

# Nutemllaat liruput: Umyuamta, tememta, anernemta-Ilu

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# **linruit umyuamta, tememta, anernemta-llu**

- Tarvaryaraq: A way of purifying the mind, body and soul
- Qanruyuteput linrugut: Our Teachings are Medicine
- Yungcaristet pissutelget: Yungcarat
- Tetrahedral Model: Kawagley
- Indigenous Knowledge and Western Science
- Nunamteni qigcikyaraq, umyuallguteksaraq-llu nepaillrullrakun

# Tarvaryaraq: Purifying mind, body and soul through music and dance

- Tarvaryaraq: A way of cleansing the mind, body and spirit
- Purifying male: ap'alluan ciuqlia
- Purifying female: ap'alluan kinguqlia

# Agayutem yuucirkiutii

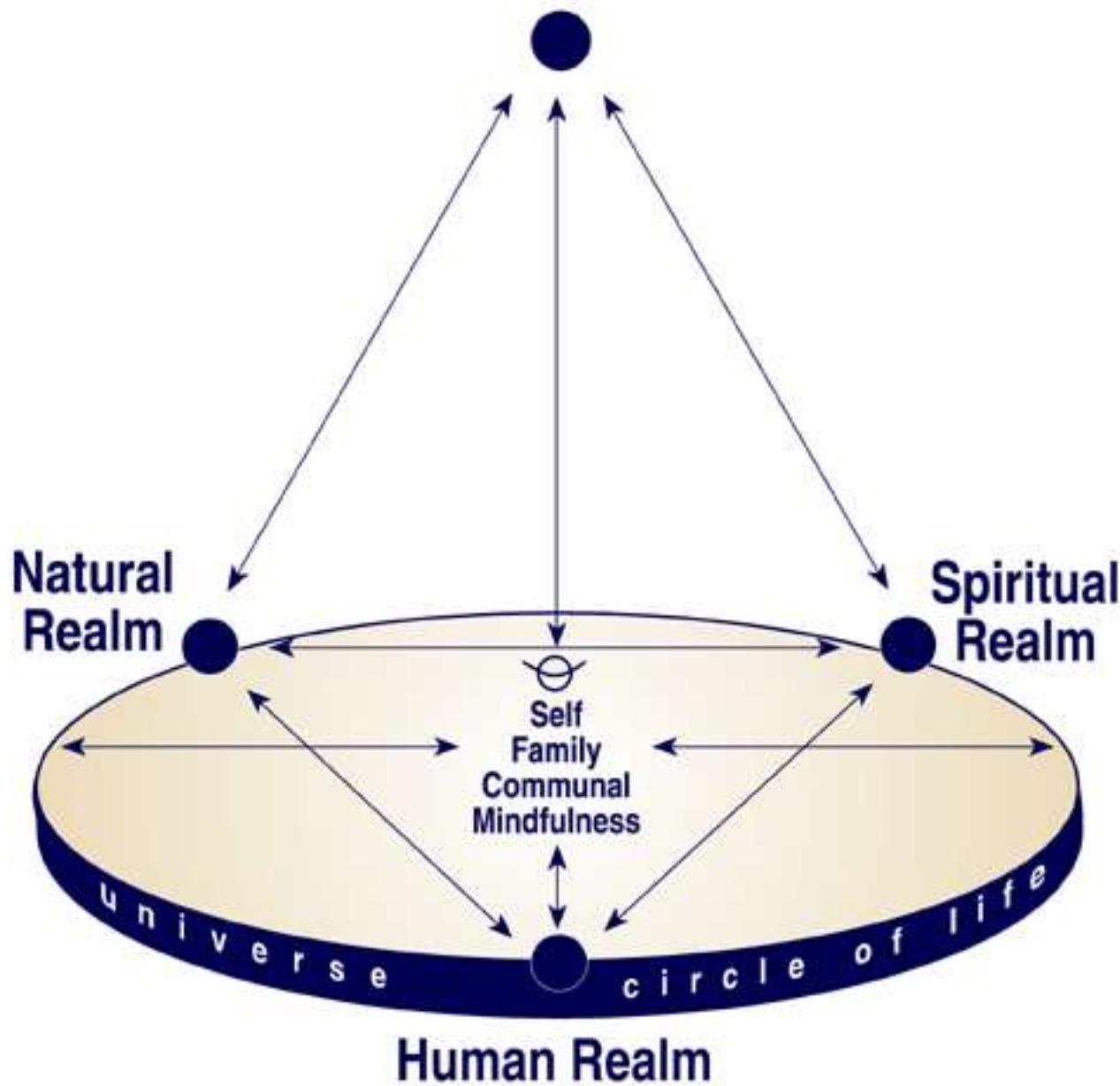
“We need to keep, practice and maintain way of life, because of the way it was in the beginning. Creator prepared everything for ethnic groups, like a tablecloth. There was miscommunication and misunderstanding amongst the people. The priests took it (tablecloth) off, shoved it away and replaced it with their own non-Native religion.” (Paul John, Elder, Mokakit Conference, 1997)

Yuungnaqpiaryaraput ciumurutnarqaa: Ayagyuaput elitnaurnarqait qaneryaramtenek, qanruyutenek, elluarluki-llu ciunerkaitenek-llu aturlukek nutemllarput kass'artaat-llu

# **Qigcikluki nutemllarput: Respecing Our Very Own, A Yup'ik Epistemology**

- Kawagley's Tetrahedral model:  
Natural realm, Human realm  
and Spiritual Realm
- Indigenous  
Knowledge/Western Science

# Worldview



# **Yuilquq, nuna ungungrssit-llu unguvalriaruut**

- Ella, nuna cali-llu ungungrssit tamalkurmi elpengqertut, yungqerrluteng-llu
- Umyuameggnek naullutelget yuut cingumaltullruit yuilqumen ayagluki kaigalasqelluki ikayutekaitnek
- Ellam, ungungrssiin-llu kaigatput niicugnait utumaqanirccecugnga yuk
- Ayurturiyaq: ayunek aturluteng yuum temi ikayutullrua
- Yuarutekun yuk naullutelek assirivkatullruat

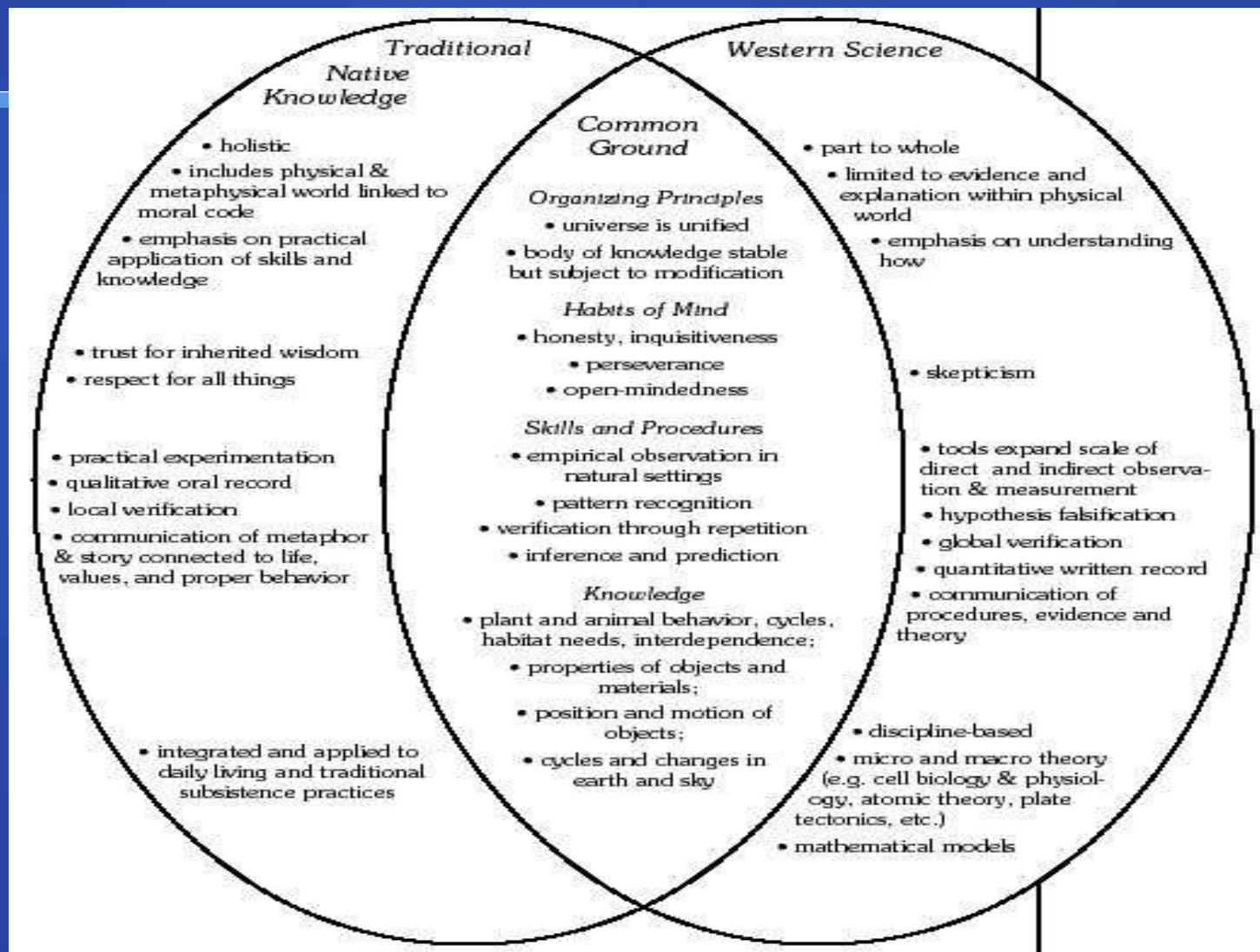
# Human realm

- Education for the Native child is to equip him/her with both the traditional and contemporary knowledge. The child as an adult then chooses his/her vocation, career based on his/her interests and expertise. One thing that we can do as teachers is to built on the child's strengths from an early age. We can equip him/her with the tools to succeed in adult life. We can fill up his/her medicine bag with resources to help him/her in the future. We can provide him/her with the tools to persist, especially in adverse conditions. Each person is an individual with different qualities, expertise, abilities, strengths and talents.

# Spirituality

- “Our spirituality is truly a part of our education, our ancestors wooden bowl is still full of information. We have to teach good and bad of what happened at that time. Every village has a purpose of being there. Some people did it for survival.” (John Pingayak, Educator, Mokakit Conference, 1997)
- **Qigciknarqaa yuucirput Ellam Yuan tuyuqellruakut elluarrluku wangkutnun aulukesqelluku, kencikluku.**

# Indigenous Knowledge/Western Science



# Conclusion

- Tarvaryaraq: purification through music, song and dance
- Qanruyuteput linrugut: Wisdom of love, knowledge and compassion for the families
- Tetrahedral Model: interconnectedness of the human, land and spirituality
- Indigenous Knowledge and Western Science
- Creative ideas for Healthy Communities

# Group activity: Discuss how can you create healthy communities

- DISCUSS:
- What is traditional medicine? Traditional healing?
- Caugat nutemllat iinruput? Qaillun elpciciuliaavci elitnaullruitceci? Canun tamakut iinrut atuuyugngaat mairpak? Naumruyiit (ayuq, caiggluk), teq'uq, uquq, yuraryarat cegaqernarqellriit
- Identify and discuss traditional healing methods
- Dance and music as a good mental wellness and health

# Quyana!

