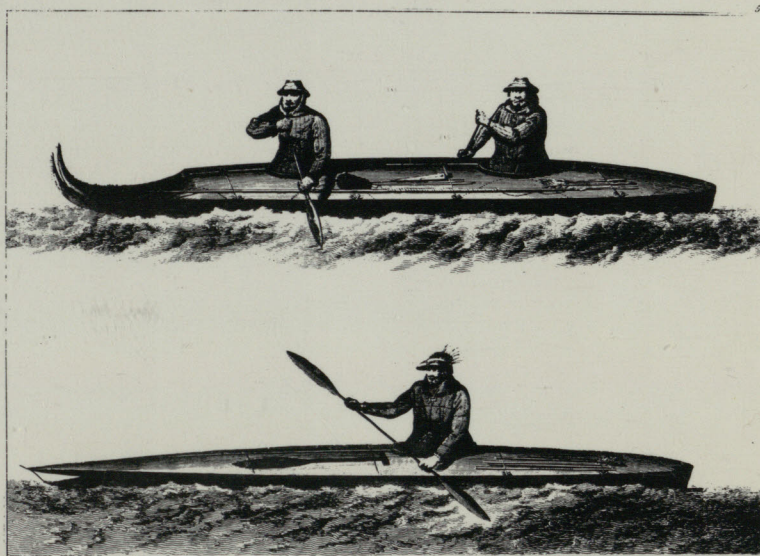


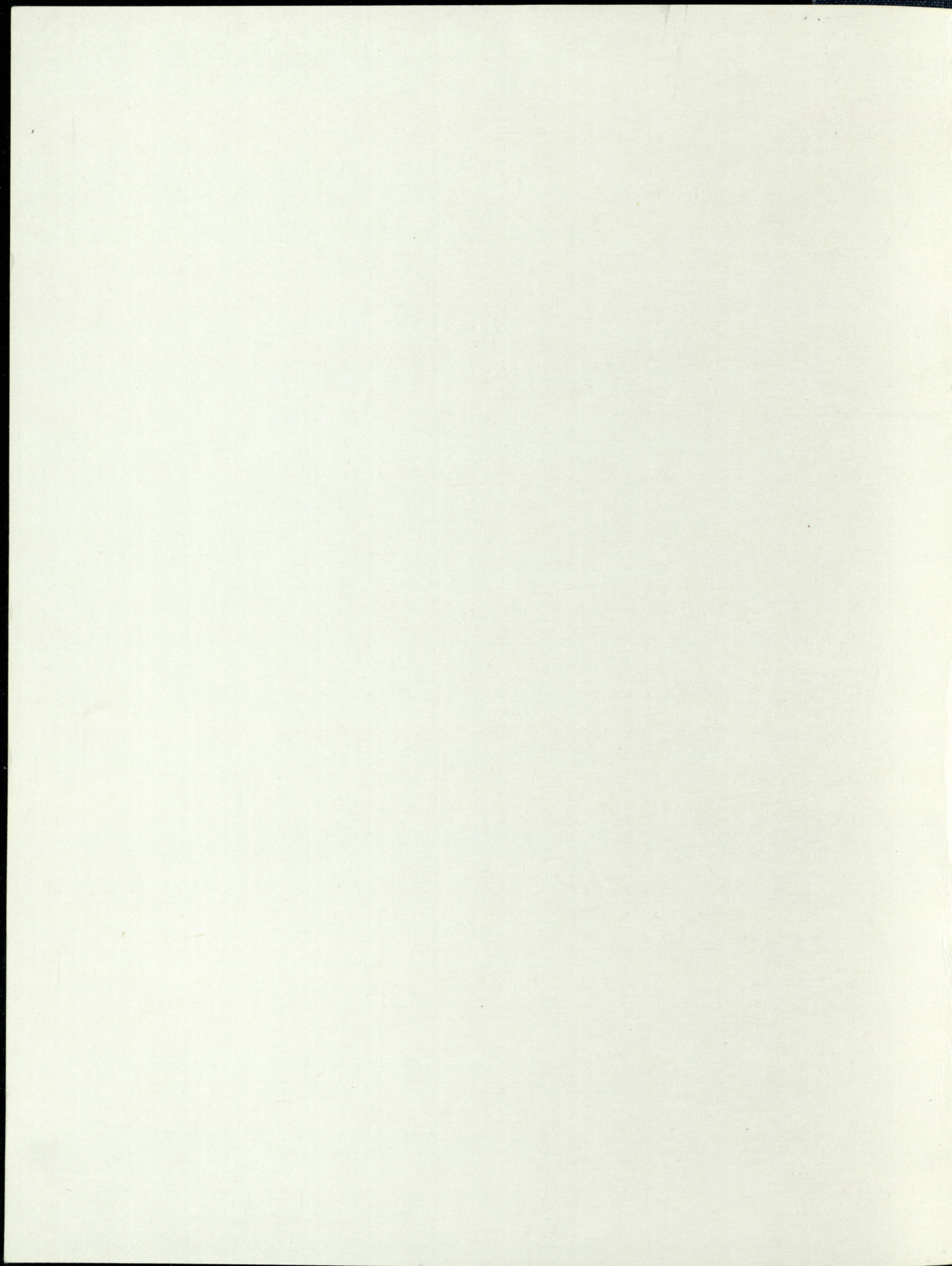
## A SHORT HISTORY OF THE ALEUTIAN ISLANDS



*QAJAQS of OONALASHKA.*

AND THE PEOPLE WHO  
LIVE THERE, AND A  
TEACHER'S GUIDE.









# **A SHORT HISTORY OF THE ALEUTIAN ISLANDS AND THE PEOPLE WHO LIVE THERE, AND A TEACHER'S GUIDE**

**Written by Dennis Remick**

**Produced by the**

**Aleutian Region School District**

**Dr. Dick H. Bower, Superintendent**

**A Short History Of The Aleutian Islands And The People That  
Live There And A Teacher's Guide Copyright© 1984 Aleutian  
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A SHORT HISTORY OF THE  
ALEUTIAN ISLANDS  
AND THE PEOPLE WHO LIVE THERE  
AND A TEACHER'S GUIDE

Written by Dennis Rankin

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

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## INTRODUCTION

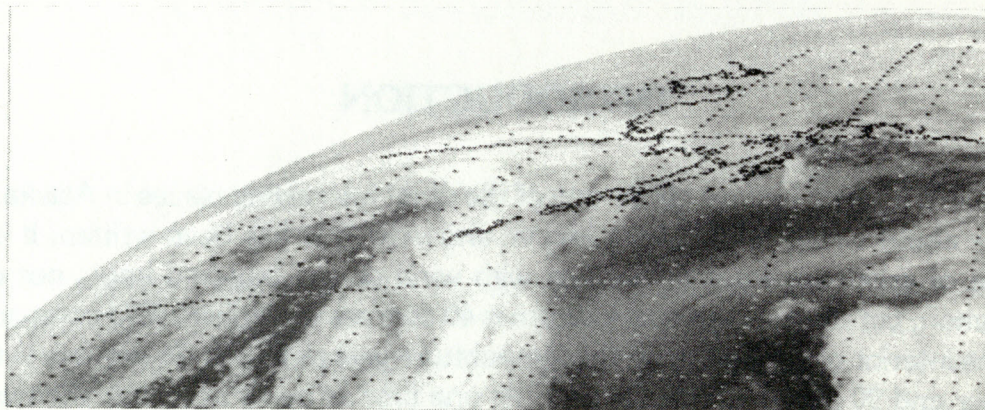
This is a short history about one of the most interesting places in Alaska. A place about which very little is known and very little has been written. It is a place of great extremes in weather with wind of one hundred knots not uncommon, yet the average temperature is 40 degrees fahrenheit. Mild compared to the interior of Alaska where the temperature gets as low as -75 degrees in the winter and 90 above in the summer. At one time as many as twenty thousand people lived here, representatives of a successful maritime culture. Today, less than two thousand of their descendents live and work in the land of their ancestors. The place is the Aleutian Islands. The people are the Aleuts or **Unangas** as they are called in their own language, and as we will call them in this short history. The **Unangas** are descendants of a proto-Unangas/Eskimo tribe that migrated across the Bering Land Bridge during the last ice-age more than ten thousand years ago.

The Aleutian Islands are a long graceful arc stretching from the Alaska peninsula for nearly 1300 miles toward Asia. The islands are the tops of mountains that are formed by a great submarine or underwater trench (in some places as deep as 7600 meters) that runs from the Gulf of Alaska to Kamchatka. The eastern one third of the ridge consists of the mountainous Alaska peninsula. The western two thirds is an almost completely submerged mountain range. The Aleutian Islands are the exposed peaks. The Islands are the longest string of active volcanoes in North America.



## Plate Tectonics

The formation of the trench began during the early part of the tertiary period, or about seventy million years ago. The central and western parts are believed to have developed in the early half, while eastern part developed during the quaternary period of the epoch. The islands are part of the North American Plate which meets the Pacific Plate at this location. At this point the Pacific Plate is being pushed down and under the Aleutian Islands and they are being uplifted and very slowly rolled under at the same time. The result is a very active landscape. Volcanic eruptions and earthquakes are common. Because this is where the warm Pacific current meets the cold Bering Sea, the Aleutians are the scene of some of the most powerful storms on record and the islands average over 300 days of cloudy weather a year.



"Sattelite photo of an Aleutian Storm."

The paths of all low pressure cells in the North Pacific move along the Aleutian Islands throughout the year. The satellite photo of the Aleutians shows, typically, a great mass of cyclonic clouds. This is the infamous *Aleutian Low* which travels along the chain with seasonal predictability.

"For the Aleut this succession of lows meant a variable, but somewhat predictable weather regime. With careful observation the Aleut hunter could determine that if winds set in from the southeast during, say November, they would increase in intensity, then shift to the south and continue to veer to the west and finally to the northwest as the low left the area. Since this pattern is repeated at frequent intervals, it is hardly possible that a people so closely tied to the sea and its weather would overlook the pattern . . . Such predictability undoubtedly aide the Aleut a great deal in his pursuit of a livelihood." (pgs 57-58 *Aleut Settlements of Makushin Bay*, Charles H. Martinson)

It is because of the wind and the nearly continuous cloud cover, that keeps the island is devoid of trees.



It would seem then that the islands are a very inhospitable place to live. Just the opposite is true. Because of the moderating influence of the warm Pacific currents the temperature averages 40 degrees fahrenheit and in the winter very seldom goes below freezing. The Islands are classified as non-freezing alpine. The meeting of the cold and warm currents also creates an upwelling bringing millions of tons of *zoo and phyto-plankton* to the surface creating one of the richest protein areas in the world. This in turn attracts millions of fish such as red and pink salmon, halibut, turbot, cod, herring and flounder; thousands of sea mammals such as seals, sea lions, and whales, and millions of sea birds which come to feed, nest and raise their young in or near the protein rich waters.

### Climate

The climate of the islands has not always been as it is now. Millions of years ago, when the earth was warmer, trees and grasses of a kind no longer found on the islands were present: Yew, cypress, alder, spruce, birch and even redwood. About 35 thousand years ago the earth began to cool and entered a period of glacial activity. Glaciers covered parts of Alaska and Canada extending as far south as the northern United States. Water which would normally have recycled as rain was trapped in the form of ice and snow. As a result of this and tectonic uplift, caused by the massive weight of the ice in the glaciers, the level of the oceans and seas around the world began to sink. As much as 90 meters or about 292 feet lower than the present. The water during these ice ages was lowered enough to create a plain that stretched from Siberia to Alaska. Scientists have called it the *Bering Land Bridge*, or *Beringia*. There were two glacial periods that are important to us. During the First, about 35,000 years ago, nomadic Siberian natives began to hunt and explore this land. They were the ancestors of today's Indians. Their ancient cave sites have been found as far south as *Tierra Del Fuego*. Carbon 14 tests place the age of some of these ancient sites at nearly 20,000 years old. Then after another short warming period a second ice age occurred. Once more Beringia was uncovered and people from Asia began to move across it. But these people were different than those who had passed through earlier. They travelled along the sea coast and moved in two directions as they came out of the interior of Asia, south toward northern Japan and east toward Alaska. Artifacts and stone tools that have been found in Alaska resemble tools that have been found in Mongolia and in the Hokkaido area of northern Japan.

This group was different in other ways from the proto-Indians that had come earlier. They were a neo-lithic maritime culture, spoke a different language, and



were of a different blood type. They followed the coastline of Beringia hunting sea mammals and fish. They were the ancestors of the Unangas and the Eskimos. Sometime during their migration this proto-Eskimo/Unangas tribe split up. One group followed the curve of the Beringia coast south and the other continued north and then east. The group that went north were to become the northern Eskimos, the Inuit and Inupiaq. The southern group became the southern Eskimos and the Unangas.

Dr. William Laughlin, in his book, "Aleuts: Survivors of the Bering Land Bridge", feels that this split took place at least nine thousand years ago. Linguistically the split was complete by at least three thousand years ago and possibly longer.

### **Anangula**

It was about ten thousand years ago that the climate of Alaska began to get warmer. The Aleutian Islands, up until this time, had been completely covered with ice and were not suitable for human habitation. Soil tests on Amchitka Island have shown that the maximum age of the soil layer is about 11,000 years old. Some mammals, such as seals, walrus and foxes may have lived on their icy shores, but people were most likely restricted to the open shores further north. As the glaciers retreated the land was slowly reclaimed by grasses, birds and animals. The Islands became more hospitable, and the Unangas began to hunt and live along the shores of what was a continuous stretch of land as far as present day Umnak Island. By about **8,500** years ago they had an active village on **Umnak** island near the present village of Nikolski. We know this because of the work of William S. Laughlin and his colleagues. From 1938 (as a student with Arles Hrdlicka) until the present, Dr. Laughlin has been involved in archeological work near Nikolski Village. In 1951 digging was started on a small island off the coast of Umnak called **Anangula**. At one time this island had been joined to Umnak. The island was known locally as a source of nesting birds and for berries in the summer. Laughlin, as early as 1938, had found a large site of unifacial blades on the island that were different than the blades they were used to finding on Umnak. Carbon 14 tests made in 1962 indicated a very old site: 8,734 years old, plus or minus 361 years. The strata also showed a continuous occupation of the site for at least 700 years.

"The stone tools from the blade site do not look like much at first glance. However, these tools show connections with Asia, and they prove that the earliest Aleuts entered this area with a well developed culture. They show that the material culture underwent greater change than any other place in North America or Siberia, encompassing a change from unifacial to bifacial tools, and they demonstrate continuity of Aleut occupation through 9,000 years on the shores of Nikolski Bay." (Pgs 65-66 *Aleuts: Survivors of the Bering Land Bridge*. William S. Laughlin.)



## Chaluka

A few miles away on the island of Umnak itself is another site called **Chaluka**. It is not as old as Anangula, but it is very important to the understanding of the Unangas. "It chronicles the last 4000 years of Aleut history." (Laughlin). This village was occupied when the Russians discovered the island in 1759. The people that lived on Chaluka were the direct ancestors of the Unangas living on the Aleutian Islands today.

Earlier scientific investigators (Dall and Jochelson) found two distinct skull types associated with the later Chaluka site and earlier Anangula site and assumed people, representing two different migrations, had occupied the islands at different times. (The "earlier" Aleuts had a narrow cranial vault—the "later" Aleuts a broader vault.) Scientists today define them as Paleo-Aleuts and Neo-Aleuts. Both types can be found in people presently living. Laughlin explains the changes in skull structure this way:

"The cause of head broadening, a common trend over most of the world, has as yet no certain explanation. It is a growth change, manifested early in infancy, and its causes are undoubtedly mediated by many factors including early mother and child nutrition. Head broadening is also correlated with population density and evolutionary history." (Pg. 9, *Aleuts: Survivors of the Bering Land Bridge*, William S. Laughlin.)

Laughlin believed that the two sites were related, but the tools were distinctly different. There was a transitional link missing between the unifacial blade types of Anangula and the bifacial blades of Chaluka. It was not until 1974 that Laughlin's team was able to find the missing link.

During a joint Soviet-American archeological dig, a discovery was made. During the last few days of the dig the scientists had decided to explore a promising site situated on higher ground. Here they found another village. In an attempt to get away from the wave action of the rising sea, the people of Anangula had moved their village to higher ground. This site contained both unifacial and bifacial blades. Dr. Laughlin believes that this find demonstrates a direct connection between the Unangas of Anangula and Chaluka and proves continuous occupation of the Islands for nearly nine thousand years.

The Unangas were already skilled maritime hunters when they began to settle in the Anangula area. As the Aleutian Islands became available to them with the retreat of the glaciers, they explored and occupied the Aleutians from Port Moller on the Alaskan Peninsula to Attu, the most distant island in the chain.



## Isolation and Adaptation

The Unangas lived an insular life. They were surrounded on all sides by water and the only land access to the chain was through the Koniag Eskimos on the Alaskan peninsula to the east. Their relations with the Kaanaġis (as they called the Koniag Eskimos) was stormy and they made frequent raids on each other's villages. Their trade with other natives was limited so their development of tools and clothing was based on what they had with them when they arrived on the islands and adaptations to the demands of the Aleutian environment. Changes from the mainland natives did trickle through the islands from east to west. With the greatest effect obviously being felt in the eastern islands. They traded with Eskimos near the Nushagek River, with the Koniag and Chugach Eskimos, but because this was dangerous, and difficult, it had little overall impact on their cultural and material development. Because of this isolation the Unangas developed, over the centuries, a culture that was unique to them.

The adaptations of the Unangas reveal themselves through their houses, clothing, tools, and means of transportation.

## Ulasuġ

The houses of the Unangas were similar in some ways to houses made by some Eskimo groups: they were *semi-subterranean*. When they built an *ulasuġ*, the Unangas dug into the ground about 4 feet, leaving platforms for sleeping and storage about 2 feet above the finished floor. The *ulasuġ* were roughly circular and sometimes oblong, and varied in size with the size of the family and the purpose. When the hole had been dug the walls were begun by burying driftwood poles and sometimes whale bones on end. Then a thick matting of grass was layed over this. Dirt and sod was then layed on top of the grass. Inside, the roof was braced and supported with other poles. The unique part of the *ulasuġ* was the entrance. It was in the top and entry was by means of a piece of driftwood that had notches cut in it. The entrance served several purposes: ventilation to allow smoke from their cooking fires out, a barrier to the wind, and in emergencies the ladder could be taken down. The floor on the inside was covered with grass. The sleeping platforms were covered with dry grass and then seal skins and woven grass mats. The sleeping areas and storage areas were also screened off with woven grass mats. For warmth, besides the skin clothing they wore, the Unangas had stone lamps that they burned seal oil in and small fire pits. An *ulasuġ* sometimes housed several families that were related and others were small single family structures. The Unangas lived in permanent villages and in seasonal villages. The permanent villages were usually



built near a bay, (so that they could launch their boats), a source of fresh water, and, many times, near a reliable source of food. Mammal, fish or invertebrate.

## Clothing

The Unangas made all of their clothing, tools and other utensils from the materials around them. Since they did not have the extreme temperatures that the Eskimos in the north lived with they did not have to dress quite as warmly. Their clothing was simple but effective. It was usually a simple over garment made from the cured skins of seals, sea lions and birds.

The men, while hunting, wore a watertight garment made of sea lion intestine called a "**chiğdaŋ**". It had a hood that could be drawn tight around the face and sleeves that could be tightened around the wrist.

The men also wore a very unique hat called a **chaxudaŋ**. It was made of drift-wood, preferably cedar. By carving and shaving it to the desired shape and thickness and then steaming it, it could be bent and tied in the back with sinew. It was then decorated with colors, and geometric patterns, sea lion whiskers, and ivory carvings. The chaxudaŋ kept the salt spray, rain, snow and glare from the sun out of the men's eyes while they were hunting. For some beautiful examples of the men's hats see Plates VII-XVI, "Aleut Art" by Lydia Black.

All of the clothing (except the Chaxudaŋ) was made by the women. The women skinned the animals the men had killed; cleaned the skins, scraping them with their stone and bone knives; cured them in urine, and then stretched them to dry. After they were cured the women softened the skins with their teeth or burins made of stone and bone. Using bone needles and sinew they sewed chiğdaŋs, boots, pants, inflatable bladders, and pokes. All the items necessary to wear, to store, or carry things in. And they made them beautifully with an eye for harmony and color. They decorated the clothing with strips of warm sea otter, fine embroidery, or the breast feathers of rosy finches. A truly beautiful and warm piece of clothing was a **sax**. This was a coat made of eider skins with the feathers still attached. Because of the down and natural oils still in the feathers, the sax was warm and waterproof. For the men's hunting boat, the **iğyaŋ**, the women made the sea lion skin cover. Using wild rye grass the women wove fine baskets, grass mats, and grass clothing.



## Food

The Unangas were hunter/gatherers. Nearly all that they hunted for and gathered they got from the sea around them. The men hunted in skin boats called **iqyǎ**. They made their hunting boat from driftwood and sea lion skins. It was light, weighing about thirty pounds, and fast, a strong paddler could reach nearly six miles per hour. The **iqyǎ** was paddled with a double bladed paddle about six feet long. The boat was about 2 feet high, about 2 1/2 feet wide and about 12 feet long. The video tape of Sergei Sovoroff, Nick McGlashin, and Bill Tcheripanoff has many details about its construction.

The men hunted for hair seals, northern fur seals (as they migrated north), sea lions, sea-otter, birds, and occasionally whales. Their main weapon was a throwing board and harpoon. The harpoon was about 4 feet long and could be fitted with different bone or ivory heads depending on the animal being hunted. The heads were tipped with sharpened stone. The hunter could take a sea otter on the rolling sea from about 100 to 180 feet. Hunting sea otter is difficult with a rifle, but imagine the difficulty of hitting a moving target that is also rising and falling with the swells of the ocean while you are doing the same thing. And you are using a hand thrown spear with a bone point! This ability to see and to anticipate a point in time and space **and** to strike it reveals a honed perception unexcelled today.

The heads on the harpoons were attached to the shaft with a socket. When the animal was struck the head came out. The head was tied to the shaft with sinew which was wrapped around the shaft several times and unravelled as the struck animal swam away. For larger animals such as a seal or sea lion, a bladder float was attached. This created an extra drag, marked the animal, and kept it afloat until the hunter could retrieve it.

## Gathering Other Food

At low tide, the women, elderly, and children gathered sea urchins, limpets, chitons, octopus, crabs, sea weeds, and other edibles. They took nesting birds and their eggs, and inland they gathered the roots of the Black Lilly, **Alugǎ**, Bog Orchid, and the stalks of the cow parsnip, **taǎgan'gǐ**. The villagers also gathered moss berries, salmon berries and blue berries.

## Transportation

The Unangas travelled and hunted on the sea. They had three kinds of skin boats. The largest was the **ǐgilǎ**. The Russians called it a baidar. The **ǐgilǎ** was the village freighter. It varied in size, averaging 30 feet. It was made of



lashed driftwood and covered with 4 large sea lion skins. It could carry as many as 20 people. The village used it to carry themselves and possessions to other villages and summer camps. The other two boats were the **iqyaġ** which we have already described, and the **uluġtaġ**. The uluġtaġ was a two-hatched iqyaġ. It carried two hunters and was used as a boat to train young hunters, and to hunt the occasional whale. During Russian times it was necessary when hunting with a gun. The recoil would tip a single hunter in his finely balanced iqyaġ. The Unangas were superb open water hunters. They had a fine sense of navigation in some of the roughest waters in the world and travelled as much as 500 miles in their boats to trade and to raid other communities.



## USING THE READERS

The readers are entitled "Aang" and "Unangas". Aang is for grammar school students and Unangas for high school students. Both readers have a similar goal: to give the students a picture of pre-contact Unangas culture and their relationship to the environment using the subjects of food, clothing and transportation.

The objectives for each reader will be outlined chapter by chapter.

### Objectives

Reader: **AANG**

Chapter One (pages one - four)

Students will:

1. Learn the location of the Aleutian Islands.
2. Identify villages in the Aleutian region.
3. Locate and identify the archeological sites of Anangula and Chaluka.
4. Know how long the Unangas have been on the Aleutian Islands.
5. Know where they came from and be able to identify Siberia, and Asia.
6. Locate the Bering Land Bridge.
7. Know why it existed and when.
8. Know the meaning of the Aleut words and phrases: **AANG**, **UNANGAM TUNUU**, and **UNANGAS**.
9. Create a time line from 35 thousand years ago to the time of Russian contact.
10. Know what a time line is.



## Chapter Two **AĠANAĠ** and **SDAĠ** (Pages 5 - 8)

Students will:

1. Learn the names of the two children illustrated and how to pronounce them.
2. Know what an **ulasuġ** is and how to pronounce it.
3. Know that the plural of **ulasuġ** is **ulasus**.
4. Know how an **ulasuġ** is made and what materials are used.
5. Know how the family shared the **ulasuġ**.
6. Know where they slept.
7. Know what the Unangas used to light the interior of the **ulasuġ**.
8. Know that the seal oil lamp also helped keep the **ulasuġ** warm.
9. Know that the Unangas made all of their tools, utensils and clothing themselves and they made them from materials found in their environment.
10. Know what is meant by food, clothing and transportation in the world of the Unangas.
11. Learn the vocabulary words **AĠANAĠ**, **SDAĠ**, **ULASUĠ**, **ULASUS** in Unangam tunuu, and how to pronounce them.

## Chapter Three **QAQAĠ/FOOD** (Pages 9 - 15)

Students will:

1. Learn that **Qaqaġ** is the Unangas word for food.
2. Learn how to pronounce it.
3. Learn to recognize it on a flash card.
4. Learn what a hunter is.
5. Learn what an **iqyaġ** is.
6. Learn what **sinew** is.
7. Learn that the **iqyaġ** is paddled with a double bladed paddle.
8. Learn what a bladder is and what it is used for in the **iqyaġ**.
9. Learn that a hunter uses pieces of seal blubber to plug leaks.
10. Learn that the hunter carried a bailer in the form of a tube to empty the **iqyaġ** of water.
11. Learn what a hunter wore while hunting.



12. Learn what a **haasxuŋ** and **uŋalux** are and how they were used by the hunter.
13. Learn that the hunter used points of different sizes on his harpoon.
14. Learn the vocabulary words **QAQAŋ**, **SAS**, **ISUŋIS**, **QAWAS**, **CHNGATUS**, **ALAS**, **IQYAŋ**, **CHAXUDAŋ**, **CHIGDAŋ**, **HAASXUŋ**, and **UŋALUX**, in Unangam tunuu.

(Pages 16 - 17)

Students will:

1. Learn the word **QAS** is the word for fish in Unangam tunuu.
2. Learn the word for halibut, pink salmon, cod, flounder, and pogie in Unangam tunuu.
3. Learn what the words **ULUXTAŋ** and **IGILAŋ** mean in Unangam tunuu.
4. Learn how the Unangas caught fish.
5. Learn the meaning of the word spawn.
6. Learn how a fish trap works.

Chapter Three (pages 20 - 21)

Students will:

1. Learn that the word **SAS** means birds in Unangam tunuu.
2. Learn what a **bola** is.
3. Learn what a **snare** is.
4. Learn what **rawhide** is.
5. Learn the vocabulary words: **QIZANGIS**, **KASAMIS**, **UXCHUS**, **AGDIIKAS**, and **INGATUS** in Unangam tunuu.

(Pages 22 - 25)

Students will:

1. Learn that gathering food is a village and family activity and that young and old worked together.
2. Learn that sharing the work made it easier.
3. Learn that the village gathered roots and berries.
4. Learn the words **taaŋan'gix** and **alugaŋ** in Unangam tunuu.
5. Learn that **alugaŋ** is what the Unangas used like rice.
6. Learn that mice like **alugaŋ** and store it and that the Unangas



would look for mouse burrows and take its supply.

7. Learn that the people also gathered food from the tide pools near the village.
8. Learn what a tide pool is.
9. Learn the words **CHIIKNAS**, **KASUQIS**, **WAYQIS**, **CHALAS**, **AAQANAS**, **AGUGNUS**, and **QAHNGUX** in Unangam tunuu.
10. Learn what limpets, chitons, mussels, clams, octopus, sea urchins, and seaweed are used for.

(Pages 26 - 27)

Students will:

1. Learn that the Unangas preserved their food by drying it or storing it in seal stomachs.
2. Learn that eggs kept in seal oil and seal stomachs will keep for at least a year.
3. Learn the meaning of the word **tulkusix** in Unangam tunuu.
4. Learn the vocabulary words: **TULKUSIX**, **QAWAX**, and **ISUGIM CHADUU** in Unangam tunuu.

Chapter Four **Clothing** (Pages 28 - 29)

Students will:

1. Learn that Aḡanaḡ and Sdaḡ's mother made all of the clothing the family wore.
2. Learn that she made the clothing from what was available in the Aleutian environment.
3. Learn that **Uliigis** means boots in Unangam tunuu.
4. Learn that some Unangas clothing was made from bird feathers.
5. Learn that a feather coat is called a **sax** in Unangam tunuu.
6. Learn that she makes baskets, mats, and socks from woven grass.
7. Learn the vocabulary words: **CHḠIDAX**, **ULIIGIS**, and **SAX** in Unangam tunuu.

Chapter Five **Transportation** (Pages 30 - 32)

Students will:



1. Learn the three different means of transportation the Unangas used: **IQYAX**, **ULUXTAX**, and **IGILAX**.
2. Learn of what and how the boats were made.
3. Learn how the boats were propelled.
4. Learn how big the boats were.
5. Learn how many people could ride in each boat.

Some suggested activities for **AANG**

## CHAPTER ONE

### Activity one.

Materials:

1. 4 x 5 cards
2. Cassette recorder.
3. Tape of Pronunciation of Vocabulary words in Unangam tunuu.

Activity:

This activity is learning the Unangas vocabulary words: **Aang**, **Unangam tunuu**, and **Unangas**.

On three 4 x 5 cards write the words **Aang**, **Unangam tunuu**, and **Unangas**. On three more cards write: Hello, Aleut language, and the people.

Start the day by saying "**aang**." Explain the meaning of the vocabulary words. Using the cassette and player have the students follow the instructions on the tape. Use the flash cards when called for by the tape.

### Activity Two.

Materials:

1. Nautical Chart Catalog 3 of Alaska.
2. Complete map of Alaska and the Aleutian Islands with Siberia shown.
3. Xerox copies of a smaller version of map number 2.
4. Xerox copies of map of Aleutian Islands with villages and Islands named.
5. Colored pencils or crayons.
6. Colored labels with sticky back that is easily pulled up when applied to



a surface.

**Activity:**

Have students write the names Alaska and Siberia in their proper places on their maps. Next have the students mark the Aleutian Islands. Mark Attu, Port Moller and Umnak Island on their maps. Have them make a blue dot for Nikolski, a red dot for Anangula and a green dot for Chaluka. Using the map on page of the guide as reference, draw a map of Alaska and Siberia with the Bering Land Bridge in place. Have the students do the same with their maps.

Have the students draw in the different migration routes of the Indians, Eskimos and the Unangas.

Pass out labels to students with the names of either Islands or Villages on them. Have students study the map with the names of islands and villages. Choose a name of an island or village at random. Ask the student with that name to place it on the larger map, etc.

## **CHAPTER TWO**

### **Activity One.**

**Materials:**

1. 4 x 5 cards
2. Cassette recorder.
3. Tape of pronunciation guide to vocabulary words.

On the 4 x 5 cards write the vocabulary words from Chapter 2. Explain the meaning of the vocabulary words. Using the cassette and player, have the students follow the instructions on the tape. Use the flash cards when called for by the tape.

### **Activity Two.**

**Materials:**

1. Paper and crayons.

This activity is to have the students draw the interior of an ulasuŋ and the different items that might be found inside. Have the students include the material the ulasuŋ is made of in the drawing.



### Activity Three.

Materials:

1. Xerox of page 8 of "AANGI!".
2. Pencils.

Have students draw lines from words to object that matches.

## CHAPTER THREE

### Activity One.

Materials:

1. 4 x 5 cards
2. Cassette recorder.
3. Tape of pronunciation guide to vocabulary words.

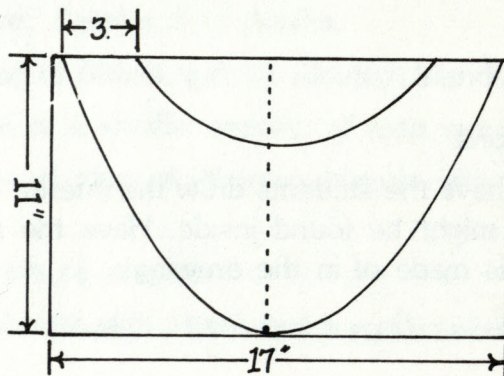
On the 4 x 5 cards write the vocabulary words from Chapter 3. Explain the meaning of the vocabulary words. Using the cassette and player, have the students follow the instructions on the tape. Use the flash cards when called for by the tape.

### Activity Two.

Materials:

1. Construction paper and scissors.
2. Pattern for Chaxudaâ. (See instructions below.)
3. Crayons.

This activity is making and decorating a Chaxudaâ - the hunter's hat. Make a pattern from the instructions and trace or copy onto student paper. Have students cut out shape. Next show the students examples of Chaxudas in Lydia Black's book, "Aleut Art". Have students decorate their Chaxudaâ and then tape them together.





### **Activity Three.**

#### **Materials:**

1. Video cassette of Bill Tcheripanof and Sergei Sovoroff demonstrating the **Haasxu** and **Ugalu**.

View the tape of Sergei and Bill with the students offering extra detail of the purpose of the throwing board and harpoon.

## **CHAPTER FOUR**

### **Activity One.**

#### **Materials:**

1. 4 x 5 cards.
2. Cassette recorder.
3. Tape of pronunciation guide to vocabulary words.

On the 4 x 5 cards write the vocabulary words from Chapter 4. Explain the meaning of the vocabulary words. Using the cassette and player, have the students follow the instructions on the tape. Use the flash cards when called for by the tape.

### **Activity Two.**

#### **Materials:**

1. Paper, crayons, and scissors.
2. Pieces of material brought by students.
3. Magazines such as National Geographic, Alaska Magazine, GEO, Natural History, etc.

### **Clothing Activity**

Cut out pictures from the magazines of people in different clothes. Talk with the students about the kinds of clothes the people are wearing, why they wear the kinds of clothes they do, and what they are made of. Talk about what the environment provides: plants, animals, and chemicals. How was clothing made by the Unangas? What was it made of? How is clothing made now? What is it made of? Have students bring, or provide small pieces of different kinds of materials. Using paper and crayons have them do self-portraits with crayons and then cut out pieces of material for their clothes. Pin up sign on board and have students tape or pin up photos or drawings of different kinds of clothing they have found.



## CHAPTER FIVE

### Activity One.

Materials:

1. 4 x 5 cards.
2. Cassette recorder.
3. Tape of pronunciation guide to vocabulary words.

On the 4 x 5 cards write the vocabulary words from Chapter 5. Explain the meaning of the vocabulary words. Using the cassette and player, have the students follow the instructions on the tape. Use the flash cards when called for by the tape.

### Activity Two.

Materials:

1. Paper and crayons.
2. Magazines such as Alaska Magazine, National Geographic, GEO, Natural History, etc.

### Transportation Activity

Define transportation. Set up a bulletin board labeled "Kinds of Transportation." Have the students draw pictures of an Iġilaġ, an Uluġtaġ, and an Iqyaġ. Pin them on the board with the label: "Ways our ancestors traveled." Have the students find other types of travel such as dogsleds, trains, airplanes, cars, trucks, 3-wheelers, etc. in the magazines and cut them out. Pin up different examples under "modern travel", etc. How do people get to Anchorage from the Aleutian Islands? Find out the cost of travel to and from Anchorage. How far is it from Atka to Anchorage, or any of the other islands? Find out the cost of freight (air and sea).

### Unangas

Objectives of this book.

At the end of this book the students will:

1. Know where scientists think the Unangas and Eskimos came from.
2. Know how long the Unangas have been in Alaska.
3. Know two archeological sites.
4. Know the meaning of the **Unangas**.



5. Know the kind of houses the Unangas lived in, how they were built and what they were called in Unangam tunuu.
6. Know what the Unangas hunted with.
7. Know what they hunted for.
8. Know what they wore when hunting.
9. Know how they made their clothing and tools and what they were made of.
10. Know what other kinds of food they ate and how they got the food.
11. Know how they travelled.
12. Know how they celebrated when visitors came.
13. Know vocabulary words in Unangam tunuu and English that relate to food, clothing, transportation and lifestyle of the Unangas of the mid-17th century.

Some suggested activities for **Unangas**.

Have the students create a time line that begins with the first migration of the Unangas across the Bering Land Bridge about 10 or 15 thousand years ago and ends with the present. Include such important dates as:

**8700 BP** (Explain that "BP" is an abbreviation used by scientists to mean "before the present.")

**1742, when the Russians first made contact with the Unangas.**

**1789, when the Russians landed on the Pribilof Islands.**

**1867, when Russian-America was sold to the United States of America.**

**1912, when the Aleutian Wildlife refuge was created.**

**1942, the bombing of Unalaska and Dutch Harbor and the invasion of Attu and Kiska by the Japanese. The evacuation of the people of the Aleutian Islands and Pribilof Islands to southeastern Alaska.**

**1959, Alaska statehood.**

**1971, the passage of the Alaska Native Land Claims Act.**

**1984, present.**

Have a discussion of these dates and their meaning to the Unangas.

Assign different sections of the book to be read looking for words in Unangam tunuu. Have the students use the glossary and the Atkan Aleut dictionary to find the definitions of the words. Give quizzes on the meanings.



Create a lesson on **clothing**. Have the students use the library to discover the kinds of clothing other Alaskan people wore, what they were made of, and how they were gotten.

Have the students write a short essay about how people adapted their clothing to the environment they lived in. Have them do the same for other cultures such as Japan, Africa, or the South Pacific.

Have the students write about how clothing is made now, what it is made of, and where it is made.

Create a lesson on **transportation**. Have the students do the same as they did with clothing: how other Alaska people travelled, what their means of transportation were, and what they were made of. Talk about the importance of rivers, or in the case of the Unangas, oceans.

Have the students plan a trip from their community to somewhere else in the world. Find out the mode, the distance, the cost and how long it might take to get to their destination. Locate it on a map. Have them research what they might discover once they arrive at their destination. Discuss with them how transportation has changed and how the world has changed with it. How has transportation changed Alaska?

Create a lesson on **food**. Have the students use the library to find out what other Alaskan peoples ate before the coming of the Europeans. Discuss the total use of animals: food, clothing, and tools. Discuss how food and environment also effects changes in human beings, i.e. physically. Have them do research on the kinds of foods other people around the world eat. Have the students bring favorite family recipes to share with each other. If possible, prepare food from another culture. Discuss with the students the different types of cultures: hunting, agricultural, and pastoral. Talk about the different religious relationships people have had with their food: religious, taboos, etc. How and where do we get most of our food now? Talk about world trade, imports, exports, etc.



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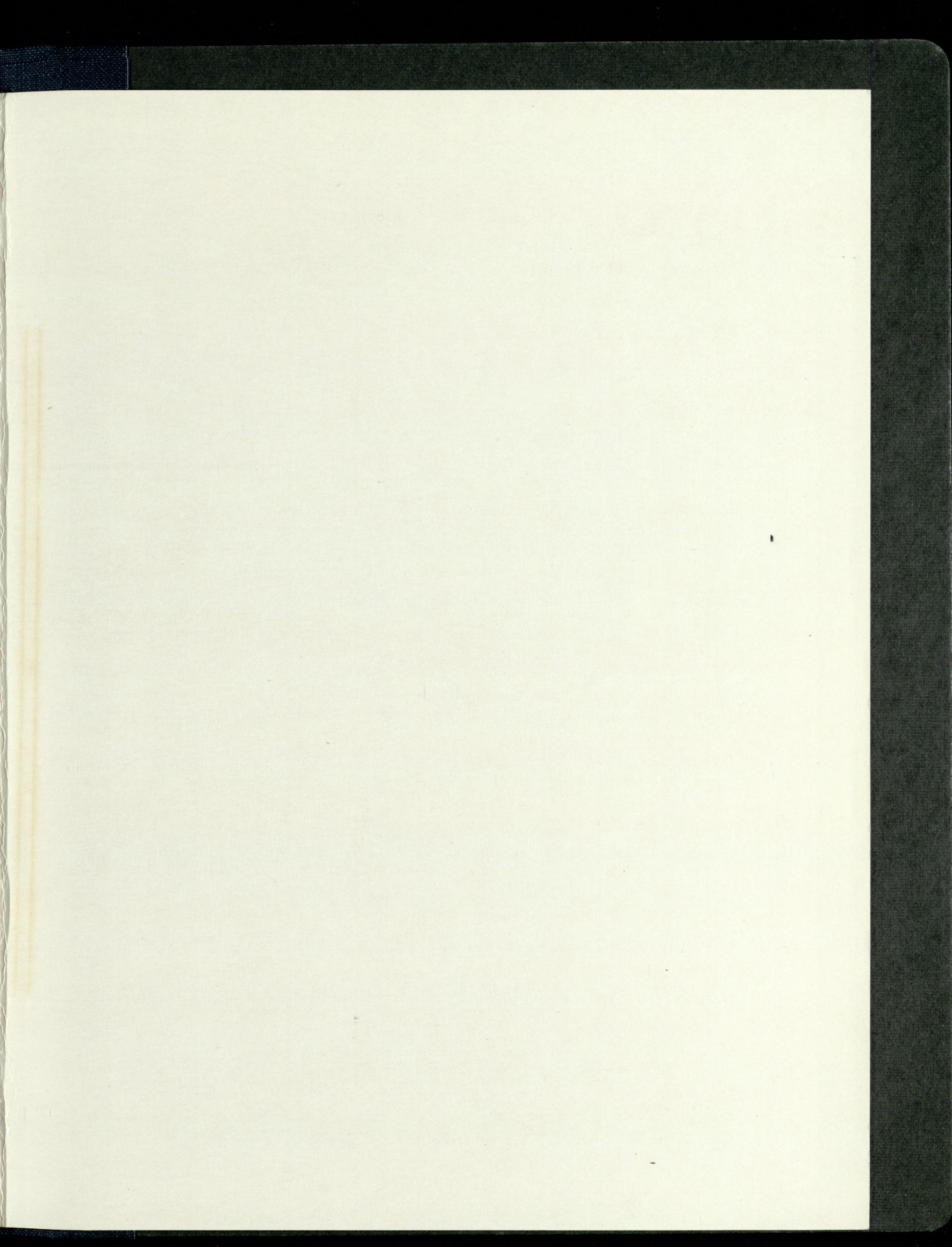
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# **ALEUTIAN REGION SCHOOL DISTRICT**



