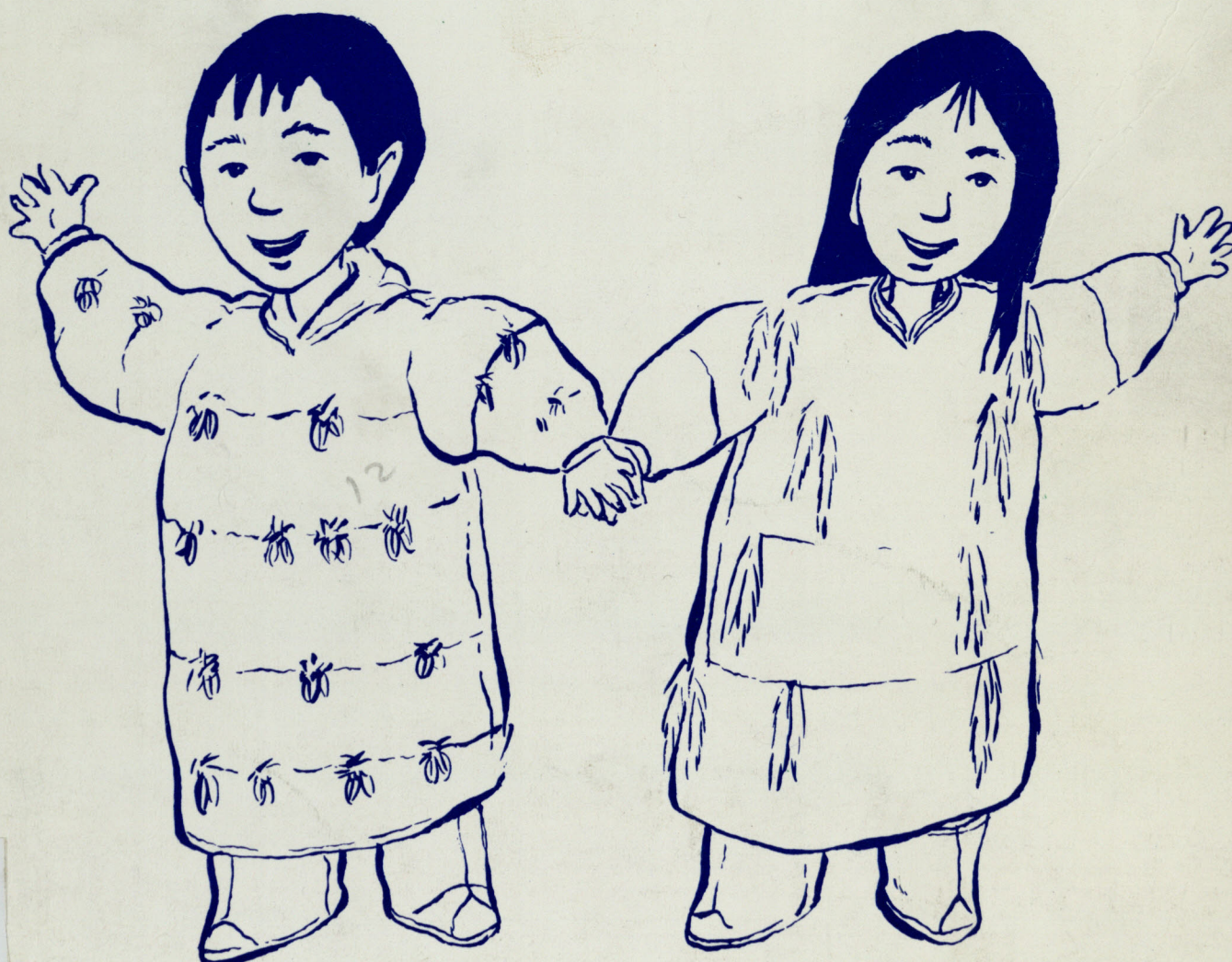


AANG!



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AANG!

Written and Illustrated by
Dennis Remick

I would like to thank Cheryl Spay Ruberg for her invaluable encouragement and help with this project. Her excitement about the approach and subject matter made it even more fun to do. I would also like to thank Moses Dick for his help with the vocabulary words in Unangan. And for his help, only with the new to me words, the Unangan and I have many suggestions.

Dennis Remick
Anchorage, 1984

Aang is the word for "people" in Unangan. This is the language that many of the people who live on the Aleutian Islands speak. The original people call themselves Unangan. This means "the people". Where are we now?

Produced by the
Aleutian Region School District
Dr. Dick H. Bower, Superintendent

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ACKNOWLEDGEMENT

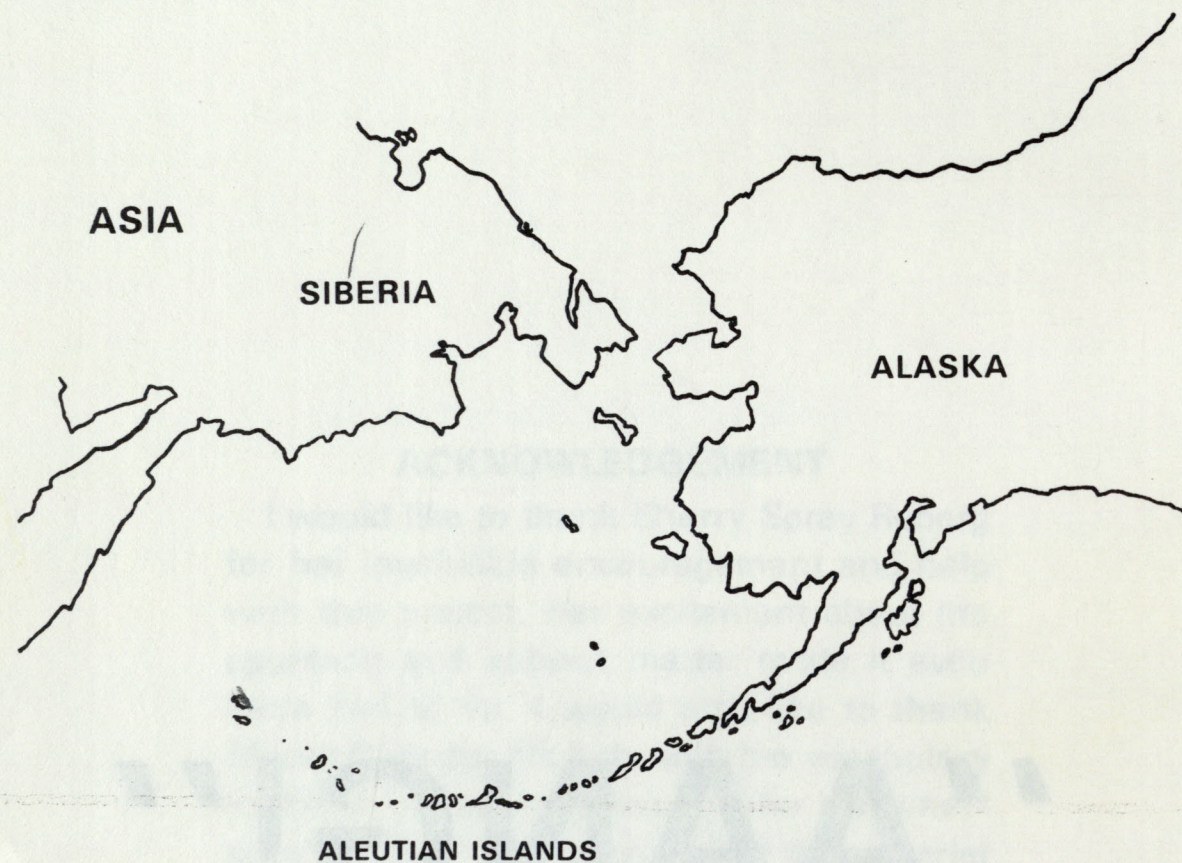
I would like to thank Sherry Spray Ruberg for her invaluable encouragement and help with this project. Her excitement about the approach and subject matter made it even more fun to do. I would also like to thank Moses Dirks for his help with the vocabulary words in Unangam tunuu, and for his generosity with his time to proofread the material and to offer many suggestions.

Dennis Remick
Anchorage, 1984

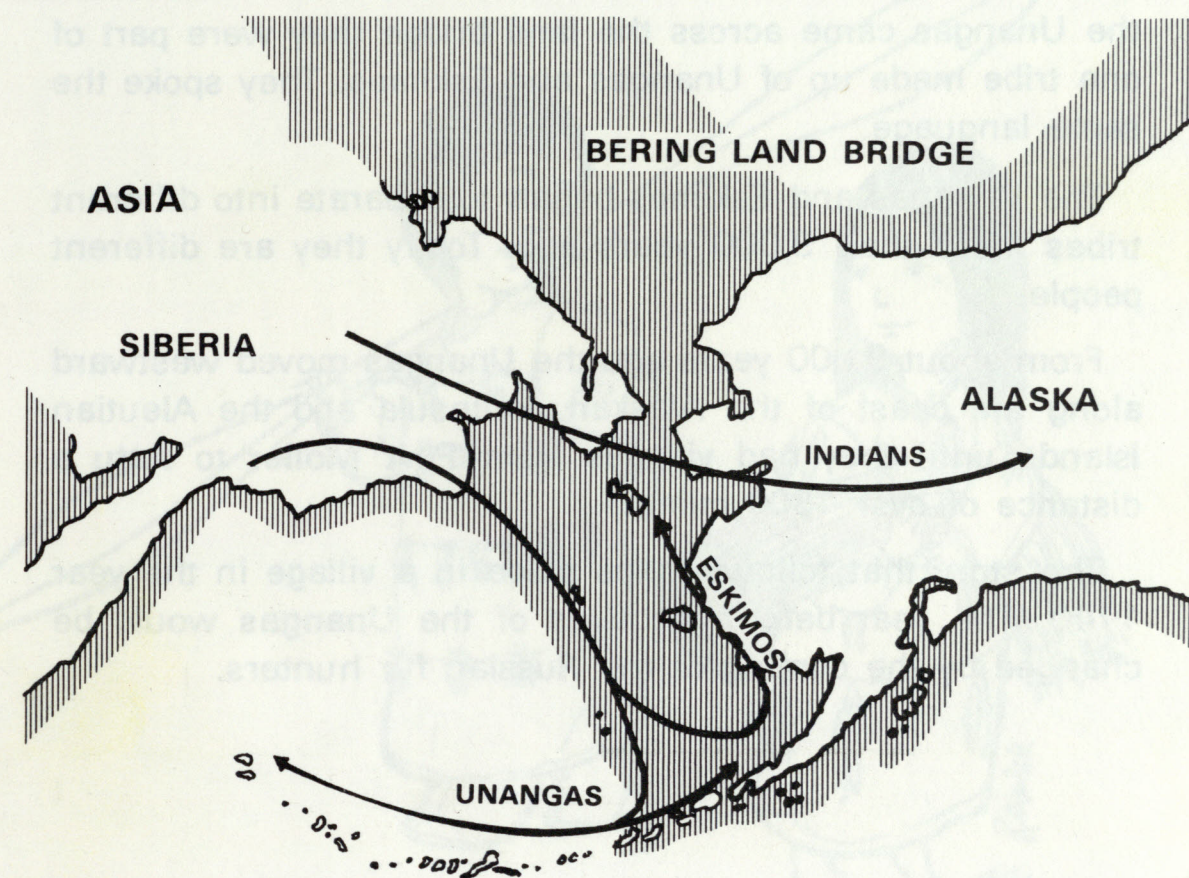
CHAPTER ONE

"AANG!"

Aang is "hello!" in **UNANGAM TUNUU**. Unangam tunuu means "The Aleut Language". This is the language that many of the people who live on the Aleutian Islands speak. The original people call themselves **Unangas**. This means "the people". Where are the Aleutian Islands?



Let's look at the map and see. Do you see the part that sticks out of Alaska like a long nose? These are the Aleutian Islands. There are many islands. If you counted them all, including all the little ones there would be more than **100**. Long ago nearly all the islands had villages on them. Today only six islands have villages. The islands with villages are Atka, Umnak, Unalaska, Akutan, Unimak, and Popof.



The Unangas have been on the Aleutian Islands for about **8700** years. Scientists have found their ancient villages on **Umnak** Island at a place called **Chaluka** and on a little island near Umnak called **Anangula**. Their descendants live in the modern village of **Nikolski** which is near both. The scientists believe the Unangas came from **Asia** over 10,000 years ago. They came across the **Bering Land Bridge**. This was during the last **ice age** when water in the oceans and seas were lower and **Alaska and Siberia** were joined by one piece of land. When

the Unangas came across the land bridge they were part of one tribe made up of Unangas and Eskimos. They spoke the same language.

The Unangas and Eskimos began to separate into different tribes more than 9,000 years ago. Today they are different people.

From about 9,000 years ago the Unangas moved westward along the coast of the Alaskan peninsula and the Aleutian Islands until they had villages from **Port Moller** to **Attu** a distance of over 1300 miles.

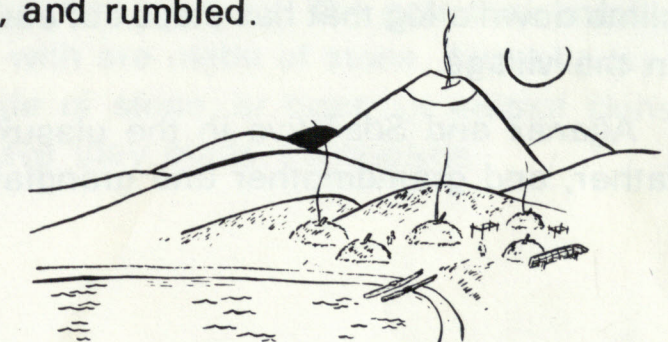
The story that follows takes place in a village in the year 1740. The year before the lives of the **Unangas** would be changed by the coming of the Russian fur hunters.

CHAPTER TWO



AĠANAĠ AND SDAĠ

Long, long ago, on an Aleutian island, lived a boy named AġanaĠ, and a girl named SdaĠ. Their village was by a quiet bay. The village was beautiful. In the summer the grass was long and green. It was over their heads. On sunny days, which do not occur very often in the Aleutians, AġanaĠ and SdaĠ could see the snowy top of the volcano that stood behind their village. Sometimes it smoked, and rumbled.





ULASU

Aana and Sda live with their family in a house called an **ulasu**. It is different from the houses we live in now. Part of it is underground. An Ulasu is made of logs and whale ribs that are covered with grass and dirt. The grass and dirt keep out the rain and wind. Because it is below the ground, it is warm. The door is a hole in the roof. To get inside, Aana and Sda climb down a log that has steps cut out. There are many **ulasus** in the village.

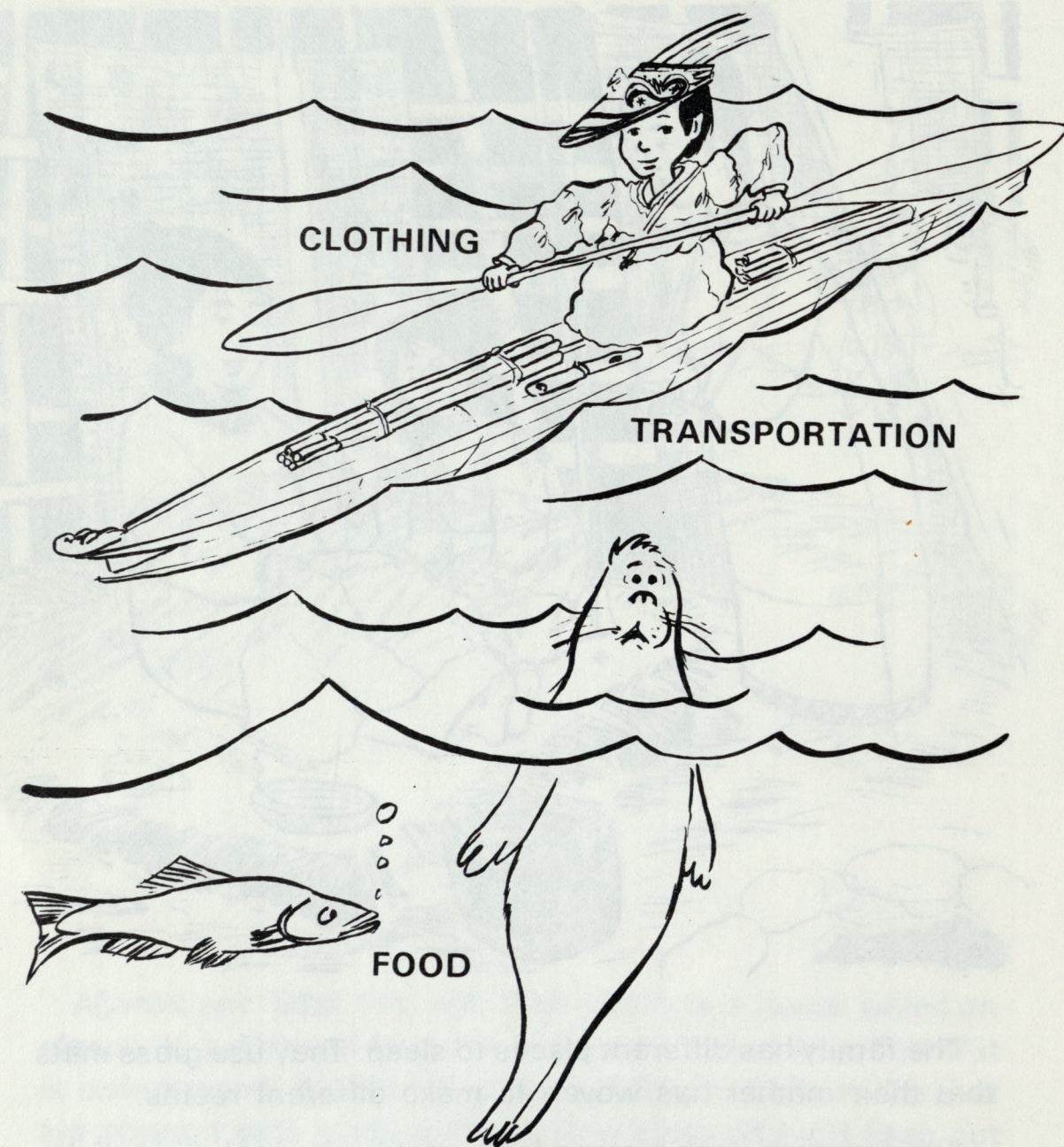
Aana and Sda live in the ulasu with their mother and father, and grandmother and grandfather.



The family has different places to sleep. They use grass mats that their mother has woven to make different rooms.

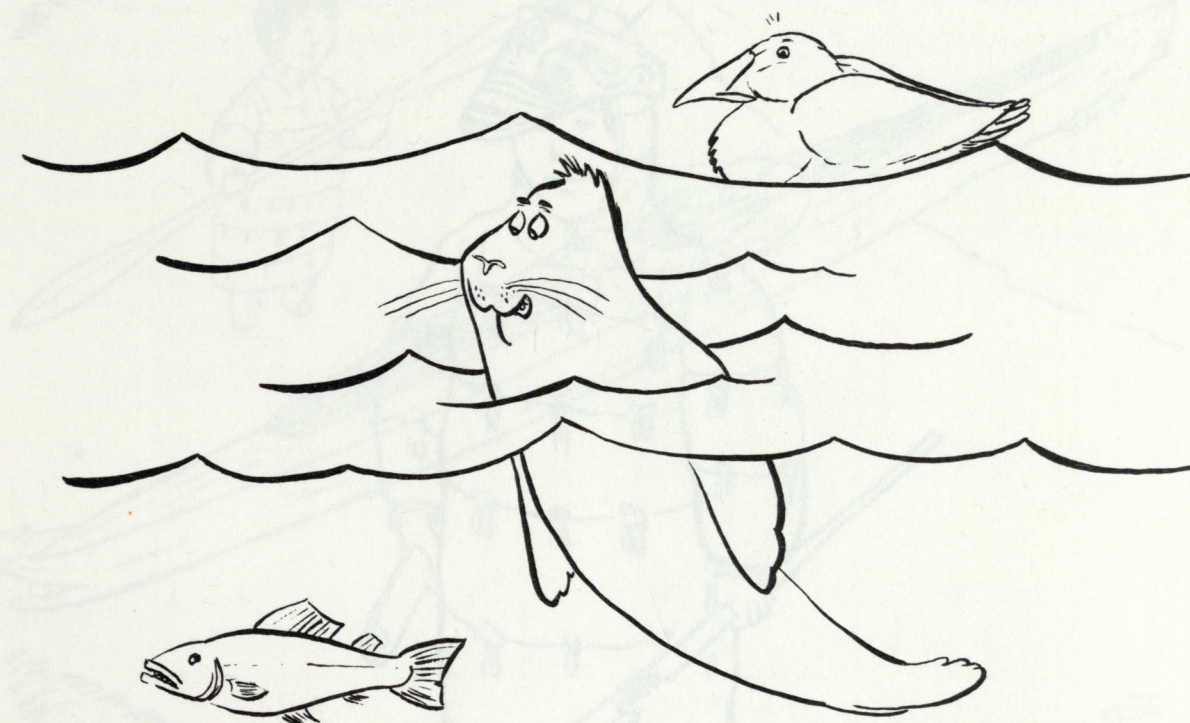
Their mother uses a stone lamp that burns seal oil for light. The lamp also helps to keep the **ulasu** warm.

For cooking, the ulasu has a fire pit. The pots their mother and grandmother cook with are made of stone. Almost everything they have is made of stone, or bone, or animal skins. And everything they have they made themselves.



Their island in the Aleutians gives them all they need for **FOOD, CLOTHING, and TRANSPORTATION.**

CHAPTER THREE

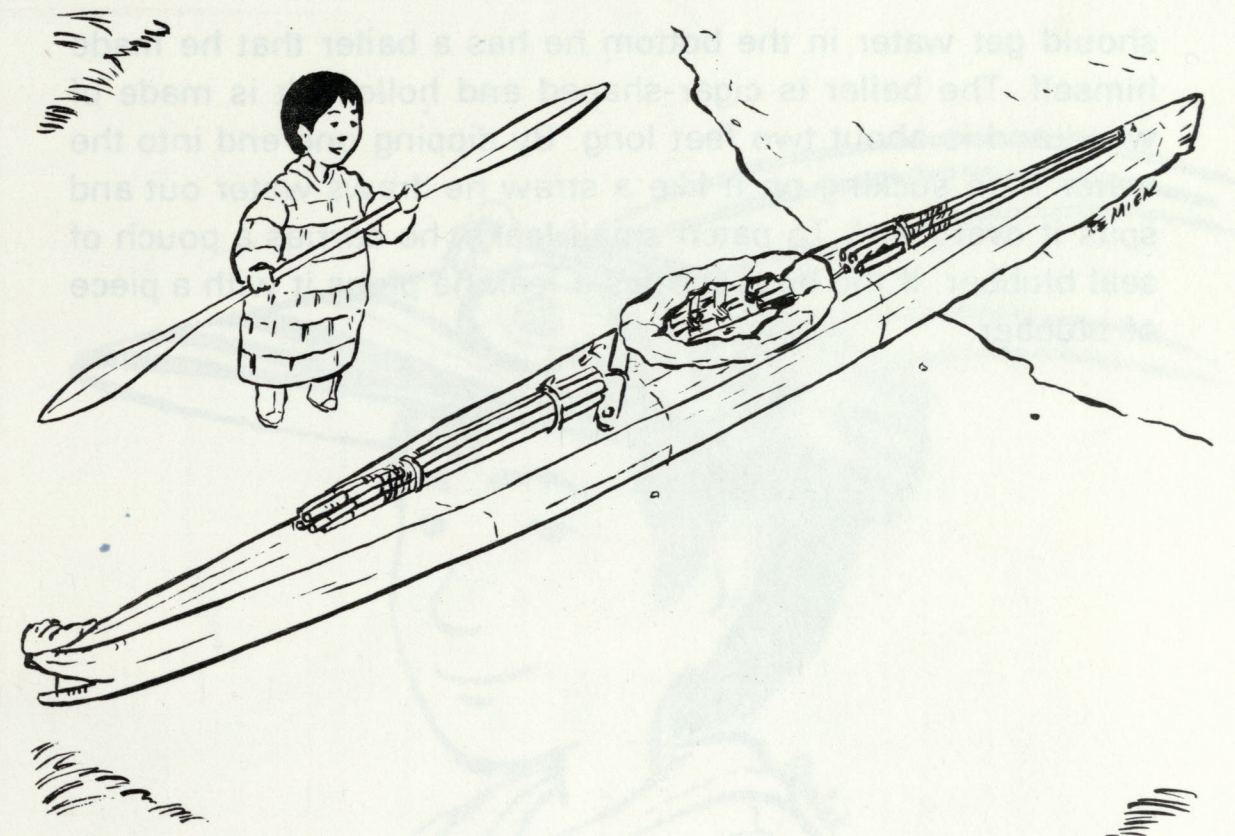


QAQAĀ / FOOD

The people of Aġanaġ and Sdaġ's village get their food in different ways. One way is **hunting**. They hunt for **BIRDS, SEALS, SEA LIONS, SEA OTTER, and WHALES.**



Aġanaġ and Sdaġ's father is a hunter. He hunts in his **iqyaġ**.



IQYAġ

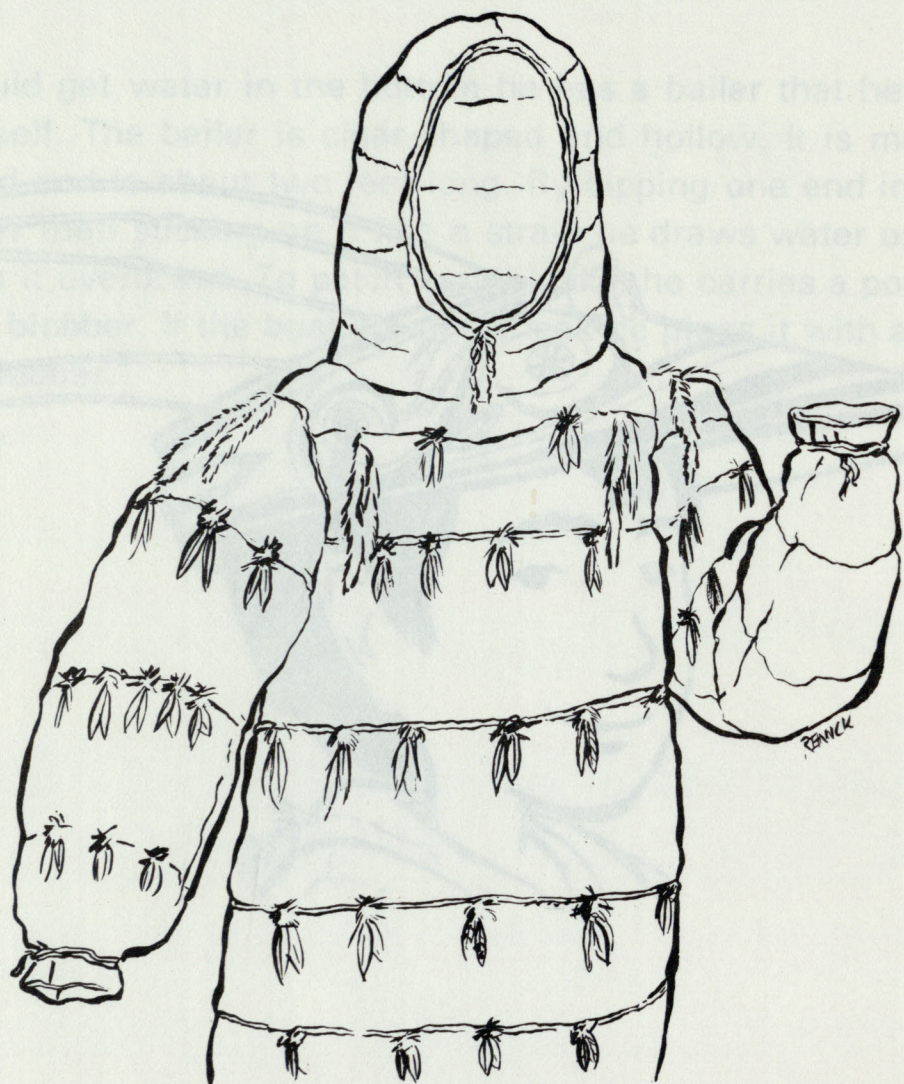
An **iqyaġ** is a skin boat made of driftwood and sea lion skins. The driftwood is cut and shaped to the proper form, then it is tied together with **sinew**, and then covered with sea lion skin. It is light and fast. Their father's paddle has a blade on each end. He carries an extra paddle tied on the back of the **iqyaġ** just in case he loses one. He carries everything he needs to hunt with on the boat. To keep him floating if the boat springs a big leak, he carries a seal bladder filled with air. If the **iqyaġ**

should get water in the bottom he has a bailer that he made himself. The bailer is cigar-shaped and hollow. It is made of wood and is about two feet long. By dipping one end into the water then sucking on it like a straw he draws water out and spits it overboard. To patch small leaks, he carries a pouch of seal blubber. If the boat springs a leak he plugs it with a piece of blubber.



"One day Aġanaġ will wear a hat like this"

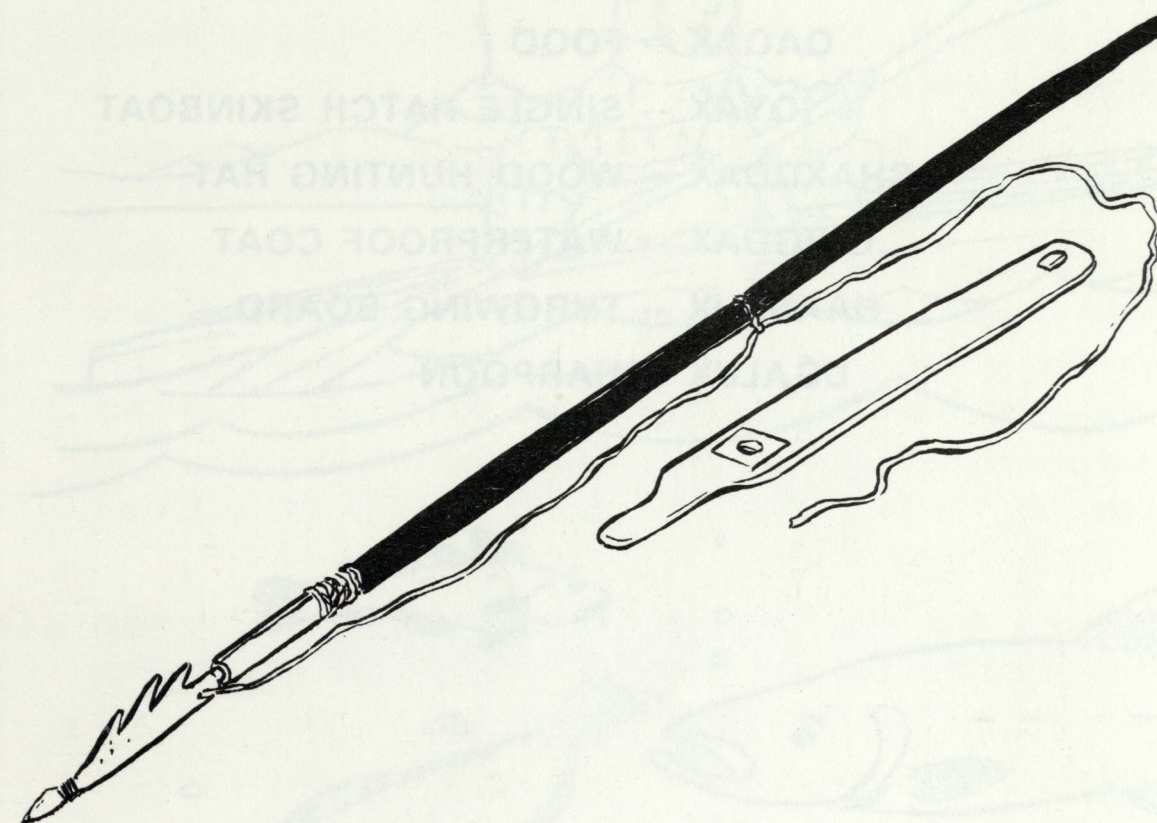
The hunters wears a hat that is called a **chaxudaġ**. The **chaxudaġ** keeps the salt spray, the rain and the snow out of his eyes. It is made of wood that he has carved himself and then painted with many colors. The colors are made by their father from plants, minerals, and animals that are found on the island.



CHIGDAŋ

To keep dry while he is hunting, their father wears a **chigdaŋ** that is made of sea lion gut. This is a waterproof coat. The **chigdaŋ** was made by their mother. It has special seams that make it watertight. It has a hood that can be tightened around his face, and cuffs that tighten around his wrists. The **chigdaŋ** keeps him warm and dry.

Around the hatch is a skirt made of sea lion gut. When he gets into the **iqyaŋ** he pulls it up under his arms and ties it tight. This keeps water out of the **iqyaŋ**.



HAASXUŋ AND UŋALUŋ/ THROWING BOARD AND HARPOON

To hunt the animals they use for food and clothing, their father uses a **throwing board**, called a **haasxuŋ** and a **harpoon** called an **uŋaluŋ**. He is very good. From 100 feet away he can hit a sea otter. The points are made from bone, stone and ivory. The points are different sizes. The larger ones are for seals and sea lions. The smaller points are for birds and sea otter.

Here are the words in Unangam tunuu.

QAQAĀ -- FOOD

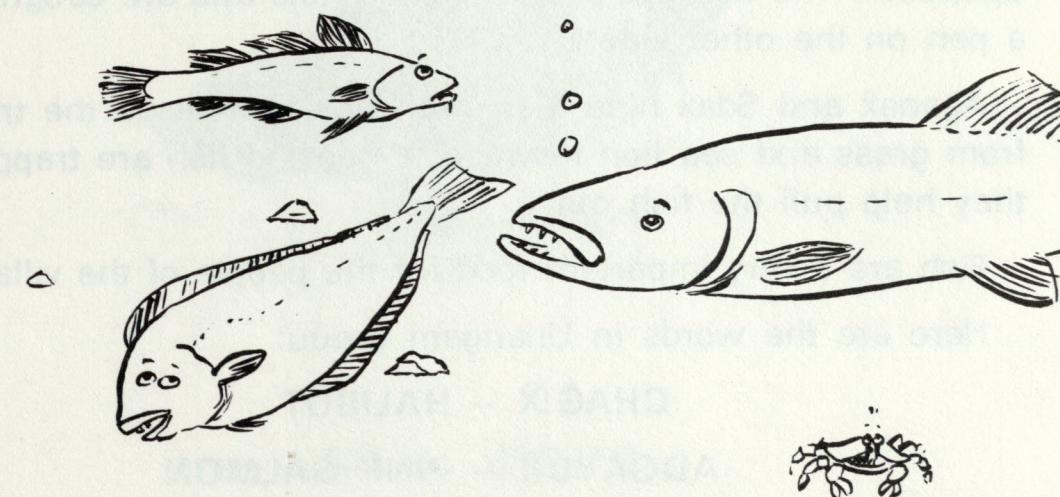
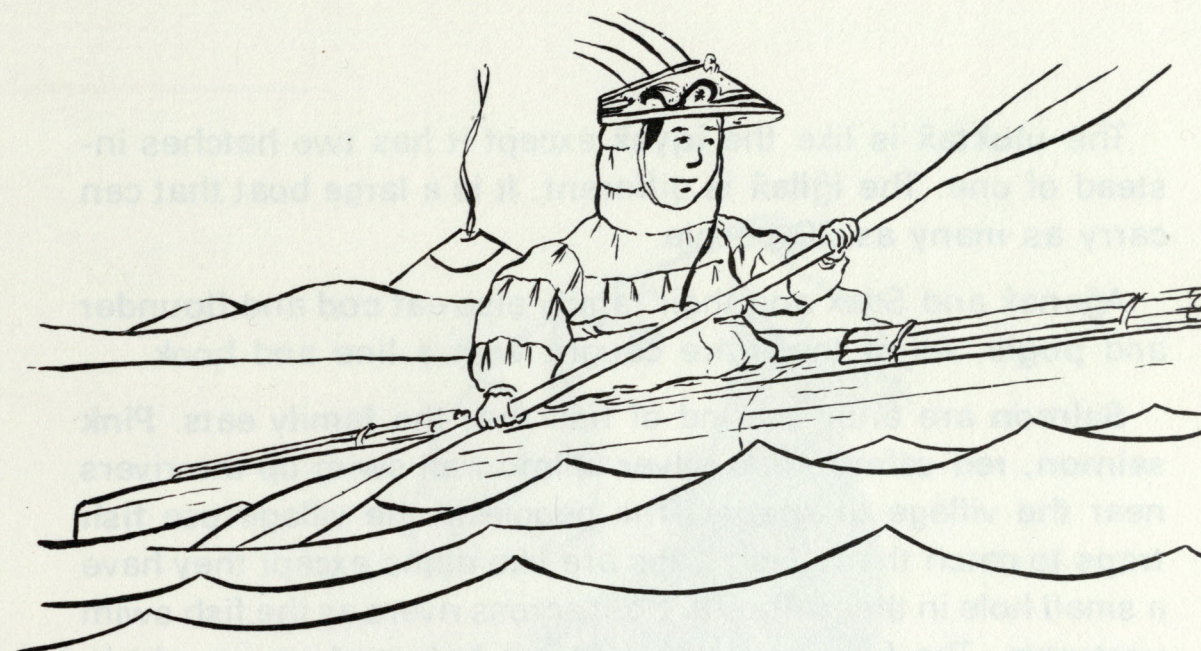
IQYAĀ -- SINGLE HATCH SKINBOAT

CHAXUDAĀ -- WOOD HUNTING HAT

CHIGDAĀ -- WATERPROOF COAT

HAASXUĀ -- THROWING BOARD

UGALUĀ -- HARPOON



QAS/FISH

Qas is fish in UnangaĀ. There are many fish around the Aleutian Islands. AġanaĀ likes **halibut**, which is called **chaġiĀ** in **Unangam tunuu**. SdaĀ likes **adgayuĀ**, which means **pink salmon**. The people of the village catch halibut with a hook that is tied to the end of a long line made of braided seaweed, or rawhide from sea lion skin. The men fish from the **iqyaĀ**. Sometimes two go out and fish together. If they catch a big halibut, which can weigh 200 pounds, they help each other. They also fish from a boat called an **uluĀtaĀ** and a boat called an **iġilaĀ**.

The **uluḡtaḡ** is like the **iqyaḡ** except it has two hatches instead of one. The **iḡilaḡ** is different. It is a large boat that can carry as many as 20 people.

Aḡanaḡ and Sdaḡ and their family also eat **cod** and **flounder** and **pogie**. All of these are caught with a line and hook.

Salmon are another kind of fish that the family eats. **Pink salmon**, **red salmon** and **silver salmon** all swim up the rivers near the village to **spawn**. The people in the village use **fish traps** to catch them. Fish traps are like dams except they have a small hole in them. They are put across rivers as the fish swim upstream. The fish swim through the hole and are caught in a pen on the other side.

Aḡanaḡ and Sdaḡ help their grandparents weave the traps from grass and sea lion rawhide. When the fish are trapped, they help pull the fish out.

Fish are a very important food for the people of the village.

Here are the words in Unangam tunuu:

CHAḠIḡ -- HALIBUT

ADGAYUḡ -- PINK SALMON

ATXIDAḡ -- COD

TAADAAYUḡ -- FLOUNDER

SḠIIGIḡ -- POGIE

**ULUḡTAḡ -- SKIN BOAT WITH TWO
HATCHES**

IḠILAḡ -- LARGE SKIN BOAT

QAS -- FISH



SAS / BIRDS

Sas means birds. Birds and their eggs are also important food for Aḡanaḡ and Sdaḡ's village.

In the spring the birds come north to nest. The family collects birds in different ways. One is hunting from the **iqyaḡ** with the throwing board and harpoon. Another way is to use a **bola**. The bola is several strings of rawhide tied in the center with a rock or sea shell tied on the end of each string.



Bola

The hunter swings the **bola** over his head and throws it into a flock of birds entangling one or more.

Some birds, like the tufted puffin, live in holes in the ground. To catch them, Aġanaġ and Sdaġ use a **snare**. A snare is a small loop of braided grass or **rawhide**. It is carefully placed at the entrance of the puffin's hole and staked to the ground. When the puffin leaves its nest it is caught.



"Make sure the puffin is out first"

To get the puffin's eggs they have to reach into the hole, but they make sure the puffin is out first.

Another way Aġanaġ and Sdaġ catch birds is to grab them while they are nesting. Sometimes this is done during the day and at other times they do it at night. The gathered eggs and birds are put into grass baskets and taken back to the village.

The people of the village collect many different birds. Some are used just for their meat, others are used just for their eggs, and some just for their feathers. **Puffins, ancient murrelets, cormorants, eider ducks, and rock ptarmigan** are some of the birds used by the village.

Here are their names in **Unangam tunuu**:

QIZANGIS -- ANCIENT MURRELETS

KASAMIS -- EIDER DUCKS

UXCHUS -- TUFTED PUFFINS

AGDIIKAS -- ROCK PTARMIGANS

AĠDIIKAS -- RED FACED CORMORANTS

SAS -- BIRDS



FOOD GATHERING

Gathering food is a family and village activity. Young and old, men and women, all share the work.

In the spring Aġanaġ and Sdaġ go with their mother and grandmother to gather **taaġan'giġ**. **Taaġan'giġ** is cow parsnip. When the stalk is easy to peel and before the bulb blooms, it is ready to eat. Sometimes Aġanaġ and Sdaġ peel and eat the stalk while they are picking it. When they get back to the **ulasuġ** they cook it with fish or sea lion. Another favorite way to eat **taaġan'giġ** is to dip it raw in seal oil.

In the summer Aġanaġ and Sdaġ gather **alugaġ** and berries. **Alugaġ** is the root of the black lilly. It is used like rice. Mice like **alugaġ** also. They store it in their burrows for winter. If Aġanaġ and Sdaġ find a mouse nest they dig it up and take the mouse's **alugaġ**.

In baskets that their mother and grandmother have made, they pick blueberries, moss berries, and very sweet salmon berries.



"Oh! No! It's gone! All all my food is gone!"



GATHERING FROM THE TIDE POOLS

When the tide is out the whole family goes to the beach to look for food.

They gather **limpets**, **chitons**, **mussels**, **clams**, **octopus**, **sea urchins**, and **seaweed**. All from right in front of their village.

Here are the names in Unangam tunuu:

CHIIKNAS -- LIMPETS

KASUQIS -- CHITONS

WAYQIS -- MUSSELS

CHALAS -- CLAMS

AAQANAS -- OCTOPUS

AGUĠNAS -- SEA URCHINS

QAHNGUĠ -- SEAWEED



STORING FOOD

The villagers did not have refrigerators or freezers in the old days so they dried their meat and fish outdoors on racks. When it was dry they put it in bags made of seal or sea lion stomachs that had been specially cleaned. Eggs were stored the same way except they put seal oil inside the sack with the eggs. This way the food kept for a long time, more than a year.

The food that they did not store they ate right away. Aġanaġ liked halibut cooked with **taaġan'giġ** and Sdaġ liked to dip dried

fish in seal oil that had been cooked. Their parents liked **Qawaâ**, which means sea lion and everyone liked **tulkusix**. This is cooked salmon or halibut, that is mashed with berries, and seal oil. It is very good.

Here are the words in Unangam tunuu:

**TULKUSIX -- COOKED FISH, SEAL OIL
AND BERRIES**

QAWAX -- SEA LION

ISUGIM CHADUU -- SEAL OIL

CHAPTER FOUR



CLOTHING

From birds, animals, and plants, Aâanaâ and Sdaâ's mother makes clothing for the whole family.

She makes boots from sea lion gut with soles made of seal flippers so they will not slip on wet beach rocks. They are called **uliigis**.

From seal and sea lion skins she makes parkas and the **chigdaâ** the men wear when they are hunting. She makes parkas from the skin and feathers of birds. They are called **sax**. They are warm and dry and very beautiful.

From grass that she picks and dries herself, she weaves fine baskets, grass mats, and warm socks to put in their boots. To cover the frame of the **iqyǎ**, she prepares and sews the sea lion skins that their father has hunted.

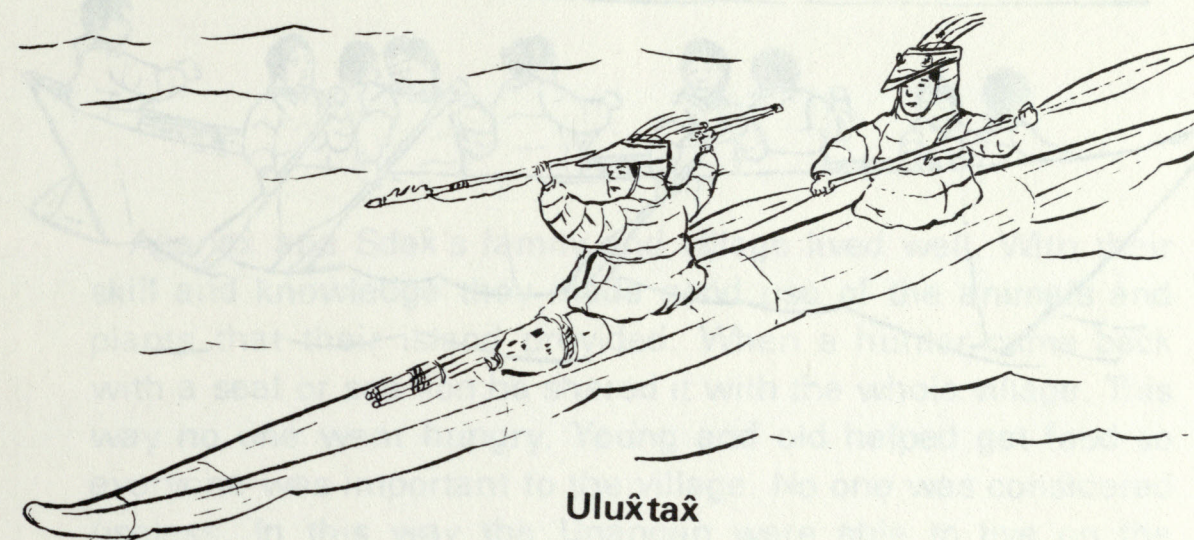
Here are the words in Unangam tunuu:

CHIGDǍ -- WATERPROOF COAT

ULIGIS -- BOOTS

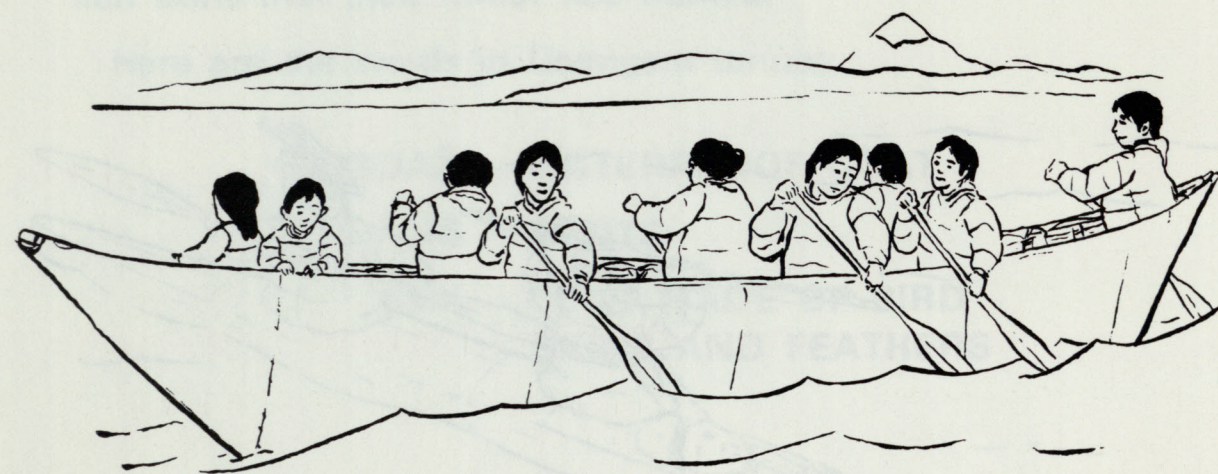
**SAX -- COAT MADE OF BIRD
SKINS AND FEATHERS**

CHAPTER FIVE



TRANSPORTATION

To travel, the Unangas use the **iqyǎ** and the two-hatched **Ulǔtǎ**.



igilaax

If the whole village needs to travel such as when it is time to go to summer camp, or to visit another village, they use a larger boat. This is called an **igilaax**. The **igilaax** is about thirty feet long and can carry twenty people and their belongings. Usually six people paddle the boat sitting side-by-side. They use paddles with only one blade. The **igilaax** is made of carved driftwood tied together with rawhide and then covered with sea lion skins.

Here are the words in Unangam tunuu:

IQYAX -- SKIN BOAT

ULUXTAX -- TWO HATCH SKIN BOAT

IGILAX -- LARGE OPEN SKIN BOAT

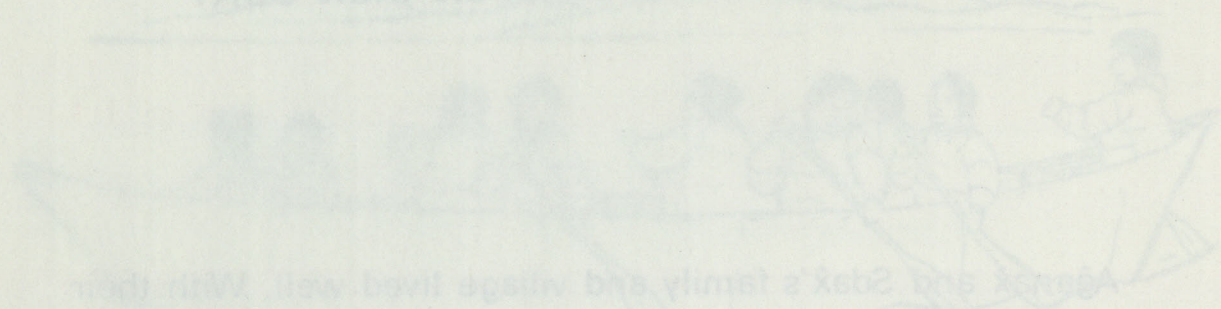
Aḡanaax and Sdaax's family and village lived well. With their skill and knowledge they made good use of the animals and plants that their island provided. When a hunter came back with a seal or sea lion he shared it with the whole village. This way no one went hungry. Young and old helped get food so everyone was important to the village. No one was considered useless. In this way the Unangan were able to live on the islands successfully.

Here are the words in Unangan tunuu:

IOYAX -- SKIN BOAT

LUXTAX -- TWO HATCH SKIN BOAT

IGILAX -- LARGE OPEN SKIN BOAT



Agassak and Stax's family and village lived well. With their skill and knowledge they made good use of the animals and plants that their island provided. When a hunter came back with a seal or sea lion he shared it with the whole village. This way no one went hungry. Young and old helped get food so everyone was important to the village. No one was considered useless in this way the Unangan were able to live on the islands successfully.

When it is time to go to school again, show me if you can find the words in Unangan for the things I have written down. I will give you a small reward if you can find them all. I will also give you a small reward if you can find the words for the things I have written down. I will also give you a small reward if you can find the words for the things I have written down.



ALEUTIAN REGION SCHOOL DISTRICT