

Leg. Finance - Finance Comte Files (1971-72) 8879

SB 422 cont.

173

dominant culture - and allow the student to make the choice.

Bilingual education thus provides a natural vehicle for true bi-cultural education.

The extensive literature on language acquisition and the information available from the experience of other bilingual programs, not only in the United States but around the world, is very positive about the idea that children learn to speak and read a second language more easily if they have already achieved literacy in their own language. This would indicate that in those villages where children come to school with Native language skills dominant, the first language of instruction and first literacy should be in their local tongue. Literacy in English should be achieved later through the techniques of "English as a Second Language" instruction with a heavy initial emphasis on oral skills. The above is sound strategy for the following reasons:

1. It eliminates much of the mystery, fear and trauma which surrounds the early days in school when a student cannot understand the language of instruction.
2. It makes the school seem a friendlier, less hostile place, and establishes a better learning environment.
3. It eliminates the double burden of learning both the language and academic concepts at the same time. The concepts are taught in the language which is already best understood.
4. It lessens the denigration of local culture and eliminates the condescending attitude so often exhibited by the school toward what happens in the village and the home. Thus it lessens the conflicts between what a student learns in the two most influential areas of early development - the home and the school.

2. Program Purposes

2a. There are some basic assumptions out of which the bilingual program has grown and certain goals which have been established as a result of those assumptions. Stated briefly, those assumptions are listed as follows:

- 1) Students in villages in Alaska are representatives of a viable, valuable culture which is in a continual process of change - as are all cultures - but which has a right to continue its existence as a unique culture whether Eskimo, Indian, or Aleut.
- 2) The schools have an obligation to provide education which is genuinely bicultural and is not designed to shift students unilaterally from one culture to another.
- 3) In those villages where children come to school using English as a second language, students are entitled to receive primary education in their first language and develop oral skills and literacy in English using ESL techniques.
- 4) That education must utilize the unique skills which Native children may bring to the classroom. These may include a variety of perceptual skills and communications skills in two languages.
- 5) That Alaska Native children have a right to attend schools which recognize their culture in the classroom as a legitimate source of study and interest. Local language, history, material culture and value systems all have a place in the curriculum of schools which have Alaskan Native students.
- 6) That one of the contributing causes to the below average achievement which characterizes many Alaskan Native students on standardized tests is the school's failure to teach in a language easily understood by the students. The language mixing which has resulted from past policies works a hardship on Native speakers and is detrimental to their achievement in school.
- 7) That one way to help reestablish coordinate language systems and assist in good language development in two languages is with bilingual instruction and ESL which helps eliminate mispatterning and establishes good usage in both the Native language and in English.
- 8) That literacy in the Native language is a proper goal for Native language speakers; that they have the same right to use and keep their language as English speakers to use and keep English. The fact that one language belongs to the dominant culture and the

other may be helpless in the face of it does not give the dominant culture license to continue to eradicate the local language. The pattern we have followed in the past is as brutal linguistically as the old gladiatorial combat. We have held in the education system that because the language is down or failing we should kill it in favor of English.

- 9) It is also assumed that since initial instruction may be in the local language those students in a genuine bilingual program will not do as well on standardized achievement tests as those who begin with English - until grade five. Because concepts are taught in the local language and English literacy is put off until a more logical time in the developmental skills sequence of children's learning, and because the achievement tests are in English, we assume that the present testing pattern will reverse itself. The present testing indicates that for a while both Native and English speakers test about the same. But as the years pass a gap in performance level begins to emerge with dominant culture children achieving at a higher rate on the tests. At exit from the public school system, Native children in Alaska average below grade level while their non-Native counterparts in the same village are at grade level or better. It is an assumption of this program, based on the experience of other bilingual efforts, that the achievement testing of children in the bilingual program will lag from the very beginning. But as children learn English more quickly and accurately in a bilingual system the gap will narrow instead of widen and at exit from public school Native speaking children will perform at grade level or better.

2b. Goals

- 1) To provide opportunity for literacy in two languages.
- 2) To provide genuine bicultural education for village students.
- 3) To provide for transmission and appreciation for local culture as well as the dominant culture.
- 4) To involve local people in the educational process.

2c. Objectives

When he graduates from grade eight a

- 1) Student will be able to converse in acceptable language patterns with both English speakers and speakers of the local language.
- 2) Student will be able to read material in both languages - at grade

level in English, and whatever materials are printed in his own language.

- 3) Student will be able to discuss salient aspects of both local culture and the dominant culture with his bilingual teachers.

After one year in the program,

- 1) Teachers, both English speakers and bilingual, will be able to discuss important elements of local culture with their students.
- 2) English speaking teachers will be able to use simple greetings and some conversational exchanges in the local language.
- 3) English speaking teachers will be able to discuss local cultural characteristics with residents.
- 4) English speaking teachers will be sensitive to village people and exhibit appreciation for local culture in their actions toward students and villagers.

3. Alternatives

- 3a. A broad range of bilingual programs is needed spanning a continuum from an intensive effort such is currently undertaken at Togiak, Manokotak, Twin Hills or Kongiganak to the other end of the continuum where the language might be taught using ESL techniques or simply is a major unit in a comprehensive social studies curriculum focused on local culture. The model in the first situation might be that adopted at Togiak. There first grade instruction is provided in Eskimo in all subject areas except English. English is learned during one half hour session each day in the morning and afternoon. Math, science, social studies, reading are all in Eskimo. English concentrates on pattern practice of oral skills.

The second year more of the instructional day will be in English and the ESL program will focus on language games and activities all

directed toward reading readiness. Other instruction will continue in Eskimo. In third grade the proportion will shift to still more English, and the fourth grade will be almost the reverse of the first, with perhaps only an hour of Eskimo and the rest of the day in English. It is believed that by that time literacy will be well established in both languages and students can work in the regular curriculum without a language handicap.

A model more central on the spectrum is like the current effort at Nikolai. There the language will be taught for approximately an hour a day in all grades and the rest of the instruction will be in English.

The only known present attempts to teach a Native language as a second language are on the State's college campuses at the University of Alaska, Alaska Methodist University, and Sheldon Jackson.

Selection of alternatives should be done by village people, local school boards, teachers, and linguists. It is assumed that each village will determine the kind of program they want, the amounts of time allocated to each language, and the personnel to be involved. Goals and objectives for the program should be developed by the same group.

- 3b. Program activities include a variety of educational practices and techniques. It is believed that many village people should participate in class programs in an instructional capacity - telling stories, demonstrating techniques of the material culture, discussing village history, teaching songs and dances, describing and developing value systems and religious ideas of the local culture. Community involve-

ment is one of the goals of the program.

The use of ESL in the classroom has been described above.

Class activities could include field trips to old village sites, watching a sled maker, mapping trails, giving local names to mapped areas with game locations, fish spawning areas, berry grounds. Other in class activities should focus on current issues such as the land claims settlement, economics, health, and education. All such discussion should be in the local language.

- 3c. At present the only linguists capable of literacy training in Alaska are non-Native. These people should be used to train village people in literacy so that all classroom instructors in the local language are Native people. Training should be provided which would permit entry into teaching in the Native language at levels ranging from the basic training now offered to graduation with a degree and teaching certificate.
- 3d. Equipment in each bilingual school should include Language Masters, VTR, camera and monitors, as well as the currently standard 16 mm projector and phonograph. The TV equipment is necessary to record activities of students and village people engaged in cultural heritage programs, for the tape exchange of successful classroom projects of teaching techniques and for the development of visual and dramatic skills of the students.
- 3e. Materials should be developed through the establishment of an Alaska Native Language Center whose purposes would be to study Alaskan

languages, develop literacy materials, assist in the translation of important documents, provide the vehicle necessary for development and dissemination of Alaska Native literature, and to train Alaska Native language speakers to work as teachers and aides in bilingual classrooms.

4. Evaluation

Evaluation of each project ought to be done according to the evaluation concepts important to each village, as well as important to the kinds of information sought by A.S.O.S. It may be that the village will judge the validity of the program by standards that may not occur to central office staff. On the other hand, the central office should feel free to gather the data necessary for research and program validation. Such information should include tests devised by linguists, the bilingual teachers and village people, and a research psychologist familiar with the technical aspects of evaluation. Such a person will be employed full time to work on evaluation designs and instruments appropriate to each bilingual site and to assist in the design and implementation of research projects important to understanding the learning processes of village children, their language acquisition, and developmental skills sequences, as well as the effectiveness of bilingual education.

BUDGET

Cost

1970-71	\$ 200,000	7 classes
1972-73	440,900	16 classes
1973-74	480,000	32 classes
1974-75	600,000	40 classes
1975-76	<u>660,000</u>	40 classes

Five year total \$2,380,900 for program implementation.

Five year total \$1,550,000 for materials development in Alaska Native Language Center (\$310,000 per year for five years).

LANGUAGE SPOKEN IN VILLAGES

Han Athapascan	Ahtena Athapascan	Tlingit	Tsimshian	Kutchin Athapascan	Tanaina	Tanacross	Mixed
Eagle	Cantwell Chistochina Copper Center Gakona Glennallen Kenny Lake Mentasta Lake	Angoon Coffman Cove El Capitan Gustavus Port Alice St. John's Harbor Shakan Bay Tenakee Tuxekan Wale Pass	Annette Metlakatla	Arctic Village Birch Creek Chalkyitsik Circle Fort Yukon	Nondalton Pedro Bay	Tanacross	Chignik Chignik Lagoon Chignik Lake Crooked Creek Delta Junction Holy Cross Ivanoff Bay *Sleetmute Stony River Thorne Bay Thorne Island Tok *Essentially Yupik

LANGUAGE SPOKEN IN VILLAGES

Aleut <u>Eastern</u>	Innupiat	Yupik	Upper Kuskokwim Athapascan	Koyukon Athapascan	Ingalik Athapascan	Tanana Athapascan	Upper Tanana Athapascan
Akutan Belkofski Cold Bay False Pass Nikolski St. George Island St. Paul Island Sand Point	Ambler Anaktuvuk Buckland Deering Kivalina Kobuk Koyuk Noatak Noorvik Point Hope Selawik Shishmaref Shungnak Teller Wales White Mountain William E. Beltz	Aleknagik Aleknagik N. Shore Aniak Atmautluak Bethel Chuathbaluk Clark's Point Egegik Ekok Ekwok Fortuna Ledge Iguigig Kokhanok Koliganek Kongiganak Levelock Manokotak Nelson Lagoon Newhalen New Stuyahok Ohgsenakale Perryville Pilot Point Pitka's Point Platinum Port Heiden Red Devil Russian Mission Tatitlek Togiak Twin Hills	McGrath Nikolai	Allakaket Bettles Galena Hughes Huslia Kaltag Koyukuk Nulato Rampart Ruby Stevens Village Tanana	Anvik	Dot Lake Manley Hot Springs Minto	Northway
<u>Western</u>							
Atka							

CHART B

Language Use in U.S.O.S. Village Schools¹

0	1	2	3	4
Alcantra Anderson Village Brown's Court Cape Pole Gilderleeve Gustavus Sunrise Creek	Allakaket Annette Anvik Belkorski Bettles Chignik Chignik Lagoon Chignik Lake Chistuchina Coffman Cove Gold Bay Copper Center Crooked Creek Deering (a)Delta Junction Dot Lake El Capitan False Pass Gakona Galena Glennallen Ivanoff Bay Kallag Kenny Lake Kokhanok Koyukuk Manley Hot Springs Metlakatla Minto Nelson Lagoon Nondalton Nulato Pedro Bay Perryville Pilot Point Port Alice Port Heiden Rampart Red Devil Ruby St. George Island St. John's Harbor St. Paul Island Sand Point Shakan Bay Stevens Village Tanana Tatitlek Tenakee Thorne Bay Thorne Island Tri-Valley Tuxekan Wale Pass Whittier	Akulak Anaktuvok Anpood Aniak Buckland Cantwell Circle Clark's Point Eagle Ekuk (b)Fort Yukon Holy Cross Hughes Huslia Kivalina Koyuk Levelock Mentasta Lake Noatak Noorvik Point Hope Russian Mission (c)Stony River Teller (d)Tok Wales White Mountain (e)William E. Beltz	Aleknagik Aleknagik North Shore Zabler Arctic Village Atka Atnauluaq Bethel Birch Creek Chalkyitsik Chuatibaluk Egegik Ekwook Fortuna Ledge Iguigig Kobuk Koliganek McGrath Newhalen New Stuyahok Nikolai Nikolski Northway Ohgsenakale Pitka's Point Platinum Selawik Shishmaref Shungnak Sleetmute Tanacross	Kongiganak Hanokotak Tonlak Twin Hills

- (a) Mixed Athapascan, Upper Tanana speakers in the school probably range through categories 2 and 3.
- (b) This is also mixed population, similar in many ways to Bethel's, with students' language patterns and use reflecting home villages and ranging from 0 to 3.
- (c) Three language groups are settled here; some Tanaina in category 2; some Yupik in ranges 2-3; and some Upper Kuskokwim ranging in categories 2 or 3.
- (d) Boarding school, amount of language depends on own village.
- (e) Boarding school, and individual language reflects own villages and speakers fit categories from 1 - 3.

¹The rating scale 0 - 4 should be interpreted as follows:

- 0 - Non-native village, essentially monolingual in English. No native language understood or spoken.
- 1 - Some village people may understand a native language, but none will be able to speak it, and children probably will not understand it.
- 2 - Most village people of any age understand the language, many older people will speak it, but there are no speakers under approximate age 15.
- 3 - Most village people understand the language, everyone can speak it, but younger people are bilingual with pretty good, probably non-standard, English. School children may have extensive English vocabulary but misuse words, mispattern in sentences, experience difficulty in writing a school theme.
- 4 - Essentially monolingual in the native language. Younger people will have some English, but those just entering school will have very little or none.

Why Not in Colorado, Too?

MASSACHUSETTS HAS just become the first state in the nation to make bilingual education mandatory for school children with limited knowledge of English.

This is an idea which ought to be put into effect in Colorado, too.

Gov. Francis W. Sargent, in signing the bilingual education bill into law, noted that there are more than 40,000 school-age children in Massachusetts "whose primary language is other than English." Most of them, as in Colorado, speak Spanish at home.

The new Massachusetts law makes it mandatory for every school system with 20 or more children of limited English-speaking ability to provide a transitional bilingual education program for its pupils. The children would be taught their regular academic subjects in Spanish, while receiving instruction in English until they are fluent enough in English to move into regular English-speaking classes.

"These children for too long have been ignored or penalized simply because their speech is different," Sargent said. And we're sure the same thing is happening to many Spanish-speaking children in Colorado.

There are only a few bilingual classes for Spanish-speaking children scattered around Colorado — most of them experimental programs financed with federal funds. Yet there must be several thousand children in schools around the state who need this kind of bilingual education.

INERTIA AMONG educators being what it is — not to mention financial problems being what they are — it is all too likely that many school districts that need bilingual programs the most don't have them.

This coming session of the General Assembly would be a good time to see to it that Colorado catches up with Massachusetts.

Denver Post 1/4/72

85TH ANNIVERSARY
COUNCIL ANNETTE ISLANDS RESERVE

METLAKATLA INDIAN COMMUNITY
TOWN OF METLAKATLA
P. O. Box 8
METLAKATLA, ALASKA 99926

JOHN R. BENSON, MAYOR
RUSSELL HAYWARD, SECRETARY
FRIEDA R. DAMUS, TREASURER

April 25, 1972

RECEIVED
APR 27 1972
Alaska State-Operated Schools
Planning and Instruction

Mr. Lyle Wright
Associate Supt.
Research and Planning
State Operated Schools System
650 Interhational Airport Road
Anchorage, Alaska

Dear Mr. Wright:

We are submitting the enclosed Resolution 72-11 to your attention.

We kindly request that favorable consideration be made to include the Tsimpshian language in the Title I funding program.

A reply will be appreciated.

Very truly yours,

METLAKATLA INDIAN COMMUNITY

John R. Benson
John R. Benson, Mayor

Tsimpshian War Canoe



1887-1972

RESOLUTION NO. 72-11

REQUEST TITLE I FUNDS FOR TSIMPSHEAN LANGUAGE

WHEREAS, the Tsimpshean language, mother tongue of the native students of Metlakatla Schools, is fast dying out. There are few people yet living who can speak this language properly. No text book has ever been written to keep this language alive, and

WHEREAS, Tsimpshean Cultural Education is direly needed for all Tsimpsheans in Metlakatla and those living outside of Metlakatla. We must preserve our tribal culture, and

WHEREAS, people living in Metlakatla that speak Tsimpshean are very much interested in a program to write, record, and publish the Tsimpshean language while they are available, and

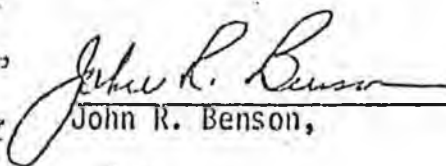
WHEREAS, the cost of the work involved in view of the extent of time that would be required for researching, documenting, and organizing text book materials, would be too great for a local organization to bear; with the need of professional service and expert handling of organizational work, it would not be feasible for the tribe to venture alone on such a program.

NOW, THEREFORE, BE IT RESOLVED, that the Metlakatla Indian Community Council of Annette Islands Reserve hereby requests the service of Mr. Lyle Wright, Associate Superintendent, Research & Planning, State Operated Schools System, 650 International Airport Road, Anchorage, Alaska, to place on the Title I Board of Alaska the enclosed request for Title I funding of the program for researching, documenting and publishing of the Metlakatla Tsimpshean Language.

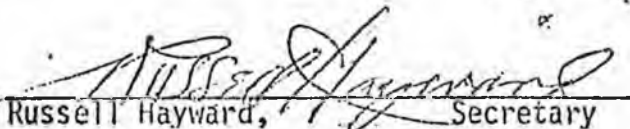
Introduced, passed and adopted this 17th day of April, 1972 at Metlakatla, Alaska.

Signed:

ATTEST:

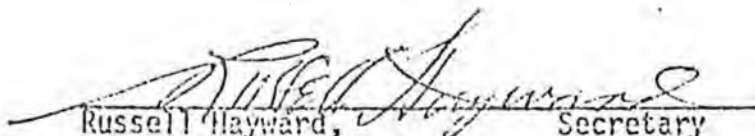

John R. Benson,

Mayor


Russell Hayward, Secretary

C E R T I F I C A T I O N

I hereby certify that the foregoing Resolution was duly passed by the Metlakatla Indian Community Council of Annette Islands Reserve at a meeting at Metlakatla, Alaska, on the 17th day of April, 1972, a quorum being present.


Russell Hayward, Secretary

REQUEST FOR TITLE I FUNDS

Metlakatla Tsimpshan Language Proposal

The Tsimpshan language, mother tongue of the native students of Metlakatla schools, is fast dying out. There are few people yet living who can speak this language properly. No textbook has ever been written to keep this language alive. The new Testament, translated before the turn of the century is now obsolete.

The design for the program will follow this general outline. There will be three phases in the development of the project.

PHASE I - 1973-74

- a. Survey
Research
Evaluation of materials on hand
Organization of materials on hand
Planning
- b. Contacts
Some contacts with Canadian Clans have already been made but are now cold because of lack of funds. These will be renewed.

Further contacts will be made to attempt to find others interested in this same project.
- c. Plans will be laid to design a course to fit our needs at Metlakatla.
- d. Interpreters will be contacted to help on the Canadian side. Although those of Metlakatla migrated from Canada, the dialect is not always the same.
- e. Work already accomplished will be reviewed and plans for phase two will be made.

OBJECTIVE

To design a course to be taught at Metlakatla State-Operated school to preserve the Tsimpshan language.

Request for Title I Funds
Metlakatla Tsimpshan Language Proposal
Page 2

COSTS Phase I Planning Only

Director of project, one year salary	\$20,000	
Travel expenses between Alaska, Canada and libraries throughout the United States	10,000	
Assistant, one year salary	15,000	
Travel and expenses	7,500	
Secretary and photographer	10,000	
Travel Expenses	7,500	
Interpreters	4,000	
Sundry Expenses	6,000	
GRAND TOTAL PHASE I	<u>\$80,000</u>	\$ 80,000
1974 - 75 PHASE II		
Design of Program		
Writing of books	<u>\$100,000</u>	\$100,000
1975 - 76 PHASE III		
Copyrights and publishing of books, materials and teacher guides, etc.	<u>\$100,000</u>	<u>\$100,000</u>
TOTAL PHASE I, PHASE II, PHASE III		<u>\$280,000</u>

BRISTOL BAY

AREA DEVELOPMENT

CORPORATION, INC.



April 21, 1972

Gary Holthouz
State Operated Schools
International Airport Rd.
Anchorage, Alaska

Dear Gary,

Per telephone call made about three weeks ago. Enclosed is a resolution entitled "Bi-Lingual Program."

The board knows the importance of such a program and would like to see it extended throughout all the villages of the Bristol Bay Region. I realize the impossibility of fulfilling this task at one time. I will list the villages in order of priority in 3's.

1. Ekwok, Portage Creek, New Stuyahok
2. Clarks Point, Pilot Point, Ekuk
3. Levelock, Igugig, Kokhanok
4. Newhalen, Port Heiden, Koliganek
5. Egegik, Twin Hills

Villages that have their own school system:

1. Dillingham
2. Naknek
3. South Naknek
4. King Salmon

Would it be possible for these villages having their own school system to be included in the "Bi-Lingual Program?"

Sincerely yours,

Ted Angasan
Regional Director

cc: All Board Members
Archie Gottschalk

AREA DEVELOPMENT
CORPORATION, INC.



RESOLUTION 72-7

Entitled: Bi-Lingual Program

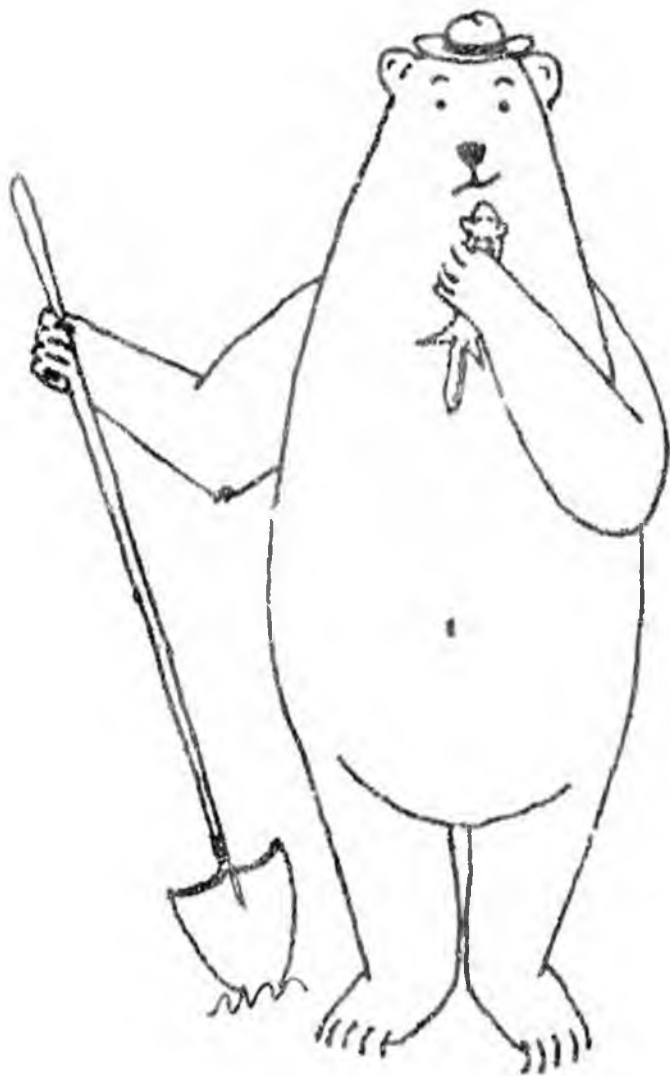
Whereas, the Bi-Lingual Program in the Bristol Bay Region is now being administered in three villages: Togiak, Manokotak and Aleknagik;

Whereas, the common traditional language in most villages within Bristol Bay is Yupik, and

Whereas, due to modern technology, the Alaskan Native is losing interest in our language, our rich traditional customs and our history;

Whereas, the Bi-Lingual Program is a tool to revive our Yupik Language, Legends, Stories, and the History of our Culture, with which the children can establish pride in our past rich heritage;

NOW THEREFORE BE IT RESOLVED by the Bristol Bay Area Development Corporation Board of Directors, representing thirty one (31) villages, duly assembled on this 24th day of March 1972, at Dillingham, appeal to the State Operative Schools, the Alaska State Legislature and the Honorable Governor Egan to continue and extend the Bi-Lingual program throughout other villages within the Bristol Bay Region.



TAQUKAQ QANGANAQ - LLU

Qanemcia Pilinguari-Ilu Ivayam
Mumigtelruakek Angalegaam Arenam-Ilu

.... but finally he caught a squirrel.

Squirrel said, "Please don't eat me."

Bear said, "Why not?"

"Because I have lots of children to take care of, and if you eat me you won't find out what I can teach you."

"What's that?" said Bear.

"First you have to promise not to eat me," said Squirrel.

"Okay!" said Bear.

37

"Then we must pick lots of berries," said Squirrel.

So Bear and Squirrel went to get their berry-pickers and packs and buckets with which to carry the berries, big ones for Bear and little ones for Squirrel. They started picking berries.

39

When they had picked a lot of berries, they took them to Bear's house. Then Squirrel said, "Now you must take a large bowl and put some grease in it and beat the grease with your paw."

"Why should I do that?" said Bear.

"Do it, or I can't teach you what I know,"

So Bear started to beat the grease. "This sure is messy! I'm getting my fur all greasy," said Bear. "But when it's done it will be worth it." said Squirrel.

41

So Bear started to beat the grease. "This sure is messy! I'm getting my fur all greasy," said Bear. "But when it's done it will be worth it." said Squirrel.

43

After Bear beat the grease for a long time, Squirrel added some sugar, since Bear's paws were greasy, and she told him to beat it some more. Then she poured in the berries and told him to mix them gently. Bear said, "What a mess! You've made my berries all greasy."

45

After mixing the berries in the grease, Squirrel put some in Bear's mouth so he could taste some.

"That's very good," he said, and ate it all up. "It's called akutaq (Eskimo ice cream)," said Squirrel.

47

Then Bear made another bowl of akutaq and told Squirrel to bring her family over to eat some along with dry-fish. And he asked them to stay with him in his house since he had dug their's up.

49

So he got out his skiff, his kicker, and his
^{nets} and went fishing.

19

He said, "This is so much better than eating
new green grass and wild celery. I will catch
lots of fish."

Then he slept in the bow of his skiff.

21

That night he caught lots of fish.

23

He caught so much fish he almost sank (his
boat).

25

Because he had no wife or mother to split
fish for him he started to split the fish for dry-
ing.

He also boiled some fish to eat.

27

After many days had gone by and he had
caught enough fish and split enough fish for
drying, he said, "I have enough fish to last
until winter is over. I am tired of splitting
fish. I am full of boiled fish. I am going to
take a nap."

29

He slept - - - he was tired.

31

When Bear woke up he was hungry again.
"I am hungry again," he said, "but I am tired
of fish for the time being. I think I will go
hunt for (ground-) squirrels."

So he took his shovel and a box to put the
squirrels in and went to hunt for squirrels.

33

He dug at squirrel holes for a long time.
Most of the time the squirrels went out the back
door of their houses and hid...

35

CORRECTION

**THIS DOCUMENT
HAS BEEN REPHOTOGRAPHED
TO ASSURE LEGIBILITY**

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Translation of Taqukaq Qanganaq-llu

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drying, he said, "I have enough fish to last
until winter is over. I am tired of splitting
fish. I am full of boiled fish. I am going to
take a nap."

29

He slept - - - he was tired.

31

When Bear woke up he was hungry again.
"I am hungry again," he said, "but I am tired
of fish for the time being. I think I will go
hunt for (ground-) squirrels."

So he took his shovel and a box to put the
squirrels in and went to hunt for squirrels.

33

He dug at squirrel holes for a long time.
Most of the time the squirrels went out the back
door of their houses and hid...

35

This is Bear. He is standing outside his house. He has just awakened from sleeping all winter, so he is very hungry. He is just now thinking, "What is there to eat? It is spring-time, and having awakened, I want something to eat."

1

So Bear looked all over inside his house, but couldn't find anything to eat.

3

Then he sat down outside his house to think about what to eat. He said, "I wish there were berries, but they come even later than fish. The only things I can think of to eat are squirrels and new grass and wild celery."

5

And so Bear went off to look for squirrels. Bear liked them better than new green grass and wild celery. He found a squirrel hole and looked inside.

7

He said, "Squirrel must still be sleeping. He won't come out."

Bear looked in a lot of holes. He said, "If the ground weren't frozen, I would take my shovel and dig the squirrel out."

9

So he decided to eat new green grass and wild celery. "Since there is nothing else to do, I will have to eat green grass and wild celery."

At first the new green grass and wild celery tasted good because he was very hungry.

11

After Bear eating lots of new green grass and wild celery, he grew tired of it. He really liked fish and squirrels and berries better.

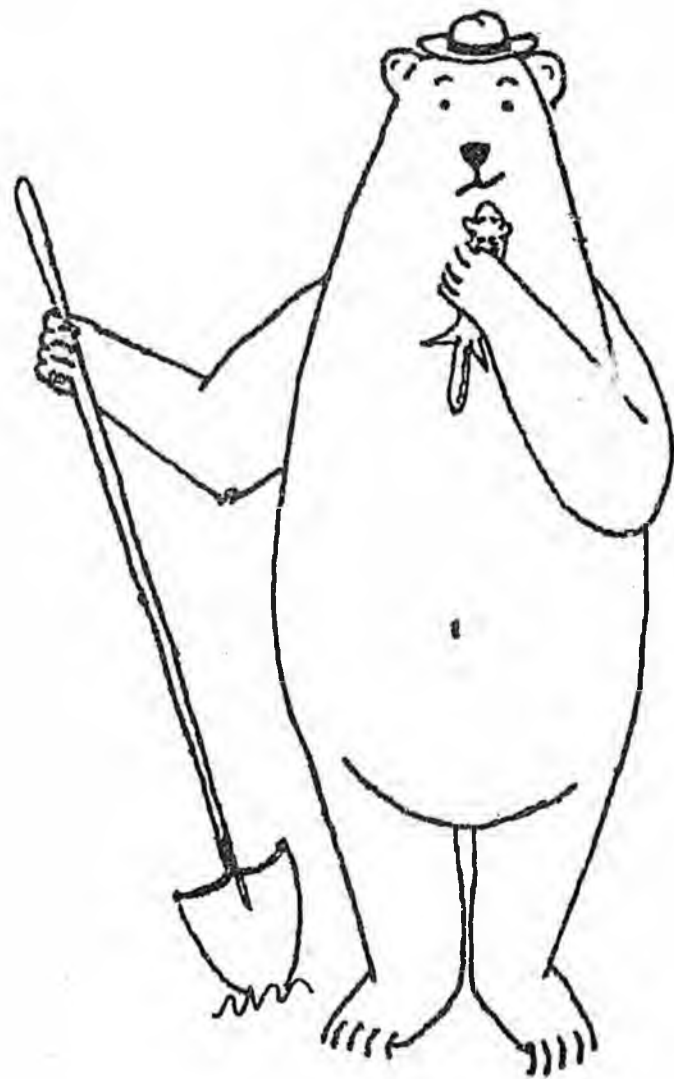
13

One day he got so tired of the new green grass and wild celery, that he spit them out and said, "I really am sick and tired of green grass and wild celery."

15

Then all of a sudden he sniffed the wind and said, "I think I smell fish on the wind. Good!"

17



TAQUKAQ QANGANAQ -LLU

Qanemcia Pilinguari-Ilu Ivayam
Mumigtelruakek Angalegaam Arenam-Ilu

THE BEAR AND THE SQUIRREL

Story and Illustrations by John Breiby
Translated by Paschal Afcan and Marie Nick

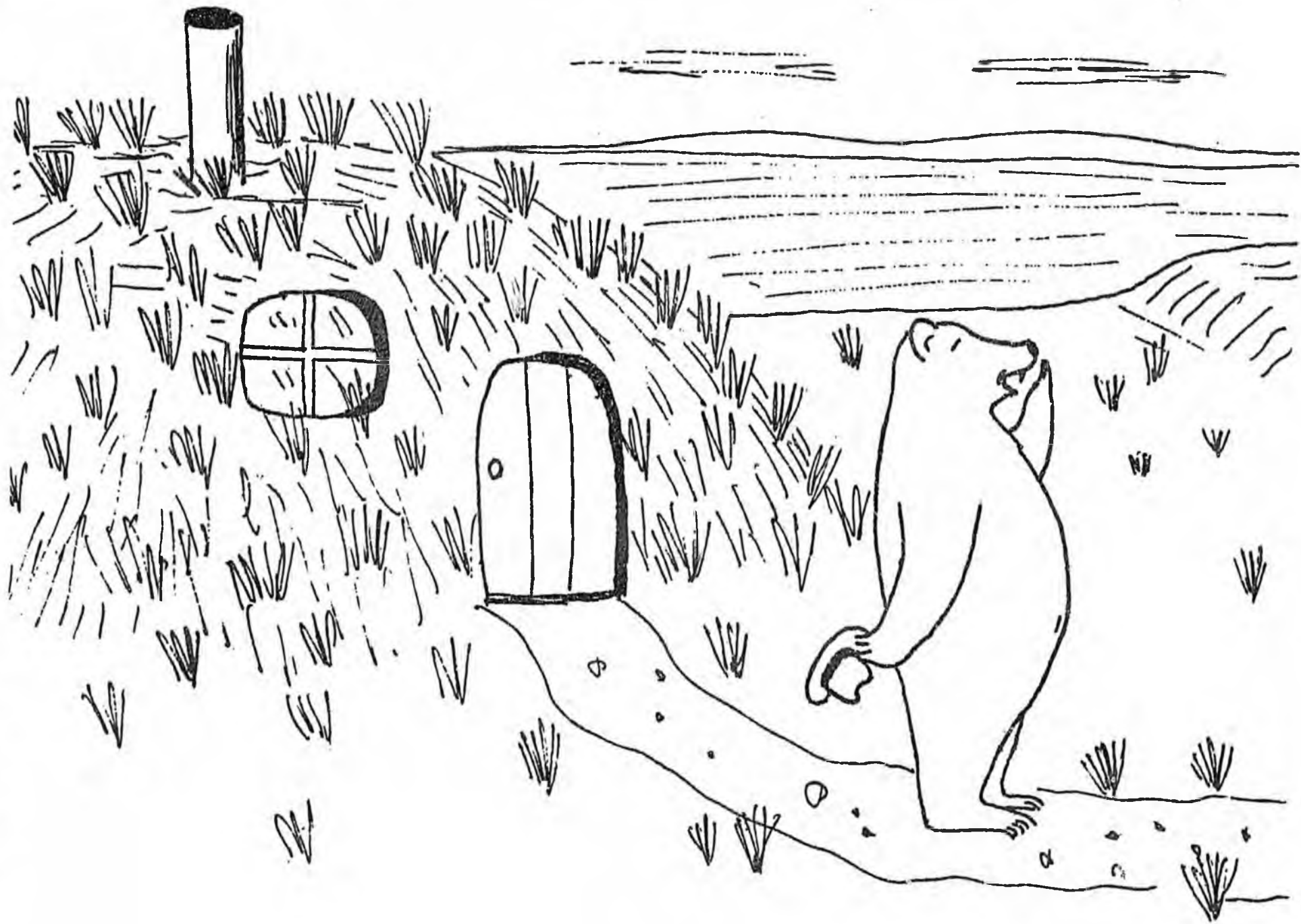
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Department of Linguistics and Foreign Languages,
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and the Division of State Operated Schools

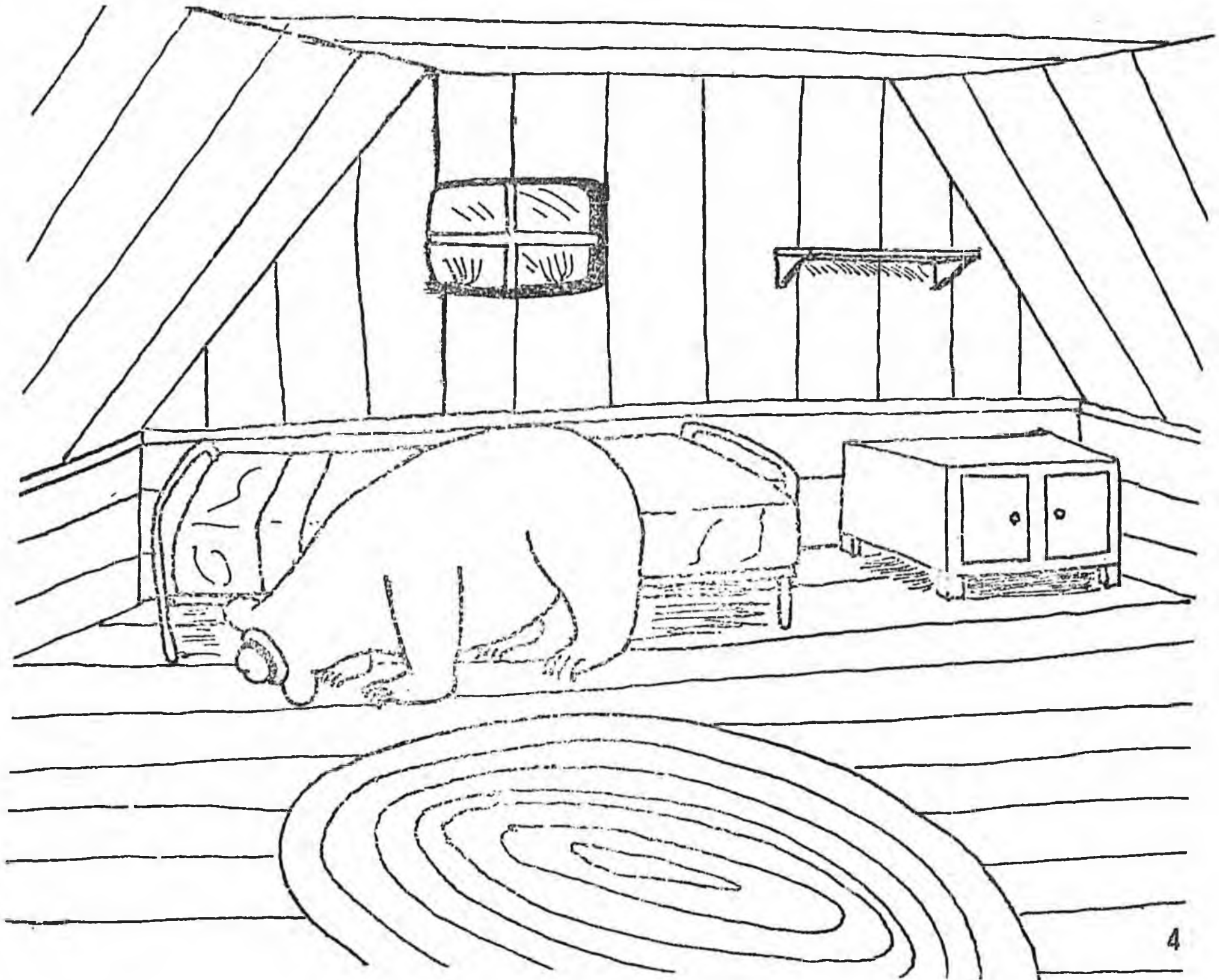
TAQUKAQ QANGANAQ-LLU

TAQUKAQ QANGANAQ-LLU

Una Taqukauguq. Enemi elatiini nangengqauq.
Uksurpak qavallereminek nutaan tupagtuq, taumek
tuai kaikapigtuq. Nutaan waten umeyuartequq,
"Cameg-kiq neqekartangqerta? Upenerkartuq,
tupagelua-llu waniwa camek nereyugtua."

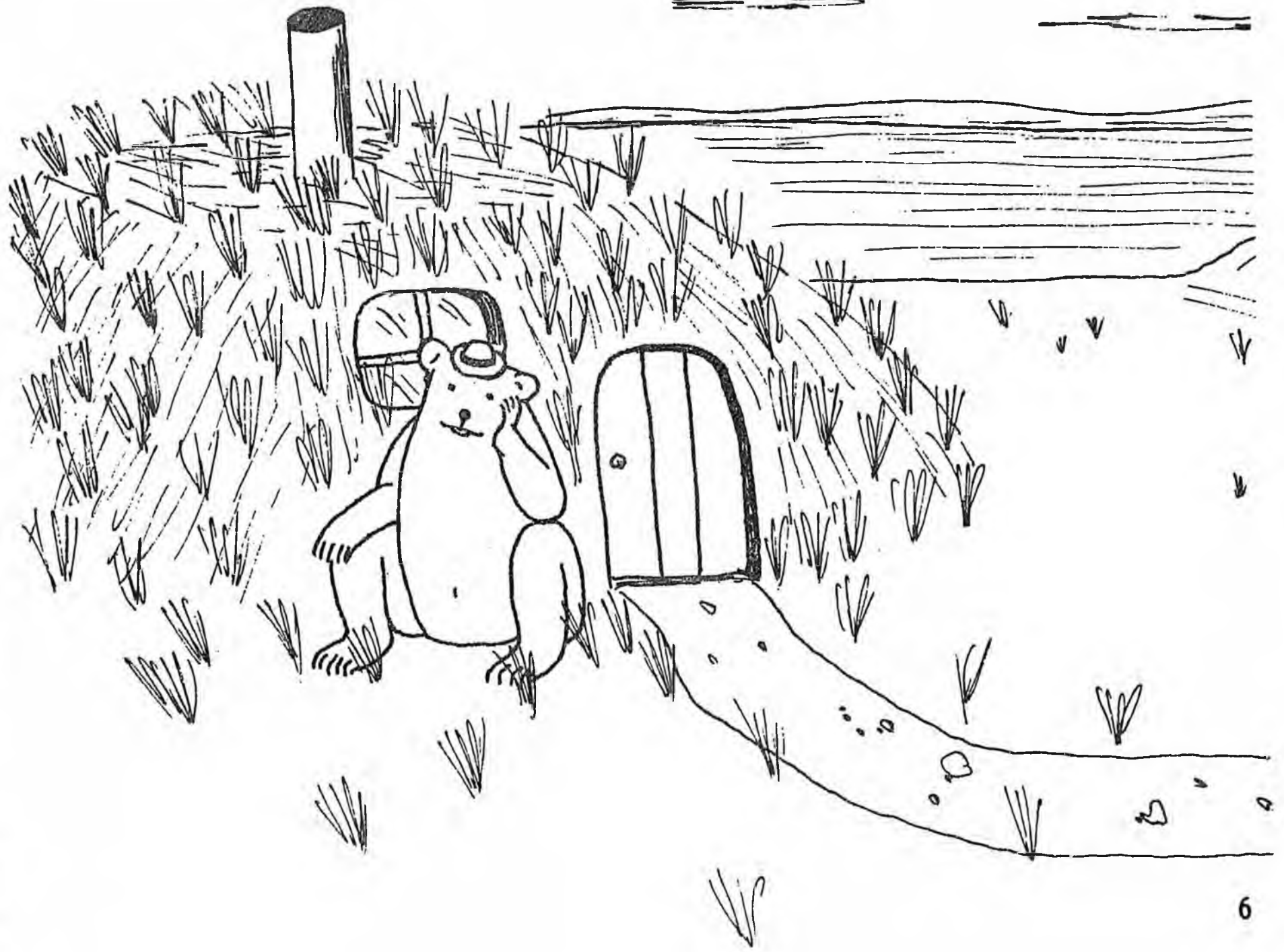


Tuai-llu Taqukaq piciatun enemi iluani
kiarcaaquq, taugaam camek neqekaminek nataqu-
tesciiganani.



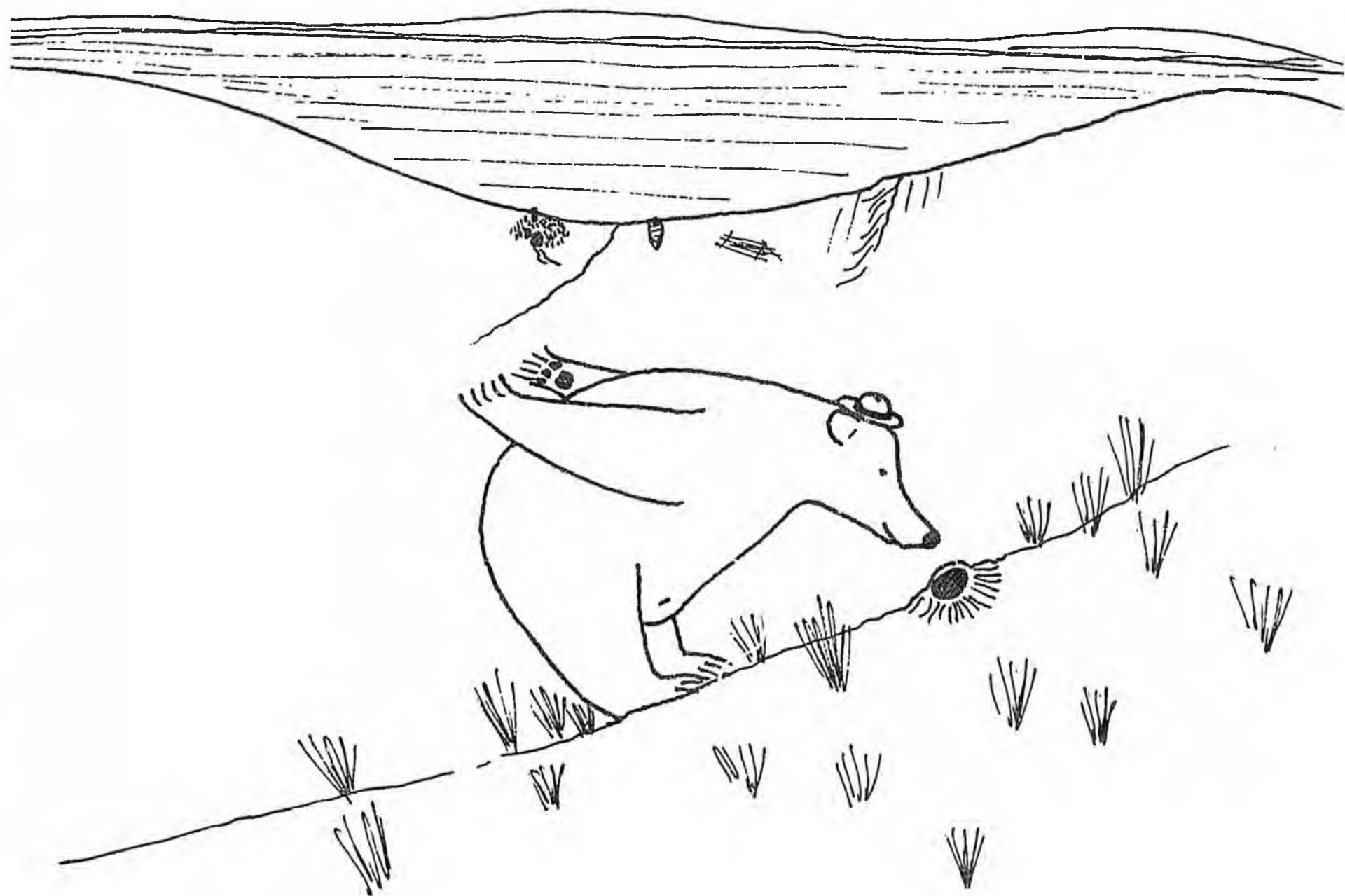
Tuai-llu enemi elatiinun aqumeluni ume-
yuaratequq camek neqekaminek.

Qanertuq, "Neqetangqerli-tuq, taugaam kinguq-
vaarqu pitangeqiquq. Acsartangqerlituq-llu,
taugaam neqet kinguatgun piciquq. Kiingita
umeyuaqekenganka neqekat qanganaugut, naunerra-
raat caneget, ikiituut-llu."

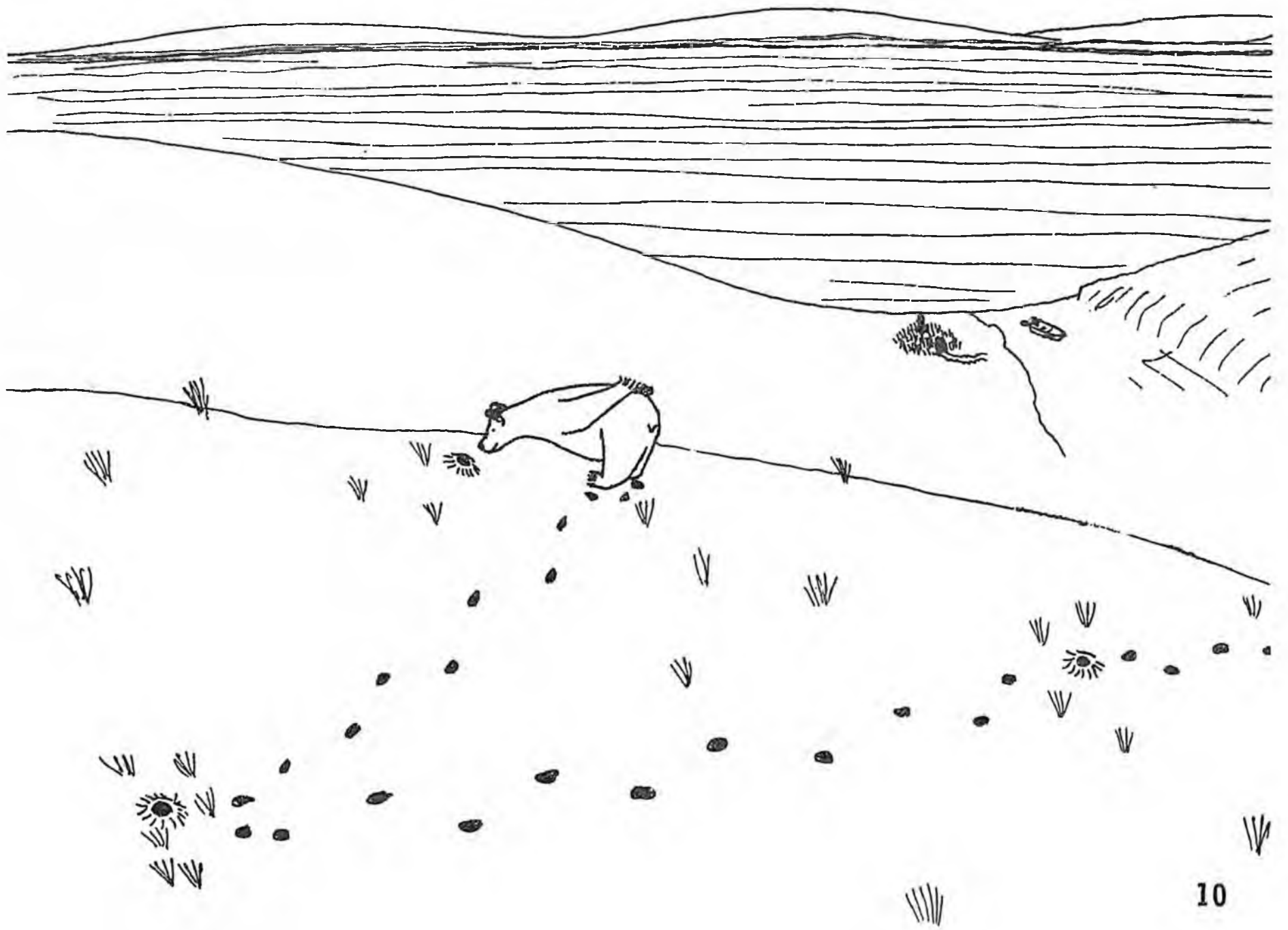


Tuai-Ilu Taqukaq ayagtuq yuareyartureluni
qanganarenek. Taqukam assikenerui naunerrareni
canegeni wall'u ikiitugeni. Qanganaam igtiinek
nataqutuq ilua-Ilu kiartaa. Kiarcimaa ak'anun.

Qanertuq, "Qanganaq cali qavareyugenarquq.
Aneyunerituq."



Taqukaq kiartuq amlereni igteni.
Qanertuq, "Nuna cikumanerilkan qanikciuruteka
piluku elageluku qanganaq anecarqa."

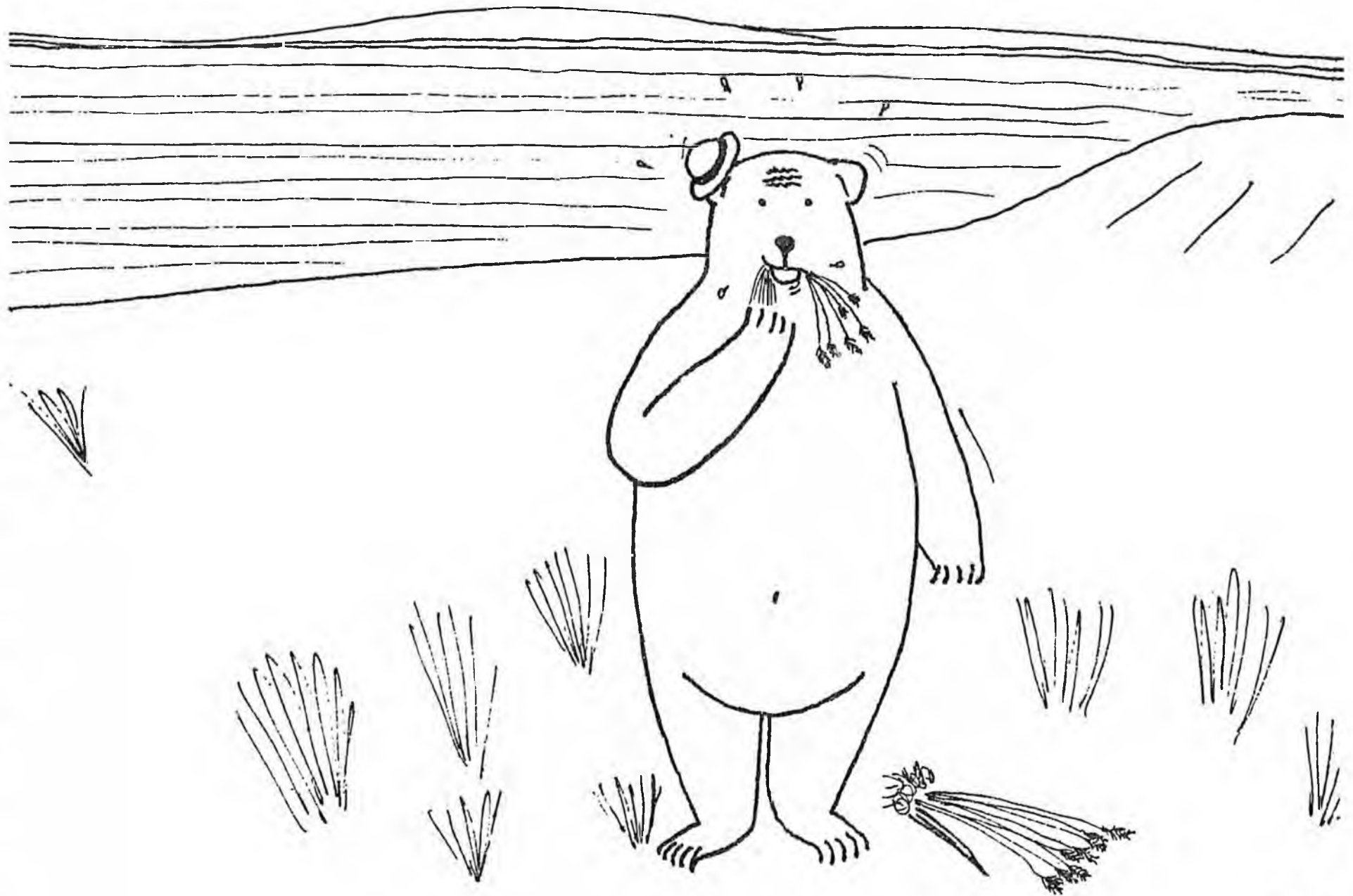


Tuai-llu naunerrarenek canegenek ikiitugenek-llu neretengurtelliniuq. "Canek allanek neqekartailan naunerrarenek canegenek ikiitugenek-llu nerenarqua."

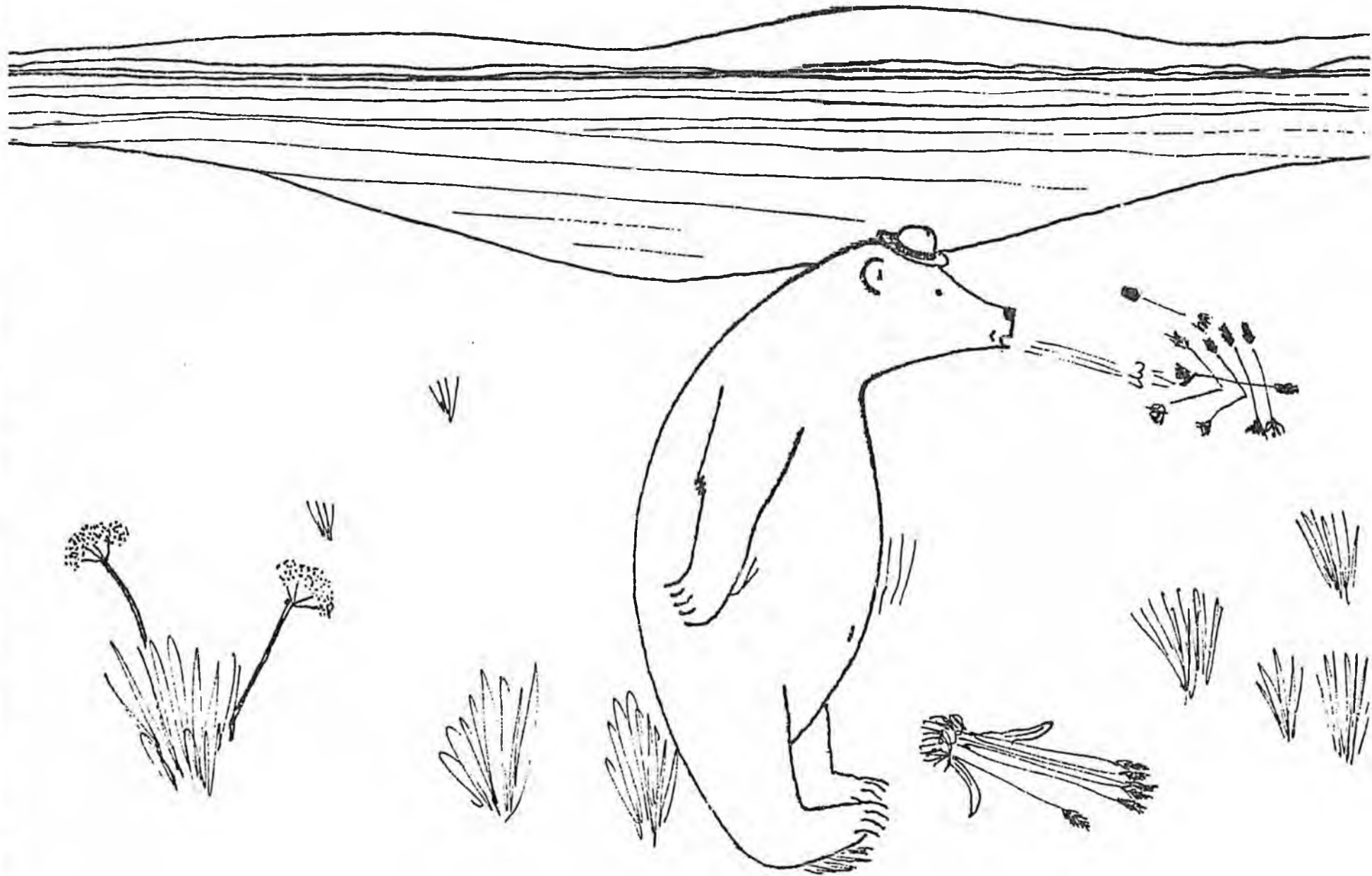
Piqarraami naunerraraat canegut ikiituut-llu nerelrat assireyaaquq. Tuai-wa Taqukaq kaigami cakneq.



Nerumaqereluni Taqukaq amlerenek naunerrare-
nek canegenek ikiitugenek-llu pilenguqertuq.
Assikeneruqapiararai neqet, qanganaat, acsat-llu.



Ereneret iliitni taqsuquteqapiaraamiki naunerraa-
raat caneget ikiituut-llu qeciutai qanereluni-llu,
"Pilengukeqapiarqenka tang taqsuqulluki-llu nau-
nerraraat caneget ikiituut-llu."

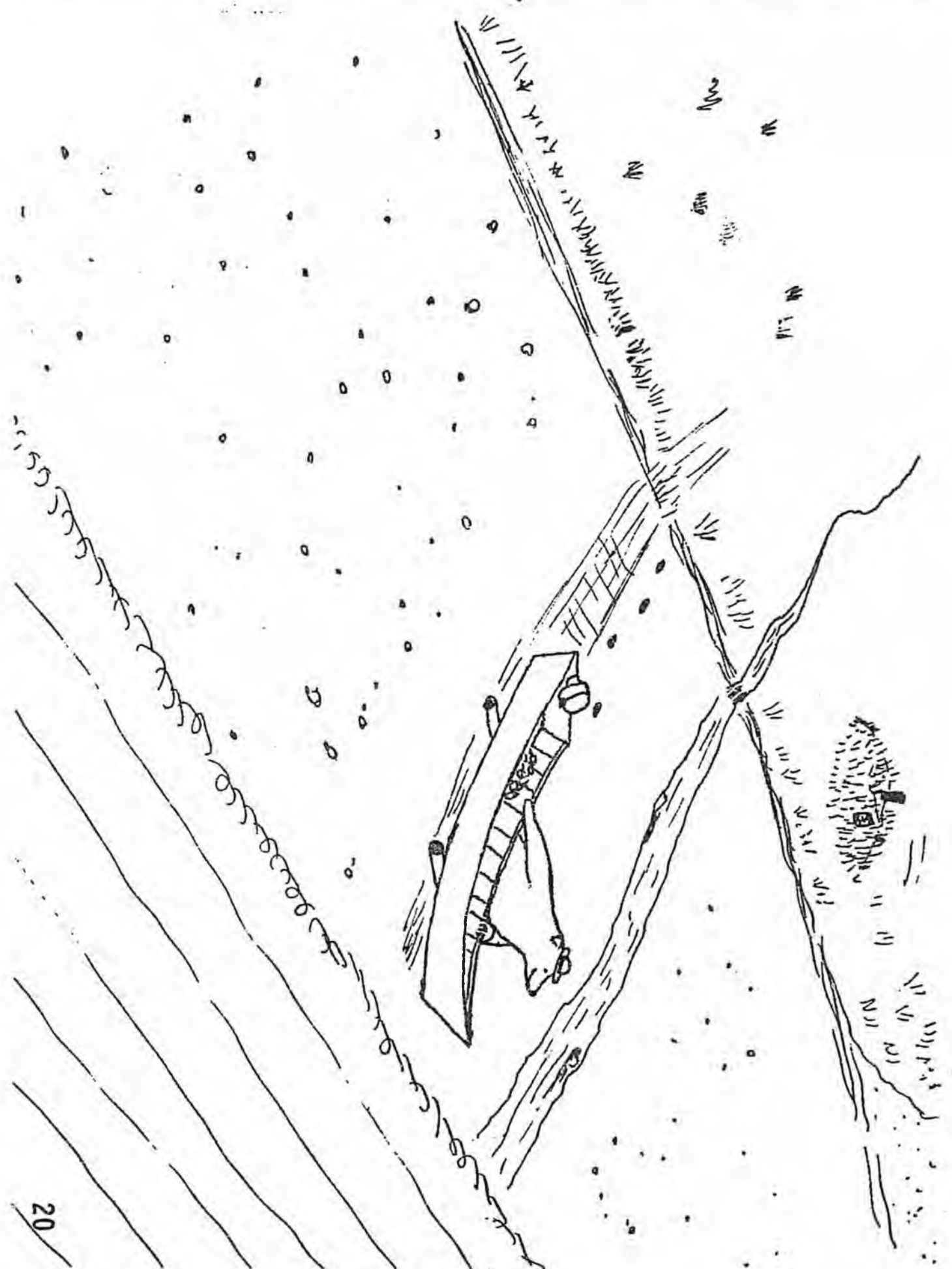


Tuai-Ilu alqunaq anuqa naruraraa qanereluni-
Ilu, "Nareyugenarqua neqenek anuqemi. Assirpaa!"



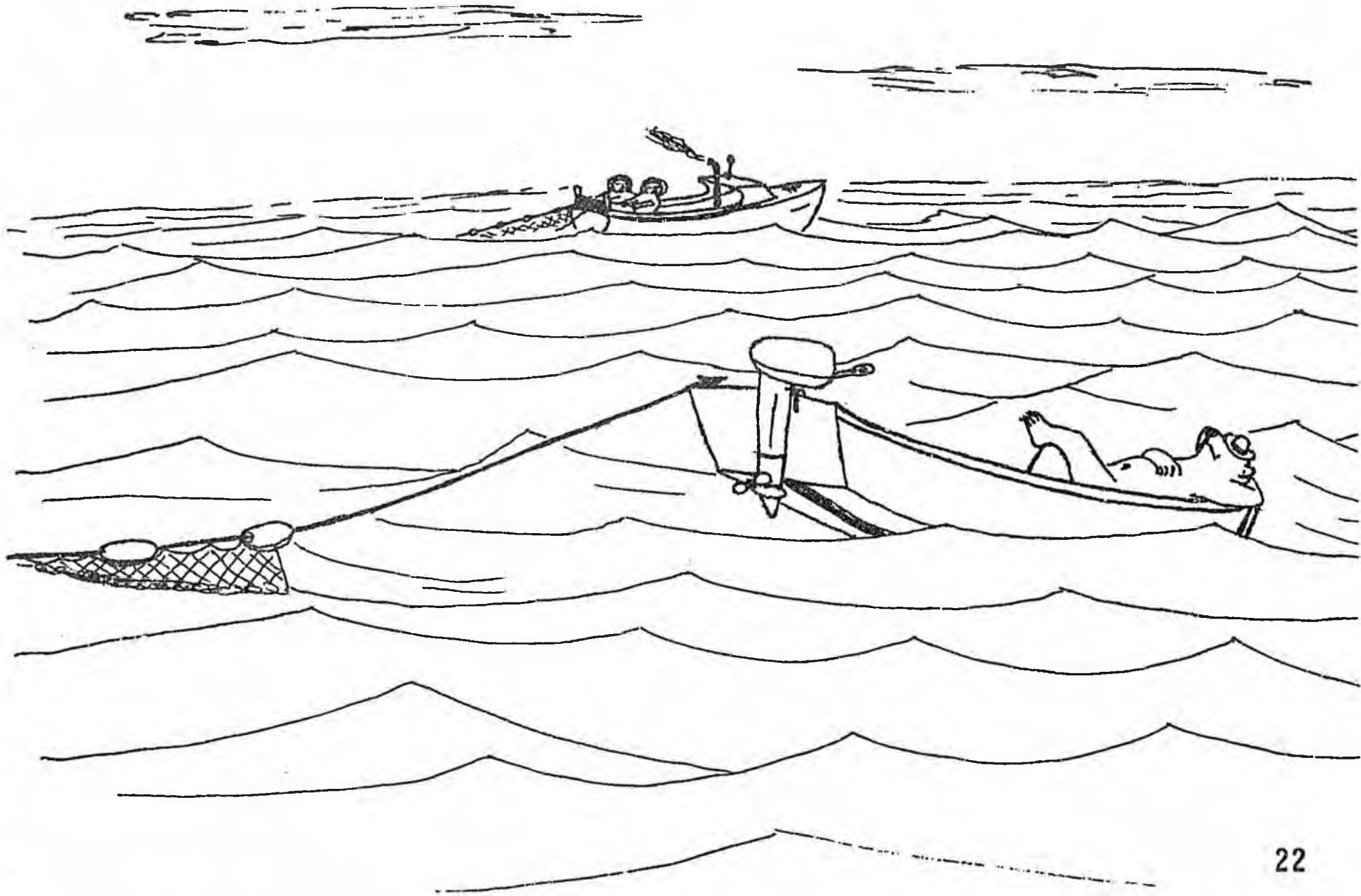


Tuai - Ilu angeyani, elevaani, kuveyani - Ilu
piluki neqessurtuq.

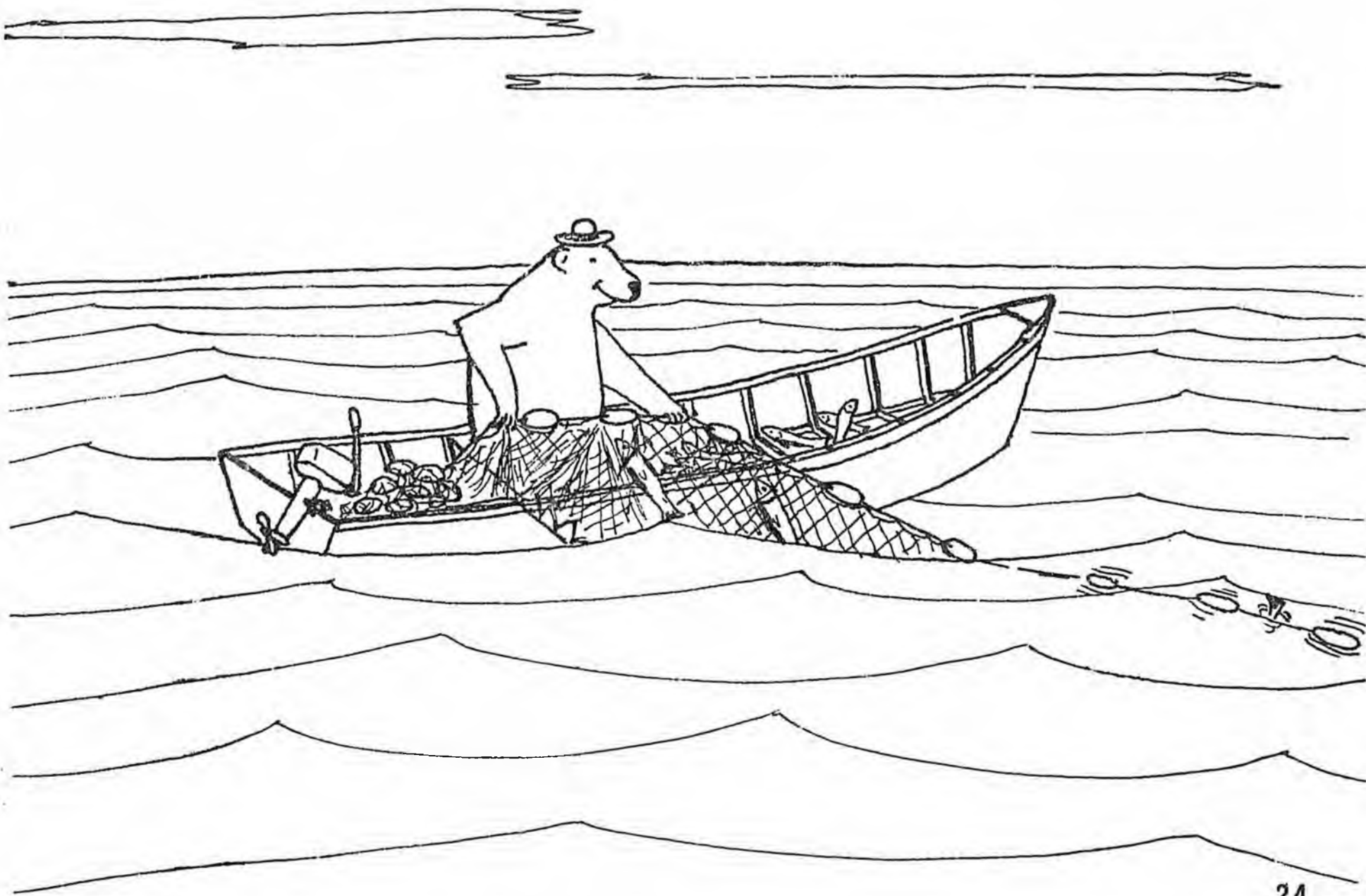


Qanertuq, "Uumi-lli assineruqapigpaa nau-
nerrarenek canegenek ikiitugenek-llu nerelleremi.
Piciiqua amlerenek neqenek."

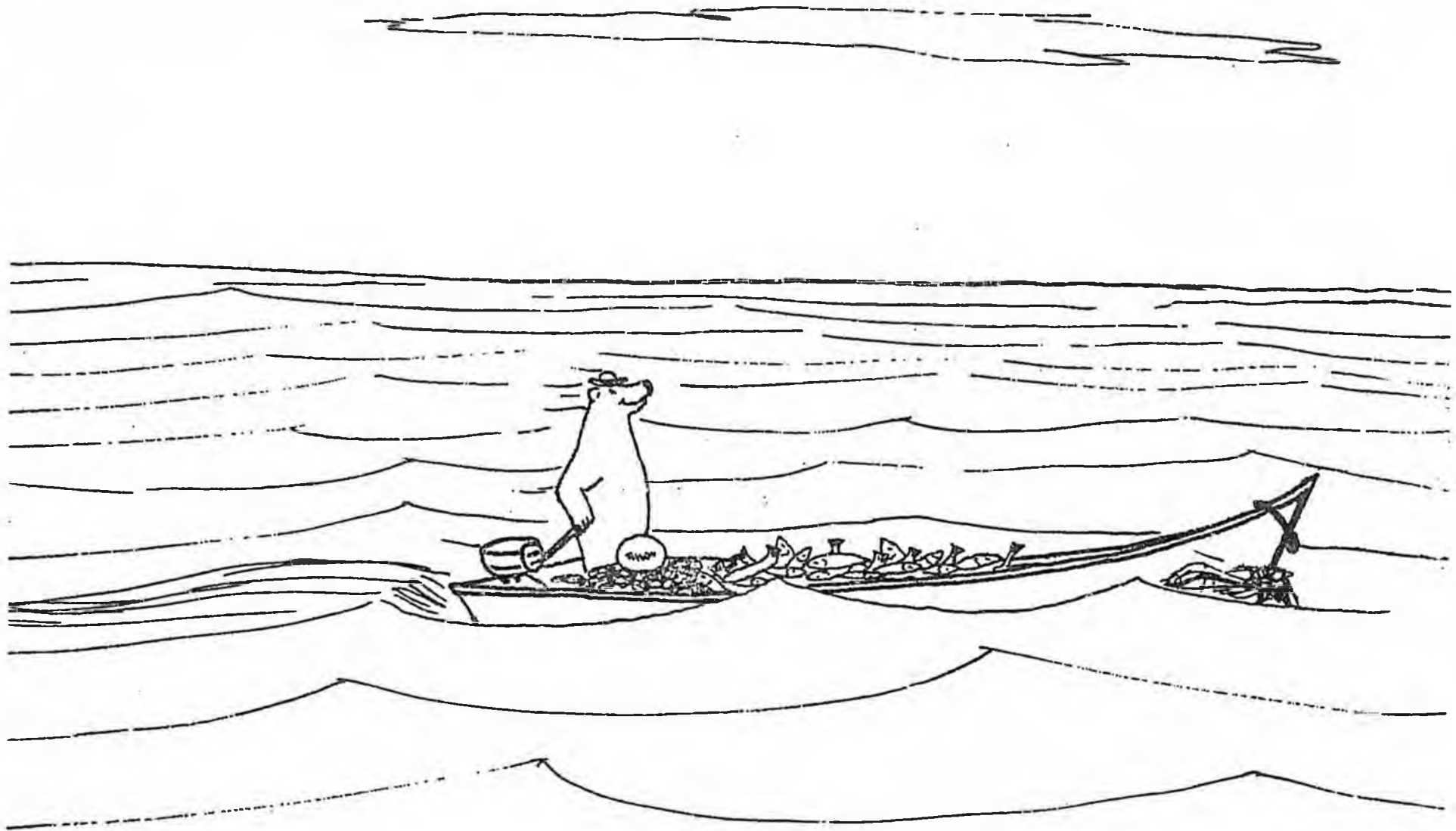
Qavaqereluni-llu angeyami ciungani.



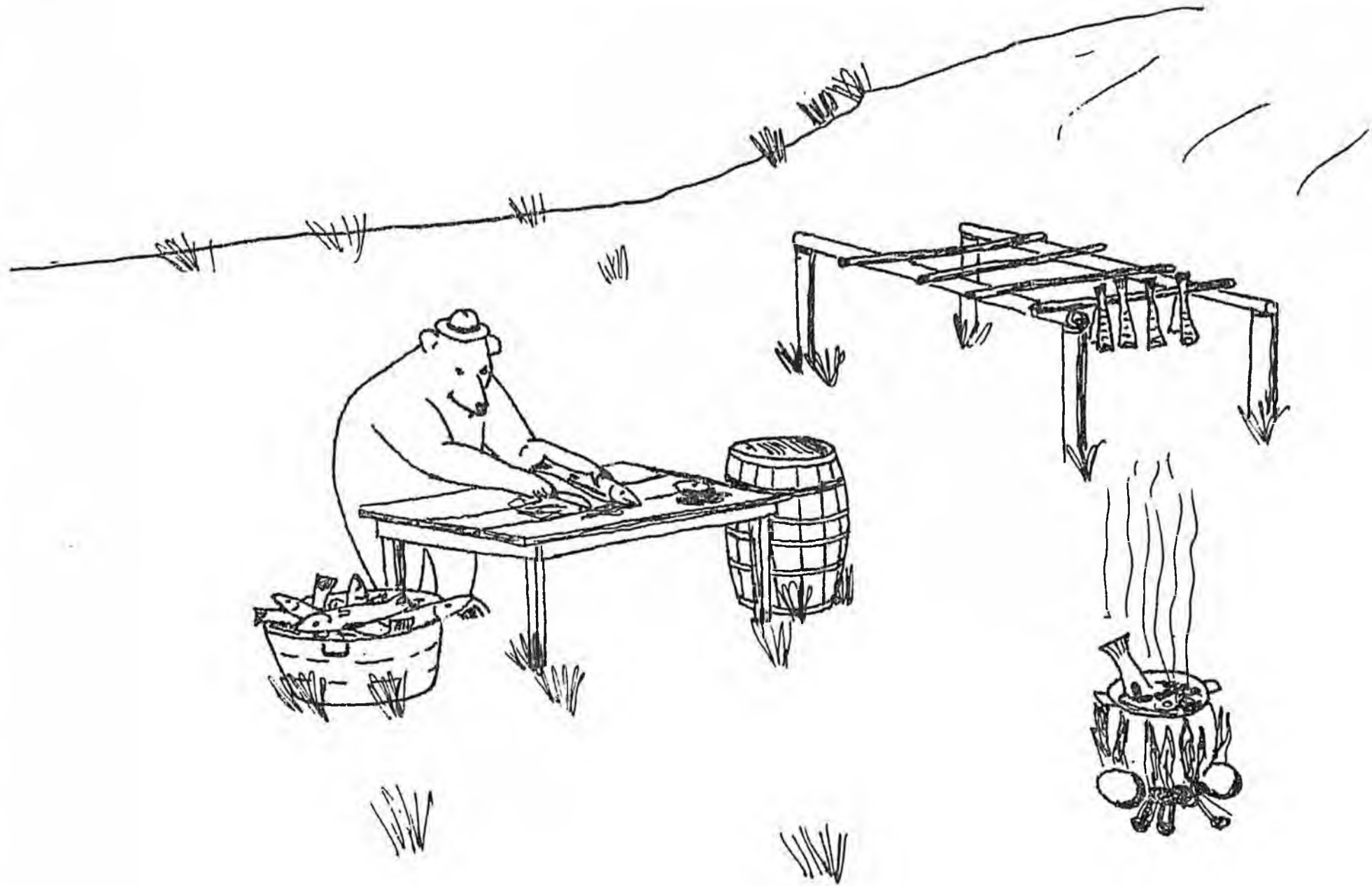
Tuani atakumi neqeliquq amlerenek.



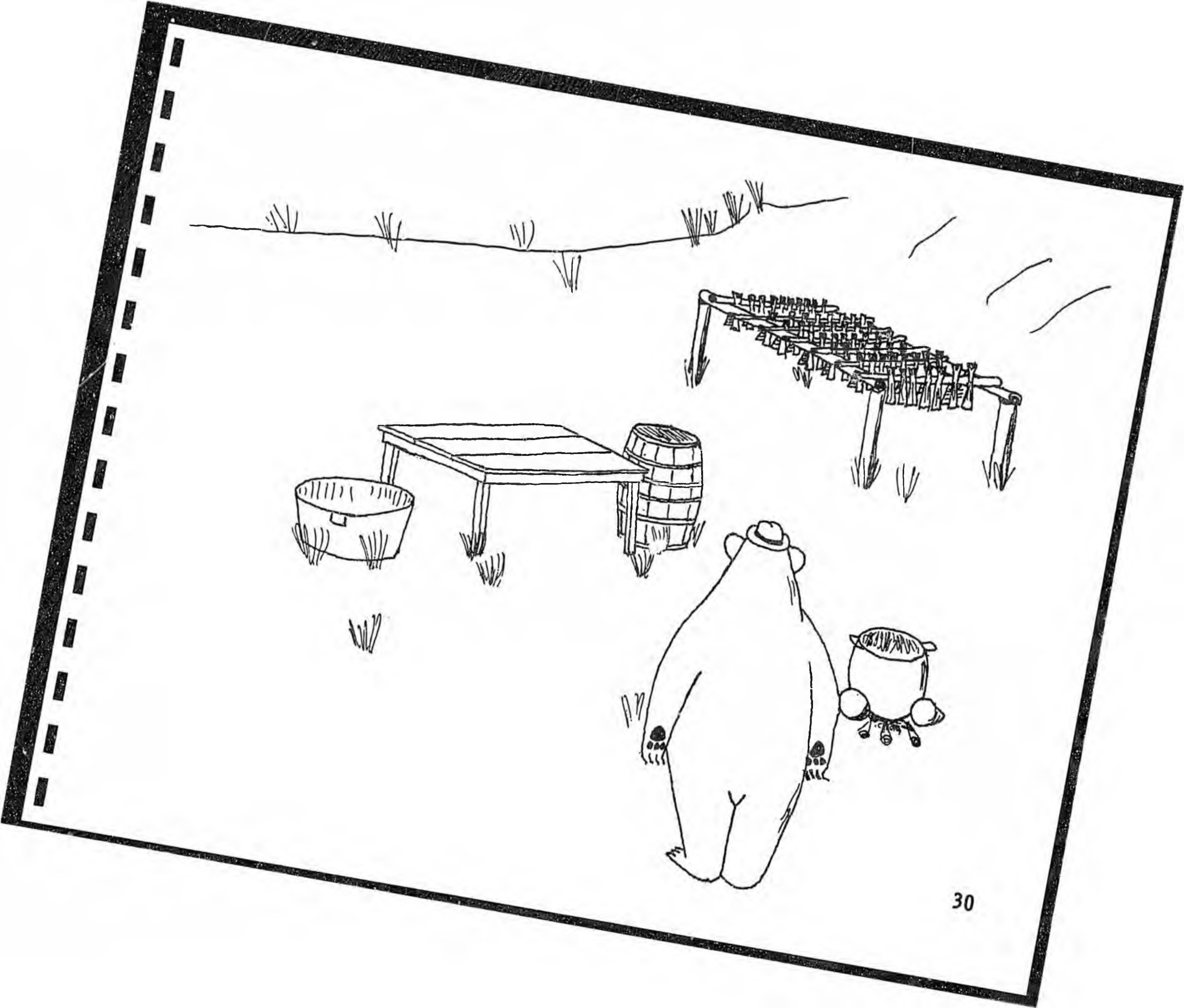
Neqeliqsiiyaagami kic'arpiartuq.



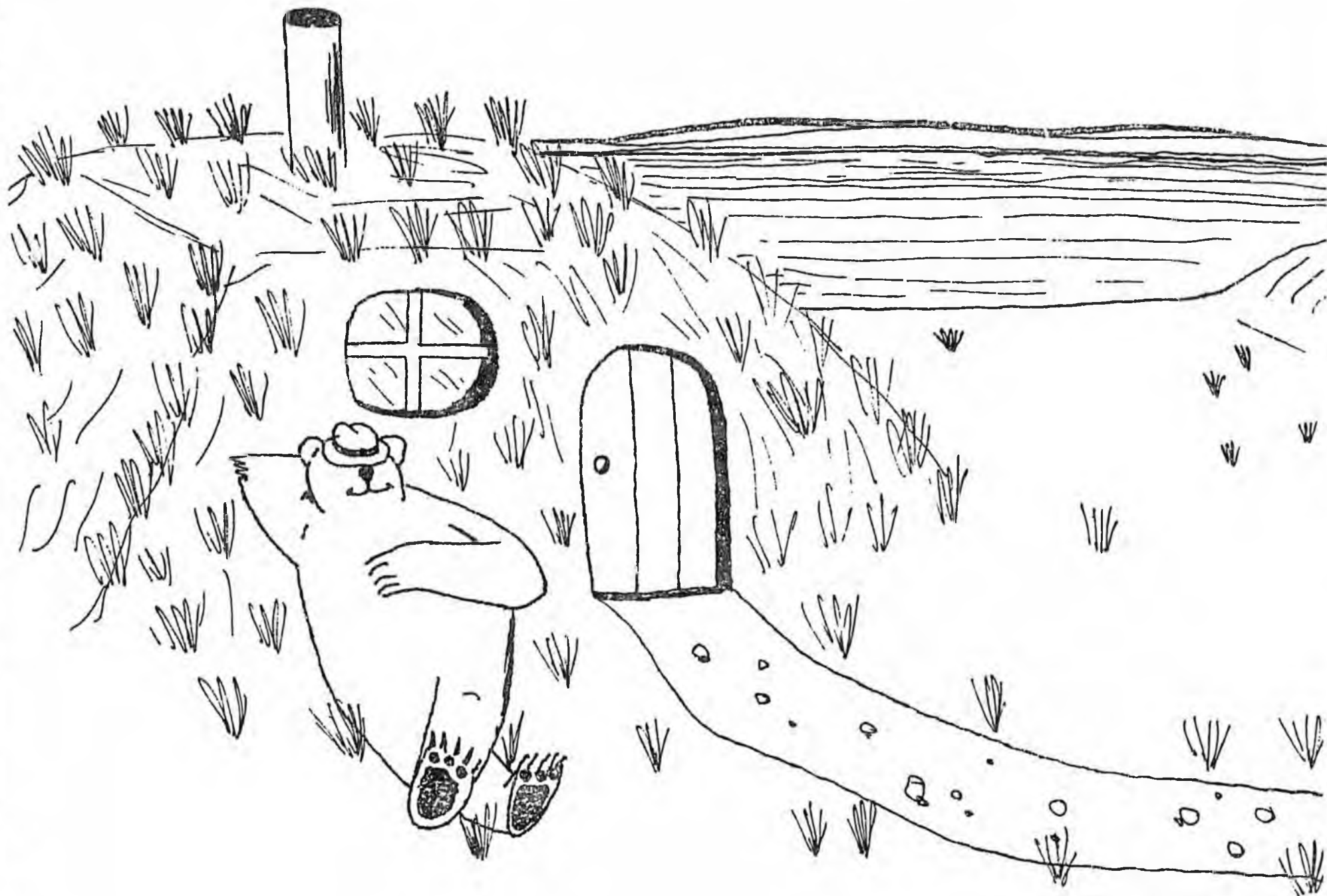
Tuai nulirrilami wall'u aanailami ulligcistekaminek elminek ulligtai neqet neqerlualiluki.
Cali kenirtuq neqenek neqekaminek.



Ereneret amleret pellugtut, neqeliqluni, ullig-
taucingeluni-llu amlerenek, qanertuq, "Neqautenka
amlerarkaurtut uksuq iquklitelranun. Taqsuqua
ulligcillemenek neqenek. Nerelenguunga keniranek
neqenek. Qavacuaqaqatartua."



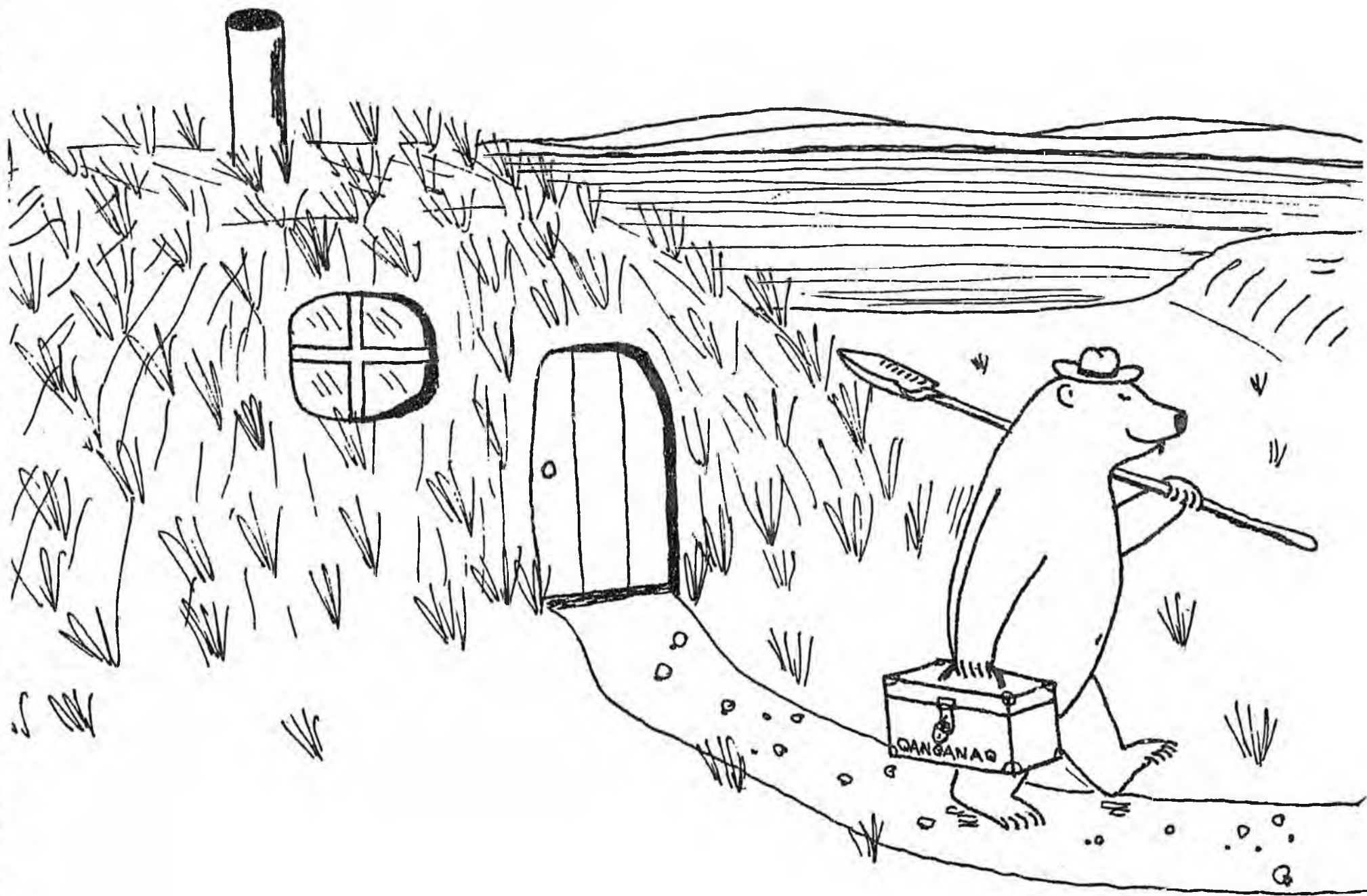
Qavartuq - - - - - taqsuquq.



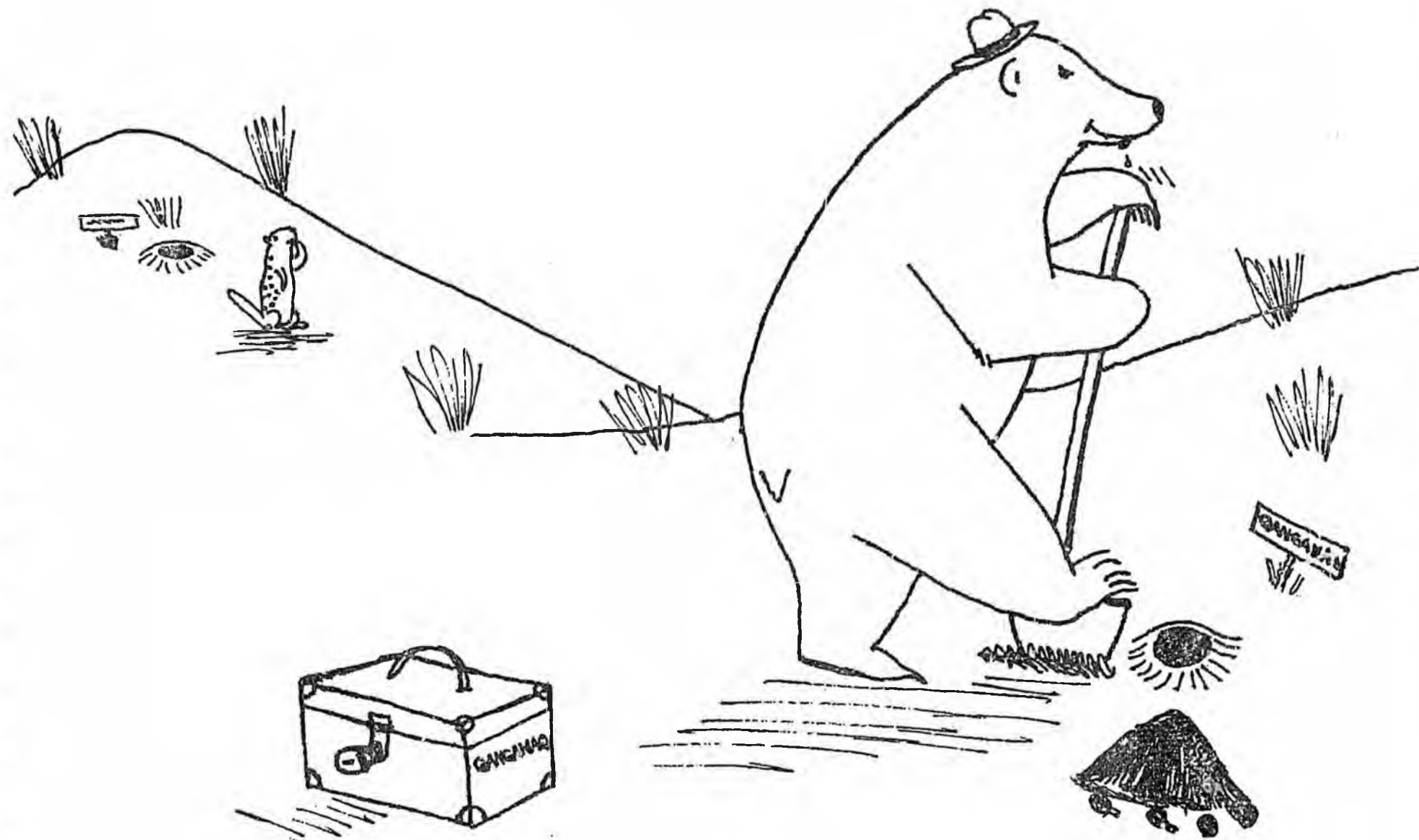
Taqukaq tupiimi kainguq ataam.

"Kaingua-am ataam," qanertuq, "taugaam neqetulenguunga watua. Pissuquma taugaam qanganarenek."

Tuai-llu tuai qanikciuruteni piluku iassiigenek-llu qanganangat caqukaatnek, ayagtuq-llu qanganarcureluni.



Qanganaat igtaitenek - elaumauq ak'anun.
Amlerqunek qanganaat aneqertaqluteng enemeng
amiigita tunuqliitgun, iireluteng-llu . . .



. . . taugaam cayaqlireluni qanganartuq.

Qanganaq qanertuq, "Nereneriteqerenga."

Taqukaq qanertuq, "Ciin-gguq?"

"Tuai-wa irenialiam amlerenek aulukarkamenek,
nerkuvenga-llu nallunerirengaitan camek elpenun
elicariyugengallemenek."

"Cauluni?" qanertuq Taqukaq.

"Ciumek akeqarkaugarpenga nerengaitenilua."
qanertuq Qanganaq.

"Kitak-wa!" qanertuq Taqukaq.