

Cuqllit. Those who came before us



Cuqllit

Those Who Came Before Us



Developed by Jessica Selig-Bayle

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ANCESTRY

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Introduction

Overview

Throughout human history, people have organized society through kinship. For this reason, kinship is a direct link to heritage – and, by definition, everyone can relate personally to this topic. This heritage kit is intended to explore historical aspects of Sugpiaq/Alu’utiq family relationships and give students a basis for thinking about kinship in their own lives and communities. The activities are organized around three broad themes: family roles; family places; and family names.

Real Families

Although defined kinship roles form a “system” that people recognize in their societies, the actual relationships we have with our kin are varied and complex. Every family is unique. In principle, for instance, people think of the mother-child relationship as very close. But some people are close to their mothers and others are not. People who were close can become distant; or someone can find a long-lost relative and become close. Second marriages create blended families. Two parents may come from different heritages, with differing ideas about family roles and responsibilities that may require negotiation. Adopted children may have biological relatives who live by different kinship expectations than those of their adoptive family. People in the Chugach region trace their ancestry to Alu’utiq, Aleut, American Indian, Asian, Russian and other Euro-American roots. With such varying cultural influences, families may be particularly diverse.

So, while students can all relate to the topic of kinship, it can be a sensitive subject unless teachers keep these complexities in mind. It is important to create a classroom environment that allows students to explore kinship as an idea without worrying that their own families should conform to some ideal type.

What is it that we organize through kinship?

Kinship typically defines roles and responsibilities: who is responsible for raising children; who should help care for the elderly; whom one might ask for help or advice; and who has the authority to settle a disagreement. Kinship roles help people divide up work tasks among male and female, young and old. In a fight, it is good to know who is expected to back you up. If you are hungry, you need to know who is expected to feed you. Today, the people we call “relatives” – whether biological kin, adoptive kin, or other individuals whom we consider “family” – still play these important roles in our lives, although institutions like the courts, schools, medical and financial institutions are now involved in many decisions that used to be made only by kin.

Family roles, family names and family places: how we learn about kinship

The kit is organized around three interconnected themes – family roles, family places and family names – that are explored through activities at different grade levels.

Family roles

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Kinship terms are one key to understanding **family roles**. Kinship terms are the words we use to identify our relationships like “mother,” “father,” “brother” and “daughter.” The terms can actually give us clues about the different roles family members typically play in a person’s life. Kinship terms may also tell about the past. For example, the same Sugcestun word means a person’s son, their brother’s son and their cousin’s son; or their daughter, their brother’s daughter and their cousin’s daughter. The use of the same term for these relationships suggested to Kaj Birket-Smith, writing in 1933, that they all had something in common: “that there was a feeling of close connection between a person whether male or female, and his or her brother’s (and cousin’s) children, as well as between a woman’s and her sister’s daughters.” p. 83

Kinship may define not only who we expect to be close, but also who we should treat with more reserve. Historically, for Alu’utiq people, “The relations between brothers and sisters were subject to some restraint....they were not supposed to joke with each other....” Relations with in-laws were more formal: “In the case of children and parents-in-law the reserve even resulted in a slight avoidance. A man would let his mother-in-law enter the smoke house before he entered himself, and he would never speak to her except in case of necessity. A woman would not speak to her mother-in-law unless the latter spoke first. These customs were kept up even after the spouse had died.” (Birket-Smith, p. 83).

Students will find some points of comparison to understand how their lives are shaped by kinship roles. They will have relatives they are expected to listen to and obey (perhaps parents or grandparents) and relatives that are their peers and playmates (such as siblings or cousins).

Family names

Names, like kinship terms, are ways of creating and defining relationships. Starting with the history of a surname (its etymology), students can learn about ancestral connections to other people and places. **Naming practices** also tell us about family roles. People get their first names, nicknames, and Sugcestun traditional names from other people, and the process of choosing and using names creates personal connections. The kit explores such processes as naming a new baby; the use of affectionate nicknames; and the cultural expectations that came with traditional namesake relationships.

Family places

Kinship is about peoples’ lives and interconnections. People are related to each other not just by birth or adoption or marriage but by experience – kinship organizes our daily activities, connecting us in various ways to each other, to the places where we (and our relatives) live, and to the places where our ancestors lived. The heritage kit teaches about some of this history and connections to place. Themes of family names and family places are interwoven, as the history of surnames suggests where ancestors once lived

2. Activity Overview

Activity Overview

Level	Family Roles <i>How people work together in families</i>	Family Places <i>Family connections to the land</i>	Family Names <i>Family history through names</i>
PK - 2	<ul style="list-style-type: none"> • New Baby Puzzle • Family Activity Scrapbook 	<ul style="list-style-type: none"> • Mapping my House • Mapping Where I Live 	<ul style="list-style-type: none"> • Name the Baby • Nicknames
3-5	<ul style="list-style-type: none"> • Kinship Card Game • Family Tree • Food and Family • Family Stories Grow on Family Trees 	<ul style="list-style-type: none"> • Many Homes • Around the Year: Family Work and Subsistence • Around the Town: Mapping Routes • Mapping a Meal: Local Foods 	<ul style="list-style-type: none"> • Secret Nicknames and Valor Names
6-8	<ul style="list-style-type: none"> • Memorable Gifts 	<ul style="list-style-type: none"> • Moving and Settling Down: Family Travel Log 	<ul style="list-style-type: none"> • Detective Game: Ancestral Names • Traditional Names (Atret) and Namesakes (Aalukat)
9-12	<ul style="list-style-type: none"> • Becoming an Adult: New Roles, New Responsibilities • Community Talent Bank • Personal Strengths 	<ul style="list-style-type: none"> • Time Travel Olympics 	<ul style="list-style-type: none"> • A Name to Remember

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Standards

CHUGACH REGIONAL CULTURAL STANDARDS:

Community

C (1) Students should know the Sugpiaq/Alutiiq traditional ways of their community:

- Helping Elders
- Respect for others
- Pride in community
- Sharing
- Subsistence
- Knowledge of traditional use of medicinal plants

C (3) Students should know local/tribal/community and federal/state laws of their council and land.

Subsistence

SS (6) Students should have respect and knowledge for the use and care of animal hides, furs, and not be wasteful.

SS (7) Students should know the values and importance of sharing subsistence with Elders and community.

Geography

G (1) Students should learn the names of places in Sugcestun and history of places in their region.

G (5) Students should have a cultural understanding and practice of respecting personal sites of others.

G (6) Students should learn the history of land use and land claims.

Language

L (1) Students should understand the value and importance of the Sugcestun language and be actively involved in its preservation.

L (2) Students should have basic understanding and be able to speak with skill for a variety of purposes to Sugpiaq/Alutiiq and non-Sugpiaq/Alutiiq audiences.

Survival

S (6) Students should know the proper use, respect and care of each traditional tool.

Cultural Expression

CE (6) Students should have knowledge of traditional stories and methods of teaching through stories.

ALASKA CONTENT STANDARDS:

Science

(C) Concepts of Science

A student should understand and be able to apply the concepts, models, theories, facts, evidence, systems, and processes of life science. A student who meets this standard should:

- 1) Develop an understanding of how science explains changes in life forms over time, including genetics, heredity, the processes of natural selection, and biological evolution.

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Geography

- (B) A student should be able to utilize, analyze, and explain information about the human and physical features of places and regions. A student who meets this standard should:
- 2) Analyze how places are formed, identified, named, and characterized; and
 - 3) Relate how people create similarities and differences among places.

History

- (A) A student should understand that history is a record of human experiences that links the past to the present and the future. A student who meets this standard should:
- 1) Understand chronological frameworks for organizing historical thought and place significant ideas, institutions, people, and events within time sequence;
 - 2) know that the interpretation of history may change as new evidence is discovered;
 - 4) Understand that history relies on the interpretation of evidence;
 - 5) Understand that history is a narrative told in many voices and expresses various perspectives of historical experience;
 - 6) Know that cultural elements, including language, literature, arts, customs and belief systems, reflect the ideas and attitudes of specific time and know how the cultural elements influence human interaction; and
 - 8) Know that history is a bridge to understanding groups of people and an individual's relationship to society.
- (B) A student should understand historical themes through factual knowledge of time, place, ideas, institutions, cultures, people, and events. A student who meets this standard should:
- 1) Comprehend the forces of change and continuity that shape human history through the following persistent organizing themes:
 - A. the development of culture, the emergence of civilizations, and the accomplishments and mistakes of social organization;
 - B. human communities and their relationships with climate, subsistence base, resources, geography, and technology;
 - C. the origin and impact of ideologies, religions, and institutions on human societies; and
 - E. major developments in societies as well as changing patterns related to class, ethnicity, race, and gender.
 - 2) understand the people and political, geographic, economic, cultural, social, and environmental events that have shaped the history of the state, the United States, and the world;
 - 3) Recognize that historical understanding is relevant and valuable in the student's life and for participating in local, state, national, and global communities; and
 - 4) Recognize the importance of time, ideas, institutions, people, places, cultures, and events in understanding large historical patterns.
- (C) A student should develop the skills and processes of historical inquiry. A student who meets this standard should:
- 1) Use appropriate technology to access, retrieve, organize, and present information;
 - 2) use historical data from a variety of primary resources, including letters, diaries, oral accounts, archeological sites and artifacts, art, maps, photos, historical sites,

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- documents, and secondary research materials, including almanacs, books, indices, and newspapers; and
- 4) Use historical perspective to solve problems, make decisions, and understand other traditions.
- (D) A student should be able to integrate historical knowledge with historical skill to effectively participate as a citizen and as a lifelong learner. A student who meets this standard should:
- 1) Understand that the student is important in history;
 - 3) Define a personal position on issues while understanding the historical aspects of the position and roles assumed by others; and
 - 6) Create new approaches to issues by incorporating history with other disciplines, including economics, geography, literature, the arts, science, and technology.

Skills for a Healthy Life

- (A) A student should be able to acquire a core knowledge related to well-being. A student who meets this standard should:
- 5) use knowledge and skills to promote the well-being of the family;
 - 7) Understand the physical and behavioral characteristics of human sexual development and maturity; and
 - 8) Understand the ongoing life changes throughout the life span and healthful responses to these changes.
- (B) A student should be able to demonstrate responsibility for the student's well-being. A student who meets this standard should:
- 1) Demonstrate an ability to make responsible decisions by discriminating among risks and by identifying consequences;
 - 2) demonstrate a variety of communication skills that contribute to well-being;
 - 3) Assess the effects of culture, heritage, and traditions on personal well-being; and
 - 4) Understand how respect for the rights of self and others contributes to relationships.
- (C) A student should understand how well-being affected by relationships with others. A student who meets this standard should:
- 4) Understand how respect for the rights of self and others contributes to relationships.
- (D) A student should be able to contribute to the well-being of families and communities. A student who meets this standard should:
- 2) Take responsible actions to create safe and healthy environments.

World Languages

- (B) A student should expand the student's knowledge of people and cultures through language study. A student who meets this standard should:
- 3) Learn about and experience deep characteristics of the culture, including folk ways, mores, laws, traditions, customs, and patterns of behavior.

Employability

- (A) A student should be able to develop and be able to use employability skills in order to effectively make the transition from school to work and life-long learning. A

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student who meets this standard should:

- 1) Develop and maintain a work ethic necessary for success in the workplace that includes honesty, integrity, dependability, punctuality, self-discipline, initiative, reliability, accuracy, productivity, respect, and perseverance.

ALASKA CULTURAL STANDARDS

- (A) A culturally knowledgeable student is well grounded in the cultural heritage and traditions of their community. A student who meets this standard should:
- 2) recount their own genealogy and family history;
 - 3) acquire and pass on the traditions of their community through oral and written history;
 - 5) reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them; and
 - 6) live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior.
- (B) Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life. A student who meets this standard should:
- 1) Acquire insights from other cultures without diminishing the integrity of their own; and
 - 2) Make effective use of the knowledge, skills, and ways of knowing from their own cultural traditions to learn about the larger world in which they live.
- (D) Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning. A student who meets this standard should:
- 1) Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
 - 3) interact with Elders in a loving and respectful way that demonstrates an appreciation of their role as culture-bearers and educators in the community;
 - 4) Gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance; and
 - 5) Engage in a realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.
- (E) Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world. A student who meets this standard should:
- 1) Recognize and build upon the inter-relationships that exist among the spiritual, natural, and human realms in the world around them, and reflected in their own cultural traditions and beliefs as well as those of others;
 - 5) recognize how and why cultures change over time;
 - 6) Anticipate the changes that occur when different cultural systems come in contact with one another; and
 - 7) Determine how cultural values and beliefs influence the interactions of people from different cultural backgrounds.

RESOURCES

TEXTS

Alexandrovsk: English Bay in Its Traditional Way (#2), Kenai Peninsula Borough School District, 1981.

Birket-Smith, Kaj. The Chugach Eskimos. Copenhagen: National Museum, 1953.

Chugachmiut Language Curriculum - Level II Language (draft materials)

Crowell, Aron L., Amy F. Steffian, and Gordon L. Pullar (eds.) Looking Both Ways: Heritage and Identity of the Alutiiq People. Fairbanks: University of Alaska Press, 2001.

Leer, Jeff (compiler, with principal contributors: Derenty Tabios, Sergius Moonin, Carl Anahonak, Dan and Malina Anahonak and others from English Bay). Nanwaglemiut Paluwigmiut-Ilu Nupugnerit: Conversational Alutiiq Dictionary – Kenai Peninsula Alutiiq. Fairbanks: Alaska Native Language Center (University of Alaska Fairbanks), 2003.

Morseth, Michelle. Puyulek Pu'irtuq! : The People of the Volcanoes. Anchorage: The National Park Service, 2003.

People Awakening Project: Discovering Alaska Native Pathways to Sobriety CD-Rom, 2001-2002. Available through the University of Alaska Fairbanks, Center for Alaska Native Health Research.

Scott, Ann Herbert. On Mother's Lap (English and Sugcestun versions). Clarion Books, 1992.

Smelcer, J.E. and M.A. Young, (eds.) We are the Land, We are the Sea: Stories of Subsistence from the People of Chenega. Chenega Heritage, Inc., 2007.

WEBSITES

<http://jukebox.uaf.edu/>

<http://www.alutiiqmuseum.org/>

http://www.alaskanative.net/en/main_nav/education/culture_alaska/unangax/

http://genealogy.about.com/od/surnames/a/surname_meaning.htm

TECHNICAL EQUIPMENT

- Portable digital recorders
- Cameras
- Computer software for editing video and audio, as needed
- CD/DVD player and speakers

UNPACKING AND REPACKING THIS KIT

Receipt

Chugachmiut Local Education Coordinators and educators should work together to unpack and inventory kit materials. When the kit packages arrive in the community, the first action to take is to count the parcels and assess their condition, and then identify a dry, heated, and safe storage space for boxes, bags, and other packaging as kit materials are to be repacked in the same containers and the same sequence of steps as when they arrived. Any damage existing when the packages were shipped will be marked and noted on a separate inventory sheet. Use an indelible marker, such as a Sharpie® to mark any new damage to the boxes. Then, **leave the boxes unopened in the display area for twenty four hours so that it can acclimate to the environment in local display facility (school, archaeological repository, or museum).**

Open and Unpack

Parcels should be opened in numerical order. The first box will provide exhibit display suggestions and an inventory of items in each box so that materials can be moved as close to their display area as possible for ease in unpacking and exhibit development. Before unpacking containers review the inventory and picture guide, found on the following pages of this guide book, to see how items are placed in each layer. As each box or bag is unpacked, both the Local Educator and Educator should date and initial the inventory sheet.

All electronic equipment should be tested before use to ensure that it is in proper working order. Rechargeable batteries for cameras and recorders are included in the kit; batteries have been charged but should be recharged as cameras are unpacked. Count consumable items to be sure that enough have been provided.

Setup

Chugachmiut Heritage Kits are designed to be interactive. Materials should be made available to students and community members to handle, when it is appropriate. In the event that anything is broken or damaged during the exhibit, that item should be returned to its assigned package. The Local Education Coordinator should be notified immediately, and the Coordinator should notify the office. All items, even those that may be broken or damaged are to be returned to Chugachmiut.

Repack

Following the exhibit, recharge all batteries, remove DVD ROM from monitors, securely wrap all cords using Velcro® straps, and consumable items are to be inventoried. **Move crates and bags from storage and allow them to acclimate to the artifacts that will be stored in them for at least twelve hours before repacking.** Move packing containers as close to the items which will be displayed in them as possible for ease and convenience. Pack boxes just as they were unpacked using the picture guide on the following pages of this guide book; there is a place for everything in the kit and each item should be returned to its proper place for return to Chugachmiut. Inventory each item as it is repacked and note any damage, missing pieces, or dysfunction.

HERITAGE KIT INVENTORY

- Maps of the Chugach Region
- Alaska maps
- US maps
- World maps
- Blue and Gold star stickers
- Street maps of Chugachmiut communities
- A map of lower Cook Inlet and the outer coast, with a clear mylar overlay
- CD-Rom of Chenega Bay and Tatitlek Jukebox (note that at the time of this writing the Chenega Bay and Tatitlek materials are not available at <http://www.jukebox.uaf.edu/>)
- Paintings and drawings depicting Chugachmiut men and women in the early historic period

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Heritage Kit Lesson Activities

Kindergarten through Grade 2

PK - 2	<ul style="list-style-type: none">• New Baby Puzzle• Family Activity Scrapbook	<ul style="list-style-type: none">• Mapping my House• Mapping Where I Live	<ul style="list-style-type: none">• Name the Baby• Nicknames
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New Baby Puzzle

Grade PK-2 Lesson 1

Estimated Time: 2-3 class periods

Objectives:

Students will learn basic kinship terms.

Students will learn how family members take on changing roles when a new person joins the family.

Materials/Resources:

- Multicolored sheets of construction paper cut in puzzle shapes as shown in TEMPLATE. (To make a sturdier puzzle, you may wish to back the pieces with cardboard.)
- Markers

Vocabulary:

English:

Mother

Father

Brother

Sister

Husband

Wife

Aunt

Uncle (may be father's brother, mother's brother, father's sister's husband, or father's brother's husband)

Cousin

Grandmother

Grandfather

Sugcestun (NOTE: While some of these terms are in current usage, others are more historic and may not be familiar to even older speakers.)

Kukuq (Baby)

Aanak (mother)

Atak (father)

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Anngaq	(older brother)
Alqaq	(older sister)
Iluwaq	(boy cousin)
Ilungaq	(girl cousin)
Anaanak	(mother's sister)
Nengauk	(husband of either father's sister or mother's sister)
Angak	(mother's brother)
Acuaq	(wife of either mother's brother or father's brother)
Acak	(father's sister)
Ataatak	(father's brother)
Emaa	(grandmother)
Apaq	(grandfather)

Teacher Preparation:

1. Use the English language templates to make puzzle pieces by gluing each to a stiff material, such as light cardboard, before cutting it out. For younger students, you may need to add more clues and prompts. Using photographs or drawings, for example, you can add clues as to age (e.g., an image of an older woman for “grandmother.”) Use a different colored puzzle piece for each DIFFERENT TERM. The color will provide a clue that more than one person may have the same kind of kinship relationship with the baby. So, for example, in English terms, four different puzzle pieces are aunts: father's sister, mother's sister, father's brother's wife, and mother's brother's wife. All should be the same color. Similarly, Baby has two grandmothers and two grandfathers.

2. Follow the Sugcestun template to make another set of color-coded puzzle pieces for Sugcestun kinship terms. The colors may match those used for the English terms where there are equivalent terms but they should be different where Sugcestun makes different distinctions. So, for example, use different colors to distinguish mother's sister from father's sister, because they are called by different terms in Sugcestun, though both are called “aunt” in English. There are different Sugcestun terms for boy cousin and girl cousin, etc. (Note that older and younger siblings are also distinguished in Sugcestun, but our “new baby” is too young to have a little brother or sister. Some relatives are left out to simplify the activity).

3. When teaching, try to resist translating Sugcestun into English. The students need to get the idea, although on a simple level, that kinship distinctions correspond (or used to correspond) to different family roles. Acuaq is acuaq and ananak is ananak; they are not just “aunts” by a different name.

Activity Procedures:

Day 1

1. Bring out a baby doll and announce that the class has a new baby, just born today. All the students are family members, here to welcome the new baby and explain how they are now related.
2. Ask the students to think of their family.

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3. Ask the students to write down the words for family members, using their own family as an example (or recite them, if they are too young to write).
4. Working together, have the class list all the kinship terms they know. The list should include mom/mother; dad/father; brother; sister; cousin; aunt; uncle; grandmother; grandfather. The teacher should add husband and wife to the list, if students do not come up with these terms on their own.
5. Repeat this step with Sugcestun terms, introducing any terms that students do not already know. Note that Sugcestun and English terms do not always match and give examples.
6. Ask the students questions that demonstrate how family relationships change when a new baby is born. For example: When a woman has a baby, she becomes a mom. Before she has any babies, is she a mom? (No.) If you are your mom's and dad's only child, are you a brother? (No.) Are you a sister? (No.) What happens if your mom and dad have another baby? (You become the new baby's sister/brother.)
7. Repeat this step with kinship terms in Sugcestun.

Day 2

1. Put the baby doll (the class's new baby) in a prominent place. Show class the puzzle piece that represents the baby and place it on the floor.
2. Give each student one of the colored puzzle pieces prepared earlier. Use one as an example to show them how to fill in the blank ("I am your ____"). Challenge them to fill in the blank with the appropriate English kinship term. Write the term in the blank.
3. Place the baby doll on the floor in front of the "Baby" puzzle piece. Have each student introduce him/herself to the baby, reading or recalling the appropriate kinship term.
4. Help each student fit his/her puzzle piece in the correct relation to the baby (SEE TEMPLATE). Like a family tree, the rows of puzzle pieces represent different generations.
5. Repeat the activity, doing the puzzle with Sugcestun terms.
6. Then have students compare the English puzzle with the Sugcestun puzzle. Show them that Sugcestun and English terms do not always match!

Day 3 - Activity may take an additional class if many terms are new to the students.

LABELS FOR PUZZLE PIECES (ENGLISH TERMS)

BABY

**Hello! I am a woman.
You are my new baby.
I am your _____.**

(Answer: I am your MOTHER.)

**Hello! I am a man.
You are my new baby.
I am your _____.**

(Answer: I am your FATHER.)

**Hello! I am a boy.
You are my Mother's new baby.
I am your _____.**

(Answer: I am your big BROTHER.)

**Hello! I am a girl.
You are my Mother's new baby.
I am your _____.**

(Answer: I am your big SISTER.)

**Hello!
My mother and father are your aunt and uncle.
I am your _____.**

(Answer: I am your COUSIN.)

**Hello!
My mother and father are your aunt and uncle.
I am your _____.**

(Answer: I am your COUSIN.)

**Hello! My wife is your aunt.
I am your _____.**

(Answer: I am your UNCLE.)

**Hello! My husband is your uncle.
I am your _____.**

(Answer: I am your AUNT.)

**Hello! My wife is your aunt.
I am your _____.**

(Answer: I am your UNCLE.)

**Hello! My husband is your uncle.
I am your _____.**

(Answer: I am your AUNT.)

**Hello! I am an older woman.
My daughter is your mother.
I am your _____.**

(Answer: I am your GRANDMOTHER.)

**Hello! I am an older man.
My daughter is your mother.
I am your _____.**

(Answer: I am your GRANDFATHER.)

**Hello! I am an older woman.
My son is your father.
I am your _____.**

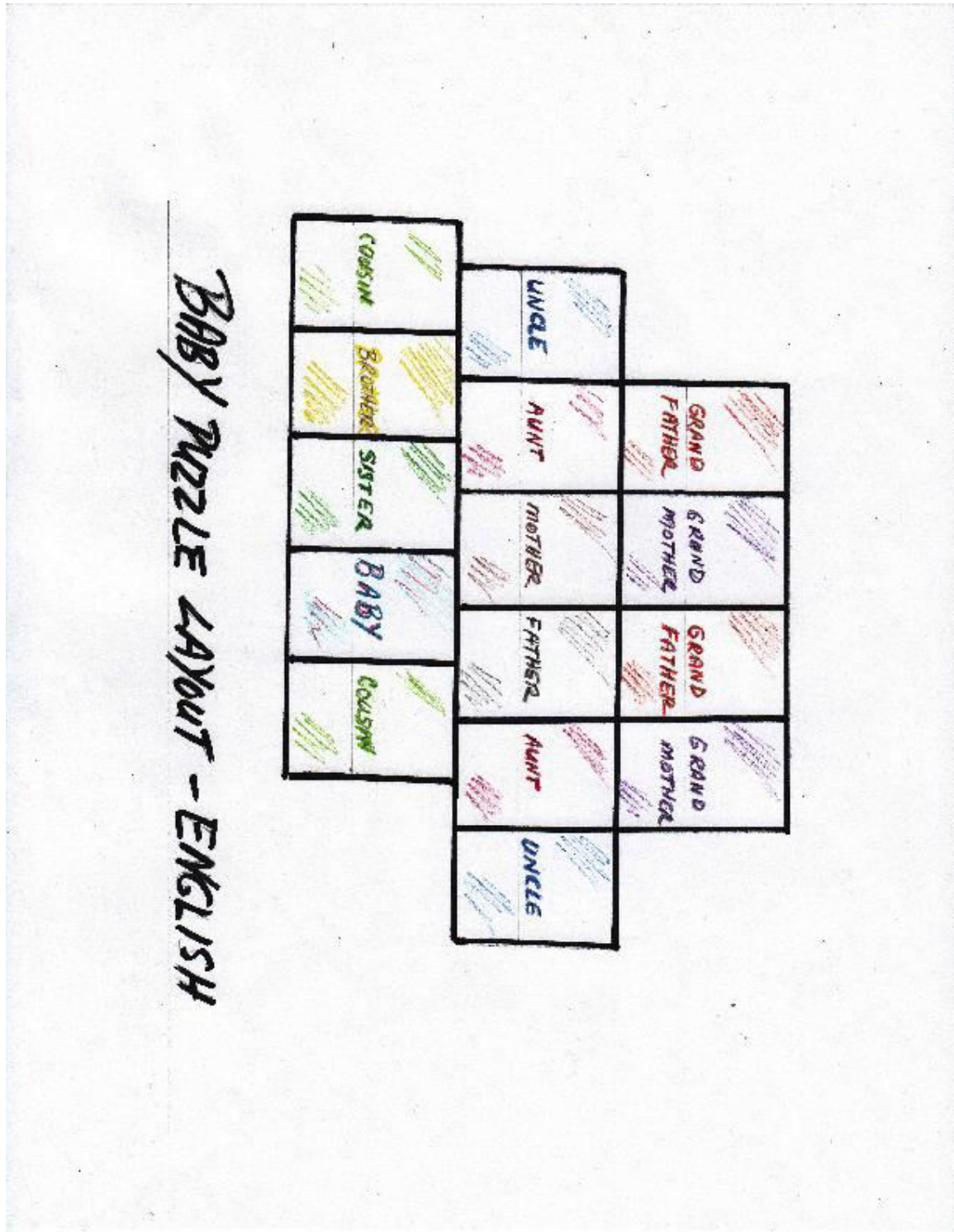
(Answer: I am your GRANDMOTHER.)

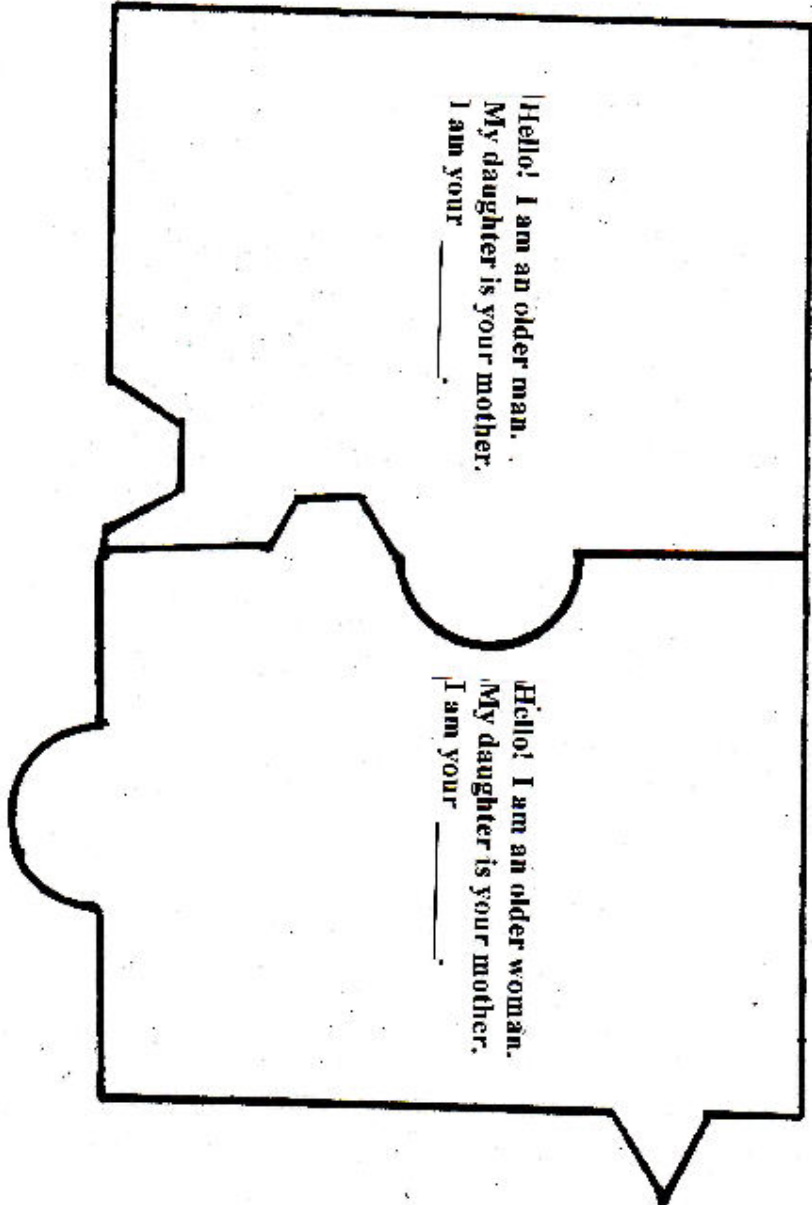
**Hello! I am an older man.
My son is your father.
I am your _____.**

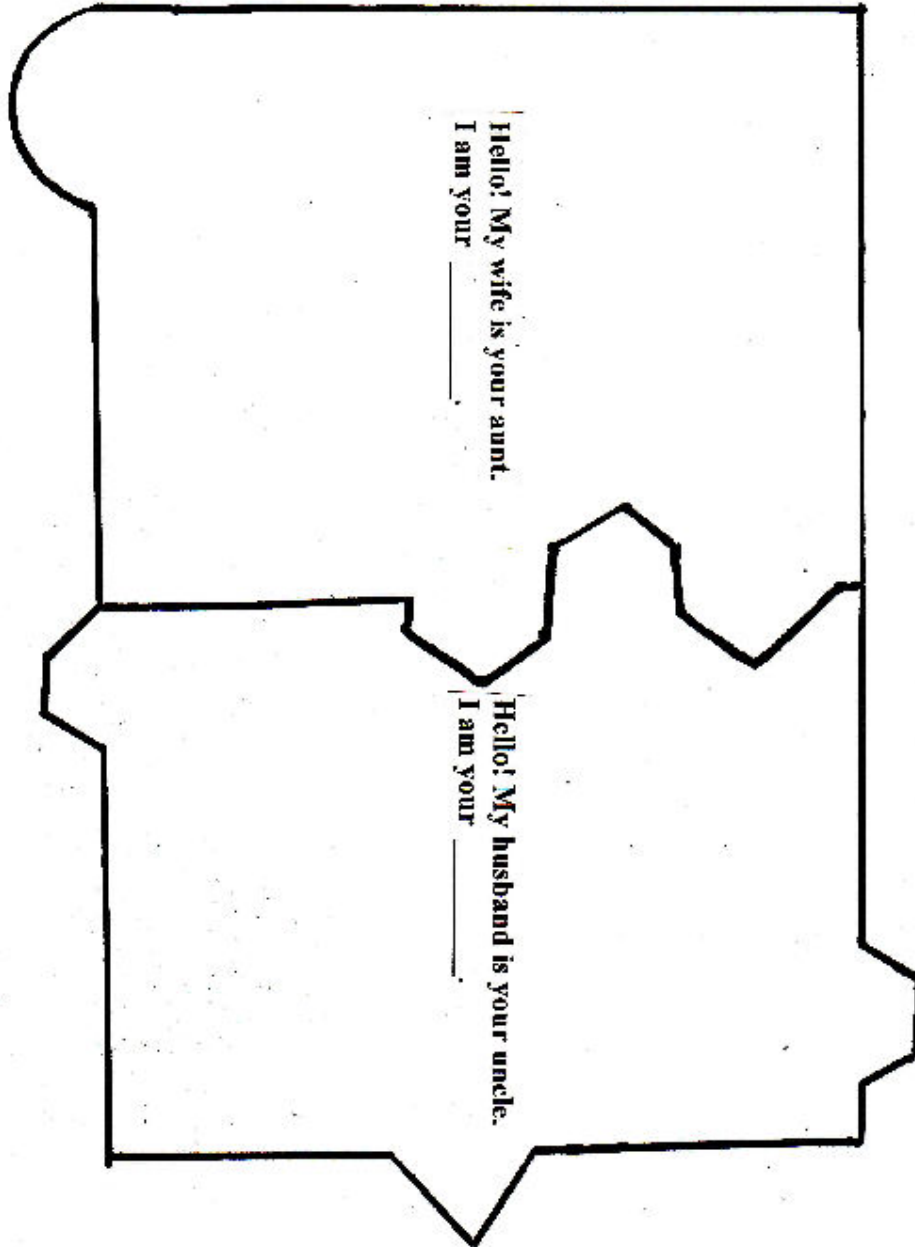
Cuqllitet: Those Who Came Before Us

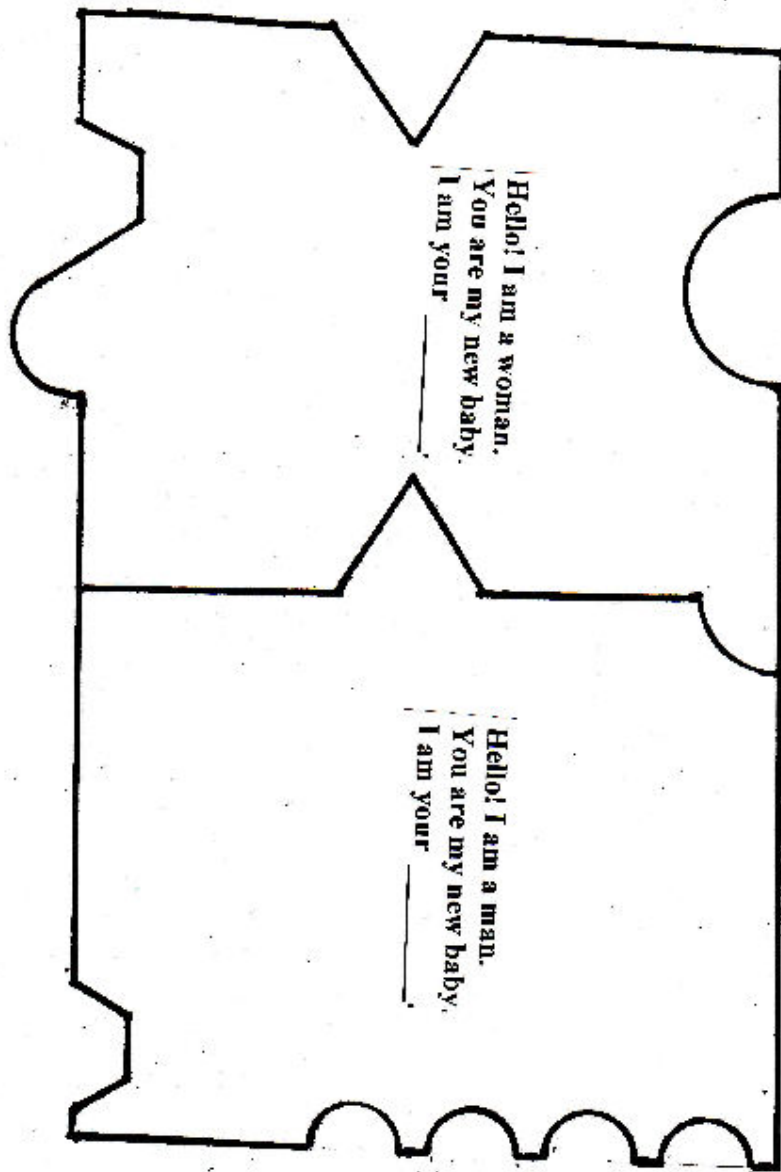
(Answer: I am your GRANDFATHER.)

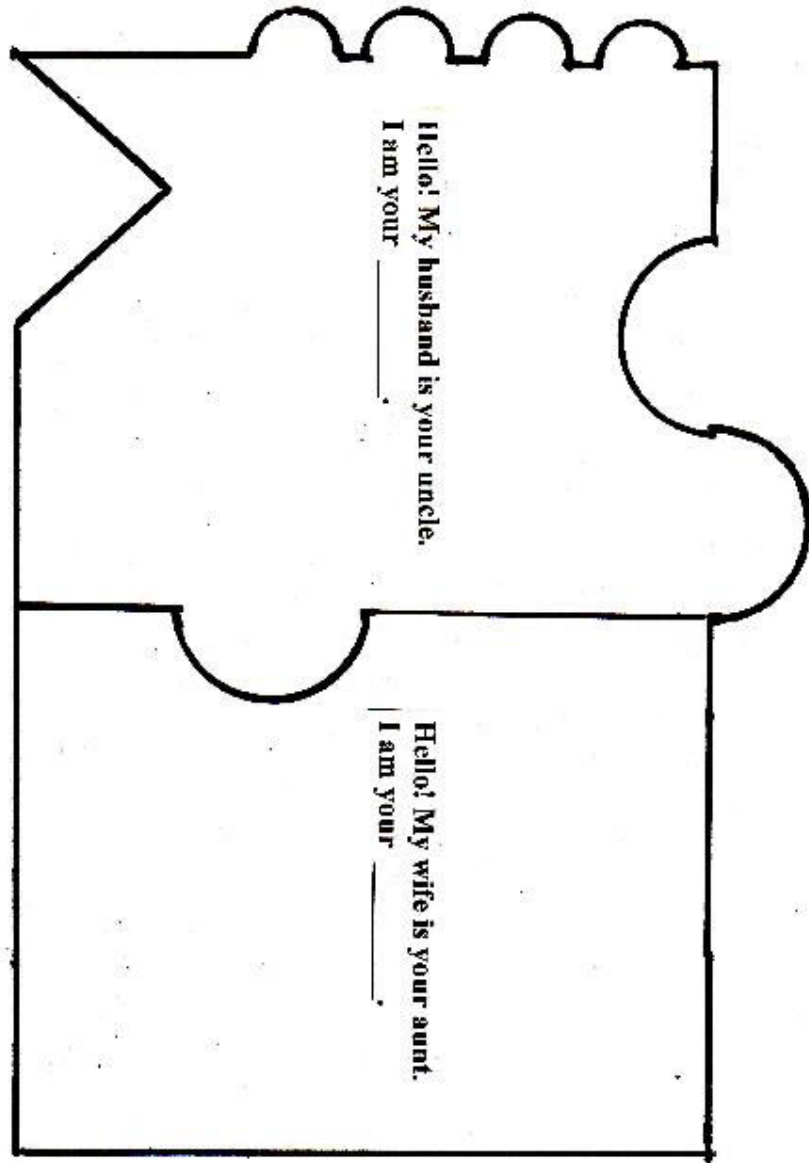
ENGLISH LAYOUT KEY AND PUZZLE PIECES

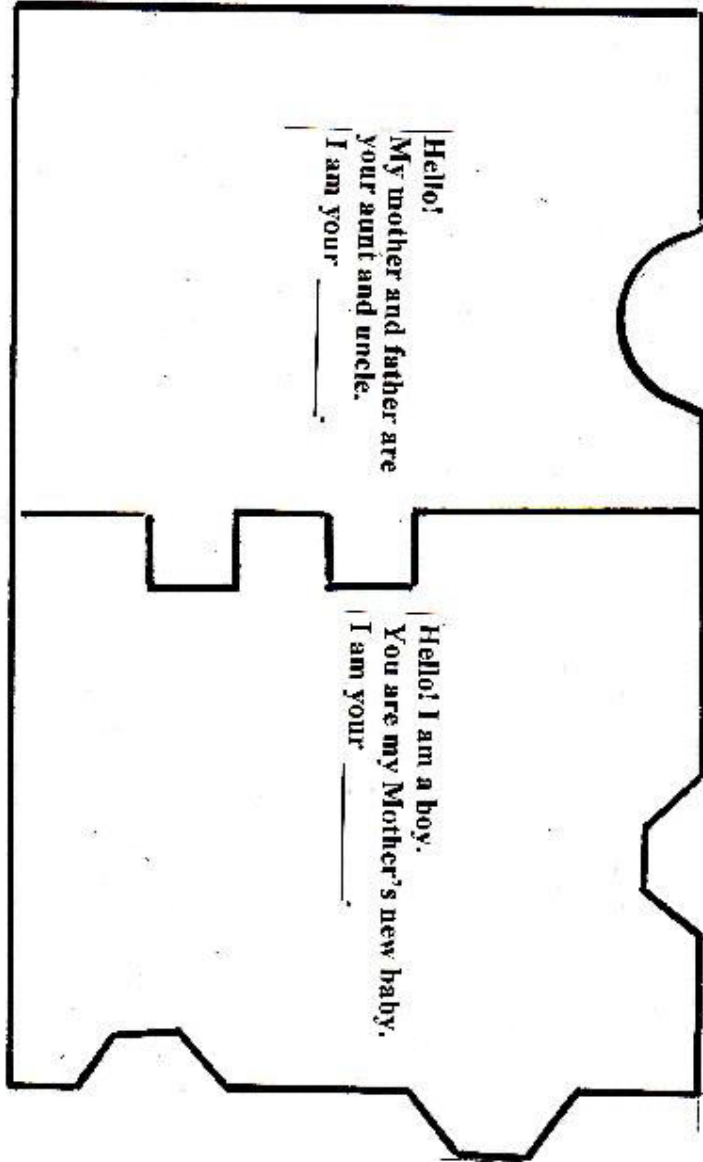


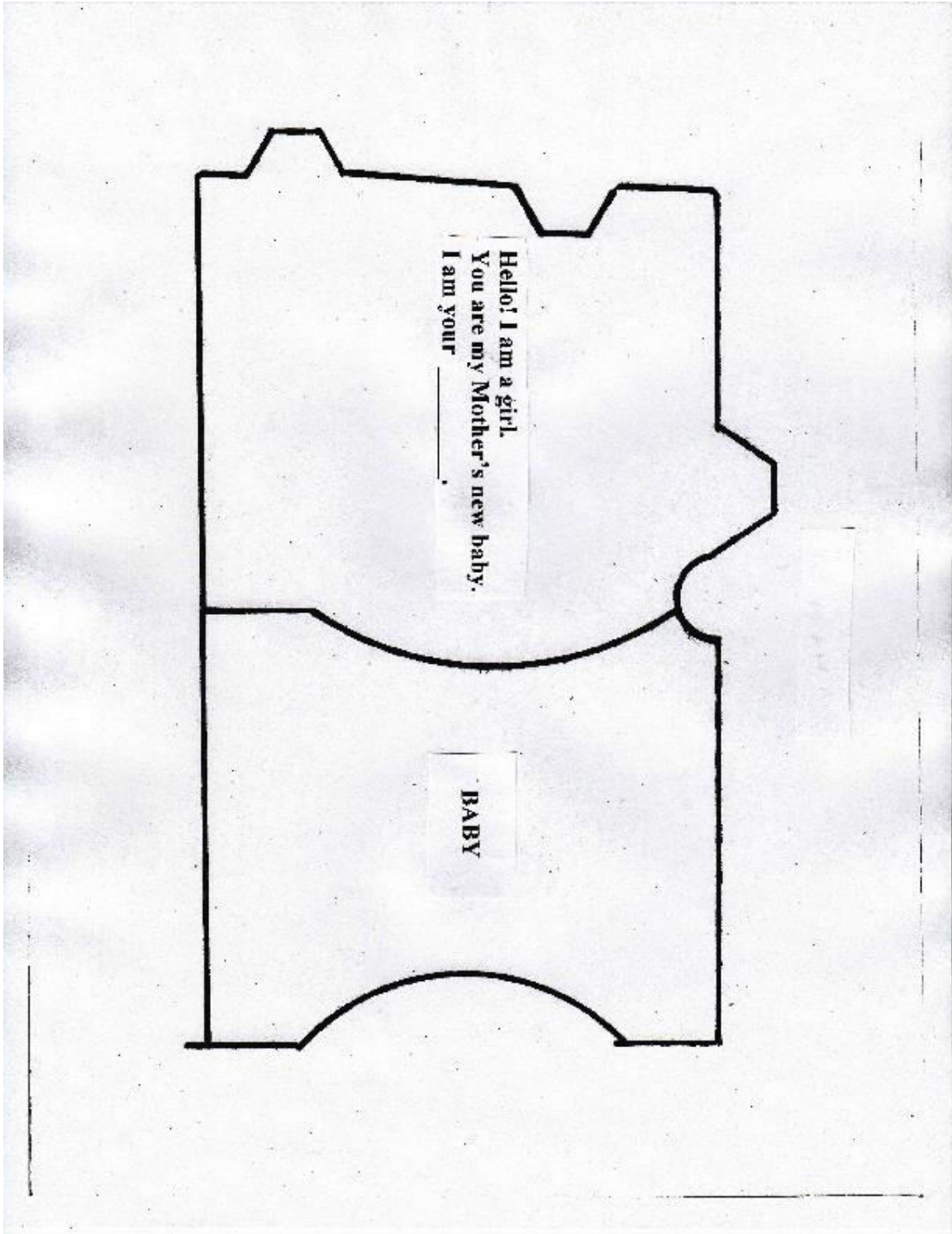


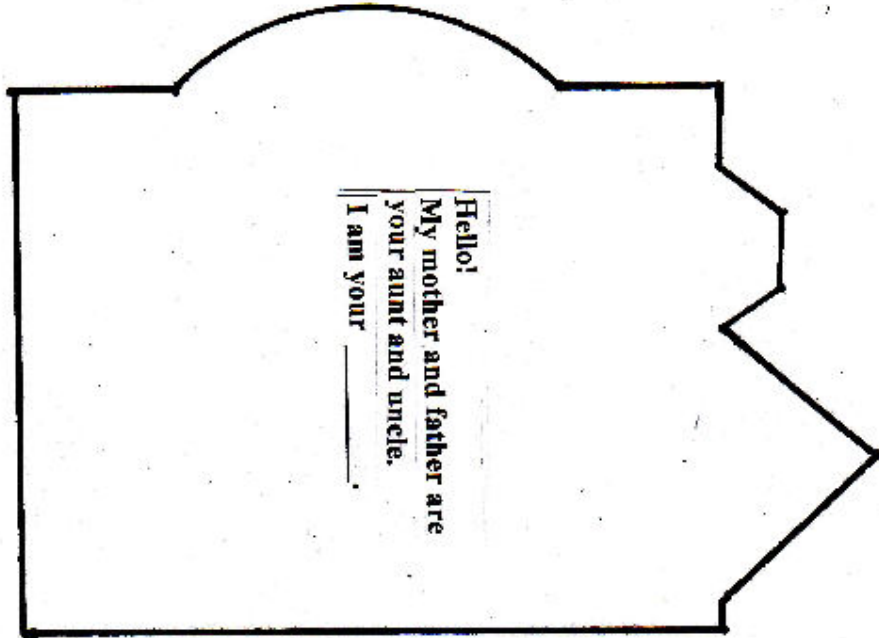


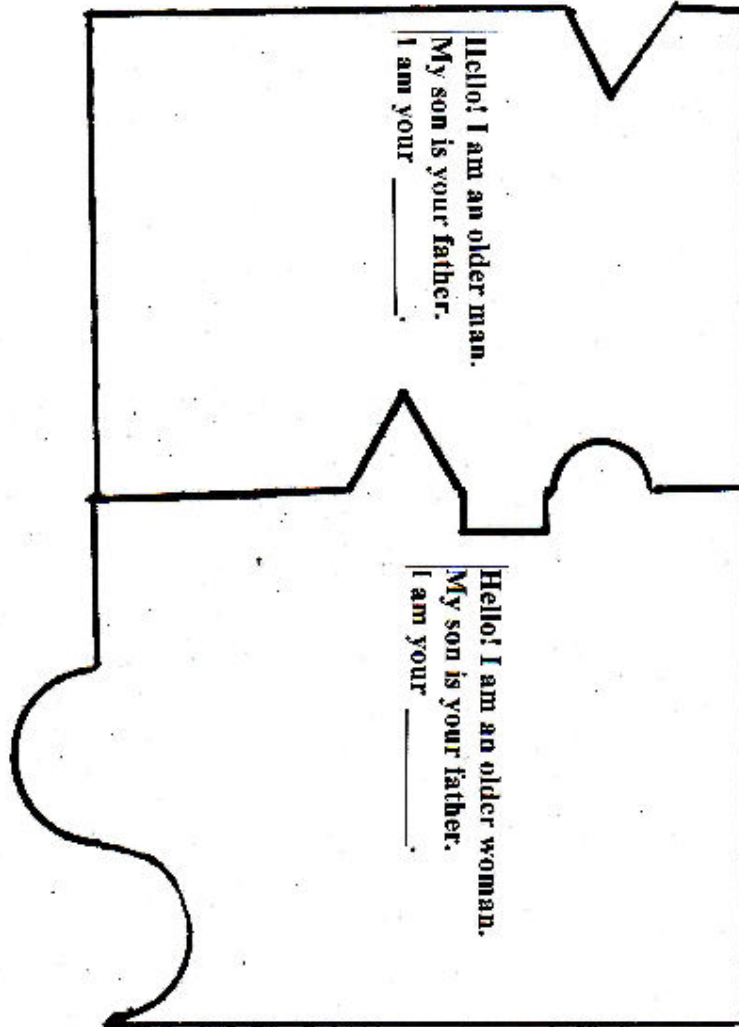












LABELS FOR PUZZLE PIECES (SUGGESTUN TERMS)

KUKUQ

**Hello! I am a woman.
You are my new baby.
I am your _____.**

(Answer: I am your AANAK.)

**Hello! I am a man.
You are my new baby.
I am your _____.**

(Answer: I am your ATAK.)

**Hello! I am a boy.
You are my mother's new baby.
I am your big brother, your _____.**

(Answer: I am your ANNGAQ.)

**Hello! I am a girl.
You are my mother's new baby.
I am your big sister, your _____.**

(Answer: I am your ALQAAQ.)

Hello! I am your boy cousin, your _____.

(Answer: I am your ILUWAQ.)

Hello! I am your girl cousin, your _____.

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(Answer: I am your ILUNGAQ.)

**Hello! I am a woman.
Your mother is my sister.
I am your _____.**

(Answer: I am your ANAANAK.)

**Hello! I'm married to your mother's sister.
I am your _____.**

(Answer: I am your NENGAUK.)

**Hello! I am a man.
Your mother is my sister.
I am your _____.**

(Answer: I am your ANGAK.)

**Hello! I'm married to your mother's brother.
I am your _____.**

(Answer: I am your ACUAQ.)

**Hello! I am your father's sister.
I am your _____.**

(Answer: I am your ACAK.)

**Hello! I am married to your father's sister.
I am your _____.**

(Answer: I am your NENGAUK.)

**Hello! I am your father's brother.
I am your _____.**

(Answer: I am your ATAATAK.)

**Hello! I am married to your father's brother.
I am your _____.**

(Answer: I am your ACUAQ.)

**Hello! I am an older woman.
My daughter is your mother.
I am your _____.**

(Answer: I am your EMAA.)

**Hello! I am an older man.
My daughter is your mother.
I am your _____.**

(Answer: I am your APAA.)

**Hello! I am an older woman.
My son is your father.
I am your _____.**

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(Answer: I am your EMAA.)

Hello! I am an older man.

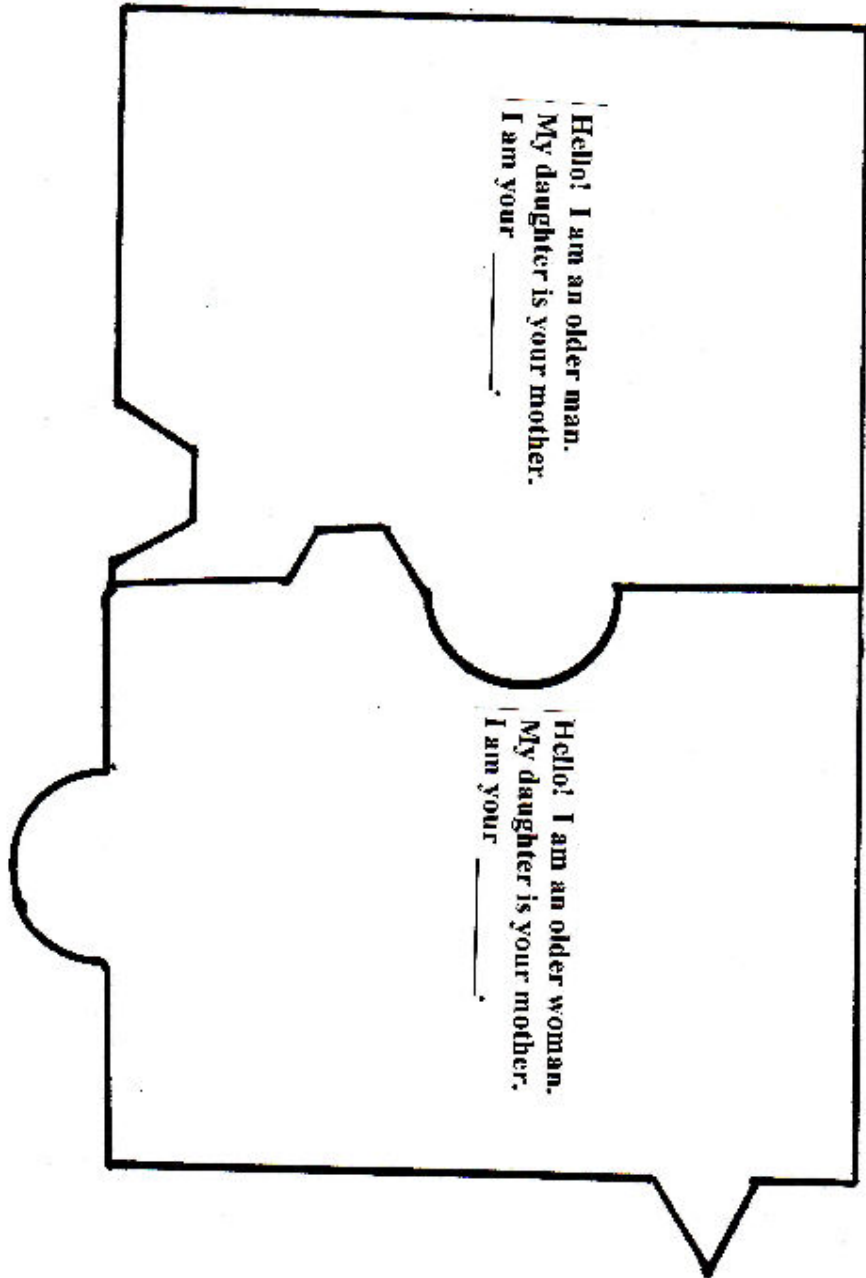
My son is your father.

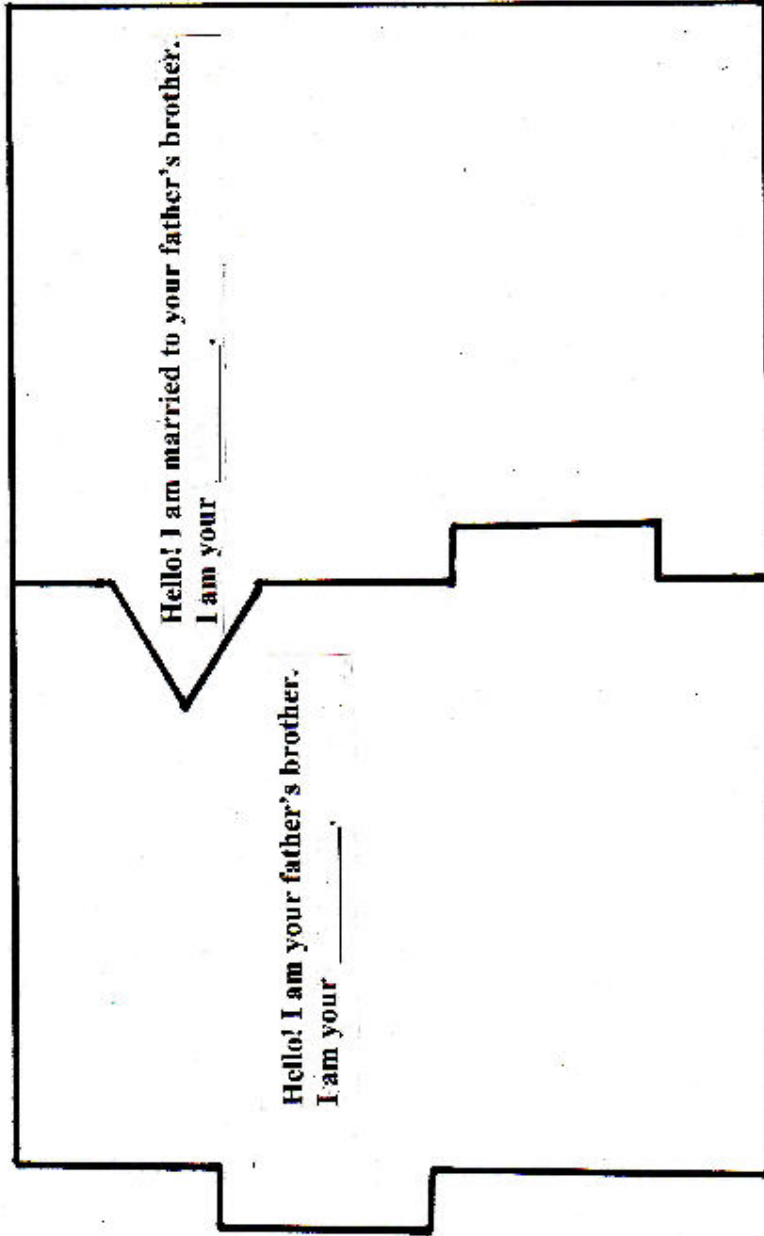
I am your _____.

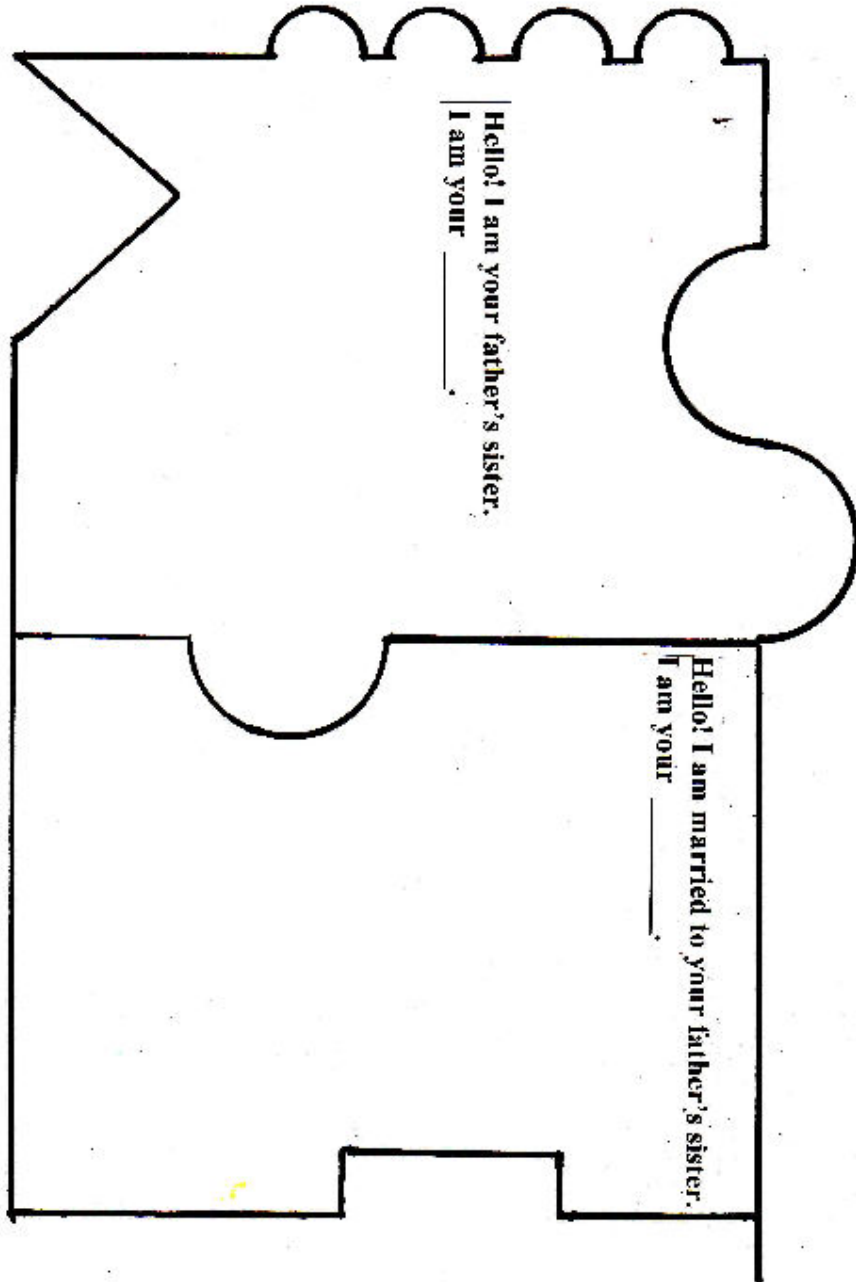
(Answer: I am your APAA.)

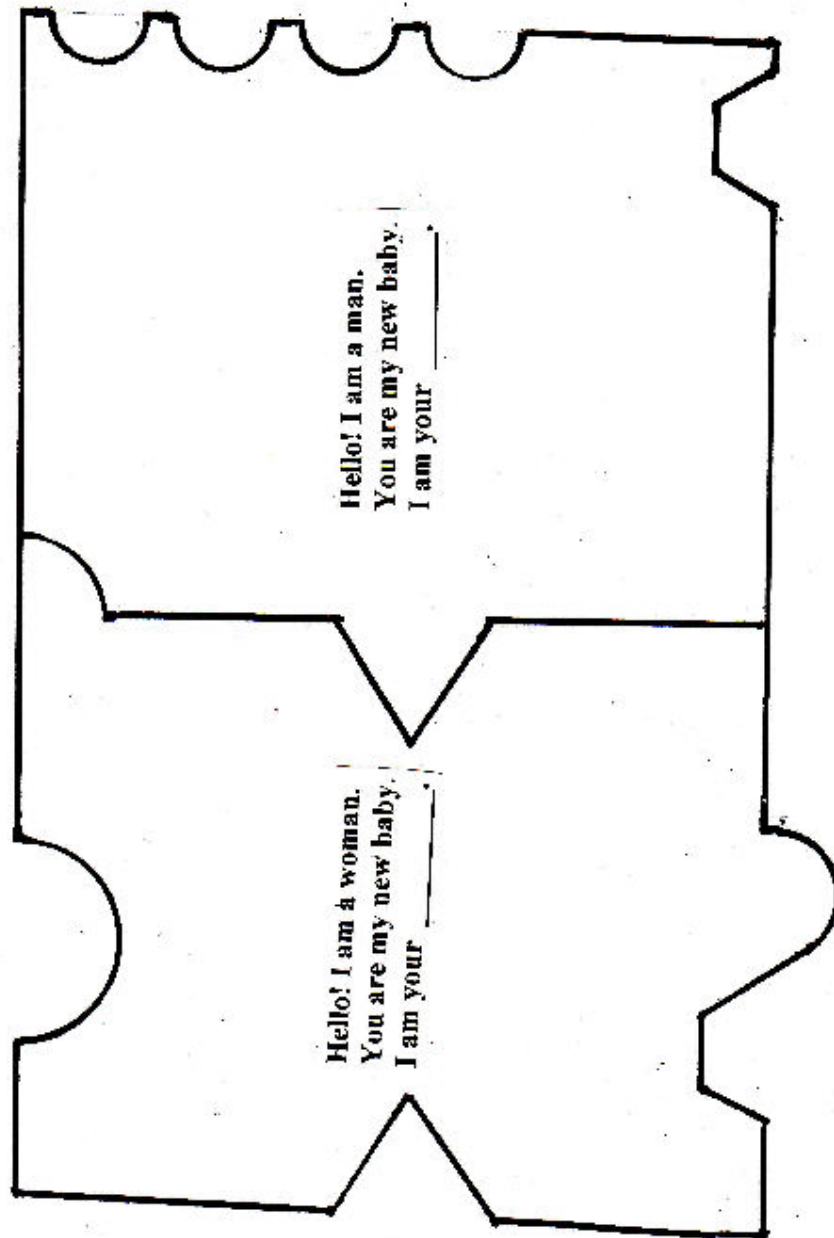
SUGGESTUN LAYOUT KEY AND PUZZLE PIECES

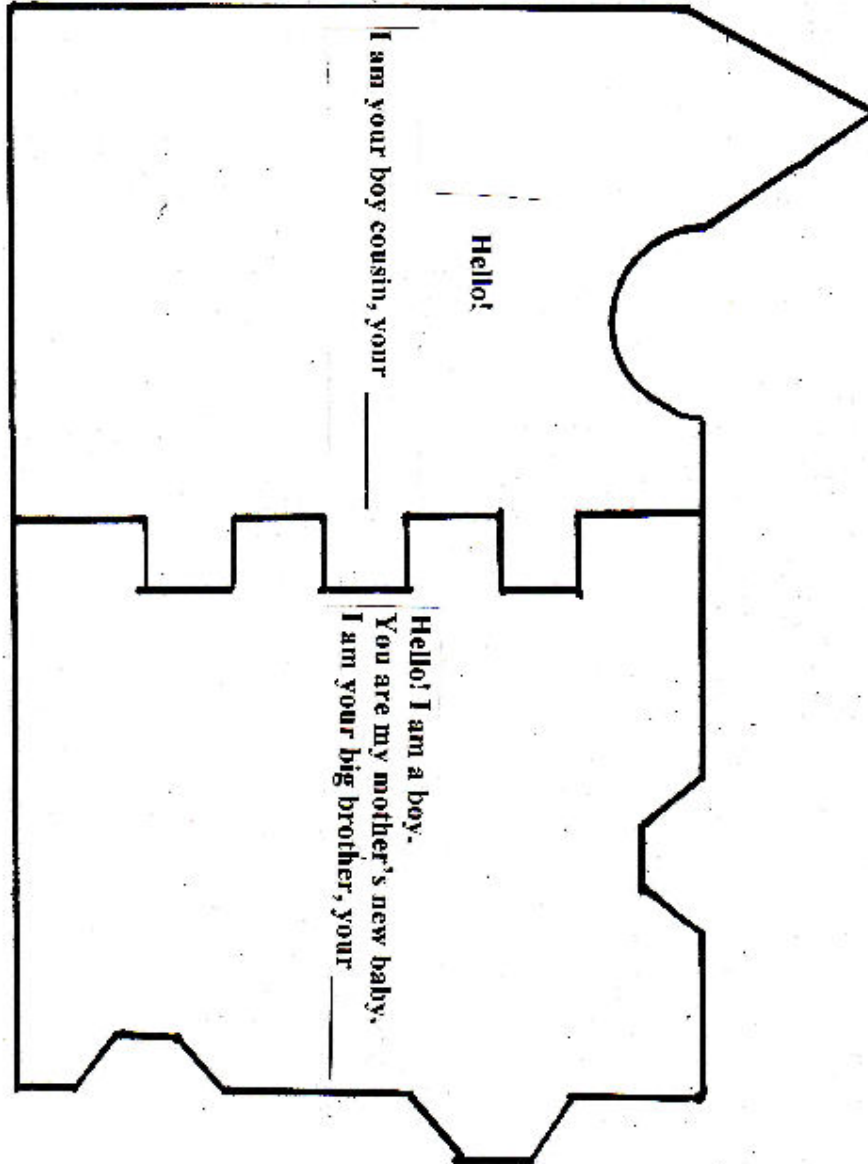


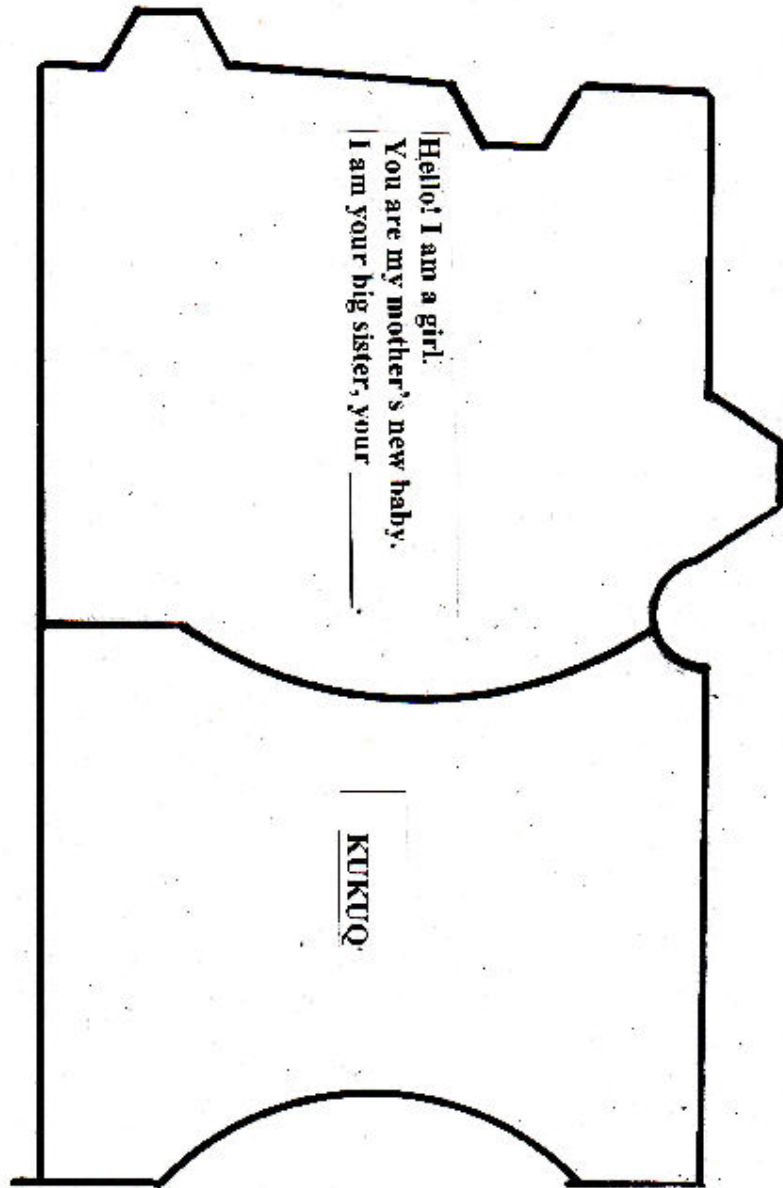


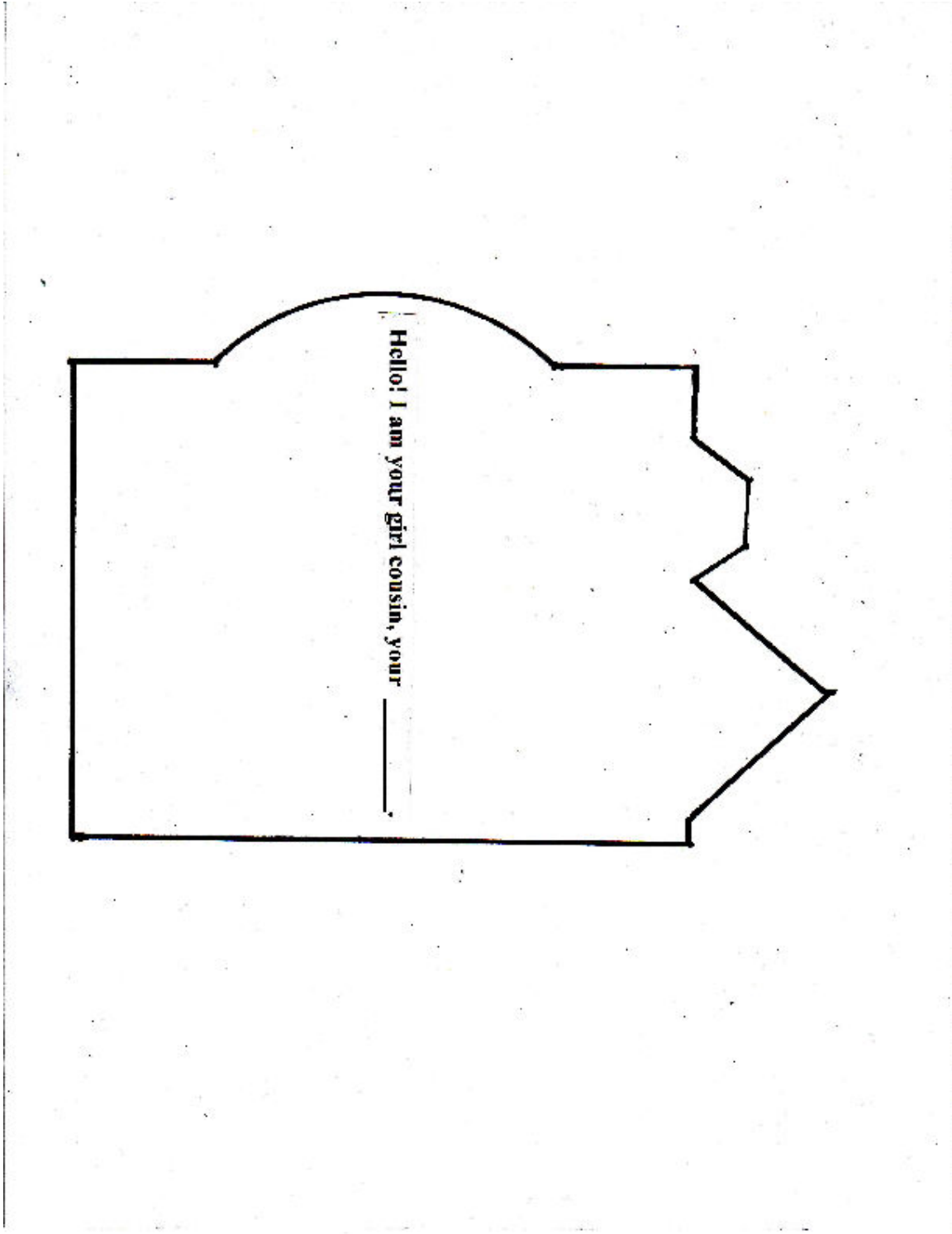


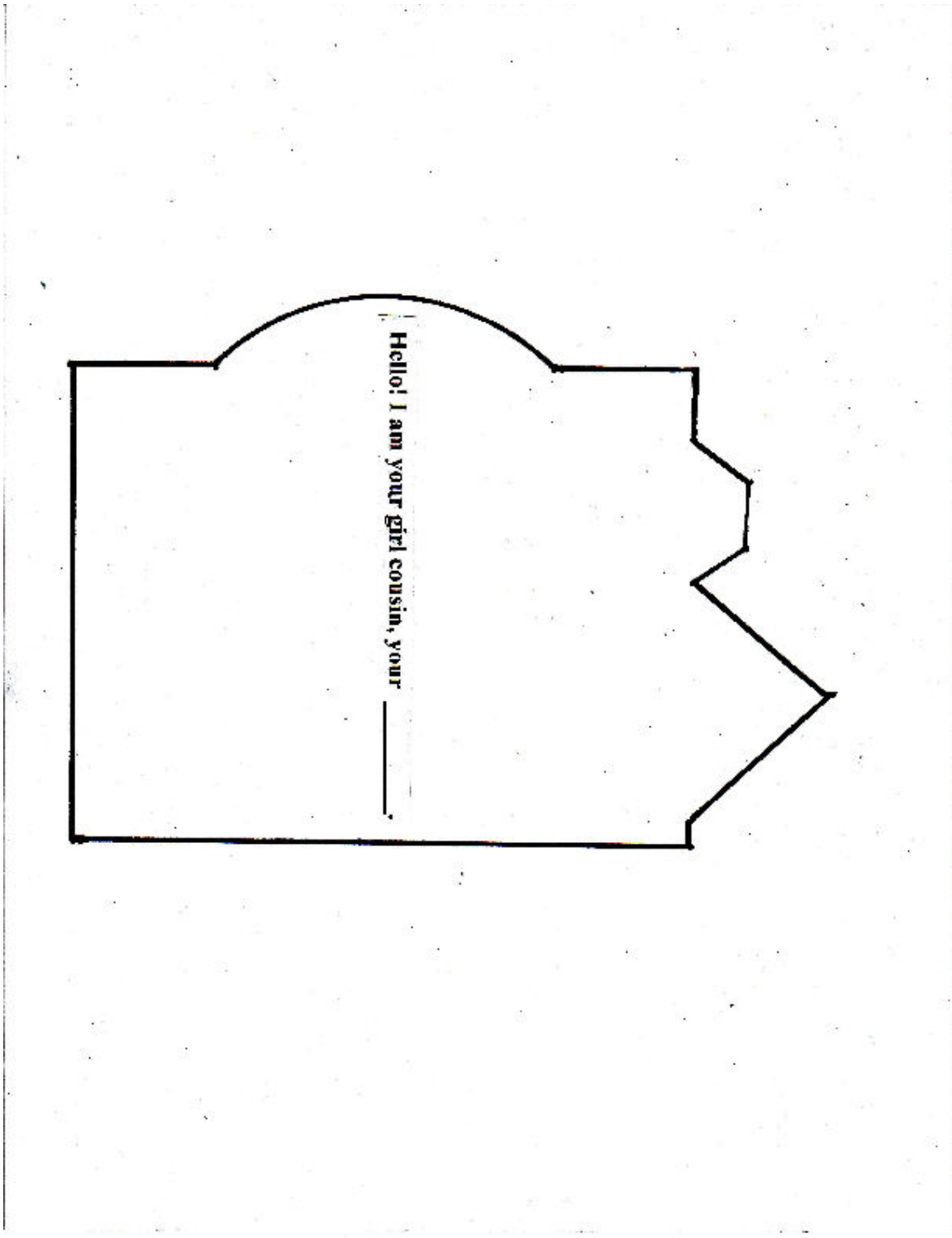












Cuqllitet: Those Who Came Before Us

Family Activity Scrapbook/Collage

Grade: PK-2 Lesson 2

Estimated Time: 2 class periods

Objective:

To begin to understand family interrelationships, students will develop a family activity scrapbook or collage.

Materials/Resources:

- Family photographs
- Magazines
- Glue
- Scissors
- Markers
- Crayons
- Stickers
- Glitter
- Poster board
- Construction paper
- Stapler
- Scratch paper
- Kathryn (Taca) Kompkoff, “The Modern Village,” in We are the Land, We are the Sea: Stories of Subsistence from the People of Chenega (J.E. Smelcer and M.A. Young, eds.) Chenega Heritage, Inc. 2007, pp. 56-59.

Teacher Preparation:

The teacher may choose to create a sample display to discuss with the students before they begin the activity.

Activity Procedures:

Students will create a scrapbook or collage showing family members and their activities. Students will identify family members using English and Sugcestun kinship terms, and explain what they are doing together in the photos. Class will discuss what activities different family members typically do together. The activity should reinforce previously introduced vocabulary (English and Sugcestun kinship terms).

Day 1

1. Ask each student to bring in 4-6 photographs of family members engaged in different activities. Make sure they have permission from home to borrow the photos. If they are unable to bring in enough photos, they may make drawings or cut out magazine pictures to represent family.
2. Copy photographs and let students work with the copies so originals can be returned undamaged (unless parents indicate that they don't mind if

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- their children use the originals). If photos are in digital form, teacher can print copies that students can cut and paste. Or, photos may be scanned.
3. Encourage each student to make a draft and to arrange items to their satisfaction, outlining in pencil where the photos will be placed on the pages of their scrapbook or on a poster board. Scrapbooks may be made with bi-fold construction paper, attached with staples at the fold.
 4. Demonstrate how to create a title to describe each activity. The title should include a list of all the participating family members, by kinship term; for example, “We went to a basketball game. My big brother played basketball. My mom, dad, grandpa, my sisters and I watched the game.” The names of family members may also be included (“My big brother, Jimmy, played basketball.”). Tailor this task for the grade level; simplify and minimize the writing and elicit more oral descriptions for the younger students.
 5. Help students correctly label their photos and spell kinship terms (and family members’ names).
 6. Have students finalize the drafts and decorate them as desired.
 7. Display the photo collages/scrapbooks.

Day 2

1. Read Kathryn (Taca) Kompkoff’s “The Modern Village” to the class. Focus on her descriptions of family members doing subsistence activities together (on p. 59 there is a photograph of family members having a cook-out, too). Ask students if they have ever helped with fishing or berry-picking.
2. Using the students’ finished collages/scrapbooks as a basis for class discussion, have them list the kinds of things that family members do together: eat; travel; do chores; shop; do subsistence activities; help with homework or school projects; go to church, etc. Ask students which relatives, in their families, usually do these activities together.
3. Bring out the class’s “new baby.” Remind them that Baby is now part of the family. Have students think of the different relatives and how they might help with Baby as the family goes about its varied activities. Ask them if and how Baby can be part of what the family is doing. Look at various photos and add Baby into the picture. If the activity is eating, for example, ask who will feed Baby? Who will carry Baby to the basketball game? Who will play with Baby so that Mom can pick berries? Who will stay home and babysit?

The Modern Village

freeze them a lot of times. I make syrups, jams and jellies, as well as cobbiers and pies. Nobody really sat down and taught me how; I just learned on my own.

My parents and grandparents taught me all about subsistence. Actually, the whole family stressed its importance, all my aunts and uncles and cousins. In Tatitlek, practically everyone is related in one way or another. We just grew up with subsistence all around us. We saw everybody doing it. But now there are only a few people who still subsist. A lot of the young people don't do it anymore. Now it's our aunts and uncles and the elders who still do it. Subsistence is a lot of work. I never realized it growing up. It was just our way of life back then.

I was in high school at Valdez when the Exxon Valdez went aground right on the other side of High Island, which is only a mile or two from Tatitlek. Before the spill, herring people were still doing a lot of subsistence. It hasn't been the same since. For one thing, the herring spawns have become very scarce. People have to travel further to get any subsistence foods. And they're not as plentiful. For instance, the herring spawn (the eggs) aren't as thick or the kelp as they used to be. The few herring spawn we do get nowadays are given to the elders. I haven't had herring eggs in a couple of years.



FIGURE 16. Herring spawn

The Modern Village

Kor mow (Kax) kaawoo

WE PUT UP QUOTE A BIT of fish when I was growing up. My amma and uppa would bring a fish to be fillet, it would be like one big assembly line all their daughters and all the grandkids helping out. My mom and my aunts would be down at the beach helping Umma and Uppa cut up the fish and gut them. All the kids would walk into the water and rinse off the fish. Then we would carry them up to Umma and Uppa's house and work on the porch. We would have to strip the fish and put them in the bins, then we would string them and hang them to dry. It was us, our big family assembly line. When the saloon was dry we would have fish all winter long.

Another thing I remember from growing up is that my uppa had a seining boat. He would take his daughters and grandkids out all the time. There must have been twenty-five of us on the boat at one time. I'm sure he would have gotten a huge fine from the Coast Guard if he had been caught with so many people onboard. We would travel all over the sound picking berries and herring picnics. I loved that time. It was so much fun. I've always wished we could have made our own little village somewhere.

Back then, none of the subsistence foods were a delicacy to us, because that was all we ate. We had crab all the time, so it wasn't just a once in awhile thing like it is now. I wasn't an expensive delicacy to us, it was our everyday food. We always had duck and porcupine. I'm sure I've also eaten bear, but I can't remember. I still go berry picking. That's my main form of subsistence. I pick blueberries, salmonberries, Highbush marberries, nagooberries, and currants.

We Are the Land, We are the Sea

Last year my family moved back to Tatitlek after living in Valdez for nine years. During all those years, my dad and my sisters would still have that salmon-activity assembly line going. I missed out on that while being in Valdez. Nowadays, it's not the same as it used to be. Subsistence practices are disappearing. People in Tatitlek have groceries flown in or brought in by boat. It costs quite a bit to have groceries sent from Anchorage, because the freight charges so much, but you can do your shopping in Valdez. They've got a little wholesale store, and you pay one flat fee for a checker book to keep everything. If you can find a couple of other people to split the checker, it really doesn't cost that much.

I think subsistence lifestyles are equal to Tatitlek and Cheungo Bay. Tatitlek is getting to be pretty modern, but it's a good place to raise kids. Everybody looks out for each other's kids. The kids just love it; they can just run free. They can literally run around barefoot. I've said that they don't do as much subsistence in Tatitlek. For us, now realizing how much my son, Thomas, would enjoy being those fish we were down in Cheungo last summer, and his cousins' grandparents had Dmitri helping them strip the fish to hang. His grandma asked Thomas if he would like to help, and he did. He really enjoyed it too. I think that was the first time he ever had the chance to help out with subsistence.

Thomas is going to graduate from Tatitlek. He wouldn't have it any other way. He was four when we moved to Valdez, and he was thirteen when we moved back to Tatitlek. He always wanted to move back to the village. He never forgot it. He always wanted to move back. Every chance he got, he visited Tatitlek, and when he was there, he never wanted to leave. I didn't realize how unhappy he was in Valdez until we moved back to Tatitlek. It just makes me sad every time I think about that.

The Modern Village



Photo 2: A cookout near Tallak. Photo: William Seward

WASHTON LIBRARY

Mapping My House

Grade PK-2 Lesson 3

Estimated time: 2 class periods

Objective:

The students will begin to see how families interact in places. They will learn elementary mapping skills including the basic concept of perspective.

Materials:

- Butcher paper/large roll of paper
- Markers
- Crayons
- Pencils
- Scratch paper
- Several sets of simple paper dolls, labeled with kinship terms. To download a printable template, click on “paper dolly chains” at http://www.the-little-experience.com/web_site/_page/05_free_stuff/05_free_stuff_to_do_girls.html
- On Mother’s Lap by Ann Herbert Scott (this book is available in both English and Sugcestun)

Teacher Preparation:

If you have a dollhouse and small figurines to represent different family members, this would be an excellent tool for this activity. With a dollhouse, you can easily convey the concept of a floor plan, seen from a bird’s-eye view. Otherwise, make a number of paper dolls using the paper doll template (see pdf. link at www.the-little-experience.com) for this activity. Scale the templates so you can print smaller and larger dolls to represent children and adults. Make a doll to represent the baby.

Activity Procedures:

The students will draw a floor plan of their home and label the different rooms. They will place family members throughout the house for different activities, and include the “new baby” in those activities.

Day 1

1. Explain to students that a map is a way to show where different places are. They are going to draw a floor plan of their house. A floor plan is a map of an inside space, seen from above.
2. Show students how a floor plan works. Demonstrate with a dollhouse, if one is available – otherwise, use objects in the classroom to show them how things look from different perspectives.
3. Have each student draw a floor plan of their house
4. Then, working in small groups or as a class, make a larger floor plan of a house. Label the different rooms and spaces (living area, bedroom, bathroom,

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etc.). Have them draw some basic furniture to identify the functions of different spaces and rooms (stove, couch, TV, sink, chair, refrigerator, etc.) The plan should be large enough so that several paper dolls can easily fit in the living areas. Use separate sheets of paper to draw additional floors, if you wish.

5. Label paper dolls with kinship terms introduced in the previous activity.

Day 2

1. Place the Baby somewhere in the house, “sleeping.”
2. Let students play for a few minutes, placing the other dolls representing family members throughout the house doing different activities.
3. Ask them what each family member is doing.
4. Then tell them: “Baby is crying! Who will go check on Baby?” Have them move an appropriate doll to the location where Baby is sleeping, or have that “relative” bring Baby to another room.
5. Repeat with different needs (Baby is hungry; Baby needs a diaper change; someone needs to play with Baby; Baby is cold or hot, etc.)
6. If students always respond with the same doll (e.g., Mother), tell them that Mother is busy and ask who else can help. Going to take care of Baby will interrupt whatever activity the helper is doing. Ask students who can help out with that activity. For example, Mother leaves the cooking to help the Baby. Can Grandma stir the pot on the stove while Mom is gone? The idea is to show a busy household where activities take place in different spaces and relatives help each other in various ways.
7. Alternatively, have the students draw their floor plans but do the rest of the activity as a group, using the dollhouse. If you have small dolls/human figurines, they can be labeled with kinship terms and used instead of paper dolls. Let students take turns answering the questions and moving the appropriate dolls around the house.
8. Read On Mother’s Lap by Ann Herbert Scott in English and Sugcestun.

Mapping Where We Live

Grade PK-2, Lesson 4

Estimated time: 1 class period

Objectives:

The students will identify where they live locally and learn the concept of scale by placing drawings of their houses in relation to community landmarks. Older students will extend the concept of scale to maps of the region, Alaska, the U.S. and the world.

Materials:

- Street map of your community
- Map of the Chugach Region
- Alaska map
- US map
- World map or globe
- Blue and Gold star stickers
- Ruler/yardstick
- Magnifying glass
- Computer (if Google Earth can be accessed)

Teacher Preparation:

Study your local map. Choose community landmarks (school, store, church, prominent landscape features such as mountains and water). Draw a map on the chalkboard showing major roads. Draw in and label landmarks in roughly accurate positions and spatial relationship.

Activity Procedures:

1. Using the map that has been drawn on the chalkboard, the teacher traces a route that she/he normally takes to get to the school. The teacher may say, for example, "I live on Chena Street, which is here, and this is how I get to the school every day. I go past the church and the store on my way. My house is pretty close to the school." Teacher locates her house on the map and draws a square to represent it, with her name in the square.
2. Students come up to the board one at a time. The teacher asks them what street they live on and which landmark is closest to their home. The teacher helps them to locate where they live, and students each draw a square to represent their house and write their name in the square.
3. As more houses are filled in, the teacher asks questions to illustrate the idea of proportion, such as "I see you live close to Johnny's house, but far from Erin's. Which is farthest from the store, your house or Erin's?" For older students, use a ruler or yardstick to elicit

statements such as “Johnny’s house is about twice as far to the school as my house.”

4. Introduce the idea of **scale** with a map of the Chugach region. Locate your community. Tell them that to show a bigger area, it is like the regional map shrinks the size of your community. Draw a very small version of the community map and show it to the class. Then let them look at the small map under a magnifying glass. Show students how they can see more detail when the map is magnified. If you live in one of the larger communities and have access to Google Earth, illustrate the point by zooming in and out. As you zoom in, details of streets and houses will be visible. As you zoom out, you can see different communities but no detail in the communities.
5. Point out other communities in the region. Explain that the map shows how far these communities are from each other. Ask questions like, “Which is closer to Valdez: Tatitlek or Nanwalek?”
6. Look at an Alaska map and locate your community. Place a blue or gold star there.
7. Locate Alaska on a U.S. map. Put a star where your community would be located if the map was magnified to allow more detail. Help students locate other cities and states that they may know (places they have lived or visited; where their grandparents live). Have students place a star on each place they locate.
8. Locate Alaska on a globe or world map. See if students can locate approximately where their community should be properly placed.
9. Explain that each of the maps you have looked at is on a different **scale**. The community map is like it was magnified; it shows smaller things (like houses) so it is a small scale map. The Chugach map is on a larger scale. It shows bigger things, like different communities. The U.S. map is larger still, and the world map is the largest.
10. Display the mapping project in the classroom.

Name the Baby

Grade: PK-2, Lesson 5

Estimated Time: 2 class periods

Objective: Students will learn that names are chosen for a reason and that names reflect relationships. They will choose a first and middle name for their “baby” and learn about their own names.

Materials:

No special materials required

Teacher Preparation: For Day 2 of this activity, students will be assigned to find the answers to two questions about their first names (or first and middle names): 1. Who picked my name? 2. Why did the person who named me choose this name? In preparation, teacher should make up homework sheets with the questions and spaces for parents or other knowledgeable relatives to supply the answers. Include additional questions about nicknames so that answers will be available for the next activity: Did I have any special loving baby names or nicknames? Who gave me that baby name or nickname? Why did they choose that name? Who calls or called me by those loving nicknames?

After students turn in this homework, teacher may wish to review the responses and select some that are both interesting and also illustrate the concepts stressed in Part I of the activity. Then, invite parents to class to talk about why they chose particular names for their children.

Activity Procedures:

Day 1 – Name the Baby

1. Teacher reminds the students that they have a new baby, and the baby needs a name.
2. Teacher asks each student to pick a good name for the baby and writes their suggestion on the board along with the name of the student who has suggested it.
3. Teacher goes down the list of names and asks why each one was chosen.
4. If a student answers, “Because I like it,” or “Because it’s a nice name,” teacher asks “Why do you like the name ___? Is that the name of somebody else you know, like –
 - a. - someone in your family?”
 - b. - a friend?”
 - c. - a famous person?”

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- d. - a TV or movie or book character?"
- e. - a favorite toy?"
5. Next to each name on the board, teacher notes the answer along with a word or two about what the student likes about the person/character/toy that is the source of the name they have chosen.
6. Throughout this process, reinforce the lesson objectives (how names and naming create and strengthen relationships) with remarks that bring out the following reasons for naming:
 - a. Names create or express links between the person who receives the name and the person who gives it. Example: "When I was a little girl, our dog had four puppies and I got to name one of them. I was so proud that I got to pick the name. I always felt like that one was my special puppy."
 - b. Names often create or express links between the person who gets the name and the person who was the source of the name. Example: "Oh, I like the name Mary, too. My favorite aunt was named Mary! When I hear the name Mary, I always think about my aunt Mary."
 - c. Names often relate to positive characteristics. They express a wish for the person who is being named to be like the person who is the source of the name. Example: "My mom named my brother Sven because that's my dad's name. My mom wanted Sven to grow up strong and smart like his daddy."
 - d. A name may be chosen because the word itself has positive meanings that describe the recipient or because the name giver wants the person being named to have certain qualities. Students may suggest names like this that the teacher can explicate. Example: "Oh, you want to call the baby Happy because she is always smiling!"
7. After discussing students' reasons for suggesting all the names, have the class pick two for the baby's first and middle names. Formally name the baby and welcome her/him one more time into the "family."
8. Distribute students' homework assignment to find out facts about their own names (first and/or middle name) and nicknames: Who picked my name? Why did the person who named me choose this name? Did I have any special loving baby names or nicknames? Who gave me that baby name or nickname? Why did they choose that name? Who calls or called me by those loving nicknames?

Day 2 – Where Did I Get My Name?

1. After students turn in the homework, teacher should review the responses and select some that are both interesting and also illustrate the concepts stressed in Part I of the activity.
2. Then, teacher may share the selected responses in class to reinforce the lesson. Have a few parents come to class to talk about why they chose particular names for their children.

Nicknames

Grade PK-3, Lesson 6

Estimated time: 1 class period

Objective:

Students will learn that nicknames are informal and express close relationships. Nicknames may be shortened forms of a proper name (Timmy for Timothy); descriptions (“Magic” Johnson); or affectionate words that derive from baby talk (Bubba for “brother”).

Materials:

No special materials required, other than the homework responses

Teacher Preparation:

This activity is about affectionate or complimentary nicknames. The following general information about nicknames should be helpful: Nicknames often start within the family. A nickname may be a way of expressing affection, and some nicknames are gently teasing. In some cases, a nickname is only used by a few people. For example, a parent or grandparent may have a special nickname for a child, or two friends may have nicknames for each other. Sometimes nicknames are only used in one context or place; for example, a school athlete may earn a sports-related nickname that’s mostly used by teammates or schoolmates. In other cases, a nickname becomes a person’s preferred name.

Note that the activity is carefully worded to keep the focus on positive nicknames, rather than hurtful ones. If students do give examples of negative nicknames, be prepared to acknowledge this with a comment such as “Yes, sometimes people are teased with mean nicknames. We’re going to talk about nicknames that tell you someone loves you or likes you so that we can think of good nicknames for our new baby.”

In preparation, review parents’ responses to the questions about nicknames on the previous activity’s homework sheet. Sort their responses into categories: shortened forms of a proper name; descriptive nicknames; names that derive from baby talk or baby pronunciations.

Activity Procedure:

1. Explain to students “Sometimes, family or friends may have a special name for you, different from your regular name.” Give a personal example, if possible: “My name is Phyllis and my Dad used to put me on his lap and call me his ‘Filly.’ A filly is a little girl horse. I loved horses and Filly also sounds like Phyllis. So it was a good nickname for me. I always felt loved when my dad used my special nickname.” Then ask students if their parents or grandparents have ever called them by a special name that makes them feel loved.

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2. List their answers on the chalkboard. Refer to the parents' responses from the homework sheet and give prompts if students have trouble coming up with their nicknames.
3. Ask who calls them by their nicknames. Point out examples of:
 - a. nicknames used for them by only one or two people
 - b. nicknames used only in one place (at home; in school)
 - c. nicknames that are pretty much used by everyone (Jimmy for James)
4. Point out different types of nicknames, as examples come up. For example:
 - a. Shortened forms of proper names: "Your name is Elenore, but we call you Ellie. A nickname can be a short form of a regular name. Can you think of other examples of this?"
 - b. Descriptive nicknames: "Your mom says she called you Bouncy Baby when you were little because you loved to bounce on everybody's laps" or "You were the first boy in your family so sometimes they call you Numba One Son. Does anyone else have a nickname that describes something about them?"
 - c. Cute mispronounced words: "Your family called you Doosey because that's how you used to ask for 'juice'. Does anyone else have a nickname that comes from baby talk?"
5. Have the class brainstorm nicknames for their new baby and choose a couple. Remind them that different people can have different nicknames for Baby!

Heritage Kit Lesson Activities

Grades 3-5

3-5	<ul style="list-style-type: none">• Kinship Card Game• Family Tree• Food and Family• Family Stories• Grow on Family Trees	<ul style="list-style-type: none">• Many Homes• Around the Year: Family Work and Subsistence• Around the Town: Mapping Routes• Mapping a Meal: Local Foods	<ul style="list-style-type: none">• Secret Nicknames and Valor Names
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Kinship Card Game

Grade 3-5, Lesson 1

Estimated Time: 1 class period

Objectives:

Students will review basic kinship terms. Through a game that matches relatives and activities, students will learn that there are roles and responsibilities that are part of kinship. They will understand how various relatives do different things for each other.

Materials/Resources:

Multiple copies of the Kinship Card Game

Teacher Preparation:

You need one full copy of the 3rd – 5th *Kinship Card Game* for every 5 or 6 students. A full game consists of two sets of the pages labeled “Things People Do” (32 cards total) and two sets of the pages that are labeled “My Relatives” (88 cards total). If completed games are not supplied with the kit, use the template to make the number of sets needed. First copy the template pages, then cut around the outer outline of the 2 x 2 table on each card. Next, cut the page in half horizontally, fold in half vertically and staple or tape to make two cards from each page.

Activity Procedures:

1. Brainstorm on the board the kinds of different things you do with various relatives. Ask about familiar tasks: who helps kids put their shoes on or ties them; who they might carve a pumpkin with, etc. You may want to look at the “Things People Do” cards for similar ideas but don’t directly use the activities described on the cards for this opening activity, or the game will be less fun for students, because they’ll have already brainstormed the answers.
2. Explain the rules for the game, group students, choose dealers and hand out decks of cards.
3. Have students play the game.
4. Monitor to make sure that students are playing by the rules. If some students are reluctant to challenge because they are afraid of being voted down, encourage them to make reasonable challenges. At the other extreme, if students tend to challenge almost everything, point out that challengers get farther behind each time they are unsuccessful.

Kinship Card Game for 3rd to 5th grades.

Before starting, make sure that you have 2 copies of each of the questions below, and at least 2 copies of the cards for son, daughter, husband and wife (other relative cards will have between 2 and 10 copies).

Explain to students that this is a card game played with two decks of cards. One deck describes activities you do with people, marked “Things People Do.” The other shows the names of relatives, marked “My Relatives.”

Pick a dealer for each group of students. The dealer deals each student seven (7) “My Relative” cards, puts the “Things People Do” deck in the middle of the playing space with the words “Things People Do” facing up, then turns over the “Things People Do” card that is on the top.

The player to the dealer’s right reads the card out loud, then looks at his or her hand and sees which of the “My Relatives” cards in his/her hand would fit that situation. He/She lays down all cards that fit. If there are no cards that seem to fit, he/she has to draw another “My Relatives” card from the pile. After he/she either lays down cards or draws another card, the play proceeds clock-wise.

The first person to lay down all of their cards is the winner. If any student challenges one or more of the “My Relatives” cards that another student has laid down, the question is put to a vote of the players. For example, a student might challenge another by saying “you wouldn’t play video games with your aunt.” If the players agree with the person who laid down the card (“he’s right, some aunts are teen-agers and play with younger kids”), the person who challenged the play has to take another “My Relatives” card. If the players agree with the challenger (“Aunts are too old. We just play video games with other kids!”), the player has to take back the challenged card and draw one additional card for each successfully challenged card.

The point of the game is to encourage discussion about the types of activities that certain relatives are more likely to do together. Suggestions listed below are likely answers, but it is up to students to reach their own consensus.

Suggested Answers:

1. Someone who would make me my favorite food: grandmother, mother, aunt, wife, sister, granddaughter
2. Someone to take care of me when I get old: son, daughter, grandson, granddaughter
3. Someone I could borrow money from: brother, sister, cousin
4. Someone to take me fishing: grandfather, father, brother, cousin, uncle
5. Someone to teach me to sew: grandmother, mother, aunt, sister, cousin
6. Someone at whose house I can eat: all relatives except husband, wife (because if you're married, it's your house too)
7. Someone I can tease in a friendly way: brother, sister, cousin
8. Someone I can pick berries with: mother, father, aunt, uncle, sister, brother, cousin
9. Someone who would babysit me: mother, father, sister, brother, aunt, (older) cousin
10. Someone I can take banya (steambath) with:
(for a young boy – mother, grandmother, aunt, grandfather, brother, cousin;
for an older male – grandfather, uncle, brother, male cousin)
(for a female – mother, grandmother, aunt, sister, cousin)
11. Someone I would do chores for: mother, father, grandmother, grandfather, wife, husband
12. Someone I might give fish to: mother, father, grandmother, grandfather, wife, husband
13. Someone who might teach me how to hunt: father, grandfather, brother, uncle, cousin

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14. Someone I might help cut dryfish: mother, grandmother, aunt, sister, cousin

15. Someone to play video games with: brother, sister, cousin

16. Someone to give me birthday presents: grandmother, grandfather, mother, father, sister, brother, possibly aunt, uncle, cousin

<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone who would make me my favorite food</p>
<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone to take care of me when I get old</p>

<p data-bbox="305 201 732 254">Kinship Card Game</p> <p data-bbox="326 445 711 497">Things People Do</p>	<p data-bbox="841 445 1370 554">Someone I could borrow money from</p>
<p data-bbox="305 995 732 1047">Kinship Card Game</p> <p data-bbox="326 1239 711 1291">Things People Do</p>	<p data-bbox="889 1239 1321 1348">Someone to take me fishing</p>

<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone to teach me to sew</p>
<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone at whose house I can eat:</p>

<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone I can tease in a friendly way</p>
<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone I can pick berries with</p>

<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone who would babysit me</p>
<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone I can take banya (steambath) with</p>

<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone I would do chores for</p>
<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone I might give fish to</p>

<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone who might teach me how to hunt</p>
<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone I might help cut dryfish</p>

<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone to play video games with</p>
<p>Kinship Card Game</p> <p>Things People Do</p>	<p>Someone to give me birthday presents</p>

<p data-bbox="305 260 732 310">Kinship Card Game</p> <p data-bbox="370 506 662 556">My Relatives</p>	<p data-bbox="976 506 1235 556">Grandfather</p>
<p data-bbox="305 1054 732 1104">Kinship Card Game</p> <p data-bbox="370 1299 662 1350">My Relatives</p>	<p data-bbox="976 1299 1235 1350">Grandfather</p>

<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Grandfather</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Grandmother</p>

<p data-bbox="305 260 732 310">Kinship Card Game</p> <p data-bbox="375 506 662 556">My Relatives</p>	<p data-bbox="964 506 1248 556">Grandmother</p>
<p data-bbox="305 1052 732 1102">Kinship Card Game</p> <p data-bbox="375 1297 662 1348">My Relatives</p>	<p data-bbox="964 1297 1248 1348">Grandmother</p>

<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Grandmother</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Mother</p>

<p data-bbox="305 260 732 310">Kinship Card Game</p> <p data-bbox="375 506 662 556">My Relatives</p>	<p data-bbox="1024 506 1182 556">Mother</p>
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<p data-bbox="305 262 730 310">Kinship Card Game</p> <p data-bbox="373 504 657 556">My Relatives</p>	<p data-bbox="1023 504 1185 556">Mother</p>
<p data-bbox="305 1052 730 1100">Kinship Card Game</p> <p data-bbox="373 1291 657 1344">My Relatives</p>	<p data-bbox="1023 1291 1185 1344">Mother</p>

<p data-bbox="305 260 732 310">Kinship Card Game</p> <p data-bbox="375 506 662 556">My Relatives</p>	<p data-bbox="1036 506 1170 556">Father</p>
<p data-bbox="305 1050 732 1100">Kinship Card Game</p> <p data-bbox="375 1295 662 1346">My Relatives</p>	<p data-bbox="1036 1295 1170 1346">Father</p>

<p data-bbox="305 262 730 315">Kinship Card Game</p> <p data-bbox="370 504 662 556">My Relatives</p>	<p data-bbox="1031 504 1177 556">Father</p>
<p data-bbox="305 1050 730 1102">Kinship Card Game</p> <p data-bbox="370 1291 662 1344">My Relatives</p>	<p data-bbox="1031 1291 1177 1344">Father</p>

<p data-bbox="305 260 732 310">Kinship Card Game</p> <p data-bbox="375 506 662 556">My Relatives</p>	<p data-bbox="1052 506 1161 556">Aunt</p>
<p data-bbox="305 1050 732 1100">Kinship Card Game</p> <p data-bbox="375 1295 662 1346">My Relatives</p>	<p data-bbox="1052 1295 1161 1346">Aunt</p>

<p data-bbox="305 260 732 310">Kinship Card Game</p> <p data-bbox="370 506 662 556">My Relatives</p>	<p data-bbox="1052 506 1161 556">Aunt</p>
<p data-bbox="305 1052 732 1102">Kinship Card Game</p> <p data-bbox="370 1297 662 1348">My Relatives</p>	<p data-bbox="1040 1297 1172 1348">Uncle</p>

<p data-bbox="305 260 732 310">Kinship Card Game</p> <p data-bbox="375 506 662 556">My Relatives</p>	<p data-bbox="1040 506 1166 556">Uncle</p>
<p data-bbox="305 1050 732 1100">Kinship Card Game</p> <p data-bbox="375 1295 662 1346">My Relatives</p>	<p data-bbox="1040 1295 1166 1346">Uncle</p>

<p data-bbox="305 262 730 310">Kinship Card Game</p> <p data-bbox="373 504 657 556">My Relatives</p>	<p data-bbox="1047 504 1161 556">Wife</p>
<p data-bbox="305 1050 730 1102">Kinship Card Game</p> <p data-bbox="373 1291 657 1344">My Relatives</p>	<p data-bbox="1006 1291 1201 1344">Husband</p>

<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Sister</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Sister</p>

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<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Sister</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Sister</p>

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<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Sister</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Brother</p>

<p data-bbox="305 262 732 310">Kinship Card Game</p> <p data-bbox="375 506 662 554">My Relatives</p>	<p data-bbox="1024 506 1187 554">Brother</p>
<p data-bbox="305 1052 732 1100">Kinship Card Game</p> <p data-bbox="375 1297 662 1346">My Relatives</p>	<p data-bbox="1024 1297 1187 1346">Brother</p>

<p data-bbox="305 296 732 348">Kinship Card Game</p> <p data-bbox="375 541 659 594">My Relatives</p>	<p data-bbox="1024 541 1187 594">Brother</p>
<p data-bbox="305 1087 732 1140">Kinship Card Game</p> <p data-bbox="375 1333 659 1386">My Relatives</p>	<p data-bbox="1024 1333 1187 1386">Brother</p>

<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Cousin</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Cousin</p>
<p>Kinship Card Game</p>	

<p>My Relatives</p>	<p>Cousin</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Cousin</p>

<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Daughter</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Son</p>

<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Granddaughter</p>
<p>Kinship Card Game</p> <p>My Relatives</p>	<p>Grandson</p>

<p data-bbox="305 262 730 310">Kinship Card Game</p> <p data-bbox="373 508 662 556">My Relatives</p>	<p data-bbox="1026 508 1182 556">Cousin</p>
<p data-bbox="305 1054 730 1102">Kinship Card Game</p> <p data-bbox="373 1297 662 1346">My Relatives</p>	<p data-bbox="1026 1297 1182 1346">Cousin</p>

Family Tree

Grade 3- 5, Lesson 2

Estimated Time: 1 class period

Objectives:

Students will continue to develop their sense of kinship as a system. They will learn about all the different ways that people can be related to each other by making a kinship chart. A kinship chart includes many possible kinship categories, and they will probably not have relatives that fit every category. They will then make a family tree, showing their actual relatives, to chart their own families.

Materials/Resources:

Kinship Card Game
Simplified kinship charts (one for each student)

Teacher Preparation:

Activity Procedures:

1. First, go through a shared family tree activity on the board. Draw a simplified family tree on the board, using only the categories from the *Kinship Card Game*. If the class is small and students can be close enough to the board, you can use the actual cards from the game; if not, write the terms on the board so that students can read them.
2. Explain to students that you are making a kind of composite family tree, a kind of pretend family tree. For this tree, each student will share the name of one or two relatives. Explain that this is sort of like if each student were going to put up one or two ornaments on a classroom Christmas tree. They are going to loan the class a couple of relative's names to fill up the class family tree, just like they might bring in a couple of ornaments from home for a classroom Christmas tree. Their real family tree would be all their relatives, just like their Christmas tree at home would likely have all of their ornaments.
3. Ask different students to give you the name of one relative of theirs that fits in one category. So, for "mother," this might be Susie's mom, 'Alice;' for "father," it might be Alicia's dad, 'Frank'; Pete's brother, 'Tommy,' might be "brother," and Corin's sister, 'Sara,' might be "sister." This will help reinforce the idea that their own relatives can be categorized in this fashion, as well as to review the kinship terms on the chart. This step also provides a good opportunity to talk about the fact that everyone has some holes in their kinship chart, like maybe they don't know their grandparent's names, or maybe their mother was an only child, so they do not have any aunts or uncles on her side.
4. Hand out the kinship charts, and have students fill out their charts (in pencil) as well as they can. Then, for homework, have them take the charts home and get

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family help filling out them more completely to make a “family tree.” Remind them again that they probably won’t be able to fill in all of the categories. When they bring their family trees back, collect and save them for use in the last activity of the unit.

Many Homes

Grade 3-5, Lesson 3

Estimated Time: 1 class period

Objectives:

Students will learn about connections between kinship and place: families are connected to particular places. These are often places where the family has gone year after year, at the same season. Listening to Elenore McMullen's interview (Port Graham Jukebox), they will understand how she frames her story in terms of various relatives and the ways these relatives were linked to different places they stayed throughout the year.

Students will recognize that kinship is at the heart of traditional life.

Materials/Resources:

1. CD copy of the Nanwalek-Port Graham Jukebox (a project that preserves and makes available interviews, and photographs of communities or groups of people). Copies are included in the kit, but it is also possible to access it via the internet at <http://jukebox.uaf.edu/NanPG/prtgrham/html/ElMc.html>
2. CD/DVD player, to play Ms. McMullen's story and to show pictures of the community, if desired. Depending upon class size, you may need speakers as well, so that students can hear her well.
3. Transcript of Elenore McMullen's interview, Tape 1, sections 1-6 (available for download at the above internet location).
4. A map of lower Cook Inlet and the outer coast, with a clear mylar overlay, so locations can be marked on the map. A map is included in the kit.
5. Alexandrovsk: English Bay in Its Traditional Way (#2), Kenai Peninsula Borough School District, 1981. Pp. 54-55 (showing trails)

Teacher Preparation:

Listen to the first six sections of Tape 1 of the interview with Elenore McMullen, both to familiarize yourself with it, and to make sure that the CD system will actually work with the class. Highlight two kinds of information on the transcript: 1) all occurrences of kinship terms such as grandfather, grandchild, aunt, uncle, etc.; 2) all place names outside of the village, such as Dogfish Bay, or Nuchek. In this second set of underlined words, include places that are described, but not directly named, such as "across the bay."

Also, in terms of place names shown in the transcript of Elenore McMullen's interview:

- **Port Lock** is shown as one word on USGS maps, i.e. **Portlock**
- **Dogfish Bay** is shown on maps as **Koyuktulik Bay** [from Sugcestun 'Qugyugtulek' lit. 'one having lots of swans']
- **Nuka** is either **Nuka Island** or **Nuka Bay**, on the other coast.

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- **“Across the bay”** probably refers to a specific site her family used on the other side of Port Graham Bay from the village, but might refer to Johnson Slough, a location mentioned elsewhere in her interview.
- **“At the head of the bay”** presumably refers to a fish camp at one of the two salmon streams that enter the Port Graham Bay at its upper end.

If you are unfamiliar with Port Graham and Nanwalek, you may want to read the background materials on the Jukebox site.

Activity Procedures:

1. Play the first six sections of the interview with Elenore McMullen by Mike Galginaitis. You can skip the first section, where Mr. Galginaitis is re-hashing some of what they have already talked about before they started taping: start at the point where Elenore McMullen (EM) says “I’ll answer—respond to the last one there.”
2. Put two columns on the board: ‘Who’ and ‘Where.’ Play each section of the interview. Then, with students, fill in the kinship terms Elenore McMullen uses in that section and what places she connects to those relatives.
3. Expand upon the details in her interview:
 - a. Her grandparents always used bedrolls instead of their beautiful bed. Brainstorm with students why this might be. Where did they sleep when they were moving from place to place? Where did they feel most comfortable?
 - b. Her mother’s parents and her uncle and aunt were constantly moving, often by foot, carrying their children and grandchildren on their backs. From Port Graham to Dogfish Bay is a minimum of 10 miles cross-country, and probably twice that long by actual trail. Measure out some distances the students will be familiar with, so that you can put these distances in perspective. So, for example, maybe it is a mile from the beach to the school, or the store. Help students imagine walking back and forth along that route 20 times, carrying a heavy load.
 - c. Sometimes they would have had lots of preserved food to carry back from their camps, like from their garden, or from the camp up by the head of they bay where they dried fish. So they would have had to carry this in addition to whatever small children or grandchildren they were carrying.
4. Finally, mark in or shade in an area on the map (such as “across the bay”) for each of the seasonal moves.
5. Tell students that for the next activity they should try to remember where the family moved at different seasons and why.

Transcript of Elenore McMullen's interview, Tape 1, sections 1-6

The transcript is reproduced here as it appears on the Jukebox site. Note that the correct spelling of her name is **Elenore** (it is misspelled in the transcript). The year of this particular interview is not specified but it was probably done in the late 1990's; other interviews for the same project were done in 1997.

MG: It's December 8th. . .I'm Mike Galginaitis. I'm talking with Eleanor McMullen. Earlier when we were talking about your younger life in Port Graham you had all sorts of recollections and you also said there were some other stories you wanted to make sure were recorded so that people growing up in the village could have access to them. . . . I was wondering if you or anybody else in the village here has some recollection of how people reacted to being collected together in Port Graham or rather in Nanwalek, you know, from the outer coast and other areas. Was that a dislocating sort of move or was that a move people wanted to do. Was that something they looked forward to doing?

EM: I'll answer -- respond to the last one there. It was -- I think the actual living together in the community -- historically they always lived just in little family units scattered throughout between here and Seward and Kachemak Bay. And they had several home sites, some of them had permanent structures and some didn't. And they would travel between those sites depending on the season and what was available for food, or furs, or whatever, or maybe both, and I think settling down in Nanwalek, English Bay, Alexandra, Port Graham out here at the coal mine, they were basically job related.

EM: ...If people wanted to be able to earn money they had to stay in an area. It was real difficult to keep employment for the people that provided employment because people were used to migrating and moving constantly. And it was quite an adjustment. For many, many people up until just recently, it still was that way. They didn't always just stay in one place. Not too many years ago my aunt and uncle were still rolling up their bedroll and moving here and moving there. They never ever settled down, even up until they died. They were always on the go constantly. That's the way life was for them and had been always. And as children growing up, and then as adults themselves rearing their families and children, they were anywhere they wanted to be regardless of whether the children needed to be in school or whether -- the people from the cannery tried to impress upon our people that it was important that they work, they be employed. They would try for a little while and it didn't work. And then there was the other opposite extreme where people -- that's all they wanted to do. They didn't want to be out there being real mobile and migrant and doing things. They liked the idea of staying in one place and having a home and living there and keeping their children in school, but those were a few, not very many people.

MG: They were the exception?

EM: Uh huh.

MG: Can you think of anybody specifically like that?

EM: My parents, my family, my father was non-Native and I think that's why we stayed in one place. His parents -- my mother's parents were semi-located, but they also moved a great deal. They -- many times they didn't move long distances, across

the bay, spend the whole summer over there, or a month over there. They had different places where they planted gardens and they would go stay there and work the ground and plant their gardens. Then they'd move on when the fish came in depending where that was throughout the bay. Before, they would move all the way to Nuka and back and then pretty soon as they got older and, I guess, felt limited, then it was just within the bay here itself. My grandparents had the most beautiful ornate bed I ever can remember and never once did I ever know them to sleep in it. The dad bedrolls always rolled up and grandpa had his own and grandma had her own and they went on the kitchen floor. Every night they spread their bedrolls out and went to bed. And grandma would have certain grandkids in bed there with her. I remember her habit of grooming them before bedtime. I think she was settling everybody down. They'd have their steam bath and then she'd be grooming them, their hair, preparing different things, doing different little things, sewing, bringing the kids down, settling and calming them down. My grandfather, he was a man that ruled the roost. Everything went according to his plan. Nothing went that he didn't - - and that's the way they had that home arranged. Their children and all lived within an arms reach almost, practically. Their homes were located all around him, the basic parent's home.

MG: And that was a typical pattern?

EM: That was typical. Uh huh. They all shared their meals together. They just slept in their own little tiny homes, but the grandparent's home was bigger than the others and that was typical of the people here.

MG: And are there still families that are like that in --

EM: Kind of, not exactly that way, you know. Even in my family, my home, mealtime, you know, I -- out of habit, I prepare large meals and I -- what's left over, you know, I just leave on the cupboard there. Eventually, somebody is coming with their kids or stragglers come in and they'll all sit down and eat or do something.

And that's just the way it is. I think it's that way with a lot of the bigger families. It just happens that way. This is an accepted way. You don't necessarily have to be a family member. Some people, out of habit come and they just do that so.

And one thing I've noticed, talking to many adults, is that they do have a pattern of moving different places at different times in their life. Not always seasonal, but, you know, with any- Simeon Kvasnikoff I guess, has moved different places at different times.

Yeah, my aunt and my uncle -- during this period of the year, season, never were here in this village. They were in Dog Fish Bay and Port Lock and they didn't get there by boat. They walked. They carried everything they owned on their back, including their children and grandchildren.

EM: ...Come holidays, you know, Russian Christmas holidays, there would be this flurry of activity in my village, you know, lots of whispering and anticipation. And on certain times of the week, you know, here there would be people hiking over here from back from Dog Fish Bay over the mountain in the middle of winter. And groups of people going out to meet them to help lighten their load as they entered back into the village. And especially with the daylight hours being so short, and they would try to hurry them up before darkness set in.

MG: And would they stay a long time?

EM: They would stay probably a month. They would stock up and rebuild their supplies and then head back out again. It was just a brief period. It wasn't for long. In the summertimes then if they came here at all they didn't stay here in the village. They were out there at the fish camp, they were out across the bay fixing their garden. They were always some place and then when fall came they were up the head of the bay collecting fish to dry and get ready for winter again. They would carry all that on their backs with them when they left including their bedrolls. They were strong people and, you know, they were really quite old when they finally quit doing that, all that hiking and walking over the mountain, down the river drains.

MG: Did they stay in the village all the time when they were older?

EM: No, they were between here and English Bay and always going, always going, they didn't settle down.

MG: What you said they just traveled shorter distances.

EM: Uh huh. Shorter distances. Never settled down. And then when one of them -- his wife became so disabled due to health it was just the most devastating thing. Her husband still went and made sure somebody was home with his wife. He'd go and leave and hike, I mean, he never once even thought anything of it. The distance, the weather, anything he would just leave, he would just go.

MG: He must have been a fascinating person to know but you say he was typical so -

-

EM: Yeah.

EM: Yeah. And they didn't require lots of food and groceries. Their diet was real simple. They used a lot of dried bread, hard bread. It was -- I don't know how they made it, it was almost an unleavened bread that they made and stuck in the oven and it was kind of like a hard tack when they finished with it. They'd leave it in the oven and let it dry out and then they'd soak it in their hot tea as they traveled, just carried in their pockets. And then they had crystallized sugar. Later on when they were able to buy sugar, they'd carry that, they'd cook the sugar up to a-- and crystallized it. It was real difficult to -- they used it in their teas. Things that they can carry in their pocket that weren't heavy or be spoiled or ruined.

MG: And crystallized sugar is easier to carry then?

EM: Yeah. [unintelligible] And dried meats and fish and things that they could carry with them. The things that they heated their hot water in were real thin metal containers -- that's something that didn't require a lot of wood to fire, to bring it to a boil to heat up. Something that was light to carry. And, you know, I remember these elders also asked even here within the community when they went to visit somebody's home they took their own coffee cup with them. It wasn't coffee they drank, they drank tea and they carried with them their own spoon. If they were invited to somebody's house for a meal, they'd carry all their utensils with them and ate off those utensils.

MG: And that was just a habit?

EM: Just a habit they have.

MG: That's not something that they taught other people to do?

EM: No. It's not been carried on. Once in awhile you find people that have passed on recently that still practice that 'specially their cup, they always bring their cup with them.

Grade 3-5, Lesson 4

Estimated Time: 1 class period

Objectives:

Students will learn how one Chugachmiut family moved throughout the year in the early 20th century. Students will learn the environmental and economic logic behind that pattern of annual movement.

Materials/Resources:

1. CD copy of the Nanwalek-Port Graham Jukebox (a project that preserves and makes available interviews, and photographs of communities or groups of people). Copies are included in the kit, but it is also possible to access it via the internet at <http://jukebox.uaf.edu/NanPG/prtgrham/html/ElMc.html>
2. CD/DVD player, to play Ms. McMullen's story and to show pictures of the community, if desired. Depending upon class size, you may need speakers as well, so that students can hear her well.
3. Transcript of Elenore McMullen's interview, Tape 1, sections 1-6 (available for download at the above internet location).
4. A map of lower Cook Inlet and the outer coast, with a clear mylar overlay, so locations can be marked on the map. A map is included in the kit.
5. The Port Graham Seasonal Round Game, including:
 - a. Template to make copies of seasonal food and money cards
 - b. Template to make seasonal site labels
 - c. Rules

Teacher Preparation:

Like all traditional peoples, the seasonal round that Elenore McMullen describes for her maternal grandparents and maternal aunt and uncle had an underlying logic, driven by the movements of fish and game. People moved from place to place in advance of the movements of animals and fish, and the availability of plants such as ripe berries. That way, the people would be ready to harvest and preserve the resource when it became available. They primarily lived off the animals they caught and what they raised in their gardens. They also needed a certain amount of money to buy salt, sugar, tea, and flour, but they only bought limited quantities of these items. While they may have occasionally worked at a cannery in the summer, it appears that fur trapping may have been a more regular source of income for families at that time. At some of the places she mentions, they stayed they had log cabins or sod houses, at others they lived in tents.

Make the following preparations for the seasonal round game:

1. Make at least two cards (writing the words on 3 x 5 cards or something similar) for each of these categories for each of the students who will play:

SPRING FOOD CARD
SUMMER FOOD CARD
FALL FOOD CARD
WINTER FOOD CARD

MONEY FROM CANNERY WORK, SUMMER ONLY
MONEY FROM TRAPPING, WINTER ONLY
RUSSIAN CHRISTMAS AND NEW YEARS

2. Make desk placards (or signs to mount on the walls) for each of four ‘sites’ that will be used in the game. Before playing, put a pile of appropriate food cards (see activity instructions) at each site. At possible income sites, place money cards there, as well. Cards should be placed face down. These sites represent actual places where Elenore McMullen’s aunt and uncle spent one or more seasons in the year.

3. If there is someone in your community who remembers moving with their family in an annual subsistence round, you may want to have them help you adapt this activity to teach about family subsistence movements in your local area.

Activity Procedures:

1. Start by reviewing the annual round Elenore McMullen describes for her aunt and uncle:

When	Where	Why
Summer	across P.G. Bay from the village	fish/garden
Fall	at the head of Port Graham Bay	dry fish
Winter	Dogfish Bay or Portlock	hunt, trap
Christmas/New Years	Port Graham	visit
Late Winter	Dogfish bay or Portlock	hunt, trap

She also mentions that earlier, her maternal grandparents used to go all the way to Nuka (Bay or Island) for part of the year, but that as they got older they just made shorter moves.

2. Explain that to be successful, to live their life they way they wanted to, Elenore McMullen’s aunt and uncle needed:

- a. Food all year around: fresh food in season and meat and fish preserved for winter
- b. Shelter appropriate for each season (lighter in the warm season, more substantial in the winter)
- c. Fuel for cooking, heat and light (most important in winter)
- d. Cash from trapping or cannery work to pay for things they need to buy

3. Tell students this activity will focus on FOOD and CASH at different seasons.

a. So, **in the summer** when food is abundant, you dry lots of fish and raise a garden. If it suits you, you can work at a cannery to make some money. Because you can easily live in a tent, you can move to different places to work, or to make a garden or dry fish.

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b. **In the fall**, you dry more fish and try to preserve other food. Again, a tent is fine.

c. **In the winter**, less fish and game is available, and the weather is much worse. You catch some things, but also live on stored up food from the summer and fall. You need a good house and lots of fuel, so you will probably go to the same place (or one of two or three places) every winter. You can trap to make money selling the furs of animals you catch.

d. **In the spring**, bears come out of their dens, the birds come back, the big tides and more daylight make gathering beach foods (gumboots, bidarkies, clams, cockles, mussels, etc.) much easier. Generally, you stay where you spent the winter.

4. Discuss **resource types**. Not only are resources seasonal, but they are of two types: migratory and non-migratory. The migratory ones (salmon, birds, seals) come in large numbers for a brief season, and you need to be in the right place at the right time to catch them. There is enough for everybody (other hunters or fishermen will probably have little effect on how many you catch). Non-migratory resources are also seasonal (they may be available only on minus tides, or only when the fur is prime), but their numbers are limited in a given area. If there are a certain number of otters, and I catch them, you can't, because they have all been caught. Because of this, it pays to be distant from other trappers. We see people moving farther from the village in seasons when they focus on non-migratory resources. When people are moving around to catch different resources at different seasons, they are being migratory themselves.

Explain that each site had various resources available at different seasons: some were better places to be at one season, some were better at another season.

In advance (see teacher preparation), place the appropriate seasonal food cards and money cards face down at those sites. The sites and their seasonal resources were:

Across Port Graham Bay:

Spring Food Cards (in this location, these would be beach foods)

Summer Food Cards (salmon, garden vegetables)

At the head of Port Graham Bay:

Summer Food Cards (salmon)

Fall Food Cards (silver salmon)

Dogfish Bay

Spring Food Cards (beach foods, birds, bears)

Summer Food Cards (chum salmon only)

Winter Food Cards (hunting)

Money (trapping)

Port Graham

Spring Food Cards (beach foods)

Summer Food Cards (salmon)

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Money (cannery work)

Winter: Russian Christmas and New Years celebrations

6. Explain the game. Students have to move at various seasons, to go where there are enough food resources to support a family (if there are no food resources shown during a given season, this does not mean that no food is available. It means that there is not enough to support a family there, at that season.) Students can move back and forth between two places, or move to different places throughout the year. They need to:
 - a. Be at places where they can get food each season. Where there is food listed for that season, they can collect a seasonal food card. They need to collect a Spring Food Card, Summer Food Card, Fall Food Card and a Winter Food Card, in addition to one money card to successfully make it through the year.
 - b. Be back in the village for Russian Christmas and New Years. If they were already in the village before this, they do not need to move somewhere else for the holiday season.
7. Play starts in spring. Students can choose where they want to start. At the end of the following winter students need to turn in 5 cards they have collected, one food card from each season and a money card. If they have not collected the correct cards, they are out of the game. Students who succeed in staying in the game should have a pretend feast for the students who were eliminated from the game, giving them food cards!

Port Graham Annual Round Game

Attach site signs to the four sites, and put piles of the appropriate cards face down at each site. Assign a site keeper to each site. This student will give out food and money cards as players stop at their site seasonally. Assign another student to count and sort cards at the end of each calendar year.

Tell students they can start wherever they want. They should think of a place that offers a SPRING FOOD card, based on what they have learned from the Elenore McMullen interview. At the teacher's signal, all students go to their chosen SPRING site. Allow students to collect their spring food cards from the site keeper, if they have chosen an appropriate site, and then announce they need to move to a SUMMER site. Give them a short time to move from their spring site to their summer site, then declare it's FALL, and then WINTER.

This is the end of the first year. At this point, they have to give their four food cards and one cash card to the student in charge of counting and sorting cards. Any student that has not collected these five cards is out of the game, unless they have two cash cards. They can do by both working at the cannery and trapping. In this case, they can substitute one

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of their two cash cards for one food card. That allows them to “buy” one season’s food card and continue the game. The student in charge of counting and sorting cards then refills the stock of cards at the seasonal sites and the next seasonal round begins. Encourage students to experiment with their seasonal round. After two rounds, assign new students to the site keeper and sorting roles, so that the students who have been doing these jobs can have a chance to play.

After the game, discuss with students what they learned. Stress the following points: You cannot just move somewhere because you want to; your movements are dictated by the seasonal availability of fish, game and moneymaking opportunities. Working at a job in town made it possible for children to go to school but impossible to move around far from the community to harvest wild resources. This was a tension in people’s lives.

Secret Nicknames and Valor Names

Grades 3-5, Lesson 5

Estimated Time: 2 class periods

Objectives:

Students will learn that, historically, Chugachmiut might have secret nicknames and also what are called ‘valor’ or ‘honor’ names. Getting and using these names intensified their relationships with other people. Students will learn that there are similar ideas behind the ways that people today get additional names. They will recognize processes in their own lives for getting names other than their birth names.

Materials/Resources:

Pages 86 and 87 of The Chugach Eskimos by Kaj Birket-Smith, Copenhagen 1953; copies of these pages are included below.

What are **secret nicknames**? Birket-Smith, writing about the Chugachmiut in 1933, explains that “Two very good friends might have a secret nickname in common.” Birket-Smith gives example of Makari and his father’s sister’s son sharing a secret nickname: “No one else knew this name. When one of them wanted a secret meeting or hunting trip with the other, he would go outside the village [and shout the secret name]. Then his partner would sneak off and join him. They always used this name when they were alone together especially on hunting excursions. They had this name almost from the time when they began to talk.” (Birket-Smith 1953:86-87).

What are **honor names**? “A person might acquire a new name for performing some great deed. Then the people would call a meeting and give him the name of a great hunter who was dead and whose name had not yet been given to anybody else (Birket-Smith 1963:86).”

Teacher Preparation:

Read the quotes from Birket-Smith. This activity concentrates on positive uses of nicknames, but students may have experiences with hurtful or unkind nicknames. When they are asked to come up with nicknames for their list, emphasize that these are names between friends. Be prepared to acknowledge the existence of hurtful without losing focus on the aims of the activity.

For the valor/honor name activity, read about early Chugachmiut roles to understand what talents and skills were valued. This will help students picture someone like “a great hunter.” Information and reference material are included in kit activities for grades 9-12. Some useful images may also be found on the website of the Alutiiq Museum and at http://www.alaskanative.net/en/main_nav/education/culture_alaska/unangax/

- Whaler
- Whaler’s wife
- Land Mammal hunter
- Sea Mammal hunter (sea lion, seal)
- Seamstress

Healer
Wise Elder
Dancer

Activity Procedures:

Day 1: Secret Nickname Game.

The goal of the Secret Nickname Game (SNG) is teach students about secret nicknames in a fun fashion. The goal is to be the first one to correctly guess who shares a secret nickname.

1. Generate a list of **secret nicknames** with the class. Generate a second list of **secret signs/gestures** that students can use. Make two copies of the nicknames list. Cut one into strips, so it can be drawn out of a hat. Match the other copy of the secret nicknames list with the secret signs/gestures and combine them so that each nickname has a secret sign to go with it. Make two copies of the combined list and cut it into strips. This way you have two copies of this list to hand out and students will have secret partners who share a nickname name and a sign/gesture.
2. Have students stand in a circle.
3. Mix up the slips showing secret nicknames and secret signs. Hand out one to each student, or allow each student to draw one out of a hat/jar.
4. Explain to students that they should think of a different gesture that is similar to their secret sign, but not identical. So, for example, if your secret gesture is to scratch your right eyebrow with your right index finger, then you might wipe your forehead with your right hand, like you were wiping sweat off of your forehead repeatedly.
5. All of the students stand in a circle, making the gesture that is similar to their secret sign over and over again. Then the person in the middle of the circle (the catcher) will reach into another the hat/jar in which you have placed the nicknames (but NOT the gestures/signs), pull out one secret nickname, and read it aloud.
6. As soon as the catcher is not looking, the students whose secret nickname has been read aloud should switch to doing their secret sign.
7. When the catcher is not looking, they have to do their secret sign/gesture at least three times, then switch back to the similar gesture they were doing before the name was called.
8. The catcher says the (real) names of one or both students of the students that she thinks are secret partners. That is, she calls out the name or names of students she has caught switching signs, or those she thinks have switched signs. If the catcher is correct, then she gets one or two points (depending on whether she correctly identifies one, or both, of the secret partners). Her score is marked next to her name on the board. If she does not get either correct, she gets no points.
9. If she gets neither of the secret nickname students, she counts to three slowly. On the count of three, both of the people with the secret nickname can say who they think the other person who shares the secret nickname is. That is, they try to guess who their own partner is, from having observed who used their same secret sign. If they are right, they get a point. If they are wrong, they do not get a point.

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10. If the catcher got one name correct, she asks that student if they know who the student who shares their secret nickname is. If that student answers correctly, the student get a point.
11. Moving around clockwise, the next student gets to be in the center and to draw a nickname. If they pick out their own nickname, they should just put it back, without reading it aloud, so that no one will learn it.
12. After all of the secret nicknames have been used, the student with the most points (probably a maximum of 3 points) wins.

Day 2: Valor/Honor Names:

1. Share this information with students: In 1933, Kaj Birket-Smith was told that, in the past, people had been given special names after accomplishing some important or brave deed or deeds. The people being honored were given the names of great hunters from the past. Such names not only rewarded their recipients, they provided an incentive for others to be brave and do challenging things, so that they too might get a valor name. A more recent example of a valor name is given in We are the Land, We are the Sea: Stories of Subsistence from the People of Chenega, Alaska (p. 68) where Pete Kompkoff, Jr., says “My brother, Joe Kompkoff, Sr., was a great hunter. They called him Sea Lion Murphy because he killed a lot of sea lions. He ate them as well. Sometimes he would bet hunters who could kill the most deer. While they went up the hillside, he would go hunting in his skiff. When they got back, he always had more deer than they brought down from the hill.”

2. Sea Lion Murphy is a wonderfully descriptive name that commemorates Joe Kompkoff’s success as a sea lion hunter. This kind of valor name is very similar to sports figures whose names evoke their power as players:

“Magic” Johnson
“Prime Time” Deon Sanders
“Weapon X” Brian Dawkins
Michael “Burner” Turner
Marion “The Barbarian” Barber
Bobby “The Golden Jet” Hull

Some players may have more than one nickname:

Kobe Bryant – The Black Mamba, KB-24, Kob-Me, Lord of the Rings
Gilbert Arenas – Agent Zero, Hibachi, Agent Arenas, The Black President

3. Have students brainstorm names of this sort that they may know from comics, video action figures, athletes or other celebrity figures. Do they know any names of this sort in the community?

4. Have students choose one of the following ancestral Chugachmiut characters. Tell them a little about each role and show them pictures, to bring the people to life. Ask them to imagine a brave feat or extraordinary accomplishment of this character that would earn them a special name. Have them make up a valor name. Have them draw a picture of the person and their remarkable feat or accomplishment.

Whaler
Whaler’s wife

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Land Mammal hunter
Sea Mammal hunter (sea lion, seal)
Seamstress
Healer
Wise Elder
Dancer

Scanned pages below are from The Chugach Eskimos, PP 86-87:

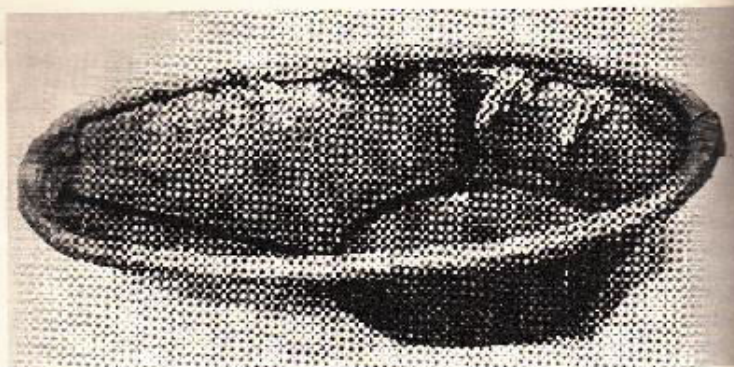


Fig. 39. Sled (Eskimo). (Victor Deffo)

Sometimes a person might give his name to a child that he liked. The old chief of Chenega liked beans, so he called one of Ma Tiedemann's boys by his own name that he could always get great quantities of beans to eat. A very old person, for instance a great-grandmother, would sometimes give a nickname in order to insure long life for the child. Ma Tiedemann got a nickname from a very old woman "so old that when she sat down, her skin lay in folds on the bench beside her".

A person might acquire a new name for performing some great deed. Then the people would call a meeting and give him the name of a great hunter who was dead and whose name had not yet been given to anybody else. A person could also exchange names with a friend. Thus Makari's native names were *alqan muparkertingaq*. The first one ("afraid") he had obtained by exchange in reward of his original name, *qasxana* ("labret hole" or "black scoter's anus"). The other name had formerly been owned by the father of the girl who was killed by a spirit, because she danced at a remembrance feast for the dead (cf. p. 113). Makari also exchanged names with Misha, his wife's brother, soon after Makari had married. Petroff refers to this custom: "Both Meares and Parlock report that they exchanged names with certain chiefs of the Chugachimute, and when Baranof visited Natchek Island an old man insisted upon exchanging names with the Russian chieftain's dog (Surgach). This was the last instance related of this curious custom, which seems to have been forgotten by the Chugachimute of to-day". As will be seen, the latter remark is not quite correct. In name exchange, the real name, not the nickname, was traded. It was, however, "just play", i. e. the exchange was not permanent, and in reality a person kept his own name and used it even after the exchange.

Two very good friends might have a secret nickname in common. Thus Makari and his father's sister's son called each other *iluraretititq* ("some girls missing"). No one else knew this name. When one of them wanted a secret meeting or hunting trip with the other, he would go outside the village and shout: "iluraretititq." Then his partner would sneak off and join him. They always used this name when they were alone together.

¹ Petroff 1887, 146.

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especially on hunting excursions. They had this name almost from the time when they began to talk. Makari had another name in common with his relative, Peter Chimovitski.

A person was addressed by his nickname or his "honour name". A child was always called by its nickname, but when it grew up the latter was changed in favour of its "real", i.e. baptized name (this, of course, must apply to the post-contact period). There was no taboo against mentioning one's own name as among some other Eskimo tribes, but the name of a dead person was never mentioned before a child had been named for him, except at the Feast of the Dead and the Victory Feast, when food was put into the fire (cf. p. 112f).

Children were nursed until ten or even twelve (years) old. When boys began to walk, they were beaten on arms and legs with a weasel skin so that they would become as quick as a weasel. Later on the skin was used for trimmings on the boy's dress, and when the garment got old, the trimmings were sewn on the new clothes. In the case of twins the mother had to be very careful in raising them. Their clothes must not be left lying around for fear that the children should lose their strength. They had to wear the same kind of dress, eat the same food, have the same presents, etc. This custom is still practised.

The mother took care of the children till the boys were old enough to hunt, i.e. till they were about twelve years old or even younger, when their uncles, either paternal or maternal, would teach them to hunt. Makari was only nine years old, when his maternal grandfather's brother made his first laidarka frame, and his mother sewed the skin cover for it. About that time he clubbed his first seal. The uncles also made toys, such as bows and arrows, for their nephews, and aunts or older sisters made dolls for the little girls. An older brother would "boss" his sisters and younger brothers, just as a girl would do with her younger sisters. As a rule the father or the uncle would administer any necessary punishment. They might also throw them into the water and beat them with spruce boughs to make them strong. When the mother had to punish she would shut the child up in the dark sleeping room and not give it anything to eat. In Cheneqa I witnessed a six-year old boy who had to stay naked within the house a whole day, because he had been playing outside the day before and refused to come back when he was called: but he was not beaten. Very often, we were told, the children liked their uncles and aunts better than their parents and would run to them for protection when they were punished at home.

When a young man had killed his first bear, seal, sea lion, sea otter, or marmot, a special ceremony was celebrated. He had to fast for three days, and all the meat was given away, but the family tried to keep the event secret. After the three-days' period, however, they gave a feast. The boy was dressed as a baby, and the mother sang a lullaby to him. Then two old women appeared, one of them dressed (masked?) like the animal caught and wearing a seal stomach filled with blood concealed under her garment. The other woman pretended to kill her, and both of them were rewarded afterwards with skins or furs. The first time a man had caught a whale he had to fast and keep continent for five days. After this period he and the other men in the village took a sweat bath, and a feast was given so that the whales would not be afraid of him in the future. The hunting implements used had to be purified with smoke. There were no ceremonies for killing the first reindeer, goat nor for small animals, but when a man had killed his first enemy in war the same customs were observed as those applying to the first game. For sea otters cf. p. 32 f.

On reaching adolescence a girl was taken into one of the sleeping rooms by her mother,

The Chugach Eskimos.

Food and Family

Grades 3-5, Lesson 6

Estimated Time: 1 class period

Objectives:

Students will learn how special foods can show the emotional (and often kinship) ties between people, within families and within communities.

Students will learn how the act of eating together connects relatives, friends and communities.

Materials/Resources:

We are the Land, We are the Sea: Stories of Subsistence from the People of Chenega Alaska. Pages 139-169.

Teacher Preparation:

Activity Procedures:

1. The teacher introduces special food traditions with examples from his/her family and cultural traditions the teacher knows about. The examples should illustrate how the food tradition expresses ties to certain people. For example:

We had a choice of what kind of birthday cake we wanted, and I almost always chose German Chocolate Cake. That kind of cake still always reminds me of my mother.

My grandmother would sometimes make these big sugar cookies filled with chopped dates. They were my father's favorite cookie.

At community gatherings in western Alaska, people say that you have to have dried fish, soup and akutaq (Native ice cream) for the meal to be complete. Some people say a complete feast should include seal oil too.

Some Chugachmiut have told me that salmon pie is real comfort food, but it is also sort of a signature dish. Certain people are well known for their salmon pies.

2. Foods that are important are not always foods that people really like and crave! For example:

I have friends who have to have mashed turnips on the table at Thanksgiving. The meal would not be complete without turnips, even though no one really likes them that much.

I was at a birthday party in Tatitlek one time and they served Alutiiq akutaq made with fermented salmon eggs and mashed potatoes. I was told that while only older people really like it, still the birthday celebration wouldn't be complete without it.

3. Explain that what all of these examples have in common is that a food or food links two or more people through time. The food 'shows' the relationship in some way. This may be the relationship between mother and child, members of an extended family or

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people in a whole community. In all of these cases, though, the food makes a link through time to previous meals together, evoking feelings of kinship and community.

4. As the teacher talks about her/his own experiences with special foods, both within the family and in the larger community, open up the discussion to students with the following questions:

Who has a special food that someone makes for them? Is it a food that reflects their heritage in some way? What is the food? **Write the answers up on the board.**

5. After students have had a chance to contribute, ask:

What does your family eat at family gatherings, including Christmas and New Years? What are the foods that let you know it is a special meal? Is it always the food itself (say, a turkey) or is it sometimes the way it's prepared? **Again, write the answers up on the board.**

6. Finally, ask similar questions about community events:

When you go to a community potluck, what foods do people bring? Are some of these foods more locally meaningful than others, in that they are made of local ingredients and/or come with a story about local people? For example deer stew has a local story attached. The story is about where the deer came from, who shot it, when, and under what circumstances; who cooked it, what their relationship is to the hunter, and so on. There is no story about local people when you think about the beef in most beef stew. The same difference is visible between homemade and bakery bread, or between scalloped potatoes made with potatoes from your own garden instead of from the store, although either has more of a local story than frozen micro-waved potatoes. **Write the students' answers up on the board.**

7. Play the game **What Are You Bringing to the Potluck?**

Tell students that you are having a (pretend) potluck. They are to bring something that represents them, and to say why they like it. The reason should be more than "it's good"; it should be something like "it reminds me of this person." They also need to explain why they want to share it. Assign a student to write the answers on the board. Remind the students that you are trying to have a complete meal at the potluck, so if it's toward the end of the circle and nobody has brought a dessert, or any fruits or vegetables, then they can think about that, too.

Examples:

1. My Aunt Jenny's tuna casserole.

I like it because she always brings it when she comes over to babysit us and we play Go Fish.

It will make you feel warm inside and it tastes good.

2. A "Happy Meal" for everyone.

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I like it because we always eat it in Anchorage when we're shopping, and it reminds me of that.

It's special and I want to share it with you because you can't get it in the village.

3. My dad's deer stew.

I like it because we always talk about hunting trips when we eat it.

It's really good for you and really special because you have to shoot the deer first.

8. Go around the class until everyone has had a chance to bring something. Analyze with the students, focusing upon: 1) what places or locations the food connects the student to; 2) what kin the food ties the student to; and, 3) what meanings the student attaches to the food.

For the 3 examples above:

#1 ties student to home and to his/her aunt (and presumably siblings).

Makes student feel loved and cared for.

#2 ties student to Anchorage and presumably to family.

Makes student feel special; orients her/him away from the village toward the city.

#3 ties student to home and area where the family hunts deer.

Ties student to family and joint family activity (hunting).

Makes student feel happy and included in a family (subsistence) activity

Orients student to the land and resources of the area

Save the students' answers for use in Lesson 9.

Around the Town: Mapping Routes

Grades 3-5, Lesson 7

Estimated Time: 1 class period

Objectives:

Students will be introduced to the idea of mapping movements, using their own daily and weekly movements as data.

Students will learn that where they walk and travel on a daily and weekly basis forms a pattern.

Materials/Resources:

- Copies of a map/maps of the community, one for each student.
- Colored pens or pencils, two for each student.

Teacher Preparation:

Take one of the maps of the community and use it as a sort of map diary, to mark where you go for a week. Mark each trip. If you made several trips to the same place, make extra marks, one for each of these multiple trips. You may need to fill it out a couple of times a day so that you don't forget quick trips you made. It may be more interesting to use one color for Monday-Friday, and another color for Saturday and Sunday.

Activity Procedures:

1. Explain the activity to students, and show them the map you have made of your own trips. Talk about any patterns that stand out, such as that you always seem to follow a particular route, even though the trip is the same distance either way, or that you tend to go to the same parts of town and rarely go to some areas, or whatever.
2. Hand out maps and colored pens or pencils to students. Have them fill out their own map diaries. They may want to use one color for weekdays and one for weekends, or one for walking and one for riding in a car (and perhaps a third one for bicycle or skateboard/scooter). Let them choose.
3. When they finish, start projecting maps on the overhead projector (or scan and project them), and ask students to start looking at patterns. Some patterns you may see:

Since trips mostly start from students' homes, most students will have more trips nearby their homes.

Trips are often to a particular place: a relative's house, a store, the beach, the ball field, or the school. How often do they go to several places on one trip, and repeat that pattern on other days, such as commonly stopping by a particular relative's house and the ball field on the way home from school?

One student may have a very set pattern of going to the same places over and over again, while the map of another student may seem less regular, without such a clear pattern. In a case like this, ask students to consider whether the 'wandering all over' map would look different if it showed all of that student's trips for three

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months. That is, would it turn out that there is actually a pattern? Some patterns are not clear over a week's time and some people are also more repetitive in their routes than others. You might want to talk about how carefully the military and bodyguard groups like the Secret Service randomize the routes and times they use. Get students to discuss why this might be. What is being avoided?

Save the students' maps for the next activity.

Mapping a Meal: Local Foods

Grades 3-5, Lesson 8

Estimated Time: 2 class periods

Objectives:

Students will further refine their mapping skills, as well as gain a better understanding of where food actually comes from. They will learn that, for many families, gathering or catching local wild foods still provides a strong link to the surrounding land and sea.

Students will learn the diversity of local resources that they, their classmates, and people in their community depend upon.

Students will learn how different family members may have different roles in the catching, processing, preparing and consuming of wild foods.

Materials/Resources:

- A copy of a community map for each student, plus extra copies, including one you can project, or an enlargement that you can use on the board for Day 2.
- Copies of a regional and/or statewide map for each student (not all will need a copy)
- List of resources students may have consumed:
 - Clams (razor, butter, horse, red neck, scallops), mussels,
 - Cockles, snails, chiton, sea urchin, sea cucumber,
 - Octopus, crab, shrimp
 - Trout, steelhead and Dolly Varden
 - Halibut, flounder, sculpin, tomcod, rock fish, cod, herring, herring eggs,
 - Salmon (king, red, dog, pink, silver)
 - Black and brown bear
 - Moose, caribou, deer, mountain goat, porcupine, snowshoe hare,
 - Cow parsnip, sour dock (wild rhubarb), goose tongue, wild chives
 - Kelp, sea weed
 - Gulls, puffins and other sea birds and their eggs
 - Berries (salmon, crow, nagoon, high bush and low bush blueberries and cranberries, strawberries, raspberries, currants)
 - Seal, sea lion,
 - Ducks, geese and swans and their eggs
 - Grouse, ptarmigan

Teacher Preparation:

Make copies of the maps prior to class.

Put up pictures in the classroom of resources, if you have the pictures available.

Be prepared to explain to students that local foods tied people closely to the areas they lived in, and still do, although most people's dependence on subsistence food is less than it was in the past. The ties between and people and the food they eat start long before the meals where the food is actually eaten. First, there is all of this knowledge behind the food. You have to know where and when the food is available. You have to know how to successfully harvest and process it, and how to preserve it. Then, there is often all of the equipment behind a successful harvest. You need to have the equipment to be able to travel to the harvest site, to harvest the resource, to get it home, to process it and store it. The simplest example might be someone eating blueberries or raspberries: you walk to the berry bushes, pick the berries by hand and eat them. But if you were trying to get lots of blueberries, you might go by boat or car or four wheeler to the berry site. Maybe you make jam afterwards, for which you need a stove and pots, jars, lids, sugar and pectin, as well as knowledge and a recipe (remembered or written). Making dried salmon is more complicated yet, requiring boats, motors, net, cutting tables, buckets, smoke houses, fuel, etc. All of this learning, and investment of time and money, focuses people on these resources.

Generally, there is a continuity of use of resources, as well. So, eating dried salmon today reminds someone (at least on some level) of all of the other times and places in their life when they ate dried salmon, and who ate together. They may remember helping wash the salmon as a child, or helping process the meat as a young adult.

For younger students, there are likely to be fewer layers of meaning attached to local foods, but they are still likely to have some associations.

Take one local subsistence resource (since this is a heritage curriculum, use a non-gardening activity if possible) that you used in the last few months, and map where you got it, where you processed it and where you ate it. This will be a practice exercise preparatory to filling out a demonstration map in class. If possible, choose a food harvested from a location that will be on the community map. That is, clams dug up around the corner from town will be an easier example to map than caribou shot above Copper Center. On the map, show where the clams were dug up, where they were cleaned, where they were cooked and finally where they were eaten. Briefly note who went with you.

Activity Procedures:

1. Explain to students how local foods connect people to the land and sea. Tell them that you want them to map and write about a meal that their family has eaten in the last few months. It should be a meal that featured a local food, or a food made from local resources. This could be anything from home pickled herring, to herring eggs on roe, to teriyaki seal ribs to roast mountain goat to blueberry pie. Use the list under Materials/Resources, as needed, to help students generate what food resources are locally available.
2. Ask students to focus on the local food item (or one of the local food items) featured in the meal they have chosen.

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3. Using a blank map, fill it out with your own chosen example, so that students can watch the process. Explain, as you go, what places you are marking and why.
4. Hand out maps to students and have them work on filling them out. If they have any trouble thinking of an answer, have them take the map home as homework, but to be sure and bring it back the next day.
5. After they have completed the assignment (or if they have gotten stuck and need to finish the project as homework, have them make a drawing that shows who was involved catching/gathering, cooking and eating the food. So, for example:

My dad and mom and I got clams off Razor Beach. Mom cooked them and we ate them with my friend Jerry, his sister Beth and her parents.

Suzie and I picked blueberries and our mom made a cobbler. We ate it with Uncle Jack and Aunt Jane.

Billy and I went snagging for pinks at the creek. Mom said to only bring home two. We caught two and mom hung them in the smoke house for a while, and then we cooked them up. Our whole family ate them.

Day 2

Teacher Preparation:

Not all students will have completed the project or remembered to bring back their maps from home. Allow those who need it time to quickly fill out another map.

In advance, fill out maps as appropriate for your community for each of 4-5 common types of food gathering, along with a fictional account of the child who gathered the food, to round out the selection of foods and associated activities, as necessary. In most communities there is, at some season, some easy way to:

- 1) Catch salmon locally, usually pinks or silvers off a dock or nearby beach.
- 2) Dig some kind of clams or cockles off a nearby beach.
- 3) Gather seaweed or collect snails, chitons, mussels or sea urchins nearby.
- 4) Pick berries nearby
- 5) Optional—In some small communities, 9 or 10 year olds may be hunting for small game (grouse, ptarmigan, squirrels, rabbits) with 22 rifles. If this occurs in your community, include such a story as well.

Activity Procedures:

1. Project the large map of the community onto the board.
2. Have students come to the projector or board and fill in where their food was caught, processed, stored and cooked, to the extent that they can.
3. Student may need to be encouraged to provide details about the process. Elicit responses like, “oh yeah, my mom did roll the blueberries down an old towel set

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in two long (3 foot) boards which made a ‘V’ so that she could get the leaves out.” Often, if they are involved, students will focus on the part of a process they helped with (for example, using the vacuum bagger to seal fish for freezing) and forget about the washing and cutting part.

4. After all of the students have marked their foods on the map, see if any important and easy to access local resources are left out. If so, use one or more of the fictional accounts you made up to fill in the blanks.

Save the students’ answers and drawings for use in Lesson 9.

Family Stories Grow on Family Trees

Grades 3-5, Lesson 10

Estimated Time: 1 class period

Objectives:

In this summative activity, students will put together information from previous lessons to see how much their lives and daily activities are shaped by family and kinship. They will gain writing experience as they expand earlier notes into a brief story involving a family activity.

Materials/Resources:

Large sheets of paper.

Materials from previous activities:

- Students' family trees
- Students' answers to the "What are you Bringing to the Potluck" game
- Students' maps of weekly routes
- Students' drawings of their family subsistence activity, cooking and eating local foods

Teacher Preparation:

Sort the students' papers (family trees, etc.) into piles for individual students. As you go through them, note which students will need additional help or materials and prepare to help them.

Activity Procedures:

1. The goal of this activity is for students to enrich their family trees with information gathered from the other activities they completed in the kit, all of which involve various ways of looking at kinship:
 - Students' family trees
 - Students' answers to the "What are you Bringing to the Potluck" game
 - Students' maps of weekly routes
 - Students' drawings of their family gathering or catching, cooking and eating local foods
2. Give each student a large sheet of paper. Tell them to copy a bigger version of their family tree on the paper, leaving room to write near all the names. If they have learned about more relatives in the course of class activities since they originally made the charts, have them enter those people and their names.
They should also leave room to write a few paragraphs on one corner of the page.
3. Have students go through all of the other materials they produced from this unit. Each time they see either a kin term (Grandma) or a relative's name (Joe), have them note that connection on their family tree.

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So, for example the student who said ‘Aunt Jenny’s tuna casserole’ would mark “tuna casserole” by Aunt Jenny’s name on the family tree.

Similarly, the student who wrote “Happy Meal” for the potluck activity would be asked to think about who she meant when she said her ‘whole family’ would go into Anchorage. She would then write “Happy Meal” next to each of those relatives.

Student’s maps will likely show the existence of any relatives in town, so a student that visits his cousin would mark “visit” next to his cousin’s name on the kinship chart.

Their family meal with local foods will almost certainly feature some kinship connections, so they would note “family meal” next to their names on the kinship chart.

In addition, some students may have relatives who have valor names, which may also be included on the charts.

4. Have students elaborate an interesting story (a few paragraphs) that involves one or more of their relatives. This may be a description of local food gathering or hunting, a special meal, or a memorable visit. They should draft the story on a separate sheet of paper and then copy it onto their big family tree.

5. Display the family trees and stories, if desired.

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Heritage Kit Lesson Activities

Grades 6-8

Activities for Grades 6-8	<ul style="list-style-type: none">• Memorable Gifts	<ul style="list-style-type: none">• Moving and settling down: Family Travel Log	<ul style="list-style-type: none">• Traditional Names (Atret) and namesakes (Aalukat)• Detective Game: Ancestral Names
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<p>Traditional Names and Namesakes Atret (Names)/Aalukat (Namesakes)</p>

Grades 6-8, Lesson 1

Estimated Time: 3 class periods

Objective:

The students will interview elders and learn about traditional namesakes in the community.

Materials/Resources:

- <http://jukebox.uaf.edu/NanPG/prtgrham/html/23510.html> , interview with Dick Anahonak and Dora Kamluck of Pt. Graham, Tape 1: the last part of #17 and the first two-thirds of #18
- **Information on Alutiiq Names and Naming Practices** (included here)
- Recorders
- Cameras
- Computer software for editing video and audio, as needed

Sugcestun vocabulary

Ateq/Atret (name/names)

Aalukaq/Aalukat (namesake/namesakes)

Teacher preparation:

Read materials on Alutiiq names and naming and listen to interview with Dick Anahonak and Dora Kamluck of Pt. Graham. Contact elders who are willing to be interviewed by students on the topic of traditional namesakes. Ask them to listen to the Anahonak/Kamluck interview and help discuss it, if possible. The teacher may also ask the students if there are any family members who would be willing to participate in this activity. Before Day 1 of the activity, have students read the **Information on Alutiiq Names and Naming Practices**. Invite one or two of the elders to come to class on Day 2 of the activity. It would be good to schedule this activity so that there is a weekend between Days 2 and 3 to give students time to interview elders in the community.

Activity Procedures:

Day 1

1. For homework, students should have read the **Information on Alutiiq Names and Naming Practices**. Review the main points in class by having them answer the following questions:
 - a. What is a namesake?
 - b. Give two examples of ways that Alu'utiq namesakes were thought to be linked to each other.
 - c. Give one contemporary and one historic example of a situation in which someone might get a new name to reflect a change in their status or role.

2. Introduce the idea of interviewing an elder on the topic of traditional names and namesakes. Play and explain the Jukebox interview with Dick Anahonak and Dora Kamluck.
3. Demonstrate and explain how to use recording equipment.
4. Let them practice interviewing each other, using the equipment. If students do not have Sugcestun names, they may practice with questions about their English names and nicknames. If possible, however, have students practice with their Sugcestun names, answering to the best of their knowledge:
 - a. Who gave them the name?
 - b. Who were they named after?
 - c. Are there ways that they are connected to other people with the same Sugcestun name? If so, describe the connections/relationship.
5. Introduce or review the following Sugcestun phrases and practice them (using students' Sugcestun names, if possible):
 - a. **Kina illpit?** (Who are you?)
 - b. **Qaillun um atra?** (What is this one's/this person's name?)
 - c. **Kina una?** (Who is this (person)?)
6. Develop a short list of questions to ask, based on the **Information on Alutiig Names and Naming Practices**. These might include:
 - a. What is your Sugcestun name? (Encourage students to use the appropriate phrase in Sugcestun)
 - b. Who named you?
 - c. Who were you named after?
 - d. Can you please teach me what you know about Sugcestun names? How are Sugcestun names important?
 - e. In the past, did namesakes (aalukat) share some special relationship? Can you describe this connection between namesakes? Are there any ways that you are connected to your namesakes?

Day 2

1. Students will spend the class period interviewing one or two elders who have been invited to attend.
2. If the elders do not offer much information specifically on Sugcestun names/namesakes, expand the discussion. You may want to ask:
 - a. How are Sugcestun names distributed in different communities? Which names are distinctive to our community? Which are found in more than one community? Does this pattern have to do with how people are related?
 - b. What can you tell us about how people are related to each other in our community and other Chugach region communities? What names are shared and how do they show how people may be related?
3. Assign students to conduct interviews in the community with elders who have agreed to participate in this activity. Organize and send them out in small teams, so that one can record while another asks questions and a third takes photographs.

Day 3

1. Students will work on a final product from the interviews. This may be a collective, written class report (a poster display) or an edited audio/video report with quotations from elders placed in context by the student reporters.
 - a. Have students listen to their interviews in class and transcribe or edit the audio information on traditional Sugcestun names and namesakes.
 - b. Collate and organize the information into a final format.
2. Display the final product or post the audio/video report on the computer.

Information on Alutiiq Names and Naming Practices

A person may have many names. In addition to the first, middle and last names that we use to fill in the blanks on all kinds of forms, we have nicknames and short forms of our first names that are used in some situations and by certain people in our lives. When someone calls out our whole name – first, middle and last – it’s likely to be in a formal situation, like a graduation ceremony (or if you’ve done something wrong and your mother wants you to know she’s serious about it!) On the other hand, when a favorite cousin calls out our nickname, that’s a way of saying we’re friends.

All of this is to say that names and naming practices (as well as kinship terms, like mother and grandfather, which are also ways to “name” and address people) help us create and define relationships. Looking at Alutiiq naming traditions, we can learn a bit about peoples’ relationships in the Chugach region. One source for this information is Kaj Birket-Smith’s book, The Chugach Eskimo. Birket-Smith described customs that he observed in the 1930’s as well as older practices that elders still remembered. One important idea that goes way back in Alutiiq tradition was that namesakes (that is, people who shared the same name) were, in important ways, associated with each other. This was reflected, for example, in the choice of a name for a new baby. Birket-Smith reported that an Alutiiq father was typically the one to choose a name for his soon-to-be-born child. Since he did not know the child’s sex yet, he would pick two names, one male and one female. Usually, they would be names of deceased relatives that he had especially liked (p. 85). This was not just to honor the deceased. The names linked the people who shared them; in other words, a person would, in some respects, be like the person she was named after. Here is an example: “Sometimes a person might give his name to a child that he liked. The old chief of Chenega liked beans, so he called one of Ma Tiedemann’s boys by his own name so that [the child, like the old chief] could always get great quantities of beans to eat.” (Birket-Smith, p. 86)

Along the same lines, Alutiiq people connected a person’s name and his destiny (similar to the neighboring Yup’ik people). For example, if three young children named successively after the same person all died, that name was not used again for fear that other namesakes would also die. If a child died and another of the same sex was born, it was said that the dead baby had come back. One person interviewed by Birket-Smith stated that in such a case the newborn was given a new name so that it would not die. Twins were give different names as otherwise it was thought that they would not live

long. They had ‘only one life’ between them, and the older was thought to hold the life of the younger so that if the older died, the younger would die soon. On the other hand the younger twin might die, and the older would still live. (Birket-Smith, p. 85)

We are all familiar with another way that names reflect our roles and relationships. Getting a new name can signal a significant change in one’s life; for example, when a bride takes her husband’s last name. A new name can signal a change in status (think about how the lead singer in a band takes on a rock star stage name). For Alu’utiq people in the past, a new name might recognize an accomplishment: “A person might acquire a new name for performing some great deed. Then the people would call a meeting and give him the name of a great hunter who was dead and whose name had not yet been given to anybody else.” (Birket-Smith, p. 86)

Among friends, names could be used more playfully, too: “A person could also exchange names with a friend. . . . In name exchange, the real name, not the nickname, was traded. It was, however, ‘just play’, *i.e.*, the exchange was not permanent, and in reality a person kept his own name and used it even after the exchange.” (Birket-Smith, p. 86)

In some parts of the Chugach region, Sugcestun names are still important and follow some of the traditional patterns. Rhoda Moonin, for example, says that in Nanwalek today, when a child is born, the child’s grandmother, aunt, or uncle might name the child. As in the past, a Sugcestun name is usually the name of someone who is deceased and a name may commemorate someone who was admired. Rhoda’s uncle named her, and she was told that her name was the name of a great hunter.

Detective Game: Ancestral Names

Grades 6-8, Lesson 2

Estimated time: 4 class periods

Objectives:

Students will learn about the origins of European-derived and Alaska Native surnames. They will explore the history of their community as reflected in its surnames. In addition to interesting students in names and teaching them about surnames and their etymologies, the game teaches deductive reasoning. Students will also learn that both giving someone else a name and choosing your own name are powerful acts.

Materials/Resources:

- The Detective Game
- Roy Madsen. "Tides and Ties of Our Culture," in Looking Both Ways, p. 75.

Teacher preparation: Read through all materials for the Detective Game. Print name lists and clue sheets; print suggested questions, as desired.

Days 1 and 2 - Play DETECTIVE GAME

For this activity, some students will be **Detectives** and others **Ancestors**. For optimum learning, students should have the chance to switch roles and play multiple rounds.

To begin play, distribute copies of the **List of Ancestor Names** to all students. For each round, students who are **Ancestors** randomly draw or choose one of the names to be one of the people on this list, but will not reveal their name to anyone else. The Detective's job is try to guess the Ancestor's surname by asking only yes-or-no questions (as in the game "Twenty Questions"), eliminating names from the list as they go.

All students should read and study the **Clue sheet** in advance, and the Detectives may refer to this sheet to help them formulate questions. There is also a list of **Suggested Questions**. The teacher can let the Detectives use this list, or make the game more challenging by instructing them to make up their own questions. In this case, the teacher can offer some suggested questions when students get stuck.

There are several ways to play. Two or more Detectives may compete, as in a game show, to guess the name of one Ancestor. The first to guess correctly gets one point. After five rounds (with different Ancestors), the Detective with the most points wins. Alternatively, the class may be divided into teams to compete against each other, or students may be paired off and take turns randomly drawing Ancestor names and trying to guess them with the fewest number of questions.

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In addition to getting students interested in names and teaching them about surnames and their etymologies, this game teaches deductive logic. Detectives will be able to guess names most rapidly and efficiently if they start with a question that pertains to a whole class of names (such as patronymics) and progressively narrow the choices. They need to figure out the most efficient order in which to ask questions. Below is an Answer Key that shows some productive groupings of questions. After several rounds of play, the teacher may want to illustrate how to deduce names efficiently using the Answer Key and then encourage students to play a few more rounds asking questions in the most deductive order that they can.

CLUE SHEET

The surnames (last names) used in the Detective Game are all found in Cordova, Seward, Valdez, Tatitlek, Chenega or Port Graham today. Most of the names have European roots, either because the people with those names have European ancestors or because people of European heritage assigned surnames to indigenous people for religious and administrative/record-keeping reasons. This is why there are many Russian names in the Chugach region (and why many Filipino names are Spanish names). Some Chugach region surnames are derived from non-European languages, including Sugcestun, as well. Because language usage and spellings change over time, some names have easily traced meanings and others do not. For the purposes of this activity we will use names that can be fairly easily broken down to understand their origins and meanings.

As Detectives, you need to know something about surnames and their origins; that is, their etymology. Etymology is the history of a word's meaning and shape. As with other words, there are ways to trace the etymology of names from different languages and traditions.

EUROPEAN NAMES

(This information is loosely adapted from

http://genealogy.about.com/od/surnames/a/surname_meaning.htm)

The etymology of most European surnames is related to the lives of men in the Middle Ages. Up to that time, names were not inherited. A person's name could change if his/her life circumstances changed - if, for instance, he moved to a new place, or took on an occupation, or developed a distinctive scar or injury. Around 1500, names become more fixed. Still, we can often see how names originated in characteristics like a person's appearance, job, place of residence or family relationships.

The origins of European surnames can be divided into four main categories (and some of the same principles are also behind names from many non-European languages and cultural traditions):

Names that state a kinship relationship

Patronymics are last names derived from a father's name (and matronymics, less common in Europe, are derived from a mother's name). Patronymic names were formed by adding a prefix or suffix meaning "son of." For example, English and Scandinavian names ending in "son" or "sen" are patronymic surnames, as are many names Scottish and Irish prefixes "Mac" "Mc" and "O'." Russian and other Slavic names ending with the suffixes "-ov", "-off," and "-ieff" or "-ev" are also basically patronymic (Russian naming is more complicated, but we can leave it at this for the purposes of our Detective Game).

Examples: The son of Jan (JANSEN), son of Donald (MACDONALD), son of Vasily (VASILYEV)

Place Names or Local Names

A common way to tell a person from his neighbor was to describe him by describing the features or location of where he lived, like describing a friend as the "one who lives next to the church." Some of the earliest French surnames were geographical. English nobility adopted this system from the French, choosing names "based on the locations of their ancestral estates. If a person or family migrated from one place to another, they were often identified by the place they came from." So a person's name might simply be the name of the town they came from, like MARKHAM, where the suffix -ham signifies a hamlet, or small town. If a person lived near a geographic feature like a forest, mountain, cliff, field or river, this might be used to describe them. Some last names (like LONDON) can still be traced back to their exact place of origin, in this case the city of London, while others have origins that we can no longer pinpoint (ATWOOD lived near a wood, but which one?).

Examples: BROOKS lived along a brook; UNDERHILL lived at the base of a hill; NEVILLE came from Neville-Seine-Maritime, France or Neuville (New Town), a common place name in France; FORD lived near a place you could wade across a stream or river (or the name may specify a particular ford, like HAVERFORD).

Descriptive Names

These names derive from a physical description or other characteristic of the person who originally had the name. Descriptive surnames probably started during the Middle Ages when men created nicknames based on personality or appearance. This is a familiar pattern to those who read books and watch movies that are loosely based on medieval times (think about BRAVEHEART, to describe a valiant warrior). Thus, a fast runner nicknamed William the Fleet became William FLEET and John with a black beard became John BLACKBEARD. Sources for such nicknames included distinctive physical characteristics such as body size or shape (Andre the Giant), hair or skin color, facial hair, physical deformities, facial features, skin or hair coloring, and personality. Or, they might derive from a wishful thought or a strong sentiment, like a feeling of pride or religious piety (GODWIN, given from God).

A few other examples: STOUT, TALL, GOODRICH, JUSTICE

Occupational Names

Historically, the last class of surnames to develop reflected the occupation or status of the first bearer of that name. These occupational surnames describe various medieval crafts and trades. A MILLER was someone who ground flour from grain; a WAINWRIGHT built wagons. A person might be named after the occupation of the person they worked for, such as ABBOTT or BISHOP; or the name might reflect their own status, such as KNIGHT. Different surnames often developed from the same occupation based on the language of the country of origin (MÜLLER, for example, is German for Miller). Some common endings for occupational names are -er (as in HUNTER), -man/-mann (ALDERMAN), -nik (KVASNIKOFF - which combines a patronymic -off with an occupational name -nik and means “brewer’s son”).

NATIVE NAMES

Before the introduction of writing and record keeping, Alaska Natives did not have surnames, though they might have several different Native names used for different purposes or by different people. We’re not going to go into the patterns of Native naming for this activity; we’re just going to focus on some common origins of Alaska Native surnames:

Indigenous language names written in European orthographies

A person’s Native name (or one of his Native names) might become a surname that was then passed on to his family. One name might have several variations, sometimes given to different people in the same family! This is because Native orthographies (spelling systems) were not standardized. People who did not speak the Native language often wrote the names down as they heard them, using the spelling system of their own language (for example, the Yup’ik surnames TOOPETLOOK and TOBELUK were originally the same name). Names that come from Sugcestun and related languages (like Inupiaq and Yup’ik) often end in k/q, aq/-ak or -uk/-uq sounds. This is because nouns in those languages often end with these sounds.

Names assigned by others (often by a non-Native missionary, trader, administrator or teacher) fell into the following categories:

1. **A common surname from the name-giver’s own background** (English, Russian, German, etc.) Russian last names are common in the Chugach area, and they are easy to spot because Russian surnames usually end in “-ev”/“-ov” (with a variety of spellings like -off, -ieff, etc.) or “-in”/“-ina”.
2. **A descriptive name** (such as BEANS, SUGAR, TALL) or **occupational name** (for example, CHIEF for someone that the name-giver assumed to be the head of a group.)
3. **An honor name** - some descriptive names honored a person’s accomplishments, such as SEA LION MURPHY (“Joe Kompkoff, Sr. was a great hunter. They called him ‘Sea Lion Murphy’ because he killed a lot of sea lions.” From *We are the Land, We are the Sea*, p. 68)
4. **A name of a well-known historical figure** (NAPOLEON, HOOVER, COOLIDGE, WASHINGTON)

5. **A first name might become a surname** (DAVID, IVAN, PETER)
6. **Translations of Native names** A translation of a person's Native name might become a surname, if the meaning was clear (e.g., BEAVER).

Abbreviated names

Shortened forms of long Native names that were easier to write, remember and pronounce in English might become surnames (like CIMIRALRIA became JIMMY)

LIST OF ANCESTOR NAMES

Frederick Active
Anastasia Afonin
Samuel Alder
Olga Anahonak
Jeremy Beckham
Edward Blachford
William Brewster
Jan Christensen
Joseph Cook
Willem DeGroot
Carmela Delacruz
Jean Deville
Irena Grajewsky
Gregori Gregorieff
Francis Huntsman
Makari Ivanov
Eleanor Johnson
Anna Kamluk
Igor Kvasnikoff
Pat McCormac,
Jamie McGhan,
Sean O'Brien
Peter O'Toole
Carla Riddle
Juan Seville
Essie Short
Elsie Salmon
Alexandra Smallwood
Cornelia Van Dyck

SUGGESTED QUESTIONS

1. Does your name start with “Mc” or “Mac”?
2. Is your name spelled with five consonants and only one vowel?
3. Does your name end in ‘-off’, ‘-ov’, or ‘-ieff’ and start with a common Russian first name?
4. In addition to being a name, is your name also a commonly used English word or compound of two English words? (even if it is spelled a little differently, like “Greene”)?
5. Does your name begin with De?
6. Does your name start with something that describes an occupation?
7. Does your name sound like it’s Sugcestun?
8. Does your name suggest where someone lived - such as a geographic feature, kind of vegetation, or name of a town/city?
9. Does your name contain something that means “son of...”?
10. Does your name end in ‘-ieff’?
11. Does your name end in “-son” or “-sen”?
12. Does your name suggest the name of a town or city?
13. Does your name sound Dutch?
14. Does your name suggest a type of vegetation?
15. Does your name suggest a particular geographic feature?
16. Does your name suggest a small town or hamlet?
17. Does your name start with “0”?
18. Does your name sound Spanish?
19. Does your name tell what work someone does or who they worked for?
20. Does your name end in “-er”?
21. Does your name sound French?
22. Does your name start with “0” and include a recognizable man’s first name?
23. Does your name begin with “Van”?
24. Does your name end in “-man”?
25. Does your name describe something about a person?
26. Does your name contain something that means “from...”?
27. Does your name hint that you might be good with word puzzles?
28. Does your name start with a very common man’s name?
29. Does your name end in a “k” sound?
30. Is your name also the name of an animal?
31. Is your name also the name of a plant?
32. Does your name have two parts (separated by a space or capitalized in two places or separated by an apostrophe)?
33. Does your name describe a physical characteristic or personality trait?
34. Does your name end in any of these Russian or Eastern European endings: off, -ieff, -ov, -sky, -nin?
35. Does your name end in ‘-off’, ‘-ov’, or ‘-ieff’?
36. Is your name spelled with alternating vowel and consonant (vowel-consonant-vowel-consonant-vowel-consonant)?

ANSWER KEY - GROUPED IN SUBSECTIONS THAT SHOW DEDUCTIVE ORDER

Deductive reasoning helps to progressively limit the number of possibilities for the correct answer. This approach is most efficient when you can begin with a major category that includes a number of possible correct answers. So, for example, if the answer is “yes” to the major question “Does your name contain something that means ‘son of’?” then you know the name you’re looking for is one of the limited number of names that fit this description. You can cross out all the names that do not fit this description. The next logical question reduces the possible options to a smaller set, and so on. When there are only two options, a further question eliminates one, leaving the second as the only possible answer. If the answer to the major question is “no”, then names which would fit the description are eliminated and you can go on to another major category and follow the same process. In practice, depending on the name in question, another logical approach may work better. The following includes examples of both the classic process of elimination and some other deductive approaches that will work with the List of Ancestor Names.

1. Does your name contain something that means “son of...”? **O’Brien, O’Toole, McCormac, McGhan, Christensen, Johnson, Kvasnikoff, Gregorieff, Ivanov**
 - a. Does your name start with “O” **O’Brien, O’Toole**
 - b. Does your name start with “O” and include a recognizable man’s first name? **O’Brien**
 - c. Does your name start with “Mc” or “Mac”? **McCormac, McGhan**
 - d. Is your name spelled with five consonants and only one vowel? **McGhan**
 - e. Does your name end in “-son” or “-sen”? **Christensen, Johnson**
 - f. Does your name start with a very common English man’s name? **Johnson**
 - g. Does your name end in ‘-off’, ‘-ov’, or ‘-ieff’? **Ivanov, Kvasnikoff, Gregorieff**
 - h. Does your name start with a common Russian first name? **Ivanov, Gregorieff**
 - i. Does your name start with something that describes an occupation? **Kvasnikoff**
 - j. Does your name end in ‘-ieff’? **Gregorieff**

2. Does your name suggest where someone lived - such as a geographic feature, kind of vegetation, or name of a town/city? **Seville, Alder, Beckham, Blachford, Smallwood, Van Dyck, DeGroot, Delacruz, Deville**

Cuqllitet

- a. Does your name suggest the name of a town or city? **Seville, Beckham**
 - b. Does your name suggest a small town or hamlet? **Beckham**
 - c. Does your name suggest a type of vegetation? **Alder**
 - d. Does your name suggest a particular geographic feature? **Smallwood Blachford**
3. Does your name contain something that means “from...”? **Van Dyck, DeGroot, Delacruz, Deville**
- a. Does your name begin with “Van”? **Van Dyck**
 - b. Does your name begin with De? **DeGroot, Delacruz, Deville**
 - c. Does your name sound Dutch? **DeGroot**
 - d. Does your name sound Spanish? **Delacruz, Seville**
 - e. Does your name sound French? **Deville**
4. In addition to being a name, is your name also a commonly used English word or compound of two English words? (even if it is spelled a little differently, like “Greene”)? **Alder, Smallwood, Active, Riddle, Short, Salmon, Cook, Huntsman**
- a. Is your name also the name of an animal? **Salmon**
 - b. Is your name also the name of a plant? **Alder**
5. Does your name describe something about a person? **Cook, Brewster, Huntsman, Kvasnikoff, Short, Riddle**
- a. Does your name describe what work someone does? **Cook, Brewster, Huntsman, Kvasnikoff**
 - b. Does your name end in “-er”? **Brewster**
 - c. Does your name end in “-man”? **Huntsman**
 - d. Does your name describe a physical characteristic or personality trait? **Short**
 - e. Does your name hint that you might be good with word puzzles? **Riddle**
6. Does your name end in a “k” sound? **Van Dyck, Cook, Anahonak, Kamluk**
- a. Does your name sound like it’s Sugcestun? **Anahonak, Kamluk**
7. Does your name have two parts (separated by a space or capitalized in two places or separated by an apostrophe)? **Van Dyck, DeGroot, O’Brien, O’Toole, McCormac, McGhan**

8. Does your name end in any of these Russian or Eastern European endings: off, -ieff, -ov, -sky, -nin? **Kvasnikoff, Gregorieff, Ivanov Kvasnikoff, Grajewsky, Afonin**
9. Is your name spelled with alternating vowel and consonant (vowel-consonant-vowel-consonant-vowel-consonant)? **Afonin**

Days 3 and 4 (if this activity includes all steps)

1. Assign READING: Roy Madsen. "Tides and Ties of Our Culture," in Looking Both Ways, p. 75. In this article, Madsen groups together names that reflect different periods of Kodiak history. Looking at the names and referring to what students have learned in the Detective Game, you can see that on Kodiak, names from the earliest contact period include a few of Russian origin, but most are derived from the Native language. With intermarriage in the Russian period, many Russian names became local surnames. The fishing industry drew Scandinavians to the region, and their names appeared during the early decades of the 20th century, along with the names of people from other European backgrounds. Each community in the Chugach region will have its own naming patterns that are related to its local history.
2. Now that students understand something about the origin of surnames from the Detective Game, the next step is for them to explore some names from their own family and community and to begin to think about the histories that are connected to those names.
 - a. Have students look in the community phone book for names that have characteristics they have just learned about (e.g., clues that the origins of the names are Russian, Native, Scandinavian, Irish, etc.).
 - b. List these names to get a general idea of the diversity of heritages in the community, and the relative number of people who can trace their ancestry to these different origins.
 - c. Discuss and, if possible, visit local cemeteries. Cemeteries are a good place to see the patterns of names in a community. There may be different cemeteries for different churches that relate to national and ethnic origins. You can see if a family is very big, since relatives are often buried in the same area of the cemetery. You can find clues about how extensive a family's ties are; for instance, you can discover the interrelationship of different families through marriage by looking at the maiden names of married women. Large families with extensive ties through marriage are likely to be families that have been in the area for quite a while. Names that are few and more isolated suggest comparatively recent settlement or immigration to the community. You can, of course, also gather clues as to how long a family has been in the area by the dates of death.
3. Students may ask their parents or grandparents if they know anything about the origin of their last name.

- a. If so, and if there are family stories about their ancestral ties to other places, mark the places on a world map.
- b. Invite one or two people who have information about the history of their name and where it originated to come into the classroom and let the students interview them.
- c. It's important to remind students that names may have very complicated histories. In the previous activities, we have concentrated on the more transparent and obvious features of names and naming. In fact, though, family names may be transformed in a variety of ways over time. For example, new immigrants or their children very often changed or Anglicized their names when they arrived in the U.S. An immigrant might make the spelling more English ("-wicz" to "-witz"), shorten the name to make it easier for English speakers to say (Meyerowitz to Meyers), or translate it into English ("Schmidt" to "Smith"). Wanting to be accepted as American and also escape social prejudice and economic discrimination, people with ethnically identifiable names often transformed them into something that sounded less "foreign."
4. Additional discussion topic: **naming and power**. Both giving someone else a name and choosing your own name are powerful acts. Start a class discussion on this topic by eliciting positive and negative examples. Positive examples might include the joy and pride of naming a baby; making up a stage name and becoming famous; or deciding to take the last name of an adoptive or foster parent to express a sense of appreciation, love and kinship. Negative examples might include name-calling, or cruel and uncomplimentary nicknames. Ask students to discuss the situation in which an entire group of people is not allowed to choose their own names. This was the case, historically, for various groups who were under the political, social and/or administrative power of others: for example, slaves. Often, people accepted such situations because they had no choice. But how might it affect human dignity over time? Remind students that Native last names, including those of the Chugach region, were typically chosen by missionaries, teachers and traders or employers.

Scanned page: Roy Madsen. "Tides and Ties of Our Culture," from Looking Both Ways, p. 75.

Tides and Ties of Our Culture

Roy Madsen
Kodiak, Alaska

CLOSE YOUR EYES AND VISUALIZE STANDING ON A SHORE where a stream meets the sea. The tide has just begun to fall, and as it releases its hold on the river water, you gaze into the clear waters of the stream at the multicolored stones in its bed, and at the bits of seaweed and twigs that are being carried off to unknown destinations. Those bits and pieces are our Alutiiq culture as it has been pushed, shoved, jostled and, at times, expelled from the time of our earliest ancestors to the present day.

The first major wave contact with the Russians, whom our ancestors thought were devils, was named Isznik. Kaskak was the name of the man Shuldlow put in charge of 400 prisoners who were furnished provisions and needed appliances for trapping and hunting for the Russians. This was the era of the Sugaks, Ashwaks, Adongas, Kuyaks, Kahuteks, Karuks, Yakanaks, Takaks, Igoolins, Ingas, Agnats, Zovlers, Anidnukas, Waselies, Tunchams, Kewans, Knagrys, Fuzims, Noyas, Maliknaks, Maluys, Tadawhans, and others.

How was the island population affected during the Russian time? In addition to being decimated by the ravages of diseases such as smallpox, influenza, venereal disease and alcoholism, there were the losses due to enforced sea otter hunting and to the Russians' war against the Hingim.

Then the Kodiak blood was diluted through intermarriage. This was the period of the Isvitts, Lazienoffs, Chichenoffs, Kanelnikoffs, Kasevnikoffs, Wilkoffs, Shuneloffs, Panarnanoffs, Chernoffs, Simoonoffs, Pesirnikoffs, Kalandkoffs, Spurnanoffs, Padooffs, the Merrokins, Perovs, Patanochus, Potelins, Shearines, etc. I think of this as a maternal generation, because these are the families of the mothers of many of us.

The next period I will refer to is the Scandinavian era and arbitrarily set it from about 1800 until 1939. During this time there was an influx of seafaring men involved in the whaling, cod, salmon and herring fishing industries. This I will refer to as a paternal generation because these are the names of the fathers of many of us. The Johnsons, Jensen, Swansons, Swensons, Toms, Nelsons, Newtons, Ericksons, Olsons, Andersons, Carlsons, Christiansons, Hansens, Petersens, Madsens, Magnusens, Strolls, Johansons, Haalansons, Gundersens, Wahles, Ophelms, Hinds, Von Scheels, Pajomans, and others are included. They came from countries with similar climates and where opportunities were limited to fishing and farming. They left their homes, sailed halfway around the world, and ended up on our shores where



71 Roy Madsen,
Grandpa of the Eskimos

they merged with, and married our people and further diluted the blood of our ancestors.

During this period the population was further reduced by the Great Influenza epidemic of 1918, by

alcoholism, which took a heavy toll, and, of course, alcoholism. Craig Misdler and Rachel Mason coauthored a study entitled "Alutiiq Vikings: Kinship and Fishing in Old Harbor, Alaska," which was printed in a journal called *Human Organization* in 1996. The article brought to mind the term "Smoked Norwegian" or "Smoked Scandinavians," a sobriquet which I attribute to Sven Haakanson, Sr. since he was the first person I recall using it.

I certainly don't want to downplay or minimize the influence of other cultures and nationalities that blended with the Kodiak, Russian and Scandinavian during this same period. They were the English, Irish, Celts and Germans; the Sargents, Trovets, Kings, Helmans, Hubleys, Mullaus, Cortes, Cohetas, and McCormicks. They flavored the mix. If a herb is applied to a dish after the salt and pepper.

So as we talk about the tides and currents, we're talking about the flow of events that influenced and acted upon our ancestors' culture to modify, alter, change and transform it. We celebrated American Christmas and Russian Christmas, Russian New Year and Russian Easter. English was the most common language at home, our mother only spoke Russian inside the home when visiting relatives, and our father never spoke anything but English, although he could speak Danish, German and seven Eskimo dialects. There was only one Church in town, the Russian Orthodox, and the services were all in Slavonic. Dances were a common social event and during the Russian New Year's celebration they were held every night of the week. Although this was a celebration of a Russian holiday, the music was mostly Scandinavian—polkas, schtirshets, Blindlanders, and of course waltzes and fox trots, and so it has continued on to today.

So the homogeneous culture of our ancestors has been transformed into the heterogeneous culture that we experience today, mixed, mingled, blended and combined with those many other cultures, retaining some of each but still with some recognizable and acknowledged aspects of the culture of our Alutiiq ancestors.

Memorable Gifts

Grades 6-8, Lesson 3**Estimated Time: 3 class periods**

Objective: Students will learn that gifts are one way of expressing and reinforcing kinship ties. They will explore the importance of gifts and associated relationships through examples that emphasize the memories, learning, obligations and personal meanings that make some gifts special.

Materials/Resources

- CD-Rom of Chenega Bay Jukebox (included with this kit – the Chenega Bay materials are NOT available at <http://www.jukebox.uaf.edu/>, but you may wish to search the Jukebox online database for other relevant information)
- CD/DVD player
- Depending upon class size, you may need speakers, as well, so that students can hear interview

Teacher Preparation:

Listen to CD-Rom and read Mike Eleshansky’s story about seal-hunting (A). Read Makari’s description of a wedding feast (B).

Activity Procedure:**Day 1**

1. Give students a 10-minute fast-write assignment: Ask students to write about a special gift that they got from a relative. It may be any object, large or small, that is meaningful and memorable. The fast-write should include: a description of the gift; who gave it to them and how that person is related to them; the occasion/situation, time or place that the gift was given; what the gift means to them and/or why it is important to them.
2. Use some examples from students’ fast-writes to introduce the idea that special gifts are one way of expressing and reinforcing kinship ties. Ask them if thinking about or using their special gifts brings up memories of the gift-giver and makes them want to be in touch with that relative, or makes them want to give a special gift to someone else. Ask them if the gift is associated with a particular activity, use, or learning experience – either practical or moral.
3. Russian Orthodox students may be able to provide examples of gifts that express a godparent-godchild relationship. Gifts still express and reinforce the relationship, although other godparenting traditions have changed in some respects. According to Rhoda Moonin, it used to be the church that decided who would be godparents to a child. Typically, godparents were

- expected to be a married couple that was “strong in the church.” Three children from the same family would all be assigned the same godparents. Now, it is the family that often chooses godparents for their children, rather than the church, and the practice of having the same godparents for three siblings is less common. However, even though godparents do not always play as strong a role in their godchildren’s religious education as in the past, they still commonly give religious gifts – icons, crosses – and other little gifts on a godchild’s namesday (their baptismal day).
4. Play the CD-Rom and read the transcribed excerpt from Mike Eleshansky’s interview about seal hunting. Highlight what the description tells us about his relationship with his dad. He explains near the end that his father had given him his gun (a twenty-two hornet) when he was in sixth grade. In this story, his dad put subtle pressure on him to use that gun well by setting a high standard (shooting six seals in a row) before letting Mike have a chance, and then telling him that his turn to shoot would last until he missed.
 5. Assign students to collect a story from a relative. The story should describe a special, memorable gift that this person received from another family member or an heirloom that has been passed down for one or more generations. Like the students’ fast-writes, they need to include:
 - a. a description of the object;
 - b. who gave it to the person they are interviewing and how the gift-giver and gift-receiver are related;
 - c. the occasion/situation, time or place that the gift was given;
 - d. what the object - and the fact that it was a gift - means to them; why it is important to them (and, in the case of an heirloom, to the family).
 - e. any story that goes along with the object (heirlooms are often associated with stories).
 - f. information on where the gift/heirloom has traveled with the person or family. Has it been moved with the family from place to place?

Days 2-3

1. Students should write up the stories they have collected. If possible, they can include a photo of the person showing the special gift that they have described. If you wish to spend another class period on this activity, it may be used to share and discuss the collected stories, and to collate them into a final project (a webpage, poster, book, or collage of stories and photos).
2. Ask students if any of the gifts and stories they collected for this activity are memorable because they mark an important life transition (a wedding, christening, graduation, etc.) or because they implicitly recognize a change in status or maturity. For instance, a young person’s first pocketknife is a useful tool, but it is also a vote of confidence. The giver is saying, in effect, “You’re going to be doing things now where you might need this. And I believe that you are now old enough to use this safely.” Explain that such gifts may be both practical and symbolic.
3. Here is an account of an Alu’utiq wedding feast “from the old days.” It was described in 1933 by Makari Chimovitski (whose Sugcestun names were

- Alingun Nupatlkertlugoq Angakhuna); he was at that time 86 years old and the “oldest Eskimo in the Sound” (Birket-Smith, pp 2-3): “The guests gathered sitting on the floor around a low table with mats or cloths of goat wool...and ate from painted wooden bowls sometimes carved in animal shapes...Married couples ate from the same bowl while children had their own. After eating everybody started to dance around the newly married couple, both men and women moving in a circle accompanied by the drum. Then presents were given. The first one was a bear or goat skin blanket upon which the couple lay down. They were then covered with another blanket, and afterwards the guests piled other presents on top of them. The parents-in-law gave presents too, the father-in-law for instance some arrows, and the mother even a baidarka. After the marriage the son-in-law would give them some presents in his turn.” (Birket-Smith, p. 81).
4. In what ways were these old-time wedding gifts practical for a newly married couple? In what ways do you think they were symbolic? Why might a new son-in-law give gifts to his wife’s parents as well as receive gifts from them? (Hint: How do gifts tie the giver and the receiver together? Can students see the same ideas at work behind any of the gifts and gift stories they collected? Ask them for examples.)
 5. If you plan to continue to the following activity, **Moving and Settling Down**, trace the movements of students’ family heirlooms on a map, using a different color to show each family’s moves. Number the moves sequentially to show the movement of the heirloom and of members of the family. You may want to have students make small numbered images of the heirloom to position on the map, or simply use a different color to represent each family. So, for example, place a red number 1 on Seattle to show that this is where the Johnson family’s heirloom christening dress was made by Aunt Elsie in 1960; place a red 2 where the dress moved to Idaho when baby Christine was born to Elsie’s sister in 1969; place a red 3 in Nanwalek where it came when Elsie’s first grandchild was born there in 1980.

Readings

A. Excerpts from Mike Eleshansky's interview with Rita Miraglia (Chenega Bay Jukebox Project)

Anyway we were out seal hunting that time in Stockdale. . .paddling around them islands. And. . .uh. . .run into a bunch seal pups on rock, on one of the islands, and my Dad said, "I'll get out," he said, "you stay in the skiff." So I stayed in the skiff. After he got up on the beach. . .after he got up on the rock, he said "If I miss it's your turn." I'm sitting in the skiff holding it stiff to the beach. Seal come up, he shoot. I ask "You got it?" "Yup." I'm waiting for him to shoot again, and I'm hoping he miss this time so I could. . .I could got up there and take his place, then he would come down and take my place. Unh, unh, it didn't happen that way. He sat up there, shot six seals in a row. And I'm in the skiff waiting for him to tell me to go get them. After the sixth one, he finally said go ahead and go get 'em.

Okay, I pick up six baby seal, put em in the skiff, and then he take off, go. . .go to another place, look around, same thing there, same thing in (unintelligible) Island, run into a baby seal I don't know how many he killed, anyway. He said, "You can go ahead, it's your turn." I'm really glad. "Go up there, shoot, and if you miss, it's my turn." You know how much pressure he put on me? "You miss, it's my turn." I got to shoot five times, six times, get same amount seal he got. . .he got. I best not miss. Rifles we had were all open sights, no scopes. And. . .you learned how to use the rifle, you learned how to shoot with your rifle when you. . .when you got it. . .you got. . .from sixth grade on. Like me, for instance, we got a twenty-two hornet I got from my Dad. Stand. . .standing position in the skiff at a hundred yards, I could shoot a seal in the water at a hundred yards.

B. Wedding feast description, according to Makari (Birket-Smith, p. 81):

The guests gathered sitting on the floor around a low table with mats or cloths of goat wool...and ate from painted wooden bowls sometimes carved in animal shapes...Married couples ate from the same bowl while children had their own. After eating everybody started to dance around the newly married couple, both men and women moving in a circle accompanied by the drum. Then presents were given. The first one was a bear or goat skin blanket upon which the couple lay down. They were then covered with another blanket, and afterwards the guests piled other presents on top of them. The parents-in-law gave presents too, the father-in-law for instance some arrows, and the mother even a baidarka. After the marriage the son-in-law would give them some presents in his turn.

Moving and Settling Down: Family Travel Log

Grades 6-8, Lesson 4

Estimated Time: 2 class periods

Objectives:

Students will learn about factors that led Chugachmiut people to settle in communities. They will understand that seasonal and annual movements remained important to various degrees for families even after settlement. They will become more aware of their own families' movements and the ways that their contemporary movements are different from those of the past, yet similarly purposeful and shaped by kinship.

Materials:

- CD copy of the Nanwalek-Port Graham Jukebox (a project that preserves and makes available interviews, and photographs of communities or groups of people). Copies are included in the kit, but it is also possible to access it via the internet at <http://jukebox.uaf.edu/NanPG/prtgrham/html/ElMc.html>
- CD/DVD player, to play Ms. McMullen's story and to show pictures of the community, if desired. Depending upon class size, you may need speakers as well, so that students can hear the audio clearly.
- Transcript of Elenore McMullen's interview, Tape 1, sections 1-6 (reproduced below, but also available for download at the above internet location).
- A map of lower Cook Inlet and the outer coast, with a clear mylar overlay, so locations can be marked on the map. A map is included in the kit.

Teacher Preparation:

Listen to the first 6 sections of tape 1 of the interview with Elenore McMullen to familiarize yourself with it and to make sure that the CD system will work with the class. If you are unfamiliar with Port Graham and Nanwalek, read the background materials on the Jukebox website.

1. Highlight or underline two kinds of information on the transcript of Elenore McMullen's interview:
 - a. Kinship terms such as grandfather, grandchild, aunt, uncle, etc.;
 - b. Place references and place names outside of the village, such as Dogfish Bay and Nuchek. Include places that are described, but not directly named, such as "across the bay."
2. Note also additional information needed to locate some of the place names and places that appear in the transcript:
 - a. Port Lock is shown as one word (Portlock) on USGS maps
 - b. Dogfish Bay is shown on maps as Koyuktulik Bay [from Sugcestun 'Qugyugtulik,' lit. 'one having lots of swans']
 - c. Nuka is presumably Nuka Bay, on the outer coast

- d. “Across the bay” probably refers to a specific site Elenore McMullen’s family used on the other side of Port Graham Bay from the village, but it might refer to Johnson Slough, a location she talks about elsewhere in her interview.
- e. “At the head of the bay” presumably refers to a camp at one of the two salmon streams that enter the Port Graham Bay at its upper end.

Activity Procedures:

Day 1

1. Play the interview with Elenore McMullen (Tape 1, sections 1-6) to the whole class. Click on “Village Memories” to play a slide show of Nanwalek and Port Graham.
2. Project the transcript of the interview and have students discuss the family movements described by Elenore McMullen. In addition to the information, highlight how vividly she describes this time period when people were just beginning to “settle down.” Bring out the following points in discussion:
 - a. People moved seasonally between several home sites for
 - i. Food, fur harvesting
 - ii. Gardening
 - iii. Fishing/fish processing
 - iv. Russian Christmas
 - b. People were encouraged to settle down for jobs (e.g., coal mine; cannery) and for their children to go to school; health also could be a factor, since moving on foot and carrying one’s possessions was hard work.
 - c. People who were used to being very migratory kept some of their habits even when they more or less “settled down” (her grandparents, for example, never slept in their bed.)
 - d. Most people preferred to stay mobile, though a few preferred the sedentary life. It was not an either/or choice, though: she describes her parents as “semi-located.”
 - e. Movements were not always seasonal; many people had “a pattern of moving different places at different times in their life.”
3. Ask students to pick out some of the details that make this story so interesting (her grandmother rolling out her bedroll, grooming and settling children in for the night; the “whispering and anticipation” of Russian Christmas; people hiking into town in the short daylight hours and getting help lightening their loads, etc.).
4. Ask students if they think of themselves as migratory (moving from place to place), sedentary (staying in one place), or something in-between (“semi-located,” in Elenore McMullen’s words). Then, assign them to make a **Family Travel Log** (see template). For this activity, they will trace all of the places that their family has traveled to (out of town) in the last 3 years, and make an annotated map of those trips. The annotations for each trip should include:
 - a. Purpose or purposes of the trip

- b. Who they stayed with
- c. Who they shared meals with
- d. If they traveled or stayed with relatives, how they are related; if they traveled or stayed with friends, how long they or their family have known these people
- e. One vivid, descriptive detail of each trip (for example “We went shopping in Anchorage and we took my little sister to a 3-D movie for the first time. When a bug seemed to be flying towards her, she jumped up and waved her arms at it. Later, when we stopped at the store, my dad put on a serious face, picked up a fly swatter and handed it to her. We all laughed.”

Day 2

1. Divide the class into groups of three or four to work with their Travel Logs. Ask the students to compare logs:
 - a. Are there seasonal or annual patterns in their travel? Are the patterns similar to or different from those of the others? For example, a fishing family might go to Hawaii in winter and to their set net site every summer; a teacher’s family might go outside every summer; a family might go to Nuchek Spirit Camp every summer.
 - b. Do most trips include staying with or visiting relatives?
 - c. Are they aware of past patterns in their family? What do they know about their family’s seasonal movements within the region or about their historical migrations?
 - i. For example, within the region: perhaps a family used to move to a particular site in the spring for herring; to a cannery for the summer; to another camp to put up salmon during the late fall run; then to another cannery for the winter, where a grandfather worked as a watchman?
 - ii. Historical migrations: perhaps they know that a great-grandfather came from Ireland after WWII because there was no work in Ireland. He settled in Boston. His son (student’s grandfather) moved west to San Francisco in the 70’s because of the music scene, and his daughter, student’s mom, moved to Valdez to work for the summer in a cannery in the late 90’s and stayed because she liked the place.
2. Give each group a map of the region and a map of the U.S. Have students trace and mark the different family movements on the maps.
3. Discuss, as a class, the similarities and differences between historical patterns of movement and contemporary ones. Are the reasons similar at all? Are family connections still central in terms of who travels, who people stay with and who they eat with?

Transcript of Elenore McMullen's interview, Tape 1, sections 1-6

The transcript is reproduced here as it appears on the Jukebox site. Note that the correct spelling of her name is **Elenore** (it is misspelled in the transcript). The year of this particular interview is not specified but it was probably done in the late 1990's; other interviews for the same project were done in 1997.

MG: It's December 8th. . .I'm Mike Galginaitis. I'm talking with Eleanor McMullen. Earlier when we were talking about your younger life in Port Graham you had all sorts of recollections and you also said there were some other stories you wanted to make sure were recorded so that people growing up in the village could have access to them. . . . I was wondering if you or anybody else in the village here has some recollection of how people reacted to being collected together in Port Graham or rather in Nanwalek, you know, from the outer coast and other areas. Was that a dislocating sort of move or was that a move people wanted to do. Was that something they looked forward to doing?

EM: I'll answer -- respond to the last one there. It was -- I think the actual living together in the community -- historically they always lived just in little family units scattered throughout between here and Seward and Kachemak Bay. And they had several home sites, some of them had permanent structures and some didn't. And they would travel between those sites depending on the season and what was available for food, or furs, or whatever, or maybe both, and I think settling down in Nanwalek, English Bay, Alexandra, Port Graham out here at the coal mine, they were basically job related.

EM: ...If people wanted to be able to earn money they had to stay in an area. It was real difficult to keep employment for the people that provided employment because people were used to migrating and moving constantly. And it was quite an adjustment. For many, many people up until just recently, it still was that way. They didn't always just stay in one place. Not too many years ago my aunt and uncle were still rolling up their bedroll and moving here and moving there. They never ever settled down, even up until they died. They were always on the go constantly. That's the way life was for them and had been always. And as children growing up, and then as adults themselves rearing their families and children, they were anywhere they wanted to be regardless of whether the children needed to be in school or whether -- the people from the cannery tried to impress upon our people that it was important that they work, they be employed. They would try for a little while and it didn't work. And then there was the other opposite extreme where people -- that's all they wanted to do. They didn't want to be out there being real mobile and migrant and doing things. They liked the idea of staying in one place and having a home and living there and keeping their children in school, but those were a few, not very many people.

MG: They were the exception?

EM: Uh huh.

MG: Can you think of anybody specifically like that?

EM: My parents, my family, my father was non-Native and I think that's why we stayed in one place. His parents -- my mother's parents were semi-located, but they

also moved a great deal. They -- many times they didn't move long distances, across the bay, spend the whole summer over there, or a month over there. They had different places where they planted gardens and they would go stay there and work the ground and plant their gardens. Then they'd move on when the fish came in depending where that was throughout the bay. Before, they would move all the way to Nuka and back and then pretty soon as they got older and, I guess, felt limited, then it was just within the bay here itself. My grandparents had the most beautiful ornate bed I ever can remember and never once did I ever know them to sleep in it. The dad bedrolls always rolled up and grandpa had his own and grandma had her own and they went on the kitchen floor. Every night they spread their bedrolls out and went to bed. And grandma would have certain grandkids in bed there with her. I remember her habit of grooming them before bedtime. I think she was settling everybody down. They'd have their steam bath and then she'd be grooming them, their hair, preparing different things, doing different little things, sewing, bringing the kids down, settling and calming them down. My grandfather, he was a man that ruled the roost. Everything went according to his plan. Nothing went that he didn't - - and that's the way they had that home arranged. Their children and all lived within an arms reach almost, practically. Their homes were located all around him, the basic parent's home.

MG: And that was a typical pattern?

EM: That was typical. Uh huh. They all shared their meals together. They just slept in their own little tiny homes, but the grandparent's home was bigger than the others and that was typical of the people here.

MG: And are there still families that are like that in --

EM: Kind of, not exactly that way, you know. Even in my family, my home, mealtime, you know, I -- out of habit, I prepare large meals and I -- what's left over, you know, I just leave on the cupboard there. Eventually, somebody is coming with their kids or stragglers come in and they'll all sit down and eat or do something.

And that's just the way it is. I think it's that way with a lot of the bigger families. It just happens that way. This is an accepted way. You don't necessarily have to be a family member. Some people, out of habit come and they just do that so.

And one thing I've noticed, talking to many adults, is that they do have a pattern of moving different places at different times in their life. Not always seasonal, but, you know, with any- Simeon Kvasnikoff I guess, has moved different places at different times.

Yeah, my aunt and my uncle -- during this period of the year, season, never were here in this village. They were in Dog Fish Bay and Port Lock and they didn't get there by boat. They walked. They carried everything they owned on their back, including their children and grandchildren.

EM: ...Come holidays, you know, Russian Christmas holidays, there would be this flurry of activity in my village, you know, lots of whispering and anticipation. And on certain times of the week, you know, here there would be people hiking over here from back from Dog Fish Bay over the mountain in the middle of winter. And groups of people going out to meet them to help lighten their load as they entered back into the village. And especially with the daylight hours being so short, and they would try to hurry them up before darkness set in.

MG: And would they stay a long time?

EM: They would stay probably a month. They would stock up and rebuild their supplies and then head back out again. It was just a brief period. It wasn't for long. In the summertimes then if they came here at all they didn't stay here in the village. They were out there at the fish camp, they were out across the bay fixing their garden. They were always some place and then when fall came they were up the head of the bay collecting fish to dry and get ready for winter again. They would carry all that on their backs with them when they left including their bedrolls. They were strong people and, you know, they were really quite old when they finally quit doing that, all that hiking and walking over the mountain, down the river drains.

MG: Did they stay in the village all the time when they were older?

EM: No, they were between here and English Bay and always going, always going, they didn't settle down.

MG: What you said they just traveled shorter distances.

EM: Uh huh. Shorter distances. Never settled down. And then when one of them -- his wife became so disabled due to health it was just the most devastating thing. Her husband still went and made sure somebody was home with his wife. He'd go and leave and hike, I mean, he never once even thought anything of it. The distance, the weather, anything he would just leave, he would just go.

MG: He must have been a fascinating person to know but you say he was typical so -
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EM: Yeah.

EM: Yeah. And they didn't require lots of food and groceries. Their diet was real simple. They used a lot of dried bread, hard bread. It was -- I don't know how they made it, it was almost an unleavened bread that they made and stuck in the oven and it was kind of like a hard tack when they finished with it. They'd leave it in the oven and let it dry out and then they'd soak it in their hot tea as they traveled, just carried in their pockets. And then they had crystallized sugar. Later on when they were able to buy sugar, they'd carry that, they'd cook the sugar up to a-- and crystallized it. It was real difficult to -- they used it in their teas. Things that they can carry in their pocket that weren't heavy or be spoiled or ruined.

MG: And crystallized sugar is easier to carry then?

EM: Yeah. [unintelligible] And dried meats and fish and things that they could carry with them. The things that they heated their hot water in were real thin metal containers -- that's something that didn't require a lot of wood to fire, to bring it to a boil to heat up. Something that was light to carry. And, you know, I remember these elders also asked even here within the community when they went to visit somebody's home they took their own coffee cup with them. It wasn't coffee they drank, they drank tea and they carried with them their own spoon. If they were invited to somebody's house for a meal, they'd carry all their utensils with them and ate off those utensils.

MG: And that was just a habit?

EM: Just a habit they have.

MG: That's not something that they taught other people to do?

Cuqlitet

EM: No. It's not been carried on. Once in awhile you find people that have passed on recently that still practice that 'specially their cup, they always bring their cup with them.

Cuqllitet: Those Who Came Before Us

Heritage Kit Lesson Activities

Grades 9-12

9-12	<ul style="list-style-type: none">• Becoming an Adult: New Roles, New Responsibilities• Community Talent Bank• Personal Strengths	<ul style="list-style-type: none">• Time Travel Olympics	<ul style="list-style-type: none">• A Name to Remember
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Becoming an Adult: New Roles, New Responsibilities

Grades 9-12, Lesson 1

Estimated time: 2 class periods

Objectives: Students will learn how, in Alutiiq/Sugpiat society at the time of Russian contact, “An array of people helped keep the community, physical health, and the spirit world in balance.” (Morseth 2003: 19). They will compare different men’s and women’s roles over time: from the distant past to remembered history to the present. They will begin to discuss the idea of taking on specific roles and responsibilities that contribute to community life, as they become adults.

Materials:

- Morseth, Michelle. Puyulek Pu’irtuq!: The People of the Volcanoes. Anchorage, Alaska: The National Park Service, 2003, pp. 13-14 “The Sugpiat” and 15-19 “Social Organization” and “The Spirit World.”
- <http://www.jukebox.uaf.edu/NanPG/nanwalek/html/23505.html> Interview with Nick Tanape, Sr. of Nanwalek – Tape 2, sections 4 & 5 on young men learning to hunt bears and seals (no transcript available)
- <http://www.jukebox.uaf.edu/NanPG/prtgrham/html/EIMc.html> Interview with Elenore McMullen of Port Graham: Tape 1, sections 8-19 and 23-29 (transcripts included in kit).

Teacher Preparation: Listen to the segments of the Jukebox interviews with Nick Tanape, Sr. and Elenore McMullen. Read transcripts of McMullen interview (reproduced below). Make sure equipment works so that you can play the Jukebox interviews in class. Read materials from Puyulek Pu’irtuq!: The People of the Volcanoes. Make copies of materials needed for distribution.

Procedure:

Day 1

1. Have students read “The Sugpiat,” “Social Organization,” and “The Spirit World” (pp. 13-14 and 15-19 from Michelle Morseth, Puyulek Pu’irtuq!: The People of the Volcanoes).
2. Morseth writes: “An array of people helped keep the community, physical health, and the spirit world in balance.”
 - a. What were the different men’s and women’s roles and activities she identified at the time of Russian contact? (chief, elders, hunters, shamans, healers, slaves; adult skills and tasks, such as food processing, skin sewing, kayaking and other hunting-related activities, child-rearing; war)
 - b. How did the community stay “in balance” by having people with these many different skills, aptitudes and responsibilities?

3. Play Jukebox interviews: Nick Tanape, Sr. and Elenore McMullen Tape 1, sections 8-19. Instruct students to take notes on the following subjects and, as a class, discuss:
 - a. Men's and women's roles
 - b. Attitudes towards males and females
 - c. Learning and taking on adult responsibilities (what were the responsibilities mentioned; how did young people learn them and from whom?)

Day 2

1. Play Elenore McMullen Tape 1, Sections 23-29. Elenore McMullen argues for the importance of having some people willing and able to be with someone who is dying and to take care of the body.
 - a. Discuss the need to take on difficult roles. How do students feel and what do they think about dealing with situations like Elenore McMullen faced as her grandmother died?
 - b. Encourage students to discuss the role expectations that are being placed on them as they grow up. Which are they excited about? Which are they worried about?
 - c. How do they see themselves as adults, in the bigger picture of "balancing" their community?
2. Have students write a short essay comparing adult roles and responsibilities at the time of Russian contact with those described by Nick Tanape, Sr. and Elenore McMullen. Which aspects changed and which remained similar? Which trends are still familiar today?
3. See Elenore McMullen Tape 1, sections 8-19 in the appendix.

Time Travel Olympics

Grades 9-12, Lesson 2

Estimated time: 2 classes

Objectives: Students will continue to learn about the ancestors of today's Alutiiq people by studying family and community roles in late 18th century Alutiiq society. They will learn Sugcestun vocabulary for some of these roles and understand how roles are shaped in relation to the environment of the Chugach region.

Materials:

- Pages 30 – 53; 167-168; and 208-211 in Crowell, Aron L., Amy F. Steffian, Gordon L. Pullar (eds.) Looking Both Ways: Heritage and Identity of the Alutiiq People. University of Alaska Press, Fairbanks, 2001 (not scanned – you will need the book)
- Pages 13-14 and 15-19 in Morseth, Michelle. Puyulek Pu'irtuq!: The People of the Volcanoes. Anchorage, Alaska: The National Park Service, 2003 (scanned below)
- Paintings and drawings depicting Chugachmiut men and women in the early historic period

Teacher preparation:

Teacher should read materials carefully and be as familiar as possible with the different social roles that are described.

Go through the vocabulary list with a Sugcestun speaker, if possible, to determine which words are most appropriate for your community. (Because of dialect differences, a small number of speakers overall, and a lack of consensus on Sugcestun spelling, it is recommended that you consult a local expert before introducing vocabulary.)

Slips of paper indicating Time Travelers' roles and needs should be printed and cut.

Vocabulary:

These are vocabulary words that occur in the readings, sometimes in different forms, as well as additional vocabulary sourced from the Kenai Peninsula Alutiiq dictionary. Use these words as a starting point for Sugcestun terms relating to different roles and statuses from Alutiiq society in the late 18th century, around the time of Russian contact.

Numbers in parentheses correspond to the source of each word (the four sources are cited below).

Anayugak – chief (2) [c.f., Kodiak – **angayuqaq** (4)]

Angnertaq – community leader, chief (1)

Tuyuq – chief (1)

Metkaaq – Slave (1)

Anguteq /Apaatuaq – Elder? (old man) (1)

Ucinguq/Emaatuaq – Elder? (old woman) (1)

Pisurta – Hunter (pisur- to hunt) (1)

Nupallkiaq – man (1,3) **tanyurraq** – young man (1)

Arnaq – woman (1); **aryaa’aq** – young woman (1)

Kahahulik – Shaman (2); **kala’alek** (4)

Nuliq – Wife (1)

Wik - Husband (1)

Uy’utuqaq - Wise person (1); **Kassat** “wise men” (4)

Sungca’ista – Doctor (term used for Healer?) (1)

Ahnaucit – Person raised as a member of the opposite gender (4)

Anguyag – to fight; **Saltaataq** – Soldier (1)

Ciqluaq – Barabara

Maqiwik – Steambath, banya (2)

Qayaq (1-hole), **qayanguaq** (2-hole), **qayarpak** (3-hole) – Baidara/baidarka (1)

Angyaq – open skin boat (4)

Qasgiluteng – Feast (2) [see **kashim** (2), **qasgiq** (4) – ceremonial house]

Sources:

1. Leer, Jeff (compiler, and principal contributors: Derenty Tabios, Sergius Moonin, Carl Anahonak, Dan and Malina Anahonak and others from English Bay). Nanwaglemiut Paluwigmiut-Ilu Nupugnerit: Conversational Alutiiq Dictionary – Kenai Peninsula Alutiiq. Alaska Native Language Center - University of Alaska Fairbanks, 2003
2. Morseth, Michelle. Puyulek Pu’irtuq! : The People of the Volcanoes. Anchorage, Alaska: The National Park Service, 2003
3. Chugachmiut Language Curriculum - Level II Language
4. Crowell, Aron L., Amy F. Steffian, Gordon L. Pullar (eds.) Looking Both Ways: Heritage and Identity of the Alutiiq People. University of Alaska Press, Fairbanks, 2001

Activity procedure:

Day 1

1. Tell students that they will be doing a Time Travel Olympics game for which they need to know as much as possible about the roles of different people in ancestral Alutiiq families and communities.
2. Distribute the list of late 18th century Alutiiq roles and the Sugcestun vocabulary list. If a Sugcestun speaker is available, go over Sugcestun terms in class and practice pronunciation.
3. Assign the readings. Instruct students to find out, from the readings, everything that they can about each of the roles listed and their relationship to the environment and conditions of life in the Chugach region. They will need to take careful notes, using a separate piece of paper or card for each role. They may continue with the reading and note taking for homework. The roles they should study include:
 - a. Wise man
 - b. Shaman
 - c. Chief
 - d. Weather forecaster
 - e. Whaler and whaler's wife
 - f. Midwife
 - g. Healer
 - h. Hunter
 - i. Elite men and women
 - j. Commoner men and women
 - k. Slave
 - l. Young men and young women
 - m. Husbands and wives
 - n. Warrior

Day 2

1. Divide the class into three groups. Two will be teams of Time Travelers: one team will be Travelers from the Past (late 18th century Alutiit) and the other, Travelers from the Future (present-day). The third group will be the Olympic Judges.
 - a. Designate one side of the classroom to be the "past," and the other to be the "future" (in fact, the present, which represents the future from the perspective of the 18th century travelers). Time Travelers from the Past start on the "past" side of the room; Time Travelers from the Future start on the "future" side.
 - b. Count off to determine an order for Time Travelers to travel. Each team member will travel alone.
 - c. At the start, each Time Traveler will pick a slip of paper from the pile that corresponds to their time period. Each slip identifies a need that requires the person to time travel. For example, a Time Traveler from the Future picks: "You are stranded on a remote island and need to learn how to make a boat, a paddle and a spruce root hat to get home."

- d. Each slip also identifies a role (for the past: hunter, young woman, chief, etc.; for the future: city council member, doctor, health aide, teacher, fisherman etc.). Travelers will keep the same roles throughout the game. For example, a Time Traveler from the Past picks a slip that says: “You are a midwife. You need to travel to the future to ask for help with a difficult delivery that is threatening the lives of the mother and her baby.”
- e. Time Travelers have ten minutes to review their study notes before the game begins. Travelers cannot bring anything with them (including notes) to the past or the future, so they need to rely on what they have learned!
- f. The first Time Traveler goes to the opposite side of the room (thereby traveling to the “past” or the “future”).
 - i. If the traveler is from the past, they must explain, accurately and in detail, who they are and what they do, as well as why they have come to the future for help. For example, if the traveler is a chief, “he” would explain that he directs hunting and leads expeditions for war and trade, gathering as much wealth as he can. He uses his wealth to get support from his followers, giving feasts and gifts to the villagers (and other details). His problem is that he has just inherited his position, but it is in a time of war and he has no trusted advisors. He needs political advice. The travelers from the future will listen. Based on their roles, they need to determine who can best help with his need and explain why. For example, the council leader and the veteran soldier might step forward and offer help, explaining how their skills and job responsibilities might be useful. You do not need to say how you would actually solve the problem; you just need to be people whose knowledge is the most likely to be helpful.
 - ii. If the traveler is from the future, they explain their role and their problem, too, but they must also demonstrate their knowledge of the past. For example, the traveler who needs to make a boat must explain that he needs to learn from a hunter who can build a boat frame and a woman who can sew a skin boat cover. He also needs to make tools such as an adze, sewing needle, and knife, etc. The Time Travelers from the Past who would be most able to help him should step forward and explain how their skills and knowledge might be useful.
 - iii. Each Time Traveler earns points from the Judges for his or her team. Points are awarded based on detail, accuracy, knowledge of vocabulary, understanding of roles in relation to the region’s environment, and choice of helpers. Members of both teams earn points during their time travels: both the person traveling and the people who offer help have the opportunity to show their knowledge at each turn.

- iv. Time Travelers should work to include details that require very close reading of the sources. For example, a Traveler who is a “shaman” could earn additional points by finding some way to include the information that his home is attached to the kashim/qasgiq (Morseth, 16) while he is explaining his need to helpers from the future.
- g. The Olympic Judges observe and judge each Time Traveler. Judges may use both their notes and the written sources to check accuracy and detail. Working together, the judges award up to ten points to a Traveler’s team each time someone travels. The scoring is based on:
 - i. Accuracy – 3 points possible
 - ii. Detail – 3 points possible
 - iii. Understanding of roles in relation to the region’s environment – 2 points possible
 - iv. Appropriate choice of helpers – 1 point possible
 - v. Vocabulary, including use of Sugcestun – 1 point possible
2. The teacher should keep the team scores on the board.
3. For a second round of play, the Judges should have a chance to be Time Travelers and vice versa.

(Instructions: Cut these into separate slips and fold them. Put the Past slips into one container and the Future slips into another. Players will draw from the appropriate pile):

Slips for Time Travelers from the Past

You are a **Wise Man**.

You want to learn what people in the future do to keep their communities in balance.

You are a **Shaman**.

Your need: Of course, you can see into the future, but your knowledge comes from visions and is spotty. You want to recruit someone from the future to act like a helping spirit for you. You need to explain what shamans and helping spirits do in your own time and find someone who would be a useful ally.

You are a **Chief**.

Your need: You are traveling to the future to find a secret source of wealth. You think that people from the future might be able to map trade routes directly to sources of wealth, such as dentalium shells. With this information, your people can begin to amass wealth and become powerful. You will also gain tremendous prestige.

You are a **Whaler**.

Your need: You are looking for more information on the habits of whales. Although you and your people have expert knowledge, you guess that people in the future will have traveled more widely and may know some additional secrets about whales that you can bring back.

You are a **Weather Forecaster**.

Your need: The bay has suddenly drained of water. People are afraid a great wave will follow. You do not know if this has to do with the weather – you have never seen such a thing. You rush to the future to find someone who knows how bad this will be and where the people might find safety.

You are a **Midwife**.

A woman is having a very difficult labor. You fear that she and the baby will die. You travel to the future for advice.

You are a **Healer**.

People have been dying of a mysterious illness. You need to consult with someone who might know what this sickness is and how to treat it.

You are a **Hunter**

You want to learn about future hunting techniques because you might be able to adopt some of them.

You are a **Man (elite)**

You want to learn another language that will be useful for trade and prestige.

You are a **Woman (elite)**

You are looking for interesting new clothing patterns to make clothes that will enhance your family's status.

You are a **Woman (commoner)**

You have cut up fish to dry. You need to preserve them, but the weather has become very wet and stormy. You need new ideas to keep the fish from spoiling.

You are a **Man (commoner)**

You know that the Unangan have faster qayaqs and can kill you if you meet them on the ocean. You've never been able to look at one of their boats to figure out their secret. You want to find someone in the future who will know.

You are a **Slave**

You think your village was destroyed when you were captured, but you know that people who speak your language also live somewhere up the coast. You desperately want to escape. Maybe someone from the future can describe the coastline in a way that you will be able to remember or will know where people from your culture are to be found.

You are a young **Wife**.

You have a child who seems different from other children. He often does things that put him in danger and everyone teases him because he does not learn well just from watching others. He is smart, though; he remembers songs and stories. Still, you are worried about him and want some child-rearing advice.

You are a young **Husband**.

You are under a lot of pressure to prove that you are a good provider. You are looking for ideas on how to make better fishing tools, including a variety of designs for halibut hooks.

You are a **Warrior**.

Your need: When you go to attack your enemies, they keep retreating to steep fortified rocks (islands) and taking refuge there. You want some effective strategies for attacking their fortifications.

Time Travelers from the Future

You are a **Fisherman**.

You are on the local fish advisory board. You want to know what salmon populations were like in the past so that you can tell whether people are now managing the resource wisely.

You are a **Geologist**.

You have a sample of rock. It is different from the surrounding materials so you know that it was carried there from some other source. You want to find someone with a close knowledge of local rock formations; that is, someone who travels widely on the land and is a close observer.

You are a **Museum Specialist**.

You have a variety of objects in the museum and want to know how they were made and used. From your knowledge of the past, ask different people about the items that you think they will know about (think of the tools, clothing, household objects, and so on mentioned in the readings in association with different peoples' roles).

You are a **Community Health Aide**.

You are new to the job and have not had much training. You are traveling with relatives and a terrible storm comes up. Your uncle has fallen, dislocated his shoulder, and gotten badly cut. You need directions from someone who has dealt with such injuries without modern medicine, because you have no supplies with you.

You are a **Doctor**.

You are researching genetic diseases in the local population. You want to know which ones were present before European contact.

You are a **National Guard Officer**.

The Guard needs to do a helicopter rescue. Weather forecasts are not detailed enough to tell you about wind patterns during storms in the particular area where you must go. Find someone who has the knowledge you need.

You are a **Boat Builder**.

You need a qayaq design that will be fast when lightly loaded but will also work well when you carry heavy loads.

You are a **Sea Mammal Biologist**.

You want to know where sea lions hauled out in the past and all about how whales were hunted.

You are a **Cooperative Extension Agent**.

You want to know about edible and poisonous plants. You want to hear about any historic cases of botulism or paralytic shellfish poisoning.

You are a **Quilter and Knitter**.

You want to design a quilt with old Alutiiq patterns. You travel to the past to find people who sew, carve, and decorate clothing, tools and other objects.

You are a **Linguist**.

You want to learn specialized Sugcestun vocabulary that people no longer know. You travel to the past to find people who know unusual songs, stories, and ritual language.

You are a **Leader** of the Village Native Corporation.

You want to learn how to effectively persuade people.

You are a **History Teacher** and you are also certified in **Special Education**.

You want to know if autism (autism spectrum disorder) existed in the past.

You are a **Pilot**.

You work for a flight-seeing company and your passengers are always asking questions about old villages and the people who once lived there. One common question is about marriage customs. Go to the past for some information.

You are an **Elder**.

You are re-translating some passages from Scripture. You want to know the earlier meanings of Sugcestun words that are now commonly used to express Christian concepts.

Scanned pages are from Michelle Morseth, Puyulek Pu'irtuq! : The People of the Volcanoes, pp. 13-14 and 15-19

The Sugpiat

Settlement

At the time of Russian arrival, the vast majority of Sugpiat lived in permanently or semi-permanently settled villages along the coast of Kodiak, Adak, and other islands of the Kodiak Archipelago. They moved temporarily throughout the year in order to exploit the numerous resources of the Pacific coast. Their strategy was described by Loren:

...about every family has its own shedding, and many have more than one. Shedding in various places. They settle on the bars and bluffs on the sea shore, and near streams, but change their location and dwellings with the seasons. In the spring they usually stay in places above the cut of high from the sea in early, and in winter near the shelves where they can find convenience for their subsistence.

Individuals and whole families quickly traveled long distances to haulback (export). The Sugpiat most likely seasonally used the Pacific coast and the outlying islands of the Alaska Peninsula to use resources of Kupuk and Iliuk. These people relied on the abundant salmon runs that came each year and a variety of other seasonal, terrestrial resources. In a land so dependent on the return of Sugpiat reliance on the salmon, sea otters and sea lions, shellfish, and other animal and birds—all resources of the Peninsula and of the area near Adak.

Seasonal round

Loren's description of the seasonal round of food gathering, equipment production and repair,

hunting, and travel may be from a time when maritime mammals were already altered by Russian demands for quantities of sea otter, fish, and bird skins, and observations about seasonal resource use may be relevant to traditional patterns of the coastal exercise of Russian fur traders must be considered. By moving south of the winter ice pack the Sugpiat had resources available and easily accessible year-round, including the Doydlow wharf for the Sugpiat, glean what they can where they can, in a sudden fashion, whenever the weather permits them to put to sea.⁷⁸

Kodiak Island had a population density greater than any other area the Russians encountered. Fish formed the basis of the Sugpiat diet but marine and terrestrial mammals were also important for consumption. Caribou and bear metemata's (Saklins) were numerous and were used for clothing, food, and decorations. Bears were respected and valued for the ample supply of fat and other resources they supplied. Beaver and other plants were used as commodities, medicines, and raw materials for hats, robes, and mats. Shellfish beds were a year-round source of food. Sugpiat could travel east to Bristol Bay or down the Pacific coast to exploit resources. If they did not encounter social resistance, additionally they had access to the Alaska Peninsula without trade—again, if they did not meet hostile groups.

Summer and winter weather and migrations of fish and mammals imposed a yearly pattern on the coastal Sugpiat life. When the weather permitted, the early morning hours witnessed the men watching the sky and the sea from the tops of their dwellings. The faces of the day were to be hunting, sea and sky wildlife.

Well developed technology for open-water hunting made it possible to exploit a wide variety of marine mammals and fish which were the coastal Sugpiat's focus. Seals and sea lions provided food and leather for skin boots, bags, footwear, and rope. Sea otters provided warm furs for parkas. Whales provided large quantities of meat. And fish—the vast stocks of fish in the ocean and in streams—provided a reliable food source. Sugpiat were adept at deep water fishing for the Pacific herring, supply of halibut, cod, scallop, and other fish. So men were seen in large numbers at spawning streams where they could be easily speared, gilled, and harpooned. Shell middens provide evidence of the prodigious amounts of blue mussel, clams, sea urchins, chitons, periwinkle and other shellfish they ate. Shellfish bees provided not only a source of delicacies but also a reliable source of foods when other food supplies were low. Sugpiat had many different methods for procuring ocean resources and they were experts at it.

Sea Mammal Hunting

Gudrun described the sea otter and seal hunt which took considerable cooperation and skill. One of the most dramatic hunts was for the humpback and fin whales that seasonally inhabit the waters of southern Alaska—the whale was speared by a single man in a barcarola. Whaling, as described in the early 1850s was exciting and dangerous and makes the witness's narrative with considerable accuracy. These descriptions illustrate the Sugpiat's mastery of the sea.

need to be calm. While the temperate weather allowed people to hunt, fish, and gather year round, many species were not available in every season. Moreover, periods of good summer and fall time weather were crucial to the success of food gathering and storage since long, rainy spells could foil the drying process. The short summer in the north brought an abundance of migrating fish and birds which, if prepared properly, could last well into winter when resources were limited. For this dispersed from winter villages to live in small encampments near the mouths of streams where men, women, and children worked hard during the long days of summer to put up stocks of fish, berries, and roots that would feed them for the months to follow. In late summer and fall they put up the last of the winter stocks of fish and edible plants.

In summer families would return to permanent settlements and prepare for winter. They cut grasses to be used for sleeping mats, baskets, and insulation. They repaired houses and the communal kaslium, while the village leader, or *alagaag*, led the work group. They stored winter food supplies, and in many areas late fall sea runs provided an important supply of winter stocks.

Winter was the time for activities—visiting, singing, drumming and dancing, gift exchanges, and a cycle of feasts and ceremonies. In January at the end of the period of feast, much of the summer food stocks would be gone. People fasted, relied on seal fish and, when conditions permitted, sea. Sea mammals were also available much of the year.

because of the methods used by the Suqpaq, the sea otter was hunted by groups of men "outdoors from" over "land backbones."

The first men were sighted a sea otter signals the others by lifting the paddle. The others try to encircle the place at a distance within range of their spears. Only those who occupy the forward positions throw the spears. One group of eight before each other, while those in the rear keep the otter over the horizon. The sea otter belongs to the hunter who has first to hit it. Sometimes the sea otter is hit by that spears and is at a case the carcass belongs to the hunter whose spear struck the otter. Close to the head to show the other spears if the spears are placed evenly then that hunter receives the sea otter being before commencing to shoot, uttered the cry, "Kach-kach-ka-ka."

The seal was hunted both from the shore with a spear and taken in "nets." Therefore specifically mentions that stuffed seal carcasses were used by the Suqpaq. "After placing an inflated seal skin as a decoy the hunter sitting behind the decoy and securing a wooden hat made in the form of a seal's head shape, imitating the animal's hooves and "nose" as the seal appeared to the decoy, the hunter waits a given period of time which is about ten minutes (10 foot long). The period is changed out on shore and finished with a club, the "Kach-kach-ka-ka." Seals are also taken by means of nets made of various cords, great 50' square long and "two or three" wide, which floats that to the upper edge and small floats to the bottom one. The hunter sitting in his boat in the morning to spread this net or "net" as possible about

across the entire height of the water, the net is one length either on the shore front or on edge of shore rocks. Then he gets out of his boat, the "Kach-kach-ka-ka" and the water and air enough to the net."

The whale hunter used a single-branch harpoon and special set of slung equipment. The whale was struck on a flipper or on tail or long, the harpoon created with acoustic person. These people sit in the whale carrying forth within a few days. The whale was then returned when it washed up on a nearby beach."

When the hunter returns to receiving whale, he approaches to the hunter not more than three hundred and often to see his spear below the side fin which usually is, if the hunter misses the side fin he aims at the back fin or tail (Pudge). The wounded whale dives for the sea because if the spear hit accurately, the whale will be down and come to the surface on the third day."

Social Organization

The village was the "real" political unit among the Suqpaq. Various settlements tended to be large, permanent villages placed in somewhat elevated embayments on one or the side of islands. Existing concentrations tell us that on several, several families of independent relationships lived in each house, so that up to 50 people (fathers, children, mothers, fathers and sisters) could live under one roof. The practice of newly joined couples actually living with the woman's parents temporarily through new hunters

The Kach-kach people are peacefully with their immediate neighbors and each other and in their own territory although some local quarrels at each other's sides are typical with fish, which is lost in the forenoon in the evening, when all the boys give up work. In their social intercourse, politeness is observed and they criticize those who fail to meet arising or court departing persons. Insults were not with adolescents.

If a visitor engaged in unbecoming behavior, he was driven out, not by force but mostly by screaming him."

...J. Hammond, Coleson, 1804

POMTEK PU'UTUQ! IS

into the household. However, after the birth of the first child, the couple moved to the husband's village. Women villages and communities of closely grouped settlements could have up to 200 residents. Summer encampments, often no larger than family or kin units, were located where the desired resource was concentrated, for example, at the mouth of a salmon stream, or at a run-off of a lake.

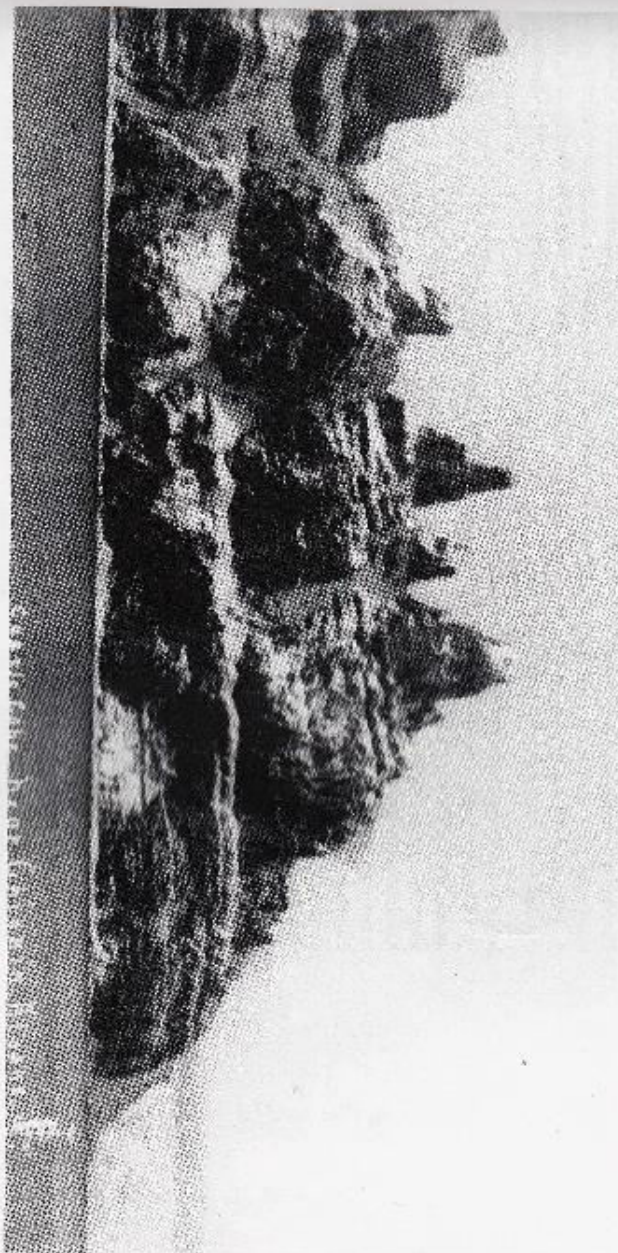
Communities had several associations for maintaining social order. Societies were stratified, composed of a leader and an associate elite, commoners, and slaves. Each settlement had a chief or an ayuqak who had power (often) as a strong, intelligent, leader. Councils of elders, skillful and experienced hunters, shamans, and the ayuqak all had influence in community affairs. Elders and women provided guidance, organized ceremonies, and kept knowledge through stories that were passed down. Village leaders organized or led communal hunts and war parties.

While the leader held a prestigious and powerful position in the village and was shown deference, his ability to force compliance with his wishes was limited to his family. No one had the power to command or punish an individual in his personal affairs; only a slave would submit to another's authority. Instead, they lead by maintaining good order, a show of concern and care for their fellows' well-being, by favors, and various political means. The ayuqaks had to be a master of persuasion that he had several other means at his disposal. He led through maintaining respect, evoked by his skill in hunting and war, his ability to give sound advice, and his ability to amass and then redistribute wealth through gifts and rewards.

The position of ayuqak was inherited by sons or close kin. When the ayuqak might designate his heir, the new leader assumed the position gradually and had to show back-up qualities in order to fulfill the role. Maintaining the position was not guaranteed, as an ayuqak had to earn and keep the respect of the men in the community. A strong ayuqak apparently could become powerful enough to command several settlements in times of war when large numbers of warriors were needed.

The ayuqak led a kasik in which village assemblies, festivities, and ceremonies took place. The kasim, although often attached to the ayuqak's residence, was communal. It was a place to gather the community not only to organize community affairs but to harvest, assemble, sell, eat, sing, sing, dance, joke, and work. Other men could use the kasik to honor another person by giving a feast or "speaking". This was a formal or occasion, held to give thanks to someone who was involved in, celebrate a marriage, or establish a friendship. A person leased was expected to reciprocate at some future time.

The role of women in community affairs is not well-documented but it is known that throughout several centuries they had access to considerable power. Women were excluded when the men assembled to discuss war and other community affairs but, for other events they were invited to the kasim. However, they were viewed that suggest women sometimes did great power. A girl might be raised as a boy who learned to participate in rituals of men and discussions of community affairs. A girl's father could pay for her entry into the warrior society. These children were often trained as shamans.



Western traders, as traders and shippers, were essential to the life of a community.

Winter dwellings were large, multi-room, semi-enclosed, rectangular sod-houses. A central room with a main hearth served as a kitchen and eating room. Several smaller rooms, which served as sleeping quarters, branched off the main room. The side room was heated with hot rocks from the central hearth, or steam bath or kangas. In general, there was little furniture and

clothing, but also for heating and final cleaning. The construction of households was well documented. Some polyparty were conducted by western and men with soldiers, men and tools. A second harbor was of an inner harbor is a strait.

Slaves, labor in war time. Thangai, Deatina, Chugach, and other fishing groups, could be bought and sold. Several gifts or services, made to their original villages.

Castle Cape, in the south of Chugach Bay, is a prominent feature of the Pacific coastline. The Alutiq river, approximately 1000, is a small, narrow, and shallow stream, flowing through the mountains of Alaska. The Alutiq river, which is a tributary of the Chugach Bay, is a small, narrow, and shallow stream, flowing through the mountains of Alaska. The Alutiq river, which is a tributary of the Chugach Bay, is a small, narrow, and shallow stream, flowing through the mountains of Alaska.

POYUKAN PE (PITUKO) 17

They had no wealth and, although they occasionally married, their life of servitude would change little. As part of a chief's wealth, they could be left to heirs or killed and buried when their owner died.⁵

In the early 1800s, Darydov observed that adults were "well-built, probably as a result of their very hardy upbringing as children."⁶ In an outsider's young children may have seemed excessively spoiled. Children were separated from crying, often by being punished; control was exercised through beating and spanking. Elders played an important role in keeping children in line and could form a united front toward the incorrigible. This seemingly permissive strict discipline coincided with teachings in stoicism which included water deprivation and cold water immersion. It also ended an initiation into adulthood.

Children started learning adult tasks at an early age. Girls began sewing, processing fat and oils, and gathering firewood at age six. By age seven, boys were practicing with darts and throwing spears, and by age 14 they were becoming adept at kayak travel, accompanying their families on hunts. Both boys and girls could be raised as a child of the opposite gender. If a boy seemed like a girl he might be raised as one, or if a baby was predicted to be a girl, but born a boy, the baby might be raised as a daughter.⁷

Girls often married at a young age. Marriage was frequently initiated by the couple, a young girl might establish the bond by bringing a young man into her father's house. The new man would contribute his catch to the household economy. For this reason, according to Darydov, marriages of girls were

ruined. If the marriage failed, the couple would eventually move out and establish their own household. Young girls were also married to older men, sometimes as a second wife.

The Spirit World

Before their conversion to Russian Orthodoxy, the Sogpat lived in a spirit world about which comparatively little is known today. This world was inhabited by humans, animals, spirits, and a variety of other creations. The Sogpat also had a world unseen by most humans. The spirit world was inseparable from daily thoughts and actions; customs and traditions kept a balance between the physical and the spirit world. The Sogpat practiced shamanism and the shaman, or *shahulik*, mediated between the human and spirit world.

A spirit of the sky has been described as the supreme being but many spirits and beings inhabited the Sogpat world. These included spirits and deities that roamed the physical world, *shogpatars*, animals, and shaman helpers, both good and evil. A few stories about the Sogpat spirit world have survived. The Sogpat also believed that animals and human spirits would return to earth and live again as expressed in a mourning song that reads "the man that died but will live again."⁸

The shaman, as noted earlier, could be either male or female. Often a boy, who was chosen to be a shaman, was raised as a girl and then apprenticed to a shaman. As an adult he dressed and played the role of a woman even performing the duties of a shaman.

As a mediator between worlds, the shaman accompanied by physical manifestations of spirits, entered the spirit world through a trance-like state and sought solutions to problems the community faced.

He or she told fantastic stories about the relations with spirit beings. As returned after to the spirit world, the shaman could suggest the success of capturing birds or fish, or tell when they should be hunted and forecast the weather and crop or deer-hunt success. Hunters would seek advice before undertaking.

In winter, hunting trips and the shaman's prophecies had great weight in determining where and when hunting and warfare took place. The winter festivals had many songs and performances reserved around hunting and proper realization of animals. Misguided and rituals secured hunting success for the coming year. The shaman could control an individual's activities by withholding the cooperation for certain actions. Shamans warned people of evil spirits and their position as leads "they bring fear for the evil spirits, spirit people or harm them."

As a remedy of people helped keep the community's physical health and the spirit world in balance. Shamans were a powerful force, and they and others helped keep people healthy and the world in balance. Healers used medicinal roots and herbs, animal parts, massage, food-eating, and other methods to assist in healing various illnesses. Everyone had the responsibility to recover the spirit world by showing deference to the spirits that inhabited all beings and performing natural events. The ritual popular on eyes, weather and volcano activity. Animals had to be treated with respect, even after death, so that the spirits would

return to a physical form and once again provide assistance for the people.

Clothing

Siberian clothing was highly specialized to function in a coastal environment, just as Inupiat had clothing that functioned well in extreme cold. Sugiuk clothing, however, fell in extreme rain, wind, and drifts common to the coast. It was also expertly sewn and constructed. Bird skin parkas, typically constructed of caribou, moose, and goats, were warm and highly water-resistant. For special occasions, boys sewed parkas and other items out of sea skins which had small, tightly-packed, soft feathers, resulting in a garment that was soft and pliable but at the same time warm and water-resistant. Parkas were made from ground squirrels, sea otter, marmot, beaver, and caribou. The warm and comfortable ground squirrel parkas were most prevalent and used, highly valued even in Russian times. Caribou skins, moose-made parkas, and probably other clothing were valued. Trade items such as the Kotlik Archipelago did not have caribou skins, squirrel skins for sewing parkas and other clothing was often from caribou, but could also be gathered from walrus and other sea mammals.

Waterproof clothing was made with specially prepared sea lion or seal intestines and sewn with a waterproof such. Kariukia were lightweight garments but a sewed kayakists to travel long distances on the open sea and cold. In contrast to the Inupiat, the parkas, camouflaged hoodies, they also formed a way about to keep water out of the kayak.

Community Talent Bank

Grades 9-12, Lesson 3

Estimated Time: 2 class periods

Objective: In this activity, students will think about community as an expansion of family: they will discuss the roles various people play to organize and support their community. They will gather information on the skills of various individuals and compile a Community Talent Bank.

Materials/Resources:

- Talent List (below)

Teacher preparation:

Make copies of the Talent List for all students.

Activity Procedure:

Day 1

1. Review the concept that, ideally, families help to meet the physical and emotional needs of family members by combining their personal strengths and dividing up the on-going tasks of living. Adults support children (and each other) by earning money, buying food or catching and processing fish and game, providing housing and clothing, and offering emotional security and stability. In the previous activity, students saw examples of young people growing up to assume new types of responsibility. These roles often start within the family and grow beyond to the wider community. For example, as noted in the previous lesson, Elenore McMullen assisted her dying grandmother and then eventually took on a similar role in the community: "Even to this day, since then, when somebody passes away, they come and get me before they pass away to be with them and I prepare the body for burial. I give them their baths and I cloth them and dress them and I'm the one that closes the casket, to this day. I don't know who assumed I needed to fill that [role]. And I never question it, I just do it." In this activity, students will think about community as an expansion of family.
2. This activity begins like a "scavenger hunt." Give students the Talent List (below). Task them with finding the name of at least one individual for each of the talents described, and more than one, if possible. Individuals with multiple talents may be listed more than once. Start the activity in class by having students list people that they can think of off the tops of their heads. Encourage them to think not only of people who are professionals (like the health aide) but of "ordinary people" who have these skills.
3. Ask students where and how these people learned to do these things. In some cases, they may know the answer. In other cases, they will surmise that: the person probably had formal instruction (at school or a training program); learned from experience; or, were taught by another person, such as a family member. They may also say that some people "just have natural

talents” or that their skills relate to their personalities. This is a point that will be taken up in the next activity.

4. For homework, have them fill in as many of the categories on the Talent List as they can.

Day 2

1. Put all of the students’ answers together to make up a **Community Talent Bank**.
2. Are there some multi-talented people whose names appear in several places and on many different students’ lists? Have students choose a couple of these people that they think would be interesting to have in class to discuss community talents and needs for the next class activity, “We are the Ancestors of our Descendants.” (Be sure to have a couple of choices in case the first person you invite can not come to class).
3. Discuss situations in which each of the talents on the list could be useful or critical. Note that Chugachmiut communities have been isolated by natural disasters, bad weather and other emergencies in the past. If the community is short on human resources, what might be the consequences?
4. Ask students if they can think of other necessary or desirable talents that should be added to their Community Talent Bank. Are there people with those talents in the community?
5. Note areas in which the community has several talented people and areas where there are few or no people to fit the bill.
6. Have students come up with about five questions relating to current and future community needs and available talent.

Talent List

1. **Someone who has splinted a broken bone.**
2. **Someone who has hunted bear.**
3. **Someone who knows how to fill out tax forms.**
4. **Someone who knows CPR.**
5. **Someone who has survived an earthquake and has good advice from that experience.**
6. **Someone who knows how to coach a basketball team.**
7. **Someone who can survive in the wilderness.**
8. **Someone who can sew fur clothing.**
9. **Someone who can make and sell jewelry.**
10. **Someone who knows Robert’s Rules of Order.**
11. **Someone who can quickly and accurately calculate numbers.**
12. **Someone who can drive heavy machinery.**
13. **Someone who can clear the roads in a snowstorm.**
14. **Someone who can fix broken plumbing.**
15. **Someone who knows all about the community’s water supply.**
16. **Someone who knows all about the community’s sewage processing.**
17. **Someone who builds furniture.**
18. **Someone who builds boats.**
19. **Someone who knows how to make tamuuk.**

20. Someone who can clean up an oil spill.
21. Someone who hunts sea lions.
22. Someone who knows local medicinal and edible plants.
23. Someone who can help with a drug addiction.
24. Someone who can help a person who is feeling depressed or suicidal.
25. Someone who can help with an alcohol addiction.
26. Someone who knows about adoption (understands the laws and can give good advice).
27. Someone who has prepared a body for burial.
28. Someone who knows about fish habitat.
29. Someone who can bake a beautiful wedding cake.
30. Someone who grows an exceptional garden.
31. Someone who fixes computers.
32. Someone who has written successful grant proposals (state or federal).
33. Someone who publishes poetry or stories.
34. Someone who knits hats and sweaters.
35. Someone who flies a plane.
36. Someone who fixes planes.
37. Someone who mends nets.
38. Someone who comforts people who are grieving.
39. Someone who knows about fire fighting.
40. Someone who can deliver babies.
41. Someone who has an exceptional sense of direction and can always find their way.
42. Someone who has built a house.
43. Someone who makes a good spokesperson for the community.
44. Someone who is a talented painter/drawer.
45. Someone who is known for telling entertaining stories.
46. Someone who is a talented musician.
47. Someone who makes everybody laugh.
48. Someone who really knows community history.
49. Someone who can climb a tall tree with a belt and climbing spurs.
50. Someone who can wire a building for electricity.
51. Someone who has effectively taken charge in an emergency.
52. Someone who can fix almost anything without going to the store.
53. Someone who can get people to work together even when they don't want to work together.
54. Someone who knows everybody.
55. Someone who is a gunsmith (can repair guns and reload ammunition).
56. Someone who can speak Sugcestun.
57. Someone who can speak three or more languages.
58. Someone who knows about local geology.
59. Someone who has invented an original solution to a local problem.
60. Someone who can predict weather and changes of season and knows how to prepare for these events.

A Name to Remember

Grades 9-12, Lesson 3

Estimated Time: 2 class periods

Objective: Heritage is not only what we receive from the past but also what we pass on to the next generations. As emerging adults in their family and community, students will consider how can they develop their skills, talents and interests to meet future needs. Students will use the Community Talent Bank as a point of departure for thinking about their own legacy. What heritage will they leave for their descendants? In the future, what will be associated with their names?

Materials:

- Community Talent Bank data
- Students' list of questions

Teacher Preparation: In advance, invite one or two suitable people from the list, as suggested by the students, to discuss community needs and the current and projected availability of talent in the community to fill those needs. If you invite two people, you might want them to represent diverse talents and experiences; for example, someone with more traditional knowledge and someone who is in a political leadership role. Explain the Community Talent Bank exercise to them and give them a copy of the list and the students' questions to help them prepare. Tell them that the activity will focus on skills that the next generation – and future generations - will need for the community to thrive.

Activity Procedure:

1. Welcome the speaker to the class and briefly summarize the Community Talent Bank activity. Ask if the speaker has any comments about the Talent Bank; they may, for example, think of other talents and additional names to include.
2. Have students ask the questions they have prepared and listen to the speaker's responses.
3. After the speaker is finished, engage students in a discussion focusing on future needs. Judging from the names on their list, what is the age distribution of skills in the community now? What projections might they make based on the age distribution: If there are many older people on the list, are there are younger people now learning these skills? Why or why not?
4. Have students individually choose 2-5 talents on the list that they themselves would like to develop.
 - a. Combine their answers and see how well they cover the Talent List and any other future needs that are projected for the community.
 - b. Have them imagine their own teenaged children doing the exercise they have just finished (making a Community Talent Bank). If today's

- high school students develop the talents they say they want to develop, will some necessary skills be missing in the next generation?
- c. Do they want to revise which talents they said they'd like to develop so that more of the bases are covered? A community relies on diverse interests and talents: what would a community be like with twenty-five musicians and thirty politicians, but nobody with first aid or electrical wiring skills?
5. For homework, assign students to come up with a workable plan to develop the talents they have chosen. This should be as specific as possible. For example, if they would need more education, they should do some research to find out where they could get the necessary training or degrees. If they choose a local talent, they should explain how they could learn from a local expert and develop the necessary experience. They should also include a realistic timeline – how long will it take to gain a reasonable level of skill?

Day 2

1. Break students into small groups with their plans.
2. Have students offer each other help. Could their timelines and learning plans be made more realistic? How?
3. Ask them to discuss alternatives. What other options are there for developing their talents?
 - a. Circulate around the groups, offering suggestions as necessary.
 - b. It would be useful to have computers available for students to do additional research (for example, to find out about training or educational programs).
4. Have students revise their plans.
5. Ask groups to discuss these questions: "If you develop the abilities you want to develop, what would you hope to contribute? How do you want your name to be remembered?"

Personal Strengths

Grade: 9-12, Lesson 3

Estimated time:

Objective: The Community Talent Bank focused primarily on the distribution of work skills in the community. Equally important are interpersonal skills: how people support family and community through actions that reflect their personal character. Students will learn the importance of positive personal influences in life. They will identify specific character traits that they admire in others they know and discuss how to emulate those traits. They will evaluate their own strengths, and consider ways to develop them as family and community members.

Materials:

- Interview with Judy Simeonoff (by Chase Hensel). People Awakening Project: Discovering Alaska Native Pathways to Sobriety. University of Alaska Fairbanks: Center for Alaska Native Health Research. 2001-2002.

Teacher Preparation:

Young people are often encouraged to identify and emulate individuals they admire. The idea of role models and heroes, though, is tricky. For one thing, reaching the level of an exceptional role model's achievements may seem a difficult and distant goal. Also, nobody – even the most admirable role model – is perfect. Teenagers may become disillusioned, even devastated, when a role model “fails” to live up to their expectations. Because of this, the following activity takes a slightly different approach. Instead of encouraging students to look up to heroes, this activity focuses on specific, admirable character traits and actions. Students can find positive character traits and examples of personally supportive behavior all around them. Like work skills, good character traits are likely to be diverse and widely distributed throughout their family and their community. Anyone can develop some personal strengths and use those strengths to support others. Role models are not just a few outstanding individuals. The teacher should prepare to guide discussion with the above ideas in mind.

For some powerful material to inspire discussion, read the transcribed interview with Judy Simeonoff (below). Because Judy Simeonoff's story is a real-life account of alcohol abuse and recovery, it gets into many topics (teen-aged pregnancy and adoption; childhood abuse; near-death experience) that go beyond the scope of this activity. However, the entire interview is included here so that the teacher can summarize and supply necessary context for students to understand the portions you choose to highlight for this activity. Portions that are particularly relevant to the topics of personal character, support and role modeling are in bold. These include comments about how other people helped her to understand herself and how she developed the strength to become and remain sober. Also highlighted are some portions that describe her life decisions, career

choices, and (by implication) how she has become a role model herself – for example, she wanted to be a grandmother because her own grandmother was so important to her.

Procedure:

1. Ask students to list 5-10 people they know who have done something they admire or appreciate. This should be something that happened to them or that they directly observed. Have them identify the personal characteristic or characteristics that describe this person's actions. For example:
 - a. grandmother comforted them when they were hurt – she was **compassionate**.
 - b. they confided in a friend who never betrayed their confidence – he was **trustworthy**.
 - c. father took an unpopular stand at a public meeting because he believed it was right – he was **ethical** and **courageous**
 - d. mother listened carefully and chose an appropriate punishment when they did something wrong – she was **just**
2. Ask students to list 5-10 situations in which they themselves did something that reflected strength of character. Help them name the character traits that they demonstrated.
3. Introduce the interview with Judy Simeonoff. Explain that she was interviewed for a project about sobriety. Read aloud or display this quotation, which describes what happened when she took a college class that required writing a journal. She was assigned to notice something she had never seen before: “I came out and saw things different. I saw children playing at the beach and ... the water would be like glass and they would throw a pebble in and I would see how the rings would come out and it would just come to me, it just natural feelings like just wow, whatever I do I ripple and I touch these people's lives with whatever I'm doing.”
4. Discuss other portions of Judy Simeonoff's interview that illustrate the ripple effect of other people on her life and her effects on others. Ask students to identify the people that made a difference in her life, often by seemingly simple actions. Here are some examples they might identify:
 - a. AA sponsors – kept her away from drinking situations, encouraged her to talk
 - b. College teachers – helped her assess her strengths and gain self-esteem; encouraged her to look at the world differently
 - c. Counselors – gave her a book about changing her life, which led to her taking a job; helped her realize that she could make her own decisions, gave her the courage to stand by what she believed
 - d. Son – encouraged her to make crafts
 - e. Grandmother – loved her, made her want to be a loving grandmother
5. Emphasize the idea that we may admire and emulate individual characteristics and actions of many different people in our lives; nobody has to be perfect to be a role model.
6. Ask students to write down three character traits that they would like to develop or acquire. Some or all of these may be based on the characteristics

- they identified in #2. Then have a class discussion about how to accomplish these goals. Some ideas:
- a. Observe the actions and words of people they admire; model their behavior on these people while still “being themselves.”
 - b. Talk to people they admire; spend time with them. Ask them how they developed the admired characteristics.
 - c. Observe the effects of their own words and actions on others.
7. Remind students that character develops over a lifetime. Point out places where Judy Simeonoff (see appendix for the interview) only realized the importance of some of the influences in her life in retrospect; she got to where she is now through baby steps.
8. Assign students to honor and thank at least one person on their list that they have not acknowledged before. This is one way of reinforcing a relationship that may help students develop their own strengths. Their thank-you should explain what the person has done, why the action is admired and appreciated, and what it says about the person’s character. Suggest possible ways to do this:
- a. Tell the person face-to-face
 - b. Write to the person
 - c. Post a message on Facebook

Appendix:

Elenore McMullen Tape 1, sections 8-19:

EM: About three or four years in a row, on the long beach, across there, we sponsored spirit -- we called them spirit camps for the kids. And the people who volunteered from here to go over there and help provide their subsistence, build their steam bath for them, sharing and gathering of the plants and food. They used to fix it -- even had a wedding ceremony.

MG: a traditional one or --

EM: No. A modern one, but it was a real simple basic one. One of the things I like to do with my -- the kids around here, you know, as time went on we had a big problem in my village with unplanned pregnancies amongst the teens and so I started asking the elders how can I teach and work with them on sexuality. And so a couple elders told me the story about the power of a female becoming reproductive and if she used it properly it was a benefit to her and the community. But -- so I still to this day use it in when I'm working with -- use the same little story that was told me and it was a story about a young girl starting her menstrual cycle and periods and how she was treated amongst her family and the whole village in a sense was involved in it. Although it was kept treated like it was a real private thing, but the elders of the community would come and inform the parent mother on how she should handle this daughter that's reached this level in her life and how they needed to educate her. Some of the woman would come over and do different -- teach her different tasks that she needed to know in preparing her for marriage, childbirth, and management of a home...

EM: ...but the biggest message I got out of it was when these two men shared -- it was two older men that shared the story with me -- was that the human body of the female was very powerful, it carried lots of power. It brought life into this world, but it also was used to -- it was so powerful it could impact how successful or unsuccessful a hunter was in his daily hunting trips, but also how it saved a community of people, a family of people. When a young lady became of age and started having her periods the mother immediately built within the home whether it was in the barabra or whether it was in the home permanent home that they lived in a shelter for her. The young lady was instructed that she couldn't leave this shelter for 40 days. There was no light in there. It was just a place for her to lay down and sleep. Her body wastes were handled and cared for by either the mom, grandma or an aunt in a container and they just didn't pour or dump it on the ground anywhere, there was special areas that they place it in where no one else would be walking or animals would be disturbing. And she was instructed during that time on -- and preparing her for her role as a woman. She was instructed that she couldn't go out on the beach when she was released from there, after the 40 days, that she would disturb how the earth's provided from the waters. The food, the groceries, the supplies people collected off the shore. She couldn't holler, make lots of noises. She would disturb the wildlife around. Hunters wouldn't be able to go out and get the bear, the birds and the animals. She wasn't able to spit on the ground because her --

the waste from her mouth would disturb the land and disgrace -- the hunter would be disgraced if there was a hunter in the family.

EM: There was this one story I was told of this family that lived down around Nuka Island someplace and -- it wasn't directly on Nuka Island but someplace around there -- and he said that the ocean was really -- it was a small family, a group of people. And this young lady became of age and started her periods and there were about four hunters from that family out at sea hunting and became entangled in a large animal from the ocean and that animal was threatening their community -- their living, the area where they lived. They didn't call it an octopus but when they described it that was my vision of it. And so the leader, the grandfather of the group there came to the village and asked the mother to collect the body secretions of this young girl, of her menstrual period, place it on this piece of animal hide so he can place it on a spear, rub it on the end of the spear and they went out and killed the large animal that had caused a lot of death and destruction to other hunters within that group. And it freed the village then to be able to continue living there and it's living lifestyle that they had done the hunting all the time. Otherwise they thought like if they hadn't done that this creature wouldn't allow them to even living during that time and they felt like the power of the young lady and her body fluids was so strong it warded it off and saved this whole family, he called it, referred to it was a community, but from my gathering of it was just a family, a large family -- grandparents and aunts and uncles.

MG: I guess some of my work on the North Slope -- in Point Lay they have an expression, "we are family." And in one sense, family and community to them did mean the same thing.

EM: Yeah, the same thing, basically. That was my understanding of it.

MG: When you said that after the young girl came out of her seclusion and couldn't go out on the beach and couldn't be out or couldn't spit, was that forever after that or just --

EM: No, up until the time her marriage was arranged. Shortly after that time then a marriage was arranged for her and she became a part of the community. She usually had children, but during the times of her period, from then on she was restricted on what she can eat of the wildlife -- what she can do. She could prepare it, she can cook it, but she couldn't ingest it, swallow it. Usually it was with the blessing of the elder of the family, it was usually grandfather.

MG: And when she was isolated could she only eat certain things?

EM: Yeah, there was very little that she could eat. She didn't eat any game at all. She could eat some birds, very few. And they were usually just the small birds. She couldn't eat any seal, any bear or any -- and she could eat fish. She could eat fish, but she couldn't collect it. Until after she became a woman, she became married, but as soon as they started periods and I never did really get a feel of the age, it seemed like from 11 on and it was okay to get married. Marriages were always prearranged. Not necessarily did the young married woman move in with her husband immediately. Sometimes she lived at home and she was instructed at home with a parent on how to prepare for the providing for her husband. And I got the feeling that not all those marriages were really beautiful. There was a lot of feelings of

dislike and the longer the young lady lived at home with the parents the worse that got. And then they would be forced to go live with their husband...

EM: ...and the message that I was hearing from a lot of the women that had gone through that was that it was terrible and their husbands were chosen by who was the best hunter, who could produce the best -- carry on the reproduction, who would be the strongest. And, but they said they would eventually grow to like them, like their spouses and their husbands, but in the beginning parts of it, it wasn't always pleasant or very nice.

MG: But they did stay together?

EM: Yeah, they stayed together because that was required of them.

MG: And that's quite different from today then, too?

EM: Yeah, very different, but, you know, when I was a young girl a few years back, you know, about 40 years ago there was -- 50 years ago, there was -- marriages were still being arranged. Those marriages are still together.

MG: But you would say that they aren't arranged anymore?

EM: They're not anymore, no.

MG: Well, you said that you used these stories to talk to teens about unwanted pregnancies, does it seem to have an effect on them?

EM: Very effective. We haven't had an unplanned pregnancy in this village since, I don't think. We also did a lot of education on -- that it was better not to be sexually involved and if there was, the precautions, but basically I think, every once in awhile they'll reinstate me back. They want to hear the same thing over again. There is -- it was a partnership when a young lady had a, you know, finally became pregnant and gave birth, there was partnership between she and her husband, and that he was responsible and to care for her and her child and children, and she would in turn be responsible for certain duties herself. Where if a young lady was to give birth and didn't have a partner with her to share the work and the workload and the responsibilities -- I always remind them that you know you have this partnership with this baby that you've brought into this world for the next 18 years and that's just really frightening and shocking. Where before when a young lady with her power of giving birth and bringing out to this world a child, had a prearranged husband and a partner that would be working together almost, wasn't just one side of them, but grandparents, everybody else was there to help do their rearing, which is -- still I think still happens here, to some extent. In some families, it's stronger than others and it's real visible on the families that have the extended family helping in the rearing of the children. It shows where there is a lot more stability and lots of education passed on, the verbal stuff, the verbal educational stuff like stories and values and --passed onto their youth and kids.

EM: I think that was one of the biggest times, me as a child, when my grandmother, sauna, steam bath time was the time when I think they had us by the noose, you know, we were naked as jaybirds in the steam bath and had no place to go, and usually my grandmother and them. I had an uncle, this uncle that liked to trek all over, walk all over, when he was in town, he was right there and he would just lecture us, not in a nice gentle tone of voice, but talking real loud and telling us

about the facts of life and how we needed to be ready to -- as young girls, to become responsible and caring for our families and rearing of children and stuff. He would scare us half to death. I don't think his intention was to frighten us, but he let us know that was something that was preset for us as young girls that we needed to do and as young men. And he would do the same thing for the young men. And in my lessons for the kids, I was trying to impress upon them that this was a dual relationship thing it wasn't just a single parent out there giving birth and rearing children, it was mom and dad.

MG: It's impressive to me if -- since you haven't had any unwanted pregnancies in Port Graham, because there are so many other places where it is a real problem.

EM: We had six one year, six unplanned pregnancies amongst our teenagers and we decided we better be doing something. So, nobody was really willing to look into it and then I started asking the elders how they would plan that and, of course, they, you know, young ladies weren't allowed to be -- in those days, didn't go to school. They taught them what they thought they should learn at home and then they were married off. Somebody that would be real responsible and care for them and then placed in the roles that they needed to be placed in -- families and rearing.

EM: One of the things too I pass on to the young men that was told me was the fact that if in the event like my husband passed away then his brother would assume the role of caring for myself and my children. We weren't just abandoned or left to struggle on our own. There was always another man. And it wasn't real clear to me on whether it was a prearranged marriage again. I always got the feeling it was, but nobody ever called it that, but he took the role of managing that household. [CB comes on loudly intermittently following this point] But I think he also played the role of husband in this family. Even if he had another family of his own. But his own immediate family took first in his life, but this was assumed. And not always worked out because the woman were kind of competitive thing. The first wife would belittle the new member in the family. Sometimes they all lived together in the same place or else had homes nearby, close by, where they could live together and it was kind of -- anyway it was -- that hasn't been too long ago where they changed that too. And out of it I think came children the new wife even would bear children of the brother that was caring for her. It became complicated.

MG: Well, I guess though, you have to come up with sort of social security system.

EM: Yeah.

MG: Wherever you are.

EM: Yeah.

MG: That's one way to do it.

EM: I tell my sons, if your brother dies you are responsible going down the line you know taking care of his family.

MG: It'd make sure that -- for me, for instance, I would take much more interest in who my brothers married.

EM: Yeah, because I remember hearing my uncles talk about their sisters-in-laws, you know, teasingly telling them, "Well, I guess I wouldn't mind taking care of you and living with you." They were okay. I never understood what it meant until the

stories were told to me about the older brother or someone else caring for that family.

MG: I guess actually I've heard of that pattern in other places though, too.

EM: Females weren't regarded very highly. If a woman gave birth to a female child usually they were pretty disappointed. If it was a male child, even to this day that has carried on, if a male child is brought into this world what excitement it creates in the entire community. That child is regarded highly, even now, even after all these years, that young man would have been an addition to the taking care of the family, the hunter, the collector of wood, the person that did a lot of heavy work and provided for the community. They don't, a lot of them don't play that role to this day, but still the male child is highly regarded.

MG: And not only in Port Graham, but other places.

EM: Yeah. I have a friend that has three little girls and when the last baby was born and I called some of the grandparents and great grandparents and announced to them that they had a baby girl, the disappointment, and identified it and how upset they were. I said, "You are not happy with this are you?" I call them my three little Indian girls and people wanted -- the elders there wanted them to have a boy. I remember how my mother would make a big whoop-de-do if there was a male child born into the family. It was extra-ordinary. They were treated very, very differently all throughout their life -- childhood than a female was.

MG: That's something that the larger culture does, too. I assume that pattern still pervades?

EM: Pretty much. Uh huh.

MG: It would be hard to see how that would ever change it seems like there's all sorts of biases --

EM: Yeah. Being a female child myself, I was bound and determined there wasn't anything that I couldn't do that a guy could do. I was very competitive. I had to prove myself. And I don't know whether that's why I sit as a council chief. I'm the first female they've ever had and whether that had anything to do with that I kind of think way deep down inside it did, but all my life growing up, there wasn't - I didn't do many things that way. I do a lot you know, things that females do, but I'd rather -- I much rather chose to compete against the male population because I felt like I had to show and prove my way through that females were just as strong and as important as those guys out there.

MG: But in the corporation there are female officers and board members?

EM: Yeah, but on the counsel level there never was. When I ran for counsel office -- I'll never forget how many times the elders came and told me that was a no-no. That the woman's place was at home caring for the family, rearing the children, not doing that.

MG: Since then, now?

EM: Now it's acceptable. Every once in awhile you here a little -- an elder that disagrees with something and just really smacks your fingers verbally, but it's pretty well accepted. The last village chief, Walter, prepared me for this position that I serve on the counsel because he felt I -- he tried -- he wanted to groom somebody that had the same style of thinking that he did of protecting the land and keeping it for our Native people, to always have and maintain as long as we can, a

Native village for the people, some land always be available for our people that they can always call home. It's kind of going to be a struggle I think, I see down the road. MG: Well, it's always a struggle if you want to stay small and maintain your identity, it's a real problem. And I saw the corporation has -- one of the goals I saw was a road to Windy Bay and to Nanwalek and I guess one other Bay, it would seem to me that Port Graham and Nanwalek do have their separate identities now, but if you have a road between them, it's going to be harder to maintain, that they'll sort of melt into each other even more than you are now.

EM: One of the things I like about -- I won't talk about that. One of the things I have had to try to find and help our people now to do -- deal with here locally, we have a lot of young men now that are sober, chosen to become sober. When I returned in 1972, my people were drunk here. It was just the most saddest place you ever wanted to be. Children were drunk, elders were drunk, everybody was drunk. Families -- there was a lot of family disputes and dysfunction and one of the things I found our people struggling for was the male population was looking for some kind of identity, but couldn't find it because their involvement with alcohol. They no longer were the hunters. They no longer were the providers. They no longer kept their families together. Families were falling apart and I think now we're going back to some of those little old basic things that -- the glues that kept families together and one of them was sobering up and then becoming providers again. Even if it's in the smallest, smallest way. Providers of food. We don't have to go out and provide clothing no more, furs for clothing, but the men are into sewing clothing from the furs that they tan and hide or the hides that they tan and have taken care of working [unintelligible].

MG: So a lot of people are wearing fur now?

EM: Fur hats, fur gloves, making fur vests --

EM: [End of side one, in middle of talking] -- teaching other people. It's men folk that teaching their wives how to do it.

MG: The women are doing it too, I guess?

EM: Well, men had to find some way of contributing, I guess, to their families. Where before, you know, they had go out and find the furs to wear, to clothe their children. Now, they just go to the store and buy clothing or order clothing, but now they provide the fur to make these extra special things and generally some money too.

MG: And do people put a special emphasis on gloves and hats?

EM: There seems to be within this certain age group and this group of people. When they have them on, there's this great big -- lots of praise and recognition given to these people -- wow, you're able to go out and get this wonderful fur and produce this wonderful piece of fur.

Elenore McMullen Tape 1, Sections 23-29

EM: It was different. My mother's house was a real western house. But my grandmother's house was real different and I spent lots of time with my grandmother. I was with her when she died. I was 11 -- I was 12 years old, 12- and-a-half years old. My first experience with death. I was told -- I awakened one morning, my mom told me I needed to go down and stay with grandma and take care of her. Nobody told me she was real sick. There was an epidemic in the village, a measles epidemic, so everybody was sick that should have been there taking care of her. I wasn't sick so I was asked to go take care of her. My grandmother was very, very sick herself and my first experience with death.

EM: It was quite the experience. I stayed with her a couple of days and then this one morning she told me I needed to prepare the house and clean it up and give her a bath and get her all cleaned up and ready because she was going to be going on her journey and I didn't know her journey meant that she was going to be dying and she said her family was coming after her. And I thought Mom and my family, you know, her daughters were coming after her. And I thought, "Oh, good. They are going to relieve me of this duty of taking care of grandma." And it was her death that she was preparing for. She had me get her clothing out that she wanted to have put on and she had me -- somebody had brought some rolls. She had a wood stove in her kitchen and she had me fire that up and heat some water and put the best tablecloth and the best china cups she had on the table and put those hot rolls on the table and 4 cups. Four of her family members were coming and she had me get her up and she looked out the window and she said, "They're coming." So she gets up and has her clothing on that she wanted. She had her shawl over her head waiting and she says each time, "Now you can go open up the door, they'll be coming in." So I do all these things she is telling me to do, but nobody comes in and then I get spooked. There was space off the wall and the wood stove there so I sit behind the stove and I tell her, "Grandmother, nobody is coming. She said, "They're here." I asked her who was here and it was my grandfather and her sons that had died before her. And they were all there. She was having tea with them. They were having biscuits with their tea. I kept checking the cups to see if the level was changing and they didn't change. Her's changed, but not their's. And then when it was done, when they were done, she told them that they needed to leave and she would soon join them. She told me to go ahead and open up the door so they can go. So I did. I'm glad they were leaving. And she had me put her to bed and she died. I didn't know what death was, but deep down inside I knew she was dead. I had never experienced and seen death. She had me put certain blankets around her, a certain pillow on her that she said she had to take and have with her. She had the shawl that she wanted with her and on her like she had me arrange it on her head, an old Russian shawl, and she died. I held holding her 'cause I knew she was having respiratory problems, and I was holding her up and she says, "Let me lay down." So I laid her down and she died. Before she died though, she said there were two people in the village that she needed to ask for forgiveness from. She had offended them by saying something harsh to them. And I needed to get those people before

she joined Grandma and Grandpa and them. And she told me who they were and I went after them. She told me I had to go quickly and come right back quickly. She was all by herself and I went and got those people. I told them grandmother wants you right now. She wants -- forgive you and they didn't question, they didn't ask. They came. And they did those things that they needed to do and then they left. I don't think they realized grandmother was going to die, but deep inside I was just screaming, "No way, don't leave me," but I didn't say it out loud. They left and there I was with grandma again. I told grandma I wanted to go get my uncle the one that always walked between the two villages because I knew he was a healer, too. I wanted to go get him and she told me I couldn't, but I did anyway when she took her last breath. I laid her down. I ??? put the shawl around her and I ran out that door and I thought, "He'll revive her. He'll know how to do." And I ran and got him and he came and he didn't, he just said I did the right thing. And I was just -- I don't know how I knew she was dead, but she did. She was no longer breathing.

MG: Sounds like she really knew about death though, too.

EM: Yeah, kind of preparing me a little bit for it, shared little things with me. Oh, yeah. She was always with people when they died. Even to this day, since then, when somebody passes away, they come and get me before they pass away to be with them and I prepare the body for burial. I give them their baths and I cloth them and dress them and I'm the one that closes the casket, to this day. I don't know who assumed I needed to fill that. And I never question it, I just do it. And it's just that way. I always thought it should be one of the family members that did it. Roles that are passed on and assumed, I guess, and we don't question them.

MG: Or maybe you just adjusted better to one of those mysteries than anyone else?

EM: Could be.

MG: There are other elders in the village?

EM: Yeah, but they don't do that. My uncle that I talk about throughout this, did that, but he only did it with male patients. And we don't, and I keep telling the elders here now, they need to be training and educating some male man, a male role, to fill that male role in the village. They said, "No, we don't have to. It's not necessary." I think it is, to pass it on.

MG: So you think that was something that was a sexually defined task [sound not clear on tape] in the past?

EM: Yeah. Because the one -- we had a young man die this past summer and, in the village here, and he had the real difficult death. When he passed away and I announced on the CB there that this young man had passed away that I needed four of his family members to help prepare his body -- help me, I would help them. They came and I instructed them on how to bath his body, how to handle it and how to care for i

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MG: I guess if you're a healer you have to deal with death as well.

EM: Yeah, and it's comfortable. I'm okay with it. It's okay with me. And I had, we have two other health aides here. With this one young man, when he was dying, I asked them to be with me during the last hour or two because I wanted them to experience death. I felt like it was a real important part of their role in healing to understand what the process of death was. They weren't there. They chose not to. They left because it was too frightening, too scary for them. But I thought part of living and being alive and caring for the living you have to experience the look and feel and smell death. And they chose not to. I felt like saying -- I don't know somehow it gives us a better handle and better understanding of life itself.

MG: Maybe that time they chose not to. Maybe next time. Do many people choose to die in the village?

EM: Yeah, most of them do. If they know they have a terminal illness or -- yeah, they will. And they're allowed to do that.

MG: I don't know, I guess, that may be sort of akin to outside where the hospice movement is gaining ground where a lot of people stay at home or in other situations. Village is home to a lot of people?

EM: Yeah, some people that have lived away from the village when they know they have a terminal illness will call and say is there someplace I can stay so I can live out the last of my days? And somebody will make room in their home and allow them to come back and experience that here.

MG: That's a big thing to do on somebody's part, though. That says as much about what the community is about if anything.

EM: Yeah, I never thought of it that way. I guess so, yeah. Uh huh. To allow them that privilege and that time to reconnect.

Interview with Judy Simeonoff (by Chase Hensel). People Awakening Project

CHASE: Well we'd like to understand your life story so if you could talk about important events and influence in your life both positive and negative.

JUDY: Oh okay, gottcha! I was thinking, I was thinking about when I was a little girl I grew up in an alcoholic home so there was a lot of violence going on in the home. I was just thinking about the other day, I only remember like my mother beating up other women or my uncles and my dad fighting all the time when they drank, but I don't ever remember my dad beating my mom up. That was something I never saw. That was interesting. Because of that in my, that happened and I moved to the mission in Kodiak and grew up there for nine years, in a good environment, and a good home. And I really feel that if I hadn't moved when I did I probably would have died, I probably would be dead by now. I honestly believe that. I probably would have found some way to end my life or done something because it was so traumatic. Then I graduated in high school and married my husband and went back to the village and I still never drank. I didn't hard ever drink until I was about twenty-five I think. It was right about then that, I couldn't be with my husband because he was really drinking. I couldn't beat him so I decided I was going to join him. And of course I couldn't drink normally, I didn't know how to drink to begin with so, I tried anything and I didn't like anything except for wine, so I drink wine. And I liked the taste of the wine so I'd drink more and more. And I became an alcoholic with in seven years. And I hit my bottom one night when I woke up and my home had a fire in it and it was a night that I chose to be home and not go partying that night. And I have a, you know I think that was God's way of saying okay here I give you another choice, you know. You either sober up or the other possibility is that I'm going to take you and your family. And he could have taken us that night if I had been drinking. So I sobered up. And I chose, choose to sober up because I really, this is something I wanted for like three years before that, I really wanted it. And I wanted my husband to do it with me, but he wouldn't do it with me and I finally just said, I'm not going to wait for him anymore. It's something that I want to do. And then I found ALANon in-between that too so, once I always tell myself if I had found ALANon before I started drinking I probably would never have drank. That's my life history. And I sobered up on my own, I did a lot of self-healing. I went to the clinic and I got me the twelve steps from the clinic and I sat down and I watched that on the TV. And then I went and found a sponsor, I went and found my own sponsor, and I went to AA meetings. And I still do that today. I don't go to many, go to too many ALANon meetings but I like to hold them once in a while you know with other people, share my story. So that's my life history in a short spill.

CHASE: What were some of the negative consequences of your drinking?

JUDY: The negative consequences of my drinking were that I had witnessed all that violence as a child and that was something that I had never took care of during those nine years that I was in the mission, and then when I went back home, you know my husband and I, I wouldn't, I found my husband because I didn't want anybody violent in my life. I mean I chose my boyfriends and if they were violent I

left them. It was something that I wouldn't get involved in. But I was the one that was violent when I was drinking. I used to do the exact same thing that my dad used to do with us, beat us with a belt. I beat my kids with a belt and the one that I hurt the most was my youngest son. And he had, he has a lot of grief with me today and he hasn't talked about it, and we haven't talked about it. But you know I keep trying to tell him, that I don't live like that anymore and he doesn't need to either.

CHASE: What were some of the challenges of getting sober?

JUDY: I think, I was one of three people that sobered up in my community. Two of them had to sober up because if they didn't sober up they were going to lose their children so they were already sober in our community and everybody else was really kind of still drinking. And the challenge was to stay sober just the three of us. And there were times when I wanted to, my husband would be at his brother's drinking, I'd get up in the morning and he'd be gone and I would want to go over there to check on him but my sponsor would see me go out the door and she'd kind of grab onto me and call me in to have pizza or pie or whatever time of day it was if it was breakfast she'd have pancakes or something that she'd always call me over and I basically stayed in her house for six months off and on just trying to keep away from the alcoholic, the booze.

CHASE: Breaking old habits and make new ones

JUDY: Yeah just, just not trying to be around, they understood that I needed to be away from people like that and for me I didn't understand any of that and they, the husband and wife they'd call me in and ask me what was going on with me and make me talk, and I started sharing this is the way I'm feeling right now, I think that I should go and check on him. I mean I was...

CHASE: You got a lot of love from those folks.

JUDY: Oh yeah.

CHASE: How has your life changed since you're sober, since you became sober?

JUDY: Oh there's, I was really, when I was in high school I was really shy and I came out of that when I had a child at age 15 and gave it up for adoption. So my life really changed when I sobered up because I got to the point where I didn't, I realized that if something ever happened to my husband because you know he was doing all kinds of crazy things you know like jump on a skiff and going out drunk and driving, you know that kind of stuff, fall off overboard, anything could happen. And so even though I didn't like the job that was offered to me which was a health aide I took it because I knew that I needed to have something to survive. I had this book that I got from an alcohol counselor about how to change your life and it just kind of go through it and one of the things it brought up was that if something were to happen to your husband how would you survive? And I've never thought about that. And so I took that health aide job on and it just gave me a way to get out of the village to go to meetings you know because our meetings in the village were just really kind of shabby and like there were just a few of us and we tried to have a community meeting and it was like, you'd go in there for the community meeting and the people would be just talking about it the next day about what you said or you know with the other people in the community they had, there was no trust there. So when I went back and forth from town, and when I went back and forth from town sometimes I would tell my husband, I told my husband one time, I said if

it gets really bad I'm going to have to leave you for a while. But you know I didn't think of if I'm going to have to leave you, you know. And I didn't know how much that would control him or whatever or make him feel bad or whatever. What I meant was I'd have to go into town and stay there for a week and go to meetings, three times a day just so I could get back to normal you know, (laugh) or feel better.

JUDY: And I started taking college classes and I started to feel good about myself and cause I would take classes and they would teach something in depth to who I was, what my beliefs were, what I like about myself and what I didn't like about myself. It, I took a creative writing class when I was in the darkest deepest part of my depression I remember being inside a room that felt like it was with dirty windows you know, you couldn't see out. And I took this written communications class and they taught me to write a journal everyday and go out and look for something outside that I had never seen before. And so I started journaling and I did this for, through my class like for six months or however long, well my class was over teleconferencing. And so that was the way I came out, I came out and saw things different. I saw children playing at the beach and they would, the glass would, the water would be like glass and they would throw a pebble in and I would see how the rings would come out and it would just come to me, it just natural feelings like just wow, whatever I do I ripple and I touch these people's lives with whatever I'm doing, and whatever I'm doing. And I thought about that, there was a lot of healing in there for me. I didn't know how to, I didn't know how to go to counseling people. I didn't know anything about that kind of stuff. Well working as a Health Aide I kind of got, burned out you know, with the phone ringing and doing all my things with the family and trying to lead a normal life with a drunk who came home every night or didn't come home every night or whatever you know. That's where my life changed, the history.

I never went back to my parents, you know where I was born. I was born actually in Sand Point, Alaska and my parents decided to live in Chignik and they bought, they died over there and I kinda married my husband out of Kodiak, out of high school and moved to his village.

And when I was drinking and all of that stuff, I didn't have any roots. I felt like I was rootless. And so during my healing time, I was still, I was able to go back to where my parents were buried at, which was where my parents were living in Chignik. They are buried in Chignik Lake and what brought me back there was a nephew of mine died in Kodiak harbor. He fell overboard while he was drunk and drown. And him and I were real close so I made sure that I went home for his funeral. And I took care of some of those angry things that were going on in my life with my parents. I had my dad up on a pedestal at one time and I was able to bring him down to be a normal person and my mama I hated with her you know, because she didn't love me. She never gave me any, any reason to believe that she loved me. She was always pushing me away as a child and I never got close to her until I was, I went home to visit with them over in Chignik before, I was fifteen, that was when I got pregnant. I was running around wild because they didn't care what I was doing they were drinking, they were doing their thing. And I was just discovering those things about sex and all that having a boyfriend and all that other stuff so I ended up getting pregnant, giving my baby away and that hurt me for many, many years

afterwards giving that child away. But I knew, I knew in my heart that if I kept him and I knew the things about, the violence that I had in me, I knew it was still there somehow. And I knew if I had him with me that I probably would have harmed him, someday. So I gave him up for adoption.

It was so negative, it hurt, you know it was like when I signed those adoption papers it was like I was signing my life away, there were fifteen sheets of paper to get signed and by the time I got to the last one I was crying so hard I couldn't even, the lawyer didn't know what to think of me, probably wanted to throw me out or something, (laugh) get out of here woman I'm done with you now. (laugh)

JUDY: The part that gave me the strength I think was mostly my children. I had realized how much damage I had done. I think that was what had hurt the most was knowing that I did so much damage to my youngest son, as well as my oldest son. And they were at a, they were like 8 and 9 when I sobered up I think and you know those seven years were just, the violence in me that would come out on the children. They remember that and that hurt a lot. But we became closer after I sobered up because it wasn't like, it wasn't like them having to run away from me, but all three of us would have to run away from their dad. And so there were days when we were afraid to go and go to a neighbor's you know or go to somebody's house because we felt like we we'd be overwhelming them too much. We had days when we'd go up to the tundra and we'd just lay down on the tundra and we'd just talk about how we were feeling because he was drinking. We were started sharing things and you know I started to understand that when their dad was drinking and wanting tools while he was just working on a motor in the skiff and was drunk and he was demanding that they run back and forth to get the tools instead of bringing the whole tool case down if he wanted to work on the motor. After the kids came in the third time and they were both kind of going like this and one came up and I made him stay and I said if he really wants these tools he can come and get the whole tool box. The other one came up and he said "Dad's really mad" and you know we knew you know when he was really mad. And I said okay we're not going to let him treat you that way any more. What we're going to do, is we're going to go for a walk and we laid out in the tundra and we laid there and told stories where people couldn't see us. So it was, we grew closer and we bonded more, and when it got hard, when he'd get mean and stuff, sometimes he'd get mean because if he drank for three days he'd just be mean when he'd come home. Yeah he'd just, I mean he wouldn't hit me or anything he'd would just do really mean things like throw my dishes around. He'd always break something that was mine but he never broke what was his, violent. The violence wasn't at me but it was verbally at me, there was a lot of that going on. But I chose not to let it bother me.

JUDY: I started to go to ALANON and I started dumping it all out and getting rid of it. And the thing that got me strong enough after going to ALANON was when people would say you know you ought to come and get your husband he's drunk and making a MM-MM out of himself or something. I told them, I'd look at them and I'd say "you know you guys are the ones that are letting him drink am I right?" and they'd say "yeah." and I says "well I think that you ought to baby-sit him tonight because I don't want him over here and I don't want, I'm not going to let him in the door even if you bring him over here. So you might as well keep him and baby-sit

him." Well people started not inviting him and letting him have as much to drink so he wouldn't go as nutty you know. (laugh)

I use to work as a health aide and it just run me down, ran me into the ground and I ran into Carol Yakish and I was telling her how bad I felt with my job and I didn't even enjoy it anymore, but I couldn't tell them no. And she said "well maybe I could counsel you, I'll check with my boss and I'll see if I can counsel you for a little bit." and see she made me realize that I could make my own decisions and so I finally got enough you know courage to make my own decisions and stand by what I believed in and so I was able to quit the job. And I was able to quit it for two years and when they kept coming back to try to get me to come back to work I kept telling them no I'm retired from that job. And then two years later I took on the CHR job because we needed the money, but that's something that I like doing before, I did it for about a year before I became a CHA. And I became a CHA because I didn't have anybody that was sane enough, or well enough or you know couldn't stay, it had to be someone who didn't drink all the time. And I wasn't drinking then. But I like the CHR job, I was one of the first people on Kodiak island to work as a CHR and so I had a little bit of that knowledge in me before I went into the drinking really heavy so I had that, that brought me back up, that little bit of knowledge helped.

CHASE: How's your health these days?

JUDY: When I was drinking I was smoking a lot, but I quit smoking about seven years after I sobered up. I've been sober thirteen years, this year it will be fourteen. I have high blood pressure today. And I started that when I was working, like the last two years of my health aid position started getting high blood pressure. So I've been on the medication (Medication's name). Because I quit smoking I don't get asthma. I'm healthier, I get a cold maybe twice a year compared to just sick all the time, you know.

CHASE: I didn't ask about your hobbies and crafts. Is that part of your life? I saw your beading here.

JUDY: Oh yeah, I have a big stack of beads over there all kind, I can crochet. I mean I just learned how to crochet from my friend that helped me sober up, she taught me to crochet. And my son Teeken was the one that did carving and did arts and crafts and he was the one that showed me how to take the risk of trying to do those things, I mean those early days when I just you know I wanted to, I wanted to be able to do these things but I was afraid you know, really I was always afraid of making mistakes. And I don't know where that came from making mistakes. I'll have to think about that one. Probably would stem from, to me when I gave my son away it felt like it was a mistake.

CHASE: And also just lots of negative messages when you were really younger.

JUDY: Un-huh and maybe they all surfaced I don't know because when I was in the mission they were all positive but I'd never. I wanted to do art when I was in high school and I remember this, I walked into the classroom and sat down and they told me to take my shoe off and put it on the table and I thought was my shoe was, well I wasn't too proud of taking my shoe off and showing everybody my shoe and having to draw it. So I quit the class and went and did channel light I think that I was doing, taking pictures and putting them in the yearbook and being a part of making the yearbook and I really enjoyed that too. I never got into this part. I always

wanted to draw but I have, I have a visual problem, I'm kind of blind on this side. I have, scarring over the vision. I can see the peripheral and stuff. But when I draw I see everything in third dimension. And I can draw in third dimension but I cannot draw like something I see and I was to draw it, I can't. And my son told me that, "You know Mom maybe you ought to try carving, maybe..." and I tried carving and I was just amazed at what I could do. I could take a piece of wood and make something out of it. So that's the kind of things that I was doing. And now I'm beading, my son Teeken taught me how to bead. He taught me how to do dream catchers. He learned all these things from different workshops as a kid going to different places and doing things and then he taught me how to do them.

CHASE: Subsistence activities?

JUDY: We do that, my husband and I have a culture camp for the kids in the summer and we take them out to do subsistence and eat off the land and cut their own, catch their fish and cut it up, and cook it. And teach them you know how to sweep the floor and how to take care of their area and how to make sure all their clothes are in their area and not expect a mom to do it because that is their responsibility.

CHASE: What about important relationships in your life these days?

JUDY: I think the most major and important relationship right now for me is my grandson. (laugh) He's two-years-old. I mean I think there was some, the biggest thing for me of always growing up was that I loved my grandmother so much! And I loved the elderly so much and I grew up around them that I couldn't wait to become a grandma! I just couldn't wait. And everybody was like younger than me and they were grandmas and having three and four kids and my first grandson. (laugh)

CHASE: Were there other people besides your grandmother, who were important in your life, other important adult role models for you?

JUDY: Hmm, I remember this one guy that used to come to my house with my dad and them but he never drank. And he was a friend of my dad's and he never, never drank but he'd come and he always sat down with me, he'd sometimes bring me a candy bar, or some little thing that he whittled. And he was, I don't know what kind of nationality he was but he had an accent and he loved children, you could tell he loved children. And he'd come to the house and he would just hold me, you know, there was no going over the boundaries kind of things like was going on at home. And then I had another uncle, I guess I call him uncle, he used to come and play cards with my dad and he never drank either. And so you know I saw that on the other side and they were important people in my life.

CHASE: What do you do currently, are there things you do to stay healthy?

JUDY: I like to go out for walks. I like to go out and be by myself and just meditate, or just sit there and watch a bird swim around, dive, swim around. You know just take care of my, my self that way just take walks out in nature, sometimes I like to go out by myself and just look for animals and birds because that was something that I learned to do, to take care of myself. I like to read, take a book and go lay down and read for a while. If it's especially a trying day, I get my dinner done, dinner's done, sometimes I like to watch TV, but I don't like to really watch TV. I get tired of the noise or something, I don't know what it is, the commercials or whatever. So I go and pick up a book that doesn't have any commercials. (laugh)

CHASE: What was Sand Point like when you were growing up? I don't know how big it was at that point or anything?

JUDY: It wasn't very big, maybe three hundred people there now it's probably like 5000 or something like that. I've never been back. I'm going back this summer to work with Carla at her culture camp to teach them how to make bentwood hats, the kids and do that with the adults too. I had a very bad experience with adults growing up there and children, they were always, because of the way I was dressed or dirty clothes, didn't brush my hair. I'd go to school like that. I probably never washed my face either or brushed my teeth, I probably never did, well I know my teeth were so bad because I have all kinds of fillings and stuff in them now. Kids teased me and adults... I remember going to school at a really young age, I think I was seven years old or something, and I'd be scared to go by this one house because they had a collie there. And the guy that owned the collie he would let it loose and sic it on me and it would just bite me. I have scars and stuff all over my legs boy, and I would just be scared of those guys. I am scared of those people. So I had a really rough, life. The people when I would try to play with their kids, they would tell me that I wasn't allowed to play with their kids and they'd send me home. Really hard life, struggles.

CHASE: What was life like for you when you went to Kodiak?

JUDY: When I went to Kodiak, when I was in the fourth grade I didn't pass the fourth grade I couldn't do arithmetic. I couldn't concentrate on arithmetic, I didn't know how to do it. I went to Kodiak and that was my first year of learning algebra and all that other stuff I was just, I remember, I think I was in a depression. I think I was, I know something happened, I think I was raped or something at a young age and I think that I just closed down and I think that is probably why I didn't pass because I remember waking up in the mission, on Kodiak and seeing green. And that's my favorite color today because everything was green. The grass was green, it was all new, baby green stuff coming up and I wasn't afraid of anybody anymore. Everybody that was around me loved me. My house parents loved me. The kids, the kids now because of my being so shy, got to know them better and sort of, kind of, you know I knew that no one was going to harm me anymore or call me names or I really became a survivor.

CHASE: That's great! Would you say your culture influenced your sobriety?

JUDY: Well I don't think that it was my culture at the time. I used to go to a lot of gatherings and stuff up here at Tok that Rural Cap used to put on you know during my early sobriety. We used to go to gatherings all the time. And I think that made me realize that there was something out there. Then that's how I discovered my culture by seeing someone else's culture that they were there.

CHASE: Has spirituality effected your sobriety?

JUDY: Big time.

CHASE: You want to talk about that?

JUDY: I had an after death experience when I was maybe seventeen I had a child that I had a miscarriage and I was three months pregnant when I miscarried and I bled a lot. And then I had a D&C in the hospital and the doctors gave me too much anesthesia or something and I died in the hospital and they had to do CPR to bring me back. And I had an after death experience. It wasn't anything like seeing what it

was like on the other side or anything. It was like watching a big screen TV that was completely black and had a white line across and it moved from the left to the right and as it got to the middle section I felt this unconditional love. And I started to see the bright light. It was just so bright and warm, but it never hurt your eyes like looking at the sun. You can look at the sun but your eyes begin to hurt after a while. But it's like that, but it was warmer. But as it got down to maybe you know half screen I started to see that. And as it started getting towards the quarter screen it started getting brighter and brighter and brighter and brighter it's almost turned white you know, there was a feeling of unconditional love the strongest I've ever felt it. Never talked about it for years. I went, my husband lost his brother through suicide and I didn't want to leave him home when I was going to a ETT training. I was working as a health aide then and I ran into, I stayed at the lady's house, where I had to go to training because he was with me and I didn't want to leave him home because I knew he was struggling so hard. I didn't want to leave him by himself because it was like it was a month later and I took him with me. And this lady and I sat down one evening after he went to sleep because he used to go to sleep just go to sleep. And her and I were sitting down and we stared talking about our afterlife experiences. And she started talking about it first and then I finally told her about it. And that was when I started talking about it. And then after that, when I meditate I can get myself right up, right up to the steps into heaven and the angels are there and I sit and wait until Jesus comes down and I can talk to him. That's, and then after I did a anger workshop with Elizabeth Kubler -Ross's Anger workshop, that she had and after that was over I felt that unconditional love going home and feeling of unconditional love and I was able to hear angels singing while flying home. And there were thousands of them singing and I felt so good. And my brother-in-law who had just killed himself like five days ago you'd think that I would be in the realm of having a nervous breakdown or something but that's not the way that I was feeling. I was feeling that unconditional love and I was feeling like God was with me that I could go home and take care of anything and I did. I was able to do it.

You know my life had changed around to a positive atmosphere. You know seeing things, I see things today as positive. I know I'm making a negative thing going on here but I see it turning out to be better down there.

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