

# ISXANANAS

**ISXANANAS**

THAT MEANS  
**CHANGES**







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# ISXANANAS

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Produced by the  
**ALEUTIAN REGION SCHOOL DISTRICT**  
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## Acknowledgements

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# ISXANANAS



Sngaxsnikaâ and Kriisakuchaâ

## Introduction

**Isxananas** means “changes” in **Unangam tunuu**, the Aleut Language, and that is what our book is about. Changes in the lives of two Aleut children, **Kriisakuchaâ** and **Sngaxsnikaâ**, with the coming of the Russians. They are cousins. **Kriisakuchaâ** is the son of **Aâanaâ**, the hero of our first book, “Aang!” **Sngaxsnikaâ** is the daughter of **Sdaâ**, the heroine of the first book.

There are many ways changes happen to people. Some are slow and some are fast. Over the many hundreds of years the Unangas have lived on the Aleutian islands, they have experienced both kinds of changes. During these many hundreds of years, the islands where **Sngaxsnikaâ** and **Kriisakuchaâ** live acted as a **natural barrier** to change. The only way other people could get to the islands was by water in some type of watercraft, such as an *iâilaâ*, *iqyaâ* or canoe. Because of this, change, when it happened, usually came for **adapting to the environment** they lived in. It was this skill, the ability to adapt to their environment, that made the Unangas successful.

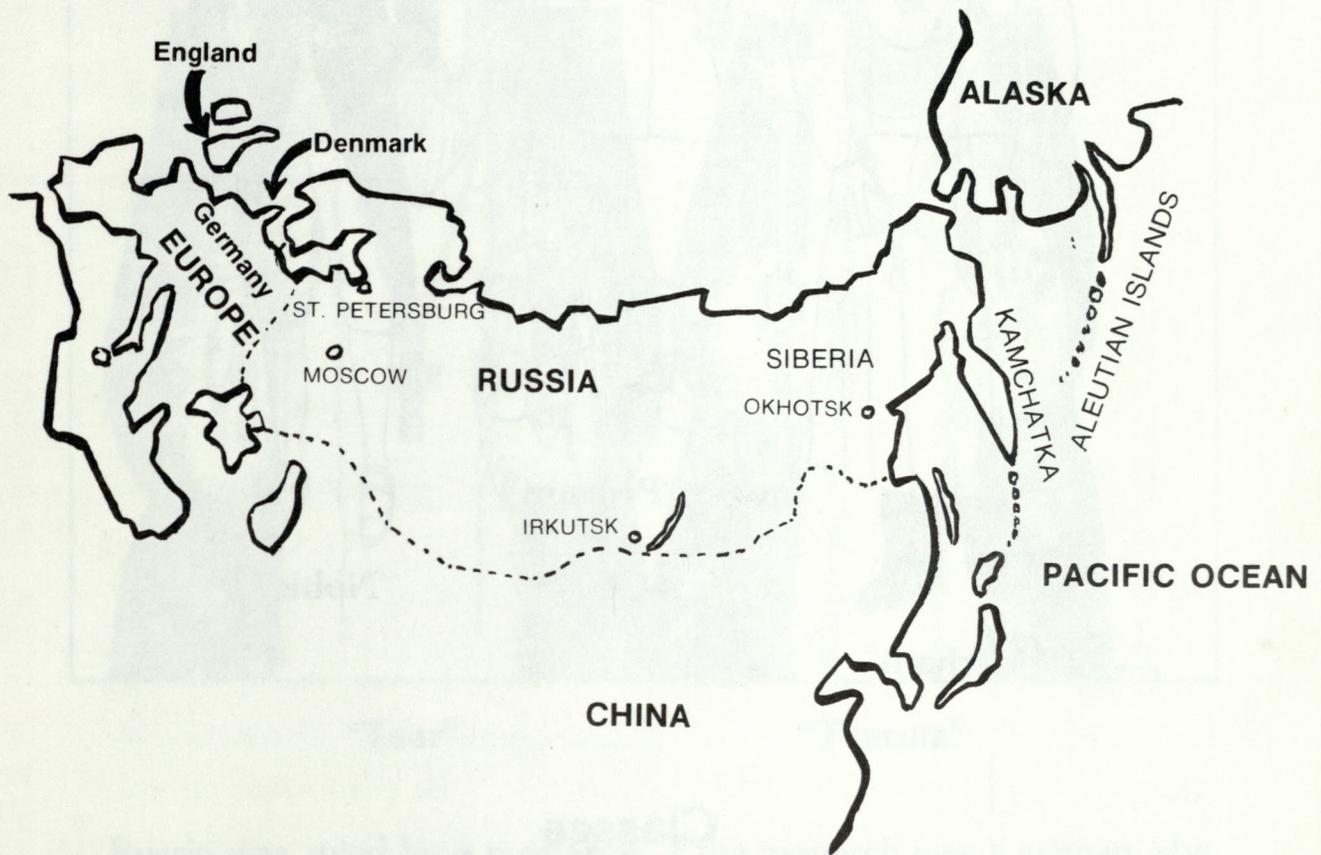
This story begins in 1761, the year the Russians come to the Island where *Sdaâ* and *Aâanaâ* live. *Sdaâ* and *Aâanaâ* are grown now and have families of their own.

Here are the English and Unangam tunuu vocabulary words:

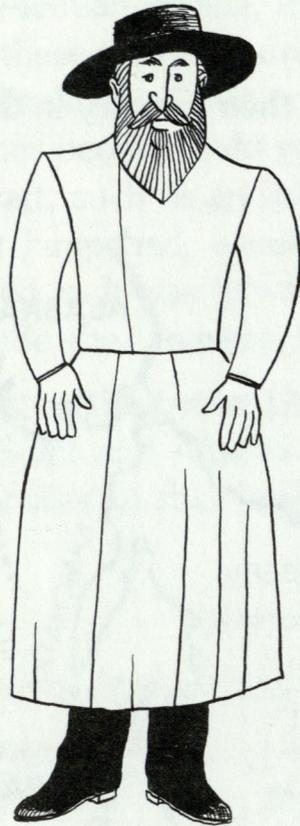
<b>Isxananas</b>	changes
<b>Kriisakuchaâ</b>	Smaller than a mouse
<b>Sngaxsnikaâ</b>	Always dreaming.
<b>natural barrier</b>	Something in nature that makes it difficult to get to a place such as mountains, or an ocean.
<b>adapting</b>	Changing to fit a new use or situation.
<b>environment</b>	Where you live.

## CHAPTER ONE: About the Russians

Let's learn a little about the Russians and their country in the year 1761. Look at the map.



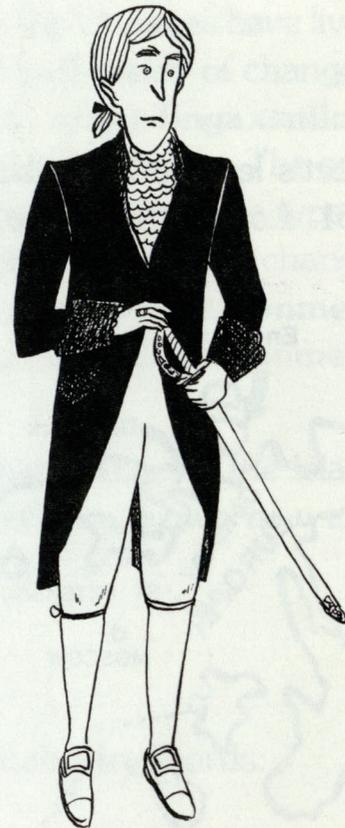
As you can see the map shows a very large country. It extends from **Europe** all the way to the **Pacific Ocean**. You can also see on the map that the Aleutian Islands are not very far away from Russia's **Kamchatka peninsula**.



“Merchant”



“Peasant”



“Noble”

## Classes

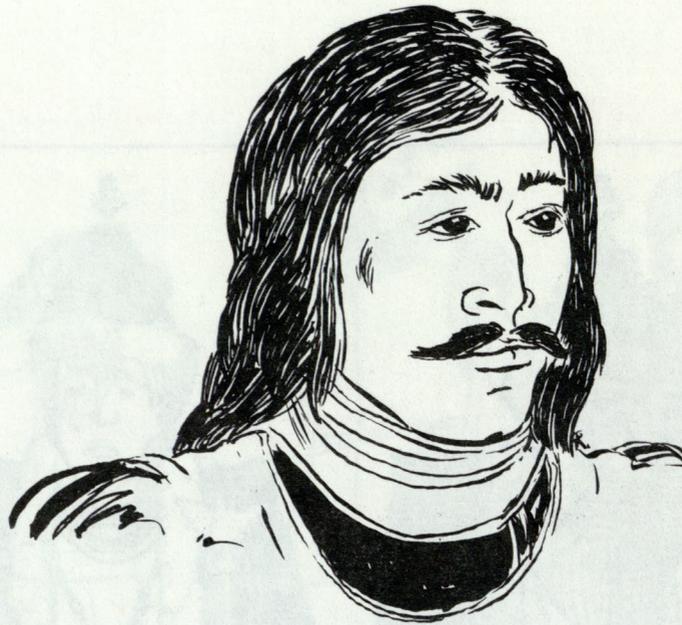
At the time this story takes place the people of Russia were born into different **classes**. No matter what class they were born into, high or low, they had to **work** for the state. The highest born, or the **nobility**, ran the government. The lowest born, the **serfs**, were slaves. They were not allowed to leave the land they were born on. The serfs were owned by the nobility who could sell them whenever they felt like it. The **military**, the **Church**, the **merchants**, and the **peasants**, were all different classes that people were born into.



“Tsar”

“Tsarina”

Russia was ruled by a **monarch**. If the monarch was a woman, she was called a Tsarina. If it was a man, he was called a Tsar.

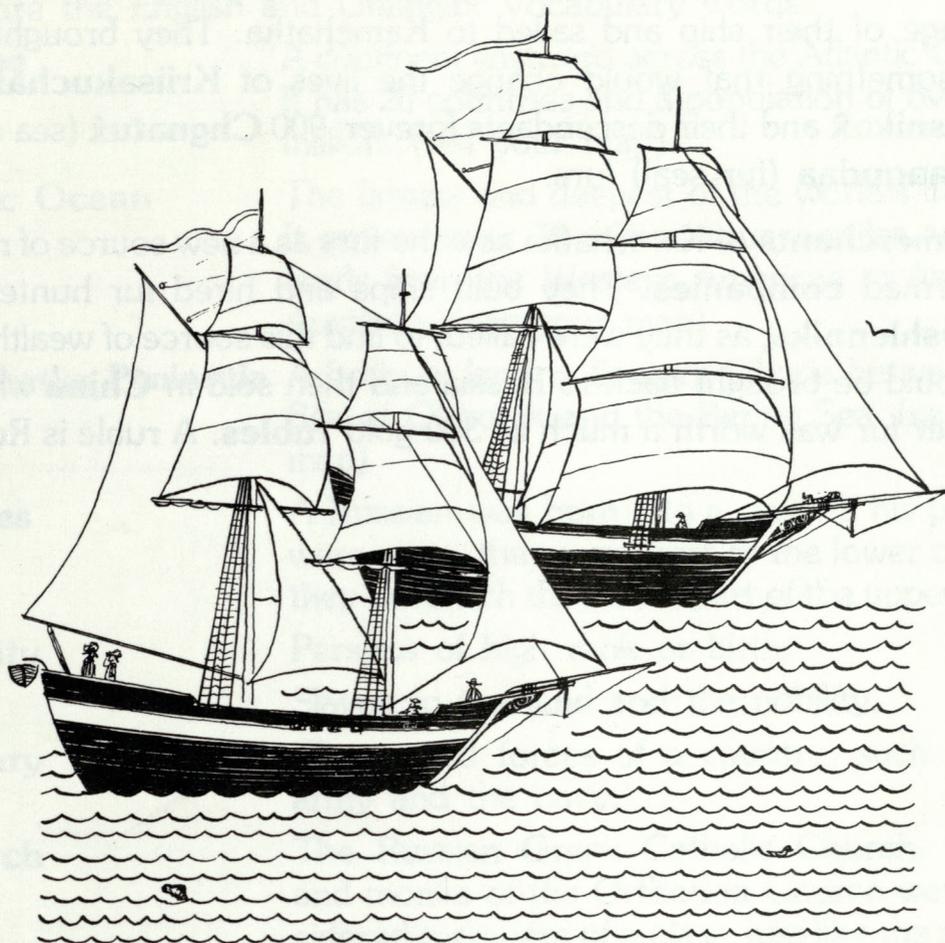


“Peter The Great”

## The Tsar Wants to Know What Is Beyond His Territory

In 1725, Peter the Great, the Tsar at this time, ordered **Captain Vitus Bering** to Explore the coast of Kamchatka to see if it was connected to America. (The Russians and the Europeans did not know much about the North Pacific at this time.) The purpose of the exploration was to see if any other power had claimed land this far north, and if they hadn't, then Bering was to claim it for the Tsar. The exploration took several years, if you count how long it took Bering just to get to Kamchatka. (It is nearly six thousand miles and the whole distance had to be covered either by river boat, cart or on foot.) When Bering got back in 1729, Russia had a new Tsarina: Anna.

Bering told Anna all that he had discovered and what he had heard from the native people of Kamchatka. He said that Kamchatka was not connected to North America and, more importantly, the people told him that there was a great land that lay just across the ocean. He suggested to Anna and her advisors that they begin a second expedition to claim the land before anyone else did. Anna and her advisors agreed.



In **Okhotsk** (look at your map on page 3) Bering built two ships, the *St. Peter* and the *St. Paul*. Bering was in charge of the *St. Peter*, and Alexander Chirikov was in charge of the *St. Paul*. In the summer of 1741 the two ships set sail to the East. Within two weeks the ships were separated in a storm and never saw each other again.

Both ships reached the coast of Alaska and both sighted islands of the Aleutian chain, but only one ship got back safely: Chirikov's. Bering's ship went aground on an unknown island where he and thirty of his crewmen died. This island is now called Bering Island. It is part of the Commander Islands.

In the summer of 1742, the 46 survivors built a small boat from the wreckage of their ship and sailed to Kamchatka. They brought with them something that would change the lives of **Kriisakucha** and **Sngaxsnika** and their descendants forever: 900 **Chgnatu** (sea otter), and **hlaaquadaa** (fur seal) furs.

The **merchants** of Kamchatka saw the furs as a new source of riches, and formed **companies**. They built ships and hired fur hunters, or **promyshlenniks**, as they were called, to find this source of wealth. The furs would be brought back to Russia and then sold in **China** where a sea otter fur was worth as much as 300 gold **rubles**. A ruble is Russian money.



Here are the English and Unangax Vocabulary words:

<b>Europe</b>	A continent eastward across the Atlantic Ocean. It has 20 countries and a population of over 640 million. (see your map)
<b>Pacific Ocean</b>	The largest and deepest of the world's oceans. It covers over 70 million square miles and extends from the Western Americas to Asia and Australia. (see your map)
<b>Kamchatka Peninsula</b>	A body of land in Eastern Siberia between the Sea of Okhotsk and the Bering Sea. (see your map)
<b>classes</b>	A Russian was born into a class. If his parents were poor, they were part of the lower class. If they were rich they were part of the upper class.
<b>nobility</b>	Persons of high rank or birth.
<b>serfs</b>	Slaves to the land and the nobility.
<b>military</b>	The armed forces of a country, such as the army and the navy.
<b>Church</b>	The Russian Greek Catholic Church. Priests and monks of the Orthodox Church were considered members of a class, just like the nobility and the military.
<b>merchants</b>	Persons who buy and sell goods for a profit. A class in Russia.
<b>peasants</b>	Poor small farmers. Some peasants owned their own land, others only rented the land.
<b>monarch</b>	Absolute ruler of a state. Such as a King, Emperor, or Tsar.
<b>Okhotsk</b>	A village in Eastern Siberia on the coast of the Sea of Okhotsk.
<b>chngatuâ</b>	Sea otter.
<b>hlaaqudaâ</b>	Northern fur seal.
<b>promyshlenniks</b>	Russian fur hunters.

**China**

Part of the Asian continent. It is the most populous country on earth with about 1 billion people. (see your map)

**rubles**

Russian money.

## CHAPTER TWO: The Russians Come



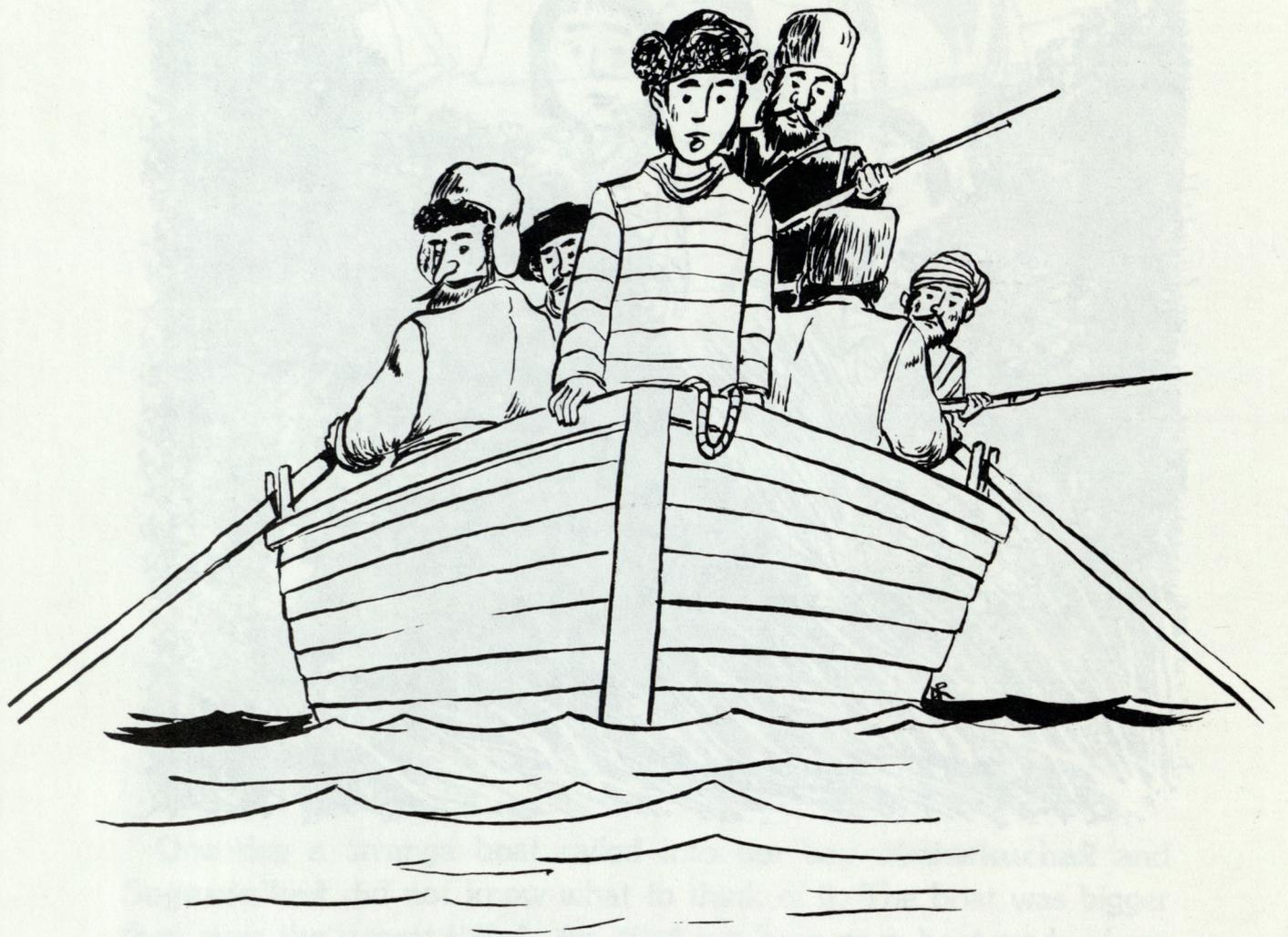
For many years the people of **Sngaxsnikaŋ** and **Kriisakuchaŋ**'s village heard stories about the strange people who had come to **Atuŋ**. **Atuŋ** is how we say **Attu** in **Unangam tunuu**. **Attu** is the island that is the farthest out on the Aleutian chain. At nights, **Sngaxsnikaŋ** and **Kriisakuchaŋ** would peek from behind their grass curtains and listen to the adults talk. The strange people were called **Russians**, or **Kasakas** as we came to call them in our own language. They dressed differently than the **Unangas**, and they spoke a different **tunnuŋ**, or **language**. The Russians wanted the fur of **chngatuŋ**, the sea otter. They also said the Russians could be very cruel if they did not get what they wanted. The people all hoped the Russians would not come to their island. But this was not to be.



One day a strange boat sailed into our bay. **Kriisakuchaŋ** and **Sngaxsnikaŋ** did not know what to think of it. The boat was bigger than even the largest **iġilaŋ**. An **iġilaŋ** is a large open boat made of sea lion skins. We use the **iġilaŋ** when we want to move a lot of things from one village to another. Inside of the ship were many men. **Kriisakuchaŋ** and **Sngaxsnikaŋ** heard a voice call out and the men on the boat threw an anchor over the side. The ship creaked and groaned as it came to a stop. All of the people in the village stood quietly. These were the strangers they had heard about. They were all afraid.



The women and children were sent into the hills to hide, while the hunters stood on the beach ready to fight if necessary. **Kriisakucha** and **Sngaxsnika** hid behind a mossy rock and watched as a small boat rowed ashore. In the boat were several men.



The man in the front of the small boat was Unangas. **Kriisakuchaŋ** and **Sngaxsnikaŋ** could tell he was Unangas by the way he dressed. He wore **uliigis**, seal skin boots, and a **chigdaŋ**. A **chigdaŋ** is a waterproof coat made of sea lion throat or intestines. But, he also wore a strange hat on his head. It was made from the skin of an animal, but **Kriisaku-chaŋ** and **Sngaxsnikaŋ** did not know what kind.



“Interpreter — Tununaâ”

The leader of the Russians could speak a little of the language of the Unangas, **Unangam tunuu**, but mostly he talked in the **Russian Language**. The Unangas with the Russians was from Atuâ. He spoke both languages. When the Russian said something he repeated what the Russian had said back to the villagers in Unangam tunuu. He was called an **interpreter**, or **tununaâ**.

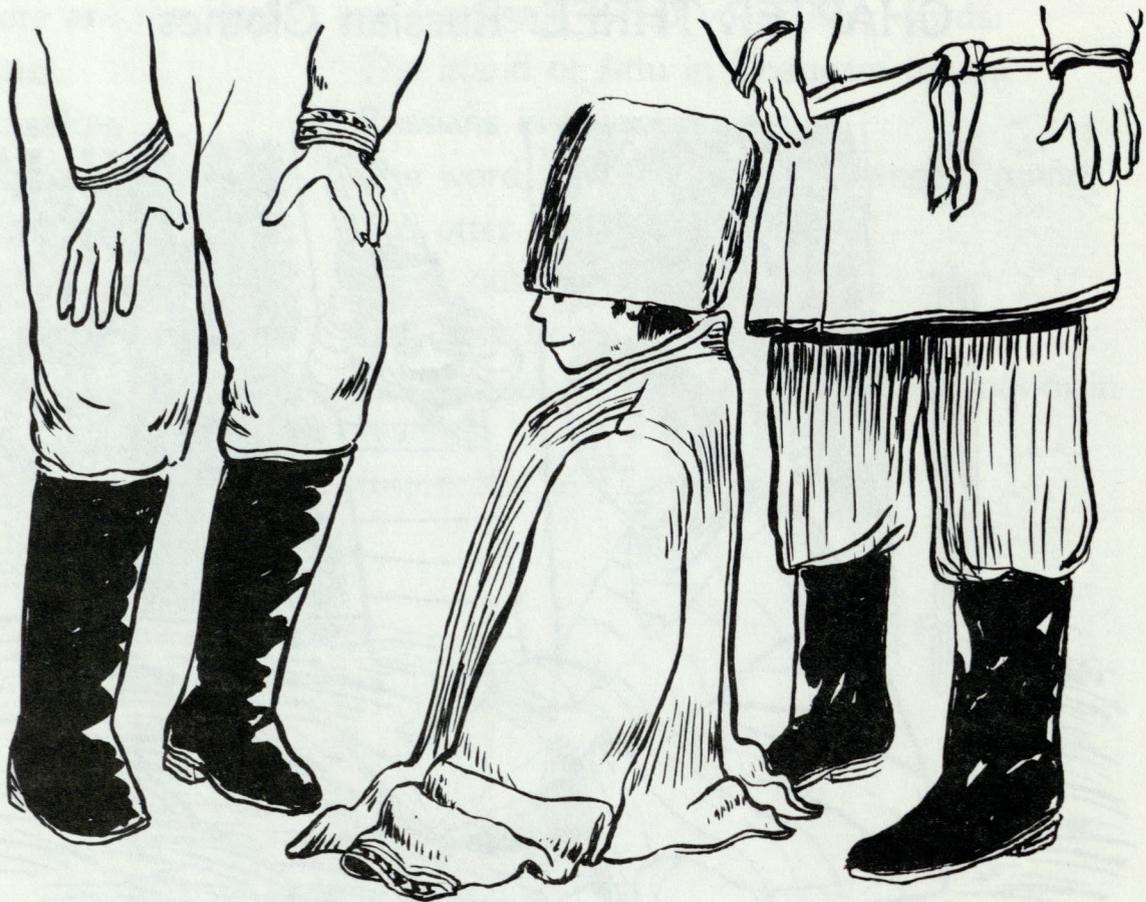
Here are the English and Unangam tunuu vocabulary words:

<b>Atuâ</b>	The island of Attu in Unangam tunuu.
<b>Kasakas</b>	Russians in Unangam tunuu.
<b>tunnuâ</b>	The word for Language in Unangam tunuu.
<b>chngatux</b>	Sea otter in Unangam tunuu.
<b>iâilaâ</b>	Large open skin boat.
<b>uliigis</b>	Seal skin boots
<b>chigdax</b>	Waterproof coat made of sea lion throat or intestines.
<b>tununaâ</b>	Interpreter in Unangam tunuu.

## CHAPTER THREE: Russian Clothes



All of the clothing the Unangas wore was made from the animals and some of the plants around them. They wore bird skin parkas, called **sax**, waterproof coats called **chigdaâ**, and seal skin boots called **uliigis**. The hunters wore wooden hats called **chaxudaâ**. Some of the clothing was made from the grasses used in the making of baskets, such as socks that helped keep their feet warm and dry, and grass shawls and covers.



**Kriisakuchaâ** and **Sngaxsnikaâ** watched the Russians closely. The Russians looked and dressed differently than the Unangas. Some of them wore hats. But the hats were not made of wood like the **chaxudaâ** that their father, **Aâanaâ**, wore when he hunted. They were made of animal skins. Some were made of **bear skin**, or **tanâuaâim iglugaa**, and some were made of **wool**, from **sheep**. **Kriisakuchaâ** and **Sngaxsnikaâ** had heard of a bear before, but they had never seen one. They had never heard of, or ever seen a sheep. In fact they did not have a word for it in their language. They did something that people do all over the world when they don't have a word for something new: they either made up a word from their own language, or they borrowed one. When they borrow a word from another language it is called a **loan**

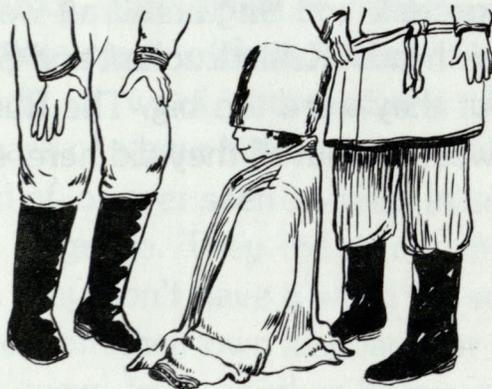


**“Baraaska — Sheep”**

**word.** The people of the village borrowed the Russian word for sheep and added an Unangam ending. The word for sheep in Unangam tunuu is **baraaska**. When the Russians tried to explain what a **baraaska** looked like, **Kriisakucha** and **Sngaxsnika** were confused and saw funny pictures in their heads. **Kriisakucha** and **Sngaxsnika** tried on the Russian hats, but they were too big. The Russians said their hats were good for cold weather, but all they did here, on the island, was get wet.

The Russians did not wear chigdaâ. They wore long heavy coats tied shut with a belt, or with buttons made of animal horn. Since we did not have buttons at the time we borrowed another word from the Russians: **puugachis** is the word for buttons. The Russian coats were made from spun wool, or from the actual skin of the sheep with the wooly side turned in. Once they watched as one of the promyshlenniks removed his coat. Underneath he was wearing more clothing, a shirt. This was pulled over his head like chigdaâ. It was made from a cotton cloth called **denim**. The Russians also made cloth shirts from **hemp** and **flax**. The Russians wore pants made from the same cloth tucked into the tops of their boots.

The Russian boots, or **kasakam uliigingis**, were made of **tanned** leather. **Kriisakuchaâ** and **Sngaxsnikaâ** were used to seeing boots made of seal skin, **uliigis**, and they had heard that the Unangas on the Alaska Peninsula made caribou skin boots, but they had never seen leather before. It was thick and smooth. The soles were even thicker and stiff. **Kriisakuchaâ** and **Sngaxsnikaâ** wondered how the Russians could walk on them. The soles on Unangam uliigingis were made from the skin of sea lion flipper. They were tough and the roughness of the flipper made it easier to walk on wet slippery rocks. The Russians said their boots were not very good for the weather on the islands. The boots got wet very easily, the leather cracked and rotted, and their feet got cold.





### “Making a Moustache”

Many of the Kasakas had beards and moustaches. **Kriisakucha** and **Sngaxsnika** thought this was funny. Very few of the men of their village let the hair on their face grow like that.

Here are the English and Unangam tunuu vocabulary words:

<b>chaxudaâ</b>	A colorfully decorated wooden hat worn by hunters.
<b>tanâguaâim iglugaa</b>	Bear skin.
<b>wool</b>	The soft curly hair that forms the coat of sheep and other mammals. It is spun into cloth.
<b>sheep</b>	A species of animal valued for its wool and edible flesh.
<b>loan word.</b>	A word that has been borrowed from another language.
<b>baraaskaâ</b>	Sheep in Unangam tunuu. This is an example of a loan word.
<b>puugachis</b>	Buttons.
<b>denim</b>	A coarse cloth made from cotton.
<b>hemp</b>	A plant native to Asia. Fibers from its stocks are used to make rope and cloth.
<b>flax</b>	A cultivated plant. Linseed oil is made from its seeds, and a fine cloth is woven from its stem fibers.
<b>tanned</b>	Leather that has been treated with tannin, an acid derived from the tan oak.

## CHAPTER FOUR: Trade



“Stuulchikaŋ — Chair”

When the Russians arrived the interpreter told the village that the Russians wanted to trade what they had for chngatuŋ.

Trading was the way most people got things in those days. If the Russians wanted the chngatuŋ furs that Aġanaŋ and the other hunters had they would give him something they had in return. Trading was something everyone understood.

The village said, yes, they would trade. Watching the village trade with the Russians was how **Kriisakuchaŋ** and **Sngaxsnikaŋ** learned many things about the Russians.

The Russians rowed their small boat back to the ship, filled it up with goods and then rowed back to the village. They did this many times. Each time the people helped them unload. Soon the beach was covered with boxes (**yaasikas**), barrels (**buchuunikas**), and sacks (**misuukas**). On the last trip the little boat was filled as full as it could be. Sitting on the top of the load was a very strange looking object. The leader of the Russians unloaded it first. It was made of wood. It had four legs attached to the bottom of a flat piece of wood. Attached to the top of the large flat piece were six smaller pieces of wood about the size of harpoon shafts. They were attached to another flat piece of wood. There were many decorations carved and painted on the wood. The leader of the Russians picked up the strange object and held it up so everyone in the village could see it. Then he put it down on the ground on its four legs and sat on it. The whole village laughed. The Russian smiled. The interpreter said it was called a **stuulchika** or chair. From the bottom of the pile of trade goods on the boat the Russians brought out another object with four legs. The interpreter said it was a **stuulu**, or table. He also said this was how the Russians sat in their ulusus. **Kriisakucha**, **Sngaxsnika**, and the village had never seen anything like it before.

The Russians opened the boxes, barrels, and sacks, and began to spread everything packed inside on the ground. The people were amazed. They had never seen so many new and different things. To trade the Russians brought:

Glass beads of different colors.

**Bolts** of cloth from **China, Germany, England** and **Russia**.

Cotton thread in many colors and needles made of metal.

Pots and kettles made of **copper** and **iron**.

Metal knives and axes.

Tobacco, pipes and **flints**.

The hunters from the village brought chngatu and **hlaaqudaa** furs. **Kriisakucha** and **Sngaxsnika** watched the trading begin.

For one chngatu the Russians offered glass beads (they are called **kaamis**), a length of cloth, some thread, and a few needles.



“Admiring Beads”

The villagers were very happy with the trade, and so were the Russians. For the people of **Kriisakuchaŋ** and **Sngaxsnikaŋ**'s village, the glass beads were very beautiful and valuable. They used them to decorate their **chaxudax** and on the **sax**. The people strung the beads on the long sealion whiskers that were stuck in the wooden crown of the **chaxudax**. The people thought the beads were **amber**. **Amber** is **resin** that has been **fossilized**, or turned to rock after it has been in the ground for a long time. It is brownish yellow in color and clear enough to see through. Sometimes, preserved inside, there are insects which were trapped millions of years ago. Amber is very scarce so the villagers were willing to trade something valuable for a piece of it.



The cloth was very beautiful also. It had many colors, and the women of the village found that it was easy to sew clothing from it. A good **sax** took the skins of many **kasamis** or eider ducks, and several days of hard sewing. When it was finished it was very beautiful and warm, but it got dirty very easily. To protect it, a cloth cover could be sewn in just a day and slipped over it. **Sngaxsnikaâ** studied the iron needles her mother had gotten during the trading. They were very strong and very sharp. They slipped through the tough skin of a seal easily. **Sngaxsnikaâ's** mother, and her grandmother before her, on back into the past, longer than anyone could remember, had been sewing with bone needles. Now, in just one short trading session, this was all changed.

The Russians brought several kinds of cloth. One that was very popular was called **nankeen**. This was a cotton cloth made in Nanking, China (which is where the name: 'nankeen' comes from). It was a dull yellow color. The Russians also brought **gingham** which is a checkered cotton cloth, and cotton **denim**. The women used the cloth, and the colored thread to add embroidered decorations to their beautiful work.

When the Russians saw that the women made excellent clothing, they asked the women make clothes for them.

As time went on some of the Unangas began to dress like the Russians with boots, pants, and hats, but over this they still wore the waterproof **chigda**.

The people were trading their valuable furs for what they thought were valuable Russian trade goods. What they did not know was that the glass beads were made very cheaply in Russia by the thousands. In fact, nearly all of the **trade goods** the Russians brought with them were **manufactured**. The cloth was woven on **looms**; the thread spun in shops all over Europe; the needles made with machines. The Unangas did not know that they were being given goods worth only a few **rubles** in exchange for furs that, when they were sold in **China**, would bring the Russians as much as 300 rubles. For the people of **Sngaxsnika** and **Kriisakucha**'s village, as long as the cloth was very pretty and easy to sew, the needles stayed sharp and did not break on the thick skins, and the knives did not dull quickly on a seal, everything the Russians had was valuable and wonderful.

The Russians were happy also. On one trip, which could last two years, they might catch two thousand chngatu and make as much as fifty thousand rubles. They would be very rich.

**Kriisakucha** and **Sngaxsnika** compared other things that the Russians brought with them with what the Unangas used for the same purpose. The Russians had guns called **muskets**, pistols, metal swords, knives and axes. The muskets were loud and dangerous.



“Kasakaĥ — Cossack”

They could kill a man from a long distance away. The Russians used the muskets for hunting and for war. It could kill a **qawaĥ** (sea lion) from the shore. Some of the Russians wore a sword. It was used mostly in battle. The men that wore swords were **cossacks (kasakas)**. In Russia a kasakaĥ was a soldier. They were here to collect taxes and count the furs to make sure that Tsar Peter III got his share.



“Hunting”

The Unangas used stone knives, clubs, spears, and darts. The darts of harpoons were thrown with a *haasxuŕ* or throwing board. They were very accurate. But they were not as powerful as a musket.

Each tool the Unangas used was especially made for its purpose. There were skinning knives, butchering knives, and scraping knives. They were all made by hand from stone, bone or ivory. The Unangas had been making them for many hundreds of years.

The hunters traded with the Russians for iron bolts and strips of iron which they pounded into harpoon points and into their own knives. **Kriisakuchaŕ** and **Sngaxsnikaŕ** had seen metal before. **Kriisakuchaŕ's** father had a knife that had been hammered out of a piece of iron that he traded with a hunter from Atka. The Unangas valued metal more than amber.

Here are the English and Unangam tunuu vocabulary words:

<b>yaasikas</b>	Boxes.
<b>buchuunikas</b>	Barrels.
<b>misuukas</b>	Sacks
<b>stuulichikaâ</b>	Chair.
<b>stuulux</b>	Table.
<b>bolts</b>	Large rolls of cloth as they come from the loom.
<b>kaamis</b>	Beads.
<b>amber</b>	Fossilized resin.
<b>resin</b>	Liquid substance from fir and pine trees, and some plants.
<b>fossilized</b>	Turned to rock.
<b>sax</b>	A warm coat made from bird skins with the feathers still attached.
<b>nankeen</b>	Yellow cotton cloth made in Nanking, China.
<b>gingham</b>	A checkered or striped cotton cloth.
<b>trade goods</b>	Items used to trade for sea otter and seal furs, such as beads, cloth, knives, etc.
<b>manufactured</b>	To make a product with an industrial machine.
<b>loom</b>	A machine to weave cloth.
<b>muskets</b>	A smooth bore shoulder gun (as compared to a rifle which has a spiral groove bored into the barrel).
<b>qawaâ</b>	Sea lion.
<b>cossack (kasakas)</b>	The cossacks were independent soldiers and farmers. They collected taxes for the monarch.
<b>Atââ</b>	The island of Atka in Unangam tunuu.

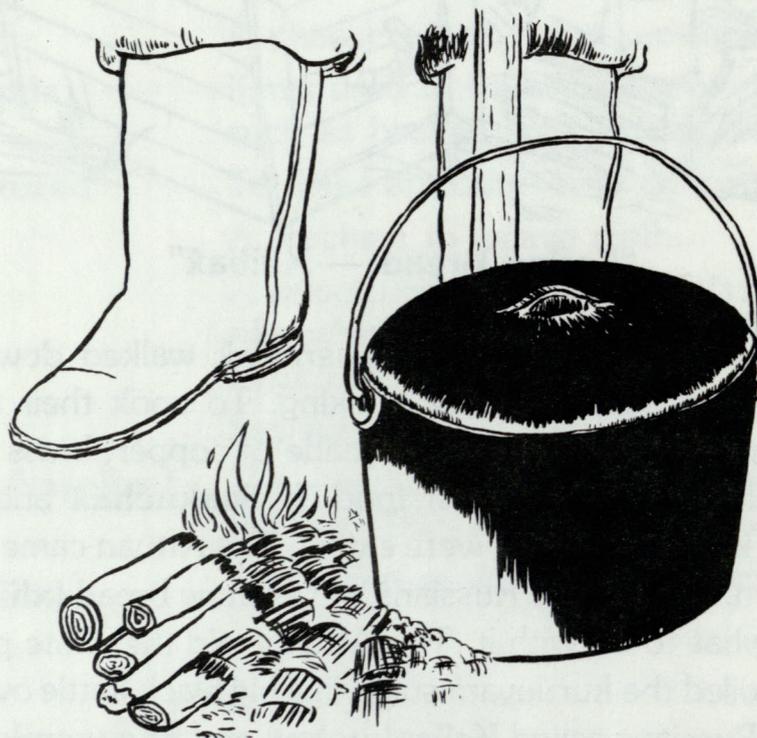
## CHAPTER FIVE: Cooking and Food



“Eating Bread — Xliibaŋ”

One day, **Kriisakuchaŋ** and **Sngaxsnikaŋ** walked down to the Russian camp. The Russians were cooking. To cook their food, the Russians used pots, kettles, and pans made of copper, brass and iron. They fried, boiled and baked their food. **Kriisakuchaŋ** and **Sngaxsnikaŋ** did not know what they were eating. The Attuan came over and talked with them. He said the Russians were eating bread (**xliibaŋ**) and did not know what to do with it. The Attuan said the white paste was The Russians boiled the *kuruuvam suliġii* in a big black kettle over a driftwood fire. The Russians asked **Kriisakuchaŋ** and **Sngaxsnikaŋ** if they wanted a taste. **Kriisakuchaŋ** and **Sngaxsnikaŋ** said, “Yes.” It tasted

salty. The Russians cut off a slice of bread for the two children. They spread a white paste on the top of each slice and gave it to them. **Kriisakucha** and **Sngaxsnika** just looked at it and each other. They did not know what to do with it. The Attuan said the white paste was butter (**maasla**). It was made from the milk of cows (**Kuruuvam mulukaa**). He did not know what cows were, but he thought they were the same animals as beef. **Kriisakucha** and **Sngaxsnika** said, "Oh." They did not know what beef was. The bread was dark and thick. They both took a bite from their slices. They liked the bread and the greasy butter. The Attuan said the bread was made from **muka** (rye or wheat flour), water and yeast. The yeast made the flour and water swell to nearly twice its size then it was baked in a **dutch oven**. A dutch oven is a big iron kettle with a lid on it. The bread dough is put in the kettle which is set near the coals of a fire until the bread is cooked.



"Dutch Oven"



“Chaayuâ — Tea”

“Chaayuâ?” Sngaxsnikaâ and Kriisakuchaâ said. “What’s chaayuâ?”

The Russians let them sip the black tea from a **chaasxix**. The cup burned their lips. The tea was bitter and sweet at the same time. The bitterness was the tea. The sweetness was the sugar. They liked the sugar. They weren’t sure about the tea.



“Preserving Bird Eggs”

## Preserving Food

Preserving food is preparing it so that it will last a long time without spoiling. **Sngaxsnika** and **Kriisakucha**'s village preserved food several different ways. They sewed it up in seal skin sacks with seal oil, or **chaadux**. Bird eggs, birds, seal meat, and some fish were sewed into the sacks. Sewn up in a sack with seal oil, the food could last as long as a year. They also dried it in the sun and air. Salmon and halibut were mostly air dried.

The Russians brought another way of preserving fish and meat such as seal and sea lion. This was salt. They packed the meat and eggs in a brine, or in the salt alone.

The people in the village had never seen salt before. They got all of their salt needs from the food they ate.



## Tobacco - Tamaakaâ

The leader of the Russians sat in the chair **Sngaxsnikaâ** and **Kriisakuchaâ** had watched unloaded a few days before. On the table in front of him was a record book. In it the Russians kept the number of furs they had traded with the Unangas. When he paused, the Russian took a puff on a strange object. Clouds of smoke came from his mouth whenever he did this. **Kriisakuchaâ** and **Sngaxsnikaâ** watched him closely. They asked the Attuan what the Russian was doing. The Attuan said the Russian was smoking tobacco in a pipe. Except he said **tamaakaâ**. He explained that **tamaakaâ** was a weed. It was grown somewhere in Russia. It was put in a pipe, (**truufkaâ**) and lit on fire and the smoke was breathed in. He said the Russians liked it. Many people on Attu had begun to do the same thing. They would trade almost anything for some **tamaakaâ**.

The two children learned that the Russians ate many different things. Things they had never seen or heard of before. Things they had no name for yet. The Unangas had to make up names for the new things or borrow words from the Russians.

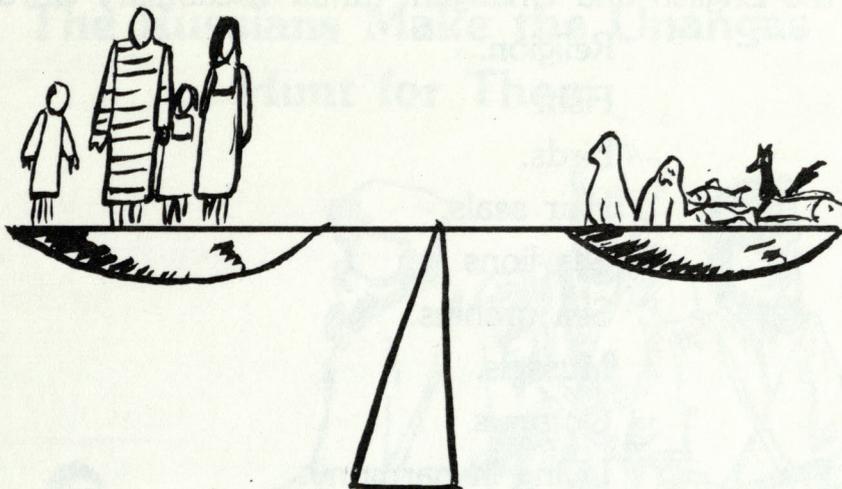
Here are the English and Unangam tunuu vocabulary words:

<b>xliibaâ</b>	Bread.
<b>kuruuvam suliñii</b>	Salted beef.
<b>maaslaâ</b>	Butter.
<b>kuruuvam mulukaa</b>	Cow's milk.
<b>mukaâ</b>	Flour (either wheat or rye).
<b>Dutch oven</b>	A large, heavy pot or kettle, usually of cast iron, with a tight lid, used for slow cooking.
<b>chaayuâ</b>	Tea.
<b>chaasxix</b>	Cup.
<b>chaadux</b>	Seal oil.
<b>tamaakaâ</b>	Tobacco.
<b>truufkaâ</b>	Pipe.

Here is a list of some of the new things the Russians brought with them not in the vocabulary list:

<b>Kasakam uliigingis</b>	Russian boots.
<b>saaxaraâ</b>	Sugar.
<b>suuliâ</b>	Salt.
<b>kuufyaâ</b>	Coffee.
<b>Kartuufilaâ</b>	Potato

## CHAPTER SIX: Hunting and Food



“Balance”

Before the Russians came the Unangas used the animals around them for all kinds of things. They used them for their clothing, their tools, their food, and as part of their **religion (kamgaŕ)**. The **chngatuŕ** or sea otter, was used for these purposes. The people in **Sngaxsnikaŕ** and Krii-sakuchaŕ's village used the fur of the chngatuŕ for warmth and decoration on their clothes. They also carved its image in ivory, as a **charm** to bring the hunter good luck.

The Unangas got all of their food from the sea around them and the islands where they lived. From the sea they took **qas** (fish), **sas** (birds), **isugis** (hair seals), **qawas** (sea lions). From the tidepools they took **aguŕnas** sea urchins, **waygis** (mussels), and **aaqanas** (octopus); from the bird rookeries, they took the birds and their eggs; from inland they gathered roots and berries. They lived well, but they lived in delicate **balance** with their island, the sea around them and the food it gave them. Except for the month of March, which was very stormy and made it difficult for the hunters to hunt, they did not face starvation very often. If someone was in need, they were not allowed to starve because others shared their food with the less fortunate. With the coming of the Russians this all began to change.

Here are the English and Unangam tunuu vocabulary words:

<b>kamgaŋ</b>	Religion.
<b>qas</b>	Fish.
<b>sas</b>	Birds.
<b>isugis</b>	Hair seals.
<b>qawas</b>	Sea lions.
<b>aguŋnas</b>	Sea urchins.
<b>waygis</b>	Mussels.
<b>aaqanas</b>	Octopus.
<b>balance</b>	Living in harmony.

## CHAPTER SEVEN: The Russians Make the Unangas Hunt for Them



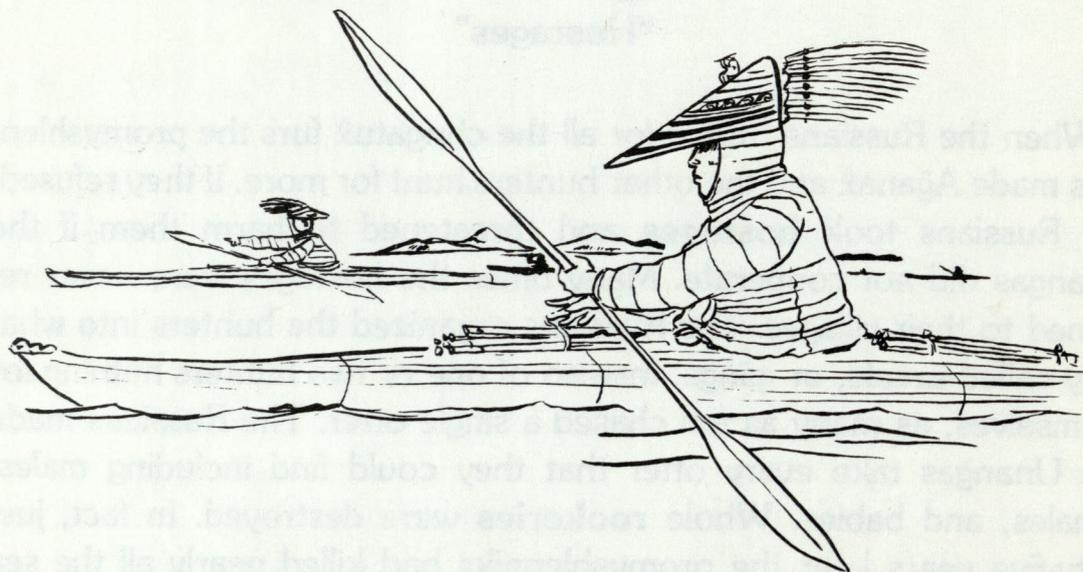
“Hostages”

When the Russians traded for all the chngatuŋ furs the promyshlenniks made Aġanaŋ and the other hunters hunt for more. If they refused, the Russians took **hostages** and threatened to harm them if the Unangas did not cooperate. Many times the hostages were never returned to their villages. The Russians organized the hunters into what they called **artels**, or gangs. Instead of one or two hunters hunting for themselves, as many as ten chased a single otter. The Russians made the Unangas take every otter that they could find including males, females, and babies. Whole **rookeries** were destroyed. In fact, just forty-five years later the promyshlenniks had killed nearly all the sea otters from the **Commander Islands** to **Unalaaskaŋ** (Unalaska).

## The Russians Eat the Village's Food

The Russians brought food with them, but because the trip from Russia was difficult the food was often damaged by salt water, or lost completely. When their food began to run out, the Russians added to it with food from **Kriisakucha** and **Sngaxsnika**'s village. While **A**gana and the other hunters were getting furs for the Russians, the women, children, and elderly had to find food for themselves and the Russians.

Before the Russians came, the summer months were spent getting food instead of furs, but now it was just the opposite. All of **A**gana's time was spent hunting furs. When **A**gana had the chance he took a seal, or fished for his family, but there was very little time. At the end of fall, when the **ulasus** would have been filled with food, most of them were nearly empty. During times of need everyone suffered, especially the weakest, such as the elderly and the very young. The balance that had been kept for centuries was being tipped toward starvation. Many would die.

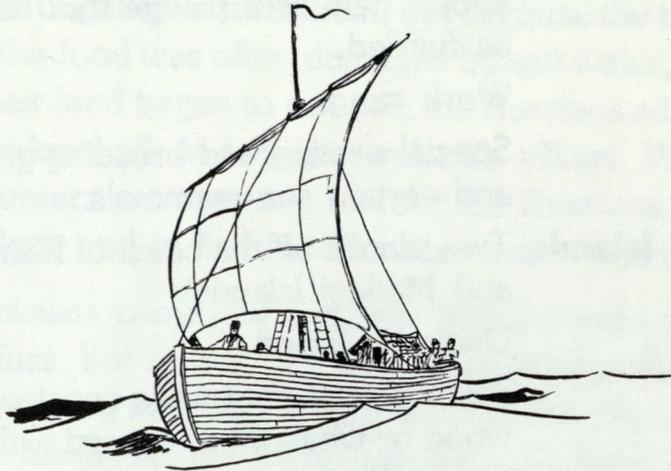


“Hunting in Artels”

Here are the English and Unangam tunuu vocabulary words:

<b>hostages</b>	People held as a pledge that certain terms will be fulfilled.
<b>artels</b>	Work gangs.
<b>rookeries</b>	Special nesting and breeding grounds for birds and certain sea mammals.
<b>Commander Islands</b>	Two islands off the coast of Kamchatka (Bering and Mednyi Islands).
<b>Unalaaska</b>	Unalaska Island.
<b>uslasus</b>	Aleut houses that were constructed from drift-wood or whale ribs covered with sea lion skins, dirt and grass.

## CHAPTER EIGHT: Transportation



“Shitik”

The Russians brought a new form of transportation when they came, the **sailing ship**. The Unangas of **Sngaxsnikaâ** and **Kriisakuchaâ**'s village called it **sunam paarusagii**. The first Russian ships that came to the Aleutians were crude and poorly built. They were called **shitiks**. The shitiks were made with green wood and lashed together with leather straps. Some desperate promyshlenniks built **baidars**, boats built like an **iâilaâ**. Baidar is the word the Russians used for the unangas **iâilaâ**. An **iâilaâ** is an open boat that is made of driftwood which is covered with sea lion skins. The boat is very strong and seaworthy. The **iâilaâ** was used to transport village goods.

Shitiks carried 40 to 60 hunters and at least one **kasakaâ** (**cossack**), sometimes more. A cossack was on each ship to collect the Tsar's tribute or **iasak**. The Tsar (or Tsarina) as leader of the government, asked the Unangas, or any new people that the Russians contacted, to pay this tribute. It meant the people had come under the control and protection of the Russian government and accepted the tsar as their leader.

At the end of the hunting season the ships took the promyshlenniks and their furs back to Kamchatka. It was a dangerous journey that could take several months.



“Kuunas — Horses”

## Bringing Food for the Promyshlenniks

The food and other supplies for the promyshlenniks were carried by cart and river boat over five thousand miles across the Russian **steppes** through Siberia to the town of **Irkutsk**. Cattle (**kuruuvas**), raised in the surrounding area were herded together. Then the supplies were loaded onto small horses (**kuunas**), and along with the cattle, were driven the remaining 750 difficult miles to Okhotsk, which was on the coast near Kamchatka. At Okhotsk the cattle were **slaughtered** and **salted**, then loaded on ships for the perilous one thousand mile trip across the North Pacific to the Aleutian Islands.

Here are the English and Unangam tunuu vocabulary words:

<b>sunam paarusaġii</b>	Sailing ship.
<b>baidars</b>	Russian name for the iġilaġ, or large open skin boat.
<b>iasak</b>	A tax or tribute collected for the monarch.
<b>Irkutsk</b>	A village in Siberia. This was the major village in Siberia.
<b>kuruuvas</b>	Cattle.
<b>kuunas</b>	Horses.

## CHAPTER NINE: Changes



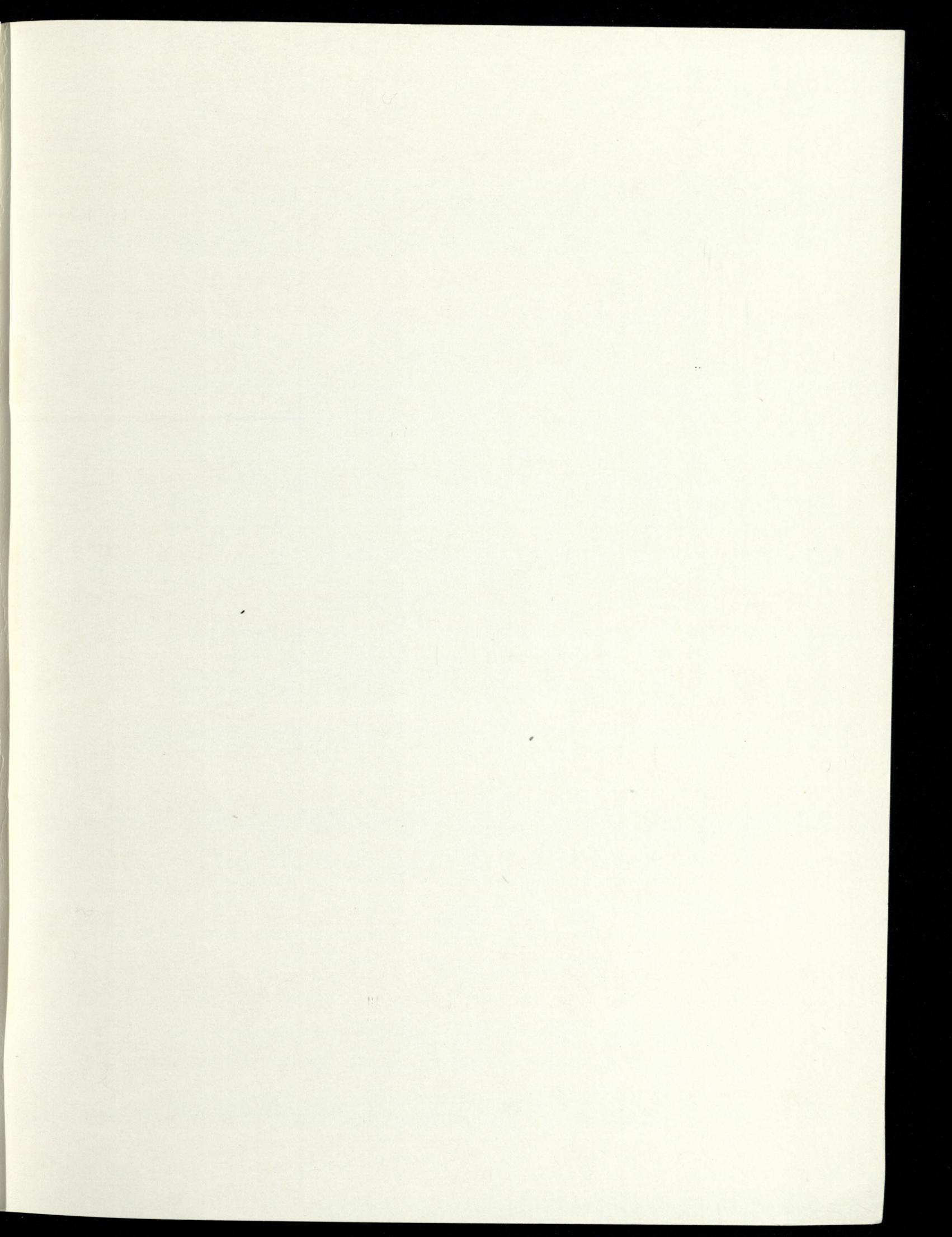
“Changes”

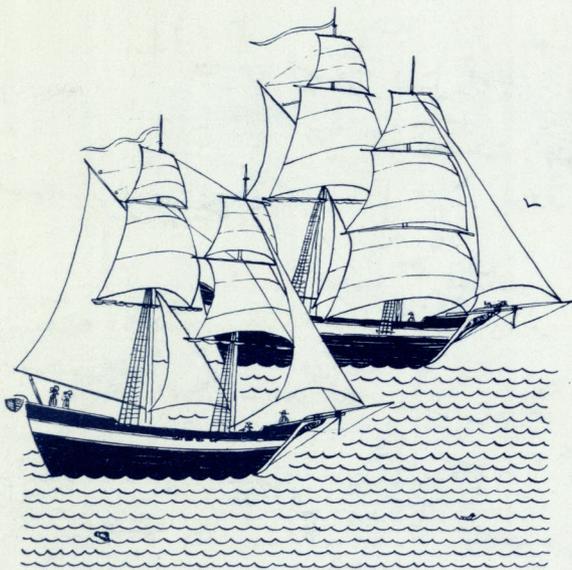
When the Russians came they brought sudden change with them. Villages were destroyed; a new language and religion were introduced; they suffered diseases they had never had before and many thousands died. The population went from fifteen thousand to less than two thousand. In only 50 years the Unangas were changed completely.

When the Russians sold Alaska to the United States, the Unangas were left with only pieces of their old and new **cultures**. Most were **bilingual**, meaning they spoke two languages, Russian and Unangam tunuu, but the new language of America was English. They were supposed to be citizens of the United States, but their **rights** as **citizens** were ignored while the new government tried to take control of a new land that they were not ready to control. So for many more years the new land would be run much as it had been during Russian times.

Here are the English and Unangam tunuu vocabulary words:

<b>cultures</b>	Characteristics of a community.
<b>bilingual</b>	Speaking two languages.
<b>rights</b>	Something due to person by law. The constitution guarantees our rights.
<b>citizens</b>	Persons entitled to the protection of a given state.





**ALEUTIAN REGION SCHOOL DISTRICT**