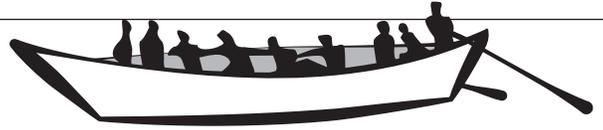


LESSON TWO

Who are the Unangan?



Subject Area(s): Life science, history, cultural

Grade Levels: K-6

Presentation – 10 minutes
Activities – variable

Lesson Topics:	Unangan historical overview and Unangan relationship to marine mammals	Focus Questions	<ul style="list-style-type: none"> Who are the Unangan? What is their relationship to marine mammals?
Learning Objectives:	Students will: <ul style="list-style-type: none"> interpret the Unangan literature, describe the geography, and illustrate the differences between Unangan and non-Unangan clothing. 	Key words:	Unangan, Pribilof Islands, culture, history

ACTIVITIES		ALASKA STANDARDS		Minutes	Grades
		Science	History		
Activity 2.1	I Am Who I Am	SF1.1–1.3	PPE2,7 ICGP2	40	K–6
Activity 2.2	Where are the Aleutian Islands and the Pribilof Islands?	SF1.1–1.3	PPE1–3 ICGP2	20	K–6
Activity 2.3	Unangam Clothing and Environment	SF1.1–1.3	PPE1–3 ICGP2	20	K–6
Activity 2.4	Aleut Stories (Images)	SF1.1–1.3	PPE1–3 ICGP2	20	K–3

Targeted Alaska Grade Level Expectations (GLEs)

Cultural, Social, Personal Perspectives, and Science

SF1 Students develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.

SF2 Students develop an understanding that some individuals, cultures, and societies use other beliefs and methods in addition to scientific methods to describe and understand the world.

SF3 Students develop an understanding of the importance of recording and validating cultural knowledge.

American History–People, Places, Environment (PPE)

The student demonstrates an understanding of the interaction between people and their physical environment by:

PPE 1 comparing and contrasting geographic regions of Alaska.

PPE 2 using texts/sources to analyze the similarities and differences in the cultural attributes (e.g., language, hunting and gathering practices, art, music/dance, beliefs, worldview), movement, interactions, and settlement of Alaska Native peoples.

PPE 3 using texts/sources to analyze the effect of the historical contributions and/or influences of significant individuals, groups and local, regional, statewide, and/or international organizations.

PPE 7 using texts/sources to explain the political, social, cultural, economic, geographic, and historic characteristics of the student’s community or region.

Individual, Citizenship, Governance, Power (ICGP)

The student demonstrates an understanding of the historical rights and responsibilities of Alaskans by:

ICGP 2 using texts/sources to analyze the impacts of the relationships between Alaska Natives and Russians (i.e., Russian Orthodox Church, early fur traders, Russian American Companies, enslavement, and Creoles).

Laaqdaḡ: The Northern Fur Seal

Lesson 2:

Who are the Unangan?



© Thomas Stream Northern Fur Seal

What will you learn?

- Who are the Unangan?
- Where do the Unangan live?
 - How did the Unangan come to the Pribilof Islands?
- How were marine mammals a part of their culture?



Lesson 2: Who are the Unangan?

1

Image: Pribilof Islands Preserving the Legacy; NMML collection/AFSC/NMFS/NOAA

Who are the Unangan?



- Unangan: “Islanders” or “People of the shore” who inhabit the Aleutian, Commander, and Pribilof Islands
 - Historically called Aleut by Russians and Americans

Lesson 2: Who are the Unangan?

2

The Unangan traveled to the Aleutian Islands from Asia, across the Bering Land Bridge. The term “Aleut” was first used by the Russians, but they also used the term “Aleut” to refer to other, non-Unangan people (Koniag Eskimos from Kodiak Island and other southern Eskimos, who had a different culture and language).

The Unangan lived in the Aleutian Islands for thousands of years, had a rich material culture in which each Unangan owned many possessions, and a complex intellectual culture that included their own written language and a detailed knowledge of human anatomy. Unangan were skilled sailors and navigators, and traveled among the Aleutian Islands for hundreds of miles in their kayaks (ulluxtaq).

Source: Laughlin, W. 1980. Aleuts: Survivors of the Bering Land Bridge; Torrey, B. 1978. Slaves of the Harvest.

Photo: Baidar near East Landing, St. Paul Island, Alaska – Pribilof Islands Preserving the Legacy; NMML collection/AFSC/NMFS/NOAA

Laaqudâx: The Northern Fur Seal

Where did Unangan traditionally live?

- Aleutian and Commander Islands
- Beginning in the 1780s, Unangan lived on the Pribilof Islands
- Unangan called the Pribilof Islands Tanâ-Amîx



Lesson 2: Who are the Unangan?

3

The Unangan originally arrived in the Aleutian Islands on Umnak Island, then migrated in two groups: west towards Attu Island and east towards the Alaska Peninsula.

Today Unangan live all over Alaska and the lower 48 states.

Source: Laughlin, W. 1980. Aleuts: Survivors of the Bering Land Bridge.

Unangan and the Pribilof Islands

- Brought to the Pribilof Islands by Russian fur traders in 1788
- Forced to harvest fur seals for Russians and Americans



Lesson 2: Who are the Unangan?

4

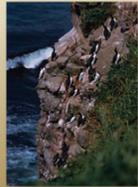
Russians arrived in the Aleutian Islands in 1741, and fought with the Unangan. Russian fur hunters forced the Unangan to hunt sea otter for Russian markets after they captured Unangan villages. 3,000-5,000 Unangan were killed in the Umnak-Unalaska area, and overall almost half of the original population of 16,000 Unangan had died by 1778. Source: Laughlin, W. 1980. Aleuts: Survivors of the Bering Land Bridge.

Gerasim (Gavriil) Pribylov discovered St. George Island (1786) and its fur seal rookeries, and his men discovered St. Paul Island in 1787. Unangan were taken to the Pribilof Islands from Atka and Unalaska in 1788 and forced to harvest fur seals. Source: Hanna, G.D (2008) The Alaska Fur Seal Islands. Torrey, B. 1978. Slaves of the Harvest

Image: Henry Wood Elliott illustration, Pribilof Islands Preserving the Legacy; NMML collection/AFSC/NMFS/NOAA

Life on The Pribilof Islands Before the Fur Trade

- Pribilofs were uninhabited by people until 1788
- Challenges for People
 - No fresh water streams
 - No protected bays for boat landings
 - Harsh weather conditions
 - Very far from other villages
- Benefits
 - Abundant wildlife: fur seals, harbor seals, sea lions, walrus, birds, halibut, crab



Lesson 2: Who are the Unangan?

5

The Pribilof Islands are flat, treeless, volcanic islands covered in grass and sedge. Wind, rain, and fog are common throughout the year. The Pribilof Islands sit in the middle of the Bering Sea at the edge of the continental shelf. In the 1700s neither island provided a good harbor or protected bay for anchoring or landing a vessel. The islands are roughly 800 miles from Anchorage and 250 miles from Unalaska Island in the Aleutian chain.

Source: Laughlin, W. 1980. Aleuts: Survivors of the Bering Land Bridge, Marine Exchange of Alaska: http://www.mxak.org/ports/northern_west/st_paul/st_paul.html

Map: NOAA Office of Response and Restoration: Pribilof Island Restoration Project <http://archive.orr.noaa.gov/pribilofs>

Photos: Pribilof Islands Preserving the Legacy; NMML collection/AFSC/NMFS/NOAA

Unangan Life on the Pribilof Islands 1787-1900s



1787-1867 Russian Period

- Lived in ulā/barabara (traditional underground dwelling)
- Considered to be citizens of Russia
- Converted to Russian Orthodox religion



1867- 1986 U.S. Government Period

- Moved into un-insulated wooden houses
- Designated as "Indians" and wards of the U.S. Government
- Government agents controlled all aspects of life
- Forbidden to speak native language



Lesson 2: Who are the Unangan?

6

1787-Russian fur traders first brought Unangan to the Pribilof Islands to harvest seals for the fur trade. Hunters were brought to the islands on a seasonal basis until 1820 when permanent encampments were established.

Unangan lived during the winter in subterranean houses called ulā or barabara. The houses had a framework of driftwood or whale bone. Family members entered through a portal in the roof. These dwellings were large, warm, and safe during the long Aleutian winters. It was not uncommon for several related families to live in one ulā.

Under Russian rule the Unangan were considered Russian citizens. They were allowed to keep their community based governing and to speak Unangan. Russian orthodox religion was introduced. Most Unangan were bilingual.

1867-US purchases Alaska from Russian. Private companies manage the fur seal harvest.

1911 –US government takes over managing the harvest and life on the Pribilofs. All aspects of the lives of the people on the islands are controlled by the government including marriage, housing, food, laws, travel, work, and socializing.

1960 US govt begins to phase out its administrative duties.

1983 Pribilofs become independent from US govt.

For more information see the Aleutian Pribilof Island Association (APIA) website: <http://www.apiai.com/culture.asp?page=culture>

Photos: house — Pribilof Islands Preserving the Legacy; NMML collection/AFSC/NMFS/NOAA
ulā — http://docs.lib.noaa.gov/noaa_documents/NOS/ORR/TM_NOS_ORR/TM_NOS-ORR_17/HTML/Seal_Islands.htm

Life on the Pribilof Islands Today



Current Challenges

- No agriculture or manufacturing
- Weather affects travel
- Hospital in Anchorage
- Freshwater from wells

Current Advantages

- New harbor
- Tourist economy
- Halibut & king crab fishery quotas
- Abundant wildlife



Lesson 2: Who are the Unangan?

7

Challenges – Everything must be shipped to the Islands by plane or boat. The only food available on the Islands is seal, birds, fish, crab, berries, shellfish, and native plants.

Weather can also be a challenge – fog, wind, snow, and ice can affect air travel, and the islands can go for a week or longer without planes being able to land (affects food availability as well as travel to and from the islands).

Only basic medical care is provided on the islands.

Advantages – Two types of fishing quotas

1. CDQ- The Western Alaska Community Development Quota (CDQ) Program allocates a percentage of all Bering Sea and Aleutian Islands quotas for groundfish, prohibited species, halibut, and crab to eligible communities. The purpose of the CDQ Program is to (i) to provide eligible western Alaska villages with the opportunity to participate and invest in fisheries in the Bering Sea and Aleutian Islands Management Area; (ii) to support economic development in western Alaska; (iii) to alleviate poverty and provide economic and social benefits for residents of western Alaska; and (iv) to achieve sustainable and diversified local economies in western Alaska. <https://alaskafisheries.noaa.gov/cdq/>
2. IFQ- individual fishing quotas go to individual fisherman who are involved in the fixed gear (ie: longline or pots) for halibut or sablefish in Alaska.

Photos: Pribilof Islands Preserving the Legacy; NMML collection/AFSC/NMFS/NOAA. Pribilof Islands Environmental Restoration Project Photographs

How are marine mammals part of the culture?



- Hunted marine mammals for thousands of years for food and clothing
- Resources from marine mammals were shared in the community
- Stories and songs told about the fur seal islands (Tanaâ-Amiâ, the Pribilof Islands)

Lesson 2: Who are the Unangan?

8

Emphasize the concepts of **subsistence hunting** vs. **commercial harvesting**, which are two very different activities:

Subsistence hunting: hunting for the sake of survival and community sharing rather than for entertainment or monetary gain.

Commercial harvest: to catch, shoot, trap, etc. (fish or wild animals) usually in an intensive, systematic way as for commercial purposes. Benefits go to individuals or companies, not to the community.

Unangan hunted marine mammals for subsistence for thousands of years but were forced to harvest sea otters and fur seals for the Russians starting in the 1740s, and fur seals for the Americans after 1867, for monetary gain. The number of animals harvested was determined by Russians and Americans.

Based on the stories and songs, the Unangan knew about the Pribilof Islands from long ago.

Source: Torrey, B. 1978. Slaves of the Harvest

Image: Henry Wood Elliot Illustration — 1884, Repository, University of Washington, University of Washington Libraries, Freshwater and Marine Image Bank.

How are seals and sea lions part of everyday life?



■ Animal parts used in clothing, hunting, and ceremonies

- Flippers - soles of boots
- Fur – trim on clothing, not used for coats
- Stomach, intestines – waterproof clothing and floats
- Teeth - fish hooks and decorations
- Shoulder blades (scapulas) – musical instruments
- Bones – toys



Lesson 2: Who are the Unangan?

9

The Unangan never used marine mammal fur for coats. Marine mammal fur was used for trim and decoration. Due to the very wet environment in the Aleutians, fur was not a practical choice for a coat. Waterproof coats were made from marine mammal gut or intestine.

See Aleut Corporation for good definition of clothing (http://www.aleutcorp.com/index.php?option=com_content&view=section&layout=blog&id=6&Itemid=24)

Photos: gut parkas — Waldemar Jochelson, "History, Ethnology, and Anthropology of the Aleut." Smithsonian Institution, Alaska Native Collections
scapulas — Pam Goddard, www.thalassa-education.com

How are seals and sea lions part of everyday life?



■ Food

- Lusta – salted fur seal flipper
- Braided seal meat – seal meat braided with intestines
- Salted seal meat stew
- Seal tongue soup
- Seal pie
- Alagnosa – salted seal
- Stuffed seal stomachs
- Kukleetka – sea lion meatballs
- Piroshki – meat filled pastry
- Hearts and livers
- Stinky oil
- Sea lion soup
- Studen – sea lion flipper in a jellied salad



Lesson 2: Who are the Unangan?

10

All parts of the fur seal were used including the internal organs and flippers.

Source: Alaska's Child 1985. Fur Seal Flippers and other Delicacies – The Aleut People of Saint Paul Island Cookbook

Photos: Millie McKeown, Aleutian Pribilof Islands Association (APIA), used with permission .

Fur Seals in Stories and Songs



■ Stories and Songs

- Harvest dance
- Aleut Tales and Narratives
- Tanaġ-Amiġ – Legend of the Fur Seal Islands



Lesson 2: *Who are the Unangan?*

11

See video of Ms. Edna, Aleut culture and dance teacher: <http://www.youtube.com/watch?v=ZWGpO5eChGk&feature=related>.

Aleut Tales & Narratives by Waldemar Jochelson; edited by Knut Bergsland and Moses L. Dirks, 1990.

Tanax Amix: Legend of the Fur Seal Islands, Reprinted from Slaves of the Harvest by Barbara Boyle Torrey, Tanadgusix Corporation, St. Paul Island, 1978.

<http://www.ankn.uaf.edu/ancr/aleut/culturalchange/chap.1-5.html>

Photo: Lisa Hiruki-Raring, NOAA/AFSC

Summary



- Unangan traditionally lived on the Aleutian and Commander Islands
- Russians forced the Unangan to live on the Pribilof Islands and harvest fur seals in the 1780s
- Unangan used marine mammals for food, clothing, tools, and boats
- Today, the Unangan live all over the world



Lesson 2: *Who are the Unangan?*

12

Photo: Pam Goddard, www.thalassa-education.com

I Am Who I Am

OBJECTIVE

To help students explore their personal and ethnic identities and what these identities mean to them.

TIME REQUIRED

40 minutes

BACKGROUND

These activities allow for exploration of self in various contexts from families to communities to being a U.S. citizen. They are purposely chosen to make students aware that part of being a responsible productive community member, is to possess and practice an appreciation for self in relation to their people and their culture. Furthermore, the activities proceed in an effort to teach that one must understand and, better yet, utilize the cultural knowledge and wisdom and its relationship to the physical environment, as cultural interactions are an integral part of the environment and vice versa. Creating and implementing culturally responsive and/or place-based curricula must be an ongoing collaborative and coordinated process involving cultural specialists, community members, teachers and students.

In Unangam culture, history was passed from generation to generation through stories and songs. Lessons were learned or taught using stories.

MATERIALS

- *There is no such thing as an Aleut*
- “I am who I am” worksheet
- Cultural Venn Diagram

PROCEDURES

- Read *There is no such thing as an Aleut*.
 - ◆ Find out more about the name “Unangan” and what it means. Why is it the name of the people?
 - ◆ Discuss cultural identity.
 - ◆ How many different cultures are represented in the classroom?
 - ◆ How do the students celebrate their culture? Have each student go home and discuss with their family how they celebrate their culture and report back to the class.

- “I am who I am” worksheet.
 - ◆ Ask each student to write down words that describe his/her self.
 - ◆ Share the descriptions. Put descriptions in a chart/columns: Physical, Personality, Ethnic/cultural, Family/social, and Citizen-self/community, state/country, worldly
 - ◆ Discuss the categories and how they played out in the chart, such as which areas were widely used and which were not. Why were some used more than others?
 - ◆ If the descriptions were clumped into one or two categories, encourage the students to expand their descriptions into other areas.
- Cultural Venn Diagram
 - ◆ Use as a tool to visually compare the student’s culture to the Unangan.
 - ◆ Do some cultures have more in common with the Unangan?
 - ◆ Why is that?
- Sharing Knowledge: Create a song, dance, story, poem or picture that relates to the student’s cultural identity.

DISCUSSION

How is the Unangam culture similar or different from other cultures?

After completing the Sharing Knowledge activity discuss how communicating without written words is different from communicating with written words.

This lesson was adapted from: Unangam-Based Environmental Education Primer for St. Paul Island, Alaska. Mierzejek, B., A.D. Lestenkof, and P.A. Zavadil. 2007, and used with permission.

There Is No Such Thing as an Aleut

By: Barbara Švarný Carlson

Qawalangīx originally from Iluulāx, Unalaska

We call ourselves Unangan or Unangas (Atkan dialect). This is our autonym, our name for ourselves, the group identity for the indigenous peoples of the Aleutian Archipelago (including nine distinct subgroups) prior to contact with Europeans.

When Russian explorers came to our land, charting and mapping the area for their Czar, the first island group that they came upon were inhabited by the people who called themselves, Sasignan. For unclear reasons the Russians called them Aleut. They lived in what the Russians named the Near Islands, because of their proximity to Russia at the western end of the Aleutian Islands. As they moved eastward on their journeys, the Russians continued to call the people Aleut, even as they crossed a major dividing line of language and culture, encountering the Sugpiaq (many of whom now call themselves Alutiq) Sugcestun-speaking people of the Alaska Peninsula.

The Russian language became the common acculturation denominator among these diverse groups. What is my point? We “Aleuts” are actually three different maritime peoples who had our own identities and subdivisions prior to our contact with the Russians: The Alutiq speakers, the Central Yupik speakers of Bristol Bay, and the Unangam Tunuu (language of the Unangāx) speakers. Why should we hang onto that foreign name, “Aleut?” To show the pride we have in our cultural heritage and reclaim and maintain our identities as a distinct people we should revive the original words we used to describe ourselves.

Our Unangam identities have become so tenuous that we, as a people, are excavating, sifting, and meticulously labeling the artifacts of various segments of our society with increasing fervor. If we do not, they may disappear forever, or be claimed by another group as their own, muddying our uniqueness and diffusing our very identity. So there is inherent in this work that element of reclamation that is necessarily a part of any revitalization of an indigenous culture.

It is not just material objects that make up our heritage. The endangered Unangam Tunnu, the Unangāx language, with its extant dialects is a virtually untapped resource concerning the clues it can provide to found objects, an understanding the profound relationship with land and sea, rules to live by, history, and perhaps most importantly, a unique view of the world to be shared and appreciated. Unangam folklore is a vital aspect of this contribution to the world bank of knowledge. It is like a gigantic puzzle in which museum artifacts fill another missing gap.

Common among Alaska Natives, people who were either raised away from our home villages, or who had to leave at some point during our lives, and had to remain away for

some length of time, displaced Unangan/Unangas have a deepened sense of the sacred value of our origins. We feel a loss for what we have been missing, be it Native foods, songs, dance, stories, or seeing beauty reflected in artfully made objects. We miss seeing people who physically resemble ourselves and physically feeling the common elements with which our own people relate - elements such as wind, fog, salty air, and horizontal rain. We need to know these things about our cultural heritage and be able to share that common knowledge with family and community. We need to delight in hearing someone shout,

“Aang, Unangāx! “ (Hello, ‘Aleut’). These are what many of those people returning from other places are searching for when they return to the village, or to Alaska. Many of us reside in the densely populated areas such as Anchorage and Fairbanks. Large numbers of Unangan/Unangas with close ties similarly reside on the west coast, particularly in Washington and Oregon. We consider our original villages home even if we have not been able to return there for many years. We share a need to assert, “Where we are from is important to us. What we like to eat is important. Our art is important. Our dance and music are important.”

The Unangam foods are elemental to our culture. To have our Native foods sent to us when we are away is one of the most vitalizing, identity-rich gifts one’s friends or family can bestow. Some of our traditional subsistence foods include aalāx (whale), isūx (hair seal), aanūx (red salmon), and qāx (any kind of fish). From the beaches some favorites are chiknan (limpets), waȳgin (blue mussels), agūgaadan (sea urchins), qasiikun (chitons or gumboots), chuxlan (clams), and kahngadgin (seaweed). Saaqudan (aka Puuchkiis (R)), qaniisan (aka petrushkies (R)), fiddlehead ferns, and other native vegetables seem to make one feel healthier. My favorite is udāx, dried fish with chadūx, seal oil. When we eat these foods we know more strongly who we are.

These valuable links to the Unangam culture are validation of our origins, touchstones to our self- and group-identities. It is an awesome responsibility that pairs us with various types of scholars and researchers as partners as we search for culturally appropriate ways to document traditional knowledge and skills. We are not just an exploitable resource, but an equal partner in this compilation of our world knowledge bank. The more any of us can know about who we are and where we come from, the more sensitive and confident we can be in our interactions among culturally diverse societies. Qāx aasakung.

Thank you, for listening.

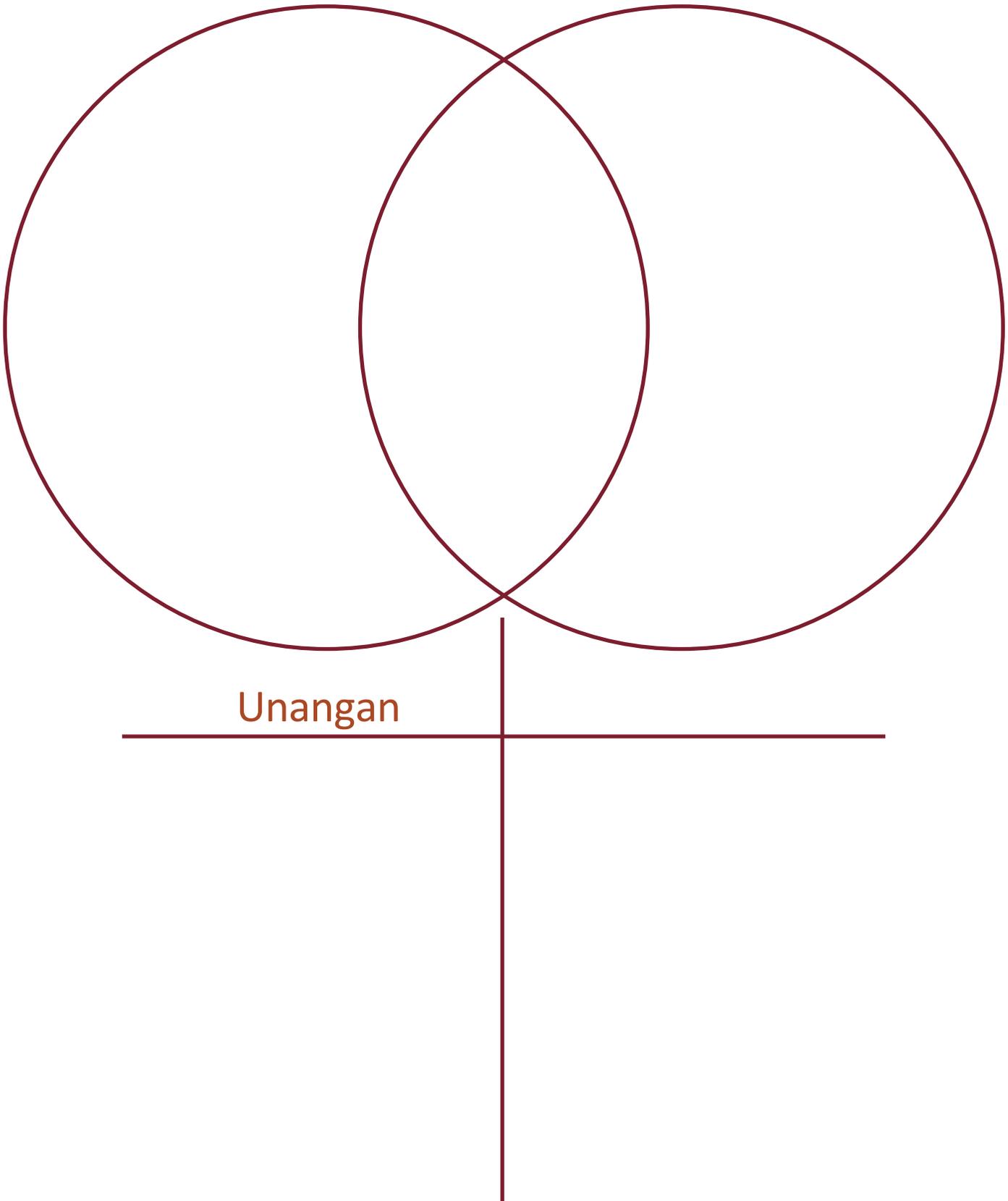
A version of this essay was printed in the Arctic Studies Center's publication of *Crossroads Alaska: Native Cultures of Alaska and Siberia* (1995) and *Alaska Native Writers, Storytellers and Orators: The Expanded Edition*, Alaska Quarterly Review (1999) Ronald Spatz, Executive Editor.

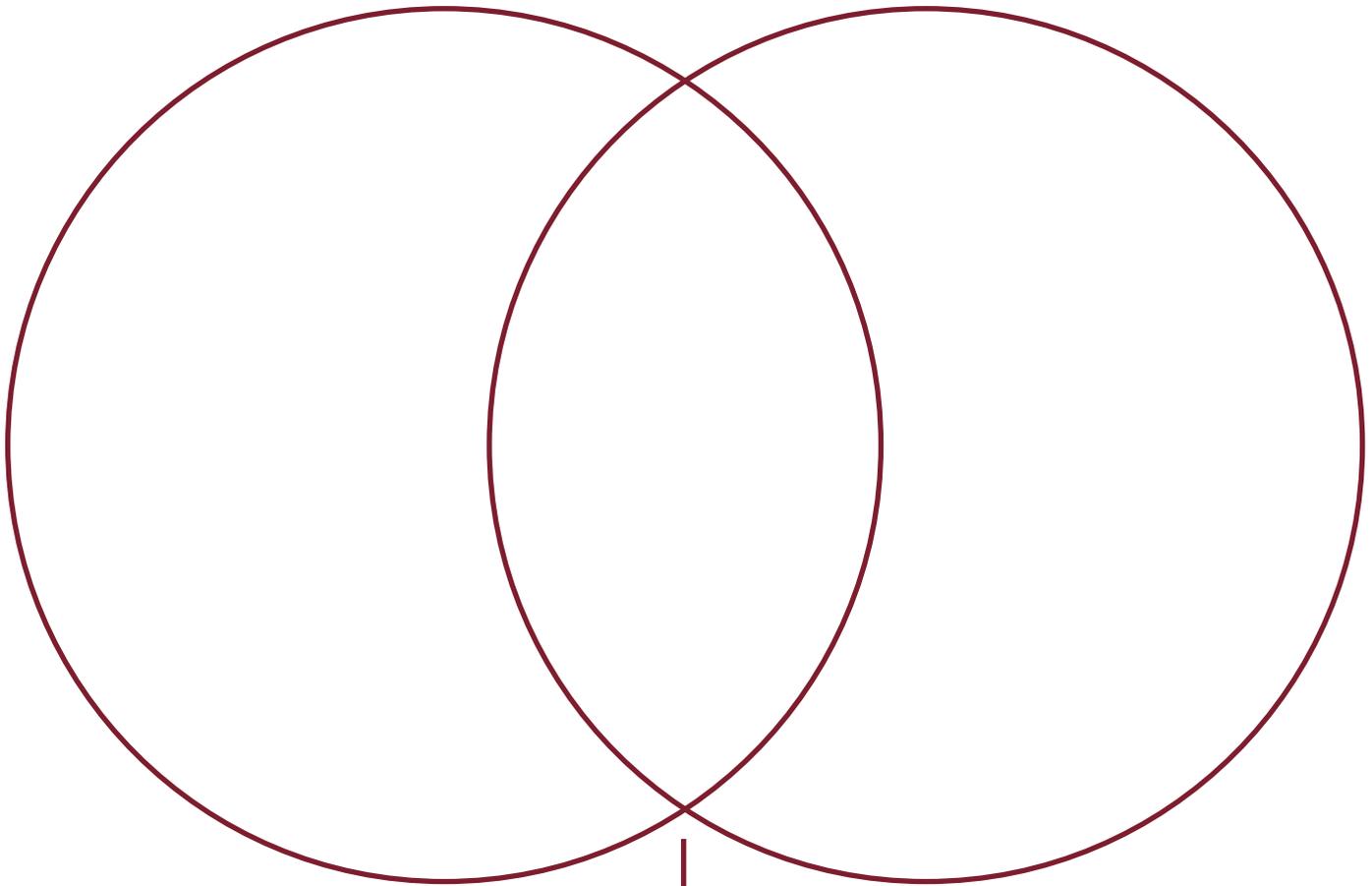
Directions: *Fill in the blanks with your unique answer.*

1. My name is _____.
2. My street address is _____.
3. My town/village name is _____.
4. My birthday is _____ . (day/month/year)
5. I am _____ years old.
6. The color of my eyes are: _____.
7. The color of my hair is _____.
8. I am _____ inches tall.
9. My father's name is _____.
10. My mother's name is _____.
11. I am the _____ (first, middle, last, only) child in my family.
12. I have _____ brothers and _____ sisters.
13. My paternal grandfather's name is _____.
14. My paternal grandmother's name is _____.
15. My maternal grandfather's name is _____.
16. My maternal grandmother's name is _____.
17. My paternal great grandfather's name is _____.
18. My paternal great grandmother's name is _____.
19. My maternal great grandfather's name is _____.
20. My maternal great grandmother's name is _____.
21. I was named after _____.

Cultural Comparisons (Venn Diagram)

Compare Unangam values or ceremonial traditions with the values and ceremonial traditions of others.





Unangan

- strong sense of community
- elaborate hunting ceremonies
- food is a part of the culture
- oral history
- subsistence hunters
- respect for all creatures
- only take what is needed
- share take with elders
- very spiritual

Other Culture

Students can compare to urban cultures, other countries, or other indigenous cultures.

By Aquilina D. Lestenkof, St. Paul Island, Alaska

This activity provides the opportunity for students to hone their communication skills. Tell the students to pretend they don't know how to write words. Then ask them to come up with other ways to communicate, share what they know, or what they have learned without writing words – song, dance, story, poem, picture writing, dramatization.

Divide students into groups. Have them pick one communication method to express what they have learned in this lesson. It's up to you to decide how much writing of words they can use as they develop a chosen reporting method. They may be uncomfortable and therefore “funny”. Try not to dissuade “funny” but tell them that it should not distract from the information they are imparting and ask them to try to employ humor purposefully, in such a way that their audience remembers the information they share. Try different approaches.

One approach you can try is improvisation. For example, one group may have their report in story form with a lot of action words and may be allowed to select another group to act it out as it is being read. You can demonstrate this method with the whole group to loosen them up using one of the Aleut stories in Activity 2.4 or another traditional story from your culture.

Following are some ways to use the various mediums:

Song: A group may compose only the chorus (for example, the core of the information they are trying to impart), a whole song, or music without words. Encourage students to create both words and music, but just one or the other will do.

Bonus: do a song and dance together.

Dance: A group may come up with motions that impart the information they wish to share. Students can decide if the group dances the story or just one person. They may feel the need to have music to go with the dance but should not be too dependent on words. Encourage actions to speak louder than words. This is a good time to encourage the use of humming or a simple chant such as “*la la la la*” or “*ay-ya ay-ya.*”

Bonus: do a song and dance together.

Story or Poem: A group may choose to tell a story because it's more comfortable. Fine, but expand on this by applying more structure. Such as, “Make the story or poem so as 3 and 4 year olds will understand it.” Or “Make the story or poem into a wise tale.”

Picture Writing: Picture writing is someone telling and drawing [no words] a story and the listeners draw what the storyteller is saying, too. The storyteller may even tell the others exactly what to draw. For example, the storyteller may say, “*One day, grandfather was walking by a lake. Okay, you all draw a lake at the bottom of your paper and draw grandfather on the right side of the lake. There were six ducks at the east end of the lake. Draw six ducks, and make one bigger than the others...*” All members of the group may have a chance to be the storyteller. Picture writing can be two-tiered. The group can do this among themselves and then display all their picture writings; or use them to tell “the story” to another audience or the whole class.

Dramatization: All forms of theatrical activity can be used. Employing song, dance, stories, poems, or picture writing in dramatization can be encouraged by providing additional incentives such as extra credit for using multiple techniques to tell a story.

Where Are the Aleutian Islands and the Pribilof Islands?

OBJECTIVE

Students will explore the geography and environment of the Aleutian Islands and Pribilof Islands.

TIME REQUIRED

20 minutes

BACKGROUND

The Aleutian Islands are a chain of 14 large volcanic islands and 55 smaller ones extending about 1,200 miles (1900 km) westward from the Alaskan Peninsula. The Pribilof Islands are a group of volcanic islands: two larger islands (St. Paul and St. George) and three smaller islets (Otter Island, Walrus Island, and Sea Lion Rock). The Pribilof Islands are in the Bering Sea, about 200 miles (320 km) north of Unalaska Island in the Aleutian Islands.

MATERIALS

- Maps of Alaska, North America, world, or globe
- “The Bering Sea and Aleutian Islands, Regions of Wonder”
- Information on physical environment on Pribilofs and town/city of residence
- Climate & weather information
- Wildlife & natural resource information

PROCEDURES

Hand out Worksheet 2.2.1 : Where are the Aleutian Islands and the Pribilof Islands?.

Discuss the following natural elements regarding the Aleutian and Pribilof Islands and the roles they play in shaping the tools, language, beliefs, spirituality, education, economy, transportation, and other aspects or practices of the Unangan. Also allow for comparison to other peoples, their defining characteristics, and the natural elements in their locations on the Aleutian Islands or the Seward Peninsula, Alaska Peninsula, the Russian Far East, or other locations. Using the resources listed below, have students fill out Worksheet 2.2.1.

- Physical Environment
 - ◆ Location: Distance from mainland? Nearest town or city?
 - ◆ Geology: How were the Pribilof Islands formed? How were the Aleutian Islands formed?

- ◆ What is topography? Are there hills, lakes, rivers?

- Climate and Weather

- ◆ Describe the weather during the seasons: summer, fall, winter, spring.
- ◆ What is sea ice? When does it form during the year? When does it break up?

- Wildlife and Natural Resources

- ◆ Describe the wildlife: marine animals, birds, mammals
- ◆ Describe the plants

Hand out Worksheet 2.2.2 Map of Traditional territories of Alaska Native cultures.

This outline map shows traditional territories of Alaska Native cultures. Using the list of Alaska Native cultures label and shade in the respective regions.

Extra Credit

Shade in the “Unangan” regions of the maps. Compare and contrast to the other regions. The Unangan region starts at Unimak pass and goes west to the end of the Aleutians.

DISCUSSION

If you live on the Pribilof Islands describe how your environment is different from the rest of Alaska. Discuss weather, climate, geography, and wildlife.

If you don't live on the Pribilof Islands, how are the Pribilof Islands different from where you live? Discuss weather, climate, geography, and wildlife.

RESOURCES

Maps of Alaska, North America, world

- maps.google.com
- earth.google.com
- <http://dsc.discovery.com/discovery-earth-live/#>
- www.mapquest.com/
- “The Bering Sea and Aleutian Islands, Regions of Wonder” by Terry Johnson, 2003. Alaska Sea Grant College Program, Fairbank, Ak.

Information on physical environment on Pribilofs and town/city of residence

- <http://www.amiq.org/pribilof.html>

- http://www.encyclopedia.com/topic/Pribilof_Islands.aspx

Climate & weather information

- http://docs.lib.noaa.gov/noaa_documents/NOS/ORR/TM_NOS_ORR/TM_NOS-ORR_17/HTML/Pribilof_html/Pages/pribilof_island_climate.htm
- <http://www.nws.noaa.gov/>
- <http://www.weather.gov/climate/>
- <http://worldweather.wmo.int/>

Wildlife & natural resource information

- <http://www.stgeorgetanaq.com/tourism.html>
- http://serc.carleton.edu/research_education/nativelands/pribilofs/floraandfauna.html
- <http://alaskamaritime.fws.gov/visitors-educators/wildlifeviewing/pribilofs.htm>
- <http://www.adfg.alaska.gov/index.cfm?adfg=viewinglocations.pribilofislands>

Adapted from “I Am Where I Am”: Mierzejek, B., A.D. Lestenkof, and P.A. Zavadil. 2007. Unangam-Based Environmental Education Primer for St. Paul Island, Alaska.

ACTIVITY 2.2 **WORKSHEET 2.2.1**

Where are the Aleutian Islands and the Pribilof Islands?

Fill in the location you are comparing with the Pribilof Islands.

Environment on Pribilof Islands	Characteristic	Environment on
	Physical Environment	
	Climate and Weather	
	Wildlife and Natural Resources	

ACTIVITY 2.2 **TEACHER KEY 2.2.1**

Where are the Aleutian Islands and the Pribilof Islands?

(Example: answers may vary)

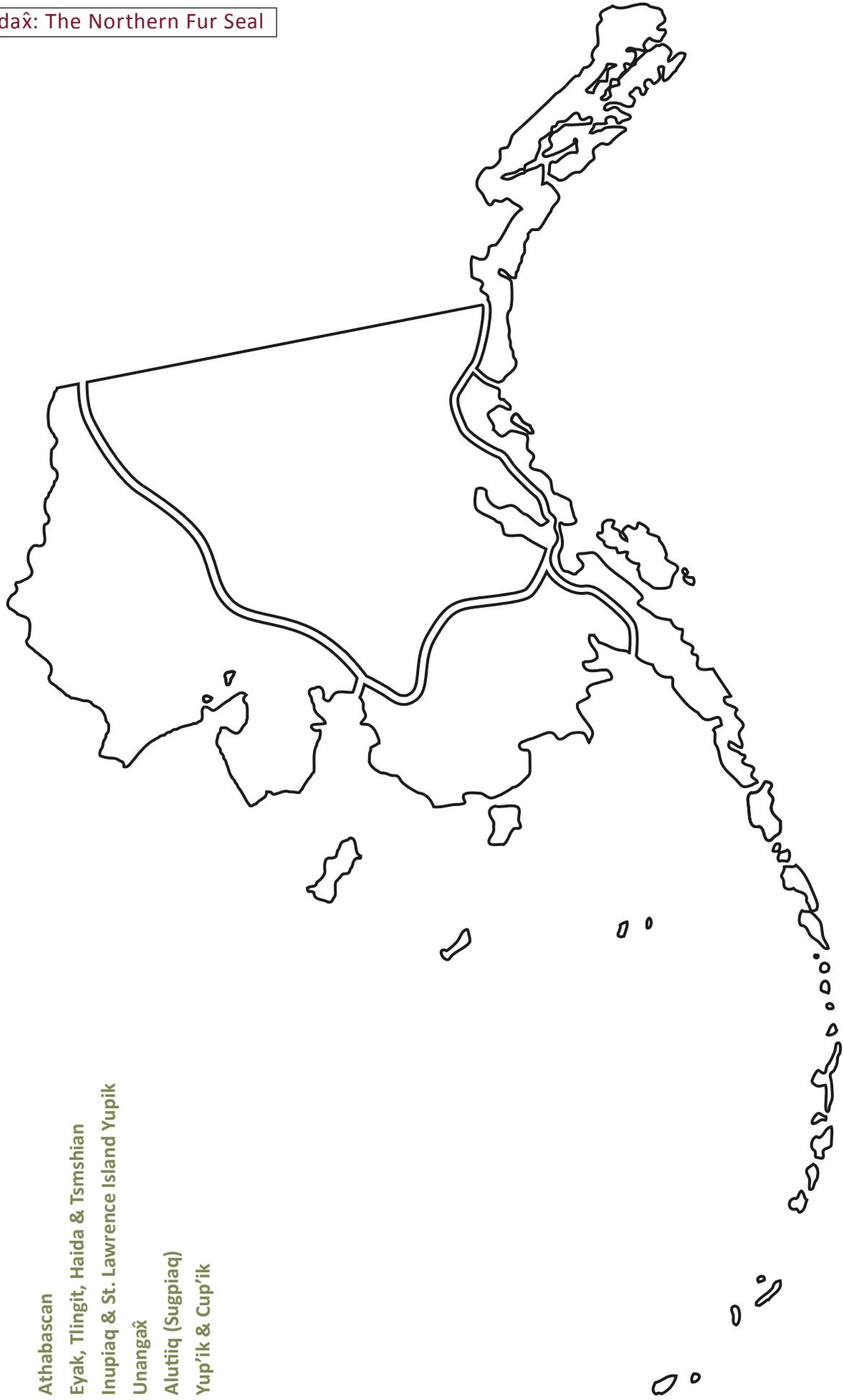
Fill in the location you are comparing with the Pribilof Islands.

Environment on Pribilof Islands	Characteristic	Environment on HAWAIIAN ISLANDS
<p>Distance from Aleutians = 250 miles</p> <p>Nearest mainland town or city = Anchorage, approximately 750 miles away.</p> <p>In Bering Sea</p> <p>Geology – volcanic origin</p>	<p>Physical Environment</p>	<p>Distance from mainland = 2,045 nautical miles</p> <p>Nearest mainland town or city = Point Arena, California Lighthouse, although locations on the Aleutian Islands are closer</p> <p>In North Pacific Ocean</p> <p>Geology – volcanic origin</p>
<p>Summer weather, avg. temp: 46.1°</p> <p>Winter weather, avg. temp: 29°</p> <p>Typical weather, foggy in summer... etc.</p>	<p>Climate and Weather</p>	<p>Summer weather, avg. temp: 94°</p> <p>Winter weather, avg. temp: 87°</p> <p>Typical weather, sunny with frequent rain on windward side of island</p>
<p>Native mammals – northern fur seal, fox, killer whales, other whales (gray whales, humpbacks) Steller sea lions, harbor seals, sea otter, walrus</p> <p>Introduced mammals – reindeer</p> <p>Birds – over 200 species have been identified including: tufted puffin, black leg kittiwake, common murre,</p> <p>Fish – halibut, pollock, cod</p> <p>Plants – native grass, wild celery - putschki, chocolate lily, willow, mossberries</p> <p>Trees – none</p>	<p>Wildlife and Natural Resources</p>	<p>Two native mammals, bat and Hawaiian monk seal</p> <p>Native birds – examples ‘iwi, Hawaiian goose (nene), tropicbirds, albatross</p> <p>Introduced birds – Mallard (<i>Anas platyrhynchos</i>), Japanese Quail (<i>Coturnix japonica</i>), Zebra Dove (<i>Geopelia striata</i>)</p> <p>Fish – blackfin barracuda, angelfish, Hawaiian zebra blenny</p> <p>Plants...</p>
	<p>NOTE: Other categories can be added</p>	

Map of Traditional territories of Alaska Native cultures

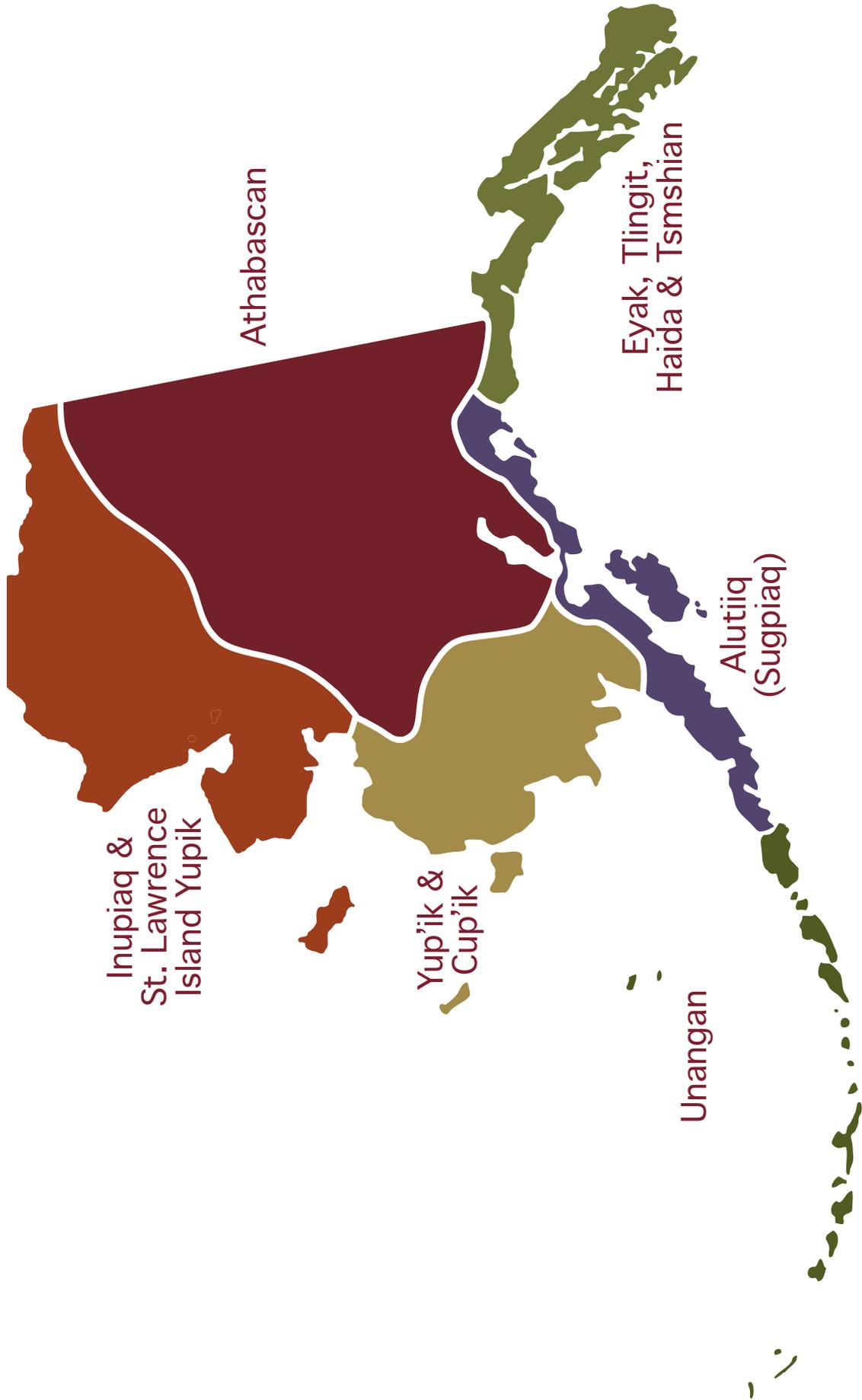
ACTIVITY 2.2 WORKSHEET 2.2.2

- Athabaskan
- Eyak, Tlingit, Haida & Tsmshian
- Inupiaq & St. Lawrence Island Yupik
- Unangax̂
- Alutiiq (Sugpiaq)
- Yup'ik & Cup'ik



*Adapted from source map by: Alaska Native Heritage Center, Anchorage Alaska <http://www.alaskanative.net/>. Used with permission.

ACTIVITY 2.2 TEACHER KEY 2.2.2 Map of Traditional territories of Alaska Native cultures*



*Adapted from source map by: Alaska Native Heritage Center, Anchorage Alaska <http://www.alaskanative.net/>. Used with permission.

Unangam Clothing and Environment

OBJECTIVE

Students will create or present a traditional clothing item to learn how environmental elements and processes influence types of clothing.

TIME REQUIRED

20 minutes

BACKGROUND

Traditional Unangam clothing was very different from the clothing worn today. All garments came from materials gathered from the surrounding environment.

MATERIALS

- Information on traditional clothing of the Unangan, gathered from the Internet or books.

PROCEDURES

- Have groups of students research the traditional dress of the Unangan and create a costume, poster, or presentation of examples of the clothing.
 - ◆ Relate how the clothing was influenced by the environment
 - ◆ Provide an explanation of materials used for the clothing
 - ◆ Explain the materials used for different garments

DISCUSSION

How is the Unangan clothing different from the clothing you wear today?

What clothing today is made from the same or similar material?

RESOURCES

- http://www.anchoragemuseum.org/galleries/alaska_gallery/aleut.aspx
- <http://www.mnh.si.edu/arctic/features/croads/aleut.html>
- http://alaska.si.edu/culture_unangan.asp

ACTIVITY 2.3**WORKSHEET 2.3.1**

Traditional Unangam clothing

Traditional Unangam Clothing	Characteristic	Clothing from
	Clothing Item	
	Purpose	
	Material	

ACTIVITY 2.3

TEACHER KEY 2.3.1

Traditional Unangam clothing

(Example: answers may vary)

Traditional Unangam Clothing	Characteristic	Clothing from Today
<p>châgtalisâ or kamleika gut parka with hood and draw string</p> <p>Waterproof kayaking and hunting parka Drawstring at the bottom of the parka can be tied around the opening of the kayak to prevent water from entering, similar to kayak skirts worn today.</p> <ul style="list-style-type: none"> • Fur seal or sea lion gut (intestine) • Sinew from fur seal or sea lion used as thread. • Bird or fish bone needles were used to sew. <p>women</p> <p>Source: Alaska Native Collections Smithsonian Institution http://alaska.si.edu/record.asp?id=265</p>	<p>Clothing Item</p> <p>Purpose</p> <p>Materials</p> <p>Made by</p> <p>NOTE: Other categories can be added</p>	<p>Rain coat/parka</p> <p>Waterproof jacket. Drawstring hood and elastic wrists. Used to stay dry when outside during rainstorms. Some coats have a kayak skirt attached.</p> <ul style="list-style-type: none"> • Nylon, Gortex, rubber, or vinyl • Cotton or nylon thread <p>Mostly made by factory workers in China, Indonesia, and India. A few companies sell parkas made in the United States.</p>

Essays from "Aleut Images"

OBJECTIVE

Students will learn about Aleut life through short essays written by students in Alaska.

TIME REQUIRED

20 minutes

BACKGROUND

"Aleut Images" is a collection of Aleut culture stories from class projects at Alaska Pacific University.

MATERIALS

- "Aleut Images"
 - ◆ Short essays with comprehension questions
 - ◆ Additional stories can be found at Alaskool.org
- Text for the following readings is reproduced here, but there are many other paragraphs
 - ◆ Aleut Women
 - ◆ Tools from Animals
 - ◆ Aleut History
 - ◆ Food for the Aleuts
 - ◆ or other stories

PROCEDURES

K-1

- Read the stories aloud to the students; discuss the main idea of the story

2-3

- Individually or in small groups, have students read one of the suggested paragraphs (included in this lesson) or choose their own from the list of readings on the website.

DISCUSSION

How are the topics described in the story different from your life today?

Aleut Women

Aleut women have important places in their society. Famous as weavers, they were equally skilled in other ways.

The women excelled as doctors and nurses. They knew which wild plant controlled bleeding and which healed open cuts. They knew which plant cured fish poisoning. They mixed certain herbs with goose fat for coughs and fevers. They applied a different mixture of herbs to swollen joints and muscles.

Aleut women were expert at food preparation. They preserved the meat and fish by drying it in the open air on poles or they smoked it over an open fire. They gathered berries in the fall. Blueberries and cranberries were kept a long time in finely woven baskets filled with fresh water.

The women were skilled seamstresses. They made parkas that were both warm and dry. The seams were sewn with a bone needle threaded with fine sinew. Along each seam they stitched in twisted and braided animal hairs. These decorations formed hooks and tassels.

Aleut women were very skillful people. Important roles were delegated to them.

TEST YOUR READING SKILLS

The main topic of this article is

- (1) sewing
- (2) Aleut women
- (3) smoked fish

Teacher Key

- (1) sewing
- (2) Aleut women**
- (3) smoked fish

Tools from Animals

The tools the Aleuts used were made from whales, birds, seals, sea lions and drift wood. Spoons were made from breastbones of ducks. Bone wedges were used for splitting firewood. Fishhooks were made by lashing two small bones together. Bird skins and whale intestines were made into rain gear. The gut or intestines were also made into translucent windows for their homes.

Seal and sea lion bladders or stomachs were used for storing fat and as floats. The floats prevented wounded sea mammals from sinking. They also served as markers or buoys. The markers were whitened and used to guide the hunters when they were out of sight of land. They were dropped over the side of the boat at intervals so the hunters could see one marker from the other. To make sure the hunters could get them back, they were tied to each other by cord made from sinew.

What we can learn from the tools Aleuts left behind is that they made clever use of the resources available to them.

TEST YOUR READING SKILLS

This article is about

- (1) types of tools
- (2) boat equipment
- (3) animal habits

Teacher Key

- (1) types of tools**
- (2) boat equipment
- (3) animal habits

"Aleut Images" are used with permission from the State of Alaska, Alaska Pacific University, Alaskool and Dana G. Anderson. Copyright 1980.

http://www.alaskool.org/projects/traditionalife/Aleutian_Chain/Text.html

http://www.alaskool.org/projects/traditionalife/Aleutian_Chain/Text.html#aleut

http://www.alaskool.org/projects/traditionalife/Aleutian_Chain/Text.html#tools

Aleut History

Aleuts have an oral history. Storytellers tell the things of the past to the children and to each other. Aleuts call this REMEMBERING. They tell again legends that they heard in childhood. They recall the clothing, toys, tools and boats seen or used while growing up. They remember the old ways on special days. The REMEMBERING by each person is important. It is key to the whole picture—the Aleut history.

A storyteller named Will Durant put it this way:

Grow strong, my comrade . . .
That you may stand
Unshaken when I fall;
That I may know
The shattered fragments
Of my song will come
At last to finer melody in you;
That I may tell my heart
That you begin
Where passing I leave off,
And. . . you know more.

TEST YOUR READING SKILLS

This passage suggests that history is

- (1) not always written
- (2) dull and dry
- (3) a story

Teacher Key

- (1) not always written
- (2) dull and dry
- (3) a story

Food for the Aleuts

Food was easy to get on the Aleutian Islands. Even today, the Aleuts can live off the land and the sea.

People who live near ocean reefs can get food easily. Both the young and old people can gather sea urchins, mussels and little snails from the reefs. Many species of birds and ducks live on the "Aleutian Chain." Their eggs are good food as is their flesh.

Fish is an important food for the Aleuts. Cod and halibut can be caught all year. There are salmon runs in the fall, and Dolly Varden is caught for variety.

Sea otters and seals are hunted for their meat, as well as their skins. Some islands near the peninsula have caribou, moose and bear which may be hunted.

In the summer, berries can be gathered in the hills and swamps. Aleuts have developed ways of keeping berries for a long time. At one time, there were more Aleuts than any other Native Alaskan group. The abundant food supply on the Aleutian Islands is one reason for this.

TEST YOUR READING SKILLS

The main idea of this passage is that early Aleuts ate

- (1) many kinds of food
- (2) sea urchins
- (3) bird and duck flesh

Teacher Key

- (1) many kinds of food
- (2) sea urchins
- (3) bird and duck flesh

"Aleut Images" are used with permission from the State of Alaska, Alaska Pacific University, Alaskool and Dana G. Anderson. Copyright 1980.

http://www.alaskool.org/projects/traditionalife/Aleutian_Chain/Text.html

http://www.alaskool.org/projects/traditionalife/Aleutian_Chain/Text.html#history

http://www.alaskool.org/projects/traditionalife/Aleutian_Chain/Text.html#food

