

# Association of *Unangaŕ* Educators

PO Box 894 Unalaska, Alaska 99685

*Tuman agiisŕikun, We got partners, other people joined us. UT p 25 En 1982*

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*Moses Gordieff discusses a bent wood open crown visor with instructor, Jerah Chadwick at Camp Qungaayuŕ in August. Mr. Gordieff passed away on September 24, 2004. We shall miss his cheerful, kind presence. Photo by Ken Wilson, courtesy of the Qawalangin Tribe of Unalaska.*

## Camp *Qungaayuŕ* - Sharon Švarný-Livingston, Camp Co-Coordinator

**Humpy Cove, Unalaska Island**, is the setting designated to host a coming together of Traditional Knowledge and Western science. Camp *Qungaayuŕ*, in its seventh successful year, is one of the most talked about, and well-attended traditional subsistence summer camps in Alaska. The site has been used for millennia by the *Unangaŕ* for summer fish camps.

Camp *Qungaayuŕ* began as an effort by the Alaska Rural Systemic Initiative to document Traditional Knowledge, compare it to Western science, and to create valuable curriculum that could be used in schools throughout the region. In Unalaska, the Camp has accomplished that and has, since its inception, incorporated the practice of including any child between fourth grade and twelfth grade, in the hopes that children of any race who learn to respect one culture, will carry on the ability to respect and appreciate all cultures throughout their lives. Villages represented were Unalaska, Atka, Akutan, and Nikolski ... (continued on page 10)

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### A few Cool Sites

[www.ankn.uaf.edu](http://www.ankn.uaf.edu)

The Alaska Native Knowledge Network

[www.uaf.edu/anlc/languages.html](http://www.uaf.edu/anlc/languages.html)

Alaska Native Language Center

<http://www.ounalashka.com/index.htm>

Ounalashka Corporation: See Edna P. McCurdy Foundation for Career/Scholarship portfolio document templates

<http://www.thealeutfoundation.org/Scholarship/index.html>

The Aleut Foundation

<http://www.alaskool.org/language/indexing/aleutindex.htm>

FREE Unangam Tunuu Font here

<http://www.apiai.com/>

Aleutian/Pribilof Islands Association

## A Brief History of the Association of Unangaġ Educators--Barbara Švarný Carlson

**What is AUE and how did it get started?** The Association of *Unangaġ* Educators is one 12 Alaska Native educator organizations formed during the mid-late 1990s to address the needs of Native teachers as they sought to become established in their professions and figure out if there were appropriate ways to integrate their specific indigenous languages & traditional knowledge into public schools. They are listed in the sidebar.

Several members who helped get AUE started had already begun to work together on various projects that involved *Unangam tunuu*, *Unangaġ* traditional knowledge & the basic logistics of trying to share information with one another. Those individuals were Moses Dirks, of Unalaska, originally from *Atġaġ*; Aquilina Bourdukofsky (now Lestenkof), of St. Paul, originally from St. George; & Barbara Carlson, of Anchorage, originally from *Iluulaġ*, Unalaska. This group moved forward with others to form AUE when invited to do so by the Alaska Rural Systemic Initiative. The other founding members of AUE were Ingrid Cumberlidge, of Sand Point; Jeff Kauffman of St. Paul; Brenda Wilson of King Cove, originally of Sand Point; Theresa Wilson of Anchorage, originally of King Cove; and Karen Yeager, of King Cove. It was not a simple matter deciding to go ahead with it, because all individuals considering such participation were already very involved in work of their own to support the reclamation, revitalization & perpetuation of *Unangaġ* language and traditional knowledge, as were the other folks we hoped would join us. This work is time consuming & everyone was concerned that forming another organization might just suck time away from everyone's efforts.

Through the Alaska Rural Systemic Initiative there has been opportunity for participation at the state, national & international levels. Whether or not we had representation depended on if anyone could afford to break away from the jobs that they were doing already. It has been a wonderful and frustrating collaboration. Wonderful, because it allows us to connect with & work with our fellow educators who care deeply about preserving the essence of our culture for the good of not only ourselves, but also for the world. Frustrating, because time waits for no one.

Regionally & locally: AUE has provided a place for *Unangaġ* educators and their colleagues to work together in a supportive manner. They conducted a region-wide poll; researched the results; took the results back to the *Unangaġ* Elders' Academy; & completed a pamphlet & a long list of simple rules for living based on the results of the poll of *Unangaġ* values. They also coordinated a regional plant curriculum, *Unangam Hitnisangin/Unangam Hitnisangis/Aleut Plants: A Region-based Plant Curriculum* for grades 4 - 6, which is available on the Internet. These things were accomplished with input from as many villages as possible. We have operated thus far without a staff for the most part with the help of first, APIA, & then; the Unalaska City School District; and generous donations by the Ounalashka Corporation. Each of our educators by their very nature is deeply involved in projects that serve the AUE mission.

### Alaska Native Educator Organizations

- *Ciulistet* Research Association
- Association of Interior Native Educators
- Southeast Alaska Native Educators Association
- North Slope *Inupiaġ* Educators Association
- Association of Native Educators of the Lower Kuskokwim
- Association of Northwest Native Educators
- Native Educators of the *Alutiiġ* Region
- Association of *Unangan/Unangas* Educators (This was the original name, recently adapted by a poll of the Board.)
- Alaska Native Education Student Association
- Southcentral Native Educator's Association
- Alaska Native Education Council
- *Kuspuk* Native Educators Association

**Congratulations** to, our beloved Mary Kozloff Bourdukofsky, who continues to inspire! She participated, once again, at Camp *Qungaayux* in Unalaska last summer. Mary exhorts anyone younger than her with traditional *Unanga* knowledge to step forward and do whatever you are able to help perpetuate this information for future generations. Mary Bourdukofsky was honored this year by The Aleut Corporation as an Elder who has contributed much to her people! Her *Unangam asaa*, name, is *Stuupara* *Anaada*, Mending Mother.

AUE has always conducted much of its work by Internet and audio-conference meetings because it is logistically the most sensible thing to do. While it regretfully leaves out some people, it is an amazing way to do much with less money than one would imagine. It is dependant, though, on the timely responsiveness of each officer, Board member, and participant. If individuals are not cooperative self-starters, the group suffers.

**Regional Coordinators in chronological order:**

1. Moses Dirks
2. Leona Kitchens
3. Teri Schneider

**Some of the statewide initiative public work in which we had input:**

- Alaska Standards for Culturally Responsive Schools
- Guidelines for Nurturing Culturally Healthy Youth
- Guidelines for Preparing Culturally Responsive Teachers
- Guidelines for Respecting Cultural Knowledge
- Guidelines for Strengthening Indigenous Languages
- Guidelines for Culturally Responsive School Boards
- Guidelines for Cross-cultural Orientation Programs

AUE depends on the generosity of volunteers. Some things are hired out but the vast majority of work has been done by the cooperative efforts of people in their places. We put together people, schools, businesses, & organizations with similar interests and goals for mutually beneficial if sometimes intangible rewards. If more people participate we create a richer mix of minds. We will all have more to pass on to our great-grandchildren's grandchildren.

**What is happening now?** Currently AUE is in a state of change. The initiative (AKRSI) is coming to an end & the mission & goals may be revised to adapt if that need is deemed warranted. We currently have a small membership a number of whom are new. The active members are considering possible changes to fees & levels of membership if they will help the organization to move forward. Contact us if you would like to join or participate in this important work. We are receptive to new members and collaborative work to further, fine-tune or adapt the original mission and goals, which read as follows:

**Association of *Unanga* Educators Mission & Goals**

The mission of AUE is to support the efforts of *Unanga* educators to integrate traditional knowledge and language into schools in a way that is accurate and long-lasting.

**The goals which support the mission are these:**

1. To help tradition bearers of *Unanga* knowledge find ways to participate that are comfortable for them and do not drain their resources.
2. To support educators who endeavor to integrate traditional *Unanga* knowledge and language into schools.
3. To be an active part of forums that promote AUE's mission.

## APIA Receives Funding for *Unangam Tunuu* Preservation Project—by Millie McKeown

The Aleutian/Pribilof Islands Association, Inc. (A/PIA) was recently awarded \$173,000 (Year 1) from the Administration of Native Americans (ANA) to administer a three-year language preservation project. A/PIA's Cultural Heritage Department staff submitted its proposal, the *Unangam Tunuu* Preservation Project, on March 26, 2004. We will receive a total of \$522,000 over a three-year period to carry out this exciting project.

The *Unangam Tunuu* Advisory Committee (UTAC) was involved in the planning and development of the proposal and will also monitor and evaluate the progress for the duration of the project. The UTAC consists of Elders and representatives from each of the 13 tribes in our region and was formed when A/PIA received their first ANA Language grant in 2000. The group has gathered twice in Anchorage and has had several teleconferences over the last four years to discuss the needs for language preservation and how to best meet those needs for our communities and region.

Individuals from the communities of Atka, St. Paul, Unalaska and Anchorage, who have a desire to improve their speaking ability, have been recruited to participate as apprentices. The apprentices will be enrolled in a two-year Alaska Native Elder Apprenticeship program that will be organized through a partnership between A/PIA and the Alaska Native Language Center. These four individuals will meet with their mentors (fluent speakers) ten hours each week and attend workshops three times per year. During year three of the project, teams of mentors and apprentices will visit each community to hold language education workshops and promote the use of *Unangam tunuu*.

Crystal Swetzof was hired as the *Unangam Tunuu* Coordinator and will implement *Unangam tunuu* education into A/PIA's Head Start programs in King Cove, St. Paul, Sand Point, and Unalaska. Ms. Swetzof will establish a curriculum committee and work with that committee to develop learning material. She will also provide training and support to the Head Start teaching staff, develop a teacher handbook and a parent/teacher orientation video. The self-sustaining handbook is designed for teachers to teach themselves to integrate *Unangam tunuu* into the daily activities of their classrooms. The Head Start teachers, over the course of three years, will be required to participate in six one-credit *Unangam tunuu* courses offered via distance delivery through the UAF College of Rural Alaska Interior-Aleutians Campus.

A/PIA is indebted to ANA for their generous award to fund this desperately needed project to help keep our language ALIVE.

By the end of Year three of the project A/PIA's goal is to have facilitated and supported four mentor-

The objectives of this three-year language project are:

- 1) to gain more speakers by fostering speaking abilities through mentor-apprenticeships;
- 2) provide *Unangam tunuu* classes for Head Start teaching staff and apprentices;
- 3) 3) to integrate *Unangam tunuu* into Head Start classrooms; and, 4) to undertake an awareness campaign to promote greater language use.

“Our language defines who we are and lets us communicate with one another”

-*Unangam* Elders' Academy 2000

“I would love to learn Aleut. I believe it's an important part of self-identity to speak one's own language.” --Written comment, A/PIA Language Survey 2002

“*Unangam tunuu* best communicates our culture, identity, knowledge and wisdom. It is our link to the past and our bridge to the future. Revitalizing our *Unangaχ* language is crucial to our people.” --Vision Statement, *Unangam Tunuu* Advisory Committee 2002

apprenticeships to enhance our ability to teach, mentor and encourage *Unangam tunuu* speakers in both dialects. We will establish mentor-apprenticeships in Atka, Unalaska, St. Paul and Anchorage. Each of these communities has fluent *Unangam tunuu* speakers thus increasing apprentice access to speakers as well as greatly increasing the likelihood of successful mentor-apprentice relationships. The Anchorage apprentice will be in the Cultural Heritage Department to build our *Unangam tunuu* capacity. The remaining apprentices were three of several recommended by the *Unangam Tunuu* Advisory committee, who were willing to make the three year commitment to the program. [from *Unangam Tunuu* Preservation Project grant proposal]

**Apprentices and Mentors for this project are as follows:**

Atka - Crystal Swetzof will work with her mother Sally on the *Niiguŕim tunuu* dialect.

Unalaska - Piama Robinson has chosen Iliodor Philemonof to be her mentor.

St. Paul - Aquilina Lestenkof has chosen Mary Bourdukofsky to be her mentor.

Anchorage/A/PIA - Millie McKeown has chosen Christine Dushkin and Lucy Kenezuroff to be her mentors.

(Apprentices may choose additional mentors if they wish.)

*Our sincere and hearty best wishes from the Association of Unangaŕ Educators to each apprentice and mentor! We hope that you will have wonderful and cooperative partnerships that will help reach the goals of this program. We hold you kind thoughts and support you as you boldly embrace this chance to learn, to share, and to take with you into the future a brighter outlook for the perpetuation of Unangam tunuu and the culture preserved within.*

***Kasakam Unangangis /Russian Aleuts*—by Moses L. Dirks**



During July, 2004 Dr. Anna Berge from the Alaska Native Language Center (University of Alaska Fairbanks) and I had the opportunity to visit and do language documentation of *Unangam tunuu* on Russia's Commander Islands.

I have always wanted to go there since hearing Grandfather, during his evening story telling, talk about *Unangaŕ* people who were taken forcibly from their islands by the Russian *Promeshlenniki* to harvest fur seals for the Russians in the Commander Islands.

My dad also knew about *Unangas* living on the Commander islands. He told a story of a man named Makary from Atka who was taken to the Commander Islands for an official business trip. There he saw native looking people. He wanted to speak to them but was never allowed to do so. To make a long story short, when Makary came back to Atka, he swore that the man spoke in *Unangaŕ*. The topic was something about how he was treated in comparison to the people on the Commander Islands. Before Makary

*The author at Lenin Square on Bering Island in Russia. Photograph courtesy of Moses Dirks.*

*Congratulations to our very own, Jeraġ Chadwick, who was recently named the new Alaska Writer Laureate! Jeraġ has served on the AUE Board as Membership Chairperson since January of 2000. Generous, brilliant, & deeply thoughtful of how to make a difference in this world, we are both happy for him & proud of him!*

could answer, the *Unangaġ* man was gone.

I still remember my first contact with a Russian *Unangaġ* speaker who spoke *Niiġuġ* while at the University of Alaska – Fairbanks during the summer of 1990. [The language of the people of Atka. *Niiġuġ* is short for *Niiġuġim tunuu*, the dialect of *Atġaġ*.] I finally met this person at her home on Bering Island. She had gotten my letter and had wanted to write back but was afraid. She showed me the letter that she still keeps.

Both *Qawalangis* and *Niiġuġis* have visited the *Unangas* on that Island before. Today there are 700 people living on Bering Island, 300 of which are *Unangaġ* decent. In 1967 People from Medny Island (*Kanuuyam Tanaa*) Copper Island were moved to Bering Island. They have lived with each other since.

Dr. Berge and I met with Elders and spoke with them about what we had planned in terms of language documentation. The Museum Director, Valentina Shushkova, arranged for us to meet and interview the Elders. During the interviews I determined which dialect of *Unangaġ* each person spoke. We expected just 4 speakers, but when we arrived in Russia the Aleut Museum had identified 12 speakers. To my surprise most of the speakers were of Attuan decent. I quickly discovered that the Attuan speakers spoke *Unangaġ* with Russian verb endings. I could follow along in Attuan until a Russian verb was thrown in lost parts of the conversation. The average age of the speakers was in the 60 -70 year range.

The Commander Island *Unangas* are rich with wealth of cultural knowledge but were never given the opportunity to use their language. There was an *Unangaġ* named Gennady Iakovlev in his 50's who is a song composer and performed *Unangaġ* songs for us one night. It was inspirational. This man had relearned *Unangaġ* from the *Unangam tunuu* dictionary. Although he said that his primary language was Attuan He spoke very good *Niiġuġ*. He became my *Unangaġ* interpreter there on Bering Island.

The Russian *Unangas* are not economically well off. Since the fall of Communism the community has been experiencing changes. There is a severe shortage of employment opportunities in the Commander Islands. As a result of this young *Unangas* are leaving for large cities where they can find jobs. Russian Elders there expressed concern about this.

The elders were grateful that we had come from America to share our language with them. They said that it was important that we continue writing and sharing ideas and language. Elders also wanted to hear more from people in the Aleutians. Although they are losing their language, they are culturally and linguistically aware and they promise to continue the *Unangam tunuu* revitalization process.

The visit to the Commander Islands was personally very fulfilling and educational for me. I was happy that I was able to meet with the speakers of *Unangaġ* and to share our language with them. I hope to someday return and help with their *Unangam tunuu* language revitalization.



*Elders, Lelena and Kyril Golodova, Attuan speakers, Bering Island. Photo courtesy of Moses Dirks.*

**Some *Unanga* Phrases of the Day:**

(from Camp *Qungaayu* curricula)

|                               |                   |
|-------------------------------|-------------------|
| <i>Slachxisaada</i> angaliku. | It is a nice day. |
| <i>Chi</i> ta malgaku.        | It is raining.    |
| <i>Chasuta</i> malgaku.       | It is a dry day.  |
| <i>Punidiinika</i> angaliku.  | It is Monday.     |
| <i>Uvtuurnika</i> angaliku.   | It is Tuesday.    |
| <i>Sirida</i> angaliku.       | It is Wednesday.  |
| <i>Chitviirka</i> angaliku.   | It is Thursday.   |
| <i>Pyaatnicha</i> angaliku.   | It is Friday.     |
| <i>Subuuta</i> angaliku.      | It is Saturday.   |

***Unanga* Dance Camp 2004**—by Millie McKeown & Ethan Petticrew

Seventeen enthusiastic *Unangan/Unangas* between the ages of 14 and 49 participated in the *Unanga* Dance Camp 2004, *Kadaangim Chaayakix*: Ancestor's Music/Drums. The 6-day long camp, sponsored by the Aleutian/Pribilof Islands Association, was held August 9-14 at the University of Alaska Anchorage Student Center. Students traveled from King Cove, False Pass, Sand Point, Atka, and Washington state to attend.

Instruction was provided by the illustrious *Unanga* dance experts Crystal Swetsof, Ethan Petticrew and

Sally Swetsof with the assistance of the lovely Louise (LuLu) Nevzoroff, all of whom are part of *Atxam Tali*gniiskangis (Atka Dancers). As always, the instructors did a wonderful job.



*Dance campers show off their drums. From left to right: Connie Newton of King Cove; Becky Bendixen of Ferndale, WA; Fannie Jo Newton of King Cove; and Peri Jordan of Anchorage. Photo courtesy of Aleutian/Pribilof Islands Association, Inc.*



The first day involved drum making taught by Becky Etokeok and Bering sea style headdress taught by Sally and Crystal. Since the drums only take a day to complete, *Unangaġ* from Anchorage were invited to participate in the drum making session.

The following days consisted of dance motions, drumming and music patterns, song composition, headdress making, and practice, practice, practice. The music strand of the class began with learning *Unangaġ* drumming patterns which was put into practice on the newly constructed drums. The sound of drums in unison resonated throughout the student center for the next five days. Drumming patterns were gathered from early Russian documentation and most importantly, cylinder tape copies gathered throughout the Aleutians. When students began composing the new entrance song, they based many of the musical patterns on a cylinder piece from Attu. The participants felt it was meaningful to have the *Sasignan* (in Attuan) [*Sasxinax* (in Atkan)/ *Sasxinan* (in Eastern)] play a role in this creation, since there were none present. The students composed the new song in both the Atkan and Eastern dialects. They chose to dedicate the new song to our *Unangaġ* ancestors and our *Unangaġ* children. The entrance song and dance is called "*Unangas Qangakus*" (Atkan dialect)/ "*Unangan Qangakun*" (Eastern dialect). The English translation would be "The Aleuts are Coming In". Students also learned some of the dances previously composed by the *Atġam* Dancers such as "*Tiġlaġ*," "*Isuġiġ*," and "*Qaanglaaġiġ*."

Students prepared all week to perform at the A/PIA picnic. During one of many practices a group of 40 educators from the Lower Yukon School District In-service, being held next door, filed into the room. These folks must have wanted to join in on all of the fun the dancers were having, because they looked pretty bored in their meetings. At first, their convergence was unbeknownst to the dancers. When the dancers noticed the audience their nerves were definitely tested. The guests stayed to watch the rest of the performance. Then it was requested that the *Yupik's* return the performance with a song from their region. They began to sing and drum in *Yupik*, which was a great learning experience for all. At one point, they made their principals get up and take the front stage. It was hilarious. Everybody ended that session smiling and laughing.



*Dancers make the world a brighter place as they perform "ġaġiġ" culminating the Unangaġ Dance Camp 2004 in Anchorage. Photo courtesy of Aleutian/Pribilof Islands Association, Inc.*

The dancers prepared for their performance early in the day. In full *Unangaŋ* regalia, they invaded the Valley of the Moon park. It was a splendid day, and adding to that beauty were the dancers in all of their finery. They accomplished an almost flawless performance for over 100 of A/PIA's employees and their families. Excellent job for only one-week of instruction! A big round of applause for the *Unangaŋ* Dance Campers of 2004!

**Camp *Qungaayuŋ* (continued from cover)** ...with fifty-seven students participating this year, along with thirty-one Elders and mentors, including one mentor-trainee.

We have learned over the years that groups must be small in order to allow Elders and mentors the ability to make an impact teaching the often difficult lessons. This year there were ten groups, the largest of which had seven students. Students and teachers alike have complained that students don't always have enough time to finish their projects. This year, to ameliorate this constraint, we allowed the older students from 7<sup>th</sup> to 12<sup>th</sup> grade to choose a focal project. Students were asked to rate four projects on their applications in terms of their interest. Then they were assigned to a mentor who would teach their preference. Main projects this year for the older students were weaving; skin and gut work; *iqyaŋ* or skin boat construction; and bending wooden visors or hats. We tried to give at least twelve hours of dedicated time to the focal projects.



*Caleb Livingston discusses the fine points of iqyaŋ, or skin boat, design as he instructs eager young people at the 2004 Camp Qungaayuŋ. Photo by Ken Wilson, courtesy of the Qawalangin Tribe of Unalaska.*

We have also learned that students cannot spend hour after hour pursuing one project. Our schedule has evolved to incorporate one-hour classes, with two hours for the older students on occasion.

Our camp begins each day with transporting students to the camp about 5 miles from the City of Unalaska. This year we had 8 weather port tents, three restroom facilities, and a fish-drying house. At 9:30 AM, camp opens with *Unangaŕ* values, plus the *Unangan* word and phrase of the day. Our first day of camp always begins with a fish haul. As the traditional *Unangaŕ* way of teaching is by example, the fish haul is an excellent beginning project as kids can participate as they become comfortable with what they are seeing. We do a beach seine, courtesy of David Gregory, Nick Lekanoff, and Burt Lekanoff. The students get to haul in a net filled with pink salmon. They learn how to break their necks to bleed them, then learn the process of filleting for both dry fish and salted salmon. The excitement of this activity sets the tone for the rest of the week.

Classes offered this year were *Unangaŕ* weaving; rattles; bentwood hat making; *iqyaŕ* construction; skin sewing and gut work; Native foods; experimental archaeology; inter-tidal studies; bird studies; survival; *Unangan* dance; medicinal and edible plant use; *asxuŕ* or throwing board; museum studies; tattooing and face painting; *Unangam Tunuu* (the Aleut language); technology; sea mammal butchering; native games; storytelling; and bow drilling.

We are very thankful for the participation of our Elders, who carry valuable knowledge within themselves and offer to share it with our Mentors and students. Storytelling was shared with us by Eva Tcheripanioff, Walter Dyakanoff, Bill Ermeloff, Nicholai Lekanoff, Sr., Clara Golodoff, Moses Gordieff, Neon Mercurieff, and Catherine Bourdukofsky.

Elders Mary Bourdukofsky and Gert Švarný taught a rigorous schedule of classes, and we all are amazed by their stamina. Mary, originally from St. Paul, graces us with her presence each year to pass on her knowledge of skin sewing and gut work. Gert shares her knowledge of traditional Unalaska style weaving and also teaches the students how to make rattles out of natural resources. Last year and this year they were made out of clams, but a little bird told me that next year they may use bull kelp to make rattles.

Mentors for camp included Diane Švarný, originally from Unalaska, now living in Seattle, Washington, Unalaska-style weaving and rattle classes; Barbara Shangin, originally from Atka, now living in Anchorage, Atka style weaving; Okalena Patricia Lekanoff-Gregory, Unalaska, and Jerah Chadwick, Unalaska, bentwood visors; Caleb Livingston, raised in Cold Bay, now residing in Unalaska, construction of an Unalaska style full-size *iqyaŕ*, or skin boat. Caleb took on an apprentice this year. Cody Merryfield, a student at Camp *Qungaayuŕ* the past six years, was

**During Camp *Qungaayuŕ* *Unangaŕ* values, or rules for living, were read in both *Unangam tunuu* and English, then the students were asked to give examples of what they thought they meant. Either Moses Dirks or Sharon Švarný Livingston would agree or disagree, and then give another example for clarification.**

*These rules for living from the tradition of the people of the Aleutian and Pribilof Islands were presented by the Unangaŕ Elders' Academy through the Association of Unangaŕ Educators and the Aleutian/Pribilof Islands Association in 2000-2001. Volunteers solicited input from the communities of St. Paul, St. George, Atka, Nikolski, Unalaska, Akutan, King Cove, Sand Point, False Pass, Nelson Lagoon, and Anchorage about what was important to learn as an Unangaŕ in each place; followed up on suggested research; then presented the data to the group who worked with fluent speakers to hone what was collected to a succinct & teachable list.*

*Alaska Native educators, including AUE, have made a great effort to bring forward these enduring cultural values that have sustained us. Remember that these rules for living are part of our tradition and if we are mindful to teach them to our young people we can go forward as the successful people we are destined to be.*

See the sidebar on page 12 to read these numbered values & the summary on page 16 to see who was involved from our all over the region.

**The Right Way to Live as an *Unangaŝ* (from “Simple Instructions with the Long List”)**

1. *Udigdada. E / Udigida. W* / Share.
2. *Tutada. E & W* / Listen.
3. *Txin anguyniŝtaŝulux. E / Txin manitalagada. W* / Don't be boastful.
4. *Agitaasitxin iŝamnaasada. E / Anŝaŝinas iŝamanaasada. W* / Be kind to other people.
5. *Agitaasiin sismida. E / Anŝaŝinas kiduda. W* / Help others.
6. *Tuman tanaŝ agliisaŝtan. E / Tanaŝ agliisada. W* / Take care of the land.
7. *Tuman alaŝuŝ agliisaŝtan. E / Alaŝuŝ agliisada. W* / Take care of the sea/ocean.
8. *Tuman taangaŝ agliisaŝtxin. E / Taangaŝ haqayaasada. W* / Take care of the water.
9. *Manachin ilam axtalakan agliisachin. E / Anaŝis mal agumis ilam axtalagada. W* / Do not do anything to excess.
10. *Txin ugutada. E / Qaŝatada. W* / Be happy.
11. *Iŝayuuŝtxin, anaŝim atxaŝingin agachan madada. E / Txin sakaŝatal anaŝis mada. W* / Behave yourself: Do the things you know are right.
12. *Chxadalagaaŝtxin. E / Chxalagada. W* / Don't steal.
13. *Adluudaŝiŝulux E / Adalulagada. W* / Don't lie.
14. *Ludakiim axtax samtaaxtxin. E / Ludaaŝis, tukus ama uchiitilas sahaŝatada. W* / Respect Elders (including parents, teachers & all people, young and old).
15. *Agitaasiin samtasaaŝtxin. E / Agitaadaan sahaŝatada. W* / Respect your peers.
16. *Kayutuuŝtxin. E / Kayutuda. W* / Be strong.
17. *Agitaasiin matanangin imin giduŝisalagaaŝtxin. E / Silaa txin gikuun alagada. W* / Don't be envious of what belongs to another.

*Translation into Unangam tunuu, Eastern and Western dialect, courtesy of Moses Dirks with help from Nick Galaktionoff, Iliodor Philemonf, George Dirks and Lawrence Prokopeuff. To read more about the values work, see page 16.*

asked to work with Caleb to learn how to be a mentor. Laresa Syverson, Unalaska, taught *Unangaŝ* dance, plus tattooing and face painting; Shawn Dickson, Unalaska, experimental archaeology; Melonie Shipman, a U.S. Fish & Wildlife biologist and educator from Homer, inter-tidal studies and birds. Melonie also shares her knowledge of marine mammals with the students on the day of the sea mammal butchering, bringing into modern-day context the incredible knowledge *Unangaŝ* ancestors had about sea mammals, their anatomy, and the value of that knowledge to this day.

Reid Brewer, a recent addition to our community, courtesy of the Marine Advisory Program, survival and inter-tidal studies; Jim Dickson, Unalaska, *asxuŝ*, or throwing board; June Dirks, originally from Akutan, now living in Unalaska, Native foods; Moses Dirks, originally from Atka, now residing in Unalaska, camp guru, and co-coordinator, was responsible for outlining and explaining *Unangan* values each day. Moses also taught expanded *Unangam tunuu* classes; Native games; and sea mammal hunting and butchering. Larry Dirks, Atka/Unalaska, sea mammal hunting and butchering; Zoya Johnson and Sean Charette, museum studies; Herman Gruenwald, technology; myself, Sharon Švarný -Livingston, medicinal and edible plants, and anything else that needed doing.

At 4 PM each day, classes ceased and journals were distributed to the students. Journal entries are an important component of camp life, and students were expected to document what they learned each day and what they had accomplished.

None of this would be possible without the dedicated support that we have received over the past seven years, both in volunteer efforts and monetary donations. We owe unending gratitude to the *Qawalangin* Tribe, the Ounalashka Corporation, the City of Unalaska, the Unalaska City School District, and the U.S. Fish & Wildlife Service. We also appreciate the efforts and donations from the Association of *Unangaŝ* Educators, the Aleut Corporation, and the Aleutian Pribilof Islands Restitution Trust. This year a special thank you goes to Unisea, Inc., and the Grand Aleutian Hotel, as well as Westward Seafoods for all their help.

We hope to continue our traditional camp in the years to come, and we welcome all who want to participate by sharing their knowledge.

*AUE thanks Sharon Švarný-Livingston for so graciously explaining some of the detailed thought behind decisions made at Camp Qungaayuḵ by planners with the rest of the region with an eye on generously sharing this information, as well as that which follows, to help give food for thought to others who want to do similar things as they put together their own plans.*



Reid Brewer, complete with *Unangaḵ* face painting, demonstrates to a rapt audience at Camp *Qungaayuḵ*. Photo by Ken Wilson, courtesy of the Qawalangin Tribe of Unalaska.

**Some Camp *Qungaayuḵ* Words of the Day:**

- |   |   |                                 |                             |
|---|---|---------------------------------|-----------------------------|
| <i>tayaḡuḵ</i> , man                        | <i>ayagaḵ</i> , woman                   | <i>ayagaadaḵ</i> , girl         | <i>lakaayaḵ</i> , boy       |
| <i>qaḵ</i> , fish                           | <i>uviidaḵ</i> , lunch                  | <i>aḵaḵ</i> , dance             | <i>aygaḡasiḵ</i> , basket   |
| <i>saḵ</i> , bird                           | <i>alaḡuḵ</i> , sea                     | <i>qignaḵ</i> , fire            | <i>chuguḵ</i> , sand        |
| <i>iklaḵ</i> , driftwood                    | <i>an'giḵ</i> , gut                     | <i>igluqaḵ</i> , skin           | <i>aluḵ</i> , stitch        |
| <i>qaqaḵ</i> , food                         | <i>chuqaḵ</i> , throat                  | <i>qagaḵsiidaḵ</i> , rattle     | <i>anguchuḵ</i> , tattoo    |
| <i>aguḵ</i> , tide                          | <i>qutaxsiiluḵ</i> , tent               | <i>nuusnikaḵ</i> , restroom     | <i>chiḡanaḵ</i> , creek     |
| <i>qignunaasaḵ</i> , cute                   | taangaḵ, water                          | unaaluḵ, fireplace              | <i>hitnisan</i> , plants    |
| <i>chagudaḵ</i> , bentwood hat              | <i>iqyaḵ</i> , one-hatch skin boat      |                                 | <i>uchiitilaḵ</i> , teacher |
| <i>uchinikaḵ</i> , student                  | <i>ayḵaasim anaḡingin</i> , boat things | <i>alaḡum alga</i> , sea mammal |                             |
| <i>kadaangim tana</i> , Archaeological site |   |                                 |                             |



A hard working *chagim yaarusax̄*, or halibut hook, learning group shows their stuff at Camp *Qungaayux̄* in Unalaska, during August 2004. Photo courtesy of Shawn Dickson.

### Hooking up: Halibut Hook, *Chagim Yaarusaa* --by Shawn Dickson

When I first thought of teaching *chagim yaarusaa*, halibut hook-making at Camp *Qungaayux̄*, I looked to the Museum of the Aleutians and then the library to see what I could find on Aleut style hooks (A hook is also sometimes known as a skate in this case). My search did not result in a traditional pattern to use. There isn't a hook in the museum's collections and my literature search yielded nothing. I next tried the Internet and did find examples, but not from the Aleutians. I know that halibut were harvested by *Unangaax̄* here in the past from the archaeological faunal remains. The wonderful 1800's Elliott's painting in the collection shows halibut fishing from *iqyan*, skin boats, in the Aleutians. I started asking questions of men in Unalaska and many Elders about halibut fishing and how the hooks were made. Did anyone have a hook I could use as a pattern for class at camp?

The community demonstrated by working together and sharing their knowledge in reconstructing this traditional piece of fishing equipment thus answering the question for a halibut hook pattern. The response I first received when asking was "My granddad" or "my dad had one but the hook was gone when we came back home from the War." However, over time with the help of the Elders and other resource people, I was able to create a prototype hook to use as a model for the students to work with at the camp. Bill Ermeloff, who recently moved here from Nikolski, first drew a diagram of a two piece hook, and guided me through the

process of fine-tuning its construction. Peter Dushkin (from Nikolski), Walter Dyakanoff, Clara Golodoff (originally from Atka), and Moses Gordieff also contributed important knowledge of and about the hook, from what kind of wood was best (yellow cedar), how to attach the barb, to what type and size of sinker, to what is the best flotation (seal stomach). All were excited about the students being able to create hooks at camp, but the best part of the project was the conversations that were generated and the memories that were elicited as the hook took shape. Thank you all who helped share their knowledge to reconstruct the *chagim yaarusaa*.

### How many words can you find that mean hook?

What function has the hook for which you look? In the **Aleut Dictionary/Unangam Tunudgusii**—compiled by Knut Bergsland, the index (page 701) lists these. To read about them, go to the page listed & find the word. Only after reading each entry will you know which is the best word for your use. It can be fascinatingly distracting to get side-tracked & continue to read; go to other related entries to learn more; etc. *Try it, you'll like it!*

*hook* 166 ġaach(a)ġiiluġ, 219 ituux, 314 qayu-ġ, 319 qigda-ġ, 385 takaadliisi-ġ; *cant-* 196 imusi-ġ; *crochet-* 244 kruchuukaġ; *door-* 244 kruchuuka-ġ; *fishhook* 93 aqana-ġ, 161 duġta-ġ, 290 qanaaġasi-ġ, 334 qulalimaġasi-ġ; *gaff-* 90 angluġ, 319 qigda-ġ; *gorge-* 30 aguġda-ġ, 455 utuux; *halibut-* 464 yaalusa-ġ; *curved point of-* 318 qig-; *hook* 161 duġtaada-ġ, *hook* 208 ingluusi-ġ



*Shawn Dickson works with diligent campers on chagim yaarusaa, halibut hook, construction during the 2004 Camp Qungaayux. In the background are seen qutaxsiilux, two tents. Photo by Ken Wilson, courtesy of the Qawalangin Tribe of Unalaska.*



*Chugum kugan Iklaadan asix aʔakun, dancing with Driftwood on the sand: Laresa Hope Syverson works with attentive and exacting campers. Iklaʔ, Driftwood (Laresa), created the choreography & music to this dance for the inspiring words of the late, & beloved, Father Michael Lestenkof's prayer (see page 18 for lyrics). This motion refers to "the land & sea around here." It has become a favorite in Unalaska & when she is there, if she is performing anywhere, people ask her to sing it. Photo by Ken Wilson, courtesy of the Qawalangin Tribe of Unalaska.*

## **Summary for *Unangam* Elders' Academy of AUE Values Poll**

(updated & edited from 7/25/2000 report)—Barbara Švarný Carlson

*We are grateful to all the individuals who have helped with this important work. If we have erred in leaving out the name of anyone who participated, please let us know. It is humbling to note the names of those who have since passed away. We were so fortunate to have had their thoughtful input.*

**What:** During the mid to late 1990's Native peoples all over Alaska put together lists of their values and shared them statewide.

**Where:** In an effort to identify such a list for our region volunteers under the guidance of AUE Vice President, Aquilina Debbie Bourdukofsky (now Lestenkof), conducted a Values Poll in the communities of Atka, Akutan, Nikolski, Unalaska, King Cove, St. Paul, and St. George. Calls were made to several individuals in Anchorage



that people said we should call. An effort was made to include Sand Point, False Pass and Nelson Lagoon but we received no response.

When: The first work began several years ago in the Pribilof Islands with Elders working with Debbie Bourdukofsky. Most of the rest of the data was collected in May, June, or July of 2000, but mostly during June.

How: We did not attempt to insure that everyone did the poll the same way because it was felt that each volunteer would need to find the best way in their village to ask the 3 questions the AUE committee outlined in the guidelines for the poll. Under consideration were things such as busy schedules, illnesses and deaths.

Who: We tried to talk with a volunteer from each community who would be able to include *Unangan/Unangas* who might have something to say about *Unangam* or Aleut Values. It could be an Elder, but it could also be a younger person who might know those things.

Why: Values are our “rules for living” the right way as human beings. Many events have caused disruption to our way of life over the last several centuries. We believe that if we can name the deep *Unangan/Unangas* values that still have meaning to us today, that we can write them down and then remind one another how important it is to bring up our young people and live our lives in cognizance of “living the right way in our way of life” --wherever we are.

When we got all the data together a small committee of Allison Young (McLain), Aquilina Bourdukofsky (Lestenkof) & Barbara Švarný Carlson met via audio-conference and faxed and e-mailed stuff back and forth until they came up with 3 sample documents that showed different ways the information could be presented. The *Unangam* Elders’ Academy was excited to have the results and discussed being able to use the information gathered in many ways. The members of the UEA are as follow: Mary Bourdukofsky, Edna Floyd, Gertrude Švarny, Walter Dyakanoff, Ben & Suzi Golodoff, and the late Anna Hoblet.

This information existed as a draft for a number of years while we waited to see if it could be useful in the ways we all hoped. It has, indeed, been useful. The names listed with Moses Dirks at the end of the sidebar on page 12 helped translate several of the chose formats into both the extant Eastern & Western dialects of *Unangam tunuu*. Sometimes you will see

**The volunteer pollsters and responders were as follows:**

St. Paul Island: Mary Bourdukofsky, Very Rev. Archpriest Michael D. Lestenkof, Ludmilla Mandregan  
[Aquilina D. Bourdukofsky (Lestenkof)]

Akutan: (no names)  
[Alice Tcheripanoff]

Unalaska: Irene Makarin, Clara Snigaroff, Moses Gordieff, Sergie Krukoff, Clara Golodoff, Alice Shaishnikoff, Alvin Bereskin [Moses Dirks and Barbara Švarný Carlson]

St. George Island: Victor and Eva Malavansky, Rev. Deacon Andronik and Ella Kashevarof, Nina Lestenkof, Emil and Vera Chercasen [Victor Malavansky]

Atka: (no names) [Millie Prokopeuf]

King Cove: (no names) [Karen Yeager]

Nelson Lagoon: (no responses received)  
[Justine Gunderson]

False Pass: (no responses received)  
[Gilda Shellikoff/Nicole Hoblet]

Nikolski: Bill Ermeloff  
[Dianna McGlashan and Barbara Švarný Carlson]

Sand Point: (no responses received)  
[Denise Abdullah]

Away from home: Rev. Peter Bourdukofsky (while in Unalaska -- formerly of St. Paul ev. Paul Merculief (while in Anchorage -- formerly of St. Paul); Neon Merculief (while in Anchorage -- formerly of St. Paul, moved to Unalaska as youth) [Barbara Švarný Carlson]

such text color-coded so that you can easily determine which is which. In those cases, the Eastern dialect is green; the Western dialect is red; and things that are the same in both dialects is left in black. The brochure that was printed early on featured a prayer written in 1999 by the late Father Michael Lestenkof. Unalaska *Unanga*, Laresa Syverson has written music to accompany the text so that it may be sung & choreographed a dance to it because she was so moved by its significance to us as we try to live the right ways as human beings. It has been used in various curriculums in many places.

The Information We Collected:

This is available from Allison Young-McLain at the Aleutian/Pribilof Islands Cultural Heritage Program Library in its entirety. It is approximately 22 pages long, so we did not want to encumber you unless you truly want to read it all.

The data consists of the following information:

1. the original document produced in St. Paul with Aquilina (1 page)
2. an initial packet from chairperson, Aquilina (4 pages)
3. responses submitted from Unalaska Senior Center by Moses (1 page)
4. responses submitted from St. George by Victor Malavansky (3/4 page)
5. responses submitted from Akutan by Alice Tcheripanoff (1/4 page)
6. responses submitted by Aquilina from St. Paul (1/2 page)
5. summary of translation comments from King Cove and Atka (1 page total)
6. Lavrenty Salamotov's "Short Instructions for a Happy Life" from Moses (4 pages with translation)
7. responses submitted by Barbara from Anchorage and Unalaska with summary and pertinent examples from Veniaminov (7 pages)
8. inter-island memos from Aquilina (3 pages)

*Kudaliig̃in maqãxtakan txichin aguqangin / Kadaangis maqãxtal txichix aguqangis*

The way of our beginning, our ancestors

*Udaadan tanangin kugan Unangan anangin / Udaadan Unangam tanangin kugan anangis*

Our people's land and sea around here

*Ĩxtaqangin lulalix matalix an̄gãiing̃in matakun / Hĩxtanangis luulal ama matal an̄gãiing̃in matakus*

Believe in them and keep them going through time

*Aniqdun ng̃iin aqaag̃an āng̃angin qulingĩin akũ gumalgakũ. / Kinguūing̃in wan slum kugan haqaag̃an āng̃angin qulaan akũ gumalgakũ.*

For the coming generations that we don't see yet, for their time here.

--Father Michael Lestenkoff