaralputlu nunamtenun cagtevenaku enemtenunlu. Tucarameng pilikumta egciviim iteryaraanun, carluum cagtelra utumaqeryartuq. Ukutlu nunat caliisuti aturciganaaku, ilalqera. Taumeng egciviim itelranun itercigalameng egcituut.

Makutlu ciqicivilret nunamta awaatini qaillukuarnarqai piyumallemteni, kinguqvaremi nunaput, naunrat, neqet, tengmiat cali allat unguingsit navgurciqai.

Nutaram elitaurviim ciqicivilleq carrirnarqa, elitaurvik ikirpailran. Mikelenguut iluani aquinrilengaitut. Carluut arnarqut mikelengurnun aqengiruteknayukluki, qumvailgan carrirnarqa tama.

Carluut unaani penguni mertaryaraami, unataryaraamillu ukunun caliskayagarnun carrircitelruyaqut, pingraan carluneng unicivkenaata pingnaqniartukut. Kavlakuarat neqemta ilakait. Akalriakunlu mana navgurpegnaku pingnaqniartukut. Allaneng ayuqaitneng kavlakuarartaitut mana nunaput. Qemit kavlakuarangqersaqut, tawaam pengut piit ayuqaitut. Kinguliamta aturyugciqaat. Ellait cali neryugciqut wangkucitun. Civuliamta tumaitgun eglertengnaqniartukut, ellait piculriameng yucingqelruut. Qaneryarait atuqumteki ellualriakun ayarciqukut. Civuliamta elluarluta yuyarameng uniyvikelqakut wangkutnun atusqelluki yullemteni.

NUNAPUT LEGELRANI

Kiak, Ingutmi, arnak malruk tekitelruuk makuneng enlerneng yuvriryarturlutek. Amaken Kuirpiim iqaitelran tunginun calilriit ilait.

Makut akallat enet kitugluki atunqircumalratneng camun nunat uqisqautekaitnun. Akaurtevkenaku tekitelrak, elitnaurvigmeng ayarnirluni enet penguqliim qaingani legelruut.

Nunat yui tamalkuita enaitneng anevkalruut, picaqevkenaki aqengirnayukluki. Unavet kuigem ciniinun atravkarluki, ilaitlu agaavet qerarcilluki, elitnaurviim uquutai qagernaiyukluki. Legelriim enet tamakut atunqigtarkat nangluki legtelqai. Ilamta cali enait ilakluki legluki, Nunat tamalkuita arenqaillugcilluki.

Tamalkumta ilakengamta ilaput enailriit kuyurnarqut. Pitacirramcitun tamarkumta uqisqautengnaqukut.

Kaveneram Frank Murkowskiim mana nunaput arenqaillurcimaniluku uqisqirnaqniluuta kavamaq qanrutelqa.

Agayuvilleram iluani ukut kenermeng calilriit wiitaut. Asirluteng caliateng egleruutat. Anguyagtet Ayuquciatgun caliateng ayutait.

Yuut akmaken kavamameng, statamenglu mavet tekitelruut nunat uqisqiryarturluki.

Legelriim tamalkumta yuciput agtuuma. Enaiqsailengraakut yuut tamalkuita, enailriatun ayuquq, ilakengamteki, nunalgutekuuki.

Keneq ellikun legevkaluq. Miklirian tawaam, uqut qagerengairucata kenrem cagpailgan niptelruuq.

Cevameng, Mamterilermenglu uqisqiutelriit civuumeng tekitelruut. Allatlu tengsutekun tekilluteng. Quyanaluteng mani wiitalriit nanikuallemteni.

Quyakaput cakneq allaneng nunaneng tailriit uqisqiryarturluta.

Naparyarmiut tribal councilaata Angayuqaat Elmer Simonaq, ukut kenermeng calilriit angayuqaqaat, unallu Bernard Murranaq, nunat mayoraat, unallu Naparyarmiut tribal

councilaata chiefaat Eric Olsonaq, mani matumeng kenrem tungiinun, yuut enairutelret, Naparyarmiutlu tamalkuita uqisqirait. Tamalkumta nanikuangamta. Ukut tawaam enailret arcaqerluki, enkaitneng ukurpailgan pilingnaqluki.

Nunat angayaqaruarit tamalkurmeng uqisqautut pitacirramercitun. Ukut quyayugluki egastet, calistet kaigcitevkenaki wallu qerrutevkarpegnaki. Kinallu yuuk tailleq uqisqiucarturluki

Ukut quyayugluki ilateng unilluki maavet tekitelret uqisiryarturluta. Agayutem ilait murilkekiliki, mani wiitalratni, caliaraneng calilratni, ilateng nanikualriit uqisqilratki. Quyana Cakneq.

Carluut leglermi amlertut. Civumeng angyakun makut ayagciciiqt. Ukutlu wangkuta carluteput alraku tawaam ayagciciiqapuk. Arnaqengata, mikelengurnun aqengiruteknaiyukluki, manallu asbestosameng ilangqerengan tama civuumeng ayagcitaluku. Nunanun mana arnarqelra anuqmun cagnayukluku

Mertarvigmun unavet pengunun mana legelem puyua tengtelka. Mai tawaam qanelruut asirniluku meq penguni. Tengsutekunlu mermeng tekuitetuut.

Pingkutlu uqut asigtait, ukut elitnaurviim calistain caliciqengatait. Aka tayiima kepurluki angyakun ayagcitelrulliniut.

LICALLEK ARNARQELRIANENG

Unallu puqirli Dr. Mike Smolenaq tekitelruuq pamumeng anguyaget ingrini nunitneng picirluni. Radarameng ingrim kangrani naparcilruut murilkisutekamegneng. Tawaken ayagnirluni mana asilenguq mavet memtenun cagtelrulliniuq. Awaatemteni meq yuvrirturyaqaat. Mermeng tegulluteng akmavet tuyuqluku, yuvrircitaqluku, puqirlinun elitnauranunlu.

Mai qanertuq, meq asirniluku, neqetlu nernaqniluki. Iqalluat tawaam tenguit amlerluku neresqevkenaki.

Iqalluat tenguit cali matumeng asilengurmeng nalkutnaqniluku. Carrarmeng yuk nerengremi cangaituq, iqalluat tenguatneng. Neqet mani awaatemteni asirtut, makutlu cinarayiit cali asirluteng, apakusutat, usunglut, kliumruut, makutlu imarpiim piciatun neqai

Romanzofamguq neglirnera cali asinrilengurmeng nalkutnarquq. Romanzofamguq awaatineng mermeng meyunaituq qangallu egaasutekluku. Mermeng yuvririaqameng akmavet puqirlimun umun Dr. John Bickhamamun, liicarainunlu yuvrirciluki, wani elitnaurvirmi Texas A&Mami.

Iligguq matum asinrilenguum akmaken yaqvaneng imarpiim akianeng, tailruq, pagaggun qilarkun quleqvaggun.

Ukut Paimiut Tribal Councilaata Calistaita mana caliaqaat, umeng Dr. Mike Smolenameng ilaaluteng. Mana nunamta awaatini meq yuvvirturaatuat. Allanenglu nunaneng radaralegneng uqisqaqluteng. Paqnanarqelrianeng ungunsineng nalkuskuvci agturavkenaku ukuunun matumun calilrianun qanrutekniaci, Agatha Napoleonamun, Bosco Olsonaamun, Albert Simonaamunlu, yani Paimiut caliviatni Naneng Hillami.

Pamanillu ingrit iquatni, matumeng tengmiat nangyutitneng ivalriit platekartut. Nangteqenritliameng cegganqegluteng wiitalruut. Quyanarquq, tengmiat neqkaput. Melquliurtet calitelliinit. Tengmiat nangyutitneng nalkuteksaitniluteng qanelruut.

CAILKAMENG NERENGNAQLEQ

Wangkuta Naparyarmiuni cailkameng nersagturatukut. Amleret yuut mani nunamteni caliaritut. Avrita ikgelrit caliangqertut. Caliangqengremeng cailkameng nerengnaquratukut. Cailkameng nerengnaqleq yuciqaput. Caliamteggun kiiggan yuscigatukut, nurutetuukut.

Maavet Agayutem elkartelqakut nunamun, piliamineng civumtenun elliluni elluarluki atusqelluki. Wangkuta quyakluki cikuitai civuniurciqaput. Civuliamta tumaitgun pitacirramcitun eglerciqukut. Ellaitneng makut litelqaput cailkameng nerengnaqsaraq. Atamta, Anamtallu makut atulqait. Ellait cakviulratgun mana tekiluku wangkuta wiitavkaraakut. Cairkameng, imarpirmenglu nersarturatukut, kiarmeng yaavet uksulranun.

Neqqat, aturat,uqutlu mani nunamteni quyinkacaagaugut mani United statsami cuqengualratni. Caikameng nersanrilkumta nurulluta kaigciqukut. Calialgetlu amlermeng akinguitut, cailkameng caliangqengremi nersarnaqluni. Nunamteni mani caliarlainarkun ilaput kirran nerqescigataput. Naparyarmiuni avgit yuut mikelenguugut.

Kiarmeng ayarnirluta makuneng nayineng, isurineng, maklararnenglu pisutukut. Nuvugmi wiitaluta kuviacuarluta murilkituukut. Pugaqakut malirqerluta Kiligastinlu pitaqluku. Upnerkami malirqerrastiin pitaqetua.

Upnerkami, kangirluk cikungqengraan cituat kuimatut. Iqalluarpagneng, qavlunanenglu tuqaareneng nerluteng. Cituat qecitneng qayat, angyatlu amitulkait, ayarasutekengamteki cituat amiit qecigtuata atutuaput.

Imarpik cikuirutaqan uksumi maklarneng pitengetuukut. Maklasugaat civumeng tekitetuut. Angsiyanrilata cucuketuit pisurtet. Kinguatgunlu makliit angturpiit kuimangluteng. Pilaggarluki tauwaam utrutuaput angsiyagata. Cikut qaingitni pilatuaput,

nayit, isuritlu tamalkuciat'tun utrutuaput, ilaita tawaam unaani imarpirmi pilatuit. Kemgit kinercituaput, ilaitlu kumlivignun qemagluki.

Iqalluarpiit civuqliit cikuirutaqan tutetuut. Civuqliit angenruut, ukurinrulutenglu. Civuqliit melugpaugut. Kinguqliit mikelruut uquilrulutenglu, makut kinguqliit wangkuta pitaqetuaput, kinerenginruata. Qugcigmi makut melugpiit kiputetuit akingengnaqelriit. Pirriluki kinercituaput. Lagyani meluit teggingcarluki, qayutuni ernerni witavkatuut.

Iqalluarpiit meluit cagluki kinercituaput. Uksumillu, Quyavigmi, Alusistuami, Paskamillu kenicirluki nerluki. Melucuaneng atenqerluteng. Cakneq wangkuta picaqaput.

Qavlunat tutaqaata egmian pitaqetuaput. Makut nutaan neqkaput. Kinercirarluki, tevegturluki aruumarlulitukut uqumun ekluki. Uksumi aruumarluitelleq asituq. Ilaitlu nunamun lagulluki cinaliluki. Carraungran yuk matumeng nerkuni akanun kaigengaituq, akanunlu urumaluki.

Cinarayarneng cali ayuqenrilengurneng pisutukut. Apakusutaneng, usungluneng, iryalarlenglu cinameng avutukut. Ilirni uksuarmi usunglut cinamun teptui.

Atsat, wangkuta pitukeput aqevyirneng, kiarpak amlertut. Aqevyit neqautemta ilakait. Egmian pitaqerrarluki asigtanun ekluki, qumcituaput. Curaneng, kavlakeareneng, tumaglineng, puyurnineng cali unatatukut. Iluqvani puqlanilriami aqevyit arulrit cukanrutut, cinaqvanillu cukailruluteng.

Tengmiat tengut, nutegyat ayaraciqut. Alrarni tukelret kiagpak civumeng ingciiqut. Kangnineng wangkuta pituaput. Kiagpaklu irnilret, piarateng tauwaam tengkata malikluki tengciqut

Metrarneng upnerkami pisutukut. Irnivimegnun ayaraqaata. Qagaani negeqvani irnituut. Uksuarmi piyagait kangirlugmi, unanillu imarpigmi tangernaqtut. Metrasugarneng acituaput.

Quagcit, wangkuta aatunaneng pitukeput, pitaqnaritut aqevyit awuaqata. Kepurluki egatuaput, neqerlugnenglu avukluki nerluki. Kavlakeareneng cali ilaluki akutaliaqluta. Ilait cali qemagluki cumlivignun, uksumi aturarkaput.

Upnerkami, nanvat cikuirutaqata, kapukaraneng avutukut, uqirlukillu egaluki Kuiget cinaitneng, nasqupaguaneng avuraqluta, uqirluki cali egaqluki. Nutareneng neqneng avukluki neraqluki. Almaruaneng cali upnerkami carlugneng pitaqluta. Itgaralget unani pengut menglitni nautut, nunakauiyim cali awaatini

Ikiutut nenrirpailgata nernarqai, teggivailgata. Tarnat cali teggivailgata nernaqluki. Tarnat, ingrit menglitni nautuut, ikiututlu mani qemini.

Tayarut qumqami pisutuaput, nanvat qanikcameng patuvailgaki. Makununlu iqalluat meluitneng avuluki egaluki. Kemegneng cali egaqamta, tayarut ilakaqluki, uqnaliluta.

Uksuarmi, iqalluat kuigni quyurtetuut. Qalulukillu pitaqluki. Kencugaqan imartusiyagpegnaku qaluput civluki, kiatinenglu urumreluta qalum tunginun. Pitaqamta meluit, tenguitlu allakarluqi qemagluqi. Tenguit egaaluki, kavlakeareneng ilaluki, tengucualiaqluta, civuliamta picaqataitneng. Meluitlu qemagluqi, utengungsaneng avuluki uqnaliaqluta.

Utengungsaneng qumqataragan pakisatukut, ugnaraat neqaitneng. Kemegnun avukluqi uqnalituut, qangallu iqalluat meluitneng ilaluki uqnaliluta cali.

Kuiget kangritneng uksuarmeng ayarnirluta cangirneng pisutukut, taluyirluki. Egaluteng cakneq neqnirqut. Ilaita qemagluqi cangilleralituut, uksumi neqkaneng. Uksuallarneng aciraqluki. Taryumi anerteqescigatut, mepirmi tauwaam. Uksurpak pitaqetuaput yavet kialranun.

Uksuarmi, uksumillu quarrugneng qalutukut. Qimugcitullermegni civuliamta qimugtenun nerqetketulkait. Ikamrateng imirluki pit'tulruut. Wangkuta egaluki, qasarluqi, kumlanrulukillu nertuaput.

Qumrarluqi, kuigni kuvyatukut, Ingrirlagmi, Ukalikcimi, ilaitlu Manuqinrarmi. Naptaneng, manirnarneng, qaurtuneng, cukvarnenglu pitaqluta. Manarluki cali pitaqaqluki. Qasarluqi, egaluki, qangallu kumlanruluqi neraqluki.

Nunaput mana neqkaneng ciriuiq. Cillangellemteneng ayarnirluta, nunamta neqkamteneng cikiumaqakut, nunaput elluarluqi auluknaqluki. Caillkameng nersalleq yuciqaput. Mana pitekluku nuna takaqnaqluni. Civuliamta yuciat aturluku eglerniartukut. Civuliamta nuna, imarpiklu cakneq takaqerqaat. Pitaqameng pitameng iliineng Cillam Yua cikitulqaat, quyaluku.

Nunameng, imarpirmenglu pitaput, avulputlu quyakluqi akurtulrit, Cillam Yuan quyakeciqaa. Cillamillu asiraqan nunakiliaqamta Cillam Yuan cali quyakeciqaa. Elliin pilianeng tauwaam cangqeramta. Elliin kenekengamikut makuneng aturarkamteneng paivcimakut, aturyukumteki atusqelluki elluarluqi. Elliin caprilaami, agayutenguami.

Civuliamteggun makut nunamta neqain neryarait liiterqaput. Ellaita cali wangkutnun atusqelluki, kinguliamtenunlu tunesqelluki. Makut yuciqaput, pinritesciganaki mani yullemteni. Uksumi neqpiggarneng piitelleq asiituq. Makutlu kasallat camirnialata, yupigtarlainarneng nerturrarluni.

Uquqlu wangkuta pinritesciganaku, ca tamalkuan nerelput uqirlainarluku.

Civuliamta qanrut'tuakut qasaneng nerleq akanun urumanaqniluku, kayunaqlunillu.
Neqemta ilait qasarluiki nertuaput. Neqet qasaryumakput cakneq picaqaput.
Yupigtareneng nerluteng cillangelret qasaryunqegtut.
Ilaitlu makut kinguliamta qasatuluteng cali.

Akmani wangkuta pitulliniakut qasarteneng. Ilait neqput qasarluiki nertuamteki.
Qasarlainarluki neqput neruitaput.
Civuliamta kumlivilameng, neqteng asirupailgata nerengnaqtulkait, neqnenglu egcillek
asikevkenaaku.
Ilait neqmeng nunamun lagulluki camavet qumumalriamun, akarenun qelkaqluki.
Mai wangkuta kumlivigneng pingukut, neqet qemagtesutekaitneng. Makutlu ayarasutet
asiriluteng, yaqvanun ayaranaqluni.
Makut tauwaam cailkam neqai, unguingsitlu, ikegliinarluteng. Mai tamarpailgata nunaput
iqaurtesiyagpegnaku pingnaqniartukut

Nunaput ayuqaituq mani nunam qaingani. Tengmiat, unguingsitlu mana cali nunakaat.
Mavet alrakuaqan qiptaqluteng piciquit, yucimeng taktaciani. Neqautait mani amlertut
ayufenrilenguut.
Ungungsiungremeng civuliangqertut, wangkucitun Agayutem piliaqai, mani nunami
yusqelluki, lilqai.
Allamun nunamun ayagengaitut, nunamegnun tauwaam.

Wangkutneng takaqarkaugukut, nunaput takaqarkaугaput, naunraat, unguingsitlu
tamalkuita takaqluki yugarkaугukut. Cillam Yuan wangkutnun pikesqelluki,
murilkesqelluki, taitelkai.
Takaqluki yukumta, cikinermeng taqengaitakut yucimta taktaciani.