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Niiґuґis
Maqaґtazaqangis
Atkan Historical Traditions

Told by
Cedor L. Snigaroff

Edited by
Knut Bergsland

Third edition, revised
Niiguquis
Maqaqtazaqangis
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Alaska Native Language Center
University of Alaska
Fairbanks
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Editorial Note

These historical traditions were told by the late Cedor L. Snigaroff (1890-1965) in Atka Village in the Aleutian Islands during September and October, 1952. They were recorded on tape by me, transcribed and translated with the help of Snigaroff's daughter, Vera, and were first published in my book Aleut Dialects of Atka and Attu, Transactions of the American Philosophical Society, New Series—Volume 49, Part 3, 1959. In April, 1971, Vera (now Nevzoroff) helped check, from the tape, the text and the translation, and in February, 1973, a preliminary edition was made for a bilingual program instituted at Atka in 1972. Later, the English style of the translation was corrected with the help of Michael E. Krauss, University of Alaska. In 1976, in Oslo, the text was worked over again with Moses Dirks of Atka. In the present edition, the sentences are numbered for convenience of reference.

—Knut Bergsland
Life in the Russian Period

Now I shall tell you a little of what I know about how people lived here in the early days.

I shall tell you a little of what I have heard [from my father] about how they lived in a village here in the early days, when the village was at Old Harbor [Nikolskoye, later called Korovinski].

The first village here on Atka in the early days was indeed located at Old Harbor.

The village located at Old Harbor was the first town [main village] of Atka, so it was there that town life started.

A big church had been built there, so the people who had not been Christian before were baptized in it, became Christian, and started to live in a village with a church.

That place called Saçuugaš, being a place rich in food, was selected for a village site, according to the stories I have heard.

The way people lived there in the village in those early days, when the Russians were dominating the place, was not like the way we are living now. For food, they did not get more than some groceries. Sugar—flour and sugar—and biscuits, that's all there was for extra food, it is said. And, in addition, some clothes. People could get a little extra food there, but people did not have as many clothes as we have nowadays.

The people who lived at that time in fact used to wear clothes that they made of animal hides.

However, the Russian Company that was there and dominated the place used to have the people grow potatoes all the time, so they had enough of those. That was done by all the people.

In the winter, when they had finished collecting it for the winter, all the food, fish and meat, that was dried for winter food, was stored in the so-called community house they had there. It was a big house in which no one lived, built just for food—an ordinary Aleut house in which they...
Life in the Russian Period

used to store food for the winter, it is said. All those skin boats they had, and their equipment, and Aleut clothes, boots, hides, gut parkas, everything they would wear, used to be stored there. There were lots of men, lots of people, and they did this all the time, it is said.

18. But towards winter, at the end of this month [September] when the weather generally changes, the food that had been stored was distributed to the hungry people, to everyone. This happened every month, but even though there were many people, it did not end before the winter was over, it is said. Again, one started to collect new supplies of the same kind. Having eaten what was kept in store, they used to gather new supplies.

19. Everything kept in the community house, including some groceries, was given to the people to live on. It did not contain many goods, it is said.

20. Living differently from the way we do nowadays, they had only Aleut boats for travelling. That was the kind called igałax (baidar), and with that they always travelled constantly, it is said.

21. When spring came, they went out in it for hunting, in search of animal meat, and stayed away for a long time. It was not a small boat—more like a ship—and it used to come back there full of animal meat, it is said. Sea lions and seals, both the meat and the hides, and the sinews, and anything that could be collected, was collected. The intestines and all the stomachs were stored, dried, and filled with dried fish.

22. In that way they lived in the village there; but also on Amlia there were people, living in the same way, only there was no big church there.

23. Nor was there any store there. The people used to go to Old Harbor to get what they needed, it is said. They ate only Aleut food, and the food, everything to be eaten, was gathered from the island and kept in the so-called community house, it is said.

24. At the pass there, where the goods were carried across, people always lived, and they worked at the pass in the same way. That I have heard.

25. The same conditions as these prevailed at Amlia, but at Amlia the baidar travelled in another direction, catching animals and fish (in the summer, that is), and drying meat, and birds, too. All kinds of birds that stay on the ground were caught during the summer, it is said.

26. Doing this, they had plenty of food to live on in the winter. Those
Life in the Russian Period

They made bird skins into clothes, because as long as they were under the Russian Company, there were not many clothes. It was not like we have it now. That is why the people around here wore bird-skin clothes, as it is said.

A baidar that went eastward to hunt would go all the way to Seguam, where it would hunt sea lions, and having caught a full load, would carry it to Amlia. At the same time, from Old Harbor, people went westward, travelling back and forth between Kasatochi and the islands to the west, and did the same thing, hunting sea lions for the meat. The sea lion is the most nutritious animal; that is why they used to store the meat. Fish were salted and dried, and all of it was put away.

Another food-gathering party would go in a different direction, where they would be scattered about in the places they were supposed to go, and they would start to look for food for the winter. Meat, fish, and animal hides were dried; they used to do all this. Only potatoes, which used to be the main Russian food, were grown for supplementary food, it is said.

The birds that were caught over at Seguarn they used to make into clothes, it is said. They made clothes from the skins of the birds, that is.

A married couple in those early days would make for their children the same kind of clothes that they made for themselves. And they had boots of animal hides only.

When they started getting cloth, on top of that cloth clothing the people in those days mostly used to wear those clothes of bird skins.
Kasakam Agalagaan
Amilaayus Haqaasanangis

1 Amlax tanañakuqan, Amlagim anñañangis, tayañungis, maañax aykal agungis, haakus txidix aixñañasanas, tayañum aanañ maakanulax txidix aixñañasanas, haang slul, tayañungis alagum haadañ aykal, ayagañagis tanañ ayyagxs, nom-hadan Saganaññ hailañtan ilan al, qas hing taxsanamchix ulagaana, uguuruñañ hingahligan agul, kartuufiñax hing awaasal hing uluñasas haññañadas.

2 Aasal angangis, umang chugum hadan haakus udanqin ilingin aiykal, hawañligan qas lañ haang qakadgul, akam Amlagim chugan aakaññag, Chulidga hailañtan haang, uduñanana haang akux, hanix alalakax, haanuñil haanuñ alalakax, haanuñ ilan lañ, haang uluñasas haññañadas. Ilangis umang nom-hadan Aguululax hailañtan ilan algam ulungis qakadgul, igluñangis qaks taxsal hing uluñasas haññañadas.

3 Hañgunañ haakuñ tayañum txidix aixñañasanas, imaxqas alaçum qangis lañ, qas taxsal, ulum qakangis aguunamchix ulagaana tataañm qañ lañ, qaks taxsal, hañgunañ haang sluhligudix, slux inatil, slux inal aguun, tayañum ayxanangis hawaññal aguchix, igilixañ ilingin aiyxañal, huuñugixangis hamañx taxsalal, Amlagim tanadgusini niñiñ nunñulazañas haññañadas. Taxsanamx huzuñ angaxtañqis hamañx tataañm uyalagañqas hiiññañadas.

4 So the men who were left spent the summer there, catching ocean fish with lines and storing them, and besides making dried meat they caught more fish, drying and storing them, until the end of the summer. Then the men who had been out came back there and, coming for them in baidars, gathered all of them from there and brought them to Amlia village. Together with all they had gathered, they were fetched from there, it is said.

5 Later, when they arrived at their place, their task was to cut what they called tigyux [wild rye]. They had to cut it for all of their houses, and when they had finished gathering it, it was brought together in baidars and used for thatching all the houses in the village, it is said.

6 So they started to live for the winter.

7 The able-bodied men, however, in the winter went westward again to hunt, to catch sea otter.

8 When they had spent the whole winter in the west and had come back from hunting, with their harvest, they brought it for delivery to the company at Old Harbor, selling it. The price was low, but still they did so, it is said. Also, all the men of Old Harbor, all those who travelled westward, did the same thing for their living.
Maya qaagal aga, kasakam ilagaan, Kasakam taangaan akiqiyiulak, buchuunukam angunaa, kraanaa daaguntaa, hiing ngii aaxsxaqas hilaaktadas. Agudix inaqamchix hauxsxtal ilaana taangal.


Hamax hixaaxtal hamamahlikuunin, Kasakaax inakugaan, Amrikan-chixi sakaagaqukuunin, maqchix maaqadanas.


Amrikan-chixi sakaagaal, kaznaa maazaqadul, vunhnax malagaqitaq, angaqaingan manangan ilaana suqagaqadaxa ngiiin hilaalqadagaliq, sunan tayaguunis huusanazulax axtaqal, hiqadas.

Qalqadam Kasakam aslaaan ukuqaqanginulax huuquguangis adaaga-talaasal, hawama aniqdungininaa aqxtaasal, hawama anaqamch naadagqangin ngiiin uqulislal, qalqadaa ngiiin aaxsxaqadix, qagudix aaxsala-saa-aqnaas, haqayaxtalagaaqa higal, iganaalazaqas axtaqal, higal tuunq-taalaks tutazaqad. Axtagalux, qaatuxchix maasal, imichix aqadguqan masal qazanas axtaqal hilaaktakututadang.

Amrikan-chixi sakaagaal higakugaan, hawama anaqamchix qidanan hilaaktu, tutazaqanin. Kasakaax tixidix agiisiana qidaal qidal.

Aqamchix agalaan, mutalgaalim anaqamchixqas matalxxtalakagis imax ukuxtaqalinas axtaqal, luusanazulax axuk tixidix luuxalinas axtaqal.

Aqgaqalxtagan luuxalagis, Amrikan-chixi sakaagaqgan agalaan, Kasakam ginirralaa uduaqaxtal, Amrikan-chim sunanin kugan hawaagaal aqdaam, suvaraaniyaq aguqtal, suux, aqxuunulax caann suux, aqxuunulax hati suux aqxaqguu, Kasakam hadagaan tuuxx hingaagqatal udua anaqamchigxanginini iganaalazaqan, Amrikan-chim iganaalazaqanqigis ukuuda-aqnaax, hamang ngiiin hiilaqakus, lul ahngazanas, ham-hadaakul tixidix qagal samgazanas hilaaktadas. Axtagalikux ataqadidahlim hiikuulanadix ukuxtanazulax hilaaktadas.
37 But in the American period people began to get what they did not have in the Russian period—plenty of goods, plenty of guns, plenty of ammunition—and all they needed for living they received [in exchange] for what they hunted, selling the sea otter they caught.

38 The company that came out here, which was called the Lilinoy Company, took control of everything here—all the islands of Alaska and all the islets. So, having the people to hunt for it, it [the company] began to make plenty [of money].

39 At that time people began to wear what we now call clothes. They did not put on bird skins as often anymore.

40 However, much of the subsistence was apparently lost to them. As we see now, they were treated as they were because they did not understand. But nowadays it is not like that.

41 If we could live in the way they did in the old days, we would have great wealth now. That is not possible anymore. From that time on, people hunted sea otter until 1910, when the sea otter was closed [protected by law]. It was gone.

42 It had produced much money, that sea otter—formerly, that is. Then it was protected. But when that was gone, one lived on foxes only, up to our time when they, in turn, are gone. They have lost their value, so they too are lost to us.
The Ancient Life

Originally, all the Eastern Aleuts and the Atkans [Andreanof Islanders] had started to live in friendship. Living in such friendship with each other, they had been travelling to see each other all the time.

Then one of the Atkans married an Eastern woman, and they became still closer friends, the Eastern Aleuts and the Atkans having become in-laws.

So, because they were now in-laws and friendly with each other, they used to travel to visit each other. Every summer the Eastern Aleuts came here to visit the Atkans. Then the Eastern woman who was married to the Atkan had a son. Then, having gotten a nephew, they [Eastern Aleuts] came here even more frequently, with gifts for their nephew, whom they loved.

So they went on visiting each other every summer, the Eastern Aleuts getting into the habit of travelling over here with gifts for their nephew—making for him something that would be nice for him to have, some little handiworks as gifts for him.

In this manner they continued, but then one summer, when they came here to visit again, that nephew of theirs had been abducted and killed. Arriving here at the very place where he had been killed, they became furious and returned home. From that time on they came here prepared for war; they began to make war on the Atkans. However, they were not permitted to succeed, it is said.

Wherever they came ashore to fight the Atkans, they did so in vain, being unable to make a surprise attack.

They could never make a surprise attack until once, when they came up on Amlia on the north side, at the fairly big bay called Aayangiilgis. Both sides and the head of it—the inner part and out both sides, right to the point on each side—were full of boats when they came there.

Having come there by boat, they climbed that mountain up there on the north side, taking it as a lookout. They did it in order to attack the Amlia people.

Then they saw that two baidars, Atkan baidars, were coming out
from the head of the bay here. They were Amlians who had travelled over here and now were seen on the way out of the bay. They came ashore at the island called Hadgiilux, outside Saganax Bay.

As soon as they came ashore, they could see with their own eyes everything the [Eastern] men were doing up there on the top of the mountain. It is fairly distant, but their eyes were like a sharp telescope. A bump that previously had not been seen at a place they could always recognize for what it really was. That is what happened.

After a while, at Hadgiilux, the men gathered, seeing all that was going on. Then the Eastern men descended from the top of their mountain. Crossing the pass, they came down to Saganax. Coming over one by one from the other side of the pass, they came down to the shore of Saganax and out all along the beach, from the inner corner; still, the line of men did not come to an end.

Finally space opened up behind them, as they were coming down and out along the bay shore, and coming down from the point, they gathered at the shore, being observed from Hadgiilux. The people watched them while they were doing that. This went on in the afternoon, while the tide was coming in.

Now, the sound there, which is not too deep for a man to cross—a rather wide crossing, though; shallow, but with a strong current, too—they set out to cross that. Letting all of them pass, so that all of them had gotten out into the sea on their way over to Hadgiilux, the men who had gathered at Hadgiilux came down upon them, and before reaching the shore, they [the Eastern Aleuts] were speared to death in the strait.

One of the men was left, “Potential Fur Seal Bull” by name. He was their chief.

Having no other option, together with the few warriors he had remaining, he returned to his islands, it is said.

After his return, he supplied himself with new warriors to come again, but at all of the islands of the west that they approached, they suffered the same fate. This time, he and his warriors were beaten.

Reaching the [villages] Igadagix of Tanaga, two big villages there, again intending to kill, they were annihilated.

Later, having again returned, they kept coming out with new forces, and going west, they in turn landed at the island called Unalga, arriving at the islets outside of Unalga (itself a small islet); these are [as if they were] cut up, with channels between them. They came there by night and were not seen when they arrived. When daylight came, however, they were seen.
Having now spotted them, the people began to watch them. They watched to see whether all of them came ashore; they watched them even at night. And they [Eastern Aleuts] did the same [watched the Western people].

In the morning, as they were about to come ashore, it was fine weather, so thinking that they had not been observed, they went to sleep on the spot, probably being sleepy. They put one man on guard. Having put him on watch, they went to sleep.

As soon as they no longer were seen moving, able-bodied, vigorous men were sent out—lots of boatmen, some of whom remained out on the sea, while the more vigorous ones got to the shore there, coming silently ashore below the place where the Eastern men who had come there were sleeping, and they tied together all their boats and sent them out. When all the boats had been sent out to sea, where all of them were tied together, they took away all their [Eastern men's] weapons and spears, depriving them of means to fight back, and when they [had made it so that they] would not be able to find anything, the people left them. Out on the sea, the boats with all their equipment were taken away, further out on the ocean side, and then the people started hollering up to them from the seaside. So the Eastern men awoke and stood up, got to their feet; but being unable to do anything, having nothing to take to fight back with, they were left that way.

So they were unable to do anything, and having watched them for a while from the opposite side, all the boatmen went away, back to their place, and they [Eastern men] were left on the islets.

Coming ashore at Kavalga and Unalga, the people pulled up their priving them of means to fight back, and when they [had made it so that they] would not be able to find anything, the people left them. Out on the sea, the boats with all their equipment were taken away, further out on the ocean side, and then the people started hollering up to them from the seaside. So the Eastern men awoke and stood up, got to their feet; but being unable to do anything, having nothing to take to fight back with, they were left that way.

So they were unable to do anything, and having watched them for a while from the opposite side, all the boatmen went away, back to their place, and they [Eastern men] were left on the islets.

Coming ashore at Kavalga and Unalga, the people pulled up their [Eastern] boats with all their equipment and so began to watch them [Easterners]. Being watched like that, they could do nothing but cry, and the people heard them start crying and making an awful noise.

There they were, unable to find any food to eat, starving on their islet and crying with hunger, but since they had not been forced to come there, the people did not pay attention to them, knowing all that they had planned to do.

They were left like that until their voices gradually became weaker and finally could not be heard anymore. When they became inaudible, that guard who had been put on watch, who also had been caught asleep, was recognized when one passed by him; he was recognized when the whole task had been completed. Having been killed previously by his own people, he had been thrown onto the beach. There the poor man was lying, according to the story I have heard.
However, in a case like this, they used to collect the bodies and bury all of them, and that was done to them now. They were at an animal rookery; that is why [the people had to clean up].

Reaching one islet after the other in the same way, everywhere they [Eastern Aleuts] suffered the same fate.

Without being provoked, without anybody approaching them to induce them to war, sailing on their own initiative, they had that happen to them. They were vigorous, able-bodied men—Eastern men—who, by their own fault, had that happen to them.

Going on like that, they next came ashore at Tagalaż Island. At the east end of Tagalaż there was a village with people, so to kill them they got into Tagalaż Bay, without being noticed. On the top of the hill called Chimuuşiš the people met them [the Eastern men].

Seen from there, the point of the east end of Tagalaż goes down to the ocean like a continuous point, being a point with steep and high sides—a projecting cliff wall. But there is a chasm at the end, a fairly wide cut, too wide for a man to jump across, with the side going down abruptly into the sea, and the chasm has the ocean going across it, being deep too, although from above it looks like continuous land. Seen from above, the end [of the point] and the pinnacle [high rock] at the far side of the chasm together look like one piece of land; that is why they had gotten there—the local people, not wanting to be caught on the island, had gotten onto the pinnacle on the other side of that chasm. They had come there by sea, and from the ocean side had climbed up onto it, for they had seen all that was being planned against them and had left their village, bringing with them all their provisions to that pinnacle.

After that, when night came, on their pinnacle they lit a continuous fire. They did that when it got dark, that is.

Because the island looks as if it goes straight down, to make them see it like that, without their knowing about the pinnacle, the fire was lit. When they saw the fire, being induced [by it] to make their attack around that fire, they did that—being induced to do it, they intended to do that, but they did not know the real situation. When darkness was coming and people were going to rest, the people scattered on the outer side of the pinnacle and placed themselves in the lee of that burning fire, so as not to be seen from the land side. They put some men as guards, but the guards did not see anything.

When darkness came, those Eastern men started to come down from the hill in a body, to attack with all their equipment, to make their attack around the fire, thinking that they were not seen.
That chief, however, was still giving orders. As he was coming in exactly the same way that the other one had and was passing below him [the Atkan man], the [Atkan] man again thrust his spear into him, down along his neck. Repeating what the other had and was passing below him [the Atkan man], the [Atkan] man again looked out, and having nothing more in his hands to fight back did not get farther than to the entrance of the cave, to the daylight, where one can stay, so he got up there and had his cousin hide himself there in the bottom of the cave, for he knew what the bottom of the chasm, displacing the water, it is said, being annihilated once again.

Then two men, cousins, went into the bottom of the cave, with two spears they had broken in the middle. But the chief called “Wren,” the chief of the Eastern men, gave his orders. Having seen for himself that those two men were left [alive] and had gone into the bottom of the cave, he, looking out, saw him [coming in], and when the man was on his way to the corner where one can stay, so he got up there and had his cousin hide himself in a corner. Then, when a man came in from the daylight without seeing him, he, looking out, saw him [coming in], and when the man was on his way in towards him, passing right below him, he thrust his spear into him along the man’s neck, and turning around, the man rushed out but did not get farther than to the entrance of the cave, to the daylight, where he dropped dead.

After some time, however, they took the Atkans by surprise at Seguam, spearing them all just outside the cave they were living in there. Then two men, cousins, went into the bottom of the cave, with two spears they had broken in the middle. But the chief called “Wren,” the chief of the Eastern men, gave his orders. Having seen for himself that those two men were left [alive] and had gone into the bottom of the cave, he, looking out, saw him [coming in], and when the man was on his way in towards him, passing right below him, he thrust his spear into him along the man’s neck, and turning around, the man rushed out but did not get farther than to the entrance of the cave, to the daylight, where he dropped dead.

They themselves were suffering what they had planned for the people; they [Easterners] had killed themselves to the last man, and all the bodies were removed. When they had been brought ashore and disposed of, the people went to where they [Eastern Aleuts] had started from and took the boats they had there, fully equipped. Taking their equipment for themselves, they resumed their lives.

When daylight came, the people could see that the chasm, the sea, was red with blood, bright red, the bodies of the men floating around, impaled on their spears.

They themselves were suffering what they had planned for the people; they [Easterners] had killed themselves to the last man, and all the bodies were removed. When they had been brought ashore and disposed of, the people went to where they [Eastern Aleuts] had started from and took the boats they had there, fully equipped. Taking their equipment for themselves, they resumed their lives.

Later, when Eastern men came into these waters, their plans were always counteracted. Finally they became less numerous, it is said.
The chief, seeing all that was happening, just continued giving orders, and again a man started to come in after them. Considering surrendering to him, because he had nothing more to fight back with, he [in hiding] jumped down, jumped down onto the ground from that shelf of his. However, a small, pointed rock sticks up there at the passage into the bottom of the cave, and having gotten down to it, he held it with both arms and clung to it just when the man came inside, passing in the direction where they were supposed to be. When, on his way inside, the [Eastern] man was passing right above him, he [the Atkan man] stood up with him and pushed him against the ceiling of the cave, stretching both his legs, crushing him against the ceiling, and, that side of the cave being low, he jammed him up there under it. From the back of his neck the [Eastern] man made resistance, but having him jammed up against the ceiling of the cave, he [the Atkan man] made movements with him and heard cracking sounds within him. Having done that three times, he threw him down towards the mouth of the cave, where the man dropped, but whereas each of the men he had speared had gotten out [to the entrance], this one stopped right there where he threw him, he said, it is said.

After that, the fourth time a couple of men were ordered in to them, and because there were now two of them coming in, they [inside the cave] surrendered. Having surrendered, they were taken out, and then outside the cave they were laid on the ground on their backs and held by several men, to get cuts in their skin across their foreheads. Then they were loaded into boats and transported across the strait towards Amukta, with their foreheads cut (when a warrior was captured, his skin was never used as workers there).

When they arrived at Amukta, they were not killed but were put to use as workers there.

Being kept alive as such, they lived on the same island, but their lives were such that they never did see each other.

In fall, during the time that the birds called fulmar are collected by bird catchers, when people went walking around on the island, then they began to see each other secretly. The two cousins did. And they started to plan what they might do. They started to look for a boat to sneak away to plan what they might do. They started to look for a boat to sneak away.
appointed time the time when the weather changes into eastern gales.

86 When the bad storms began—the time they had chosen—when as usual the fall weather began to look very bad with easterly winds, the partner began to sleep little. However, he had a guard. Their plan was not known but they were watched all the time, it is said.

89 He was watched like that, but when the time for his partner's appearance had passed by and he wondered where he could be, when he was on the point of falling asleep, he used to pinch his own skin to become alert due to the pain. Then, having been in doubt about his [cousin's] coming, he got the feeling that he would be coming, and he actually heard him coming, making his call to him, and he got up from his bed and ran down to the beach, where he [his cousin] had a boat ready for him, too. As it was, having watched his guard, thinking that he would have had to find something to kill him with, but being unable to do anything to him, he hurried down into his boat, and they took off, they said.

91 But the watchman, who was on his guard and saw what was going on, called his people, and they [the Atkan men] saw that a host of warriors started out after them as they took off in the direction of the strait, heading west, with the wind behind them.

92 At first, as he was passing the shore towards the strait, trying his appointed time the time when the weather changes into eastern gales.

93 So he went on, and when he got into the strait, they no longer saw those warriors who came after hi'il, and the cousins did not think that they made it back safely—at least not all of them, they used to say. The agitated sea was as if covered with smoke all over.

94 The agitated sea was as if covered with smoke all over.

95 amgiiñax, ambig̑̂ñ̑̂a anaa malganas ukul, tidix hiku-gaan, alitxum alanaayulax agaliamaax tidix ay̑̂atikuχ̑̂tialakχ̑̂taan, akayum na ga hadakaal tidix ay̑̂atnaaχ̑̂txidix hiȋ̂saχ̑̂ntanas, naahadaakul, slam aki-naa hadakaalul.

96 From Amukta they crossed the strait over to Seguam. passed along the waves, he said.

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where they hid their bidarkas and their few belongings, and went to bed
and started to sleep. They must have slept a day and a night, they said.

99 From there they went westward, parted company at some of the is-
lands around here, and began to live normally.
100 So they went on until warriors from the east were seen no more and
one could live normally. Also, they did not fight with each other as much
anymore.
101 So they went on, among themselves, until the Russians came and
started to occupy the islands around here. Before those conditions which
I have told of earlier came about, they were coming to all the Aleuts of
the islands to the west, which in this way were occupied by the Russians.
102 They baptized those people, converted to Christianity those who
had not been Christian. In the course of time, when they became Chris-
tian, they no longer did what they once used to do, and the same hap-
pened to all the people of the east, all of them being baptized. Stopping
what they once used to do, they began to live in friendship with each
other.
103 In that way it went on until the Russians got a firm hold here, doing
as they liked with the men they dominated, baptizing them, and finally
Old Harbor was made a village, it is said.
104 At Kanaga, Adak, Sitkin, and here at Atka, as well as at Amli,
they baptized people, made many Christians around here.
105 This went on here until Old Harbor was made a village, when a big
church was built and a priest began to stay all the time in the permanent
village.
106 And the people of the islands to the west who had been gathered
there, removed against their will from their islands to the west and put at
Old Harbor to live together in the village and have the priest there as their
priest, starved to death that winter, died of plain hunger. having insuffi-
cient food. From the Russian Company they were given some little food
for support, but they were foreign to it, and missing the food they were
used to, they starved to death there where they had been brought, and
dying also from a snow avalanche that slid upon them, they were no
more, it is said.
107 By and by, people were not removed from their islands anymore, as
the west had lost its people in that way over and over again. Only Atka
here was left. That is how there have been people here until now, but
even the survivors are no longer many.
108 I have begun to see.