

NATIVE TRIBE OF KANATAK



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News from the Kanatak Tribal Council

It's been a busy month for the Kanatak Tribal Council. Due to some unresolved issues with Alaska USA Credit Union, President Shawn and Council Member Kathy opened a new account for the tribe at a different banking institution. In the process, it was discovered that there was no Alaska business license for Kanatak; Shawn applied for and was granted a business license on behalf of the tribe. (In Alaska this license is required to open a business account at a bank.)

After the previous tenant moved without notice or cleaning, Shawn and his family cleaned the Kanatak rental property. Shawn prepared a lease agreement and the property is now rented to another tenant.

Council Member Henry Forshey attended the BBNA full-board meeting as the Kanatak representative in Dillingham, Alaska. Following the meetings, he returned to Wasilla to assist Shawn and wait for the full-council, on-site work sessions and general meeting. Shawn, Henry and Shawn's family members scrubbed and repaired the steam-bath, cleaned the emergency housing unit, and made general repairs, as well as did trash-pickup around the property. In addition, since he was president during much of the past three years and had the best information and insight into the situation, Henry filed reports with authorities, such as the Alaska State Troopers, the district attorney and the FBI.

Secretary-Treasurer Terrence Jason Shanigan returned from Nome and the Serum Run in mid-March and Vice-president Alex Giacometti arrived in Alaska on March 17. Work sessions involving all 5 council members began on Thursday, March 17; the council worked on inventory, enrollment & membership, policies & procedures, planning & budget, the meeting agenda—to name just a few of many tasks.

On Saturday, March 19, there was a general membership meeting of the Native Tribe of Kanatak. Unfortunately, there was a mix-up in the reporting of the correct call-in phone number, but hasty e-mails and text messages resolved the issue for many tribal members with over 20 members in attendance. It was an informational meeting, as well as an opportunity for members to ask questions. After the meeting four names of attendees were drawn to win door prizes: \$100 to Jeremy McGowan, \$50 to Tony Forshey, a Palm Pilot to Heather Kalmakoff, and a bicycle helmet to Isaiah Garner.

Work sessions for the tribal council continue on Sunday, March 20. In addition, the Kanatak tribal council is scheduled to meet with Ralph Anderson and Ida Roehl, representatives of Bristol Bay Native Association, on Monday, March 21, to re-establish a business relationship and sign a memorandum of agreement for compact funding. Presumably, there will also be information provided about the new Kanatak tribal administrator, a BBNA hiree and employee.

Council members will return to their respective homes on March 22, 2011.

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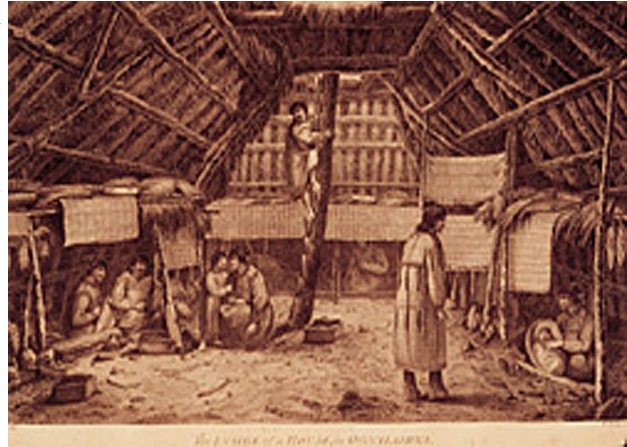
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Kanatak, Historically Speaking...

The first European contact with the Alaska peninsula occurred in 1741 when ships from the Bering-Chirikov expedition sailed past the coast. The first Russian to land on the peninsula was Gavril Pushkarev in 1761. By 1784 Russian fur traders seeking sea otter pelts had established settlements and camps along the Shelikof Strait coastline. The Peter Korsakovski expedition in 1818 was the first well-documented instance of Europeans reaching Becharof Lake. They crossed through the area in search of an old Russian village. The name Kanatak appears on Russian maps and charts dated 1847, 1849, and 1865. Kanatak was listed in the 1880 census as having 18 residents and the 1890 census listed 26 Natives in seven families living in two barabaras.



Barabara (Alutiiq = ciqluat), the traditional subterranean winter home

The Aleut and Alutiiq pre-contact barabaras were modified during the Russian period. Early on, the Russians adapted the traditional barabaras by building the sod-covered and arched-roofed structures above ground and by placing a doorway in a wall instead of through the roof. As a result, Natives began changing their house entrances from the top to the wall. By 1870 some of the Aleutian/Alutiiq turf-covered dwellings had glass windows, interior plank walls covered with paper, floors covered with dried grass, and small stoves. The post-contact houses usually contained two rooms.

to be continued...

Kanatak Connection through Memories

Sophia Kalmakoff Rane remembers: “One of my earliest memories of Kanatak is being on a horse, which was standing on a mountain overlooking the village of Kanatak. My mother and Uncle Nick were with me. I remember the beauty of the ocean, mountains, and village. I also recall an intense feeling of happiness. I believe that this vision of Kanatak helped me through many troubling times.”

“I believe that this vision of Kanatak helped me through many troubling times.”

Doris Helen Lind has many happy memories of helping her mother bake bread and of playing on the beach and mountainside. She tells of her youth gathering wild roots, putting up fish, hunting game, and helping raise her brothers and sisters. She says, “It was a very exciting time with the dances, and other activities, such as trapping, fishing, and traveling to/from Egegik over the Kanatak Pass.”

Evelyn Marlane Shanigan traveled back and forth between Egegik and Kanatak with her family until their final departure from Kanatak in 1956. Marlane’s fondest memories of life in Kanatak include daily walks down the beach with father Nick, sister Frieda, and brother James. The children would sing songs and play around the lighthouse while their father lit the kerosene light in the lighthouse. Marlane tells stories of traveling over the mountain pass in “gas boxes” (wooden boxes which had contained two 5-gallon cans of gas) strapped to a horse. In the “gas box” on the other side of the horse was her brother James.

Frieda Shanigan Byars remembers: There was a very nice, small Russian Orthodox Church we attended when the chief, “chiefy” (Pete Boskofsky) would open it up for special occasions. I was always in awe of the large, golden Jesus that was encased in a glass box. It was beautiful as were all the icons. There were only a few people left in the village, but they would sing the Russian hymns at the top of their lungs. Whenever I smell that special “church” smell (special incense), I am taken back in time to that little church on the hill.

(Reprinted from previous Kanatak newsletters.)

Meet our Kanatak Tribal Family

Sophia Kalmakoff Rane was born in Kanatak on October 10, 1937. She is the daughter of George Kalmakoff and Evelyn Shangin Kalmakoff. Sophia lived in Kanatak until 1945, when she had to leave due to a back injury which she received while playing with her dog on the Kanatak beach. Initially, Sophia was taken to Dillingham for medical attention, but the serious injury required several surgeries and ongoing medical attention. This necessitated foster care and long-term stays in hospitals in Sitka and Chicago for Sophia. After the last surgery, Sophia lived with a foster family who had a farm near Chicago. Sophia attended high school at the Wheaton Academy. After graduation, her foster family encouraged her to go to the Moody Bible Institute, which she did for one semester. However, Sophia decided that her true calling was a nursing career. She attended a 3-year program at Lutheran General Deaconess Hospital and worked as a nurse for over 40 years, much of it as a surgical nurse in O.R, and as a travel nurse in Illinois, Alaska California, Virginia, Arizona and Hawaii. She has been retired from surgical nursing since 2003. She now works part-time as a nanny. Sophia has three children, James, Helen, Dawn, and 7 grandchildren, who all reside in the Chicago area.



Nikki Shanigan was born in Kanatak, Alaska on October 10, 1953 to Nick and Mary Hendrickson Shanigan. Like her younger brother Gordon, Nikki was delivered by “doctor” Nick Shanigan. Nikki left Kanatak with her family at age three and deeply regrets that she has no childhood memories of Kanatak. However, twenty-one years ago Nikki visited Kanatak with several family members. She walked through the entire village. She went into the house where she had been born and discovered that the bed in which she was born was still there. She found some high heel shoes which had belonged to her Mom and some shoes belonging to her brother James and sister Marlane. Nikki says, “I want to go back to Kanatak and build a cabin; I don’t want to just visit for a day.” These days Nikki lives in Pilot Point, Alaska where she is the environmental coordinator for the Pilot Point Traditional Council. Nikki has four children: Jennifer Rubino, Kathryn Lakoduk, Heather Kalmakoff, Joseph Kalmakoff and a grandson, Isaiah Garner. Nikki’s hobbies include fur sewing, fishing, and all outdoor activities.

Pariscovia Giacometti Simpson was born in Egegik, Alaska on October 19, 1944. She is the daughter of Febo and Parescovia Shangin Giacometti. Pariscovia says she may have been to Kanatak as a child, but she does not remember it. Pariscovia is retired now, after a career in education, and lives in Sitka, Alaska. She is a widow, having lost her husband 19 years ago. She does not have any children. Her hobbies include fishing and travel, though her arthritis limits her traveling these days.

Tessa Forshey McGowan was born in Lexington Park, Maryland, in her own words “a long time ago around the time the first man walked on the moon.” She currently resides in Pennsylvania with her husband Don and their four boys: Darion (20), Jeremy (18), Pierce (11) and Mason (10). Sports, sports and more sports are the hobbies in their household. They love to go camping with friends in the summer months and take several day-trips to New York City throughout the year. Tess’ husband and she are planning a second honeymoon in the near future as a celebration of their 21-year marriage and his victory over his battle with non-Hodgkin’s Lymphoma (cancer of the lymph nodes). She has been employed by AARP for the last 10 years and is currently serving as the tribe’s temporary administrator. Tess believes this past year was extremely challenging for our tribe and looks forward to a new beginning with our new council.



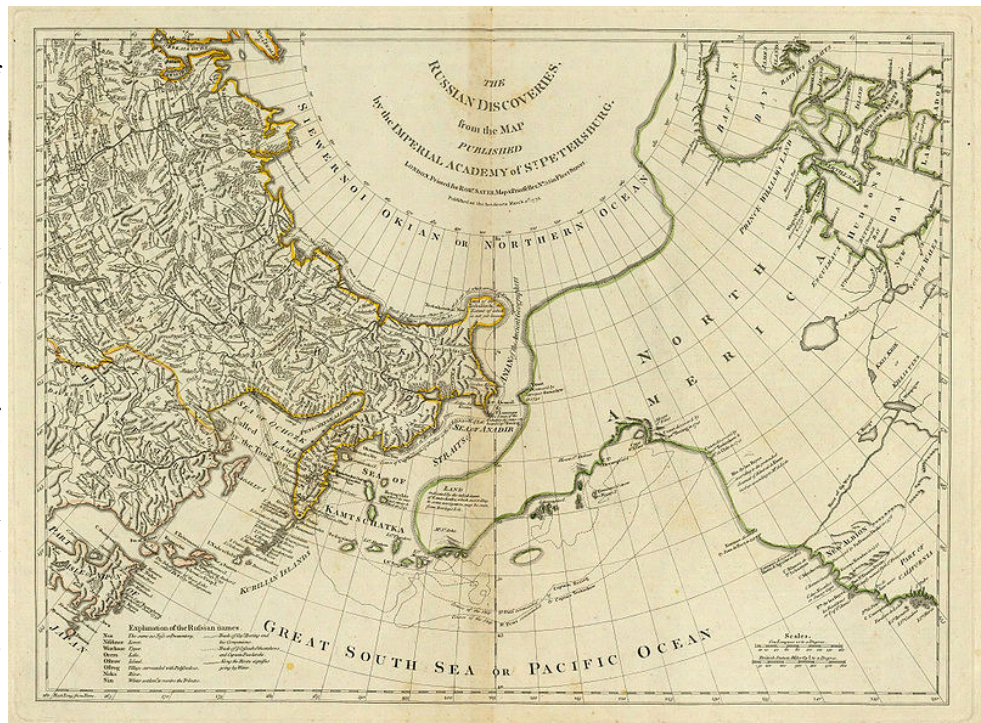
Alaska Native History or How Did We Get Here?

First Russian Contact in Alaska Of the European countries, Russia was the first to explore in the North Pacific. The Russians had been exploring the Arctic, looking for new lands, since the tenth century. Under Ivan IV the Terrible (1547-1582) they began to explore east of the Ural Mountains into Siberia, to trade and to conquer the indigenous people there. By 1647, they had crossed Siberia to the Sea of Okhotsk, at the north-west edge of the North Pacific Ocean. The next year a Cossack (a special Russian military group who were fierce fighters and loyal to the Russian tsars) named Semen Dezhnev sailed along the Siberian coast and through the Bering Strait to the mouth of the Anadyr River.

In 1725 the tsar Peter the Great (1672-1725) commissioned Vitus Bering to sail east from the Kamchatka Peninsula. In 1727, Bering sailed north through Bering Strait to the Arctic ice pack and back to Kamchatka. Due to storms and fog in the Bering Strait he did not see the North American mainland to the east. However, he did see an island which he named St. Lawrence Island, as the day he sighted the island happened to be the saint's day for Lawrence. Consequently, St. Lawrence Island became the first geographic feature of Alaska to be named by a European. In the summer of 1732 a Cossack named Mikhail Gvozdev sailed from Kamchatka northward through the Bering Strait and found the Diomedede Islands. They were met with a hail of arrows shot by Eskimos on the second island. The next day they anchored off the American coast at Cape Prince of Wales. Shortly thereafter, Gvozdev sighted King Island where an Alaskan Native approached the ship in a kayak. Following that meeting Gvozdev returned to Kamchatka. His voyage represents the first Russian contact with the American mainland, and with Alaska Native people.

But the "discovery" of Alaska is usually dated from Bering's second expedition in 1741. This is appropriate. The Alaska Native people at that time did not know the shape of North America or its relation to other continents. They did not have vessels capable of sailing great distances over the world's oceans and back to Alaska. In June 1741 Bering and his second-in-command, Aleksi Chirikov sailed in two ships from Kamchatka for North America. In mid- July Chirikov sighted land in southeast Alaska, probably the west side of Prince of Wales Island. Chirikov sent a boat ashore with a crew of eleven men to get fresh water and to look around. They did not come back.

Six days later he sent a second boat with a crew of four to see what had happened to the first boat. This boat also vanished. A day later, however, two boats paddled by Native people came out from where the Russian boats had disappeared. The Alaska Natives would not come very close to the *St. Paul*, and after shouting a message, they paddled back to where they had come from. No record exists of the fate of the Russian sailors who disappeared. Disappointed, Chirikov sailed back to Kamchatka.



'The Russian Discoveries' map, 1775, showing the sea routes of Chirikov and Bering.

to be continued...

TATTOOING AND PIERCING AMONG THE ALASKAN ALEUT

My oldest son Donnavon Shanigan had a fondness for tattoos and piercings. I remember when he first started getting them, I gave him some grief, saying, "That's not the way I gave birth to you." I confess, he shut me up in a moment, when he replied, "It's my heritage, Mom." Of course, he was right, so this series of articles is in memory of Donnavon.

Nosepins were worn by all indigenous groups of the Aleutian chain, by both sexes, with the incision being pierced shortly after birth. The ornament might be an eagle's feather shaft, a sea lion whisker, piece of bark, bone, or a leather thong with dentalium shells worn horizontally through the nose. Sometimes, women strung various beads of coral and amber on the nosepin and let them hang down to the tips of their chins.

More specifically, amber and dentalia were highly prized by both men and women. Although there were natural outcroppings of amber in the Aleutian Islands, most of it was obtained through trade from other indigenous groups living to the east. In 1814, the Russian sailor Urey Lisiansky noted that the Aleuts valued amber "in as high estimation as diamonds in Europe." Among the adjacent Chugach Eskimo of the Alaskan mainland, Captain Cook's crew recorded that "one pair of amber ornaments was worth two sea-otter skins (\$90-100 a skin)" in the 1780s. Dentalia, however, were procured exclusively from indigenous traders living southeast of the Aleutian Archipelago in the vicinity of Hecate Strait near the Queen Charlotte Islands, Canada. Here the indigenous traders of the shell immersed "in the water the body of someone who has died, or of a slave killed specially for the purpose" to attract the worms that live in the shell casings. On Kodiak Island, a pair of dentalia was worth "an entire squirrel-skin parka" in 1805.



A man of Turnagain River, Alaska, 1778. Drawn by John Webber of the Cook Expedition.

Ear ornaments were another common form of adornment. Oftentimes, there were holes pierced all around the rim of the ear with dentalium shells, beads of shell, bone, and amber placed in each orifice. An Unangan Attu Islander, before she was given to her husband in marriage, had ten sea lion whiskers pierced into each ear. Sea lion whiskers were considered to be very valuable and were regarded as trophies that indicated a good hunter, or the wife of a good hunter, since each animal has only four whiskers and "any number of them together must be a testimony of having captured a great many". These whiskers also adorned the wooden hunting gear of Aleut men or were used as ornaments in the nose.

A visitor to the Andreanov Islands in 1761 noted, "instead of earrings put into their ears the women wear eagles' and geese feathers behind the ears". In the Kagamil Island burial caves, the physical anthropologist Ales Hrdlička found numerous bird skulls, bones, the skins of hawks, dried bird wings buried with the mummies of children and even a bird feather "still stuck in the ear of one of the mummified heads."

Certainly, particular birds were seen as protective animals in the afterlife and not surprisingly the early 19th century Kodiak Islanders raised eagles as pets, using their feathers in ritual festivals to honor the sun. Their beaks not only represented the power of predation and killing, but also stood for the male procreative power. The speed, cunning, and accuracy of these birds were emulated by Aleut hunters who with their beak-like hunting visor, decorated with carved ivory "wings" and a "tail" of sea lion whiskers, became transformed into a powerful bird of prey whilst hunting upon the open seas in their kayaks. The hunter's harpoon magically became a talon and bore sculptural forms of a fanged wolf-like creature that assisted in capturing game.



A man of Unalaska Island, displaying labret and nosepin. Drawn by John Webber of the Cook Expedition.

Keeping Body and Soul Together, the Native Way

The Russian period in Alaskan history lasted from 1741 to 1867 and brought many changes to the lives of indigenous peoples. The Aleuts and Alutiiqs were the first of Alaska Natives who encountered the Russians, and experienced the most intensive influence of Russian culture and language during the whole Russian period in Alaska. As a direct result of this intense and lengthy contact, hundreds of Russian loanwords came into the Aleut and Alutiiq languages. It has been estimated that there are about 400 Russian loanwords in Aleut and over 350 in Alutiiq. One tradition was known both by Russians and Alaska Natives: the tradition of the steam bath or Russian *banya*. There were words for “steam bath house” in Aleut, however, the Russian way of taking steam bath became widespread and the Russian loanwords verify this.

Although some people may believe that Russian colonists introduced sweat-bathing, archaeological data illustrate that the tradition is ancient. Aleut and Alutiiq villages more than 3,000 years old contain large quantities of rock reddened and cracked by fire. This rubble shows that sweat-bathing has been an integral part of the social and spiritual life for millennia.

Some Aleut and Alutiiq barabaras had a small side chamber designed specifically for sweat-bathing; others had a separate structure. In both cases, this room had a low ceiling and a narrow, covered doorway that trapped steam. Hot rocks were carried into the sweat bath with special wooden tongs and piled into a corner where they would not block the doorway. Bathers splashed the rocks with water stored in wooden tubs. Bundles of roots were used for scrubbing and angelica leaves perfumed the air, providing relief from sore muscles and sinus congestion. Sweat-bathing was also considered a spiritual practice. Babies born in secluded huts were washed in the sweat bath as part of their introduction to the family household. Warriors would sweat-bathe the night before a raid.

Known today by the Russian term, *banya*, sweat-bathing remains a popular social activity. Inside the *banya* are benches, tubs of hot and cold water, and a wood-fired stove for heating rocks. A splash of water produces clouds of hot, cleansing steam. No trip to the *banya* is complete without switches and scrubbers made from local plants. Aleut and Alutiiq people use these tools to enhance the cleansing and healing powers of steam. Switches are made from a variety of leafy branches, including alder and Kenai birch, while scrubbers are fashioned from wild rye grass roots. (Note: I remember my husband Gordon using a rooty-looking mass that he called a *taariq* (sounded like doth-ik when he said it).

The high temperature in the *banya* has many health benefits. Excessive heat stimulates sweating, thus removing unwanted materials from the blood and improving the work of the kidneys. Sweating also releases excess water and salt from the body and opens the skin pores, cleaning it and making it softer and fresher. The process helps rid the muscles of excess lactic acid. Dilated blood vessels increase the flow of oxygen to muscles, reduce swelling and aid in the repair of tears. Steam-bathing also stimulates protein circulation, improving digestibility of proteins, fats, carbohydrates, and mineral elements. Because harmful bacteria and viruses can only survive within a narrow temperature range, the use of the *banya* to create an “artificial fever” may aid the body in protecting against them. Finally, endorphins are released due to the increase in cardiovascular activity. Also, in the steamy *banya*, people hit themselves and each other with bunches of twigs to open pores and improve circulation.



Banya or steam-bath at the Kanatak tribal office

Tribal Happenings *Celebrating those special moments in our lives...*

***Nikki Shanigan reports that her son Joseph Kalmakoff returned home to Pilot Point, Alaska on March 8. Joe had enough of GILA and 50 below weather! (Note: GILA is the Galena Interior Learning Academy, a boarding school for high school students, where 95% of the students are of Alaska Native/American Indian descent.) Joe plans to enroll in Mt. Edgecumbe, a boarding school in Sitka, in fall 2011. Joe turns 16 on May 19; he might fish on the beach this summer in Pilot Point. Also he will work the Arctic Tern program again this summer for about 3-4 weeks; it's a youth environmental clean-up program. Nikki says she's so glad to have him home again, as she has really missed him.



***Jeanette Shanigan reports that her granddaughter Nichole Shanigan's volleyball team, the Wasilla Middle School Braves, placed third in regionals. Nichole is tickled, saying she served well and even blocked a couple of times!



***Anthony and Bonnie Forshey report that their son Anthony Forshey Jr. celebrated his 34th birthday on March 4, 2011. Anthony Jr. and his wife Missy are also expecting another child, a boy, in April. They already have two children, a daughter Kendal, and a son, Evan. Anthony Jr. is the grandson of Evelyn Shangin.

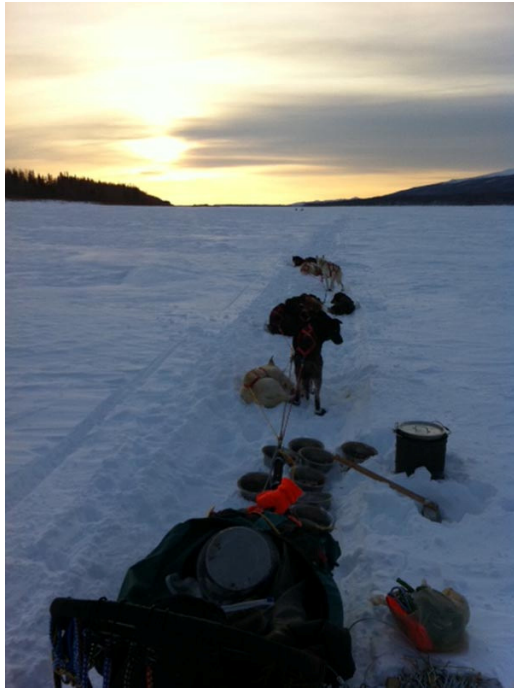


***Frieda Shanigan Byars reports that her son, Terrence Jason Shanigan, is one of 10 dog-mushers on the *Serum Run* this year. Many tribal members in the Lower 48 have probably heard of the Iditarod Sled Dog Race, but most do not know that non-competitive dog-mushers are already out on the trail celebrating the reason for the *Last Great Race* with a run of their own. This trip follows the actual route used in 1925 when mushers took turns running the trail to Nome with diphtheria medicine. The *Serum Run* was started by explorer Colonel Norman Vaughan in 1997 to commemorate the actual 800-mile route taken in 1925. This year about 10 teams are traveling together using down-time at villages along the trail to talk to kids about Alaska's high suicide rate. (Note: Alaska has the highest suicide rate in the nation at 24.6 suicides per 100,000 deaths. Alaska Natives, especially young people, are particularly at risk. For example, the average rate over the past 10 years for remote villages and towns in northwest Alaska is more than three times the statewide highest-in-the-nation average.)

Unlike Iditarod competitors, these mushers aren't trying to beat each other to the finish line. "It is not a race. The *Serum Run* is not a race to Nome as the Iditarod is. We often tell people we are not on a race to the finish line. We are on a race to save lives, and we are on a humanitarian expedition," said *Serum Run*

Tribal Happenings *Celebrating those special moments in our lives...*

musher Terrence Jason Shanigan. Musher's expect to arrive in Nome on March 11. Terrence Jason Shanigan is the secretary-treasurer for the Native Tribe of Kanatak.

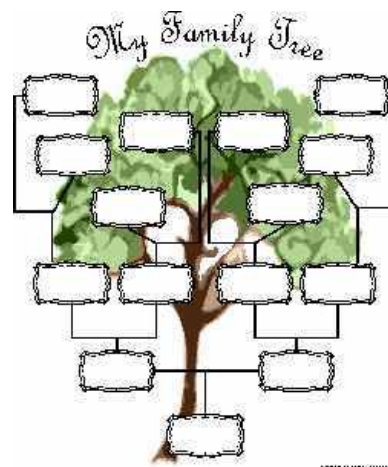


***Anthony and Bonnie Forshey report that her 8-year-old grandson Ayden VanDoren won the both the math & science awards, as well as a writing competition at his school. Ayden's book will be published and he also won a cash prize. He dedicated his book to his Mimi and Pap. He also won an award for telling his class all about Native Americans, and the truth about Columbus, as well as showing his collection of arrowheads that he found while visiting Anthony and Bonnie in Pennsylvania.



***Jeanette Shanigan reports that her grandson Nathan Shanigan recently competed in his school's Science Fair. Nathan tested the fizzy, geyser power of Mentos candy in soda pop. Of the 5 varieties of soda pop (root beer, orange crush, spite, ginger ale, diet pepsi) that Nathan tested, surprisingly ginger ale proved to be the most efficient geyser-producer. Nathan also celebrated his 11th birthday with a birthday-dinner at Grandma's and a party at Happy Hoppers.

***Bonnie Forshey also reports that she is working on the family tree, and would appreciate any and all help. She especially needs old photographs and correct dates, etc. She plans to have books printed, one for each family, when the family tree is completed. Bonnie will e-mail a link and an invitation to folks who contact her at bonnieforshey@msn.com



Tribal Happenings *Celebrating those special moments in our lives...*

***Jeanette Shanigan reports that her granddaughter Savannah Shanigan is finishing her volleyball season at Larson Elementary. (By the way, one of her opponents during the season was Piper Palin, a name you all may recognize; it is Wasilla afterall!) Savannah plans to purchase a volleyball with her "Papa money," so she can improve on her skills over the summer months. Also in her social studies class, Savannah recently learned about and made an Alutiig hunting hat of paper.



***Henry Forshey provided this photo of his daughter Jessica, her husband Dustin, and their two children, Makayla, age 4, and Noel, age 2. The Lukitsch family lives in Walnutport, Pennsylvania.



About a Previous Newsletter...

Frieda Shanigan Byars offers this additional information about the Shanigan name: "My husband, Anatoliy, who is from Russia said that Shangin is a very old word and may or may not mean something. He thought it meant Old Cookie, which could be pancake, I guess. Also, Dad told me many times that when he was going to school, I do not know where, probably when they were sent to Eklutna Boarding School, the Irish teachers there changed his name to Shanigan. So there is Dad's story to me."



Do you need help with housing?

If you are a member in good standing with the Native Tribe of Kanatak and meet certain income requirements, you may be eligible for assistance from the Bristol Bay Housing Authority. There are currently programs for rental assistance, utility vouchers, home repairs, and down-payment assistance for home purchase. There is also the option for the Kanatak tribal council to assess the memberships' housing needs and create other programs in the future, subject to federal guidelines and BBHA approval.

To apply, you **must** fill out an 18-page application which includes supplying proof of income, such as income tax forms. The application is available at the BBNA website: <http://www.bbha.org/apply.htm> Phone numbers for contact with either the King Salmon or Dillingham offices are also available at the above-listed website.

Once your application is complete, mail it to this address:

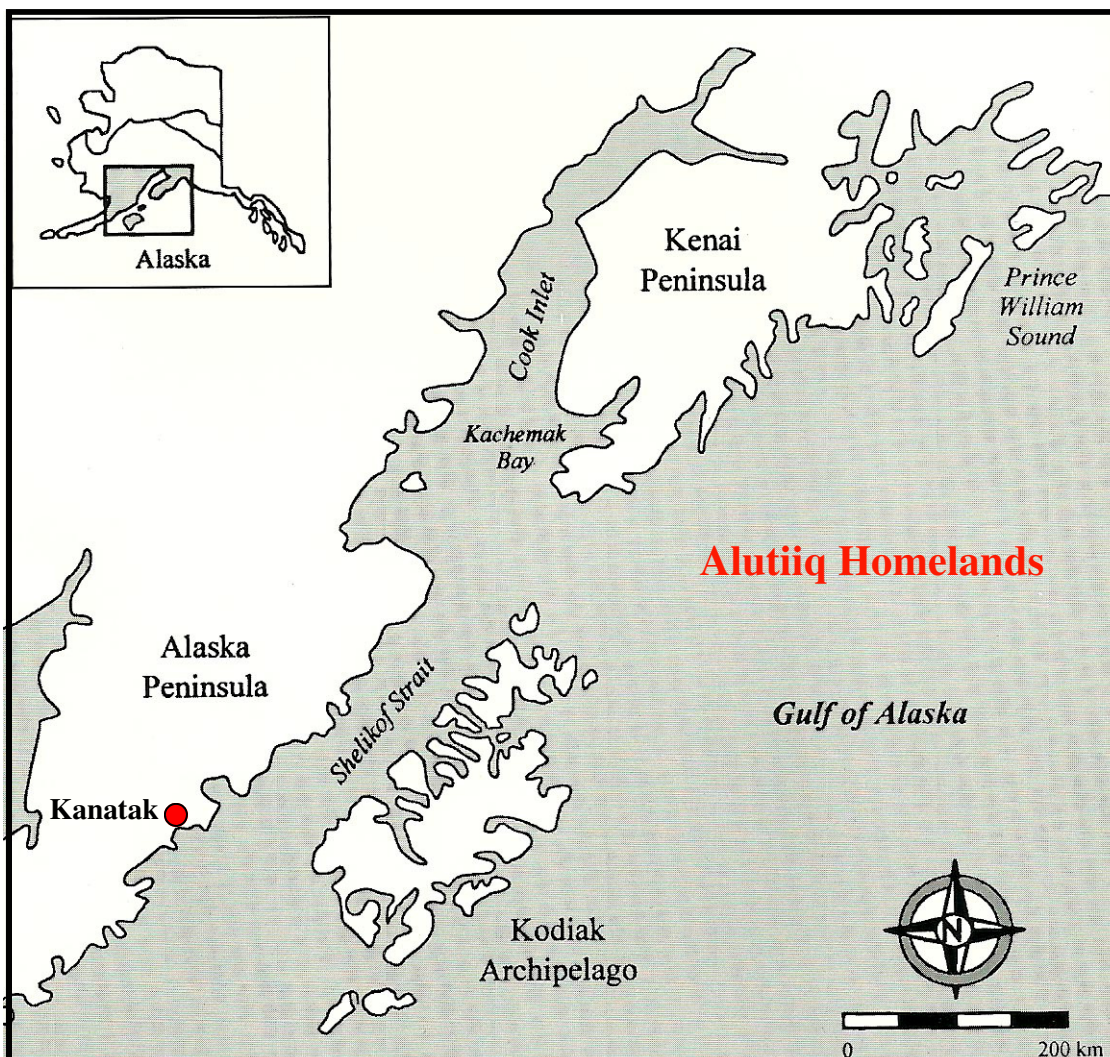
*Bristol Bay Housing Authority
PO Box 50
Dillingham, Alaska 99576*

Do NOT mail your application to the Kanatak tribal office!

Aleut or Alutiiq? Unangax or Sugpiaq?

The Alaska Native people of southwest Alaska identify themselves as **Alutiiq**, **Sugpiaq**, **Aleut** or **Unangax**, based on individual preference. Before European contact, the ancestral terms Sugpiaq and Unangax, generally meaning "the people," were used by the two groups to refer to themselves. Russian explorers and fur traders introduced the name "*Aleut*" which was eventually adopted in Native communities. The origin of the name "*Aleut*" is uncertain. It is possibly derived from the Olutorski tribe, on the Olutorsk River, in northeast Kamchatka, and was applied by early Russian fur hunters to residents of the Aleutian Islands. But it may instead be derived from the Chukchi word for "island," *aliat*. Or perhaps, it's from the Russian word *aleuty* meaning "coastal dweller." Finally, it is possible that "*Aleut*" comes from the name the westernmost Alaskan indigenous people on Attu Island used to refer to themselves, "*Aliut*," which was then extended eastward by the Russians. The Sugpiaq term for Aleut is "*Alutiiq*."

All four names -- Alutiiq—Aleut and Sugpiaq—Unangax -- are used now, according to personal preference. I remember that my husband Gordon did not embrace the Alutiiq term. He had lived his life as an Aleut; it was part of his cultural identity. He resented being told that his identity was suddenly wrong—that he was Alutiiq, not Aleut. But younger generations of the Alutiiq Nation are moving away from using the term Aleut to distinguish themselves from their neighbors, the Unangax, who also go by Aleut. So, which term do you prefer?





Featuring the Music of Jimmy Rane

Sometimes passions develop, resulting in rips and tears in the smooth, predictable fabric of life. That's exactly what happened to Jimmy Rane eleven years ago, when he learned to play guitar. After three years of developing guitar skills and technique, Jimmy realized then that an unforeseen thing had happened. Now, the guitar is no longer just a hobby—something to provide a bit of personal enjoyment; instead, it's become a means to express his inner creative voice.

Often, it's noodling with the music; other times it's a phrase that sparks inspiration, but the result is the same: 20 songs so far that just seem to flow from him. Who knew? But now that he does know, Jimmy is daring to dream. Perhaps he can follow his songwriting and guitar talents all the way to fame, fortune, and the big-time. To help chase that dream, he's started a band named *The Viaducts*.

On the surface, starting a band may seem an easy thing to do. But it's not, according to Jimmy. He says it takes time to find just the right musically talented people, who share

similar ambitions and goals. Coincidentally, the members of *The Viaducts* share more than music—they all have the same first name, James. Jimmy says he's reading that coincidence as a sign of future success. The members of *The Viaducts* are Jimmy Rane, songwriter, guitar, singer; Jim McKeon, bass, vocals; James Warren, drums.

The band plays shows, featuring Jimmy's songs, several times a month in the Chicago area. In addition, they are in the process of recording their first professional CD. Jimmy says the CD will contain 9 songs and should be completed sometime soon. It will be available for purchase on their website for \$8.00 per CD or 99¢ per song. In addition, they hope a professional CD will provide better promotion and wider distribution, such as listing through Amazon.

If you'd like to hear *The Viaducts'* music, here's a link to their website <http://theviaducts.com/> There you'll find 5 of Jimmy's songs (*I'm Your Man, Tell Me Sister, Dove Bar, Drive-Thru Girls* and *Summer Days*) that you can listen to and/or download.

Jimmy is the son of Bernard Rane and Sophia Kalmakoff Rane, who was born in Kanatak. His grandmother was Evelyn Shangin.



Back: Bryant Shanigan, Chase Apalone, Isaiah Garner, Joseph Kalmakoff;
middle: Heather Kalmakoff, Nikki Shanigan, Jennifer Rubino; front:
Kathy Lakoduk.



Anna Atanguk Shangin Kalmakoff, the mother, grandmother, great-grandmother, even great-great-grandmother of many tribal members. Note the barabara in the background, presumably her home. Photo taken about 1929-30.

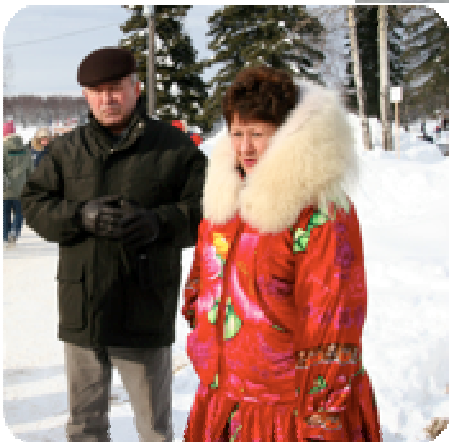
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Photos of tribal members

Evelyn Shangin



Frieda Shanigan Byars & her husband Anatoliy Leonov.



Family reunion of some of the descendants of Evelyn Shangin Kalmakoff Shaw Forshey.



Give a hoot.....

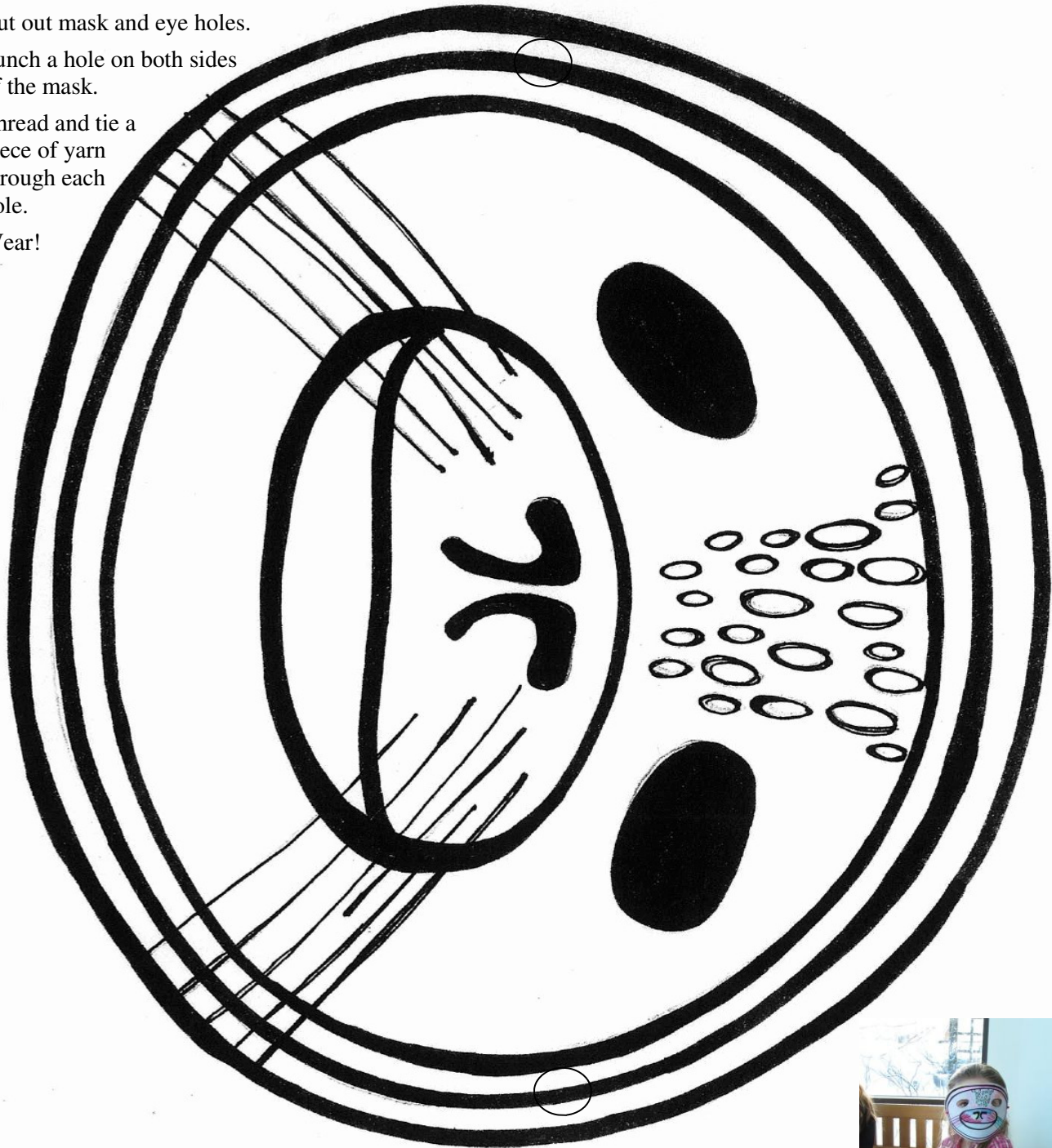


contribute!

Help! Can anyone identify these cute kids, especially the one in the center????? Just kidding!

Kanatak Kids

- Color the seal (isuwiq in Alu-tiiq) mask.
- Cut out mask and eye holes.
- Punch a hole on both sides of the mask.
- Thread and tie a piece of yarn through each hole.
- Wear!



Note: Masks were part of the process of communicating with the spirit world. They were used in dances that ensured future hunting success by showing reverence to animal spirits and ancestors.





The mission of the U.S. Fish and Wildlife Service is working with others to conserve, protect, and enhance fish, wildlife, plants, and their habitats for the continuing benefit of the American people.

U.S. Fish & Wildlife Service

Kanatak Trail Project

Be a Part of History



Looking for adventure?

Challenge yourself!

Help restore the Kanatak Trail! Spend the month of June with a youth crew camping, hiking, and clearing an historic route in Becharof National Wildlife Refuge.

Make a difference while learning new skills!

Mt. Pedik and Island Arm of Becharof Lake, USFWS photo

Becharof National Wildlife Refuge needs a hand— your hand! For centuries, people have climbed over the mountains along the Pacific Coast to reach Becharof Lake and the Bering Sea. The route is in danger of vanishing.

The Student Conservation Association (SCA) has partnered with the U.S. Fish and Wildlife Service to rescue this historic trail. A crew of six students and two leaders will be recruited for the month of June.

The village of Kanatak, on the Pacific Coast, had 200 residents in 1912, when oil was discovered nearby. By 1956, there was just one family left.



Kanatak Village in the 1940s: courtesy of Paul Boskoffsky



Photo courtesy of SCA

The Alutiiq people who lived in Kanatak used the trail. In spring, they climbed over the mountains to reach Becharof Lake, each family following a different path from there to summer work. In the fall, they returned to Fish Village, on the lakeshore, to prepare salmon. They went back over the mountains with their loads of supplies to Kanatak to spend the winter where firewood was plentiful.

The trail they walked is still there. In the upper sections, it is clearly seen—even from the air. Ancient rockpiles mark the way. But the lower sections of the route are now hard to find.



Trail crew at work-- courtesy of SCA

We need youth willing to lend a hand cutting brush and clearing the trail. We aim to hire a crew made up of half Alaskans, half students from anywhere else in the world. Two experienced SCA leaders will teach you wilderness skills and work alongside you. Refuge staff will pitch in, too.

In all of Becharof National Wildlife Refuge's immensity, there are no designated hiking trails. The Kanatak Trail will become the first. Join us to reveal the trail. Camp beside Alaska's second largest lake. Be part of a team of volunteers like you. Expand your horizons. Make way for the visitors of the future to walk into history.



Upper Kanatak Trail, courtesy of Paul Boskoffsky

More About the Trail

If you live on the Alaska Peninsula, you know that history is not just about the past. History is *now*. History is about what we choose to carry with us into the future.

Paul Boskoffsky was born and raised in Kanatak Village. No one lives in the village now, but Paul hasn't forgotten. Over the years, he has guided relatives and friends over the Kanatak Trail.



Photo courtesy of Paul Boskoffsky

Paul believes in passing on the heritage of Kanatak. Becharof National Wildlife Refuge supports his effort to keep some of our history here with us. The Kanatak Trail will become the Refuge's first recreational trail.

Thanks to people like Paul, generations of Alaska Peninsula residents and visitors can follow in the footsteps of the past. The scenery and wildlife protected within the Refuge is on display at every turn of the trail.



Paul Boskoffsky, now in his seventies, can still hike the entire trail in 4 hours! (Photo courtesy of Pat McClenahan)

U.S. Fish & Wildlife Service
<http://www.fws.gov>

July 2002



Volunteers Make a Difference

The Student Conservation Association (SCA) is America's conservation corps. Our members protect and restore national parks, marine sanctuaries, cultural landmarks and community green spaces in all 50 states.

SCA's mission is to build the next generation of conservation leaders and inspire lifelong stewardship of our environment and communities by engaging young people in hands-on service to the land.

Tens of thousands of green professionals, from park superintendents to urban planners, can trace their start to SCA. This is where college and high school students connect with nature, render hands-on service, gain new skills and perspectives, and launch a lifetime of stewardship.



Photo courtesy of SCA

How to Apply

Visit the SCA's website at www.thesca.org. In order to be considered for the SCA National Conservation Crew Program, you need to complete an application.

Create a website profile (or login if you already have one created). To create a website profile, click Login at the top right of any SCA website page. Under the Create Profile tab, you can create your website profile.

Once you have logged in, look for *my sca* on the menu bar. Clicking on this from any page of the website will take you to your profile page.

From your profile page you can click on *access or create your application* to access the online application. Follow the directions on the website carefully.

Need help? Call Amanda Smith in Juneau at 907-577-0716.

Alaskan students can apply for the Kanatak Trail project free! Application fees are waived. Financial assistance in reaching Becharof National Wildlife Refuge's headquarters in King Salmon is also available. Go ahead—apply!

Call Julia Pinnix, Visitor Services Manager, for more information: 907-246-1211.



Photo courtesy of Pat McClenahan

Follow the trail with us!

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