

Chapter 1 : Project MUSE - Douglas W. Veltre: A Life in Aleutian Anthropology

Carefully edited by Ray Hudson, An Aleutian Ethnography is an essential resource for scholars of American history and history of anthropology alike. Publisher: University of Alaska Press (November 15,).

Taxtamam Tunuu dialect of Belkofski. Population and distribution[edit] For specific tribal village names, see List of Alaska Native tribal entities. The Aleut people historically lived throughout the Aleutian Islands, the Shumagin Islands , and the far western part of the Alaska Peninsula , with an estimated population of around 25, prior to European contact. These continue to have majority-Aleut communities. Prior to sustained European contact, approximately 25, Aleut lived in the archipelago. In addition, the population suffered as their customary lifestyles were disrupted. Russian traders and later Europeans married Aleut women and had families with them. Of the numerous Russian Orthodox congregations in Alaska, most are majority Alaska Native in ethnicity. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message In the 18th century, Russia promyshlenniki traders established settlements on the islands. There was high demand for the furs that the Aleut provided from hunting. In May , local Aleut revolted on Amchitka against the Russian traders. The Russians had a small trading post there. According to what Aleut people said, in an account recorded by Japanese castaways and published in , otters were decreasing year by year. The Russians paid the Aleut less and less in goods in return for the furs they made. The Japanese learned that the Aleut felt the situation was at crisis. The leading Aleuts negotiated with the Russians, saying they had failed to deliver enough supplies in return for furs. When five Russians opened fire, the Aleuts ran away. The next day the Aleut returned, but escaped again when the Russians started firing. While the men attempted another attack the next day, they yelled and moved more quickly towards the house. As Russians opened fire, they started to run away again. After they ran, the Russians noticed that all the men had left the village. The Russians took around 40 women and children hostage, forcing the Aleut to surrender. The Russians killed four Aleut leaders. Nezimov, leader of the Russian group, was jailed after the whole incident was reported to Russian officials. August Learn how and when to remove this template message In , in order to obtain more of the commercially valuable otter pelts, a party of Aleut hunters traveled to the coastal island of San Nicolas , near the Alta California-Baja California border. The United States government evacuated hundreds more Aleuts from the western chain and the Pribilofs during WWII, placing them in internment camps in southeast Alaska, where many died of measles , influenza and other infectious diseases which spread quickly in the overcrowded dormitories. In total, about 75 died in American internment and 19 as a result of Japanese occupation. On June 17, , the US Government formally apologized for the internment of the Unangan people and their treatment in the camps. Population decline[edit] Before major influence from outside, there were approximately 25, Aleuts on the archipelago. Foreign diseases, harsh treatment and disruption of aboriginal society soon reduced the population to less than one-tenth this number. The Census count showed 1, Aleuts. In the Census, 11, people identified as being Aleut; nearly 17, said Aleuts were among their ancestors. Full-blooded Aleuts still exist and are growing in number, and there are also people who may be part Russian or other descent but solely identify as Aleut. Housing[edit] The Aleut constructed partially underground houses called barabara. According to Lillie McGarvey , a 20th-century Aleut leader, barabaras keep "occupants dry from the frequent rains, warm at all times, and snugly sheltered from the high winds common to the area". The pit was then covered by a roof framed with driftwood, thatched with grass, then covered with earth for insulation. The bedrooms were at the back of the lodge, opposite the entrance. Several families would stay in one house, with their own designated areas. Rather than fireplaces or bonfires in the middle, lanterns were hung in the house. Subsistence[edit] The Aleut survived by hunting and gathering. They fished for salmon, crabs, shellfish, and cod, as well as harvesting sea mammals such as seal, walrus, and whales. They processed fish and sea mammals in a variety of ways: Caribou, musk oxen, deer, moose, whale, and other types of game were eaten roasted or preserved for later use. They were also processed as alutiqtutigaq, a mixture of berries, fat, and fish. The boiled skin and blubber of a whale is a delicacy, as is that of walrus. Today, many Aleut continue to eat

customary and locally sourced foods but also buy processed foods from Outside , which is expensive in Alaska. Men as well as women often carved ivory and wood. Andrew Gronholdt of the Shumagin Islands has played a vital role in reviving the ancient art of building the chagudax or bentwood hunting visors. Some Aleut women continue weave ryegrass baskets. Aleut arts are practiced and taught throughout the state of Alaska. As many Aleut have moved out of the islands to other parts of the state, they have taken with them the knowledge of their arts. They have also adopted new materials and methods for their art, including serigraphy , video art , and installation art. Aleut carving, distinct in each region, has attracted traders for centuries, including early Europeans and other Alaska Natives. Historically, carving was a male art and leadership attribute. Most commonly the carvings of walrus ivory and driftwood originated as part of making hunting weapons. Sculptural carvings depict local animals, such as seals and whales. Aleut sculptors also have carved human figures. Jewelry is made with designs specific to the region of each people. Each clan would have a specific style to signify their origin. Jewelry ornaments were made for piercing lips labrum , nose, and ears, as well as for necklaces. Each woman had her own sewing needles, which she made, and that often had detailed end of animal heads. Strands of grasses or reeds were overlaid upon the basic weaving surface, to obtain a plastic effect. Basketry was an art reserved for women. Today, Aleut weavers continue to produce woven grass pieces of a remarkable cloth-like texture, works of modern art with roots in ancient tradition. Birch bark, puffin feathers, and baleen are also commonly used by the Aleut in basketry. The Aleut term for grass basket is qigam aygaaxsii. One Aleut leader recognized by the State of Alaska for her work in teaching and reviving Aleut basketry was Anfesia Shapsnikoff. Her life and accomplishments are portrayed in the book Moments Rightly Placed The Atka people believed that another people lived in their land before them. They portrayed such ancients in their masks, which show anthropomorphic creatures named in their language. Knut Bergsland says their word means "like those found in caves. Feathers were inserted into holes carved out for extra decoration. These masks were used in ceremonies ranging from dances to praises, each with its own meaning and purpose. They believed their body art would please the spirits of the animals and make any evil go away. The body orifices were believed to be pathways for the entry of evil entities. By piercing their orifices: Body art also enhanced their beauty, social status, and spiritual authority. Before the 19th century, piercings and tattoos were very common among the Aleut people, especially among women. Piercings, such as the nose pin, were common among both men and women and were usually performed a few days after birth. From time to time, adult women decorated the nose pins by hanging pieces of amber and coral from strings on it; the semi-precious objects dangled down to their chins. Piercing ears was also very common. Materials associated with birds were important, as birds were considered to defend animals in the spirit world. A male would wear sea lion whiskers in his ears as a trophy of his expertise as a hunter. Worn for decorative reasons, and sometimes to signify social standing, reputation, and the age of the wearer, Aleuts would pierce their lower lips with walrus ivory and wear beads or bones. The individual with the most piercings held the highest respect. Tattooing for women began when they reached physical maturity, after menstruation, at about age Historically, men received their first tattoo after killing their first animal, an important rite of passage. Sometimes tattoos signaled social class. For example, the daughter of a wealthy, famous ancestor or father would work hard at her tattoos to show the accomplishments of that ancestor or father. They would sew, or prick, different designs on the chin, the side of the face, or under the nose. The Russians arrived in the Aleutian Islands in and were maintained modest trading settlements and religious missions through the midth century. Replica of the sax, an Aleut coat made from bird skins and sea otter fur A Kamleika , or seal skin coat The Aleut people developed in one of the harshest climates in the world, and learned to create and protect warmth. Both men and women wore parkas that extended below the knees. The women wore the skin of seal or sea-otter, and the men wore bird skin parkas, the feathers turned in or out depending on the weather. When the men were hunting on the water, they wore waterproof parkas made from seal or sea-lion guts, or the entrails of bear, walrus, or whales. Parkas had a hood that could be cinched, as could the wrist openings, so water could not get in. Men wore breeches made from the esophageal skin of seals.

Chapter 2 : An Aleutian Ethnography, Turner, Hudson

Carefully edited by Ray Hudson, An Aleutian Ethnography is an essential resource for scholars of American history and history of anthropology alike.

The Unangan people were called "Aleut" by the Russians and that name became the name used almost universally in western languages, even though it was not the name these people used for themselves. The name, "Unangan", originally referred to the native people of the Eastern Aleutians, but is now often used to refer to all the people indigenous to the Aleutian Islands. In , Hodge said: A branch of the Esquimauan family inhabiting the Aleutian ids. The origin of the term is obscure. A reasonable supposition is given by Engel quoted by Dall in Smithson. Here we will use both Unangan and Aleut terms. The above population graph shows very clearly the devastating consequences on the Unangan population by of the Russian conquest of the Aleutian Islands. Scores of villages were wiped out or abandoned and chaos reigned during the early years of the occupation. During these early years there was no official Russian government nor Orthodox Church presence. They used brutality and firearms to force the Aleuts to hunt sea otter pelts for them. The details of those atrocities will not be covered here but the extant information on this period can be read in the excellent account of the Russian occupation of the Unimak Area by Lydia T. Smoke rises constantly from the crater of this mount, and shocks of earthquake occur very frequently. The island is uninhabited, and has been in that condition for the greater part of the present century, though it is richer than many other islands of the Aleutian chain in natural means of sustaining life. Foxes are quite plentiful here, and sea otters frequent the reefs and points, but ever since nearly one hundred years ago almost all the inhabitants of four or five populous villages were massacred by the Russian promyshleniks a superstitious dread seems to prevent the Aleut from making a permanent home at Oonimak. The Russian occupation of the Unimak Area brought about large population displacements and migrations of the Unangan people. The above map summarizes some of the basic population movements. Because of the chaotic conditions of the early Russian occupation period, no accurate data exists for Unimak area Unangan villages, nor most of their locations. Sanak is the only Unangan village that retained its original name throughout the historical period. The other Unangan villages were generally known by their Russian names since it was through Bishop Veniaminov and other Russians that information on the Aleut villages was put into writing. The Russian maps and charts of the time never located and named the villages but were mostly concerned with better charts for navigation. Morzhovoi and Belkofski were created and settled by the Russian administration for better management of their fur and ivory trade, where no significant Unangan villages existed before. After the American acquisition of Alaska in , there was a large increase in the populations of the remaining Aleut villages through immigration from other Aleut villages and a few European immigrants. This population shift reflects the huge impact of the sea otter harvest during the American period. But, this harvest was highly exploitative and brought about the extermination of the sea otter locally and therefore the crash of the village populations that depended upon the hunt. Some of the Unangan villages were able to survive into the early s by trapping fox and other land animals, but when the fur market crashed after the Great Depression, the villages lost population and were finally abandoned. People from these villages moved mostly to King Cove and Sand Point, but some moved outside the region. In the 20th century, new villages were created at locations for the harvest and processing of local cod and salmon resources. The disappearance of codfish in the late s meant the eventual abandonment of Company Harbor and Pauloff Harbor. In general, the history and fate of the Unimak area villages closely parallels the commercial harvest of the local renewable resource base. The local subsistence economy, which had endured for about 5, years, was finally brought to an end by the rise of the export economy and globalization. Click on the above graph for a larger version. Imposed new social forms, religious institutions, and material culture had changed nearly the entire fabric of Aleut life. In summary, the study found that: Following World War II, research continued, and the evolving political picture in Alaska gave Aleut people increasing influence and control over such efforts. These prints are courtesy of the National Library of Australia. Father Veniaminov was the resident Russian Orthodox priest in Unalaska and took great interest in promoting the welfare of the Unangan people. He was

also a good ethnographer, way ahead of his times, and a trained, unbiased observer. The grown men were in the habit of emerging from their huts as soon as day was breaking, naked, and standing with their face to the east, or wherever the dawn appeared, and having rinsed their mouths with water saluted the light and the wind; after this ceremony they would proceed to the rivulet supplying them with drinking water, strike the water several times with the palm of their hands, saying: Then throwing water over the head and washing face and hands, they waded into the stream up to their knees and awaited the first appearance of the sun. Then they would carry water to their homes for use during the day. A brief descriptive text that describes these artifacts was written by George Quimby from the Chicago Natural History Museum and can be read [here](#). Click on the small images below to see larger versions. Traditional Unangan culture is a good example of cultural and social evolution. The extremely demanding conditions of the Aleutian natural environment plus the abundance of natural marine and land resources provided optimal conditions for very sophisticated cultural achievements. The natural forces of wind, cold temperatures and rough seas were overcome by the Aleuts through the use of very sophisticated technology created over thousands of years. Without metals and by using only what nature provided locally, they crafted effective and unique technologies. Bone, stone, sinews, skins and natural fibers were skillfully turned into useful tools and products. The result was that the Unangan actually lived a relatively prosperous life with sufficient extra time for art, music, dancing and ritual carried along by a strong oral tradition. Traditional implements used by Unangan men and women, as sketched by Captain Levashov at Unalaska in about 1800. These visors were used while hunting sea mammals and while fishing. Early Aleut women created baskets and woven mats of exceptional technical quality using only an elongated and sharpened thumbnail as a tool. Today, Aleut weavers continue to produce woven pieces of a remarkable cloth-like texture, works of modern art with roots in ancient tradition. The Aleut term for grass basket is *qiigam aygaaxsii*. By the 1800s, Aleut weaving flourished, stimulated by the prospect of cash sales or trade for imported goods. The three major styles of contemporary Aleut weaving, Attu, Atka, and Unalaska are named for the islands where they originated. The Unalaska style basket is woven on all the other islands except Umnak. The warp consists of a number of straws radiating from the bottom. As the basket enlarges new straws are inserted, and the whole is held in place by twine made of two straws, which inclose a warp straw at each half turn. The ornamentation is produced by embroidering with bits and strands of red, blue, and black worsted, in no case showing on the inside of the wallet. The continuous line between the diagonal stripes is formed by whipping with a single thread of worsted on the outer stitches of one of the twines of straw. Whipping with single thread in this ware is not common. The border is formed of the very complicated braid described in the text. Collected in Attu, by Wm. Dall, Museum number 1000. Without the baidarka, the Unangan culture could never have occupied the entire Aleutian chain of islands and achieve its great stability and sophistication. Its perfect symmetry, smoothness, and proportion, constitute beauty, they are beautiful; to me they appeared so beyond any thing that I ever beheld. I have seen some of them as transparent as oiled paper, through which you could trace every formation of the inside, and the manner of the natives sitting in it; whose light dress, painted and plumed bonnet, together with his perfect ease and activity, added infinitely to its elegance. Their first appearance struck me with amazement beyond expression. We were in the offings, eight miles from shore, when they came about us. There was little wind, but a great swell of the sea: Nearer in with the land we had a strong rippling current in our favour, at the rate of three miles and a half, the sea breaking violently over the shoals, and on the rocks. The natives, observing our astonishment at their agility and skill, paddled in among the breakers, which reached to their breasts, and carried the baidars quite under water; sporting about more like amphibious animals than human beings They row with ease, in a sea moderately smooth, about ten miles in the hour, and they keep the sea in a fresh gale of wind. The paddles that they use are double, seven or eight feet long, and made equally neat with the other articles. One kayak was required to obtain the game to sustain and clothe the hunter while building another kayak, in turn required to hunt down the materials to build further kayaks: The kayak competed in speed, stealth, and stamina against a wide range of amphibious vertebrates including fellow kayaks, both in peacetime and in war. In the North Pacific, after many thousands of years, the Aleut baidarka emerged as the most successful of the results. The use of bone pegs to fasten the pieces of wood disappeared during the nineteenth century and was replaced by another system of attachment:

The sea mammal skins used to cover the kayaks were essentially the skin of the sea lion *Eumetopias jubata* Schreber, which is thick and tough, or, if this was not available, for smaller craft one-man kayaks, the skin of the common seal *Phoca vitulina* L. This however, is smaller and not as strong. These two kayaks had very different styles. The Aleut style was long and slender and it enabled the Unangan to travel long distances in the ocean safely and quickly. The Aleut style of baidarka has been copied by many modern kayak builders using modern materials. Aleuts in their baidarkas in this Russian drawing are hurling spears, one man using a throwing-board. Click on drawing for a larger version. The black and white sketches below were part of a series made by Henry Elliott in the 1820s showing Aleuts using kayaks at sea for fishing halibut, hunting whales and sea otters. A French voyage around the world which has yet to be found in the literature passed through the Aleutians and a sketch was made of the baidarka seen below that shows the outside appearance, complete with throwing board and arrows or harpoons on the deck. The skin of the kayak was made from Sea Lion or Hair Seal skins. Over time, three types of baidarkas evolved. The two man kayak *ulluxtadaq* in Aleut, which was still rare in the early nineteenth century, is mentioned by Cook, Levasheff and Langsdorff as being reserved for village chieftains with a "servant" to operate it, or is described as being used to train young men in hunting and navigation, under the direction of an experienced hunter. The three man kayak *ulluxtaq* in Aleut is unanimously considered a later creation, linked to the presence of the Russians, and used to carry administrators, traders or priests from island to island. The foreigner then occupied the central position between the two paddlers. The *bidara* was a large skin boat capable of carrying many people. It had seats for 16 rowers but could accommodate many more passengers and cargo. It is similar in form and function to the Eskimo *Umiak*. These boats were formerly the common property of a whole village, but they are now all in the possession of the Russo-American Company, and are used by them in their ordinary business; as, for example, for towing trunks of trees on shore, for carrying goods to and from their ships at their arrival or departure, or for towing home a whale, when one has been killed. No rails are used for the fastening, instead the pieces are made fast with baleen or sinew. The entire skeleton, or framework, is finally covered with sewn-together seal pelts in the steering paddle.

Chapter 3 : Aleut - Wikipedia

*An Aleutian Ethnography [Lucien Turner, Raymond L. Hudson] on calendrierdelascience.com *FREE* shipping on qualifying offers. Lucien Turner was a pioneering nineteenth-century ethnographer whose study of Aleut communities surpassed the work of all of his contemporaries.*

Voyage to America, â€” Translated from Russian edition of Kodiak and Afognak Life, â€” The Journals of Lieutenants E. Huggins and John Campbell, and merchant Frederick Sargent, with other materials relating to the first years of the American regime in Alaska , including portraits, and early map of Kodiak. Details on ship movements, personnel, trade and life style. Life on the Yukon , â€” From manuscript diary of a participant in the Western Union Telegraph Expedition , and his autobiographical account, written later. Ethnohistory in the Arctic: The Bering Strait Eskimo. Articles assembled in one volume for the first time, on early trade, the legendary 17th century Russian settlement, the history of St. Michael , Eskimo picture writing, land tenure and polity, settlement and subsistence patterns, and place names. An Ethnohistory of the Western Aleutians. Ioann Veniaminov , and biographical materials. Correspondence of the Governors. Translated of seldom-used manuscript material in U. The Yukon Years, â€” Translated by Lydia Black from unpublished manuscript in Library of Congress , with notes and appendices on the history and ethnography of the Yukon and Kuskokwim regions of Alaska. Notes on the Islands of the Unalashka District. Translated from Russian edition, St. Published jointly by the Limestone Press and the Elmer E. Rasmuson Library Translation Program.

Chapter 4 : An Aleutian Ethnography

Traditional Unangan culture is a good example of cultural and social evolution. The extremely demanding conditions of the Aleutian natural environment plus the abundance of natural marine and land resources provided optimal conditions for very sophisticated cultural achievements.

At the end of the twentieth century, it was 2, There was, however, a counterbalancing force that came from the missionary work of the Russian Orthodox Church. The priests, who were educated men, took great interest in preserving the language and lifestyle of the indigenous people of Alaska. Fur trade first annihilated the sea otter and then focused on the massive exploitation of fur seals. Aleutian men were transported to areas where they were needed on a seasonal basis. The Aleuts fared well during this period as Russian citizens but rapidly lost status after the American purchase of Alaska in 1867. Aleuts lost their rights and endured injustices. Hundreds more Aleuts from the western chain and the Pribilofs were evacuated by the United States government during World War II and placed in internment camps in southeast Alaska, where many died. It was not until the mid-1940s that the Aleuts were given American citizenship. In 1948, the U. S. A trust fund of 20 million dollars was approved by Congress to initiate alternative sources of income such as fishing. This proved very successful as the Pribilofs became a primary point for international fishing vessels and processing plants. The Aleut Restitution Act of 1948 was an attempt by Congress to compensate survivors of the internment camps. By the late 1940s, the impact of environmental changes began to cast shadows over the economy of the North Sea region. Aleut village, Old Harbor, Alaska. Miller, Aleut settlements were located by the coast, usually on bays with fresh water nearby to ensure a good salmon stream. They also chose locations with an elevated lookout and an escape route in case of attack by enemies. The roof of a barabara was generally made from sod layered over a frame of wood or whalebone, and contained a roof doorway for entry. The entrance typically had a little wind envelope or "Arctic entry" to prevent cold wind, rain or snow from blowing into the main room and cooling it off. There was usually a small hole in the ceiling from which the smoke from the fire escaped. Salmon, seal, walrus, whale, crabs, shellfish, and cod were all caught and dried, smoked or roasted. Caribou, deer, moose, and other types of game were eaten roasted or preserved. Berries were dried or made into alutiqqutigaq, a mixture of berries, fat, and fish. The Aleut used skin covered kayaks or iqyax to hunt marine mammals. It is divided at Atka Island into the Eastern and the Western dialects. It has no known wider affiliation, but supporters of the Nostratic hypothesis sometimes include it as Nostratic. Ivan Veniaminov began to develop a writing system in 1825 for the Aleut language so that educational and religious materials could be translated. Continuous work has taken place through the work of dedicated linguists through the twentieth century. Knut Bergsland from 1925 until his death in 1972 worked with Aleut speakers and produced a comprehensive Aleut dictionary in 1957, and in 1963 a detailed reference grammar book. Prior to Russian contact, Aleut society was a ranked system of heredity classes. There were positions similar to nobles, commoners, and slaves in the Western world. The highest ranking were given special places in the long house as well as burial sites. The east was important as the place where the Creator, Agugux, resided, thus the best place to be located. Many Aleuts became Christian, joining the Russian Orthodox Church during the years when Russian fur traders settled in Alaska. Aleut men honored creatures of the sea and honored them through the ornamentation on their hunting costumes. Hunting was the lifeline of the Aleut people. Animals, fish, and birds were revered and considered to have souls. Newborn babies were named after someone who had died in order that the deceased person could live on in the child. There was also a belief in the soul going to a land in the sea or sky. Wooden masks of animals were often used in ritual dances and story telling. Shamans were very important. They were able to go into a trance and receive messages from spirits to help with the hunting or with healing. They also could perform evil actions against others. Important deities were Sea Woman Sedna in charge of sea animals, Aningaaq in charge of the sun, and Sila in charge of the air. Clothing Parka Kamleika Aleutian Islands. Aleut hood ceremonial kamleika. Waterproof overdress of sea mammal gut. Panel at chin is dyed gut applique with red wool embroidery. Fur and dyed gut applique trim the cuffs and hem. Human hair decorates the seams. Worn by a person of high rank or by a shaman when making contact with the spirit world. Imitation of the sax, a traditional Aleut coat made

from bird skins and sea otter fur. The Aleut people live in one of the harshest parts of the world. Both men and women wore parkas Kamleika the come down below the knees to provide adequate protection. When the men were hunting on the water they wore waterproof hooded parkas made from seal or sea-lion guts, or the entrails of bear, walrus, and whales. Children wore parkas made of downy eagle skin with tanned bird skin caps. All parkas were decorated with bird feathers, beard bristles of seal and sea-lion, beaks of sea parrots, bird claws, sea otter fur, dyed leather, and caribou hair sewn in the seams. Colored threads made of sinews of different animals and fish guts were also used for decoration. Nineteenth-century craftsmen were famed for their ornate wooden hunting hats, which feature elaborate and colorful designs and may be trimmed with sea lion whiskers, feathers, and ivory. Aleut seamstresses created finely stitched waterproof parkas from seal gut, and some women still master the skill of weaving fine baskets from rye and beach grass. Aleut men wore wooden hunting hats. The length of the visor indicated rank. Aleut carvings are distinct in each region and have attracted traders for centuries. Most commonly the carvings of ivory and wood were for the purpose of hunting weapons. Other times the carvings were created to depict commonly seen animals, such as seals, whales, and even people. Jewelry is worn as lip piercings, nose piercings, necklaces, ear piercings, and piercings through the flesh under the bottom lip. Early Aleut women created baskets and woven mats of exceptional technical quality using only an elongated and sharpened thumbnail as tool. Today Aleut weavers continue to produce woven pieces of a remarkable cloth-like texture, works of modern art with roots in ancient tradition. The Aleut word for grass basket is qiigam aygaaxsii. Masks are full of meaning in the Aleut culture. Feathers were also inserted into holes carved out for extra decoration. These masks were used from ceremonies to dances to praises, each with its own meaning and purpose. A revival of interest in Aleut culture has subsequently been initiated. Leaders have worked to help the Aleut youth understand their historic relationship with the environment and to seek opportunities to work on behalf of the environment for the future. In , Aleut leader, Aquilina Bourdukofsky wrote: Corbett and Susanne M. Reproduced with permission from Milton M. Liapunova, Aleut Arctic Studies Center. Retrieved November 3, University of Alaska, , Alaska Native Language Center, Aleut Art Unangam Aguqaadangin. Smithsonian Institute Press, Endangered people of the Arctic: Struggles to Survive and Thrive. Ethnohistory in Southwestern Alaska and the Southern Yukon. University of Kentucky Press, Oxford University Press, An Aleutian Ethnography Raymond L. University of Alaska Press,

Chapter 5 : The Limestone Press - Wikipedia

An Aleutian Ethnography [Lucien Turner and Raymond L. Hudson]. Lucien Turner was a pioneering nineteenth-century ethnographer whose study of Aleut communities surpassed the work of all of his contemporaries, and now his rare writings are collected he.

Chapter 6 : An Aleutian Ethnography : Lucien M. Turner :

review: an aleutian ethnography liked and respected the people he lived with. Hudson lists several aspects of Turner's sojourn that make his work particularly valuable.

Chapter 7 : BiblioVault - Books by Turner, Lucien

Ethnography, Turner, Hudson The book An Aleutian Ethnography, Lucien Turner is published by University of Alaska Press. Museum Carefully edited by Ray Hudson, An Aleutian Ethnography is an essential resource for scholars of American history and history of anthropology alike.

Chapter 8 : An Aleutian Ethnography (): Lucien Turner and Raymond L. Hudson - BiblioVault

Provides an ethnographic survey of Alaska's Aleutian region, highlighting the culture and history of the people living

there, as well as the many forms of wildlife and their characteristics.

Chapter 9 : Aleut (Unangan) Ethnography

Ray Hudson lived in the Aleutian Islands from to , and there his heart remains even though he now lives in Middlebury, Vermont, with his wife Shelly. In Vermont, Hudson continues to write on topics related to the islands.