

Raven ENVIRONMENTAL IGAP NEWSLETTER
COMMUNITY AWARENESS

The Raven Environmental IGAP Program is now executing tasks required for the Grant Proposal .We have introduced our program to the community through town meetings which have been conducted by the Native Village of Raven and X Corporation. We have also made presentations in 4th to 8th grade classrooms, at the school. The children seemed very enthusiastic with our program. We stated how important it was to keep our land clean, because we loved to eat food we caught and collected from the land around our village.

We told them that when they grow up, they too, would want to hunt, fish, and pick greens and berries like their parents do. Some have already brought pop cans to us, even though we told them we would announce through the VHF radio when we are ready to collect aluminum pop cans. During our presentations we brought permission papers for their parents to sign if it was okay for their children to collect aluminum pop cans for recycling. We will have put aside some money and other items for prizes to reward the children for collecting the cans.

We are also collecting old batteries and storing them in bins, putting them safely away for easy access and where children can't get at them. The people in the community have voluntarily brought the old batteries themselves to us, without being asked to do so, after they heard about our program. We are also expecting more bins to store batteries and hazardous materials.

CAPACITY BUILDING

On the 4th of May the tribal Administrator and Book Keeper attended a Grants/ Financial Training in Anchorage, under the Yukon River Inter-tribal Watershed Council which was conducted at the Inlet Tower Hotel & Suites.

On the 10th the Environmental Coordinator, Raven John and the Environmental Assistant, John Raven attended the same training. The training was a very productive session and we acquired a lot of information about grant writing and proposals. There was a Board Training which the Administrator and a board member were attending. These trainings were being conducted with the Foraker Group.

The Circuit Rider Rebecca Napoleon did a great job of arranging these trainings. The accommodation was great and convenient, since the trainings were held in the same hotel we were lodged in. They had made great improvements to the hotel.

SPRING CLEAN-UP

The spring thaw and break-up is slow this year, but the trash and debris can be seen, now that most of the snow is melting. It seems that the trash around the village is getting worse every year, and something definitely must be done this summer, and get a systemized method of maintaining and control the trash. Now, and in the years to come. We plan to take a ride down to the local community watering ponds, near the beach and see if they need to be cleaned up. Cleaning up the berry picking areas must be done, because the watering ponds are in the vicinity of the berry picking area and sometimes the water packers leave bags, unintentionally. These grounds are very important for us, for we pick berries from them, and these berries are a part of our food gathering.

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The spring clean up will be coming up soon, and the City of Raven is going to be busy conducting the clean-up activities. We will contact the city and see if there is anything we can do from our program, we would like to monitor the clean-up and make sure that they don't miss any areas that need cleaning. Since about half of the community population are 18 and under, the clean-up activities are usually very efficient, with children cleaning up, it doesn't take very long to clean up the whole community. It usually takes about a week to complete the clean-up.

The village population is about 1,100 and the children make about half of the total population, so they will come 500 strong, and they work fast. The child who fills the most bags of trash will get the main prize which is usually a good bicycle with some other prizes as well. Last year they were giving out cash for each bag that is filled, so filling the most bags become very competitive. So it's not hard to see that they must work fast to fill the bags.

After clean-up there are large piles of bags in area pick-up points all over the community that are also picked up by the city workers, and transported to the dump. We are at the process of backhauling aluminum pop cans, we have made our second shipment and are still collecting, for the children keep bringing bags of cans every day.

We plan to backhaul batteries, and old aluminum boats on the barge that is coming in, in a couple of weeks. We will begin back hauling old cars, ATVs, snow machines, fridges, freezers and florescent light bulbs, after we attend training to extract oil, Freon and other material that need to be extracted , before being back hauled out of here.

COMMUNITY PLAN

All the governing entities have gotten together and produced a Community Plan for new roads, site for the new landfill, to replace the existing dump the city is using now, and three or four sites for the new airport , which the community will select, and should become a reality in the next few years.

The Division of Transportation (DOT) came into town in April and presented to the community the four possible sites for the new airport. Some of the locals suggested letting DOT make their road to the new airport first, before making their road to the new landfill, because it will need to be at a safe distance from the new airport, because the new dump site will certainly attract scavengers to the area, like gulls and ravens which will be a hazard to the planes, coming and going . So the new dump will not be in use for a few more years. The community didn't want to conflict in DOT's interests because we do need the new airport badly, as our existing airport is in danger of erosion.

LAND PROTECTION

X Corporation stationed a camp about a mile into the bluffs, on the X side. The purpose of the camp is to keep all ATV's from trespassing into restricted X Corporation land, and tear up the tundra. This land is a part of the Clarence Rhodes National Wildlife Refuge and is the prime nesting habitat for birds that come there annually, probably prime nesting ground for geese and other birds, in all the world. So preserving and protection of the land and wildlife, is a priority that we have made. As

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subsistence is our main means of getting our food, we have to protect the land and numerous wildlife we have with all the power we have.

The X camp started last year in '05, because people use ATV's to collect eggs, hunt, pick berries and collect greens, tearing up the tundra, and leaving tire tracks all over, endangering wildlife habitat, and environment..

X Corporation has also applied for a Grant to make trails for ATV's, to protect the land around our village. These trails which lead to our various subsistence grounds must be made, for some of these places are far from town and can only be reached by ATV. Most are in walking distances, but carrying a heavy load on tundra is not very easy, but some still do it the old fashioned way, walking.

FISHING / CAPE ROMANZOF

The spring thaw and break-up is unusually slow this year, and there is still a lot of ice in the bay and rivers. Hopefully we will be able to catch the herring and salmon runs before they pass on, north.

The elders say that when there is a prevailing northerly wind all through spring, that it's a sign of good salmon runs, and we've had northerly winds all spring. This may not apply to other regions of Alaska, but it certainly does to our area.

Our generation have witnessed these signs, and also witnessed times of poor salmon runs. We've also noted that at times of shortages, there was hardly any wind or no northerly prevailing wind in the spring, weeks before the salmon runs.

Commercial Fishing this year is also questionable, for there is still a lot of ice in X Bay, but for the sake of the fishermen I hope they do some fishing before the herring pass on. The first run of herring are fish, commercial fishermen usually go after because this is the run that carry the roe, that the Commercial Tenders prefer. The second run are smaller in size than the first, which subsistence fishermen like for they are less fat and easier to dry.

The lucky few who go to X Bay to collect eggs and hunt birds, usually collect herring fish eggs, on the spawning areas. They spawn all along the north side of X Bay , on kelp growing on rocks. Low tide is the time to collect the eggs, and you have a short time to do this, for the next tide will cover them and they won't be accessible until about 12 hours later. These eggs are a delicacy for us, because they can only be collected for a very short time each year, and they spoil very quickly after being spawned.

Weather condition is a major factor, for seas are rough when the wind is blowing and almost impossible to maneuver, although some brave the elements, it is very risky, because weather conditions change very quickly. There is no safe haven between X Bay and Raven, but two small sloughs that go out into the sea and to go into these sloughs is very risky, in rough waters.

Collecting fish eggs and fishing for tom cods were banned for a few years in X Bay, when high levels of contamination was discovered on Fowler Creek. All this contamination originated from the Cape Romanzof Long Range Radar System(LRRS) camp. Monitoring of the area ranging from Black River (about 20 miles north of

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Scammon Bay) to the Hazen Bay area (about 25 miles south of Raven) are still on-going. Water samples are taken from these areas on a timely basis. The Native Village of Paimiut is working with Dr. Mike Smolen in monitoring these areas, in partnership with other villages in the vicinity of similar radar systems. Raven John, and Albert John are the personnel working closely with Dr. Smolen. The samples are sent and studied in a number of universities down in the lower 48's. They are doing an excellent job and their project is expanding to other fields, as well. Raven is fortunate to have two federally recognized Tribal Governments in the same town, to administer to the needs of their tribal members, and work together, for their goals and objectives are to benefit all the people of Raven.

WASTE CONTAINMENT

The problem of plastic shopping bags scattered all over the community and surrounding area is a concern that was brought to our attention by one of our tribal member. We can see that it is going to be a major factor in keeping our community clean.

The City of Raven is searching for information on procedures to making a Burn Box . They would like to make a burn box out of a 5 thousand gallon oil drum, donated by our oil and gas vender, Crowley. Burning some of the combustible solid waste would partially solve this problem but greatly reduce solid waste bulk and space in our existing dump.

Waste containment has always been our problem here. Trash bags are opened by scavengers and let loose the shopping bags, which are easily airborne, and blown on, and beyond containment fences, by the slightest of breeze. What we would like to do is ban plastic shopping bags from the stores and venders completely. We will suggest replacing them with paper bags, which are biodegradable, and environmentally friendly. In Emmonak, plastic shopping bags were banned from the whole village, and in Kotlik, all Styrofoam was also banned, and anyone caught or using Styrofoam products would be fined as a penalty, which is a major step in solid waste management. They are convenient as totes and containers for just about anything, but we would benefit more if we got rid of the plastic shopping bags completely from the community.

CILLAM YUA

Extension of our current project has been accepted, for we began late in the fiscal year. We were to have begun our project in September of 2005, but actually started in January of 2006. Our project Coordinator was concerned about the Comprehensive Environmental Assessment being done right, to make our Solid Waste Management Plan. For the assessment is a crucial step, that must be done to meet the needs and tasks of our Grant Proposal. As this project is the first of its kind in our village, we would like to do a thorough job, and start a systemized method of disposing solid waste, and keeping our community and environment clean, now and in the years to come. We would like to set a good example and do the job right, because this project must be done immediately, if we are to keep our traditional, cultural practices, and values alive.

Our ancestors lived and used this land for hundreds of years and left very little sign of ever being here. That's how much they respected the land that gave them everything they needed. They knew there existed a supreme being that watched over them, and they knew

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the supreme being was closely related to the land, environment, and the weather. They called the supreme being “Cillam Yua” which means, Maker of the land and sea, Maker of all animals and fish, Maker of the weather, Watcher of the world, and many others, to name a few. They knew all this without any outside influence, of modern teachings and religions. Every activity they performed was both physical and spiritual, for all, and everything they possessed, they acquired from the land and sea, which they revered and respected, above all else.

They lived a nomadic life, moving continually from camp to camp to the area of their subsistence hunting, fishing, berry picking and foraging. They were very busy in the short summer months, when the sources were available, and they would store them away for the long, harsh winter months, which is three quarters of the whole year.

It was in the winter that they celebrated the yearly catch, through, potlatches, singing and dancing, thanking “Cillam Yua” for allowing them to catch and collect from His bounty. Their ethics, and moral standards were not unlike those of the civilized world today, but theirs were based on being a good human being, helping, caring for others and working together for the good of all.

It was when the modern, western civilization arrived, bringing teachers, merchants and missionaries, that they faced uncertainty. It was good that they brought modern tools, food, clothing and other convenient equipment. But the preachers and priests are the ones who changed their lives, making them feel their culture was inferior to this newly arrived strange existence they didn't know about. They knew there existed other natives like themselves in other areas of Alaska, but these new people were different, they seemed arrogant, they were dressed different and talked in a strange language. These first encounters must have been odd and strange, for neither could understand each others language and customs were different, communication was probably restricted to mostly sign language and gestures. It was most likely miscommunication in each others, that brought difficulty in expressing their feelings and emotions. Neither knew about each other and it is hard to express feelings, emotions, and ideas with signs and gestures. So no doubt that communication was a major factor, in their first encounters.

The Roman Catholic priests came to the villages and established themselves into the communities. Seeing these people performing some kind of rituals, in the local gathering place, knowing the people were not Christians, but savage-like, made them think that dancing was some sort of devil worship, the priests told the people that Eskimo dancing was evil and banned it from the village activities, disregarding the people's beliefs, traditional practices, and cultural values. And seeing how much advanced these people were, who brought all these modern equipment with them, made some think maybe what these new people are saying about them is right. Maybe they should give-up some of their ancestors cultural practices and live like these new people.

Their tools were so much more advanced and convenient, and they didn't have to hunt and forage for their food. Maybe what they're doing is really wrong, after all. Feelings of doubt, and confidence in local and personal status was now uncertain, in whole, some of the practices they valued the most were actually being erased from their existence. Most natives suffered from the cultural shock, emotionally, physically, and most of all, spiritually.

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Some continued their usual practices, despite what the missionaries were saying, these were those who were rebellious and would not budge. Now, there were those who were converted into these new religions, and those who still practiced their customs. The feeling of separation was alien to the people, for they had always done everything together with one mind, and same goals. Most didn't know where to turn to, but to the community leader, who was probably the wisest elder, learned in Yupik traditional customs and practices. They had survived for hundreds of years, in the harshest climate and environment on traditional knowledge and customs passed down from generation to generation, and didn't need outside help to survive, physically or spiritually.

The unity of the Real People was broken by the very people whose job is to bring peace, unity and prosperity to their congregation. Their intentions were probably good, but I don't think they realized what they were doing to the people, or realized that their "God" and the natives "Cillam Yua, were one and the same. It damaged the self esteem of the Yupiks (real people), for they greatly admired and respected their traditional practices, customs, and heritage. They grew up, and survived on these cultural standards for many generations, for survival in this harsh land meant to adapt and adjust to each changing of the season. Giving up the things they had practiced for generations, like traditional customs and values their ancestors worked so hard to teach them, extremely hurt their feelings, and some did give up dancing and singing. For these practices were ingrained in their blood, and very existence. They gave up the things that were most dear to their hearts, for dancing and singing was one way they expressed, praise and thanks, to "Cillam Yua",

And, no amount of praying could have topped their direct, close relationship with Him. These first missionaries were the Puritan type, fire and brimstone preachers, more like dictators, who were self righteous, who believed their way was the only way. Little did they know that these simple people, communicated daily in their own way, with their Maker, through appreciation of all sources given, never wasting anything used for food and material, looking out for each other, and sharing what's available with others, who aren't as fortunate, or simply being a good human being was complement enough to honor "Cillam Yua".

Today the priests and ministers are more lenient, and flexible, giving their congregation elbow room, and are more understanding. We have taken back, and will never lose our culture and traditional way of life. We value deeply what our ancestors handed down to us, for us to keep. We value all the resources available to us. We will never give up our traditional heritage, cultural practices, and traditional values, ever again. We will continue to practice how our ancestors used the land. We will use the land like they have always used it, with respect and reverence. We deeply value all our people. We will always value our close relationship with our land and environment. We will always value, and continue, our close relationship with our "Cillam Yua", with all our whole heart, mind, body, and soul. For the land and the people, are one, and the same, as it always was, and will be for many generations to come.

For the sake of our Ancestors and Descendants,
"We will keep and hold our land, Always". "Our land will hold and keep us, Forever"

CILLANGCARILLEQ

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Naparyarmiut IGAPaat maii, caliarkatek maavet carluut tungitnun ayarniutaak. Yuut quyuruluki caliapak qanrutkelqapak. Elitnaurvigmun cali mikelengurnun qanrutkelqapak. Nunamteneng nertuamta carrinaku pingnaqniartukut. Ellaitlu anglikuneng cali aturyugciqaat, nerengnaqsaraq. Ilaitlu aka cananeng tairqelruluteng, maavet calivimegnun. Akimeng aka nunuliutekaitneng ellilruukuk. Makuneng cali batterillerneng quyurcilunung.

LICALLEQ ANCHORAGAMI

Cikuirvik citamaurtelrani ukuk angayuqaput, akiiliurtallu licaryartulruuk Anchoragami, wangkuklu, qulengurtelrani. Akimeng unakutengnaqsarameng licalrukut. Amlerneng liilluta wani qavartarvigmi. Yaqvanun ayagpegnata licarluta asilruuk. Elluarluku Rebecca Napoleonam kitugtelrulliinia. Ukut Yukon River Inter-Tribal Watershed Councilat mana angayuqirluku. Wani Inlet Tower Hotel and Suites witaluta. Nervingqerluni, tawaten akalriakun ayanrilengremi nernaqluni. Naparyarmiut cali angayuqait, councilaat ilitneng maligluni tamavet cali licaryartulruuk. Witavikesciluta licalrukut.

CARRILLEQ UPNERKAMI

Upnerkaq maii cukaituq, makut tauwam carlut aka tangernariluteng. Alrakuakan manii amlerinartut. Kiarpak cukameng caliaqnaqluteng, egtelrit cali kiturnaqluteng. Unaavet pengunun mertarviit unataryaranunlu, paqciqukuk. Ilait carluneng unicituut mertagvigmun. Kavlakuarat neqkaput unatarviit carrirnarqai. Naparyarmiut nunat qanikcairuskan carriqata. Ilakluki carriqata, tamalkuan nunat pisiqelluki cameng unercivkenaki carrisqeluki. Avgit nunat mikelenguwut, 1,100 cipluku nunat pitaut, migelenguut amlertut. Akanivkenateng nunat tamalkuita carrituit. Amlenkacarak maguneng bicyclameng apqitneng pikengetuk. Akimeng ilait cikituut, qaillun baganeng amlertalrianeng avulra tangerluku. Nunatlu calisaita migelenguut avulrit quyurluki amavet egcivigmun egluki. Tallimani ernerni, tamani taqutituut.

Ciananeng wanirpuk avurtukuk, kiaku liccarrarlunung masinallerneng parcakun ayagcicicikukuk, alingnarkelriit auwarrarluki imaitneng. Amleriisiyagtut awattemteni. Ayagciskata utumaqerciquq nunaput.

NUNAT TANGRUALRAT

Naparyarmiut angayuqaruarit quyurluteng callerkateng civumteni tangrualkait Nutarameng egcivigkameng piliyuryaqut. Pivirucan egciviput. Ukutlu airportaneng pilitulit (Division of Transportation) manitelkakut citamaneng witavigkaitneng, nunat tauna ellaita cucukatateng teguciqaat. Egcvik miyevik mallerpernaku piliinarqa. Naruyat tulukarutlu egcivigmun micugciqut, tengsutnun arnaqluteng tengaulrianun. Ellait (DOT) tumiyariciqut nutaramun airportamun. Pilimarikan wangkuta tumiyariniartukut, ukunun aviraucuartuq, miyervik imarpiim nangaa. Canimi mana piurengaituk, alrakuni tauwam qayutuni. Makut merem, anatlu tumyarait, kiagpak piliqatarait. Nutaramun Elitnaurvigmun civumeng tekingnaciqaat. Kiagpak cali taqengialenganani, ayuquq, nunat cali cayuwenaituq. Housingat cali tekicugnaunaki.

NUNAM MURILKELRA

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Ukut nunauteqta pikestiit, Sea Lion Corporationaq pamani nunam kellutestikaineng pelatekameng nuparcilruut, mulrurneng yugluku. Makut akalriat nunavut navguqatagtu. Pumna tengmiat kayangirviat navrurpailratgu murilkesqelluku. Mana Kavamum, melquliurtetlu nuna murilkataqaat. Amleret tengmiat mani irnituut, ellaita muna elkartelqaat ungunsinun pikeniluku, mana cali Naparyarmiut nunautekluku. Cailkameng nersatuamta kelutenarqa. Pitaciramcitun kayuput aturluku kellutetuaput. Alrani mana ayagnilruuk. Sea Lion Corporationaq cali akimeng uptelruuk ayaraviit tumiyariyugluki. Mana nuna awatemteni navgurpailran. Yuut ilait pekluteng ayaratuut piyumarriit.

NEQSULLEQ QUGCIGMI

Qanikcam, cikumlu upnerkarpak cukaituq, urulra. Tayiima plugpialgata neqet cikuiruskili. Upnerkarpak neggermeng anukliumaqut. Civuliamta piaqakut neggegmeng anuqliumaqan neqengqetuniluku. Wanguta cali mana elpekelqaput upnerkami quniumaqan neqaitetulra. Kiagpak neqlirciqengatuq, neggegmeng anuqliumaqut. Ukut cali Qugcigmi neqsutulit nallunaqluni unangelerkat. Qugciim cali ilua cikulirluni. Iqalluarpiit civuqliit angenruut, melunqerluteng. Makut, akineng unangengnaqelriit pitaqetuit, Qugcigmi. Kinguqliit mikelruut, uquirrluluteng, kinerenginrulutenglu.

.Ilaitlu qugcigmeng elkuaneng pisuraqluteng, nutegyalriit, kayangusulritlu. Teggalkut qaingitni iqalluarpiit qurtut. Kenetmi tauwam pitaqnaqluteng. Cilla tauwam asiraqan imarpirkun uyivnaqluni. Elkuaneng, iqaluanenglu cugigmeng pisunermeng taqqalruut Cape Romanzofami alingnarqelriameng nalkutlermegni. Meq yuvrituat alrakulra tamalkuan, Pamaken Qipengayiim painganeng, kanavet Aprutem painganun. Ukut Native Village of Paimiut, pukiglimeng ilaluteng umeng Dr. Mike Smolenameng ilaluteng meq yuvrituat, yugnun alingenaqengan. Agatha Napoleonaq, Bosco Olsonaq, Albert Simonaqlu mana caliaqaat. Allaneng nunaneng uqisqarluteng,(Long Range Radar Systemaat) nunitni witalriit.

Caliateng elluarluku ayautaat, allanunlu calianun, cagluteng, mavet caliarattun ayuqelriit. Maii tamana asirilruuk, elquaneng picaurluteng, iqalluatlu asiringatut.

CARLUUT CAGCULRAT

Iciivaq yumta iliit tailuni qanrutakut plastic bagat cagniluki piciatun nunamteni, awatemteni cali. Makut lavkameng kiputaqamta asigtat cartut, piciatun. tangnirulluku mana awatvut. Uqgelameng makut plasticaat anuqem tengcuggai. Lavkaat mani tangersarturciqapuk, kalikaneng cimiryumakata nunamtenun uqisqauciqniluki. Legeskuneng utumaqeryartuq awatvut. Naparyarmiut angayaqait ivartut qaillun legcivigmeng piliyumarlatneng tiangkallermeng aturluteng. Ukut uquliurtemta tiangkallermeng nunat cikilqait, atuurarkaitneng legcivilikata. Carluut utumaqeryartut, egcivigmi. Imangami plastic bagat atunrilqait, kalikaneng cimirluki. Qeruligmilu styrofoamat atunriluki cali. Kinallu makuneng atulra akilicivkarluku, nutaan mavet asirluni mavet caliamtenun. Manilu tamakut atunriqata carluut utumaqeryartut mani awatemteni, cailkamilu. Arenqigyaqut piciatun asigtauluteng, asinruyartuq tauwam mani atunriqata, kalikanenglu nunam ilaksumakaineng cimirluki.

CILLAM YUA

Caliamegnun mana nengkanilra amkut angayuqamegnun cangakenritaata. Algarni Septemberami ayarnirarkaulruyaqukuk, Januariami tauwam ayarnilrukuk. Amkut angayuqamegnun elluarluku caliapuk taqesqelluku. Makut carluut aulukelrit arenkiguryakluku maii, awanillu ernerni aturarkamteni.

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Nunaput iqaurtesiyarpailgan carrirnaluku. Civuliamta cakviulrat, yungnaqelrat nerengnaqelratlu neqaqluku. Nunallu menuinaku atulrat, taqevkenaku civumulluku tauwam. Civuliamta mana nunaput aka algakuni amlerni atumalrungratgu, cameng tayima carlugmeng tangernaituq. Elluarluku ellaita atulluatgu, kencikluku, takaqlukulu. Aturarkaitneng, neqkaintnenglu cikiumaluki, qaqiilluki. Nalluvkenakulu naken tamalkuita tailrit.

Tamaani agayutmeng nallulruut, makut kasat agayutitneng, umeng tauwam “Cillam Yuaneng”. Cailkarlainarmeng, neqkamerneng, aturarkamernenglu pituameng cakneq, Cilla, nuna, imarpiklu takaqelqaat. “Cillam Yuanun” aulukniluki, piliaqestitnun. Aka tamani Kasat tekipeilgata. Kiaraqan neqkamerneng katurcitulruut, paviingaqaata, qemaglukilu uksuumi nernaluki. Uksuumi atakuq takliaqan qaigimun katurtetulruut, yuut, aturparaluteng, yurarlutenglu. “Cillam Yua”, quyaluku, neqneng, aturarkaitenenglu paviingalriteneng elliit pitekluki. Yurallek piciryaraqelqaat, uksumi unuut takliaqata. Agayullek nallulkaat, aturparaluteng tauwam yurakunlu, “Cillam Yua” cautulqaat. Tawallu makut tangneraarat, Yuut tekiteqtangut. Elitnauristet, agayulirtetlu. Agayulirtem Yuut yuralratni tangerluki pilliini, tunriyukluki, yurallek asitniluku, yuranermenglu taqevkarluki, qaillun umyuraat ilangcivkenaku, asikenrilengratgu, ircaquiiit aqnircimangraata. Ilaita, makut calisutait tangerluki umyugartulliniut. Ellaitiq alarcimaliut. Ilait Yuut aqnircimangremeng makunun agayulirtenun maligulluteng. Ilait cali maligutengremeng, yuciteng taqevkinaku, atullek, yuralleklu.

Nutaan yucimegni avluteng. Cakneq allanaqluni, ca tamalkuan katungqaluteng, ilakluteng cauratulruut, uqisqaqluteng umuwalqutekluteng. Makut atam nutarat Yuut calisutait asilriit, atuyunaqlutenglu. Wangkuta tauwam calput pegluki agayutiinun caukumta. Amleret “Cillam Yua” pegcugpegnaku qivruyaqt, ellii kirraan, cauvikengamerteggu, calteng tamalkuan.

Cuunagga makuneng Yuurtangqersaqelliiniut, Ircinrakuyunganateng qanerlitlu allakauluni. Neqaitlu neryunaqenganateng. Ilaita arcaqalriit piciryarateng maligutengremeng pegtevkinkaki.

Nutarameng ukverumalriit malrurluteng, Catholicat, Protestantatlu. Naklernarqelruut cakneq, natmun cauvinateng. Ukverat, ukut Yuut nutarat, asinritniluku. Ircaquteng ilait navgumangan, agayulirtem agayutiinun caugut. Ilateng unucugpegnaki, ilaitlu “Cillam Yua” pegcugpegnaku nangtequarut. Nunat katungqalret avluteng, ilateng ilakenrirluki. Agayulirtet nalluat Agayuti, “Cillam Yuallu” atauciguq, “Cillam Yua” Agayutenguuq, Elliin nuna, neqet, tengmiat, cilla, imarpiim ungunsi cat tamalkuita piliaqai. Mavet Elliin elkartelkakut nunakumtenun. Ellillu kiimi agayutenguluni.

Maii Agayulirtet, Quliraartetlu utuumaut civuqlimercitun ayuqenritut. Yuteng ellaitgun ukverat aturcilluku, umyugait aturluku. Yuyaraput, piciryaraput atam tegulqaput, qaillun kina qanengraan pegtenqirtarkauvkenaku, yucimta taktatiini. Wangkuta ircaqumtenun qemagciqaput, Civuliamta piciryarait, yuyarait, pisuryarait, aturyarait, yuraryaraitlu. Wangkuta yuput cakneq picaaqaput. Wangkuta nunaput, ungunsiptul tamalkuita picaaqaput. Civuliamta, wangkotalu “Cillam Yua” Agayutkaput. Ircaqumtegun, umugamtegun, tememtegun, anernemtegunlu tegumiaqeciaput. Wangkuta nunaputlu, ataucigukut. Aka waten ayuqelruuq, taqenganani cali yullemta taktaciani.

Civuliaput cali Kinguliaput, Neqakluki:

Nunaput Qemaglukulu, tegumiaqeciaput, yullemta taktaciani, Nunamta teguluta, qemagciqakut, nuna iquklitelranun.

