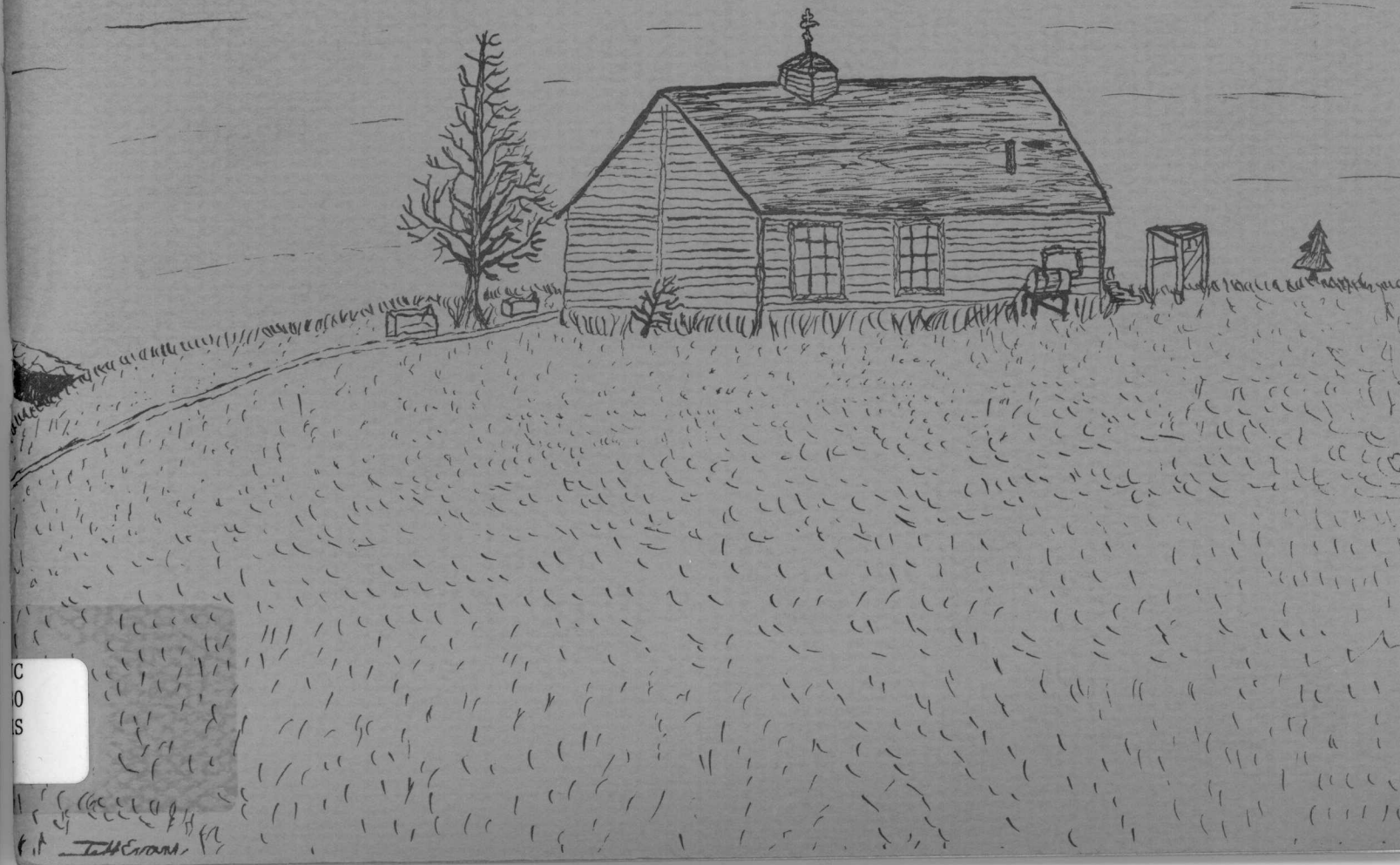
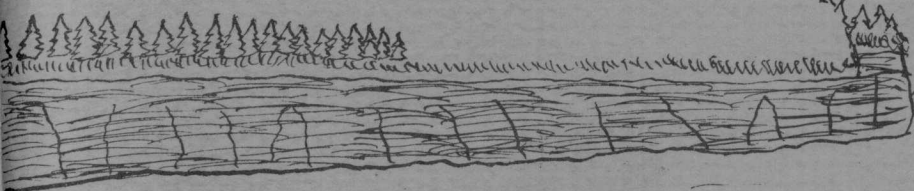


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ALEXANDROVSK
English Bay In Its Traditional Way



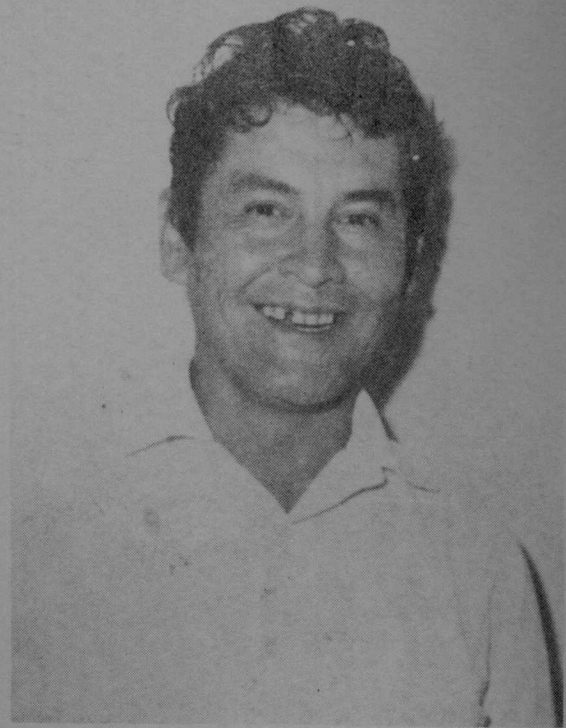
C
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T. M. ...

**Dedicated
to
the memory
of**

**Ernie Anahonak
and**

Peter J. Moonin



ALEXANDROVSK 1980-1981

"ENGLISH BAY IN ITS TRADITIONAL WAY"

English Bay Elementary/High School
Chuck Hoelscher, Teacher-In-Charge
Kenai Peninsula Borough School District
Dr. Fred Pomeroy, Superintendent of Schools
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OLD FISHING

by Juanita
Melsheimer

CUUMI IQALLUG- SUUCILLRAT

For information on old-time ways of fishing, we are using Juanita Melsheimer as our local authority. The following are quotations from Juanita.

I never saw rods and reels before, but my dad used to have some kind of spear-like thing. He used to make it out of (with) hand saws, not these Homelight chain saws, but these saws with a handle on both ends. They cut a sharp part of a saw with an ax and they'd tie it down on a pole and make a spear. Then he'd use it for fishing in the lagoon or up on the river there at the waterfall.

Whenever he saw a fish, he would throw the spear right at the fish. That's how they would catch fish. If he catches (hits) one, he could see the pole go up and down on the top of the water. That meant he's got one. He'd row real fast to get it.

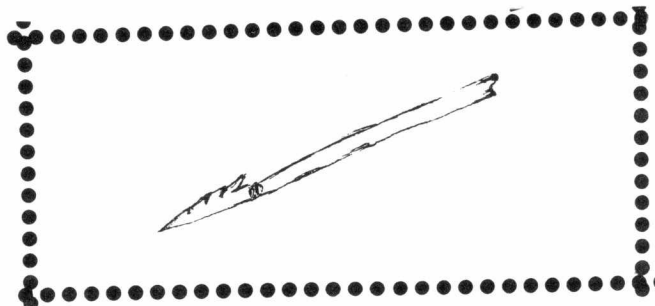
Another thing, they used to have these hand lines. They would cast the line out where lots of fish were, sink it and snag them one by one.

To kill a fish some would use oars. They'd hit the fish with oars like you kids do now. They'd throw rocks at them and hit them (while they were) in a shallow place.

(Back then) I never went fishing like I do now. My dad was the only one, and my mom. They used to go fishing together and it was very seldom that they would take us. But then they used to have a little seine to catch lots of fish.

Ggwii tangerllan'engua iqsa-guanek cuumi, taataqa aturlalraa tuqsiinek. Piliaqllaqait pilallret aturluki, pilat tamaakut atunem punggerlluteng. Keplluiki ipegqait tupuulumek, taumi iqallugsurluteng nanwami gwall'u pamani kuigmi, ggwall'u qurllurtehmi.

Nani tangrraqami iqallugnek tuqsiini egllaqii taatama kaki-piarluki pisugengani. Taugna-llu tuqsiiya tangerlluku cikar-taruarluni.



Taumi-llu aqwaluku pakiurluni petgeruaqiinarluni.

Ukut cali aturlaqait qelut. Eglluku una'ut taumi-llu caniqiluku nani tangertat amlerqanek iqallugnek taumi-llu tawa'ut kic'eslluki taumi caniqiluki.

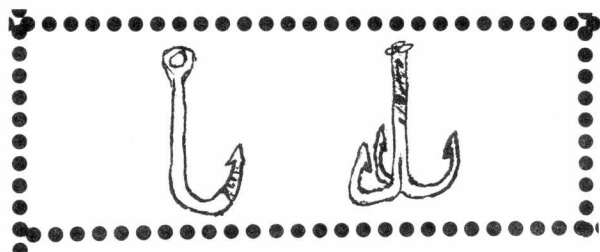
Pakiu'utet cali aturlaqait asugturluki qaillun ellpei aturla'aci nutaan. Cakuneng aglaur-luki ek'ilngurmi.

Cuumi iqallugsurlan'engua qaillun nutaan pisurlarcia taataqa taumi maamaqa pisurlariik. Qakukcakun tagullaqiikut pam'aut ggqangkuta mikllemtehni. Kugyanguasa'arneq aturlalriit amlerqanek iqallugnek piicaa-qameng.

7 Kuigmi pisurlaqait naluwar-luteng asugturluki ggwall'u tuq-

In the rivers up there they would wade around and catch them (salmon). They would hit them with spears or poles they had. If it was shallow I don't know how they would catch them. I never used to go when my dad went way up there to fish this time of year (late summer and fall). He used to bring lots of fish down.

I don't know how they used to catch them, maybe they snagged them. They used to make big hooks-these halibut hooks. They never used these small hooks like we have.



If they liked to put up fish for the winter, you know, put fish away, there would be some guys who would go out fishing on a skiff out here on the beach or in the lagoon. They'd catch fish and divide them for families. Each family would get so much fish, you know. They would divide all the fish and clean them in the lagoon, and pack (carry) them to the smoke houses or outside to the fish racks.

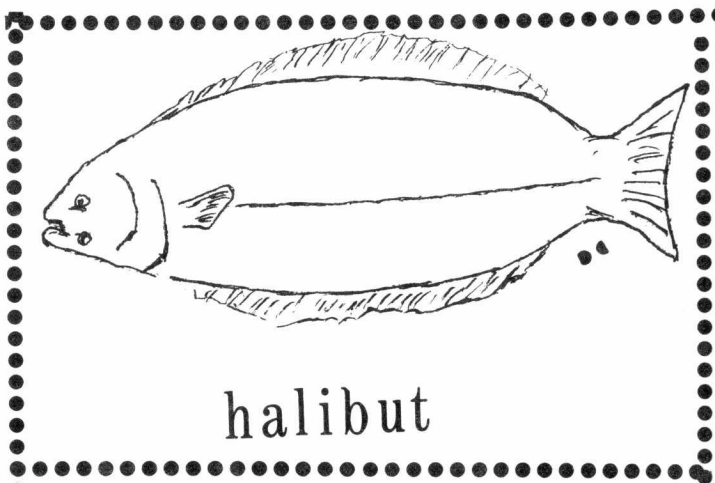
They'd hang them first for a few days. Then they'd take them into the smoke houses, to smoke them and dry them.

My dad used to have fun, I think. Even when he used to fish for the cannery in the summer time. He was a fisherman and would come home and go up to the waterfall or river and catch fish for us. When he was not home, we'd fish for some flounders and halibuts along the beach, but we never used to go to the waterfall, first lake or the rivers till later. When he quit fishing for the cannery, we would go fishing for Humpies and these reds, that's when their skin turns red.

siirluku. Nalluwaqa ek'itagan pisurlaqait qaillun. Iqallugsurlan'engua cuumi maatermi (kiall-qurtaqau'u ggwallu uksuarmi).

Taillalraa naatekcak iqallugnek taataqa. Qaillun ima pit-aqillaqai ggwall'u caniqiluki. Pililalriit cali iqsakcagnek sagit iqsaitnek. Mikelngurnek iqsagnek aturlan'engut.

Llii'lalriit iqallugnek uksurkamen. Ilait iqallugsurlalriit nanwami ggwall'u qutmi. Piskuneng nangpia sug'et minarluki qupepiarluki. Taumi nanwamii segluki taumi tagulluki iniluki ciqlluanun ggwall'u llamen initanun qaugcinek qawartarceslluki taumi itrulluki ciqlluanen puyuqetarluki kinercarluki.



halibut

Taatata nunaniqsaaglalraa allrak. Iqallugsuutengraarmiu faapriikaq taiyaqami pama'ut taglalra iqallugsuulluta qurllurtehmen ggwall'u kuigmen. Pama'ut taglan'engukut tainginaaqan kugyallrunermek. Taiyaqan pisurlalraakut amartunek taumi narilngaatanek kawii'yaqata narilngatat.

Caaqameng saaguayangusa-a'arneq pit'aqameng makut aturlaqait kakngaleguat per'llluki iqsaguacestun. Taumi qillerluki qelumek tan'erqamek ggwall'u qaterqamek ggwall'u cakuciqinarmek pingqertat. Piillalriit makunek nutaan qaillun pingerllartut ecuilngurnek qaterqarllinarnek pingqerllalriit llegalngurnek. Pingqerllalriit cali takqanek qur-

Sometimes if they caught little trouts like we do, they'd use these common pins. They'd bend them down like a hook. Then they would just tie them in with a string, black or white-any color of line they had. They never used to see this nylon lines before, just the white lines, real small ones, thin ones, they used to see.

They used to have a long nail, I think they called them "spikes". I don't know how they

bent those things. They'd tie them real good at the end of the pole. The pole would be about 3 or 4 feet. That's how they would catch them-(fish) with a nail. Bend it like a hook and sharpen it, file it real sharp, then they'd use it for fishing up there.

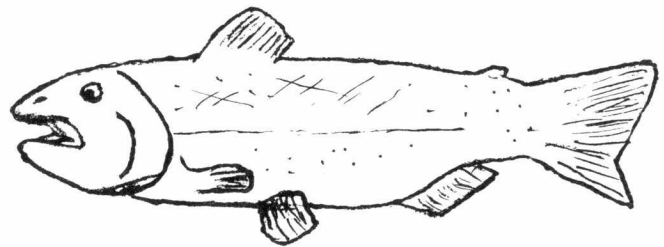
We used these smaller hooks, smaller than these halibut hooks. There never used to be triple hooks (just spikes or nails). They cut a little piece of wood and they'd put hooks on, 2 or 3 hooks. They would put them on the round wood, and bend it and tie it real good. Then they would snag the fish. But when we go fishing for some flounders we'd use smaller hooks.

There used to be lots of fish before. Now it seems like there's barely any fish around.

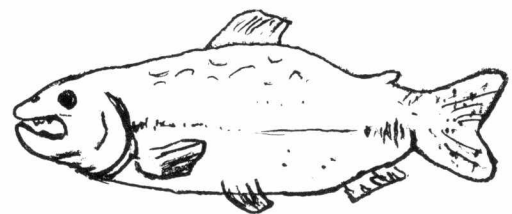
qanek, aperlaqait, "spaa'ikaanek" Aturlaqait perlluki qillrulluki asircangia'a, kenerkamen nall-gigqamen naaten kenerkaq tak-tagkwarluku. Kenerkaq naaten taktaluni (3 or 4 feet). Taw-aten qurqakun pisurlaqait. Qur-qaq per'lluku taumi ipegcarluku, napiilkaarluku ipgikcagceslluku taumi aturluku iqallugsursutek-lluku.

Aturlaqepet mikelnguut iqsit mikellqelluki sagit iqsaita. Mak-unek tangerllan'engukut pinga'ur-uanek. Makut cali aturlaqait qelut, iqsak qillerlluku kener- kamen akagngaqamen taumi pisurluki tamaakutgun. Am ggwangkuta mik- elnguut iqsit aturlaqepet pat- uqullugsuwaqamta.

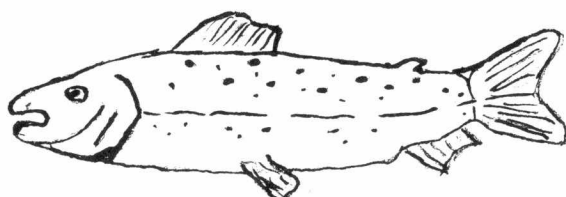
Cuumi iqalluut amlerllalriit, nutaan awa piyutut.



red



pink



trout

Story by James Kvasnikoff
 As told by Juanita Melsheimer
 Art work by James Kvasnikoff
 Layout by Anita Evans

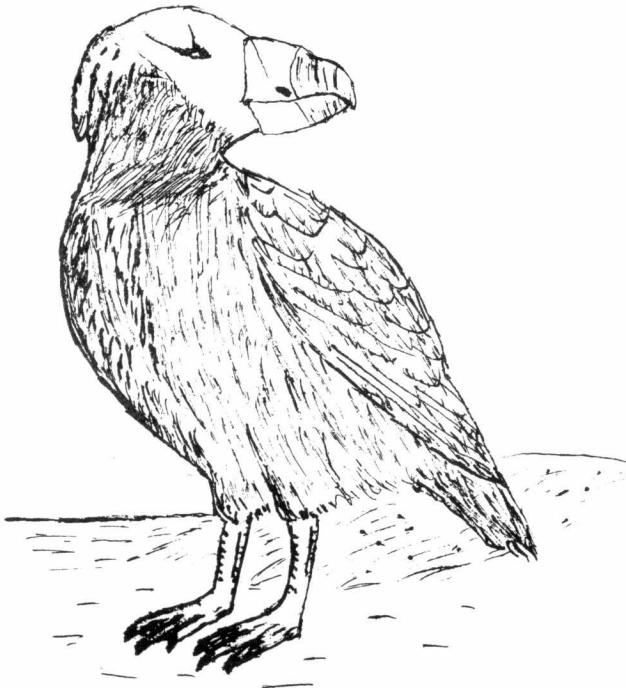
Wildlife

WILDLIFE
...BIRDS

Herman Moonin

For information about the wildlife in the area of English Bay, I interviewed Herman Moonin. He has first hand knowledge about fishing and trapping around the area. All the quotations are from him.

"There used to be all kinds of ducks in the lagoon," he began, sitting down to the table, "like mallard, blue bill, and black duck. In the summertime there used to be saw bill. About this time of year (Oct.-Nov.) the lagoon would be full of ducks. The mallard is wild and about one and a half feet long."



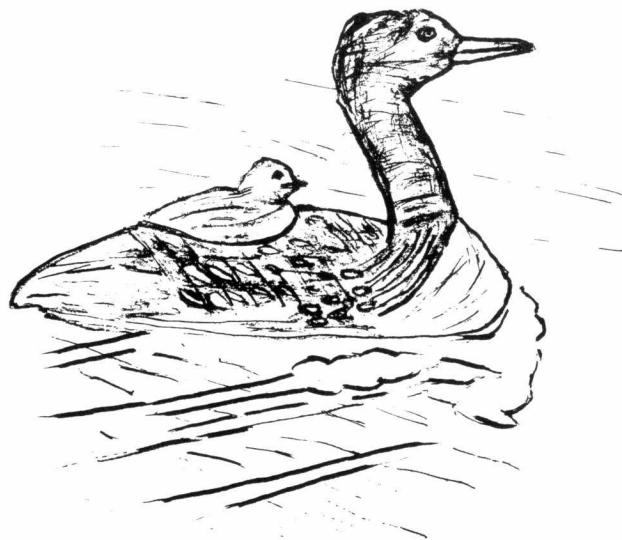
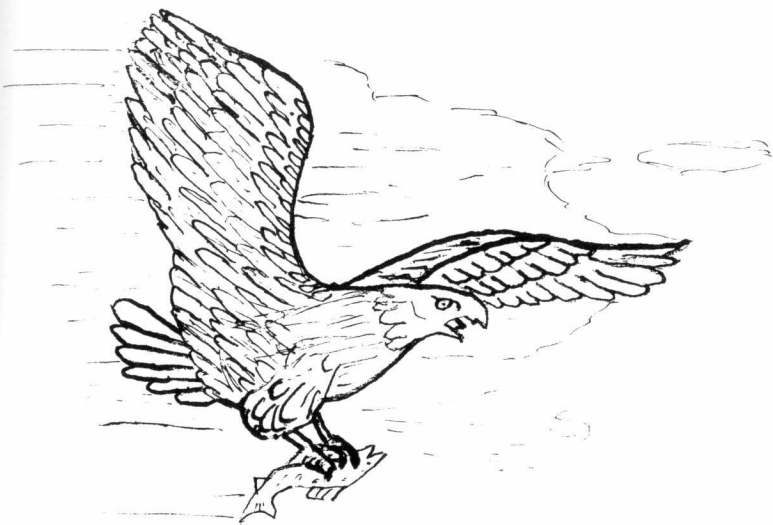
The male mallard is much better looking, with different colored feathers, than the female. The female mallard will lay her eggs in the spring, then come to English Bay for the winter. This is the same for all the ducks of English Bay with the exception of the puffin.

"There used to be a lot of puffins," Herman continued. "We used to eat their eggs. They lay only one egg every year. It is white. We used to climb the cliff where the puffins and sea gulls would lay their eggs."

The great black-backed gull lives here in the summer and the winter. You can see them in the summertime on the lakes and at the waterfall all the time. Like the puffin, "...we used to get their eggs, too. They're good to eat!" Herman tells us.

The female gull lays one to four grayish or greenish-brown spotted eggs a year. "That's what they used to get," he added.

"There are a lot of eagles around here. You see them catch fish and just flying around. (There are) lots of them by the point and the cliff. We used to sell eagle claws for \$3.00 each."



The eagle and its eaglet both live in English Bay during the summer and winter. As many as twenty eagles have been seen on the beach at one time. One of the neat things about the Bald Eagle (the only eagle in the area) is that it lives twenty to fifty years, and there is a plentiful supply of them here. The Bald Eagle is the mascot of our school. We have a mounted eagle here, too.

The hawk may not be as popular as the eagle and definitely not as populated here in English Bay, but it is an outstanding bird in many ways. Hawks play an important role in the balance of nature.

The loon is a remarkable bird in that it lives in many ponds of the arctic and many lakes of northern America. It's home is in the water, fresh or salt. He spends the winters on the Great Lakes and upon the sea coast.

"The loon is one of the birds that is good to eat," Herman put in.

WILDLIFE ...ANIMALS

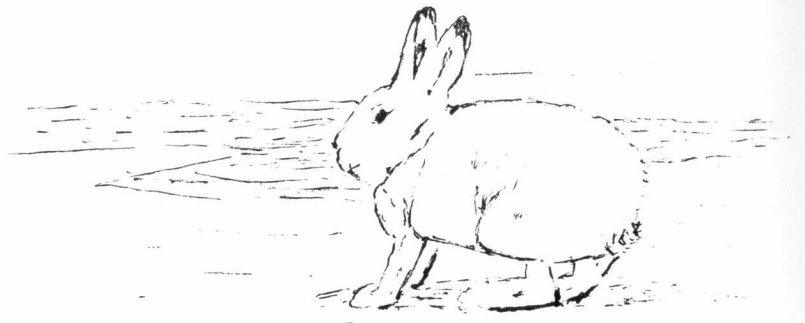
"I hunted for mink. We used to have steel traps and sometimes we used homemade traps, too. We got 50¢ for mink."



The mink is a small, swift, agile mammal. It is a member of the weasel family. Its beautiful fur is prized for making expensive coats.

"In Portlock, I used to trap weasel for 15¢ to 25¢, anywhere from that. We used steel traps or homemade traps. We made up some boards, two

slabs of wood and you rig-up two pieces of board there, and a stick on the end with the bait. And the boards would collapse right there. The animals would go right under the trap and eat the bait there and the trap would collapse on it. We used them on weasel, mink, porcupine, sometimes wolverine, too."



"After we caught the minks we would sell them, but porcupine, rabbits - that would be for our own use (to eat)."

"At the present time, the season's closed for other trapping. There is no place to sell them. But we can eat sea mammals: seals, sea lions,



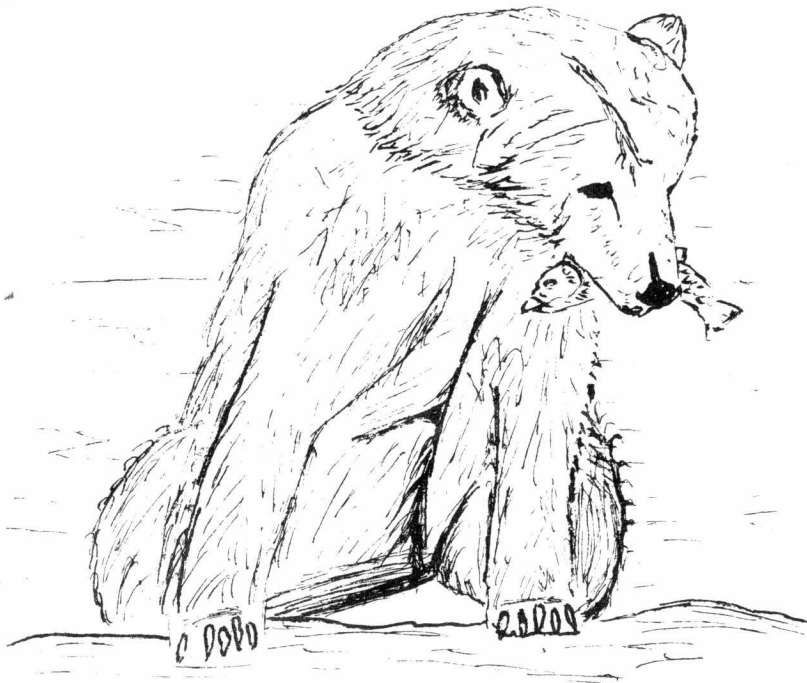
"Same thing with porcupines, we used to get a lot of those, and grouse, too. Now they just disappeared.

"Rabbits, there used to be hundreds of them here. You could go any place up in the woods and you would see a lot of rabbits. But now they're just disappeared." People say rabbits go in cycles of seven years gradually going down in number and then building back up.

stuff like that. You can get those now. Like I said there used to be hundreds of them here, but now they disappeared ..." or there is not very many.

"Moose, very seldom you can see them! As far as I can remember they caught only about three moose in the village."

Sometimes they grow seven and a half feet in height at the shoulder and weigh from 1500 to 1800 pounds.



"Bear, 5 years ago there was a lot of bear. Now they seem to be disappearing," he said, in a disappointed tone.

When asked about habitat, Herman said, "It seems that every place you go you find what you're looking for. In Portlock, Rocky Bay, Port Graham, you'll find them, in lakes, too. There you'll find land otter, minks, weasel, and that's about the only animals we have around here as far as I can remember - a few coyotes at that time. Way before I was born, I guess, there used to be a lot of wolves. There used to be hundreds of them, too. They used to come right here into the village. And they'd go to the smoke houses and get into everything. They used to hunt them. They got a dollar or two for their fur."

"The most difficult animal to catch is the wolverine. I used to hunt for them a lot of times. The wolverine could out-smart the people. They used to try for them with steel traps. And they used to just wreck those steel traps like they were a piece of wood or something.

There used to be some or a lot of wolverines around here, but now if there is some around you wouldn't be able to see them no more."

"I feel fishing is better than trapping. The trapping season started in November to March. That was the longest that trapping used to be. If the pelt was in prime condition (it would be) at that time. For commercial selling animal pelt was mink and land otter."

"The lagoon used to be just full of fish, but they all are disappearing, but I think they're coming back. I think the animals are disappearing because of the oil spill," he said in a disapproving tone of voice.

"I think they (the people) would be (doing) more hunting and trapping if they had a chance. They can come back in their own way if they want to and repeat the years all over," Herman said, getting up from the table.

Story by
As told by
Art work by
Layout by

Wasaka Matthews
Herman Moonin
Wasaka Matthews
Wasaka Matthews

Medicinal Plants

PLANTS USED FOR MEDICINE

In this article I will tell about plants my grandmother, Juanita Melsheimer, has told us were used for medicine. The following are quotations from her.

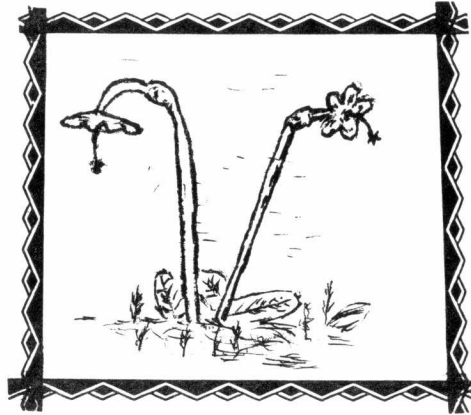
You can find these plants at a meadow or in the woods. My mom used to tell me about them. My dad used to gather them for us. Whenever we were sick he used to bring some (herbs). Like if we got a sore throat, (he brought) Bethlehem stars, and if we were infected, she used to get these yarrows-(that's what) they call these fern-like things that grow in the summer time.

I know (the names of) yarrows and Bethlehem Stars, but I don't know most of the plants' names (that) I will tell you (about). Another name for the Bethlehem Stars is the One-Flowered Wintergreen.

BETHLEHEM STARS for sore throats:

The Bethlehem Stars are found in a mossy place under trees. These plants live all year around. You can find them in winter. Even if there is a lot of snow, you can dig under the snow and find them anywhere inside the woods.

The Bethlehem Stars are used for sore throat. You are not supposed to take too much. If you use too much of them it will just skin your throat. It will start bleeding. That's no good. Don't drink it strong.



Bethlehem Star

You pick Bethlehem Stars, rinse them in clean water, then pull out 2 or 3 leaves and put them in one quart of water. Let it set for 15 or 20 minutes. If you think it's strong, add more water. You can tell if it's strong; it will look like weak tea. It has to be clear. Then take a mouthful a day or anytime you like. Keep drinking it until your throat feels better.

With a baby, they used to use one little leaf in a cup of boiling water. Then they would give them a teaspoonful two or three times a day for little babies.

YARROWS

for infection:

My dad used to let us pick the yarrows and store them away for winter. We used to hang them up outside on a sunny day. Whenever you think they are kind of dry, you store them in paper bags and tie the paper bag real tight. Then put them away upstairs or any place where they are safe. Put them in a box. In the winter, we use them to drink for infected cuts.

You put them in boiling water or you can boil them for 10 - 15 minutes. You can put in as much as you want-like Bethlehem Stars. You will see when it looks strong. You can drink it anytime you want, night or day. 'Cause they won't hurt you. It will fix you wherever you are infected.



Alder Berries



ALDER BERRIES

for diarrhea:

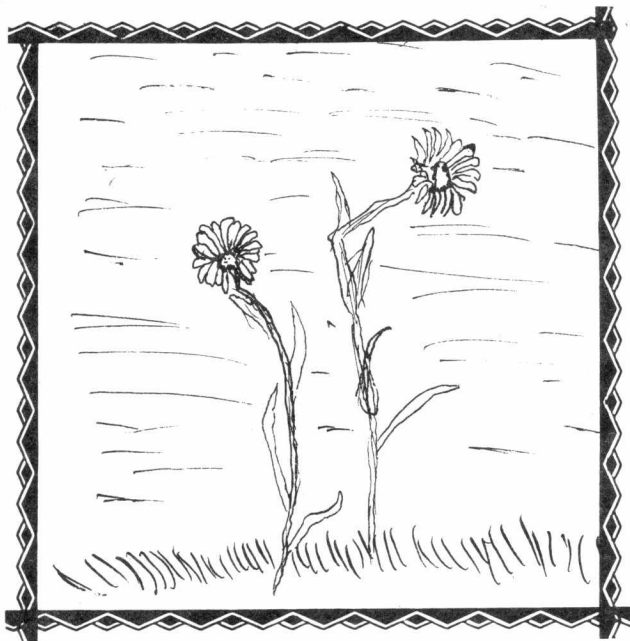
I told you about those little berries that grow on the alder branches. They use those little berries for diarrhea. Now, I just found out from my brother, Sergius Moonin. You pick those little berries. You put three or four little berries in a pot and boil them for a half hour and then drink 2 or 3 tablespoonfuls anytime.

For a child, they would give you a teaspoon of liquid 3 or 4 times a day. If it doesn't stop your diarrhea, make it stronger. Take as much as you want until the diarrhea slows down.

DAISY ROOTS

for bad colds:

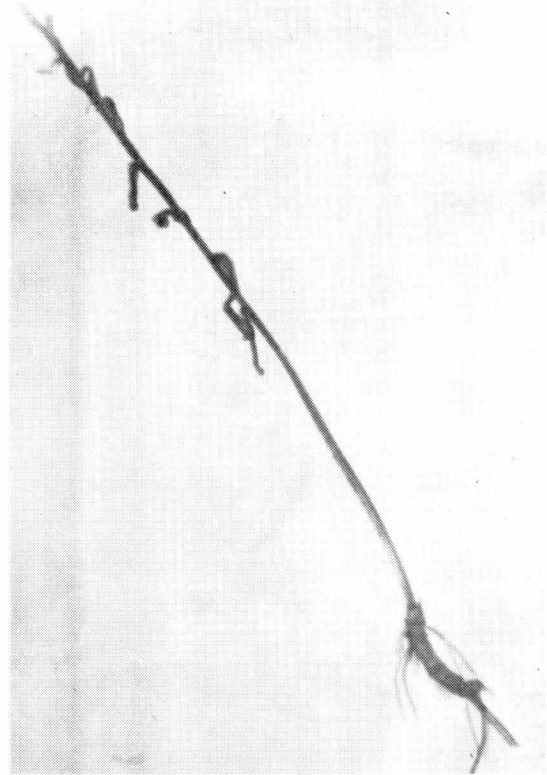
Well, these plants you can pick and store them away for the winter while they are still green. A few that I know come from the meadow, like those daisies. You dig out the roots of these daisies and use its roots when you have a bad cold. Here's how you fix them. You wash them clean and then you boil them for about an hour. Then you drink the juice from these as much as you want for your bad cold.



ALPINE DAISIES

for bad colds:

Then there's another kind of plant. They are pretty and they have real long roots. Those are also used for colds and bad colds. They taste really awful, but they are good medicine. They put these roots away for the winter. After you dry them, store them in a nice, dry place. If you need some you can cut off a little piece at least an inch long, then chew and swallow the juice from these roots.



Daisy Root

HERBS

for Pneumonia:

There's another little plant. They are in the swampy place and they have white flowers. They used to use them for a person that has pneumonia. There is still some in the meadow. The leaves are still there. You pick them and boil those like yarrow or like these things you boil for one hour. While they're warm you drink them like you drink tea.

NETTLES

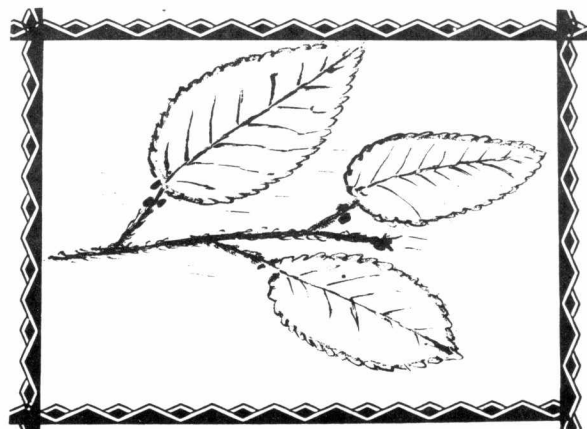
for toothache:

We used the nettle roots for toothaches. You dig them out. You wash them out until the dirt is all off. You then tie them with string by the roots, one by one, until they are about 7 or 8 inches long and put them on both ends. Then you crush them like you do with those devils club roots. Then you bring the flat rock - not a round rock - kind of a flat rock and heat it in the oven until it gets real hot. It would be hot to touch. You have to use something, a stick to take it out and put it in a basin. They would save one small piece for you to put in your mouth. Put the wrapped ones in a basin on top of a hot rock. You get in a blanket and cover up so no air would come in to that place while they fix you. They'd pull the medicine above the basin and splash water on the rock. You come out of the blanket all wet from the heat in there.

Then they'd put on those roots. They wrap them with a handkerchief or any kind of cloth. Then they put these roots where your tooth is aching. They'd let you bite one little piece of a warm root. Where the roots are all around your face, leave an opening to keep your mouth or nose open where you can breathe. They would put it on whenever your tooth is aching just a little bit, you know, and let you get to bed.

The next morning there's no toothache. The place where your tooth (is) would be cooked from the heat. Your tooth would come off (out) real easy. It wouldn't even bleed, or nothing.

I tried it one time when I was a little girl. My mom-oh, I couldn't stand it-she took me back and she said, "Your tooth -



Nettles

I will pull it, if you don't go back under the blanket. I will pull it with pliers."

So I went under the blankets. OH! It was hot! I couldn't stand it for awhile. It was just hot! That little rock made it real hot. She would move it back and forth, turning the root nettles. When she thought it was cooler, she let me go out from under the blanket.

If you get a toothache, you should try them instead of going to the hospital. Try those nettles-dig those nettles roots up and try them!

HERBS

for Tuberculosis:

I don't know the name, like I said. We used to find these big pretty leaves. They grow in a swampy place. We can still find them somewhere if you would like to go look for them before the snow falls. Maybe we will find some. I know where they grow.

They use these roots for T. B. We used to let the person who has T.B. drink the juice from these roots. They used to tell me the person would get well even though that person had T.B.

DEVILS CLUB ROOT
for infections:

My mother used to tell me that the root of devil clubs are good for a person that has an infected cut. You will know it's infected because you will have a lump under your arm or under your leg.

One time when Elias was a little boy, he fell off from some place and almost broke his leg. His leg swelled up. It was so big that he couldn't get up or walk anymore. They took him to the hospital. The doctor told him that he will die there. There's nothing they could do. So his mom brought him back home. She fixed him with those devil club roots.

They dug the devil club roots up, washed them real good, and crushed them up. They put string on both ends. They put rocks in the smoke house where the big fire was. They made the rock get real hot - red hot. They put the rock in the basin and brought it in. They soaked those roots of the devils club plants. They crushed them and put them in a clean wrap.

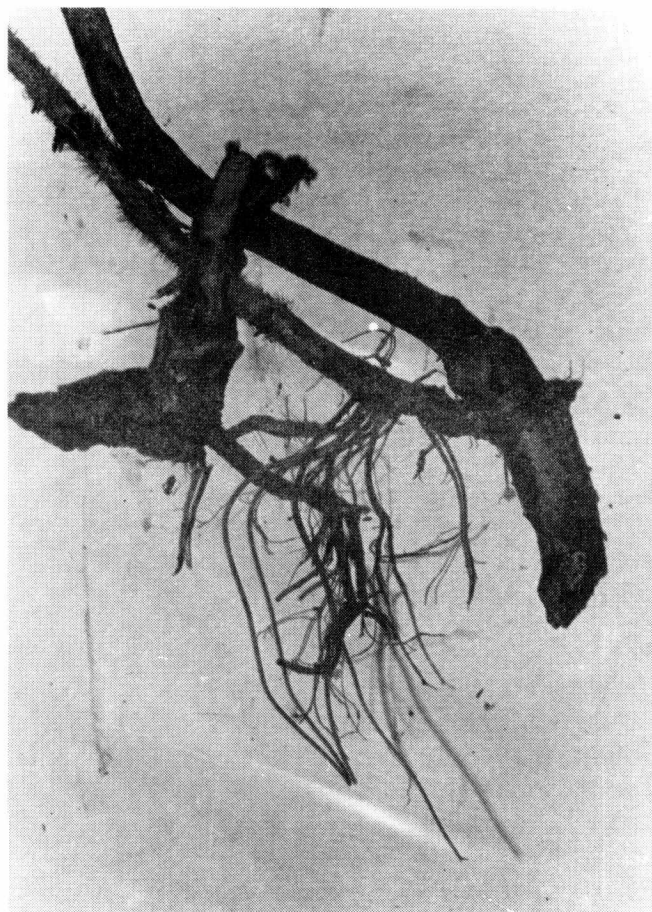
The roots looked flat where they will be on his sore. His leg had a big lump on his knee or behind his upper joint. They warm those roots and put them where his lump is and leave it there until that lump goes away.

CHARCOAL CEDAR
for burns

When I was about 14 or 15 years old, my mom had a baby. She could not cook. So I cooked dinner for them. The stove was real hot. I happend to go there. I came from the porch and was ready to go in and somehow my pants got stuck on something.

I fell right down on the stove and burned all my arm and some of me skin peeled off on the stove. When I fell down I was hurt and aching.

Devil's Club



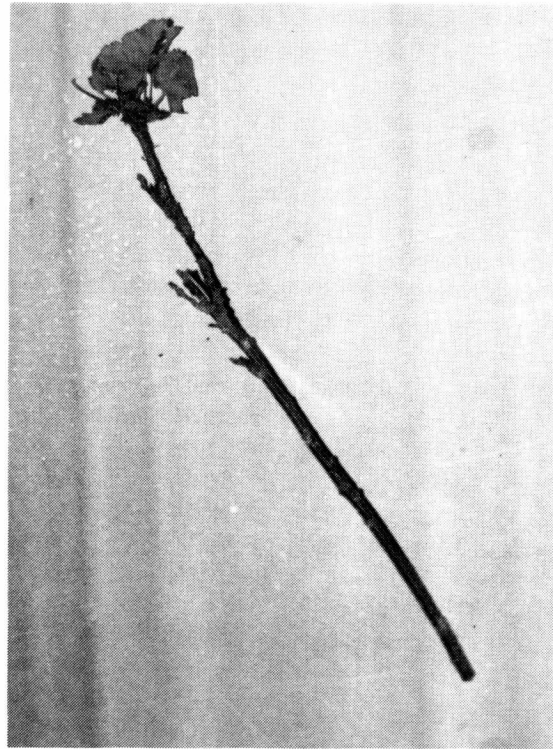
My dad said he would fix it. "But now-a-days you kids are stubborn and you would like to use these doctors," he said. "I have the best medicine that could heal your burn in no time, but it's dirty."

So I told my mom that he can fix it. My arm was aching and burning, you know, from that stove--for two days it was burn- ing.

So he went out somewhere or in the smokehouse, I think, and he brought those black charcoal cedar. He fixed it like real fine powder-and his hands were real black. He sprinkled some on my burns and he bound them up. He put the cloth around it. Before one week everything was healed up. Even though it was dirty. All my band-aids were all dirty from the charcoal from burnt cedar. But it helped-and no scars. He said, "You will not find any scars on your arm. "

My skin from my wrist to my elbow was all peeled off. 'Cause I fell on a real hot burning stove. And my dad was right I don't have scars'.

Story by Tim Kvasnikoff
As told by Juanita Melsheimer
Art work by Wasaka Matthews
Layout by Genile Cummings



Charcoal Cedar

Scary Stories

BY Juanita Melshimer

Well, there isn't much that I know of except, ah, when I was a little girl they used to scare me about this Bigfoot. I've never seen it. They'd scare me that he walks around, especially in a foggy day and we'd be scared to go out and play on account that we might see it.

One summer we were staying here. (When) my dad was fishing for Port Graham Cannery. And we were just kids when we stayed with my mom. There was hardly nobody here except my uncle Ephim Moonin and his wife Malania. And there was another old guy

named Dick Aginia, and, ah, an old lady named Stephanida Aginia. So that's all that was here.

Ah, yeah, there was another guy, called him Simeon Meganack. But he's not related to these Meganacks in Port Graham. Anyway, he was crippled and his legs couldn't walk good. And he couldn't talk good. He used to stutter. He would try to tell me stories, but I wouldn't listen to him, never. So, my mom used to tell me there used to be some scary things around here, like this Bigfoot. They would see some guys walking and if they go see who it was, that guy would be gone, disappeared, nowhere.

Then we used to hear whistling like they do whistles. It would be somebody from somewhere-- you wouldn't know where it's coming from.

I've never heard it. Just few people used to hear it. But maybe someday I'll hear it or I might see Bigfoot, too. I always go up fishing and look around and (go) berry-picking. Sometimes I like to see how it looks.

Other day, four days ago, you can ask Lydia, Lydia and John and I went fishing up to the first lake. Oh, we had fun up there fishing for little trouts. I said, "These are good frying. We'll fry them as soon as we get home." We had so much fun we didn't know it was getting late. I told them, "We better get home--we wouldn't see nothing. We wouldn't know where we are going.

We were just getting ready to go when our dog Charlie started barking. He ran through the woods. There was nothing. We looked then we walked down.

When we went to Vincent's cabin we looked down. Our skiff was up so we pushed it down. It was getting darker while we were pushing the skiff down. Our dog kept smelling towards Vincent's cabin and he'd bark once in a while. And then all of a sudden somebody whistled. It was a long whistle and I thought it wasn't going to stop. John started whistling close by Vincent's cabin, and I got chills. I was scared and we pushed the skiff down.

When we got to the first hole Lydia said, "Hey--Somebody's up there. He ran behind the tree!" And I said, "Maybe he's the one who whistled at us." We didn't see anybody. We hollered and waited. Nobody showed up. It got darker and we came down.

(Back at home) they said nobody went up. We asked them, but the said, "Nobody went up to get you." So we knew we must've heard Bigfoot



I told the boys, "School tomorrow, you boys had better go to bed." I was tired too. Macky slept with me and Timmy slept in the other room.

When I went to the bathroom I told Timmy, "You go and lay with Macky in there for a while, I'm going to use the bathroom." Just when I was ready to sit down somebody shook the house. I thought it was the boys.

Macky said, "Grandma did you hear that?" I said, "What?" Macky said, "Somebody kicked the house." I said, "Are you sure you boys didn't?" They said, "We were just going to sleep and that noise woke us up." I thought, oh no--maybe that whistle I heard

followed me down. (laughing) But we looked around and there was nobody. Maybe it was watching me come down.

Then another time we used to have a house down below the church. That's before I got married. Mickey, Sergius and Ralph Ukatish used to stay with us. Ralph and Mickey went duck hunting to the end there. Before they built this airstrip, there was just bushes. They went towards evening in the winter time. They went to get some ducks. They took their guns.

About half an hour later they came home. Mickey was walking just like he was drunk and he fell down on the bed. My mom went to him. She was excited and she said, "What's wrong? What's the matter, are you sick?" Mickey didn't say anything. He was just curled up on the bed, moaning. They kept asking him what was the matter. He didn't answer, so my dad knew. He said, "He must have heard or seen something." So he took some holy water and he put some on his eyes and ears and then Mickey fell asleep. He was breathing good and he quit moaning and they put some holy water in his mouth. He woke up. He said he killed two ducks in the river going out. He waded out to get them and he was just ready to grab them when somebody whistled to him and made him dizzy.

So my dad went over to the end over there and he sprinkled some holy water all around there and he brought incense. Since then they didn't hear much of that thing anymore.

One time we used to live in Portlock. My dad and a guy named Andrew Kamluck went fishing. I mean porky hunting, and they took Ralph. It was on Saturday. No school.

Mickey Moonin, my brother and Ralph Ukatish went with my dad on

a skiff. They never had any motors at the time. They would row. They went way up the bay to get some porkies. Then my dad and Andrew went into the woods and they told the boys to build a fire so they can burn some porkies when they catch them. They used to burn them. Singe them, you know.



So Ralph and Mickey built a fire down at the beach waiting for my dad. Then all of a sudden Mickey turned around to the bay side. Behind the point he saw a tall guy with hair all over him. But his face was like a person's face. He went slow behind the point.

Just in time, my dad and Andrew came down from the woods with their porkies and Mickey and Ralph told them, "We just saw a real tall guy, real fat guy. He was covered with fur and his face was like our face." My dad said, "Where?" Mickey said, "He just went behind the point."

My dad and Andrew ran to see what it was. They saw Bigfoot tracks on the sand where he was walking. They met a baby porky. It was a tiny little thing,

whining and cold, climbing up the tree. And those Bigfoot tracks were gone. The porky was climbing real fast, crying at the same time. He was all wet, and shivering. Then my dad told Andrew, "Don't touch that porky-- it's Bigfoot, he always changes into anything."

One time my brother Sergius Moonin (was near Bigfoot). He used to work at Port Graham Cannery. They used to come home on Saturday evening or Sunday morning from Port Graham. He'd walk along the beach when the tides (were) out. So one morning he came we were just ready to go to church, my dad was still home. Sergius walked in and he was kind of dizzy. We thought he was drunk. He said he felt dizzy. He had a flower in his hand, and he said, "This helped me. That smell behind the point almost fell down from that stink smell." My dad said, "It must be Bigfoot close by you where you were walking."

My dad used to tell me, "You go up there so much--someday you'll see the Bigfoot." I never used to think I'll see that because I always take my photo pictures (Icon) with me and some incense. Sometimes I burn them (incense) when we build a fire. These Bigfoot, they're scared of these church things. That's why they don't get near me. I might be scared of them when I see them but I always think of nothing.

Yes, well they used to see it. I think I saw it. It's those spirits. They come once in a while. Last winter they saw a tall, white thing down the beach. Ernie, I think it was Ernie and Waldo, they went after worms. We were going to fish in the lagoon for tomcods. It was low tide.

They went down to get some worms. No, it was Wally and Steve, not Ernie and Waldo. 22

Steve told Wally, "Hurry, hurry--look there, something. It's getting close." It was real white, getting close. His eyes were like fire, sparkling out. Oh, they barely made it to their Hondas. They took off and they looked behind and it was still following them. It stopped some place down below Alice's place. It disappeared. Maybe it was a Bigfoot. He always changes into anything, even into a little fly, mouse, weasel, or a bird.

No, (laughing) really, there's no such thing as Sackman (laughing). It was just you know, these kids used to call names at this masquerade in the winter. Then these people got an idea. They wanted to scare the kids, so they put them into their sacks.

They said there used to be real ones before. When you get close and tried to touch them like this, nothing would be there.

These old people used to say, "You should feel down to his legs. If your hands meet like this, that means it is a real one." "Spit on your hands and slap him on his neck." They'd go in there and stay there, these evil ones."

Story by Kathy Kvasnikoff
As told by Juanita Melsheimer
Art work by Wasaka Matthews
Layout by Anita Evans

“He Was Holding A Club Like A Caveman” Ang’aqurluni Nunallatestun

By Sergius Moonin



(This is the camp where Sergius told the story)

"Scary stories? I don't know much about scary stories, but I heard about them. I heard some from Portlock and Port Chatham Bay, " begins Sergius Moonin.

Alingnarqanek quliyanguanek nallulartua. Niillaqegka-ggem Arrulaa'igmi taumi Qugyugtulimi ell'alraaq nantiinaq.

The following is a collection of stories as Sergius remembers them.

There was a Bigfoot. One time Jig Young, he saw it up in Port Chatham Bay when he was working in the old sawmill. I don't know, he ran down to the village of Portlock in a hurry.

Then he said, "Everybody that has a gun should go up towards that place."

He saw something. He said it looked like a bear, but a little taller than a man. He was all covered up with fur like a black bear. He (Jig) ran down to the village, here. Jig Young, he even seen it, too. We didn't want to go there anymore. I even saw it with my own eyes. Nobody believed us.

I told my dad. All he said was, "All you poeple see things-
-it's not true."

Sure, I seen it when I was a kid.

"I wouldn't believe you," he said.

We tried to make him believe it, all right.

Then my girl friend told him, "Ask Sergius Moonin, he seen it."

He asked me. I said, "Yes." He laughed and laughed. I wish he could have seen it, too. He would have been scared. And that's all I know.

All'ingumek Jig Young-rem
Qugyugtulimi tangrrumakii
peknermini qangirllami pilarwigmi.
Qecengluni maa'ut cukanguaqiinarluni
taumi sug'et piluki, "kinaqiinaq
nutgutalek maligcia." Tangerhniluni
cacamek tan'erliq ayuqlluku, sug'em
takenqelluku culugluku qaillun
tan'erliq. Jig Young-rem
taug'um tangrrumakii tama'ut
kipuhmiyuumirkunani. Ggwi cali
tangqegka ggwangnek imnek, sug'et
uk'eqegkunanuk.

Taataqa quliruhnamku
piqiinagpagta, "Ellpeci sugni
tangruuhngulartuci
picuun'eteqiinarluci." Qayu ggwi
tangqegka miklleme, taataqa
piqiinaaqiikut uk'eqniniihniluta
uk'eryugcesiniangraamtehni. Taumi
arnaruama quliruupagtaa'u
apqaasqellua, tangellruniluku
ggwangnun. Apqarnganga
aa'arpagcia. Taumi englaartaaqii-
narpagta. Kinallu tangrrumaliu
cali elliin, alingnayaumallraa.
Tamaaten nallun'etua.

Allamek unuamirluni
naterhnernani tungiq. Mr. Starson
anumaluni 6 kaugngau'u allrak,
tangrrumakii nupallkiaq kaggwagluku
qutmi. Liitaqgwagtau'u
nantiinautacia. Enminun kipulluni
nutgutani tuuluku. Qin'uhnani
nantiinam kiputmen kingyarlluku
alingaarceslluku. Taug'um
wiqyarluku nuteciniarluku.
Nutzutaa atrarhngaku
kaggwanqigpagta nantiinaq. Nalluwaqa
ima qaillun tangerlluku,
ellpeklluku allrak qin'uhngani.
Taumi maqinerteqiinarluni taugna
tuqumaluni, qaillun nallukiit.

Qaugcenek qawartarraarlunuk
cali pamu'ut tagwagceshnuk,
nag'arllunuk, niipagceshnuk cacaq
kaggwagluku qutmi. Kiarpagceshnuk,
taugnarpiaq tangerlluku, asuu'utamek
ang'aqurluni nunallacestun.
Arnaruaqa qayaguungnaqwagta ggwi
melliicesiniarluku.

My parents said, "Baloney, all you kids believe in that."

We seen it, and heard it. We were not lying.

They said, "You youngsters just see things. You (are) just imagining."

One time I heard a whistle by the sawmill. I thought it was a lady whistling. I had never seen it before. When I saw it I thought it was a lady. It had real black and blue shiny fur. I looked and I saw it. It walked the beach just like ladies walk. It was going down the beach--it was hard to see how far it went. It went right on (the) high water mark. We seen it, but it was hard to see it clearly. It was about 6 or 7 feet high. It was big.

This schoolhouse here, they said it used to be spooky. They said they saw a person come out and wearing nothing but white. Down there in some of the houses they would see it.

One time John (Romanoff) and Nick Tanape went fishing real late over by the village sawmill. Elias (Romanoff) was sound asleep. He didn't want to chop wood. There was something in the warehouse, just sounding like it was tearing up the place. Just pounding, like the warehouse was going to cave in. Elias was never scared like that before.



Ilia es'arpagta alingekcagluni,
taatani piwagtau'u agwaasqellutek
tawaken, taataan piwagta, "Cin?"
Alikenehneluni. Taakuu nagpagta.

Taumi cakiyama Tim-rem
tangrrumaluku, pilraa
kaggwagniluku ikani. Tangerhnikii
kangiqlugmen kaggwagngami ikani
qutmi. Atrarpagta qecengluni
tuulaminun taumi cingluku
pakiurpagta cukanguaqiina.

Kayutat unuk niihngamki
nantiimauyukengkenka. Amlerqat
sug'et pilartut cimirlarniluku
unguwalraanun ayuqenngurnun
ciiwaungraan.

One morning, at low water, it was minus tide. He (Tom Stapson) went out about 6:00 a.m. There was a man walking on the beach. It was Bigfoot. And Tom took his gun and was going to shoot at it but he couldn't do it. It stopped and walked away.

Last time when I heard about it was when Fred Metcalf and Steve Anahonak had to build a house. Anesia Metcalf, she wanted to stay in Port Graham because there was school there and her kids had to go to school. She also knew there was a Bigfoot in Portlock.

Fred Metcalf and Steve Anohonak came to Portlock on a skiff. They stayed overnight here. I guess it was in this house. Fred never believed in Bigfoot and Bigfoot knocked all around the house. Fred was so scared he didn't dare move. He didn't even sleep that night, he (was so) scared. Now he believes in Bigfoot. He never came back here.

She (my girl friend) couldn't stand it. She said, "Let's go back." And the whistle got louder, just like it was close by. We ran down.

Second time, few days later, we walked up the creek. We stopped. Then we heard something walking on the beach. We looked down. That was him. He was holding a club like a caveman. Luba was trying to scream.

Then we ran home and told our parents, but they didn't believe us. They said we were lying. I seen it with my own eyes, (but) nobody believes us.

Kinguqllirpaami niskegka
Fred Metclaf-kuk Stipaan-llu
enliyaturlutek taimalutek,
Anisia am piurigkunani, Paluwigmi
ecuumirluni kukuni
skuulurcesuumirluki, cali
nallugkunaku nantiinaq et,acia
Arrul'iqmi. Fred-kuk Stipan-llu
taingamek tuulakun ggwani allrak
enmi ec'imalutek. Fred-rem
uk'eqllaumanellkii nantiinaq,
taumi nantiinam ena wigluku kaug-
tuurliku unuwipiarluni. Fred petag-
yanellpia alingwakarluni sanell-
piarluni, tawaken uk'eryaulluku
nantiinaq, awa kipuhmigkunani
maa'ut. Cuumi awa tangrraarngamku
arnaruama-llu Nelson-kut paniat
kapkaanangqertellalraakuk
amitatugsuutnek Kilmanrem qayaan
caciani. Illiliqenka taumi naug-
tarhngatgu gayaa. Pilarwigmen
tekiyutemtegniniskegpet aal'it-
ceslluki. Arnaruama rraaleqlluku,
awa piwagta, "Kipulluku kita."
sukumyaaq taugna emtuwinguan qail-
lun yaatekaa'amtegni elnguq awa
qecentwagceshnuk kana'ut.

Gwangnek imnek tanellrun-
graamku elliita uk'eqegkuniinga.

All'ingumek niskegka
sukumyaaq pilarwigmi, arnaq
atkugtuumaqaq sukumyaaryuklluu-
ku. Culue tan'erluteng, Cunga'iq-
erraangua, rrirlianguaqiina.
Ggwi ulutegluku, tan'eraa'ar-
uarluni kaggwagluni qutkun,
arnacestun daggwagluni. Kayag-
nalraa tangen'a naaten pitaluni.
Agluni tung'itwilerkun liitaq-
nerugkunani. Sukcagcestun
kanagtutaluni. (6-7 ft.)

Allingumek Joney-nkuk Nick-
llu iqsagyatu'umalriik unugmi
pilarwim awariini. Ilia
saamapiarluni, cikllaryuumairkunani
awa cacaq nitnerluni salayami
egtughnauaqiinarluni qaillun
caqrauskengaa kaugtuurluni,
aillun salayaq urqekengaa.

He got up and said, "Daddy let's move from here!"

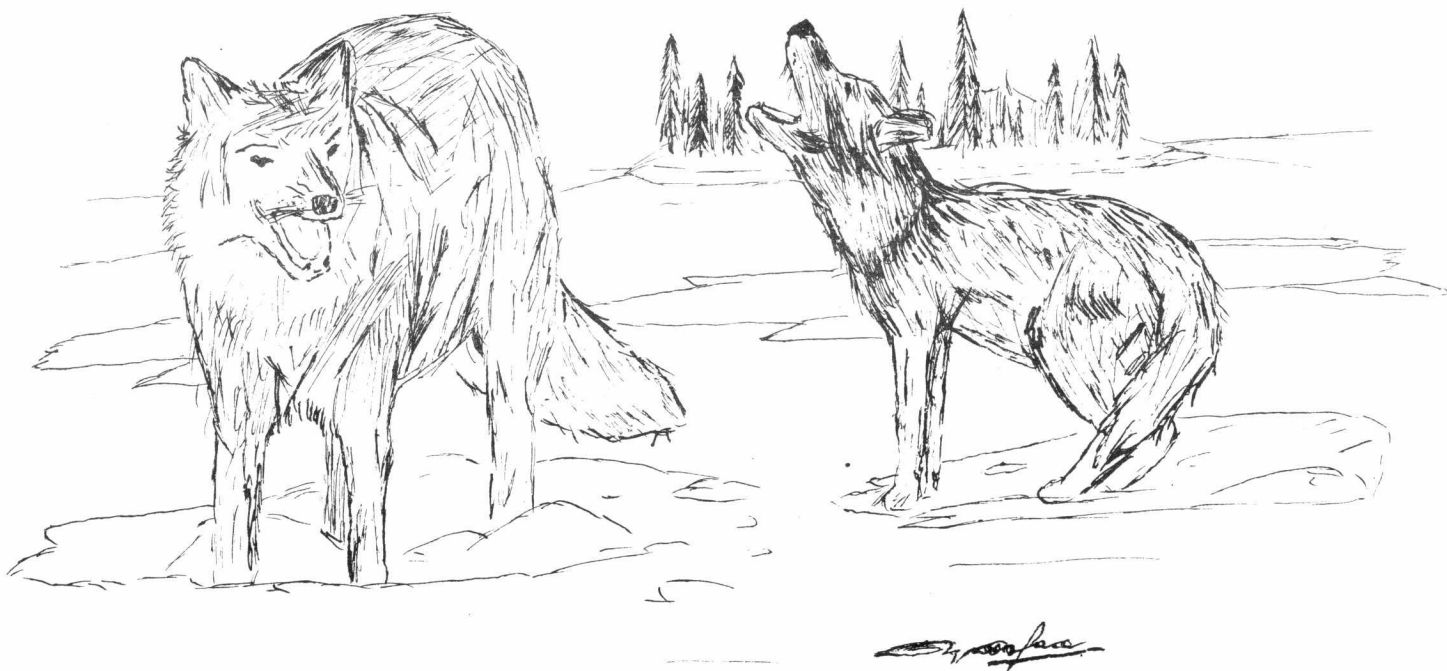
He (John) said, "Why? I'm not scared of it--come on!"

It was pounding and Elias wanted to go home. Later it stopped.

And then my brother-in-law Tim (Ukatish), he saw it too. As he walked back to his skiff, he said he thought he was seeing things. He said he seen it across there. It was coming back. He ran to the skiff and pushed it down and rowed it down and rowed fast.

When I heard the coyotes last night, I thought it was Bigfoot. A lot of people say it can turn into any kind of animal, even a fly.

Story by Kathy Kvasnikoff
As told by Sergius Moonin
Translation by Kathy Kvasnikoff
Art work by Wasaka Matthews
Layout by Jeff Evans



SERGIUS MOONIN RECOLLECTIONS



I was born year 1905, May 30th, right here in English Bay. My parents' names were Nicholas Moonin and Marfa Moonin. My mom's maiden name was Macha.

There was altogether twelve in our family. Apollon departed from life when he was a baby, Dick and Anna also departed from life. And Elias, Elias departed in 1936, Helen (in) 1966, Anesia (in) 1975, and last one to depart was Pete, 1980. Now there's just Juanita, Mickey, Herman, John, and I.

In the summer and winter when the north wind came some-times, it would blow almost two months. Then dry, cold weather. It would snow a little bit then towards March, it would start snowing thick snow, about five or six feet deep.

I don't remember much about my childhood. We never had a school here. My father taught me every Sunday in church how to sing in the choir. Ever since I was seven years old he kept me, especially during the holy weeks.

He would take me with him when I was ten years old to the woods to cut wood and teach me how to do other outside work. My father used to get wood. My mom worked in the house.

My mom, she used to teach me how to keep the house and wash the dishes and taught me how to cook a little. Even taught me how to wash clothes.

A lot of women did their washing with a washboard, not washing machine. But I never saw my mom washing clothes by hand. Some older ladies, before, they used to wash by hand. No washboard or anything, just by hand. My mother, she could not get used to it. She used to have two or three washboards extra. That's what I remember, anyway.

In the winter, no playing games for me, just slide in the snow during evenings, sometimes. I never had a friend here. My sister, Anesia, and I used to just go sliding. Especially when there's moon-lighting--looking for steep hills, then go up the hill.

and slide down 'till mom calls us back in. We never had any kind of games, just sliding.

Springtime and summer we never started any games 'till Easter. Then all the youngsters usually went around ringing the (church) bell joyfully after Easter services which lasted 'till one, and then church was over. All youngsters headed down to the beach and played Aleut baseball. Then we played other games like bow and arrows, rock games, and other certain games when the adults say it is time to play.

My father supported us by making five-hundred dollars a year under Russian government. When he first started, he was a reader in the Russian Orthodox Church here in English Bay. That was the only kind of money he made. There was no other kind of jobs here. My dad didn't hunt as much as other men because he was busy working with the church.

There was no kind of excitement. We never heard what's going on in other places 'till maybe two or three weeks after it happened. We never asked what's going on in other places. We used to get newspaper once, (but not) until the newspaper would be one month late.

We used to get mail sometimes once a month. The mailboat was so slow getting here. I remember sometimes we never got mail for two months.

(We had) no kind of phone. That's why we were slow seeing what's going on. That's why my father used to be so anxious to get the newspaper. He wanted to know and hear what's happening because he was working in the church.

We did not go masking or (to) dances or no girl friends or boy friends 'till we were in our teens. Then when I turned sixteen I reminded my mama, "You and papa used to tell me when I'm sixteen, I can go dancing and masking."

Then she said, "Oh, yeah, you're right. Go ahead." First time, I danced with Malania Malchoff. Oh, I was bashful to dance.

My parents treated me good, like they were supposed to treat a child, I guess. They both loved me. My father broke me in on how to chop wood, and on Sundays he took me in the choir. At home, my mom taught me how to wash cothes and cook, sometimes scrub the floor.

My parents taught me what they know. I still got it in my heart and head. I could still hear their voice. I could never forget what they told me--never to forget my prayers before I go to bed and get up in the morning. Remember to thank the Lord, also.

I worked at the age of sixteen. Oh, I felt like a big fella, when they put me to work for fifty cents an hour, four dollars a day. That was big money back then. I helped my father and he was making eight dollars a day. I helped him and gave all the money to him.

That fall they were going to build a school there in Port Chat-ham. I was glad. I told Mickey, "Now we are going to learn something." I didn't know how to talk in English.

In spring and fall, Mr. Kildo, the head man of the outfit, Alaskan Cannery Company, talked to me. "Well," he said, "next month you should be going to school." It sounded good to me. I wanted to go.

I really didn't know how to talk in English. When the white people talked to me, I didn't know how to talk to them. I didn't know how to say, "Hello. Come and have a cup of tea." I didn't know anything but Sugcestun.

That fall we saw a boat come in and bring the school equipment. It looked good, but they didn't have a school building to stay in while they built the school. They asked the cannery if they could use the bunkhouse for the first year of school.

Mr. Kildo said he would be glad to let them use the bunkhouse. He said he was glad because he wanted to see the children start school. There were four children--Mickey, Helen, Juanita and myself. I was over-age. I was almost seventeen years old and there were quite a few others. Carloughs, Anahonaks, some others.

Then my father said, "I don't know, we'll take a chance." He didn't want to send me to school. He thought it was too late. "He can't learn at school," he said, "we'll keep him at home to work." I felt so funny.

Then my mom said, "It's okay. He might pick up a few things in school that's good for him. We don't want to keep the poor thing home and all the rest of them going to school."

I didn't know anything. I didn't know how to write. That year I did good on writing. My father was proud. He said, "Oh, you can write good." My sister, Juanita's (writing) was big. Pop said to me, "You're going to write like papa." My writing was good.

Writing was all we did the first year. Then I finished the second year and could speak English very good. (I) finished third, fourth, and started fifth grade. I was almost finished when I decided to quit in March. I wanted to join the loggers.

I told the teachers I am going to quit. I wanted to go make money.

She told me, "Sergius, you have lots of time to work. Finish school first. You can work summertime and come back in fall and finish grade-school. Anyway, you'll be sorry later on, Mr. Moonin." She said, "You won't forget my words--you will be sorry."

I thought, "You don't know what you're talking about. But sure enough. I remember her words. I'm always sorry I didn't finish eighth grade. I'd like to kick myself or hit myself with a hammer or something when I want to know something. That's my fault, nobody else's.

I married Luba Anahonak (Moonin). I loved her. On August 27, 1940, we went up to Seldovia to get our marriage license.

We had four children. After being married two years we had our first, Wallace. And after six years we had our second child, Lillian. And again, (in) 1954, Lars, then another in 1956, Richard, the last one.

I went to school at the St. Herman's Seminar in Kenai, in '72 to '74. I studied to be a reader in the church, and I finished the whole reader's course. I really enjoyed it. I'd still want to learn more, but I'm getting old. Lots of times I want to go to find out (more) from the Bishop.

I feel people are different nowadays. Like brother and sister, they used to work together, helped each other. But now it seems that they are against each other.

I think that religion is fading out. Before, people strongly believed in their faith. I think that's a bad thing, to let your religion fade away.

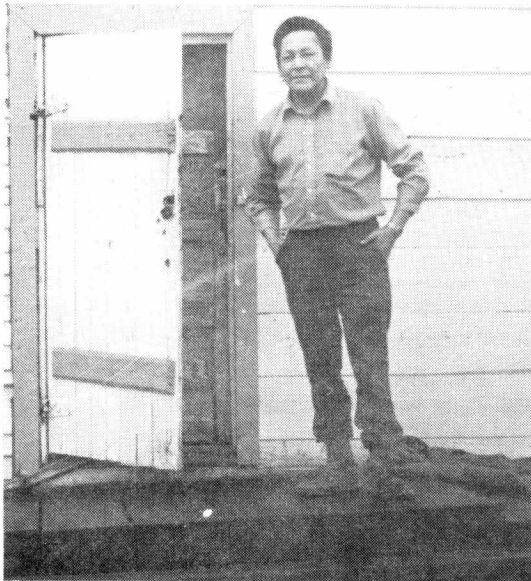
*Story by
As told by
Layout by*

*Martha Anahonak
Sergius Moonin
Anita Evans*



John Moonin Background

I was born in English Bay.



John Moonin

Right now I have three brothers, one sister, the rest is dead. (Clearing throat) I used to have four sisters and, let's see, seven brothers.

Before I was born, my family used to live in Portlock. My sister and Herman, they know more about how they used to live in Portlock. That was before I was born.

They used to go trapping. When we were small they used snares on rabbits. They never used to allow us to be with the guns when we were small. It was hard to

get ammunition and rifles in winter time (because) it was hard to get over to Seldovia where they could buy ammunition and stuff.

Well, in my time, we didn't have no school of no kind. We didn't know what a school was. Ah, when I was a kid in those days, from the way I see now, I don't know how most of the time we would survive. We never used to see an airplane like I told you before. (The) only transportation we used to have was a boat in case of an emergency. Even (in) night time they used to take them (persons needing medical care) on a skiff to Seldovia. It would take a couple of hours before we would see the doctor.

Like I told you, the farthest place I've been to was Seldovia. Now-days we can travel on airlines. We never used to go places, except Port Graham. Once in a great while (we went) to Seldovia, maybe in early fall or spring.

There (are) a lot of differences now compared to back when I was a kid. All these young people, like the kids, get to have whatever they want. They never used to allow us to go to the dances of no kind till we were sixteen years of age. They used to be real strict with us. We never used to play with the girls. Boys played with boys, and girls play(ed) in another group. That's how strict we were raised. The only thing I remember about activities (was) we never used to have dances here in the village like they do now. We used to play baseball-Aleut baseball, that's what they call it.

After Easter they used to allow us to play that and play boat down (at) the lagoon. The only dances we used to see were only after Russian Christmas-ah, masking, that's the only dance we used to see at my time, no other dances.

I did a little schooling in Seward at the Skill Center as a mechanic helper. Then I was in Valdez working on the pipeline till my sister passed away. I had to come home and somebody took my place (on the pipeline). I went to Kenai Wildwood to do some training there as a carpenter's aide. I was there for six months.

Ah, I think even before my dad was born (my dad used to tell me) my grandfather, John Moonin, arrived from San Francisco. He was part Russian and some kind of an Indian. Cherokee, I believe. He was the only one who baptized the people here and converted them to (the) Russian Orthodox (religion). That was in (the) early 1800's, and yes, of course he taught the people how to sing in church. Before that I don't know what kind of religion they had. My dad never used to tell me.

My dad used to take me to Seldovia each time they had a visiting priest. Like every year in August and September from here on, he used to take me along to be a priest's altar boy. I used to enjoy that. (It) was something for me just like I was going to school. I guess I picked up a little in church because I was interisted in working in the church along with the priests.

Far as I know, each name-day or holiday we used to have a table like they do now. On Christmas and Easter, that's the only gatherings they used to have.

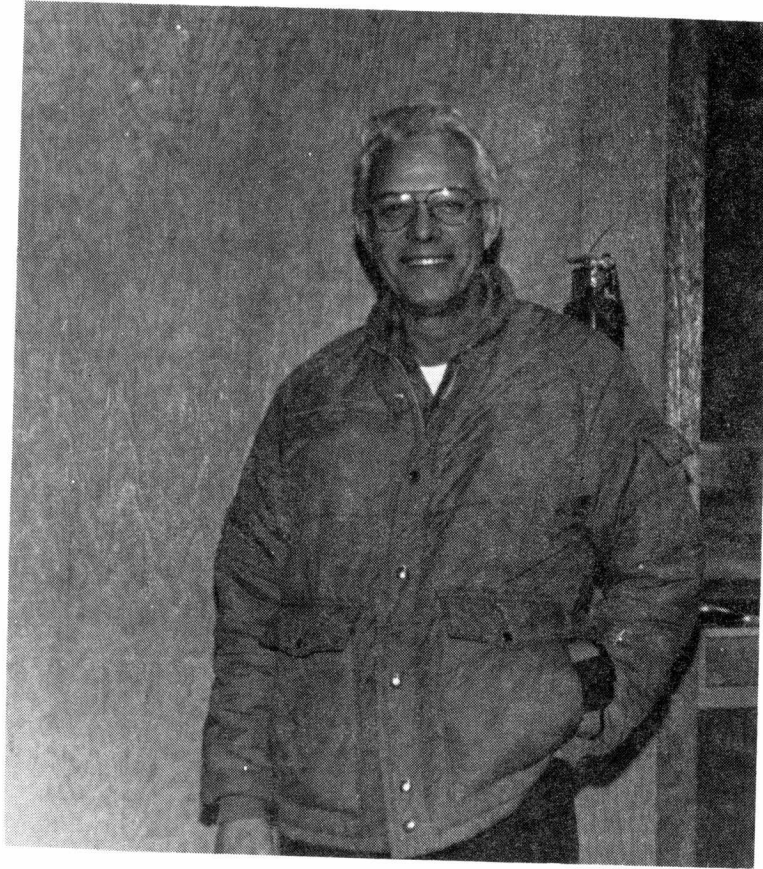
There's another tradition we used to get in a group and get together. John Kvasnikoff taught (a) whole bunch of us (a) few songs in Slavonic and he made a star for us. Uncle Sergius led us kids (in the) day time before the adults used to walk around with the star (starring is just like caroling). That was something great for all of us. We all used to enjoy it and wait for that holiday to come.

*Story by
As told by
Layout by*

*Kathy Kvasnikoff
John Moonin
Genile Cummings*



BUSH PILOT BOB GRUBER



My first trip to Alaska was in May of 1953. I flew a Piper, what you call a Piper J-3 Cub, from Helena, Montana to Homer. It took us approximately 54 hours of flying time. Then we returned to Helena where I was working at the time.

I've always wanted to fly all my life and Mr. Chouette had a large flying school in the states and that is where I learned to fly. I was discharged from the service after the Korean war. He asked me if I wanted to come to Alaska and fly for him. I said, "Great!" That's when I started here.

I came back on August 6, 1953 to work for Paul Chouette who owned and operated what they called a flying service.

I moved to Seldovia at the time because there was no need for two pilots to be in Homer. There was only two of us flying commercially in this area.

At that time, there was no phone service between Homer and Seldovia or even the lower 48. The only way you could make a phone call was to go to Anchorage and call on what they call A.C.S., which was

the Alaskan Communication System. It was run by the Army Signal Corps.

I liked the area so much. It was so much like Montana except the water, but the mountains and the timber and the place was very beautiful. I just loved it here and never wanted to leave. Naturally the area down here is very beautiful, particularly in good weather.

Considering that I did not have much experience at the time in flying, especially in landing on what they call "off" airports, I was probably more apprehensive about landing on the beach due to my inexperience. And of course, after the first few or so, naturally my confidence was built up. As long as the weather was O.K. and not winds or anything it was really no problem. I was so amazed.

I don't recall the actual date I actually landed here in English Bay for the first time. I do know that the first time I landed here was in what they call a Super Cub--a Super Cub P-18. What we had on it was Whitiker tandem-gear, which was two wheels on each side. Due to the beach being so soft that's what you had to use.

There was not an airport here at that time (1953)--the beach was being used at first. I remember in the winter we used a Piper, a Piper Pacer on floats. Winter and summer, the whole year 'round. When we could get in and out, it worked better in some respects than wheels because we didn't have the beach to land on.

We started flying twice a week, that was around 1957 or '58. Prior to that, they (Port Graham and English Bay) had been serviced about once a week with a mail boat. Generally, we'd

have people to pick up in both places if people knew we were going down to this area. So they'd want to come to English Bay.

Once we started flying down here...many people started going in and out by airplanes. We naturally came in to the village more in the summer time, particularly in the spring when people were bringing in their supplies and getting ready for fishing. Then in the fall when the fishing was over they would go get their winter supplies and travel back and forth and do whatever they had to do.

If they were coming here from Anchorage, most traffic was people that had gone into the hospital. In the winter time, people would get sick with pneumonia. Little children got pneumonia, grown-ups, same way. They would have to spend some time in the hospital and have to go in for check ups. 'Course weather had a lot to do with it. The amount of traffic was higher in the summer than in the winter.



Lots of the houses were right down here, really near the water and of course there was a good reason for this. The reasoning behind it was that the people made their living right on the water. So the closer they were to the water, the better.

It was easier for them. A lot of them used their skiffs to go out and drag in logs, floating logs so they didn't have to go very far to pack (carry) them. 'Cause they naturally used that strictly for heat. That was their only heat that they had since then, and because of the earthquake and tidal wave danger, everyone was required to move back up higher.

Sometimes we used to come in big storms, particularly south-west. It used to get so rough, that you were unable to even land 'til a day or so until the tides would take care of it. So we decided to try the floats one winter and it worked fine. But it was too expensive and there were too many problems. Cold weather caused icing. The controls on the floats would freeze and you couldn't steer the airplane. So there was problems with that and we decided that it wasn't economically feasible to continue at the time.

There are better airports, granted, as far as approaches. They (other villages) have better approaches, safer approaches. Here, due to the local geographical conditions we can get some very serious, bad crosswinds. Planes are unable to land. So if someone's hurt, why they're unable to be evacuated. So this makes a bad situation all the way around.

We do need a better place very definitely. I don't think there's a pilot that comes in and out of here that won't

argue that point. But where are you going to put it? Unfortunately I've looked. Unless a person could land way up the valley by the lakes, which would be considerable distance from English Bay, you are not going to build an airport in here that's going to be any better than what you have right now.

The only thing that can be done to improve conditions is for the airport to be built up higher where the large storms and water does not affect it or rip up the airport and put debris on top of the airport-ice, etc. Then on the south-west end, there's a large cliff of rocks. Many more trees could come down and would add a degree of safety there. Those improvements just in themselves would add a considerable amount of safety and better conditions for the airport.

Eventually if the village ran a road all the way up the valley where the lakes are, there could be an airport put up in that area. That probably would be better all the way around. It could handle larger airplanes. But yet there may be problems (when you have low weather conditions) of getting up the valley and back out again. When you have the heavy wind conditions, you still have a big problem up the valley due to the heavy turbulence.

So that would really answer or solve the problem on our easterly wind conditions here at the airport.

Sarge Kvasnikoff, who I believe was the chief of the village at the time, taught school to whatever children he could get to come to school. I remember on two or three accounts I was able to visit the school and see what the children were doing. He was really doing a great service to the community and a good service to the children, where

Everything Was Cheap

they could at least learn to read and write their own names. Some went considerably further than that. It gave them something to do in the winter-time which is very important, and was able to help older people to become closer to grown-ups. They had a chance to get much more education, which was quite important.

Then came the first school and that was a very big role to English Bay. It was their own school and their children could stay here. Every year (previously), children left the village for Mt. Edgecumbe (high school) in Sitka, and were gone all winter. So this meant that a lot of children did not have to go (away) for the winter. This was a great help. They could help out their parents in the winter-time so it made things a lot better all around.

Then came the water system, sewer system, now electricity. Things are really looking great as far as I can see. Myself, I feel a definite change in the people in English Bay. They feel they've really got something to look forward to a lot more now. They see that they're getting things that everybody else has.

But while it is making life easier for them, in some respects it's giving them more responsibilities. I just notice a change in their attitudes. I really can't describe it in words what it is. It seems to me that it has made an awful big difference and a better attitude particularly as I've noticed it in the younger people. They really seem like they're a lot happier.

Story by Genile Cummings
As told by Bob Gruber

To write this story, I talked with Herman Moonin and Vincent Kvasnikoff about life in the old days.

People in the earlier 1900's used kerosene and Coleman lamps. They used Blazo fuel. They got the fuel from Fidalgo Island Packing Company over at Port Graham. They used wood stoves and heated water on top of the stove.

They used to pack their water from streams where the water was clean. Later they could carry their water from a well.

The food was kept in a cold place so that it didn't get spoiled. If the weather was real cold they would put the food outside.

Herman Moonin told me, "Today it is way better than the way it was before. It's just like you grab it and it's there for you, although the prices are way up. Earlier days, everything was cheap. If you had five dollars you were just like a millionaire."

Story by
Sources:

Ernie Anahonak
Herman Moonin
and Vincent Kvasnikoff

"They Would Say Please Raven"

By Juanita Melsheimer

I remember my mom used to tell me stories, sometimes I would listen but not very often. One time she told me this story about how they used to have funerals when she was a little girl. (She hardly remembers it.)

Their funerals were strange. Whenever there was a sick person that they knew was dying, they'd all get sadder and sadder. When he dies, they all would start crying for a while and all of a sudden, they were happy, laughing. Just like little kids playing. Then they'd start crying again and then burst out laughing. They all would dance around the dead body. This kept going on. After that, they all would build a banya. All day long they'd be taking a bath. They thought if they didn't take a bath, they'd end up the same way, dead.

They would all have a feast or whatever they had. They'd dance happily, then they would take all of his belongings to his grave.

Every morning, the people would take food to the grave. I don't know whether the people or animals ate the food.

When my grandpa, John Moonin (reader), came, he stopped the burial feedings, and taking the dead person's things to his grave. But my grandpa, even though he told them, he couldn't stop them from taking a bath after the funeral. He shouldn't boss them on that. They said they didn't know what they were doing when a person dies. I still know some people that live

here and in Port Graham that still take baths after the funerals.

They would be excited. They'd bow down to the ground and then say, "Please Raven, wherever you are, help us!"

But He Would Be Proud

When a boy was about 9-11 years old, his dad would take him up to the lakes. He would fish with his dad. If he found or caught an old, dead fish and it would be his first catch, then he would take it home. Everyone would be happy.

They'd cook it up and eat it. Then they'd give the boy who caught the fish a piece to eat. He wouldn't like it but he would be proud.

When he grows to be a teenager, he would go out trapping in the woods. He'd catch something like a weasel, mink, or a land otter. Then he would take it home.

They would set it up on the table as if it were the master of the house. Then they would all build a banya and give the animal a bath n there first. Then they'd all take baths afterwards.

After that, they'd get some material and cut it up to give out and tell everyone that it was their son's first catch.

Story by Anita Evans
As told by Juanita Melsheimer
Layout by Anita Evans

OLD BELIEFS

QANGIR - LLANGUAT PICIT

Yes, people long ago had beliefs which they called superstition. They believed in it. Well, the things we were told as children were:

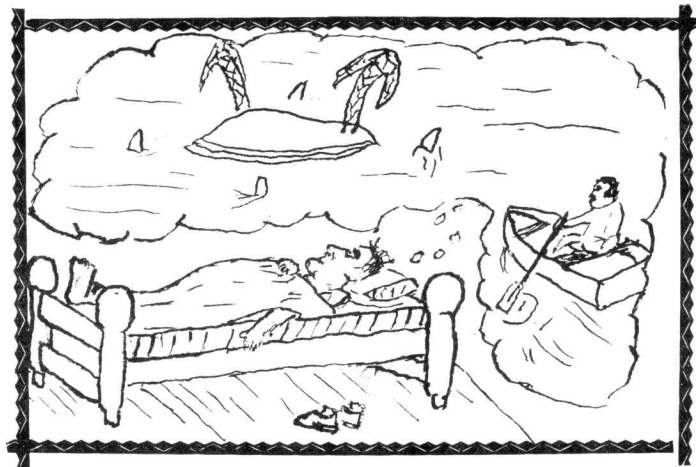
When you burn egg shells, wind was supposed to blow the next day.

If you leave your shoes by your bed when you are going to bed, your shoes will take you on a trip to a faraway place.

Peksut amiitnek nagkwaikuut aqllallaumuq unuaquani.

Nuta'anek wegnek nagkwa'ikut qitrurllaumuq.

Uniskugkek kam'ugken saawigpet canianun, kamugpet aguciiqaaten naatekcak.



When sitting at the table and you drop a fork, if a man drops the fork he will get married. If a woman drops a fork she will get married.

Ikuuskuut yualkiimek takqamek teglluni, nupallkiam kula'irciqaaten. Ikuuskut unailngurmek yualkiimek takqamek, arnam kula'irciqaaten. Ikuuskut takilngumek yualkiimek takilngum arnam kulairciqaaten.

When the door opens by itself that means good luck is entering your home.

If you find a hard, long stem from the tea leaves, that means you will get a tall man visitor. If you find a hard short stem, you will get a short man visitor. If you find a soft, long stem, you will get a tall lady visitor. If you find a soft, short stem you will get a short lady visitor.

When your left ear rings, that means you are going to hear bad news. If your right ear rings, that means you are going to hear good news.

If your right eye twitches, you will see good things. If your left eye twitches, you will see bad things. If you lip twitches you will kiss someone.

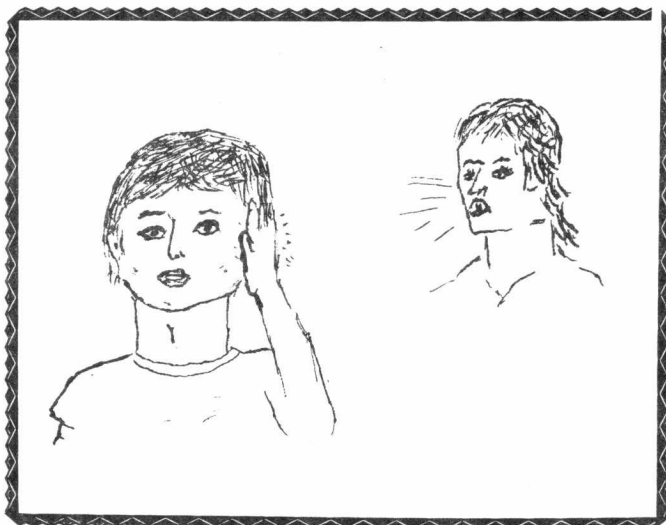
When you burn green grass, it was supposed to make it rain.

If your hand itches, you will get some money. If your heel itches, a girl will have her period.

Qerllugken cəyuukagta kinaq pucurciqan.

Aiggarpet iluik paumniqek-agta akiinek pingciquten.

Qauglugken paumniqekaagta kinaq cama'irciqan.



Kitngin paumniqan kinaq arnaq arnacestun lliq'erciquq.

Amiik ikirtaqan ellminek nakernaq enegpenun iterlaumuq.

Aa, sug'et qangiq uk'eqllaumakait qangirllanguat picit. Taugkut ililirluki, taugkut sug'et ukeqlluku, suget uk'eqekengaata qangirllanguat picit ililitluki.

They used to believe in animals. Well, they believed that what the animals do will happen to them. Some of them were like fortune tellers. They believed the animals because everytime an animal acts, like fighting to win, that means something bad will happen to him or her. They believed that he was expecting trouble afterwards. They would say, "Oh, that's going to be bad on me because the animal told me." They didn't know about God. Superstition was what they believed in.

When killer whales come to a bay with a village, the villagers are sad. They think the killer whale is after someone's spirit. They believe that after the killer whales leave, someone is going to die. It won't be long. Sure enough it happens, because they believe in superstition. Maybe one or two months later, someone dies in that bay.

The weatherman-there was another one for that. He had a fine feather, a down feather. He tied the feather to the stick. In the morning he goes out to check it. If a little wind stops for a while, there will be no wind today. Even when there's no wind, if the feather moves, there is going to be a big storm today, sometimes later in the day. Sure enough it comes. They can tell by that feather they hold.

Mikelngurmek culugmek
ang'aqurluni ggwatan angtaluni
(showing 2 inches) tukuuluku.
Ellmaa'aq petakan, unaurpak
aqllaiciquq. Aqlalhnerani culuk
petakan, aqllakcak taikutartuq unuku.
Taumi tailuni aqllaq, nallugkunaku
culugkun. Cilla unugmi
uluteглаumakiit lla, agyat ulutegluki.
Agyat akiartaqata ellmaa'aq,
asiqutartuq unuaqu. Aqllaitkutartuq.
Agyat akiyartaqata cukaluki
aqllatekcagciquq.

Allat allacestun ulutegluku.
Taug'um ulutegluku meq. Qallit
taikata puiruaqiinarluki culaiilluni
aqllatekutartuq. Pinartekutartuq
unuaqu. Angaaqa tawaterlalraa,
uggallaqi, amlerllalriit
tawatelriit.

Kinaq tuqukan taumi iqamek
puirqekuneng qungwikuneng
maqikauluteng. Unillarat
tuquumaqaaq ping'aum unuk, nallugkunaku
tanaa unitacianek qaunganek.
Qungumek taikuneng tuluku peliitam
pelua taumi lliiluki amiim
canianun tuquumaqaaq tainuuryaklluku.
Nallun'etan anga'uqat cacaqinat
umiaqllaqait. Kukunguasagaat cali.
Suukan kukunguasaq arnaukan, taumi
maaman inikaki urui llaamen
nakrialluni. Nupallkiaq
pisuryaqan pill'anehnikiiit
cacamek, arnanguasagaam urui
inimayaaqlluki llaami. Nupall-
kiaukan kukuq, piturnayartuq,
pisurnayartuq, canaituq..
Nupallkiat perrillartut. Cacat
temcinarqat uk'eqlaqit.

You know the boys that were planning to get married? They used to look for the girls by watching the girls when they go to the bathroom. After she came back from the bathroom he would look at her feces. If her feces was small, she ate a little. The girl that had big feces, that's the one he didn't want. The girl with a small feces was the girl they wanted. Those were their rules. That's one thing they had to listen to, especially the young people.

If you burn egg shells, it means there will be a big storm the next day. It was not true because they made their own superstition. The leaders had to explain to all the villagers (and they) believed him. He knew his group. He had to tell them what to do. To know the rules they had to listen to their leaders.

Poor things, they didn't know anything. If you burn green grass, there will be a heavy rain storm. If you cut the grass before the grass hardens up, and if you use a knife, that means you are shortening the summer down. The summer will be short. That was one of their rules.



Nutaan tawaterpiaq, Puusiq uk'eqegkuu ililirciqaaten. Puusiumaciq ikugngamegteggu uk;eqegkuu qangirllangat. Unguwalriit cali uk'eqlaqait. Unguwalriit cakata taugkut su'get kalla'aruarluki tawaterpiarcesluteng. Uk'eqluku taugkut caketarniluteng. Piluteng, "Oh, taugna asiiciquq, unqualriim quliruskiinga. Nallusaakiit Puusiq. Ellin Puusiq pilraa, "Uk'eqlua." Puusiq uk'eqesuquq ellminek aallu tangqengarmtehnek.

Qangirllangat picit uk'eqlaumakait. Arllut taikata, nunaniisugluteng sug'et. Umiarturluteng, arllut taikata kinaq tuquciquq. All'iingumek ggwall'u mak'ugnek tangiqterraa kinaq tuquciquq. Cali pingqerllaumalriit anga'uqamek qangirllanek aulukllaumakait sut'eng. Qullirkirluki caciqat.

Peksut amiitnek amiitnek nagkwaikut aqllaurciiqaa unualuani. Taqaten pilalriit sug'et picuugkumateng. Angayuqaita qullirturlaqait sug'et. Sug'et uk'eqluki. Angauqam nallun'ellkai suuni. Suuni picirkat taugkut sug'et niitniqlluku taugna angauqarteng. Nakllegnaa nalluluteng.

Nagkwaikuut cungagqanek wegnek, qitekcagciquq. Kepkugki weg'et taklliwiilata nerusimek atuqut ellpet nanilian kiak. Taugna all'inguq picirkiutallrat.



Every day, he has to check the weather by watching the stars. When the stars twinkle slow it's going to be a fine day, no wind tomorrow. When the stars flutter fast that means it's going to be windy the next day. If the tide brings big surf, the wind will blow slow. It's going to be a calm day. Even my uncle, he did that. He was a good weatherman. Lots of them did it.

When someone died, at burial time, if the people burying the body got dirt on them, they all took a banya (steam bath) or the dead person would bother them. Everyone who went to the funeral went to take a bath later. They left the body in the house for three days, because they didn't know if the spirit left the body yet. After the funeral, everyone took some ash from their stove and put it on their doorway so the shadow or spirit wouldn't enter.

Arnat arnacestun elngut aqum'akaulutneg stuulciigmi taumi taqmaminek patuluki itani. Aqumaqinarluni wiini tekihniitun (pisullrungan nani). Qaiilun ima qurlluni. Wiinga mal'ugnek allrak pinga'unek-qa qawartarluni. Qaillun qurlarta? ca. Saategkunaku cali wiini.

Arnaq imangqerreskan, wiinga pisurcestegkunaku. Taug'um kukuni qunukegkuniu. Kukunguasaq sukan awa pisurluni taata. Taata pisuqan kukua suwiilan tuquciqniuku. Tuqumaluni suuluni. Taataqa pilra, "Ggwi tuquskegka tan'erliq maamarpet iluani ehngaut." Ggwi awa unguwagua.

When a baby was born, if it was a girl and the mother hangs the diapers outside, that meant some kind of bad luck was there. If the man went hunting he couldn't catch anything because the baby girls' diapers were hanging outside. When the baby was a boy, he can eat or hunt because boys are clean. See, there was lots of funny things. (laughter)

When a lady had her menstruation, she would have to sit there till her husband came back. He would be hunting. Gee, I don't know how she could do it if her husband went south for two or three days. I don't know how she could stand it, maybe they put a can there for her to use the bathroom. She couldn't even sleep with him.

For the pregnant woman, her husband would stop hunting. He wants to save that baby. After the baby is born, the husband can go hunting. If the husband goes hunting, the baby will be born dead. My father said he killed a bear when my mother was pregnant with me. I'm still alive.

Story by Emily Kvasnikoff
As told by Sergius Moonin,
Pauline Moonin,
Natalie Kvasnikoff,
Kathy Kvasnikoff,
and Alice Seville.
Translation by Emily Kvasnikoff
Art work by Wasaka Matthews
and Jeff Evans
Layout by Emily Kvasnikoff

OLD MUSIC

By Teresa Wilson and

Juanita Melsheimer

Old Music Juanita Melsheimer's Story

Music has been a part of English Bay for decades. It was either copied or home-made. We use music for a part of our religion and fun. Here are two stories of the music of the past. The first is from my grandmother and the second is from my mother.

My dad, Father Moonin, Uncle Ephim Moonin, cousin Mike Moonin, and Gabriel Kanaback used to play guitar. There was a lady from Port Graham called Sophia Mumchuck. She played guitar for Masking. Sometimes, she and my dad would get together—he would play guitar and my dad would sing in Russian. I didn't know what he was singing. He'd always play his guitar and sing.



My aunt, Malania Moonin-before she became a Kvasnikoff-she'd always play accordian. My other aunt, Anesia Moonin, she was old. The two would play for Masking. They would never sing a lot, only my dad. In English, he would sing "Over the Waves"-I have the album at home-it's called "Mom and Dad." The songs on it were some of the ones my dad sang. I would never bother him while he sang and played his guitar when I was a kid.

When I was around 16 years old, my brothers, Mickey and Sergius, with a guy named Jimmy Carlough, played guitar and accordian. Jimmy drowned drunk long time ago. Sometimes they would switch instruments. They would play songs that were on the radio. You can call them a band. They were good at it. Once in a while, Mickey would sing songs like "5'2", "Sail Along Silvery Moon," and "Good Ship Lollipop."

We also sang in school. My favorites were "America" and "Spanish Cavallier".

They used to dance almost every night, but not on Lent. Everyone, like the Aleuts, Whites, Blacks, teachers, the store owner and his wife. Once in a while, a boat would get weather bound. Sometimes the guys would like to dance. We would never drink, just dance and have a good time. No one would fight or holler. Everyone was just happy.

My favorite dance partner was my dad. Boy! Did he know how to dance. Most women liked to dance with him. He would waltz, foxtrot, charleston, and square dance.

The square dance callers were Sergius, Andrew, Gabriel, William Gerky, and his daughter-in-law. Her name was Louise Gerky. She was married when she was in school. She had gotten into trouble, because she had gotten pregnant. She had to quit school and get married to Al Gerky.

Some of the songs we hear today I heard on the radio long ago. Some of these young kids call them new songs. I know they are old songs because I heard them when I was younger. They still say they're new and they like them!

OLD MUSIC

Teresa Wilson's Story

My grandfather, Father Moonin, he played guitar and sang. I didn't quite understand some of the songs he sang because they were in Russian and in Spanish. They (the songs) weren't Masking music. They sounded like they didn't have names for them.

Uncle Herman Moonin, Uncle Pete and Uncle John would play guitar and sing songs that were on the radio. Sometimes I sang for Uncle Pete. The only band-if that's what you want to call it-there, was my uncles playing guitars and accordian and I would sing for them. Sometimes Paul Moonin would play accordian.

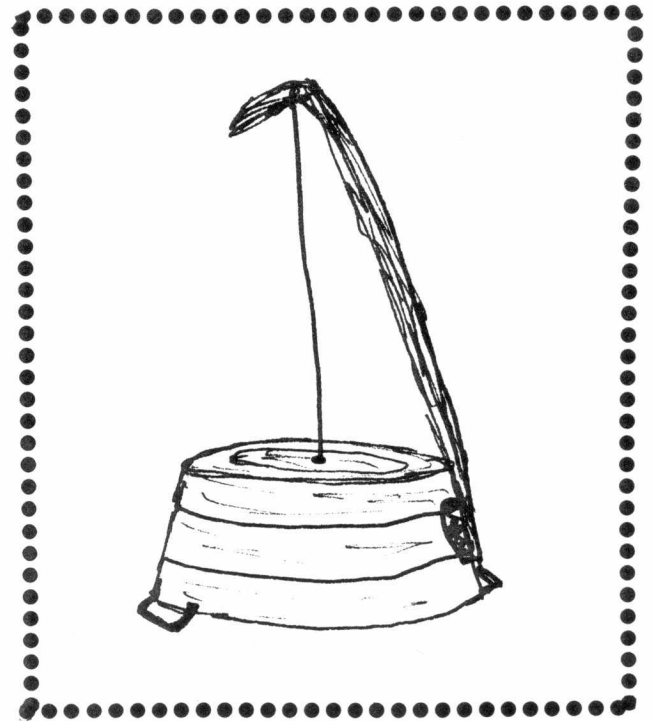
Some of the songs I sang were quite well known now, like some of the songs on old Ernest Tubbs records and old Hank Williams records. I also sang with Simeon Kvasnikoff. He lives in Port Graham now. We always sang together. We sang "Jambelia," "Mr. Moon" and other songs that were on the radio.

My parents would play. Dad would play guitar and Mom played the piano. Dad played a stick, string, and a tub. I called them drums. They sounded like the drums that Roy Evans, Jr. plays now.

In school, we just sang nursery rhymes and just about all the school songs.

We danced about every night. I remember when I was about 11 years old, I would sneak to the dances until I was 18 years old or when I had gotten married. The dances always kept the people busy. We never had movies. At the dances we would waltz, bop, and jitter-bug. My favorite dance partners were my brother Mack, Ben Ukatish and Mike Tanape. They were all great dancers.

The old music-I'll say it had more meaning than now-a-days. I can't seem to understand the music today. All I hear is a big noise and screaming. I listened to music much more then (than) I do now. The old music is pretty neat and it sounded better!



Story by
As told by

Anita Evans
Juanita Melsheimer
and Teresa Wilson

Art work by
Layout by

Anita Evans
Emily Kvasnikoff

SKIN BOATS

By Sergius Moonin



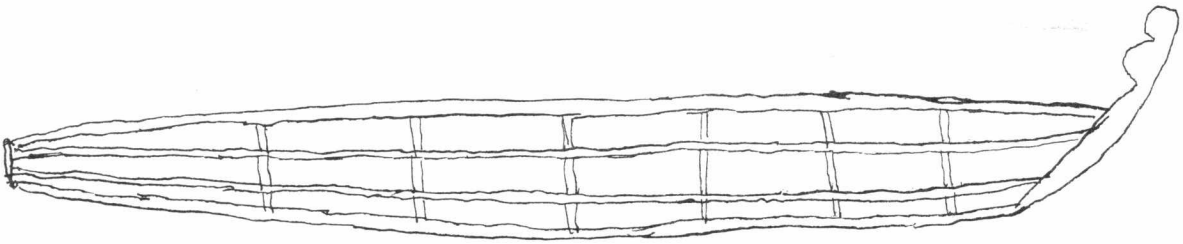
People used to build their own kayaks. Kayak builders were very skilled carpenters. When they get the wood, they know what kind of tree and how long and straight(it should be) for the kayak. They know how many long strips they need. Then they bend them and lash them together.

There were no nails (back then) so they used a small tree root. They dug it up, split it, soaked it and they tied it up. It was (so) tight you couldn't move it. All kinds of tools (were used). Some tools were hard to handle. Different sizes of knives (were used).

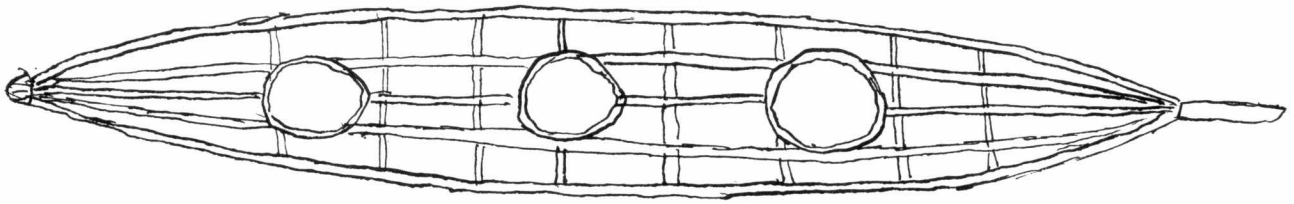
After you have your frame finished, let it set in the sun all day. It has a sharp bow. It is nice and straight.

Then comes the skin. You use exactly nine seal skins to make a fair-sized kayak. I know, 'cause my mom's uncle was a kayak builder. An angyaq (a big, open, skin boat) takes 36 seal skins. They cover the skin with moss and soak it in a banya (bath house) and pour on the hot water. Next day, scrape off the hair and stretch it outside. Let it dry. Now, you cover the frame and the ladies have to sew it with a whale sinew cut really fine.

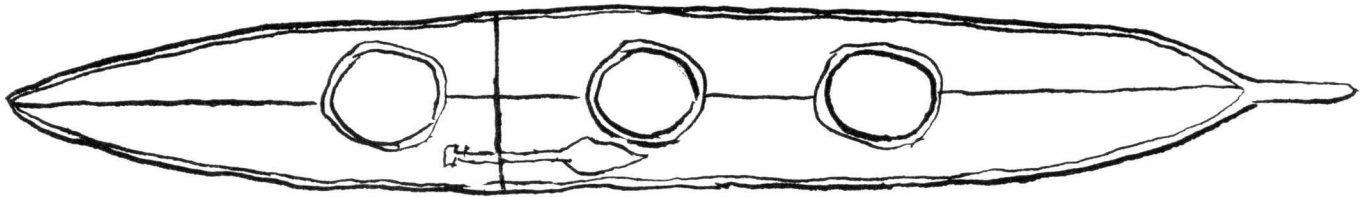
When the kayak is finished, let it dry and tighten. Then oil it with seal oil. Then it will last a long time. Next year or two, change the skin.



Side View Frame



Top View Frame



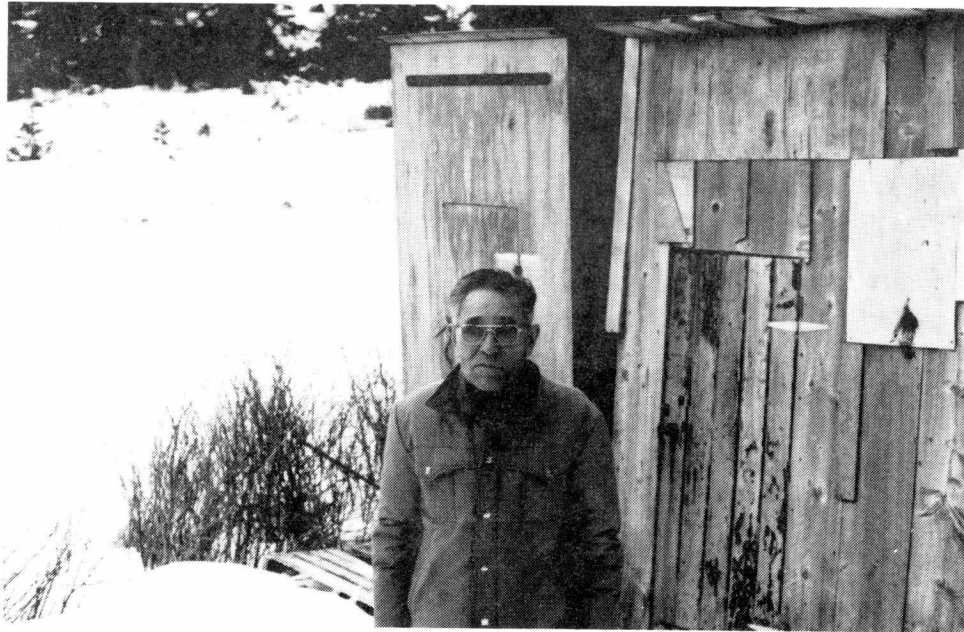
Top View Completed

Story by
As told by
Art work by
Layout by

Vincent Evans
Sergius Moonin
Vincent Evans
Jeff Evans

Old Games Cuumi Wamquta Ilrit

BY Sergius Moonin
and Juanita Melsheimer



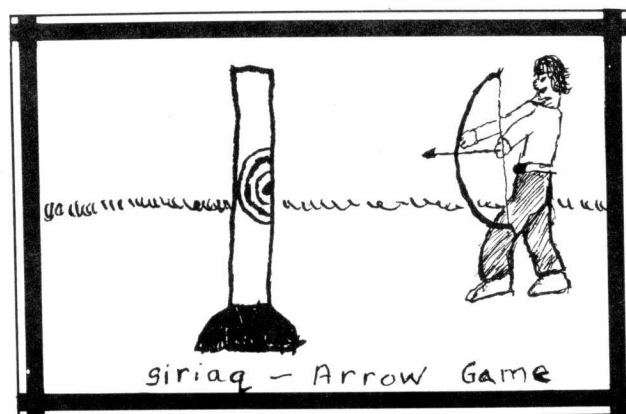
When Juanita Melsheimer was a young girl she hardly got to play games with other kids, because her mother kept her in the house and taught her how to work there. When she did have a chance to play, her mother made dolls out of old worn-out clothes. That's what she played with, homemade ones. They never got to see those store-bought dolls.

Mikllermini Juanita Melsheimer ilaarlaumanellkai iguillraraat waamaqata. Maamaan enem iluani ecesluku peknermek litnarluku. Pakiutaqami maamaan sungalilaumakii atkullernek. Piliat sungat wamqutaqllaumakai tangerllaumanellkait laugarllat sungat.

Once in a while, she would play Aleut baseball. When she and her brother Herman were young, they would join the kids and play Aleut baseball. Aleut baseball is played with two teams and two home bases. There is no striking out. You hit the rubber ball with a bat and then you have to run to the other home base. If that person (the runner) gets hit the whole team is out.

Herman and Juanita used to watch some of the adults play a game. They used to watch them play a rock game. They used a post, some sticks, cans and round rocks. The rocks were used to hit a post with. The cans and sticks were used for scorekeeping.

They played an arrow game just the same. They used a chunk of earth for a target. They used hard sticks for arrows. Bows were made from alder or anything that could bend. People used to join them as they played. Girls were also good at this game.

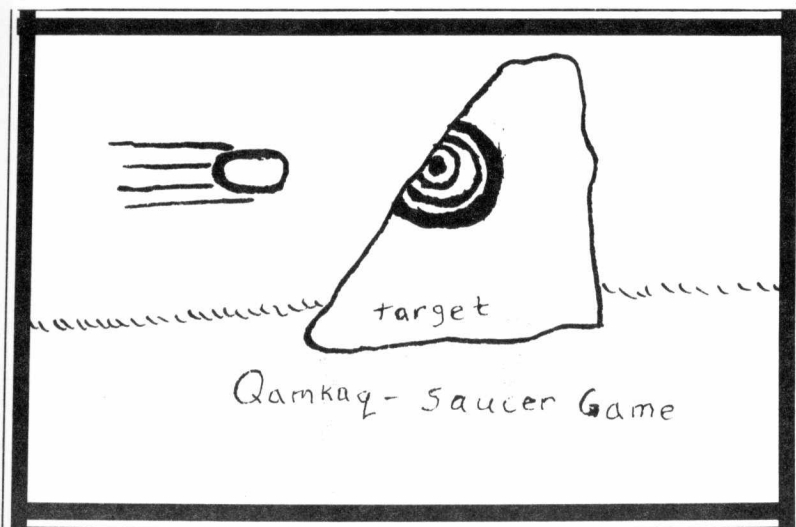


People got together in one person's house and played a game--by betting or donating things like clothes and boats --and play that way. It was just like gambling. Whoever won a certain game, he got all the things they betted on.

Caaqami wamlaumalraa piqermek uyuwani-llu Herman mikllermegtegni ila'arlaumakaik allat iguillraraat. Malaciig-laumalriit ggwatan, Malruuluteng waamelriit. Piqerluku malaciik taumi qecengluteng kiikianun enem. Malugnek enengeqerlluteng. Suk taugna malaciigmek kakikuu nangluteng waamelutai ankau'ut.

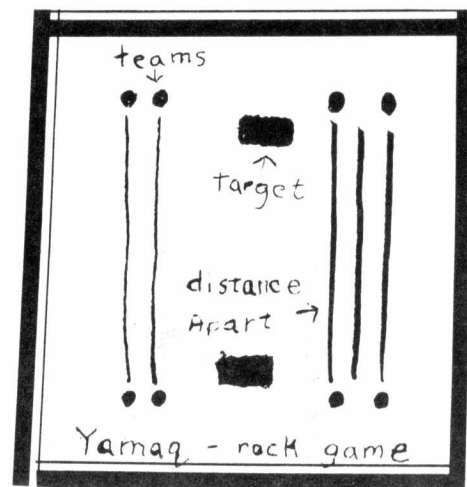
Herman-kuk Juanita-llu uluteglauumakaik angqat waamaqata. Ulutegluki waamaqata yaamarnek. (Aturlalriit) ayagtemek, qupurr-anek, paankaat taumi akagngaqanek yaamarnek. Yaamarnek aglaluku ayagteq. Paankaat taumi qupuurat aturluki naaqisuuteklluki naaten qakgwariat.

Rrur'et tawaterpiaq wam-laumakait. Nunamek aturluteng kakitaarsuuteklluku. Aturlaqait tegqat qupurrat, rruqlluki. Rrur'et pullaumakait uqwignek ggwa'llu cacaqiinarnek per-en'uqamek suget ilagaullalriit. Arnat cali wamlalriit.



A saucer game (called Qamkaq) was played by using some alder made into small, saucer-type objects. They had a slope target. The target was made from the earth--by that I mean the men would cut a chunk of earth for the target. They would try to get the saucer on the target to win.

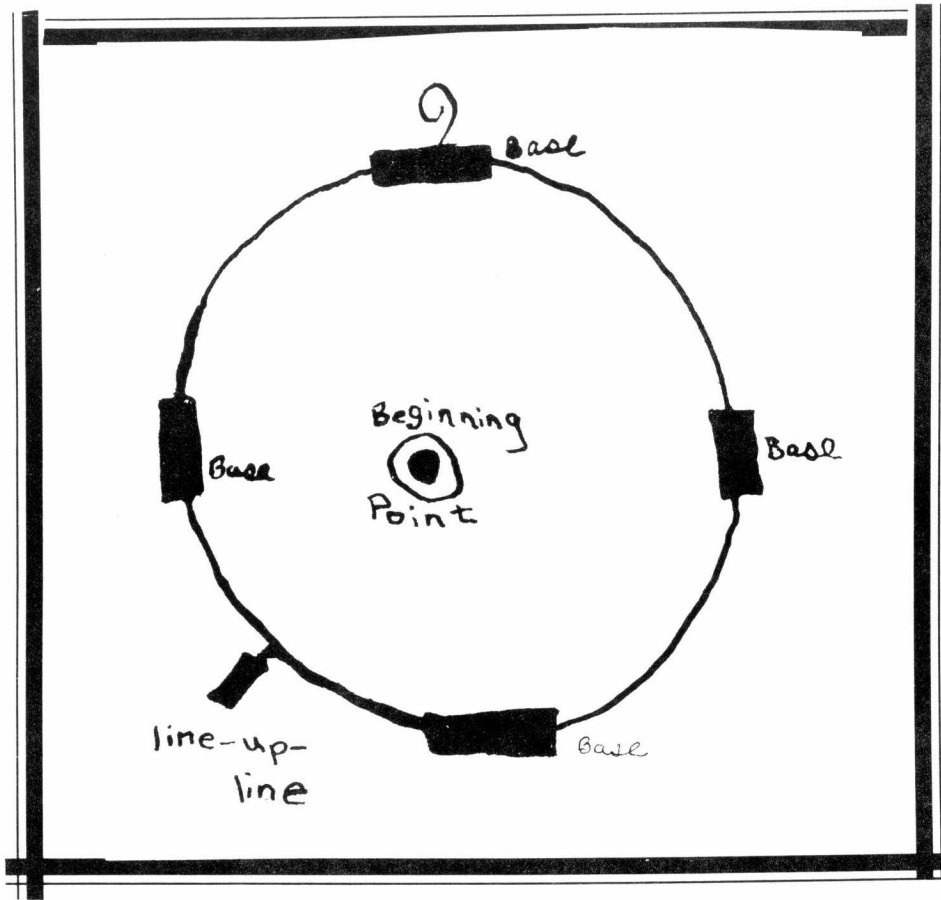
When the people saw a fish in the pond, they would ask the leaders of the village if they could play the spear game. If they said they saw a fish, the leader would have to see the fish himself before the kids played the game. The kids had to ask for permission before they played those games. When they broke a rule, they were punished. The kid was guilty.



Wamlalrit qamkaq, aturluki uggwit, piliaqlluki pelucesaarngagkwarluki. Kanagtaamek cali pingqerlluteng. Nuna keperaarlu ku taumi maklluku irringanguarcesluku. Taugna kakikunegteggu qakgwa'iluteng.

Sug'et katurlluteng allingurmi taumi wamluteng. Lliiluteng atkugnek taumi cacaqinarnek. Kinaq qakgwaikan taugum tuuluki nangpiarlu ki cacat.

Sug'et iqallugnek tangraaq-ameng mermi agluteng angqaruateng apqaryaturluki, wamnayaucirkarteng Taug'um angqaruam tangerkauluku ellin. Iguillraraat wamwiilata. Iguillraraat apqauwiiluteng wamwillameng. Taugna picirkiutaq, qup'a'askuniu, taugna iguillraaq pinarqelluni.



Arucestaq - One Legged Jump

The one-legged jump was like tag. There was an imaginary circle. The game was played inside the circle --with the bases being on the circle, opposite each other. There were four bases. Everyone had to jump on one leg. The leader chased the people till he caught them. The players could go to the bases and they were safe there.

All'inguq cali wamqutallraat ellaumalra tag-kecestun. Pilil-alumalriit, akagngaqamek. Taumi wamluteng taugum akagngaqam iluani, eneqerlluteng staamanek akeqlllequlluteng enait. Poilriim malirqaqlluki angunatmini. Qec-enguakaulaumalrit all'ingumek eruulirluteng ehmen itqata am cakegkunaki. Taugna aperlaumakiit arucestamek.

Story by Emily Kvasnikoff
 As told by Juanita Melsheimer
 and Sergius Moonin
 Translation by Emily Kvasnikoff
 Art work Jeff Evans
 Layout by Emily Kvasnikoff

SOD HOUSE

According to Herman Moonin, the Aleuts built sod houses. They built a wooden frame with driftwood. The wooden frame was covered with grass, moss and mud.

For heat they would have a fire in the middle and a hole in the top to let the smoke out.

The windows were made of dried bear intestines.

The size of the sod house depends on how many people are going to stay in it.

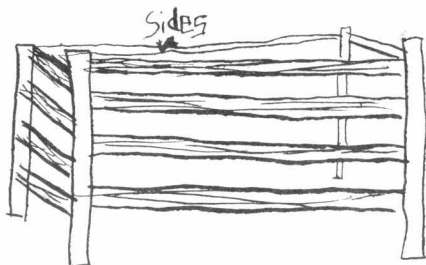
We built a model sod house in our class, and this is the way we did it.

Material list

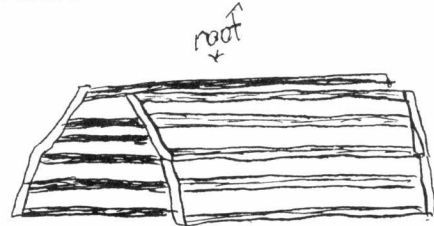
Strips of driftwood 1' long
 2' x 2' plywood
 Glue
 Wheat paste
 Oatmeal
 Paint (Green-Brown)
 Moss
 Newspaper

Step 1. Mix wheat paste. Place a full sheet of newspaper on the plywood.

Step 2. Build four walls that are 6' by 12'-on the fourth wall build a door.



Step 3. Build a barn-style roof frame.



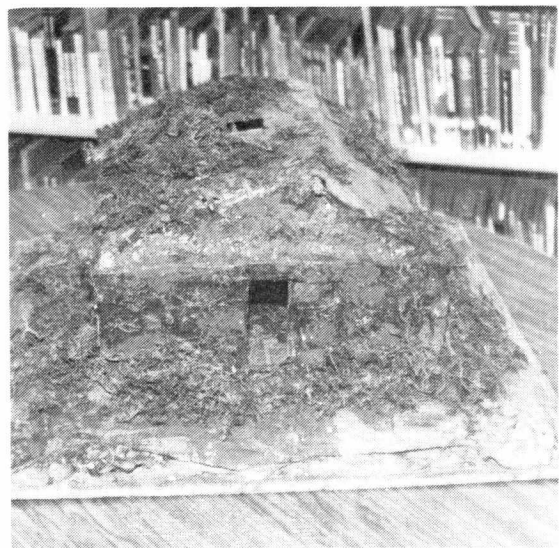
Step 4. Attach the frame work together. Glue them and set to dry.

Step 5. Apply strips of newspaper and wheat paste to the frame work until it is completely covered. Then add newspaper to the sides to make it look bumpy. Let it dry overnight.

Step 6. After it dries, paint the sod house brown and the ground around it green. Then paint a second coat.

Step 7. After it dries, add moss around the sides and roof to make it look like grass growing. Glue on with Elmer's glue.

Step 8. It is finished except for the touch-up work.



Story by Vincent Evans
 and Paul Swenning
 As told by Herman Moonin
 Layout by Paul Swenning

TRAILS

In 1937, a territorial program called Civilian Conservation Corps (C.C.C.) came to English Bay and Port Graham.

One local man, John Kvasnikoff, and Harry Norman from Port Graham were hired for foremen. A man from Juneau was head of all the projects. His last name was Dennison.

They hired every available man from 16 on up, plus the three men we interviewed. They worked 5 days a week for 8 hours, 2 dollars a day, (or for a salary of) about 60 dollars a month.

They used picks, shovels and axes, and all the work was hand power, no machinery.

These are some of the comments from the people we interviewed. "They were nice trails- they had small, little bridges, 6 foot wide,-they were all logs."

"Those fundings were for relief work. They wouldn't give you (things) like food stamps for nothing. You had to work for it, (then) we got relief money."

"The trails were just a foot wide. Hardly any roads, just blazed. And you can walk right in. They would walk back and forth and find where they were heading, and just make a trail."

The trails go like this:

1. Port Graham to Portlock.
2. Port Graham to Seldovia Bay.
3. Dogfish Bay to Portlock.
4. English Bay to Portlock.
5. English Bay to Port Graham.
6. English Bay to Dogfish Bay.

"We walked over land or (rode) on a skiff because there were no motorboats. Very seldom we would see a motor boat around. We mostly rowed in a skiff. When we lived in Portlock there were people that used to come down over land right between the mountain passes there."

PRESENT TRANSPORTATION

People now-days use A.T.C. Hondas, outboard motors and snow machines to ride around, move heavy and light objects, or go places. Some people still use the old trails to walk over to Port Graham because it is faster to get there. The new trail is for the Hondas and snow machines because it is wider. It is easy to go over when it snows a lot, because it (the trail) will be a lot faster.

They use outboard motors on skiffs now instead of rowing, because it is a lot faster. It takes about 20 minutes to go to Port Graham and one and a half hours to go to Port Chatham by skiff.

They use planes to go a far distance like to Homer. It takes about 10-12 minutes to go to Seldovia. Flying is a lot faster than a skiff, so it is much easier to travel now-days and it is the proper age now.

Story by
As told by

Jeff Evans
Sarge Kvasnikoff,
Sergius Moonin,
Herman Moonin

Art work by
Layout by

Jeff Evans
Paul Swenning



INFLUENCES

WESTERN-AMERICAN

Rock-N-Roll- Is very popular in English Bay. English Bay has its own band that entertains them.

Transportation- Today people here use planes to get in and out of the village, along with the boats. In English Bay, we use three-wheeled Hondas, snow machines and bikes to get around.

Soccer- Is a game that is often played by the kids in English Bay.



Education- In English Bay, we have a school with 39 students enrolled in grades K-12. The school was built in 1958, but has some modern facilities. The Kenai Borough maintenance staff does repair jobs whenever they are needed.

Thanksgiving- We all get together in our village, about the same as anywhere else. The people get together and celebrate with their relatives and friends.

RUSSIAN

Great Lent- If you are a Russian Orthodox Christian, you take part in the Great Lent fasting and pray for seven weeks before Easter. During the seven weeks of Lent you are fasting, not using certain foods such as meat and dairy products, and not taking part in entertainment such as dice, dancing, cards, and playing ball games.

Christmas- Is celebrated on January 7th. The Russian Orthodox Church still uses the Julian calendar which is 13 days behind the Gregorian Calendar. The calendar year was 11 minutes and 14 seconds longer than the solar year.



By A.D. 1580, this difference had accumulated to 10 days. Pope Gregory dropped 10 days from October to make the calendar year correspond more closely to the solar year. He also ordered that each fourth year would be a leap year, when February would have an extra day.

Starring- Is another word for caroling, except the words to the songs are sung in Russian. Groups of people walk around the village carrying a star. The star has an Icon of Virgin Mary in the middle. While the outside part of the star is being twirled, the carolers are singing. There are treats on the table for when the carolers are finished caroling.

Masking- From January 8-17, people put on masks to disguise themselves and dance in front of the people.

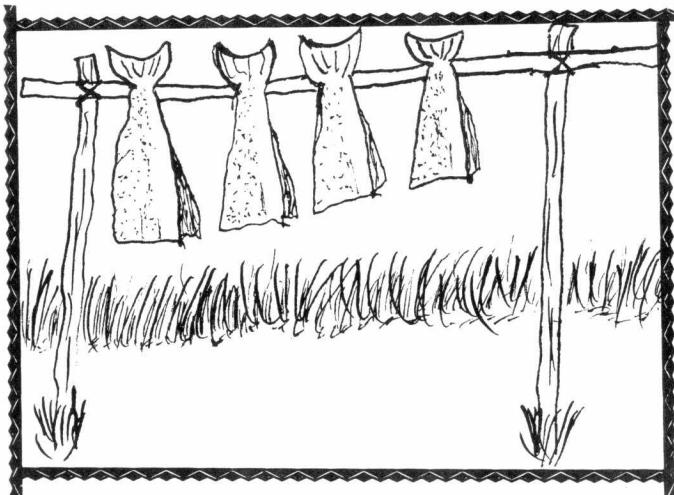
Piraskies- A popular food and the same as "Fish Pie", it is made into smaller pies and fried 'till brown.

Salt Fish- Is made of salt and fish. You put the fish in a bucket or barrel and sprinkle some salt on the fish.

ALEUT

Clothing- Long ago the clothes were made from animal fur and gunny sacks. Sinew from whale was used for thread. Needles were made from birds' legs.

Akuutaq- Is made with fermented fish eggs, Wesson oil, and mashed potatoes. Before, it was made with seal-oil, fish eggs, and water.



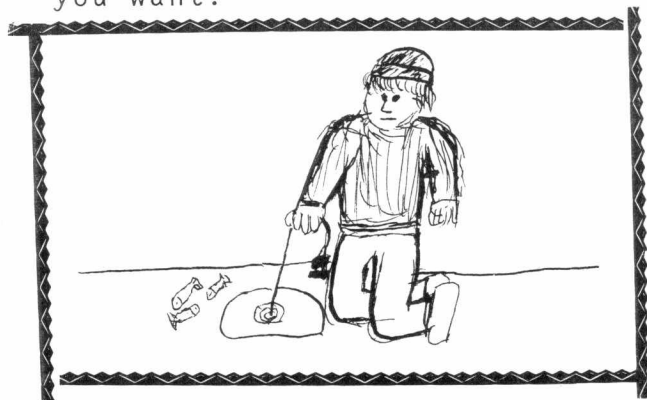
Dried Fish- Is made by cleaning the fish and then hanging them out to dry.

Seal-Gut-Raincoat- Was made of seal-gut, after it was dried. Sinew from whales were used as thread. Then the gut was cut into shapes and sewn together.

Hunting & Trapping- You either use a trap or a gun. You put the trap where you think you'll catch something. Put the bait on and check on it, or just go hunting with a gun. That's how the men do it now.

Smoked Fish- Clean your fish, cut and dry it in open air for a few days. Then smoke it in your smokehouse.

Boiled fish- Just clean the fish and put them in boiling water. Add spices or whatever you want.



Fishing- Before they used poles and a hook to catch the fish, they had spears. When they go ice fishing they use a stick, line, and a hook to catch the fish.

Story by

Emily Kvasnikoff
and Anita Evans

Artwork by

Jeff Evans

Layout by

Anita Evans



Sarge Kvasnikoff's Memories of old houses

MEMORIES OF OLD HOUSES

Sarge Kvasnikoff was born in Ninilchik. He moved from Ninilchik when he was 11 years old. Around 1934, he came to English Bay. He got married to Juanita Moonin, Father Nicholas Moonin's daughter, in 1935. He has lived in English Bay since 1935. He does fishing in the summer.

When he was a small boy they used beach-combed driftwood, mostly cedar, for building material.

"When I was in Ninilchik," Sarge tells me, "we had dry wood. We cut trees. They were dead dry. Flooring came from the forest. It was either made out of logs or spruce that was sawed or hued.

"We made our own beds. The beds were made out of logs or pieces of lumber or whatever they could get. We used to call them bunks. Some slept on the floor with moose hide for a mattress. A moose hide makes a good mattress, cause you get the hide from the back of the moose where the fur is thick. We used to start them-dry them out. We used them for mattresses. You can even sleep outside when the temperature is 40-50 degrees below zero, underneath a tree. And I did that, too. I did not feel cold.

"The kitchen tables used to be home-made. They weren't from Sears Roebuck. There were no sinks, just a dishpan, in those days. And the bathrooms were built outside. We did not have plumbing in those days.

"We usually used coal. (for fuel); most of the families and neighbors (did). We got the coal from the beach. Coal would come ashore on the beach after big storms.



An Old House

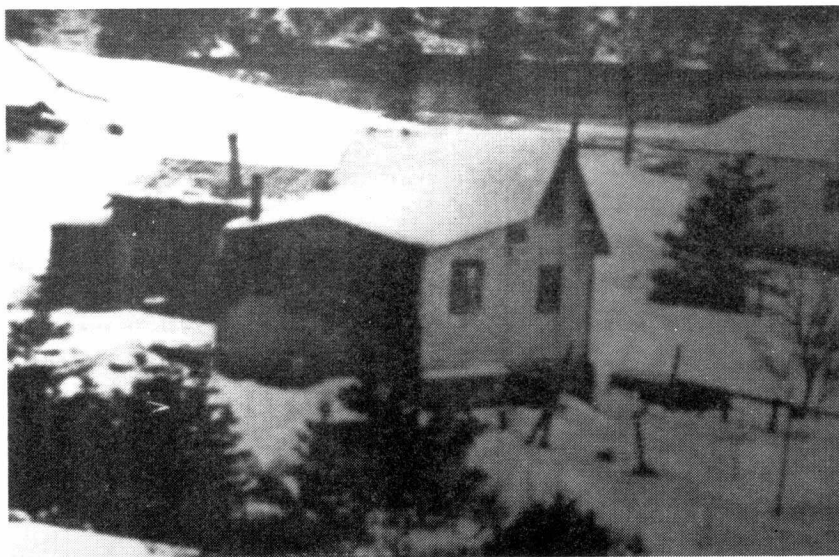
"We didn't pay for our houses. It was our own labor and other people helped. People helped each other set the logs together, (and do the) roof and flooring, because in those days they didn't have lumber. We had to bring the material ourselves and there was no pay involved in it. You just had to help each other. There was no money involved in that deal."

The following paragraphs tell the type of housing in English Bay when Sarge was a young man.

The next year after Sarge came to English Bay, Tim Ukatish built a house. Sarge describes it this way:

"First he (Tim) cut down the logs. Then he built it right below him about 300 or 400 feet away. He had the logs cut up. I wasn't here when he did it. But I remember the logs. For his roof he cut up the cedar into lengths and split them and made some shakes. They called them cedar shakes before they called them shingles. He covered his roof with them and some of them weren't even close together. You could see cracks between them. But when it rained there would be no rain coming in. Why? Because I think the cedar absorbs the rain. That was the way his house was built.

"I asked him why his house doesn't leak. He said the cedar absorbs the water. I wanted to find out if it was really true. So when it rained, I went up to visit Tim's son, Fred Ukatish. And I looked up. There were holes in the roof but there was no rain coming in.



That's how I found out that cedar shakes made good roofing. I think they still make cedar shakes in different parts of the country-factories.

"All Tim's house had was a couple of windows. I remember good ones on the west side and on the south side, the sunny side. So I think that was a pretty good sized house."

Then Sarge told me about other cedar houses in the area. "Antone Meganack had one too, it was located on the other side of the cannery (in Port Graham 4 miles from English Bay). He had a roof made out of cedar shakes, too, right by the China house. Right below Mickey Moonin's house (in Port Graham) was another house all made out of cedar. It was built by Alex Anahonak. He was the old man that built that cedar house. it was a 12 by 16. It had 6 or 7 foot walls."

Sarge also told me about his own house in English Bay about 1936.

"The next house I stayed in was in English Bay and had cedar shakes. It had a couple of windows big enough for two people to look out through. They were bigger than the ones I have out there in the kitchen. There was just one big room with everything together. Upstairs is where the kids slept. They didn't have stairways. It just had two by fours with cross-pieces for rungs to step on, to (go) up and down. It was nailed against the wall. There was a kind of a hatch to go through."

Some of the housing in Port Graham was different because of the cannery. Sarge says, "I went to work in Port Graham that spring. Fidalgo Island Packing company had built a bunch of red houses for the workers to stay in. They were all lumber houses. I think shell house (frame house) is what they called them."

Story by Helen Moonin
As told by Sarge Kvasnikoff
Art work by Wasaka Matthews
Layout by Paul Swenning



Drawings of cabins in this story
by: Wasaka Matthews

WATER TREATMENT



To learn about water treatment I did an interview with Mack Kvasnikoff. He has the job with the Public Health Service. The following is information I received from him.

When I was small we used to have a waterhole down there, right between Tessie's and Alice's houses. In the winter time we had a hard time. The ice came up to 3 to 4 feet. Then we used to take turns to chop the ice little by little, to get the water. Sometimes we used those five gallon cans for water to put (carry home) our water. My brother, Vincent and I used to pack the water to our house. The water had germs so they told us to boil it or put a teaspoon of clorox in our water to get the germs out.

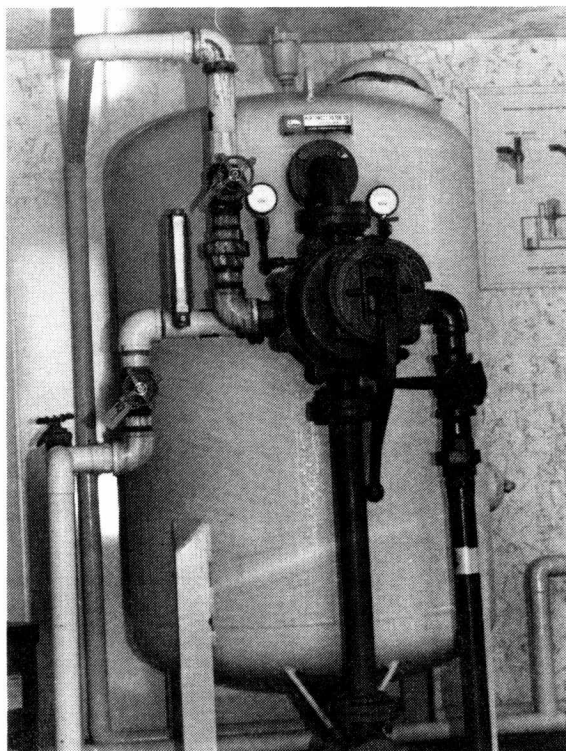
I started working in 1978 at the pumphouse. The pumphouse is above the village about a quarter of a mile. I like working on the water. I like my job.

Apqaqegka Mack Kvasnikoff mer'em perrircaycianek. Pektaanggerllartuq Public Health Service-mi. Quliruskiinga ggwaten.

Mikllemni menggerllalraakut kanani Tessie-kuk Alice-llu qukaagni. Uksumi kayagniurlalaraakut. Cikuq martuilalraa (3-4 ft.) Taumi yurtuutaarullata cikllartuurluku mengwiilanta. Allrani kasniit aturluki, mermek aqwalluta imirluki wiitYuut. Angam-llu Vincent mertauralraakut. Taugna meq nagyanarluni, sug'et pilalriit meq qallagkwaasqellkuku taumi luuskaanguasagaan imanekuku imirluku qatisutmek.

Aularnilraanga pekllua 1978 pumphouse-mi. Pumphouse ellartuq Narwalem quliini. Pektaaq asiklla'aqa.

Bill Millum anga'uqaqa, taug'um pekceskiinga. Ben Ukatish-rem ililirlaraanga. Ben-llu akinglartukuk \$139 tanqik qupkuigllarpek taugna.



Bill Millum is my boss. He's the one who hired me. Ben Ukatish is my assistant worker. Ben and I make \$139 a month. We have to split that.

There are seventeen manholes in the village. Ben and I have to check them everyday. When you open a manhole you have to pull the cover off. The manhole cover, itself weighs 250 pounds. But when you get inside a manhole it's terrible work. It's the only earning I get. (He explains about everything.)

Another thing this meter over here is the water meter. I have to check it every day. You know how much water the village is using each day? 7,000 gallons of water a day. In the winter time it goes up to 10,000 gallons of water a day. That's why it gets higher because the people have their water running for protection from freezing.

Qula mallruungin manhole-ret et'ut maani Winyamin-llu takuutla'apek ertii. Manhoe-ret patuit uspenggerllartut 250 pounds. Taaggwa teplluglartut iluit. Tau'gna kiimi pektaaq.

Ggwa ggwani ackiiguak cilla aturkaula'agka, taumi una pilitniik taumi ukuk aritek, perricestekaula'anka cilla. Erneq tamiin urturluki cilla. Ulutegpiarkauwaqa una pektaaq. Ilanka kiimi piteklluki pekllanetua, nangpia maani sug'et aturlaraat meq.

Taumi cali una casaaruq takurrkaula'arpek ertii. Naatenqaa meq arurlaraat? 10,000 kaalanat ertii. Suget met'eng agegkuarlarait cilla kumlahnuuryuklluki uksumi.

That water in this tank, the backwash is right here. Now that thing (handle) comes up, you watch and you'll see it after awhile. See how that thing is turning? You've got to wash that everyday and you'll rewash it and you put it back to normal. Then these two little things, (faucet) water is coming through here to the filter. You have to check them every day. Also, see that, it's going out through here. Oh, here's the chlorine. Then I have to adjust it to keep it between 100 and 160. This is a filter and this is flouride and this is the chlorine right here. When you want to rewash it, that thing will, you know, wash it really good to keep this filter clean. It flushes itself down that way towards the village. Then this is the kind of chlorine I use, it's a red stuff. (He explains about everything.)

These goggles, look when I put them on and this apron, and these gloves, I always sterilize them. Now, every day you have to be clean when you come in here. This is for the whole village-- like taking the whole responsibility. I'm not taking care of the water for my family only; it's for the whole village, see what I mean?

This is the mask that I'm supposed to use when I come into this building over here. So remember last time I didn't use my goggles. I didn't even put this mask on.

This chlorine is hard on your lungs. Real easy your lungs will hurt. That's why you have to use that mask when you mess with chlorine.

Meq ggwanii etuq tanngkaami taumi urtursuutii ggwanii et'uq. Taugna aga q makllartuq, erkia taakuu tangerciqan. Uu, taugna tangrran-qaa qip'uq? Taugna urturkaulartuq erneq tamiin taumi urtungqiglluku ggwani. Cilla taumi kiputmen lliiluku tawaterpiaq. Taumi una mer'em maqgwia cilla ulutegluku ertii-ukunguasagaak taumi meq ggun maqllartuq. Taumi ggwani chlorine. Taumi una ang'aqurkaul-a'arpek lliiluku qukaugni 100 and 160. Una iqairsuuteq, ggwa flouride una chlorine ggwani. Meq urtungqigcuumiquuah una atuuqu iqairsuuteq perrilipiarciqan. Taumi maqegkwarluku maqllartuq waa'ut. Una chlorine aturla'aa kawirqaq.

Taumi maaskaag atkaula'aa ggut itraqama. Kinguqllirpaami cuumi ackiiguagka atunellkagka, maaskaaga cali at'egkunaku.

Una chlorine asiillartuq cupllurpeni. Cupllugken angqercesiiqak piaraillpia. Una maaskaag aturluku cilla, chlorine pektaaqau.

U, una qalltaq 6 grams by 20 ounces. Tauni una 20 ounces. Taumi una suinamek kaalananeq imirla'aa chlorine-mek, qulwaqaniirla'aa qitraqan taumi urugtaqau cikuq.

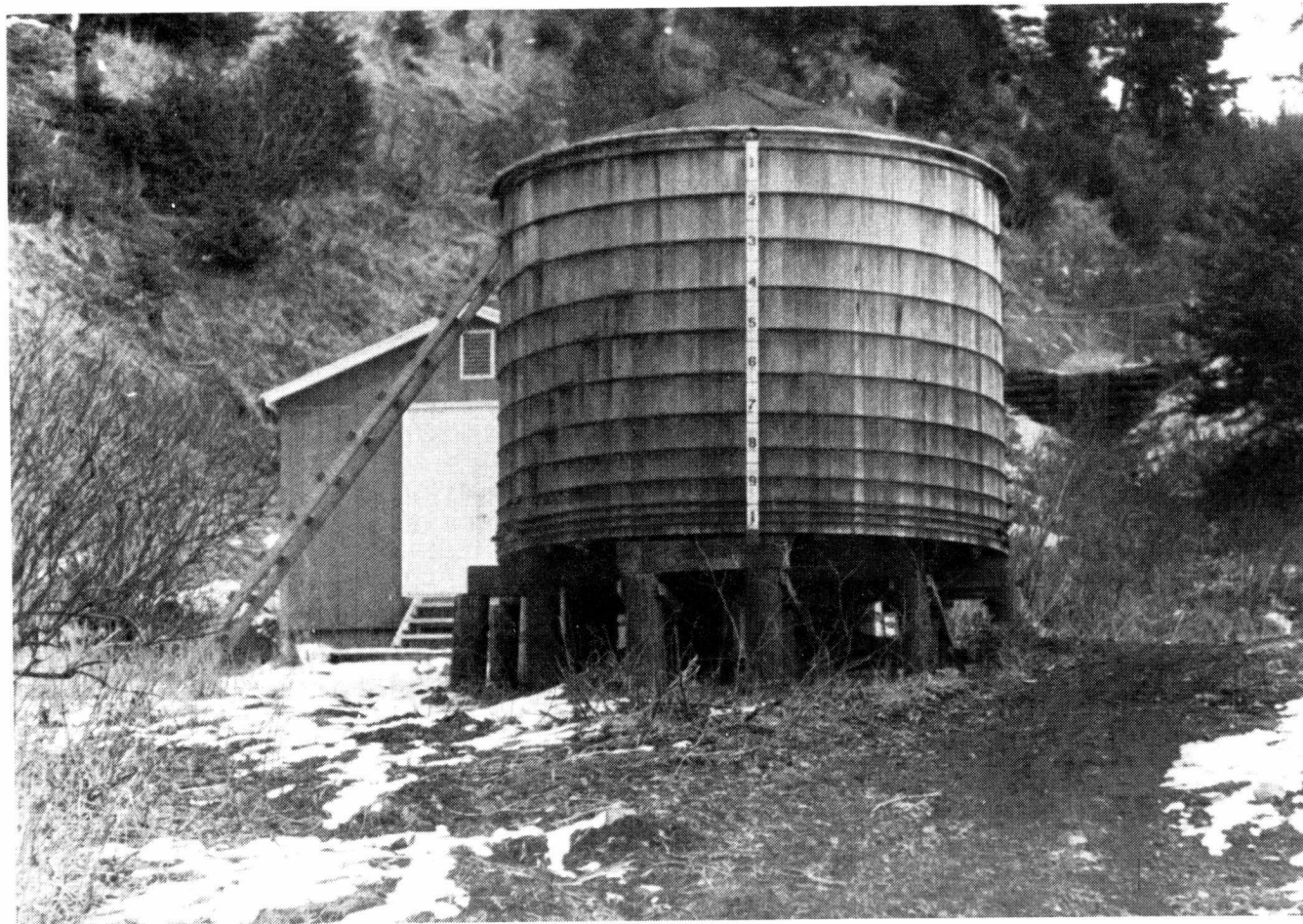
Taumi pingq'unek iralurtaqan 10,000 kaalananeq mermek ang'aqurlartuq. Taumi meq maqegkwarluku taumi perrircarluku ilua. Taumi ggwani pressure-ra ulutegluku pressure-ra 30 pounds eceslluku. Merpet nugyanaicugnartuq kinguilluni men'uluni.

See this container? It's six grams by twenty ounces. This one is twenty gallons so I put twenty gallons of chlorine, but when it's a little too far (on the scale) I mean like raining and stuff like that, I could do (more) like for each forty ounces of chlorine to cure the germs.

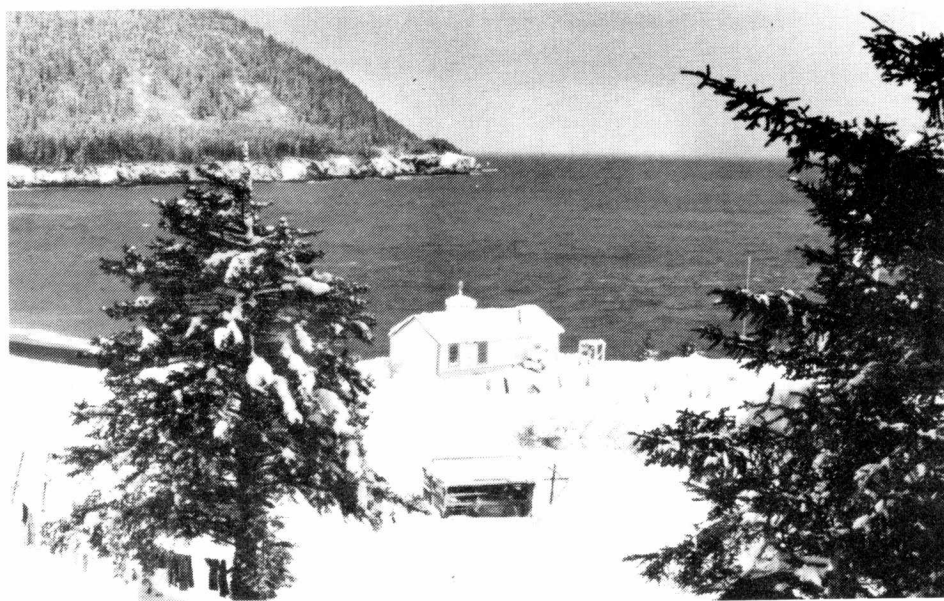
Then every three months we have 10,000 gallons of water, in here. I drain that and clean the inside. Over here (another meter) the pressure comes up to 60. Then I always take it (the reading) over there and see the pressure is suppose to be 40 pounds.

I don't think we have any germs or bugs in our water. I guess it's safe enough to drink it.

Story by Priscilla Moonin
As told by Mack Kvasnikoff
Layout by Kathy Kvasnikoff



SYMBOLISM OF THE ORTHODOX CHURCH BUILDING



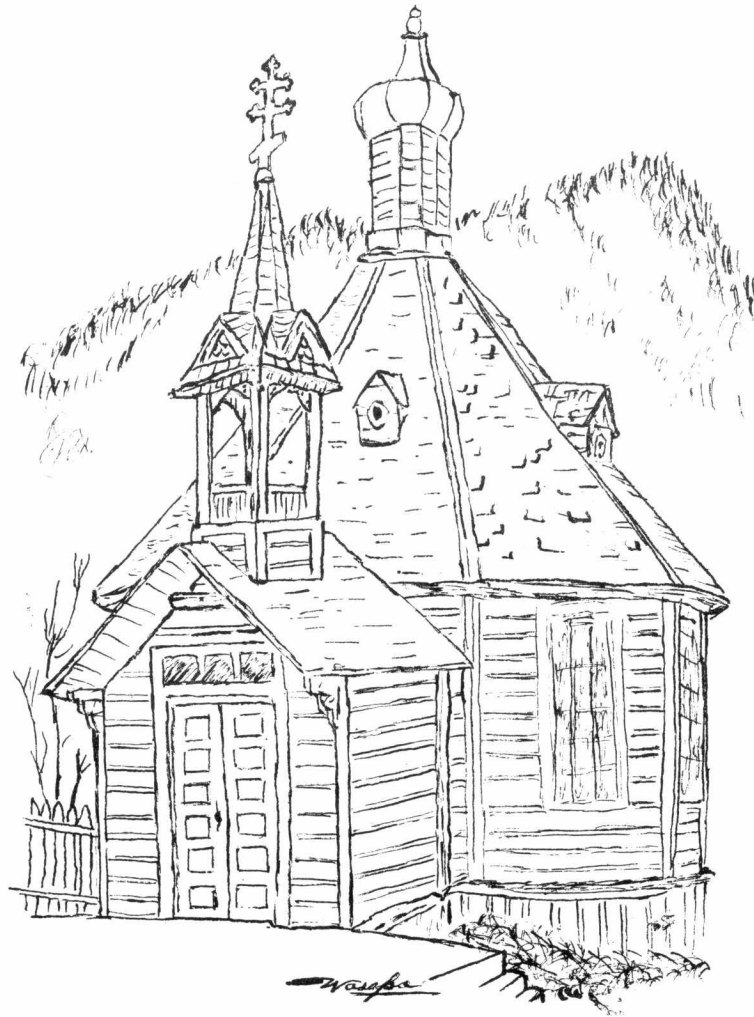
St. SERGIUS & HERMAN CHURCH

This information is from the Hapgood's service book and from Fr. Simeon Oskolkoff.

The church building itself has several architectural designs. But first of all, the church always faces the east. The altar is on the eastern end. The main entrance is from the west.

1. Cross design - Most frequently used design is the form of a cross. St. Michael's Cathedral in Sitka is an ideal example. Niniichik Chapel is also a good example of a cross design.

2. Ship design - The ship design is that of a long church or chapel that we now have here in English Bay--long and narrow, symbolizing the ship of salvation as the vessel that takes you to the safe harbour of the heavenly kingdom. In fact, the Russian Orthodox Christian believes that the Heavenly Kingdom begins here and for all in the Church, Militant.



ST. NICHOLAS CHURCH IN JUNEAU

3. Octagon design - Eight walls like the St. Nicholas Church in Juneau. It represents the cyclic services of the church--8 tones, that change every Sunday from 1 to 8 then back to 1, or eight points of the star, that stood over the place where Jesus was born.

4. The circular design - Completely round, representing the universe or round world. The Lord's church has no end and it is universal.

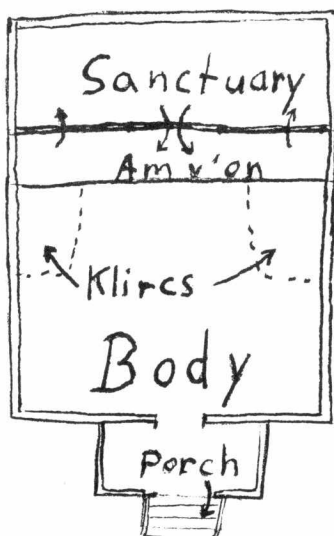
These four designs are all used, but the cross and ship form are most often used.¹

The church has domes. One dome symbolizes the one head of the church, Jesus Christ. Three domes typify the three persons of the Holy Trinity. Five are symbolical of our Lord Jesus Christ and the four Evangelists.

¹The information on the architectural designs is from a letter by Fr. Simeon Gskolkoff.



Each dome--and where there is no dome, the highest point of the church is crowned by a cross, the emblem of victory.¹



¹ Isabel Florence Hapgood, Service Book of the Holy Orthodox-Catholic Apostolic Church, Syrian Antiochian Orthodox Archdiocese, New York, 1965, p. xxviii

The interior is divided into four parts:

1. The Sanctuary (Altar), beyond the Image screen (Ikonastás).
2. The prolongation of the Sanctuary platform outside the Image-screen, called the Soleá, which consists of:
 - (a) the Amv'ón, or Tribune, which is the portion immediately in front of the Holy Door, in the centre of the Screen, and
 - (b) the railed Klirós, or places for the two choirs, on either side of the Amv'ón.
3. The Body of the church.
4. The Porch (Pritvór).²

² Ibid., pp. xxvii f.

"The Altar represents the throne of God in heaven, and the Lord God Almighty himself is present thereon. It also represents the tomb of Christ, since his Body is placed thereon."¹

In our church here in English Bay (St. Sergius & Herman) we still go by the way of girls and women on one side and men and boys on the other. We don't sit. There are no seats except for maybe a few for old people and some pregnant women. People stand through the whole service.

The church, as mentioned in the Alexandrovska I magazine, was an old trading post, reconstructed to a church that is still used for services. A new one is being built right next to the old one, which will be the same design, only somewhat wider.

¹Ibid., p. xxix

The building of a church must be approved by a bishop of the Diocese. Only a bishop can consecrate the church. The church is named in honor of a saint, such as, St. Herman or St. Nicholas, or in honor of a major feast, like Resurrection, Ascension or Assumption or Theotokos. It can also be named in honor of the Lord, the Holy Trinity, or the Mother of God or Ever Virgin Mary.

Women are not permitted to enter the altar of the church where divine sacrifice is offered.³ That is not to imply that women are inferior. Women are held in high esteem in the Orthodox Church. They are mothers--the backbone of the church social structure. Women are called to follow the example of the Ever Virgin Bride (Theotokos) Mary, the Mother of Lord Jesus. Women are superior by being women.

²Fr. Simeon Oskolkoff's letter.

³Ibid.

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Marriage in the Russian Orthodox Church



The information provided to us is from the Hapgood Service book and Fr. Simeon Oskolkoff.

The wedding in the Russian Orthodox church is a very beautiful ceremony lasting about one hour.¹

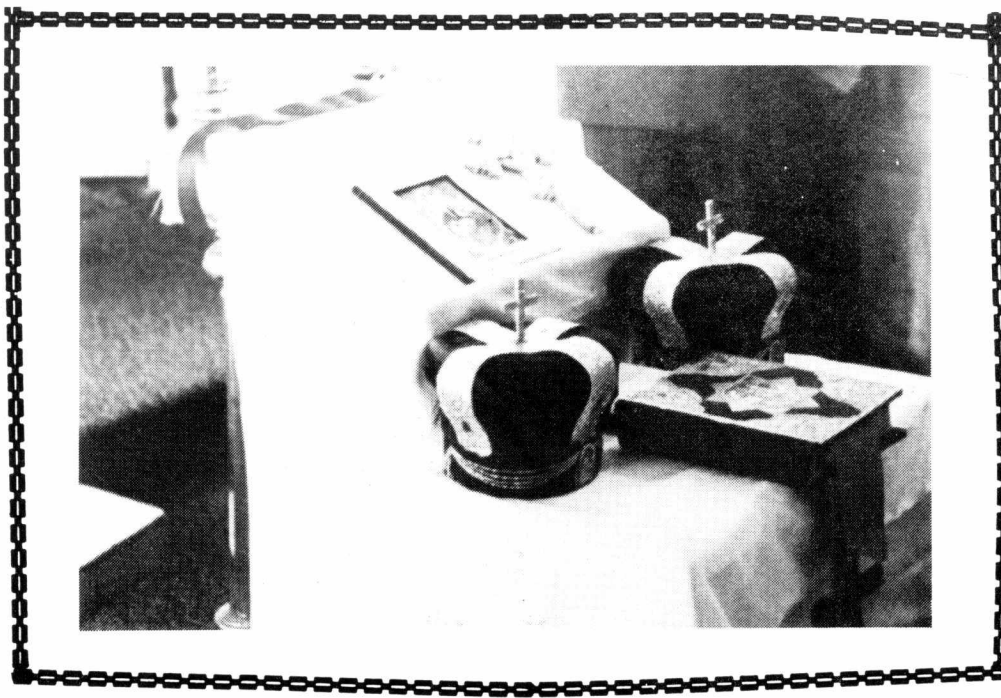
The wedding cannot take place anytime of the year, it is forbidden during fasts; on the Eves of Great Feasts; during Easter week and on some other days.²

¹Fr. Simeon Oskolkoff gave us this information in a letter.

²Isabel Florence Hapgood, Service Book of the Holy Orthodox-Catholic Church, Syrian Antiochian Orthodox Archdiocese, New York, 1965, p. 604

It is a sacrament, elevated to that by the Lord in Cana of Galilee. That is where Jesus performed His first miracle, turning the water into wine, and blessed the marriage feast.

Husband is head of the wife, as Christ is head of the church, and that basically is the image of orthodox marriage. It is a mystery, sacramental, and has blessings of love, grace, material needs, procreation of fair children, and long life. The orthodox marriages have their roots from the Old Testament-- Abraham and Sarah, to Isaac and Rebecca, then to Zacharias and Elizabeth. But Jesus Christ elevated it to a much higher level--that of a sacrament, symbolizing Christ's love and special relationship to His Holy Church. It is the image of perfect unity-- oneness of mind.



To start off the wedding both bride and groom begin with confession and take part in the Divine Liturgy. Then they receive Holy Communion to purify their lives and to shine with the light of virtue.

The rings are as a rule both of gold and the bridal pair themselves make the prescribed exchange in the Russian church.¹

It is customary when beginning the ceremony to lead the bridal pair upon a rose coloured material or a new rug or scarf, which is spread before the lectern.²

In the olden days the Russian Tzars and their brides were led upon a piece of flowered silken material and sable skins (sometimes as many as forty) which were intended as emblems of happiness and plenty in the new path upon which they were entering. This is the significance in general.³

¹ Ibid.

² Ibid.

³ Ibid.

The crowns are held upon the couples' heads by the sponsors through most of the service. This represents the honour and reward bestowed upon the wedded pair for the purity of their lives. In Greece, crowns are usually woven out of olive leaves or flowers around the head, interwining. But in Russia, metal crowns are kept in the churches. The crowns have holy pictures--that of the Lord Jesus Christ being upon the crown of the bridegroom and that of the Blessed Virgin Mary upon that of the bride.⁴

Wine is used in the wedding. It is used because when there was a wedding in Cana of Galilee which our Lord blessed with his presence, the water converted into wine by a miracle was served. This cup of wine is shared between the bride and bridegroom during the wedding. The priest gives it to the couple til it is finished. It is also meant to be the cup of sorrow and joy in their married life.⁵

⁴ Ibid.

⁵ Ibid.



Then the couple is led by a priest to circle (with one hand, usually the woman's left hand and the man's right hand tied together with a scarf or cloth) around the lectern, upon which lie the book of the Gospels and the cross. This means that the two will forever keep their marriage in a bond until death shall break it. They circle three times "in honour of the Holy Trinity, which is invoked to bear witness to their oath."¹ The circle typifies eternity.

¹Ibid.

²Ibid., pp. 604 f.

"St. Constantine and St. Helena are invoked because they were the disseminators (in the tenth century) of the Orthodox faith; and St. Procopious is invoked because he instructed the twelve women to go to their death of martyrdom as to a marriage feast."²

¹Ibid., pp. 604 f.

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Hapgood, Isabel Florence, Service Book of the Holy Orthodox-Catholic Apostolic Church, 4th ed., Syrian Antiochian Orthodox Archdiocese of New York and all North America, New York, 1965.

*Sotry By Alma Cook
Layout By Emily Kivdsnikoff*

RECIPES

For information on local recipes, I interviewed several ladies.

Here are some hints from Natalie Kvasnikoff on how to get bidarkis.

First you take a knife and a bag or pot and go down to the reef. You pry the bidarkis off the reef or behind English Bay point--it's a quarter of a mile from the village to the other side of the point.

There is only one kind of bidarkis that can be cooked. Here's how you do it: Put them in them in the water and boil them 5 to 10 minutes, till the skins peel off. The bidarkis get soft.

There is another bidarki called the "lady slipper." It is much bigger than the regular bidarkis. It has some reddish color on it and you have to scrape it off with a knife. You can't cook them. You can eat them raw with Lea & Perrins sauce, Vinegar and onions--if you want.

Apqaqenka qaugcin Nanwalem arnai qaillun egaalartat.

Ggwaten Nataaliam quliruus-kiinga urriitaliunernek:

Tuulluten nerusimerk taumi qalltamek ggwall'u cukunamek taumi atrariuten teggallqumen, akmani. (Qantuq-ggwani cingim tunuani).

All'ingurpiat tamaakucit urriitat taugkut egaalarait. Ggwaten asircarlaaten: Mermen eklluki taumi qallagkwarluki talliman ggwall'u qula minutat, qalltait yuukata taumi uttiitat unaiyuskata agwarluki pelit'aamek.

Alla uritaq aperlaraat urriitarpagmek. Angekcaglartut kewirluteng amiit, nerusimek taumi amiit keligluki. Ukut egaa lanetait qasaqiimarluki pitur'larait Lea & Perrin sauce-mek uk-susaamek taumi lugmek pilirluki piugcikuneng piturlarait.



BIDARKI WITH GRAVY
from Natalie Kvasnikoff

15-20 (approx.) bidarkis, sliced
4 or 5 T. bacon grease or vegetable oil.

½ c. onions, sliced
3 T. flour
1 t. curry powder
½ t. garlic powder or salt
(or 2 garlic cloves, minced to your taste.)

Add water and bidarkis, brown all these together and serve with your rice.

The best way to keep bidarkis is to cook them and put them in a bag. Then freeze them in some water. They will keep longer that way.

BIDARKI CASSROLE
from Tessie Moonin

Bidarkis Mayonnaise
Cooked Rice Corn Flakes

Boil bidarkis and clean them. Then grind the bidarkis. Mix cooked rice with bidarkis. Add mayonnaise. Mix it like hash. Put into cassrole pans. Put corn flakes on top, then put in the oven. Bake for 15-20 minutes at 375 degrees.

PICKLED BIDARKIS
from Pauline Moonin

Lea & Perrins sauce
Clean Bidarkis
garlic powder or cloves
onion, sliced
soy sauce
Wesson oil
vinegar

Mix all together for your own taste. Then put in a jar.

Ggwaten Nataaliam egaalarai urriitat gravy-ertuumaqat qula talliman ggwall'u suinaq urriitat kepumaqat, staaman ggwall'u naulraam uquanek. Qupiinek lugmek kepurlluku, curry powder-mek.

All'ingumek cishnuugmek urqehnguasa'arluku, mel'irluki taumi ellmaa'aq legceslluki.

Taumi kelup'aalirua piturluki. Kumlaceslluki asiiyullanetut, egaarrarluki taumi kumlasceslluki.



Tessie Moonin-rem egaalarai cali urriitat casserole-liaqlluki, egaarrarluki urriitat taumi perrircarluki taumi miililuki taumi akul'ulluki kelup'aamen, ilaluki mayonnaise-mek akul'ulluki, ekluki markiingurmen cukunanem, qaingatnun taumi cornflakes-nek pilirluki iterlluki petit'aam iluanun. Taumi egaaluki qula talliman ggwall'u suinaq minutat.

Ggwaten Pauline Moonin-rem egaalarai:

Pikaalcaa'aumaqat urriitat akul'ulluki Lea & Perins sauce, cishnuu'ut kinerngaqaq ggwall'u nuta'at, luuget qupuumaqat soy sauce, uquq, uksuusaaq, taumi ilalluki urriitanun, taumi ekluki jar-men

AGUDAQ

from Juanita Melsheimer

3 T. fermented fish eggs
2-3 good sized potatoes
½ c. Wesson oil

Fermented fish eggs (are fish eggs that were kept in a jar for a month.) First, when we open the jar of eggs you'll hear the air come out of it. Then you'll know it's okay.

This (the amounts) depends on how much you want to make. If you're making say about 8 cups of this recipe (use these amounts):

1. Boil potatoes, about 6-8 potatoes, (good sized potatoes).
2. 3 Tablespoons of fish eggs. Stir to sort of loosen up eggs, add ½ cup of Wesson oil, stir until thick. (It will look like mayonnaise.) If not thick you might need to add more Wesson oil.
3. Drain water out of pot and mash the potatoes and mix in with the fish eggs and Wesson oil. Mix and eat, m-m-good!

BIDARKI CHOWDER

from Juanita Melsheimer

½ c. rice
2 whole potatoes
some onions, chopped
some salt and pepper
½ cube butter
½ c. milk (canned)
some bidarkis

First boil ½ cup of rice and 2 potatoes and chopped onions and salt and pepper and ½ cube of butter. Then when they are all cooked, chop up bidarkis to little pieces and take your pot from the stove, add bidarkis and add 1 or 2 cups of milk (canned).

AKUTAQ

Arina'askengai iqallut qaryait (iqallut qaryait ang'aqurraa jar-mi all'inguq iralug). Nalluniniitan asiumuut ikt'erraaqu ellciquq piureskuneng eskuneng qaryat. Egaaiuten arwinlegnek gqwall'u inglulegnek kalтуuggaanek angtaciqegqanek kalтуuggaanek taryirluki, pinga'unek luuskaakcagnek qaryanek. Pekaglluki uregkwarluki qaryat, ilaluku caskam qupiinek uqumek pekaglluku tumaq'arnatiinun, ayuqegkwarluku mayonnaise, uqumek ilaluku ellmaa'aq tumaq'anellkan. Meq anlluku cukunamek taumi urqelluki kalтуuggaat taumi aku'ulluki qaryanun taumi piturluku. Mmm asirlartuq.

URRIITAQ SUUPAQ

Caskam qupiinek kilup'aamek mal'ugnek kalтуuggagnek qupurllukek gqwal'u naaten piugciyuu.

Caskam qupiinek lugmek (qupurlluku) Tar'irluku taumi piiliciirluku naaten piugciyuu.

Qupiinek maaslam, piugcikuut ilaluku cacanek allanek. Naulraat asirlartut cali.

Qallagkwarluki mermi (8-12) caskat, uskaki taumi cukunaq agwarluku pelit'aamek urriitaten.

SALT FISH

from Juanita Melsheimer

You clean the fish. Cut split fish and scrape it well with a knife. Wash out all the slime and then sprinkle salt in bottom of barrel. Then put (in) another fish, and the same way until you fill the barrel full. Then make brine: put 10 or more cups salt in water and bucket of water. First dissolve salt well, stir it with a big spoon and pour it over fish. Cover all the fish. Then put weight on like big rocks and cover them well with an old rain coat or anything, but don't use plastic or trash bags as fish get old fast and don't stay fresh. Tie a string all around it.

RHUBARB JAM

from Juanita Melsheimer

2 handfuls Rhubarb stalks
1 pkg. Sure-jell pectin
4 c. sugar
1 pkg. Strawberry Jello (opt.)

If you have 2 handfuls of rhubarbs, wash them real good and then cut them up about $\frac{1}{2}$ inch (lengths) and cook them. Add warm water almost to cover rhubarb, but don't put too much water. When they start to boil, add sure-jell. Boil 1 to 2 minutes, then add all 4 cups of sugar. Boil for 4 minutes, just hard boiling--I mean boil them real hard. Take your jam off the stove. If you like, add 1 pkg. of strawberry jell-o for more flavor.

Written by Becky Kvasnikoff
Sources Natalie Kvasnikoff, Tessie Moonin
Pauline Moonin, Juanita Melsheimer
Art work by Wasaka Matthews
Layout by Kathy Kvasnikoff

QASAT

Segluki iqallut nasquirluki taumi pamyuirluki atan'it yuuluki keligluki taumi urtungia'arluki, pilirluku taryumek aciakun puckam, patuspia acia. Taumi mal'uk iqalluuk lliilukek natranun puckam taryirluku tawaten lliilarluki tatarhnatiinun puckam, naaten piugciyuu.

Taumi allakun cukunakun ggwall'u puckakun mel'iluten taryuq urugceslluku pekaglluku luuskaakcagmek. Taumi katagluku meq iqalluut patuluki, tawaken ngigcirluku yaamarmek. Taumi cacamek patuluki, plastic-mek aallu. Atuquut plastic-mek ari-nariiciqaten.

Quunarlinggerreskuut mal'ugnek aiggan imirluku itnek urturluki asircarluki. Maqaruarqamek mel'irluki patuwayarluki quunarlit, am mel'irpakarkunaki. Qallakata sure-jell-lirluki. Taumi qallagkwarluki anglikcak all'inguq ggqall'u mal'uk minutak. Petgeruaqiina qallagkwarluku pelit'aamek agwarluku taumi egia'aq. Piugcikuut ilayumaan all'ingumek al'anguamek atsaarmek. Piturnircesllarai.

