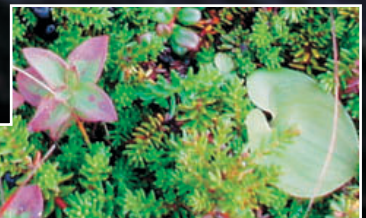


# ALEUT / UNANGAĀ ETHNOBOTANY: AN ANNOTATED BIBLIOGRAPHY



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# ALEUT / UNANGA<sup>^</sup>X ETHNOBOTANY: AN ANNOTATED BIBLIOGRAPHY

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by

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Catherine L. Pendleton  
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**Prepared for  
Institute for Circumpolar Health Studies  
University of Alaska Anchorage  
and  
Aleut International Association  
Anchorage, Alaska**

For a project on  
Traditional Use and Conservation of Plants from the  
Aleutian, Pribilof, and Commander Islands  
for the  
Conservation of Arctic Flora and Fauna Working Group  
of the Arctic Council

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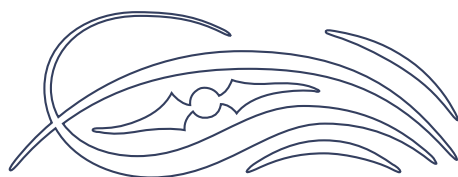
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# Aleut / Unanga<sup>^</sup> Ethnobotany: An Annotated Bibliography

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## Preface

This project, “*Traditional Use and Conservation of Plants from the Aleutian, Pribilof, and Commander Islands*,” was inspired by an Aleut (Unangan) Elder, Lorraine Jonsson, from the village of False Pass on Unimak Island in the eastern Aleutian Islands. Early in her life, Lorraine lived in a traditional Aleut dwelling, barabara, while her family subsisted on local resources. From elders, Lorraine learned about hundreds of uses of local plants that were abundant on the islands. She is particularly knowledgeable about their medicinal properties. Today, she teaches traditional ways of life to children, and passionately promotes activities that help preserve traditional knowledge to transfer it to the next generations. Lorraine also serves on the Board of the Aleut International Association.

Aleut International Association (AIA) is an Alaska Native not-for-profit corporation registered in the State of Alaska in 1998. AIA was formed by the Aleutian/Pribilof Islands Association, Inc., one of the thirteen regional not-for-profit Alaska Native corporations created as a result of the Alaska Native Claims Settlement Act of 1971, and the Association of the Indigenous Peoples of the North of the Aleut District of the Kamchatka Region of the Russian Federation (AIPNADKR). AIA is governed by a Board of Directors, comprised of four Alaskan and four Russian Aleuts, under the leadership of a president. The current president is Mr. Michael Zacharof of Saint Paul Island, Alaska, U.S.; the vice-president is Valentina Sushkova of Nikolskoye, Commander Islands, Russia.

AIA was formed to address environmental and cultural concerns of the extended, international Aleut family whose well-being has for millennia been connected to the rich resources of the Bering Sea. While Russian and American Aleuts are separated by great distances and international borders, they are united by the vast expanse of the Bering Sea and the

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North Pacific Ocean. Today, all Aleuts share not only the resources of the region but its environmental problems as well. The need to understand global processes – such as trans-boundary contaminant transport, impacts of climate change, and effects of commercial fisheries on the ocean ecosystem – was an impetus for joining in the work of an international forum in which AIA is actively pursuing collaboration with governments, scientists, and other organizations in developing programs and policies that could improve the well-being of the Aleut people and their environment. To this end, AIA was admitted as a Permanent Participant of the Arctic Council in 1999.

The Arctic Council is an international, intergovernmental circumpolar organization with eight state members (Canada, Denmark, Finland, Iceland, Norway, Russian Federation, Sweden, and the United States) and six Indigenous People's Organizations, called Permanent Participants. The Arctic Council provides a mechanism to address the common concerns and challenges faced by Arctic Indigenous and non-Indigenous Peoples through scientific research, program implementations and development of policy recommendations.

AIA proposed the present project to the Conservation of Arctic Flora and Fauna (CAFF) Working Group of the Arctic Council. The project was endorsed and included in the CAFF Work Plan for 2004-2006, with the final report presented to the Arctic Council Ministers in Salekhard, Russian Federation, October 2006.

A partnership with the Institute for Circumpolar Health Studies (ICHS) of the University of Alaska Anchorage was formed to assist with funding from the Alaska Native Science Research Partnerships for Health (ANSRPH) program. Carl Hild, Associate Director of ICHS, invited Douglas Veltre, Professor of Anthropology at the University of Alaska, to produce the report. Veltre, who has conducted anthropological and archaeological research in the Aleut

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region since 1971, enlisted the assistance of student researchers Catherine Pendleton, Stephanie Schively, and Jessica Hay. In addition, Natalia Tatarenkova, a biologist who has been researching flora on the Commander Islands for many years, was approached for assistance with the project on the Russian side.

The team began its research by identifying known sources that documented the use of flora by Aleuts in order to identify gaps of knowledge and assess future research needs. Because numerous works published on the subject needed to be systematized, it was decided that the first phase of the project should be the compilation of the *Aleut / Unangax,^ Ethnobotany: An Annotated Bibliography*, the present document.

The goal of this *Bibliography* is to provide information in a convenient searchable format for anyone interested in the flora of the Aleut region as well as in the history, anthropology and traditional ways of knowledge of the Aleut people. AIA acknowledges with great appreciation the authors of this report; the Chair and U.S. representative to the CAFF Flora group, Stephen Talbot, U.S. Fish and Wildlife Service; the 2002-04 CAFF Chair, Kent Wohl, U.S. Fish and Wildlife Service; and Lorraine Jonsson, AIA Board member.

*Victoria Gofman*  
*Executive Director*  
*Aleut International Association*

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## Introduction

### The bibliography

The bibliography presented here represents an initial examination of the literature pertaining to the traditional, historical, and contemporary Aleut<sup>1</sup> use of plant resources. Most of the entries are English language materials, although a few are translations into English and a few are Russian language items. The annotations are specifically designed to present concise evaluations of the usefulness of particular works for providing information regarding the ways in which plant materials (including wood, flowers, roots, grass, and so on) were utilized by Aleuts. Three types of information were recorded for each reference: (1) the kinds of plant uses reported (e.g., raw materials, medicine, food, and spiritual) and the specific plants used; (2) the nature of the data used in each reference (e.g., archaeological, ethnohistoric, ethnographic, oral history, linguistic, etc.); and (3) basic documentation for the reference (e.g., author, title, date, villages and islands covered, etc.).

The bibliography was created using the EndNote (version 4.0) citation computer program, a widely used searchable database designed primarily for bibliographic management. EndNote provides pre-defined fields for recording basic reference information, including “reference type,” “record number,” “keywords” and an “abstract” (annotation). (Because EndNote can search a bibliography with reference to any of its fields, keywords are somewhat of a redundancy, since many keywords are also included elsewhere in the entry.) The EndNote bibliography was exported to a Microsoft Word document file and then reformatted to improve

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<sup>1</sup> The name “Aleut” is of uncertain origin, although it likely was traditionally used by those people living in the Near Islands, at the far western end of the Aleutian archipelago, to refer to themselves (i.e., as an autonym). It was only after the arrival of Russians that “Aleut” became widely applied, and it was often broadly — and confusingly — employed to include both Aleuts as well as Native residents of Alutiiq-speaking areas to the east. Today, the traditional names *Unangan* (in the eastern dialect) and *Unangas* (in the Atka, or central, dialect) have begun to be used (often in the form *Unangax*,<sup>^</sup>) by some Native residents as a more accurate autonym.

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its appearance and readability for this report. An index, produced within Word, follows the annotated bibliographic entries. Finally, an un-annotated bibliography, exported from EndNote, is included for quick reference following the index.

### **Notes on spelling and usage**

Throughout the entries in this bibliography and the accompanying text and tabular materials, the spellings for various plants – including the binomial scientific nomenclature and the common English- and Aleut-language names – have been left as the authors of particular works have used them. These were not standardized or corrected, except as may be specifically noted in those rare instances where ambiguity needed to be avoided.

Modern Aleut orthography<sup>2</sup> employs a small number of special accent marks, including the circumflex ^ over the uppercase and lowercase letters x and g. Because these markings are not normally found in commonly used computer fonts, will not display properly on all computers, and are not always suitable for searching routines, they were not included in the EndNote entries or in the printed version and index of this bibliography. Instead, a single apostrophe (') immediately following a letter is meant to indicate that the previous letter should be accented with a circumflex. It should be noted that computer fonts do exist which include these accents (most appropriate in the present context being the Unangam Tunuu font, available as a download from the Alaska Native Language Center at the University of Alaska Fairbanks at [http://www.alaskool.org/language/fonts/unangam/unangam\\_font.htm](http://www.alaskool.org/language/fonts/unangam/unangam_font.htm)).

Other items to note include the following: the keyword and index entry “Aleut writing” indicates a work authored by an Aleut; under “Notes” several sources are listed, including “UAA” for the University of Alaska Anchorage Library, “ARLIS” for the Alaska Resources

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<sup>2</sup> See: Knut Bergsland, “Aleut Dictionary: Unangam Tunudgusii,” Alaska Native Language Center, University of Alaska Fairbanks (1994).

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Library and Information Services (a unit within the UAA Library), and “Loussac” for Anchorage’s public Loussac Library; call numbers in the absence of a library name indicate a UAA Library item. Finally, works provided for this project from Veltre’s personal library (and often available elsewhere) are so noted.

### **Table of plant names and uses**

The following table, derived from the information included in the annotated bibliography, provides a quick overview and reference to the basic data contained in the detailed listings. Not all bibliographic entries for each resource are necessarily included in the table. It is sorted by the common plants name(s), but also includes information for some plants for which common names are not included in the bibliography.

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Table of Plant Names and Uses

Common name(s)	Scientific name(s)	Aleut name(s)*	Use(s)	Reference(s)**
Alaska cotton grass		(A) Aglax lim itch woosie		Oliver, 1988
Alder			Large baskets made from branches, red dye made from bark, woody material	Hrdlicka, 1945; Black, 1999
Artemisia, Wormwood, Arctic sagebrush	<i>Artemisia unalaskensis</i>	sixsiqax'	Used in steam baths and slapped against skin gently; aches and pains relieved by placing hot, steamed leaves on sore areas; tea from leaves relieves colds, sore throats and stomachaches	Golodoff, 2003; Anon., 1977; Smith, 1977; Bank, 1950
Avens	<i>Geum calthifolium</i>	(E) hamidux', amidux', (A) hamidug'ix'	Tea from roots used to treat sore throats; boiled wet leaves used as a poultice for wounds	Golodoff, 2003; Bank, 1956; Kochuten, 1982; Bank, 1950
Bearberry	<i>Arctostaphylos</i> sp.			Bank, 1950
Blueberry, Great bilberry	<i>Vaccinium ugilinasum</i>		Traditional food	Hrdlicka, 1945; Bank, 1950; Black, 1999
Bog orchid, Cornflower	<i>Platanthera convallariaefolia</i>	chaxitxam kangaa, chaxitxam kanya	Roots eaten, cooked with putchki ( <i>Heracleum lanatum</i> ) leaves	Golodoff, 2003; Anon., 1977
Brambleberry			Traditional food	Hrdlicka, 1945
Brook Saxifrage	<i>Saxifraga punctata</i>		Traditional green food	Golodoff, 2003
Buttercup	<i>Ranunculus acer</i>	(A) Kangla'gin Ama'gi		Bank, 1950
Buttercup			Used to hurt an enemy by putting the juices of the plant in their tea and they would soon "'dry up' and waste away to nothing"	Bank, 1956
California cedar			Used to make darts	Hrdlicka, 1945
California oak		chaga	paddles	Jochelson, 1933
Cloudberry	<i>Rubus chamaemorus</i>		Traditional food	Hrdlicka, 1945
Cornel berry	<i>Cornus suecica</i>	(A) Kaxa'gix		Bank, 1950
Cranberry	<i>Vaccinium oxycoccus</i>		Traditional food	Hrdlicka, 1945; Black, 1999

Common name(s)	Scientific name(s)	Aleut name(s)*	Use(s)	Reference(s)**
Crowberry, Blackberry, Mossberry	<i>Empetrum nigrum</i>	shiksha, (E) qaayum qaxchikluu, kidngax', kidngam qaayuu, (A) kingdam aangsuu, (Attu) kigyax', askugit	Plant used for fuel and mattress material; berries eaten as traditional food	Golodoff, 2003; Netsvetov, 1980; Laughlin, 1980; Bergsland, 1959; Black, 1999; Hrdlicka, 1945; Oliver, 1988; Bank, 1950; Shade, 1949
Dandelion	<i>Taraxacum</i> sp.			Bank, 1950
Devil's belt	<i>Lycopodium</i>			Anon., 1977
Dwarf bramble	<i>Rubus arcticus</i>			Hrdlicka, 1945
Ferns	<i>Adiantum aleuticum</i>	Qalmidan, (A) Qimda'xtix		Anon., 1977; Bank, 1950
Fireweed	<i>Epilobium angustifolium</i>	(E) kimliiyax', kipriiyax', (A) kipriiyas, chikayaasix'	Tea made from dried leaves	Golodoff, 2003; Bank, 1950
Guelder-rose	<i>Viburnum opulus</i>			Hrdlicka, 1945
Heath-berry			Traditional food	Hrdlicka, 1945
Horsetail rush	<i>Equisetum</i> sp.		Used to polish the basin of stone lamps	Laughlin, 1980
Hurtle-berry			Traditional food	Hrdlicka, 1945
Kelp	<i>Alaria</i> sp.	(A) Lansaq, (E) Tmax		Bank, 1950; Shade, 1949
Kelp	<i>Macrocystis pyrifera</i>	(A) Kam o taq, plant stem	Used for making rope by slicing into strips and braiding it, made into long lines for fishing, used as fertilizer	Bank, 1956; Laughlin, 1980; Black, 1999; Oliver, 1988
Labrador tea	<i>Ledum</i>			Bank, 1950
Lake flower		Anim kangag'a		Anon., 1977
Leather-leaved Saxifrage	<i>Leptarrhena pyrolifolia</i>	(E, A) alix'siisix'	Tea from leaves treated sicknesses including influenza	Golodoff, 2003
Long-stemmed wild barley, wild rye	<i>Elymus mollis</i>	Taxyux' (Unalaska), Tigyux' (Attu)	Baskets, carpets, mats, house covering, cordage, burial clothes, capes	Jochelson, 1933; Hrdlicka, 1945; Jochelson, 1928; Black, 1999; Bank, 1950
Lupine	<i>Lupinus nootkatensis</i>	anix', (E) tang'ag'im aningin, (A) ahnix' (root), tanam asxuu	Root is eaten (bitter in Unalaska)	Jochelson, 1933; Golodoff, 2003; Bank, 1950

Common name(s)	Scientific name(s)	Aleut name(s)*	Use(s)	Reference(s)**
Marsh Marigold	<i>Caltha palustris</i>	anim kangag'a, anim kanag'a, anim kangaa, anim kangangin	Roots chewed and juices swallowed to restore strength and for hunger	Golodoff, 2003; Bank, 1950
May flower, Anemone	<i>Anemone narcissiflora</i>	(E) chix'udangix', (A) slukam aahmaag'a, also called the eagle flower	Roots boiled and juices used to treat hemorrhaging, white blossoms once used as fishing lures	Golodoff, 2003; Bank, 1956; Kochuten, 1982; Bank, 1950
Monkshood	<i>Aconitum maximum</i> , <i>Aconitum kamtchaticum</i> , <i>Aconitum delphinifolium</i>	anusnaadam ulanqin "house of the bumble bee" (E) aanasnaadam ulaa, quungdiix', nuusnuchx'aadan, (E, A) maamanuug'idax'	Possibly used as a poison for harpoon tips for hunting whales, poison arrows; Root used to make "home brew"	Golodoff, 2003; Bank, 1956; Hrdlicka, 1945; Laughlin, 1980; Anon., 1977; Bank, 1950
Petruski, Beach lovage, Sea lovage, wild parsley	<i>Ligusticum scoticum</i> , <i>Ligusticum hultenii</i>	qanisan, qanasin, pitruskin, petruski	Young leaves are eaten raw or boiled with fish	Golodoff, 2003; Black, 1999; Anon., 1977; Galaktionoff, 1978; Black, 1984, Ruth Kudrin, 1980; Oliver, 1988; Bank, 1950
Pineapple weed, Wild camomile	<i>Matricaria matricariodes</i>	ramaaskax'	Medicinal tea for tonic and laxative	Golodoff, 2003; Bank, 1950
Pond scum		(A) Uqu'xlux		Bank, 1950
Purple orchid, showy orchid	<i>Dactylorhiza aristata</i> , <i>Orchis aristata</i>	(E) quungdiix', tungsungax'; Tugdukax'	Roots cooked and eaten; roots used as a hallucinogen	Jochelson, 1933; Golodoff, 2003; Anon., 1977; Bank, 1950
Putchki, Cow parsnip, Wild celery	<i>Heracleum lanatum</i>	saqudax', (E) saaqudax', (A) taag'angix'	Stalks are eaten when peeled; heated leaves used as a poultice and tea to relieve colds; leaves rubbed on hands and bait to remove human scent when fishing for halibut; burned as fuel in emergencies	Jochelson, 1933; Golodoff, 2003; Netsvetov, 1980; Bank, 1956; Bergsland, 1959; Black, 1999; Galaktionoff, 1978; Ruth Kudrin, 1980; Oliver, 1988; Smith, 1977; Bank, 1950
Ramaskan (Russian)			Used to relieve tightness and pain in stomach	Bank, 1956
Raspberry	<i>Rubus idoeus</i>		Traditional food	Hrdlicka, 1945
Red bilberry, cranberry	<i>Vaccinium vitis idoea</i>		Traditional food	Hrdlicka, 1945; Bank, 1950
Red cedar		Chagax'		Zaachney, 1986
Reindeer moss	<i>Cladonia rangiferina</i>	Tanamgin	Eaten by hunters on long hikes to 'conserve wind'	Bank, 1956; Anon., 1977; Bank 1950

Common name(s)	Scientific name(s)	Aleut name(s)*	Use(s)	Reference(s)**
Rock tripe		Iganam qadungin		Anon., 1977
Rockweed (seaweed)	<i>Fucus</i> sp.	(A) Kangadigix		Bank, 1950
Russian Makarsha, Bistort	<i>Polygonum viviparum</i>	Qugeudax', (E) makaarisax', (A) qulunguchiisis	Roots eaten with dried salmon eggs, helps with diarrhea	Jochelson, 1933; Golodoff, 2003; Hrdlicka, 1945; Bank, 1950
Russian sarana, Chocolate lily, Kamchatka lily, Black lily	<i>Fritillaria camschatcensis</i>	(E) saranax', (E, A) Alugax' (root bulb), alugam kangaa (above ground part), (A) daax'sxingis (rice-like bulb)	Root is eaten, gathered by women and children	Black, 1984; Golodoff, 2003; Jochelson, 1933; Netsvetov, 1980; Bank, 1956; Hrdlicka, 1945; Bergsland 1959; Anon., 1977; Anon., 1978; Galaktionoff, 1978; Oliver, 1988; Bank, 1950;
Salmonberry	<i>Rubus spectabilis</i>	(A) I'tim u'lgux		Bank, 1950
Salmonberry		Amadax	Berries eaten as traditional food	Bank, 1956; Laughlin, 1980; Black, 1999; Anon., 1977
Scurvy weed	<i>Cochlearia officinalis</i>	(A) Kaka'sax		Bank, 1950
Sea coast angelica, St. Paul putchki, Strong putchki	<i>Angelica lucida</i> or <i>Coelopleurum gmelini</i>	suqudagimax', (E) saaqudiiigamax', saaqudigimagax', suqudmix', sxilax', (A) simx'ux', (A) saaqudax'	Stems peeled and eaten, roots also eaten but not in Unalaska (bitter), roots sliced and heated, were placed on grass or cloth on the area of the body in pain (cramps, aches), leaves used as a poultice	Jochelson, 1933; Golodoff, 2003; Anon., 1977
Sea lettuce	<i>Ulva</i> sp.	(A) Iklus		Bank, 1950
Seabeach Senecio, Ragwort, Seashore Sunflower	<i>Senecio pseudo-arnica</i>	(E) alngaayux', (A) uxchudax', uxchug'aadax'	Leaves, when gathered while the plant was blooming, were placed on sores to help them heal	Golodoff, 2003; Bank, 1950
Seashore Plantain	<i>Plantago macrocarpa</i>		Young leaves eaten raw or steamed, medicinal tea made from the boiled roots	Golodoff, 2003; Bank, 1950
Seaweed			Seaweed that grows on rocks were eaten, made into fishing line	Bank, 1956; Hrdlicka, 1945; Black, 1999
Sheep sorrel	<i>Rumex acetosella</i>	(E, A) taangax' uqux'	Leaves used medicinally to heal bruised or irritated skin	Golodoff, 2003
Siberian parsnip	<i>Heracleum sibiricum</i>		Traditional food	Hrdlicka, 1945
Sorrel		alnayux'	Traditional food	Jochelson, 1933

Common name(s)	Scientific name(s)	Aleut name(s)*	Use(s)	Reference(s)**
Sphagnum moss			Stuffed in emptied body cavity for mummification, used as a lamp wick	Bank, 1956; Hrdlicka, 1945
Springbeauty	<i>Claytonia sibirica</i>	(A) Ci'lum amag'i		Bank, 1950
Starflower	<i>Coptis trifolia</i>	(A) Ku'gux		Bank, 1950
Triliskin (Russian)			Used in soup to relieve gas pains and pain in bones	Bank, 1956
Watermelon berry, wild cucumber, twisted stalk	<i>Streptopus amplexifolius</i>	(E) taangadgusin (berries), (A) taanamchiizax', taangamchiidax'	Berries and tender shoots are eaten	Golodoff, 2003; Bank, 1950
Western hemlock parsley	<i>Conioselinum chinense</i>	(E) chikiglux', qalngaag'im saaqudaa, (A) chikil'gux'	Tender stems chewed to relieve sore throats, tea made from dried leaves	Golodoff, 2003; Bank, 1950
White bog orchid, Bog candle	<i>Platanthera dilatata</i>	(E) chaxitxax', (A) chagitxax', chagitkax	Roots steamed and eaten, bulbs also eaten	Golodoff, 2003; Bank, 1956; Anon., 1977;
White orchid	<i>Platanthera hyperborea</i>	caqitxax'	Root is eaten	Jochelson, 1933; Bank, 1950
Whortleberry	<i>Vaccinium myrtillus</i>			Hrdlicka, 1945
Wild carrot			Traditional food	Black, 1984
Wild geranium	<i>Geranium erianthum</i>	(E) anisnaadam, (A) chunusix', chuhnusix',	Leaves and roots used in medicinal teas to treat sore throats or as a wound wash	Golodoff, 2003; Anon., 1977; Bank, 1950
Wild iris	<i>Iris setosa</i>	(E) nuusnuchx'aadan, (A) umsutuudax'	Used medicinally, tea made from roots for an effective laxative and to treat gastric disorders	Golodoff, 2003; Bank, 1956
Wild parsnip	<i>Coelopleurum gmelini</i>	(A) Saku'dax	Traditional food	Bank, 1950
Wild pea	<i>Lathyrus maritimus</i>	Kumgux'		Jochelson, 1933
Wild rhubarb, Great western dock, Sorrel	<i>Rumex fenestratus</i>	(E) aalungaayax', quuguulnaadax', (A) aluungis	Plant used medicinally, juice used to heal burned lips from putchki, used for bandages, stem eaten as traditional food	Golodoff, 2003; Bank, 1950
Wild Strawberry, Beach Strawberry	<i>Fragaria chiloensis</i>	(E) tudungax', tudungux', atudungax', (A) tudunam, tanasinin, tuzaangux'	Stem used as part of amulet	Jochelson, 1933; Golodoff, 2003; Black, 1999; Bank, 1950
Willow			Large baskets made from branches	Hrdlicka, 1945
Wintergreen	<i>Pyrola</i>			Bank, 1950



Common name(s)	Scientific name(s)	Aleut name(s)*	Use(s)	Reference(s)**
Yarrow	<i>Achillea borealis</i>	Cingatudax, (E) ulngig'dagax', uulngiig'digax', chngaatuudax', (A) saahmikaadax', saamikaadax', samikayax', chngatudan	Used medicinally, leaves crushed and placed on cut will help stop bleeding, stuffed in nose to stop nosebleeds, tea from leaves relieve stomach pains, chest colds, and sore throats and will reduce fever	Golodoff, 2003; Bank, 1956; Anon., 1977; Bank, 1950
Yellow cedar			Used for making throwing boards	Black, 1999
		Kutage	Bitter herb eaten with fish or fat	Hrdlicka, 1945
	<i>Carex lynglyei</i>	Qimakux'	Weaving, fodder	Jochelson, 1933
		cuxidax'		Jochelson, 1933
		Qinknix' or Tagadux'	Carpets, rugs for sleeping and sitting	Jochelson, 1933
		Qudgidax'	Embroidery on women's working bag, baskets and mats	Jochelson, 1933
		Snix'		Jochelson, 1933
		Samanix'	Placed in footwear	Jochelson, 1933
		Qigadax'		Jochelson, 1933
		Chagitka		Anon., 1978
		cikiglux'	Root is eaten	Jochelson, 1933
		Kangux	Eat stems like celery, pulled from tide pools	Bank, 1956
		Ugamak	Yellow root is eaten	Hrdlicka, 1945
		Cimxuux	Medicinal plant used to wash the young girl in seclusion during her menstrual cycle, it was also used to wash someone who had gone into burial caves	Laughlin, 1980
		amix'	Root used in charms, smells sweet	Jochelson, 1933
	<i>Picea sitchensis</i>		Root used to make matting	Hrdlicka, 1945
		Taxuq Basket Grass	Used for weaving baskets	Bank, 1956
		Tmax Large Kelp	Used for fishing line	Bank, 1956
		Igux Sea Lettuce	Eaten	Bank, 1956
	<i>Angelica sp.</i>	*Petrushka*	Roots used by shamans to cure sickness and bring luck, boiled root used to treat venereal wounds as well as other wounds	Black, 1984; Fortuine, 1989

Common name(s)	Scientific name(s)	Aleut name(s)*	Use(s)	Reference(s)**
	<i>Calamagrostis langsdorfii</i> or <i>Calamagrostis hyperborea</i>	Ignacix'	Weaving, fodder	Jochelson, 1933
	<i>Barbarea orthoceras</i>			Bank, 1950
		tugsunax'		Jochelson, 1933
	<i>Mertensia maritima</i>			Bank, 1950
	<i>Cardamine</i> sp.			Bank, 1950

\* A = Atkan dialect, E = eastern dialect

\*\* References refer to annotated bibliography entries

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## Annotated Bibliography

*Entries are listed alphabetically by author's last name*

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**Reference Type:** Book Section

**Record Number:** 27

**Author:** Anonymous

**Year:** 1977

**Title:** Plants of the Aleutians

**Book Title:** Cuttlefish

**City:** Unalaska, Alaska

**Publisher:** Unalaska City School

**Volume:** 1

**Pages:** 45-48

**Keywords:** Nikolski, Umnak Island, Unalaska, Bog orchid, Wild geranium, Chocolate lily, Rock tripe, lichen, cliff scabs, Yarrow, fuzzy, lake-top, lake flower, White bog orchid, Devil's belt, furry, monkshood, Putschki, wild parsnip, Petruski, Reindeer moss, Ferns, Arctic sagebrush, Showy orchid, medicine, external, internal, spiritual, health, food, botanical, linguistic, contemporary

**Abstract:** This article has illustrations and descriptions of a few plants found in the Aleutians that were identified by Sergie Sovoroff of Nikolski when he visited the school in Unalaska. He gave the Aleut name of each. Bog orchid (*Platanthera convallariaefolia*) is *chaxitxam kanya*. Wild geranium (*Geranium erianthum*) is *anisnadam*. Chocolate lily (*Fritillaria camschatcensis*) is *saranax'*. Rock tripe (black-gray lichen growing on rocks) are called cliff scabs – *iganam qadungin*. Yarrow (*Achillea borealis*) is called fuzzy – *chngatudan*. *Amadax'* (no English or Latin name given) is edible and has a nice scent. *Anim kangag'a* is edible and means "lake-top or lake flower." White bog orchid (*Platanthera dilitata*) is *chaxitxa*. Devil's belt (*Lycopodium*) is called furry or fuzzy (no Aleut name given). The flower of the monkshood (*Aconitum delphinifolium*) is called top of *qunqdigix'*; the root is used to make "home brew." *Putschki* or wild parsnip (*Angelica lucida*) is *suqudmix*; the root was used for pain medicine. *Petruski* (*Ligusticum scoticum*) was used as a food. Reindeer moss was called *tanamgin*. Ferns are called *qalmidan* and are used to hit the body during steam bathing. Arctic sagebrush (*Artemisa unalaskensis*) is called *sixsiqan*; it was used in steam bathing to hit the body and was also used as a pain reliever. Showy orchid (*Orchis aristata*) is called *qungdix* and its roots were used as an hallucinogen.

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**Reference Type:** Book Section  
**Record Number:** 28  
**Author:** Anonymous  
**Year:** 1978  
**Title:** Early Historic Accounts  
**Book Title:** Cuttlefish  
**City:** Unalaska, Alaska  
**Publisher:** Unalaska City School  
**Volume:** 2  
**Pages:** 6-19

**Keywords:** Chernofski, Makushin, Kashega, Unalaska Island, Biorka, Sedanka Island, roots, sarana, Russian period, food, ethnohistorical

**Abstract:** This article contains early historic accounts and oral histories of the now abandoned villages of Chernofski, Makushin, and Kashega on Unalaska Island, and the village of Biorka on Sedanka Island. An early account of Kashega by Veniaminov mentions that important food items were roots (names of particular kinds not given), sarana lilies, and *chagitka* (no translation given).

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**Reference Type:** Book Section  
**Record Number:** 62  
**Author:** Anonymous [Pollyanne and Sheryl]  
**Year:** 1980  
**Title:** Aleut Basket Weaving  
**Book Title:** Taniisix'  
**Publisher:** Aleutian Region School District  
**Volume:** I  
**Pages:** 9

**Keywords:** Raw material, manufacturing, food preparation, dye, Russian period, American period, Contemporary, Aleut writing

**Abstract:** This article is a brief description of basket weaving. Rye grass is used, and in the "old days," patterns were made on the grass by staining it with different color berries. Baskets were used to carry fish and other items.

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**Reference Type:** Report

**Record Number:** 96

**Author:** Aynana, L.; Zelensky, M.A.; Bychkov, V.V.

**Year:** 2001

**Title:** Protection and development of traditional resources management and traditional way [of] life (of Eskimo and Chukchi people) in coastal villages ... in Chukotka, the Russian Far East, in 1999

**City:** Chukotka

**Keywords:** Chukotka, Russia, Eskimo, Yupik, Chukchi

**Abstract:** This Russian-language report describes, among other topics, the contemporary use of traditional plants by Chukotka Eskimos in coastal communities.

**Notes:** In Russian

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**Reference Type:** Book Section

**Record Number:** 29

**Author:** Bank, Janet Fowler

**Year:** 1950

**Title:** Notes Supplementing the History of the Aleut People

**Editor:** Bank II, Theodore P.; Spaulding, Albert C.; Miller, Harvey Alfred; Bank, Janet Fowler

**Book Title:** The University of Michigan Expedition to the Aleutian Islands, 1948-49

**City:** Ann Arbor, Michigan

**Publisher:** Botanical Gardens and Museum of Anthropology University of Michigan

**Pages:** 18-37

**Keywords:** Rice-root, sarana, lupine, cow parsnip, white orchid, driftwood, wood, food, wild rye, grass, manufacturing, raw material, medicine, external, fuel, dye, ethnohistorical, Russian period

**Abstract:** Included in this chapter about Aleut history, Bank notes information found in Steller's writings about plants used by Aleuts. He mentioned rice-root (sarana), lupine, cow parsnip, and white orchid as being used for food, particularly the corms, roots, and bulbs. Grass (wild rye) was used to make baskets, matting (for beds and doorway coverings), burial cloths, and capes. Steller did not record much about plants used for medicines, only that Aleuts used astringent plants to treat his ailments. Steller recorded the wooden hats worn by Aleut men when they went hunting. The hats were painted various colors with volcanic clays. The bright green paint may have been made from algae that grew in volcanic hot springs. Aleuts used driftwood or whale bone for house frames and covered this with grass and sod. They used grass or seal oil for fuel in their stone lamps. They made their baidarkas with driftwood frames covered with seal or sea lion gut.

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**Reference Type:** Report

**Record Number:** 5

**Author:** Bank, Theodore P. II

**Year:** 1952

**Title:** Botanical and Ethnobotanical Studies in the Aleutian Islands

**Pages:** 13-29

**Keywords:** Wood, Salix, Chamaeeyparis, Taxus, Picea, Unalaska, Umnak, Adak, Atka, Nikolski, Internal Medicine, Glacier Creek, Great Sitkin, Bogoslov, Food, Fish line

**Abstract:** This article is divided into several sections discussing climate, habitat, shoreline vegetation, grass and meadow vegetation, rock-cliff vegetation, and Aleut culture as it relates to plant use. Throughout these generalized topic sections, types of plants growing in the area are listed. One particular plant growing in marshy areas, *Menyanthes trifoliata*, is noted as having powerful medicinal properties in regards to stomach disorders. Another plant mentioned by name is kelp, which was the important raw material required for the manufacture of fishing line. Also mentioned are the different woods brought by America which were used for objects such as cedar masks, prior to which, only driftwood was available.

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**Reference Type:** Journal Article

**Record Number:** 9

**Author:** Bank, Theodore P. II

**Year:** 1952

**Title:** Experiences of Scientific Exploration in the Aleutian Islands

**Journal:** The Asa Gray Bulletin

**Volume:** 1

**Issue:** 1

**Pages:** 77-86

**Date:** January 1952

**Call Number:** A(Pam) Ref QK1 .A757 v.1 no.1

**Keywords:** Willow, Cedar, Birch, Fir, Wood, baidarka frame, grass mat, Sitkin,

**Abstract:** Several plant species including flowers, berries, grasses, mosses, lichens, are listed. The article discusses the scientific objectives of his study; learning more about how human occupation works in relation to vegetal growth patterns and vice versa. This data is collected in a variety of ways. The first is with archaeological evidence collected from burial studies, most of which have sites located in caves, where bodies were covered with burial goods such as grass mats, which are preserved with great detail remaining. Further exploration of the islands revealed such important ethnobotanical artifacts as wooden boat (baidarkas) frames, and grass mats made

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with a variety of grasses in a variety of patterns and forms. It is interesting to note that one excavation revealed masks carved of woods such as cedar, birch, and fir. Many plants are mentioned throughout the document, however only a few are written about with regards to Aleut use and culture.

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**Reference Type:** Journal Article

**Record Number:** 10

**Author:** Bank, Theodore P. II

**Year:** 1952

**Title:** A Preliminary Account of the University of Michigan Aleutian Expeditions, 1950-51

**Journal:** The Asa Gray Bulletin

**Volume:** 1

**Issue:** 3

**Pages:** 211-219

**Date:** July 1952

**Keywords:** wood, grass mat, Glacier Creek, Great Sitkin, Unimak, Unalaska, Adak, Tanaga, Atka, Nikolski, food, medicine, poison

**Abstract:** The archaeological work discussed in the article began by an aerial assessment of possible sites, according to clues from the vegetation. Further research on the sites recognized the importance of plants to the study because they are used for radio carbon dating. Carbon-14 dates resulting from tests performed on the plants provided reason for re-excavating and examining several sites. Many ethnobotanical materials were found, including wood and grass matting. Otherwise, plants were collected strictly to better understand habitat types and ecological transects. Lists of plants found in transecting areas are included. Illustrations of an alpine meadow's flora as well as a profile of strata that includes vegetation are provided. Results of ethnobotanical and ethnological studies revealed that the Aleuts used more than 65 local plants for food, medicine, and poisons.

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**Reference Type:** Journal Article

**Record Number:** 6

**Author:** Bank, Theodore P. II

**Year:** 1953

**Title:** Ecology of Prehistoric Aleutian Village Sites

**Journal:** Ecology

**Volume:** 34

**Issue:** 2

**Pages:** 246-263

**Date:** April 1953

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**Keywords:** Adak, Atka, Eider Point, whale hunt, poison, spiritual, food, medicine, grass mats, drink

**Abstract:** Bank focused mostly on how vegetal cover can indicate locations of archaeological sites. One study he performed attempted to determine the reasons why there are marked differences between the plant cover in village sites and refuse heaps in comparison to surrounding areas. The levels of pH in the soil determined that human occupation changes the chemistry of the soil. According to Bank, the pH levels increase substantially where there has been human occupation in comparison to places that were not occupied.

Eider Point is of particular interest to Bank because it is not only an old village site, but was more recently occupied by military. His study on the site concluded that the lush vegetation was likely altered by the presence of the military. His findings are supported by the concept of an "association-segregate", which refers to the state of the village vegetation as having mixed associations with lowland types of habitats due to the changes brought on by human occupation. Specific plant examples are cited. Also cited are examples of plants existing on the periphery of village sites. Later, domesticated animals such as sheep in the Nikolski mound area, create definite changes as well.

Discussed are the raw materials used in dwellings found by archaeological endeavors, listing driftwood as a main support for the structure, and grass mats, on which sod was placed. The grass mats were also used to separate sections of the interior part of the structure. A dramatic change in the article briefly discusses how the Aleuts intentionally used the plants. According to research gathered from Aleut people, there are more than sixty plants growing locally that are used for food, drink, and medicine as well as raw materials for weaving etc. Specific examples of plants and plant parts are listed. Other materials, such as driftwood, were important for reasons other than those previously listed (such as for shamanistic purposes).

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**Reference Type:** Journal Article

**Record Number:** 7

**Author:** Bank, Theodore P. II

**Year:** 1953

**Title:** Biological Succession in the Aleutians

**Journal:** Pacific Science

**Volume:** VII

**Pages:** 493-503

**Date:** October 1953

**Keywords:** Adak, Atka, Kiska, Attu, Ogliugla, Ilak, Kavalga, Unalaga, Shemya, Kanaga, Tanaga, Amchitka, Semisopchnoi, medicine, food, grass mat, basket, bidarki

**Abstract:** The research discussed in this paper outlines the patterns of biological succession by

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visiting a variety of locations. By locating the central areas of high density of a particular plant, Bank is able to recognize which areas were likely plant refuges during the Pleistocene glaciation. In his studies, Bank found that "*Prunella vulgaris* occurs on several islands of the middle Aleutians, where it was supposedly absent. Thus, of 105 species which theoretically have had distributional gaps in the middle Aleutians, 24 have been found on islands within the gaps." Bank noted that glaciers are not the only force changing plant habitats over time. By first destroying the existing vegetation and then changing the habitat for future vegetation, ashfall is responsible for dramatically changing the patterns of plant growth and distribution. Bank is sure to provide other examples of how plant instability occurs, including wetland, river ravine, and wind-exposed cliff scenarios. Bank concludes briefly by attending to why the information provided is relevant to the Aleut people. He mentions uses of more than fifty plants for use as food, medicine, and manufactured goods.

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**Reference Type:** Report  
**Record Number:** 12  
**Author:** Bank, Theodore P. II  
**Year:** 1953  
**Title:** Cultural Succession in the Aleutians  
**City:** Ann Arbor  
**Institution:** University of Michigan  
**Pages:** 40-49  
**Date:** January 1953

**Keywords:** whale poison, aconite, wood, grass mat, Kagamil

**Abstract:** This article focuses mainly on material culture, only a portion of which pertains to plant use. Aconite poison for use in whale hunts, wood, grass mummy mats, and wooden figurines (which were photographed) are basically the main elements of the article as it relates to ethnobotany.

**Notes:** Includes drawings and maps.

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**Reference Type:** Book  
**Record Number:** 19  
**Author:** Bank, Theodore P. II  
**Year:** 1956  
**Title:** Birthplace of the Winds  
**City:** New York  
**Publisher:** Thomas Y. Crowell Company  
**Number of Pages:** 273

**Keywords:** Adak, Umnak Island, Ship Island, Atka, Nikolski, Kagamil Island, Ilak Island,

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monkshood, seaweed, kelp, cow parsnip, yarrow, avens, wild iris, anemone, reindeer moss, buttercup, sarana, white orchid, grass, driftwood, medicinal, internal, external, poison, raw material, manufacturing, tool, fuel, food, contemporary, oral history, ethnographic

**Abstract:** The author, Theodore Bank II, wrote of exploring burial caves on several islands and finding several artifacts along with human bones. Wooden carvings, the wooden frame of a kayak including the keel and wooden pegs, wooden dishes, a small carved wooden toy boat resembling an umiak found near a child's skeleton, a wooden shaft of a harpoon point, and several wooden artifacts that could not be identified. Mats of finely woven grass were also found wrapped around skeletons and mummified bodies. Scented grass or sphagnum moss was used to fill the emptied body cavity of the deceased for mummification. The bodies of chiefs and warriors were sometimes set in caves wearing body armor made of wooden slats. In one of the caves, a wooden platform was used to place bodies on top of each other over the many years the cave was used. If caves were not used to bury the dead, small burial mounds called ulakuq were made in the ground using bent driftwood logs for support covered with sod and grass with the body being placed within the mound. He also mentioned reading that another explorer of Ship Island found large driftwood logs used as supports for a burial shelter.

Bank also wrote that sod was used to cover the roofs of the barabaras and that birch logs from Kamchatka were used for house supports. Bedding within the barabaras was made of dried grass. Fresh grass was also laid down on the floor of the steam bath and the occupants would whip themselves with a minikas, a bunch of dried grass that was tied together and held with a wooden handle. The minikas was used to increase circulation and perspiration. Bank also spoke of a halibut hook that was made from two pieces of wood lashed together. There were many plants that were mentioned that were either used medicinally or were eaten. Kangux was a plant that was pulled from tide pools and the stems were eaten like celery. Large kelp was sliced and braided to make rope or used for fishing line (tmax) and certain seaweeds that grow on rocks were eaten. Igux, or sea lettuce was also eaten. Cow parsnip stems were eaten if peeled and the heated leaves were used as a poultice on sore muscles. Crushed yarrow leaves were placed on cuts to stop bleeding. It was also placed up the nose to stop nosebleeds. Stomach pains and sore throats were relieved by drinking a tea from yarrow leaves. The avens plant was also used medicinally by tying wet leaves to wounds that were not healing properly. An infusion made from the boiled roots of the wild iris made an effective laxative. The juices from the root of the anemone plant were used to stop hemorrhaging and the blossoms were once used as a fishing lure. Reindeer moss was eaten by hunters to "conserve wind" while hiking long distances. The juices from the buttercup plant were used to hurt an enemy, it was put in their tea and they would soon "'dry up' and waste away to nothing". The monkshood was also said to be used as a poison for hunting whales. Aleut women gathered the bulbs of sarana and white orchid (chagitkax) for food. Triliskin (Russian name) was used in a soup to relieve gas pains and pain in the bones and Ramaskan (also a Russian name) was used to relieve tightness and pain in the stomach. Taxuq is a grass used for weaving baskets. Amadax or salmonberry was also mentioned.

The people of Nikolski on Umnak Island told of a "tree of life" for the Aleuts that once stood in the village. It was believed that if the tree was cut or destroyed, terrible things would happen. Some Russians were said to have cut the tree down to make their houses yet all of them later died. The small remnants of the trunk were believed to be still there covered and protected

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by a small log cabin with no windows or doors.

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**Reference Type:** Manuscript

**Record Number:** 8

**Author:** Bank, Theodore P. II

**Year:** 1975

**Title:** Aleutian-Bering Sea Expedition

**City:** Kalamazoo

**Pages:** 33

**Date:** 1975

**Type of Work:** Program of Multi-disciplinary Scientific Research

**Keywords:** Atka, Fox Island, whale hunt, poison, grass, weave, basket

**Abstract:** This work is a compilation of information regarding an expedition performed by Bank, an associate professor at the University of Michigan. He acted as the Chief Scientist with the purpose of the project being to educate others about topics such as ethnobotany. Students on the expedition are photographed learning how to weave baskets by the local people. Photos of wooden face masks and a baidarka from a burial site are included. The writing is broken up with several photographs throughout as well as many sketches and eleven maps. It also includes a portion of a list with the common plant name followed by the Aleut name in two dialects; Atkan and Fox Island.

Focusing on archaeology, Bank considers the preservation of organic burial goods, including woven grass objects and wooden implements. The preservation of the items lends itself to use as a dating method. He also explores the possibilities of reconstructing past patterns of vegetation in the Aleutians with the help of volcanic ash in the strata. He briefly mentions a previous study conducted on old village sites, concluding that the types of plants found (it even goes as far as to list specific plants growing on the sites) as well as their abundance, often reflect the age of a site. The use of pollen as a vehicle to help identify the age of a site is an important issue in the expedition write up.

Bank mentions the poison *Aconitum*, which was used as a poison in whale hunting. Though he had been told that the poison was used by the Aleuts they did not admit to it. He planned to continue speaking more with the local people for a definitive answer.

**Notes:** Includes eleven maps, several drawings and photos.

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**Reference Type:** Journal Article

**Record Number:** 3

**Author:** Bank, Theodore P. II

**Year:** 1977

**Title:** Ethnobotany as an Adjunct to Archaeology: Studies in the Aleutian Islands

**Pages:** 39

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**Keywords:** Adak, Atka, pollen analysis, aconite poison, whale hunting

**Abstract:** This article describes previous archaeological work done in the Aleutians that has benefited from its use of the science of botany for discovering historically and prehistorically relevant sites in the islands. It includes lists which specify types of plants that grow most abundantly in areas of past human occupation. It addresses issues regarding reasons as to why these plants exist in abundance, theorizing that the plants may have grown in abundance naturally in the area prior to human contact, and with the contact were used extensively. The article considers how frequent volcanic activity resulting in ashfalls affected the vegetation. The article also contains a section regarding pollen analysis. In regards to the actual utilization of available plants, Ted Bank states that more than eighty-five species of plants, including seaweed are evident. Special attention is paid to aconite poison used to kill whales.

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**Reference Type:** Book

**Record Number:** 30

**Author:** Bank, Theodore P. II; Spaulding, Albert C.; Miller, Harvey Alfred; Bank, Janet Fowler

**Year:** 1950

**Title:** The University of Michigan Expedition to the Aleutian Islands, 1948-49

**City:** Ann Arbor, Michigan

**Publisher:** Botanical Gardens and Museum of Anthropology University of Michigan

**Keywords:** Attu, Atka, Umnak, Nikolski, fern, ground pine, reedgrass, wild rye, Timothy, sedge, Indian rice root, sarana, cucumber plant, white orchid, sorrel, bistort, springbeauty, monkshood, buttercup, salmonberry, geum, lupine, hemlock parsley, pitruski, wild parsnip, cow parsnip, forehead flower, yarrow, matricaria, ragwort, seaweed, buttercup, monkshood, contemporary, medicine, internal, external, manufacturing, raw material, food, food preparation, linguistic

**Abstract:** As part of their study in the Aleutians in 1948 and 1949, Bank et al. visited Attu, Atka, and Nikolski village on Umnak Island to collect plant specimens and to record Aleut plant names and their uses. A chart titled "Comparison of Aleut Dialects" is included. Listed in the chart are common names, scientific names, and the Attuan, Atkan, and Fox Island names of plants. Common names include fern, ground pine, reedgrass, wild rye, Timothy, sedge, Indian rice root (known as sarana in Fox Island dialect), cucumber plant, white orchid, sorrel, bistort, springbeauty, monkshood, buttercup, salmonberry, geum, lupine, hemlock parsley, ligusticum (known as *pitruski* in Atkan), wild parsnip, cow parsnip, forehead flower, yarrow, matricaria, and ragwort. The chart also includes several names for grass, depending on its state of preservation and use.

According to the authors, on Atka some of the people preferred to eat spinach or potatoes instead of lupine roots or the leaves of *Epilobium* (no English term given) in order to not appear "backward." In summer, the women gathered sarana bulbs, seaweed for soup, or stems of wild parsnip to use as greens. Children and adults ate cow parsnip stems like celery. Canned

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vegetables, when available for purchase, supplemented their diet (along with sugar, rice, coffee, and candy). The Aleuts also drank tea.

In the chapter "Edible Plants", the authors include the plant common name, scientific name, Aleut name, and a brief description of how the plants and roots were used and the season they were gathered. The chapter is divided into "Edible Roots," "Edible Stems and Leaves," and "Teas and Berries" and includes many of the plants listed in the chart "Comparison of Aleut Dialects."

In the chapter "Aleut Gardening Activities," the authors note that the Atkans grew radishes, lettuce, beans, and cabbage in gardens on nearby Amlia. In "Medicinal Use of Plants," the authors note that the elders were still occasionally using medicinal plants, such as yarrow for chest and muscle pains or to staunch blood in a wound. The authors list the scientific names of other plants used as tonics. Cow parsnip was used for sore muscles. However, most Atkans, instead of relying on medicinal plants for ailments, took over-the-counter pain relievers such as aspirin. A list of plants used in the past or still being used for medicinal purposes includes how plants such as yarrow, sagebrush, pondweed, pondscum, avens, cow parsnip, and wild parsnip were used. The common name, scientific name, and Aleut name are included. In "Magical and Poisonous Plants," the authors discuss the use of buttercup and mare's tails as poisons. The authors tried to determine if the Aleuts used the poisonous monkshood but most Aleuts thought it was not poisonous.

In "Grass Weaving," the authors discuss the labor intensive art of grass weaving. Many items are made from grass such as baskets (for cradles and for carrying things like berries and fish) and mats (for bedding, burial shrouds, and to cover entrances to barabaras). In early times, dyes to color the grass for designs were made from volcanic ochers, vegetable dyes (the kinds of vegetation are not mentioned), and octopus ink, but today, silk thread is used for designs.

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**Reference Type:** Journal Article

**Record Number:** 11

**Author:** Bank, Theodore P. II; Williams, Richard

**Year:** 1975

**Title:** Urgently Needed Research on Aleut Culture

**Publisher:** International Committee on Urgent Anthropological and Ethnological Research

**Volume:** Bulletin 17

**Pages:** 11-30

**Date:** 1975

**Keywords:** spiritual, manufacture, food

**Abstract:** This article focuses on archaeological evidence regarding ecological factors that change the biota. It also makes the comment that "particular plant associations and relative lushness of growth reflect to some extent the length of time that a site has been uninhabited."

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Ted Bank emphasizes the links between the science of botany with that of anthropology by preservation of perishable plant materials (burial goods) found in caves preserved best in caves to emphasize botany's link with anthropology. Caves contain a majority of the Aleutians cultural botanic remains due to their protective nature in the elements. Caves are also popular burial sites, therefore plant materials of significance would likely be involved in the burial as it is a part of the Aleut cosmology. The article goes on to express a great concern about the lack of depth in linguistics regarding botanical data. He refers to Oswalt as saying something to the effect of "plants were useful to the western Eskimos mainly in manufactures rather than as foods." and states his understanding that the lack of information is possibly based on a lack of uses for the plants.

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**Reference Type:** Book

**Record Number:** 97

**Author:** Barabash-Nikiforov, I.I.

**Year:** 1934

**Title:** In the Land of Winds and Fogs: Two years in the Commanders.

**City:** Moscow and Leningrad

**Publisher:** KOIZ

**Keywords:** Commander Islands, Medny Island, scurvy

**Abstract:** This Russian-language work contains a detailed and vivid description of the Commander Islands and the daily life of the islands' inhabitants. The author lived on Medny Island for two years, from 1930-1931. The use of several plants as a scurvy remedy is mentioned. Specific plant species are not provided.

**Notes:** In Russian

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**Reference Type:** Edited Book

**Record Number:** 108

**Editor:** Belashov, A.I.

**Year:** 1993

**Title:** Traditional cooking of Kamchatka indigenous peoples

**City:** Petropavlovsk, Kamchatka

**Volume:** 1

**Number of Pages:** 47

**Keywords:** Koryak, Itelmen, Evenk, Chukchi, Aleut, recipes, Kayaikina

**Abstract:** This Russian-language compilation includes Koryak, Itelmen, Evenk, Chukchi, and Aleut cooking recipes. The Aleut recipes are recorded as V.M. Kayaikina had told them.

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Notes: In Russian

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**Reference Type:** Book Section  
**Record Number:** 31  
**Author:** Bentley, David  
**Year:** 1977  
**Title:** Barabara  
**Book Title:** Cuttlefish  
**City:** Unalaska, Alaska  
**Publisher:** Unalaska City School  
**Volume:** 1  
**Pages:** 14-20

**Keywords:** Nikolski, Umnak Island, Unalaska Island, grass, wood, sod, raw material, manufacturing, house, oral history, American period

**Abstract:** This article contains illustrations and photographs of a scale model of an Aleut barabara (house) made by Sergie Sovoroff of Nikolski for the Unalaska High School. He said that his father told him that this type of barabara was the type lived in by Aleuts before 1900. Sovoroff was born in this type of barabara but it also had windows and doors. The type he describes here is a type of Aleut house is called *ataqan chunix'tax'* which means "one pointed." The barabara is made of wood, sod, straw, and grass. The ceiling was made of wood and the roof was made of sod and straw. The exterior walls were covered with sod. The interior floors were covered in grass, and grass was placed on the interior walls for insulation. He gives other Aleut terms for parts of the house: wall posts-*stinag'ilug'im asxutingin*, side boards-*chiqilitin*, rafters-*axsug'isin*, boards covering rafters-*strisilan*, and roof opening-*analux'*, door hole-*analux'*, four corner posts-*atimyuu*. In the illustration, the door hole appears to be in the roof. Sovoroff also gives a list of things that were inside of the barabara such as a wood tub-*kilitax'*, hanging cradle-*lulkax'*, and grass mat beds (no Aleut term given). In the scale model were two types of cribs. Illustrations are provided in the article. One illustration is of a wooden, rocker-type crib made by Sovoroff. The other illustration is of a crib made by Mrs. Sophie Pletnikoff. It had a wooden frame and hung from a grass rope. It had a cloth sling to hold the baby and a mattress made of grass.

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**Reference Type:** Book  
**Record Number:** 86  
**Author:** Bergsland, Knut  
**Year:** 1959  
**Title:** Transactions of the American Philosophical Society; Aleut Dialects of Atka and Attu  
**City:** Philadelphia  
**Publisher:** The American Philosophical Society  
**Volume:** 49:3

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**Number of Pages:** 128

**Keywords:** Amlia Island, Adak Island, Kagalaska Island, Kanaga Island, Near Islands, cow parsnip, wild parsnip, crowberry, reed grass, seaweed, driftwood, black lily, lupine, willow, cedar, raw material, food, oral history, contemporary

**Abstract:** This book gives the Aleut names for a large number of places and these names are translated into English. The names in this list are those that have plant information in the name. #260 on map 7 is called *kasami cugugan igna cgari*, "where there is reed grass at kasami cugu (eider duck sand)," a bay in Atka Island. #284 on map 9 is called *ta rangisir* and is a small Island adjacent to Atka Island called "collecting the lateral stalks of cow parsnip (*Heracleum lanatum*)". #286 found on map 7 and 9 is called *igna cgarir* and is a bay in Atka Island that "has reed grass". #304 on map 9 is called *kindarsga*, an island adjacent to Atka Island "where there are crowberries (*Empetrum nigrum*)".

#418, map 11 is called *sa mali lur* and is a bight along the coastline of Atka Island that was a "place for cutting soft grass for lining footwear". #423 on map 11 is called *sku Inikas uda*, a bay in Atka Island called "schoolchildren's bay" because a group of schoolchildren went out to collect black lily root (*Fritillaria camtschatcensis*) alugar and were not found for a month. #433 on map 11 has the name *qyasgur* which means "Sarana Cove" or "Black Lily Bay". #481 is called *galurir umyagir* and #482 is called *hacurir umyagir* and are both found on map 12, both have a reference to *umya* "seaweed". #491 on map 12 is called *qigaralur* or *qigalgalur* and is a beach where there is "grass cutting". #519 is found on map 13 with the name of *Yagarir* which is a bay that "has driftwood".

#572 on map 13 is called *Yagatum hidalu* and is "the cape of much driftwood". #583 is on map 13 and is called *qigaadur* which is a very small bay "where the grass is long". #627 is on map 14 which is called *kindarsgar* or *kindarsga* and is a point on Atka I. where the people were "provided with crowberry". #694 on map 15 with the name of *kumgitur* and is an islet near Tagalak Island that has "*Pteryophora* (a kind of seaweed)". #809 is on map 19 and is called *tagugilirir* which is a bay on Kagalaska Island that "has got salmonberry bushes". The name may also mean willow.

#892 is on map 22 and is called *lalum aygikig* which is "two cedar hillocks" on Adak Island. #914 on map 23 is called *saquzan uda* and is a bay on Kanaga Island called "the bay of wild parsnip". #1077 (map not provided) is called *hanilig* (from hani-, Aa aNi- "root of lupine" or "hani- "lake"). "Root of lupine" is possibly the name of the bay and "lake" may be the name of the village found in the Near Islands.

The author also added other information such as the growing of potatoes, an adaptation after Russian contact. Wild rye was gathered on Amlia Island to be used for house roofs. Driftwood was used to cook food only and not for heat. On reindeer hunting trips, grass was placed in the dories for sleeping pads. The hunters had wooden hats to protect from the sun. Two raven stories were told and the use of grass as a bed was indicated. The stories also mentioned wooden hats and that the kayak frames were made of wood.



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**Notes:** Provided by Douglas Veltre.

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**Reference Type:** Book

**Record Number:** 18

**Author:** Bergsland, Knut

**Year:** 1998

**Title:** Ancient Aleut Personal Names; Kadaangim Asangim/Asangis: Materials from the Billings Expedition 1790-1792

**City:** Fairbanks, AK

**Publisher:** Alaska Native Language Center

**Number of Pages:** 202

**Keywords:** wood, black lily, sod, tobacco, bark, moss, medicine, grass

**Abstract:** This is a very technical book describing the linguistics of the Aleut people from eighteen islands. Only one reference in the book that pertains to plants is associated with one island in particular, and that is "Kaalaan sigalginax". It comes from Unalaska and means "put provisions on his grass mats". There is a section in the book dedicated to names associated with plants and wood, containing fourteen name/phrases: *Alugaa hisix* - his black lily is growing; *Alixsiisix* - medicinal plant; *Saamanix* - fine grass; *Laluu* - his cedar; *Hyaagaazax* - little tree; *Hyaagax chuhninox* - stabbed the log; *Malaax* - seed, pod; *Sitiknaxisinox* - cut the birchbark; *Tanaa huugdugix* - his place is mossy; *Inux* - piece of food or tobacco; *Hyaagahlin* - just logs wood; *Ignaachxix* - reedgrass; *Hinux* - peice of sod; and *Kaal(i)kaadax* - little paper.

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**Reference Type:** Book

**Record Number:** 21

**Author:** Black, Lydia T.

**Year:** 1984

**Title:** Atka: An Ethnohistory of the Western Aleutians

**Series Editor:** Pierce, R.A.

**Series Title:** Alaska History

**City:** Kingston, Ontario

**Publisher:** The Limestone Press

**Volume:** 24

**Number of Pages:** 219

**ISBN:** 0-919642-99-3

**Call Number:** F951.B34

**Keywords:** Unalaska, Attu, Central Aleutians, Andreanof Islands, Bering Island, wild parsley, wild carrot, sarana, petrushka, birchbark, medicine, internal, spiritual, raw material, tool, clothing, container, bedding, fuel, cooking, dishes, house access, food, grass, root, driftwood, ethnohistorical, Russian period

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**Abstract:** Several uses of grass were mentioned in this book. Dried grasses were burned to cook food in the winter and to create warmth under a person's clothing. These grasses were carried in a grass-woven bag while traveling. In addition to bags, grasses were also used to weave blankets, mats, capes and footwear. Grass bags were used for cooking with hot stones placed in them to boil food. Meat was also stirred in these bags. Grass was used as bedding in the semi-subterranean dwellings in addition to being used as roof material. Oil lamp wicks were made of grass and burned for a source of light. A ceremonial ritual of someone cleansing themselves of sins burned grass to signify that they were now clean. This ritual was done before Russian influence.

Driftwood was also mentioned as it was gathered along the shores and burned for cooking in the summer. The throwing board, or atlatl, was used for throwing darts while hunting or in warfare and wooden breast plates were used during warfare as armor. Adzes that were also used in warfare were made with a wooden handle as were the handles of knives. Hats were made from wood and were worn while hunting in baidarkas. Dishes were also made of wood and were either oblong or square in shape. Fires were started with a wooden drill and tinder. Water was sometimes kept in wooden kegs for storage. A notched log was used to gain access into the semisubterranean houses through the opening in the roof. Idols that were made by shamans were made of wood in the form of human faces, animals, and birds. Edible roots such as wild parsley, wild carrots, and sarana, or black lily, were mentioned to have been a source of food and were gathered throughout the year. The curing of sickness and the bringing of luck was performed by shamans with the use of the petrushka (*Angelica* species) root and burned birch bark.

**Notes:** ARLIS

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**Reference Type:** Book

**Record Number:** 22

**Author:** Black, Lydia T.; McGowan, Sarah; Jacka, Jerry; Taksami, Natalia; Wright, Miranda

**Year:** 1999

**Title:** The History and Ethnohistory of the Aleutians East Borough

**City:** Kingston, Ontario

**Publisher:** The Limestone Press

**Volume:** Alaska History No. 49

**ISBN:** 1-895901-26-X

**Keywords:** Akutan, Sanak, Belkofski, King Cove, Unga, Sand Point, Korovin Island, False Pass, Pavlovskoe, driftwood, alder, yellow cedar, salmonberry, mossberry or crowberry, cranberry, wineberry, wild strawberry, blueberry, birch, beach celery, petruski or wild parsley, roots, seaweed, kelp, beach rye grass, moss, herb, medicine, spiritual, raw material, tool, house, fuel, paint, food, food preparation, ethnohistorical, Russian period, American period, contemporary

**Abstract:** Driftwood was depended upon by everyone for materials to make kayak or baidarka frames, baidara frames, paddles, wooden shafts, spears, throwing sticks or darts, and harpoons

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used to hunt sea mammals, fish weirs, tool handles, wooden head gear worn by hunters and throwing boards. The throwing boards were typically made from yellow cedar. Large logs and wooden stakes were used in the fish weirs to trap salmon and the use of a large wooden box held the fish waiting to be taken to the banks of the stream. Driftwood was also used in the construction of dwellings and for cooking fuel. Fires were started using a wooden drill turned on softwood tinder and grass. Alder was used as wood material when available in places like Belkofski and Pavlovskoe villages where the trees were known to grow. The alder bark was also used to make a red paint that they colored their seal skin pants with. Birch bark was sought and traded for use in making bows and arrows.

Berries were collected in the fall by women and children on many of the islands. Some of the berries include salmonberries, mossberries or crowberries, cranberries, wineberries, wild strawberries, and blueberries. Berries were also eaten by men portaging across the tundra. Other plants that were depended upon for subsistence foods include beach celery, petruski or wild parsley, roots and seaweed. Cod fish was usually cooked in a soup with seaweed. Kelp was sometimes eaten when food was scarce. The giant kelp (*Macrocystis pyrifera*) was also used as hand lines for ocean fishing. The kelp was gathered, cut into strips, and then soaked in fresh water. The water was then drained and the kelp was stretched until it reached the desired thinness by wrapping it around someone's body. This type of line was known to be very strong and durable. Medicinal plants were said to be gathered but there was no mention of the names of these plants.

After Russian contact, vegetable gardens were adopted by many Aleuts. Vegetables such as potatoes, turnips, carrots, lettuce and rhubarb were harvested every year in several villages including Belkofski, Sand Point, Akutan, Korovin Island, Unga, False Pass, and Pavlovskoe. Kelp was also used as fertilizer in gardens, another adaptation to Russian contact.

Grasses were gathered and had several uses. Beach rye grass was used for weaving mats, baskets, storage, and covers. Food could be cooked in plaited grass baskets that were dipped in hot springs. Grasses were also used as construction material. Thatched roofs of grass were used to cover fish drying racks to protect against rain, wooden planks were propped up and dirt and grass was thrown over it for a temporary shelter during traveling, and sod roofs were used on the Russian Orthodox chapel at Belkofski.

Amulets were used to aid in skill and luck in fishing and were made from flowers, herbs, roots, and other plants that were placed on the fishing hooks. A particular amulet that was tied to the fishing rod was made from the root of the "ami" plant which smelled very sweet. Other rituals included the act of presenting the head of a halibut on a bed of grass to the chief of the village, and also a winter ritual where wooden sculptures were made in the form of humans, birds, and sea mammals. Burial of the dead was also ritualized where the deceased was laid to rest on a bed of moss in caves. Ritual puppets made of wood were also found in caves.

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**Reference Type:** Book  
**Record Number:** 112  
**Author:** Chastukhina, C.  
**Year:** 1995  
**Title:** Medicinal and Edible Plants of the Kolyma  
**City:** Magadan  
**Volume:** 192

**Keywords:** medicine, Kolyma, Russia

**Abstract:** This Russian language work, though not expansive, is a well-executed reference on the use of the most popular types of plants. The author uses both published works as well as her own experience.

**Notes:** In Russian

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**Reference Type:** Book Section  
**Record Number:** 32  
**Author:** Dirks, Betsy  
**Year:** 1981  
**Title:** The Story of Basket Weaving  
**Book Title:** Taniisix'  
**Publisher:** Aleutian Region School District  
**Volume:** II  
**Pages:** 12-13

**Keywords:** Atka, grass, raw material, manufacturing, oral history, Aleut writing, Russian period, American period

**Abstract:** This article is based on an interview with Vera Nevzorof and is a description of basket weaving on Atka "a long time ago." It includes the type of grass used, how the grass was prepared, and how clay and fish were used to dye the grass to make designs.

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**Reference Type:** Book Section  
**Record Number:** 33  
**Author:** Dirks, Betsy  
**Year:** 1986  
**Title:** Aleut Dance: Past & Present  
**Book Title:** Taniisix'

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**Publisher:** Aleutian Region School District  
**Volume:** V  
**Pages:** 18

**Keywords:** wood, manufacturing, raw material, Russian period, Aleut writing

**Abstract:** This article compares the types of dancing, musical instruments, and clothing from the past with that of the present. In the past, drums were made of a wooden frame covered with seal skin membranes. The dancers wore wooden masks and hats decorated with sulfur used for dye.

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**Reference Type:** Book Section  
**Record Number:** 34  
**Author:** Dirks, Pam  
**Year:** 1986  
**Title:** Recipes  
**Book Title:** Taniisix'  
**Publisher:** Aleutian Region School District  
**Volume:** V  
**Pages:** 61

**Keywords:** Atka, food, pitruuski (A), wild celery, contemporary, American period, oral history, Aleut writing

**Abstract:** Dirks provides instructions on picking and preparing "*pitruuskis*" (identified in this recipe as wild celery). This has been passed down to her from her mother, Barbara Shangin, who got the recipe from her mother, Lydia Dirks. A note under the title article says that the recipes on this page have been passed down several generations on Atka.

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**Reference Type:** Book Section  
**Record Number:** 35  
**Author:** Dorofeyev, Timofey  
**Year:** 1990  
**Title:** Kanaagutux'  
**Editor:** Bergsland, Knut; Dirks, Moses L.  
**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives  
**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks  
**Pages:** 328-333

**Keywords:** Umnak, wood, oral history

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**Abstract:** This story was told by Timofey Dorofeyev of Umnak in 1910. (This is a similar story as that told by Illarion Menshov, titled "Usilax".) Kanaagutux' kills all of the boy babies in the villages, allowing only girls to live. A woman hides her baby boy from Kanaagutux' by claiming it is a girl. Kanaagutux' discovers that the "girl" is really a boy and sets out to kill the boy. He takes the boy out to gather firewood but splits a log and pushes the boy into it. The boy escapes by cutting the log with his wedge. The next day, Kanaagutux' takes the boy out to hunt cormorants. He pushes the boy off of a cliff but the boy is saved by the down that his mother had given him for protection. Kanaagutux' takes the boy out seal hunting and ties him up in a seal skin. He throws the boy overboard but the boy is saved by two young women. After becoming the husband of one of the women, the boy goes back to his mother's village in the guise of an eagle and kills Kanaagutux'. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 36

**Author:** Dorofeyev, Timofey

**Year:** 1990

**Title:** Nug'ag'iqax'

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 334-337

**Keywords:** Umnak, grass, oral history

**Abstract:** This story was told by Timofey Dorofeyev of Umnak in 1909. Nug'ag'iqax' ran out of food after having given celebrations all winter and so sat down inside of a pile of grass to die of starvation. His brother-in-law came to visit but only saw the pile of grass. The brother-in-law announced that he had some whale blubber in his baidarka, at which point Nug'ag'iqax' came out of the grass and took the whale blubber. He ate it all himself without sharing it with his men. Nug'ag'iqax' then went to his brother-in-law's village and stole more whale blubber. He and his men took the whale blubber back to their own village and devoured it. After this, there was nothing more to eat and so they all died of hunger. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 37

**Author:** Dorofeyev, Timofey

**Year:** 1990

**Title:** Idmaaxtun

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 350-357

**Keywords:** Umnak, Unalaska Island, Chuginadak Island, Idmaaxtun, Kuyuudax, lily, bearberry, grass, food, oral history

**Abstract:** This story was told by Timofey Dorofeyev of Umnak in 1910. *Idmaaxtun*, chief of the village of *Idmaaxtun* on Chuginadak Island, goes to visit the village of *Kuyuudax'* on Unalaska Island. While there, all of his men are killed. Upon returning to his village, *Tagalax'taasax'* makes fun of him for losing his men. *Idmaaxtun* decides to visit *Kuyuudax'* again but first stops in to visit his maternal uncle who gives him black lily bulbs mixed with bearberries to eat as magic protectors for him and his men. After reaching *Kuyuudax'*, *Idmaaxtun* and his men are invited to a feast. He sends one of his men who changes into a hawk as a magic guise to check things out. The hawk discovers "something terrible" was being planned for them. Each of his men changes into their particular guises (one is "reedman" who changes into a ladder), enter the house, and fight with the demon in the house. In the end, *Idmaaxtun* makes it back to his village, having lost only two of his men during this second visit to *Kuyuudax'*. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 38

**Author:** Dorofeyev, Timofey

**Year:** 1990

**Title:** Man-Weakener

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 364-371

**Keywords:** Umnak, Uukix', Aglagax', Nikolski, wood, grass, manufacturing, raw material, oral history

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**Abstract:** This story was told by Timofey Dorofeyev of Umnak in 1910. Man-Weakener set out from the village of Uukix' (north of Nikolski) with his maternal uncle to visit the village of Aglagax' on Umnak. Before he left, Man-Weakener's wife warned him to not let himself be tempted by the women there. While at Aglagax', Man-Weakener is pursued by some of the women. While out collecting water in his uncle's wooden pail, he is approached by one of the women. When Man-Weakener returns to his village, one of the women is with him. When his wife confronts him about the woman, Man-Weakener claims to not have anything to do with her. His wife catches him sleeping in the other woman's arms and so she kills him while he sleeps. His wife then sails to Aglagax' and weaves a grass mat, preparing to die. Her sisters-in-law tell her that her child needs her and invite her back to the village of Uukix' where she is killed by Man-Weakener's relatives. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 39

**Author:** Dorofeyev, Timofey

**Year:** 1990

**Title:** There Was a Man

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 382-385

**Keywords:** Umnak, lily, grass, food, oral history

**Abstract:** This story was told by Timofey Dorofeyev of Umnak in 1910. A man finds out that while he was away, his wife was having an affair with his nephew. He confronts her about items that he finds in the house that he knows he did not give to her. He tells her to cook some lily bulbs and then he leaves. His wife goes to her lover and tells him she is afraid that her husband is going to kill him. She begs him not to come over when her husband invites him, but her lover says he would look like a coward to the whole village if he does not show up. The lover comes over for dinner and the husband cuts off his head. The wife takes the head to a cliff and makes a body out of grass. When the dead lover will not speak to her, she puts his head under her parka and jumps off of the cliff. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Report

**Record Number:** 95

**Author:** Fedchenko, A.R.

**Year:** 1906

**Title:** Flore des iles Commandeur. (Flora in the Commander Islands.)

**Keywords:** Commander Islands

**Abstract:** This report is a description of the flora of the Commander Islands based on the data collected by N. Grebnitsky, the former Governor of the Commander Islands, by other naturalists, and by G. Steller, as contained in his manuscripts.

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**Reference Type:** Book

**Record Number:** 23

**Author:** Fortune, Robert

**Year:** 1989

**Title:** Chills and Fever; Health and Disease in the Early History of Alaska

**Publisher:** University of Alaska Press

**Number of Pages:** 393

**ISBN:** 0-912006-41-2

**Keywords:** Unalaska, Angelica root, sorrel, herb, berry, medicine, internal, external, driftwood, grass, food, alcohol, tool, house, fuel, Russian period, American period, ethnohistorical

**Abstract:** Fortune mentions the use of driftwood logs for the construction of houses or barabaras of the Aleuts and grass and sod were used to cover the roofs. Driftwood was also used for cooking fuel. Hunters wore wooden hats that protected against the sun and rain while in the open sea. Throwing boards were also mentioned but the material they were made from was not specified, yet it is implied that they were made from driftwood. Grass was used to weave mats that separated the rooms in the houses. Seaweed, greens, roots and berries were gathered by women for food. Poisonous plants were mentioned and the Russian Orthodox priest Veniaminov was referenced saying that some Aleuts used poisonous plants but those plants and who used them were not identified. The Aleuts used the boiled roots of the Angelica plant both internally and externally to treat venereal wounds and diseases. Sorrel roots and leaves were also used to treat venereal diseases. It was mentioned that these treatments were traditionally used for other wounds or illnesses and were able to be adapted to new illnesses. The treatment for spitting up blood, probably tuberculosis, was treated with herbs yet which herbs were used was not indicated. After the introduction of alcohol, the Aleuts learned to make kvass, a type of beer, from the Russians. Berries were sometimes used in the making of this alcohol.

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**Reference Type:** Book Section  
**Record Number:** 40  
**Author:** Galaktionoff, Nick  
**Year:** 1977  
**Title:** Bill Tcheripanoff  
**Book Title:** Cuttlefish  
**City:** Unalaska, Alaska  
**Publisher:** Unalaska City School  
**Volume:** 1  
**Pages:** 24-31

**Keywords:** Akutan, yellow cedar, cottonwood, wood, grass, raw material, manufacturing, tool, oral history, Russian period, contemporary, game, Aleut writing

**Abstract:** This article is based on interviews with Bill Tcheripanoff of Akutan on how baidarkas, fox traps, drums, hunting implements, and game pieces are made. Baidarka (ulux'tax') frames and throwing sticks are made of yellow cedar. Fox traps are hidden with grass. Targets for dart throwing practice are made of cottonwood. Harpoon shafts are made of wood. A game called kaguut (meaning "throw") is described where a person lies on a mat on the grass floor of a barabara (house) and tries to flip a dart into holes in a game piece. In the "early days," drums had wooden frames.

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**Reference Type:** Book Section  
**Record Number:** 41  
**Author:** Galaktionoff, Nick  
**Year:** 1978  
**Title:** Nick Galaktionoff on Makushin  
**Book Title:** Cuttlefish  
**City:** Unalaska, Alaska  
**Publisher:** Unalaska City School  
**Volume:** 2  
**Pages:** 25-33

**Keywords:** Unalaska Island, Makushin, Sedanka Island, Biorka, driftwood, house, grass, wild rice, petruskies, putschkes, wood, roots, grass, food, manufacturing, raw material, fuel, medicine, external, internal, oral history, Aleut writing

**Abstract:** Nick Galaktionoff who was born in Makushin in 1925 was told by "people before me" that around the time of an epidemic, people there had just begun constructing buildings made of wood. As a boy in 1935, people gathered driftwood for fuel. Barabaras (houses) at summer camps had grass mattresses and grass floors. They ate "wild rice" called saranax' and another plant similar to wild rice called chaxitxa. In the summer they picked "petruskies, putschkes, wild berries, and other plants." Fish traps were made of wood and resembled the crab pots of today.

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Medicines were made of different kinds of roots and grasses to treat pain, illnesses, cuts, or sores. He describes different remedies but does not give the name of the root or plants used. One way to treat cuts was to make a powder from rotten wood that had been boiled on the stove and pounded into a powder. A method used on Biorka to treat burns was to use tea leaves enclosed in cheese cloth.

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**Reference Type:** Book Section  
**Record Number:** 42  
**Author:** Galaktionoff, Nick  
**Year:** 1978  
**Title:** Makushin  
**Book Title:** Cuttlefish  
**City:** Unalaska, Alaska  
**Publisher:** Unalaska City School  
**Volume:** 2  
**Pages:** 22-25

**Keywords:** Unalaska Island, Makushin, grass, mossberry, driftwood, spiritual, manufacturing, raw material, fuel, house, oral history, Aleut writing

**Abstract:** Galaktionoff relates stories told to him in 1935 by his grandmother Marvra Petikoff who lived in Makushin in the late eighteen hundreds. She told him that hunters used the root of "a certain plant" to rub all over their bodies before whale hunting. After spearing a whale the men would come ashore and sleep on grass beds while waiting for the whale "to float." Moss from the mossberry plant was used for fuel. "Before Christianity" whale bones were used for house beams and then later driftwood was used.

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**Reference Type:** Book  
**Record Number:** 87  
**Author:** Golodoff, Suzi  
**Year:** 2003  
**Title:** Wildflowers of Unalaska  
**City:** Fairbanks, AK  
**Publisher:** University of Alaska Press  
**Number of Pages:** 217

**Keywords:** Wormwood, avens, bog orchid, brook saxifrage, strawberry, yarrow, fireweed, lupine, anemone, marsh marigold, leather-leaved saxifrage, monkshood, petruski, pineapple weed, purple orchid, putchki, cow parsnip, Russian makarsha, chocolate lily, sea coast angelica, seabeach senecio, seashore plantain, sheep sorrel, watermelonberry, western hemlock parsley,

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white orchid, wild geranium, wild iris, wild rhubarb, luck, medicine, external, internal, food

**Abstract:** This book is a list of wildflowers of Unalaska Island and offers the common and scientific names as well as the Aleut names for many of the plants. Golodoff also includes what the plants were used for and where they can be found.

Wormwood was used in steam baths and slapped against the skin gently. Aches and pains were relieved by placing hot, steamed leaves on sore areas. Teas from the leaves relieved colds, sore throats and stomach aches. The avens plant was used in teas to relieve sore throats and the boiled wet leaves were used as a poultice for wounds. The roots of the bog orchid were eaten with putchki leaves. Brook Saxifrage is considered to be a traditional green food. Crowberries, watermelon berries, and strawberries were eaten. A tea was made from the dried fireweed leaves. The roots of the lupine were eaten although those that grew on Unalaska were bitter. A tea made from the leaves of the leather-leaved saxifrage was used to treat sicknesses like influenza. The roots of the marsh marigold were chewed to restore strength and to relieve hunger. The roots of the anemone plant were boiled and the juices were used to treat hemorrhaging.

The deadly monkshood may have been used as a poison for whale hunting. The young Petruski leaves were boiled with fish or eaten raw. Pineapple weed was used as a tonic and a laxative. The roots of the purple orchid, Russian makarsha, and chocolate lily were eaten. The roots of the white orchid were eaten after they were steamed, the bulbs were also eaten. The leaves of the cow parsnip were used as a poultice and the stalks were peeled and eaten. The stems of the sea coast angelica were peeled and eaten and the roots were used to relieve aches and pains. The leaves of the seabeach senecio were placed on sores to help them heal. Sheep sorrel leaves were also used medicinally to treat irritated skin. The leaves of the seashore plantain were eaten raw or as a medicinal tea. The stems of the western hemlock parsley were chewed to relieve sore throats and a tea was made from the leaves. The leaves and roots of the wild geranium were used as a medicinal tea and a wound wash. A tea made from the roots of the wild iris was an effective laxative. The stems of the wild rhubarb were eaten as food and the juices were used to treat the wounds made from putchki. Yarrow was used medicinally to stop wounds from bleeding.

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**Reference Type:** Book Section

**Record Number:** 43

**Author:** Golodov, Stepan

**Year:** 1990

**Title:** Raven

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 628-643

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**Keywords:** Attu, grass, manufacturing, raw material, oral history

**Abstract:** This story was told by Stepan Golodov of Attu in 1909. It was transcribed and translated into Eastern Aleut and then later into English. This story is about Raven's search for a wife. In one part of the story, Raven uses one of his wings as a grass couch for his wife to sleep on.

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**Reference Type:** Report

**Record Number:** 99

**Author:** Grebnitsky, N.A.

**Year:** 1882

**Title:** A note on the Commander Islands, from the compilation of official documents on the government of Eastern Siberia.

**City:** Irkutsk

**Pages:** 1-108

**Keywords:** Commander Islands, health, diet

**Abstract:** This Russian-language report was prepared at the request of the Siberia General-Governor. It includes a description of the islands' settlements, census of the population 1801, the places of origin of the resettled families, and the different population groups' health condition and diet. The author also includes a detailed description of the seasonal activities of the residents.

**Notes:** In Russian

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**Reference Type:** Report

**Record Number:** 100

**Author:** Grebnitsky, N.A.

**Year:** 1902

**Title:** The Commander Islands

**City:** St. Petersburg

**Institution:** Agriculture Department

**Keywords:** Commander Islands

**Abstract:** This Russian-language report was prepared by the Commander Islands Governor, N.A. Grebnitsky, covering the time period from 1877 to 1907. It includes a detailed description of the islands' environment, the land and marine coastal fauna, and the use of resources by the residents. A special section is devoted to the islands' settlements and the specifics of the local daily life.

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**Notes:** In Russian

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**Reference Type:** Journal Article

**Record Number:** 101

**Author:** Gurianova, E.F.

**Year:** 1935

**Title:** The Commander Islands and their coastal biota

**Journal:** Priroda

**Issue:** 11

**Pages:** 64-72

**Keywords:** Commander Islands

**Abstract:** In the early twentieth century, the residents of the Commander Islands used seafood in their diet quite often. This Russian-language article describes specific species used, but includes only indirect reference to their use.

**Notes:** In Russian

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**Reference Type:** Journal Article

**Record Number:** 13

**Author:** Heizer, Robert F.

**Year:** 1943

**Title:** Aconite Poison Whaling in Asia and America; an Aleutian Transfer to the New World

**Journal:** Smithsonian Institution

**Issue:** 23

**Pages:** 417-468

**Keywords:** Unalaska, Akutan, Umnak, Amlia, Atka, Adak, Amchitka, Kiska, Agattu, Attu, Bering, Copper, Kadjak, Kaniagmiut, aconite poison

**Abstract:** Heizer goes into great detail regarding whale hunting techniques and traditions, including the techniques of Asian groups as well as Alaskan Eskimo groups. He hypothesizes that the aconite poison technology came from the Asian groups in the Kurile-Kamchatka area and moved east to the Aleut. There is a portion of the article dedicated specifically to the Aleutian region that includes information gathered from several original sources, including Veniaminov and Sauer, who describe in detail how plants are processed for use as poison, as well as how affective they are for hunting. This article is very detailed and descriptive and includes an artistic representation of an Aleut whale hunt.

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**Reference Type:** Book Section

**Record Number:** 44

**Author:** Hoblet, Jolene; Hoblet, Melanie; Shellikoff, Tammy; Shellikoff, Billy

**Year:** 1982

**Title:** Picking Berries at False Pass

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** III

**Pages:** 34

**Keywords:** False Pass, blackberry, salmonberry, strawberry, mossberry, blueberry, cranberry, food, oral history, contemporary, Aleut writing

**Abstract:** The authors relate when, what kind, where, and how berries are picked in False Pass. Blackberries, salmonberries, strawberries, mossberries, blueberries, and cranberries grow in this area. Berry picking takes place in the summer, and the berries are used to make pies and jellies or just eaten with milk poured over them. Berries are stored for winter use as well.

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**Reference Type:** Book

**Record Number:** 88

**Author:** Hrdlicka, Ales

**Year:** 1945

**Title:** The Aleutian and Commander Islands and Their Inhabitants

**City:** Philadelphia

**Publisher:** The Wistar Institute of Anatomy and Biology

**Number of Pages:** 630

**Keywords:** Unalaska, Kagamil, Shumagin Islands, Andreanov Islands, Fox Islands, Amoknak, Amchitka, Bering, Nikolski, Atka, Unga, Simichi, Attu, Veselov, Agatu, Amlia, Kashega, Shiprock, Ilak, Little Kiska, driftwood, grass, willow, alder, wild rye, cranberry, crakeberry, hurtleberry, brambleberry, heathberry, siberian parsnip, raspberry, dwarf bramble, red bilberry, great bilberry, whortleberry, guelder rose, monkshood, makarsha, sarana, seaweed, kelp, wild parsley, long-stemmed wild barley, wild pea, California cedar, poison, medicine, internal, external, health, spiritual, raw materials, manufacturing, clothing, tools, game, house, fuel, food, food preparation, personal adornment, archaeological, ethnohistorical, Russian period, American period

**Abstract:** In this book, Ales Hrdlicka gives references to the writings of several authors concerning the Aleuts of the Aleutian and Commander Islands. Captain James Cook, W. Coxe, W. H. Dall, W. J. Eyerdam, T. A. Jagger, W. Jochelson, Korovin, G. H. Langsdorff, Levasev, Oceredin and Popov, I. Petroff, A. Pinart, G. A. Sarycev, M. Sauer, Selikhov, Steller, Soloviev, Tolstykh (translated in Jochelson), and I. Veniaminov were all quoted from their previous works pertaining to certain topics.

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The driftwood that makes its way to the Aleutians is very important to the Aleuts and is collected by both men and women. The Aleuts collected the driftwood along the shore line and was used for cooking fuel, the building of their skin boats and hunting tools, and many other items (Steller, Sarycev, and Langsdorff). Driftwood was also very important in the building of the semisubterranean houses. Large poles were used as rafters and cross pieces to support the roof. Mats of woven grass were laid on the rafters and then dirt was added. Sod was then laid on the dirt and then later blended in with the local vegetation. A hole in the roof was used to gain entrance into the houses and a large notched log served as a ladder (Cook, Korovin, Petroff, Sarycev, Soloviev, Veniaminov).

A variety of containers were made from driftwood such as dishes (Langsdorff, Veniaminov), bowls (Cook), boxes (Sauer), and water containers made from split wood planks (Sarycev). A wooden container was kept in the sleeping compartments for urine (Sarycev). Hrdlicka describes the dishes as made from either one solid piece of wood or from two pieces, a rim and a base. Veniaminov explained that small containers were made from thin sticks woven together to hold their possessions and were kept in the sleeping compartments. Oars, paddles, spears, darts, bows, clubs, and knife handles were also made from driftwood (Cook, Coxe, Hrdlicka, Jochelson, Langsdorff, and Veniaminov). Veniaminov explained that the darts were most likely made from California Cedar, a very light wood. Wooden wedges were used to split the large driftwood logs (Sarycev). Armor and shields used in warfare were also made from wood. The shield, called a kugake, was either made from one or two slabs of wood (Hrdlicka, Soloviev, and Veniaminov). Armor was made from long wooden slats or rods tied together with sinew (Hrdlicka, Veniaminov).

Games were typically played by the men to help sharpen their hunting and fishing skills. Veniaminov described one game that used wooden rings. Appendix II gives descriptions of two games that were played. One game used wooden spindles that were thrown into the air and caught on the back of the hand, thrown up into the air again and then caught in the palm of the hand. This game helped the men with dexterity in their hands. Another game used a wooden ring with a handle and an object resembling a fish was thrown into the ring. The fish had to land head first inside the ring or the next person to success would hit the person over the knuckles with a piece of bone. This game trained the men to catch fish with a net (Hrdlicka).

Wooden hats were worn by the hunters when out at sea (Cook, Coxe, Langsdorff, Sarycev, Veniaminov). These conical shaped hats were made either of tree bark as described by Steller or of thin, bent boards (Langsdorff). Hats were decorated sometimes with tufts of grass as well as ivory or bone carvings and sea lion whiskers.

Fire was started by the use of a bow and drill. Two pieces of wood were rubbed together to create heat on a small bunch of dried grass, moss, leaves or wood (Cook, Coxe, Jochelson, Sauer).

Wooden masks were worn by dancers during festivals and religious events and were also placed on the faces of the dead after burial (Hrdlicka, Jochelson, Langsdorff, and Veniaminov). Soloviev explained that the people "danced naked in wooden masks..." and that the masks

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represented sea mammals. Coxe wrote that the masks were called kugan or kugahs and that the dances were done to the beat of a drum. The drum was made with a wooden rim with seal skin stretched over the rim and a stick was used to beat on it (Jochelson, Langsdorff, Levasev, Sauer, and Veniaminov). Veniaminov described that large effigies made of grass were sometimes present at certain festivals and that wooden effigies were at times created in memory of a person who had died and were placed inside the house.

The wild rye grass was very important in the making of the woven grass baskets, bags, and matting. Woven grass items were also made from the long-stemmed wild barley and the wild pea (Jochelson). Grass mats were hung in the houses to separate the individual sleeping compartments and dried grass and moss covered the floors (Cook, Langsdorff, Sarycev, and Veniaminov). Grass mats were also used as bedding as well as for blankets (Cook, Jagger, Korovin, Langsdorff, Sarycev, Sauer, Veniaminov). Cradles that held the infants were made of woven grass attached to a wooden frame. The child was wrapped in grass matting and laid on a bed of moss in the cradle. Baskets were made from a variety of grasses, reeds, roots, bark, split stems, and willow and alder branches depending upon the size and use of the baskets. Cordage was also made from a variety of plants including wild rye, beach grasses, seaweed, and bark as well as from animal parts such as skin, gut, and sinew. Fishing line was also made from seaweed (Jochelson, Soloviev).

Grasses also had uses other than for weaving. When driftwood was scarce, dried grasses were used as fuel for cooking and for warmth (Hrdlicka). The dried grass was lit with a flame and the person would squat over the burning grass and hold in the warmth with their parkas (Cook, Jochelson, Oceredin and Popov). Grass and moss were soaked in sea mammal oil and burned for fuel. Stone lamps that burned sea mammal oil for light used a variety of plants for a wick. Soloviev mentioned a rush wick, Cook and Selikhov mentioned a grass wick, and Dall, Petroff, and Sarycev mentioned the use of moss for a wick. Colored grasses were also used for ornamentation of clothing and hats. One such method in dying grass was by soaking it in urine (Sarycev). Levasev explained that black grass was stuck between the nostrils as ornamentation whereas Langsdorff mentioned that a small piece of wood was stuck in the nose and was decorated with beads during special occasions. On Unalaska, Sarycev described that a blade of grass was shoved up the nose to make them bleed since blood was sometimes used as a dye and as glue. Veniaminov mentioned that soft grass was stuffed into gloves made from skins for insulation. Captain Cook also witnessed the head of a halibut being presented on a bed of grass to a chief by a servant.

Berries and roots were an important food source and were gathered by women and children. Langsdorff and Coxe list the berries that were collected as cloudberry, craneberry, cranberry, huckleberry (Langsdorff mentions whortleberry), brambleberry, dwarf bramble, heath-berries, raspberry, red bilberry, great bilberry, and guelder-rose as well as sarana roots and a bitter herb called kutage which was eaten with fat or fish (Coxe). Cook also mentioned sarana roots as well as the angelica plant.

At times when food stores become depleted, the people would dig for edible roots and in the winter when digging roots became impossible; seaweed was gathered in the tide pools. Veniaminov explained that ugamak, a yellow root, was eaten and that it tasted very good and that

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vegetables and berries were usually eaten with animal fat. He also mentioned that mushrooms were never eaten because they would not eat anything that had grown in manure. Vegetable gardens were adopted after Russian influence where potatoes and beets were typically grown (Langsdorff, Veniaminov). At Nikolski, on Bering Island, vegetable gardens of turnips, carrots, and potatoes were grown by both the Russians and the Aleuts who also collected and stored hay in sheds for livestock.

Grasses and roots were also used to treat diseases, for example, diarrhea was treated by astringent roots and the makarsha plant was eaten (Veniaminov). Oceredin and Popov mentioned that a yellow root was applied to the skin to heal wounds and bruises. Veniaminov explained that a mother and newborn child after childbirth were given teas from various roots and plants. Medicine men or shamans used plants and roots to cure a number of diseases. Birch bark, which was traded for, and wild parsley was used to cure sicknesses and also to bring good luck. He also wrote that a certain bitter plant relieved fever and certain roots were heated and applied as poultices. Good luck in fishing was sometimes obtained by attaching a small piece of root or grass that was bitter or scented to the fishing hook. Eyerdam mentioned that monkshood was used to poison arrows. Veniaminov references the use of poisons for dart and spear points for hunting whales but does not say what plants were used and who used them. The seal skin leather pants worn by the men were dyed red by a paint made from alder bark (Steller). The records of the Bering expeditions described that wooden staffs with a small bunch of grass or hawk wings attached were presented to the first Russians.

The burial caves that were excavated produced a great deal of information pertaining to the lives of the Aleuts. A large number of mummies were discovered on Kagamil, Amoknak, and Unga Islands. After the death of someone, the internal organs were taken out and dried scented grasses or moss was stuffed into the body cavity and the skin sewn back together. The legs and arms were folded tightly up against the chest and the hands usually covered the face. The body was then wrapped in sea mammal skins and then grass matting and bound together with cordage. The bundle was then placed either in a wooden cradle or tray and hung from wooden poles in caves. Infant bodies were first wrapped in sea otter fur and then in matting and placed in their cradle. In some caves, mummies were placed one on top of each other on wooden scaffolding as space became limited (Dall, Hrdlicka, Jochelson, Sarycev).

Sarycev and Sauer point out that on Unalaska, important people were mummified, wrapped in grass mats, and then placed in wooden tombs. Veniaminov cite this same burial practice on Atka. Pinart found in the caves on Unga Island that the dead were laid on a bed of moss. These burials are believed to not be as old as the mummy burials. Soloviev gave details that on the Fox Islands the body of a person of importance was bound tightly with cords and placed in a large cradle and hung from wooden poles in the open air. Oceredin and Popov also explained that chiefs of the Fox Islands were wrapped tightly in grass mats and placed in their kayaks and hung on poles in the open air. Those people who did not have important roles were also wrapped in grass mats but were merely buried by other methods.

Many wooden objects were found in the caves and burials along side the mummies. These objects include carved and painted wooden masks, kayak frames, armor, dishes, and other carved or painted wooden objects. Rolls of birch bark, bow drills, grass matting and baskets,

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cordage, and wooden labrets were also found (Dall, Hrdlicka, and Pinart). Pinart also discovered wooden human effigies in the Unga cave. Hrdlicka gave details of a skull that was found in a wooden dish on a bed of moss found in the warm cave on Kagamil. He gave the possibility that this was a trophy of some sort. Wooden combs, bobs, spindles, and diggers were found and wooden "work boxes" with prepared strips of animal gut ready to be sewn into clothing stored inside were also discovered. A feather ornament with bark weaved into it, a bunch of dried grass tied together resembling a "whisk broom", and several carved objects that could not be identified as to their use and function were also found in the caves. Hrdlicka made a quick mention of wooden helmets but did not elaborate on it.

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**Reference Type:** Edited Book

**Record Number:** 17

**Editor:** Hudson, Ray

**Year:** 1986

**Title:** People of the Aleutian Islands: A Project of the Unalaska City School District

**Series Editor:** Hudson, Ray

**Publisher:** Alaska Historical Commission Studies in History

**Volume:** 196

**Number of Pages:** 335

**Keywords:** Basket, Anfesia Shapsnikoff, Philemon Tutiakoff, Mary Lavigne, driftwood, division of labor

**Abstract:** This book was written by school children on the island of Unalaska. The book is a collection of biographies of people who affected the Aleutian history, including explorers, priests, and Aleut people. It opens with a brief description of the vegetation of the Aleutian Islands, and then begins the process of briefly summarizing the influence of particular people. Many of the plant references in the book pertain to the foreign explorers who used berries and spruce drinks to treat scurvy. However, a reoccurring theme that many Aleut women are noted for in the book is basketry. There is an account of Aleut women being lured under the impression that they were to go pick berries and gather roots by Russian men. The men ended up abusing the women, some of which jumped off of cliffs to avoid the cruelty. Other women were known for keeping basket weaving alive with the younger generation, not allowing them to use non-traditional materials, such as raffia. Some men were known for talent in building baidarkas and carving driftwood.

There are several references to imported products, including sugar, redwood and spruce lumber, potatoes, and turnips. One story of a fifteen year old boy is told, in which he saved a bishop from drowning in the sea. A crate of oranges washed ashore which the boy gathered and set beside the bishop on the beach. The boy took three for himself and left to find shelter. Following a trail of orange peels, the villagers eventually located the boy's body. He is regarded as a hero.

The book has several photos and drawings in it and is neatly organized into time periods and specific people. Biographies of Aleut women are represented with a drawing of a basket and

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biographies of Aleut men are represented with a drawing of a man in a baidarka.

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**Reference Type:** Journal Article

**Record Number:** 89

**Author:** Jochelson, Waldemar

**Year:** 1928

**Title:** People of the Foggy Seas: The Aleut and Their Islands

**Journal:** Natural History

**Volume:** 28

**Issue:** 4

**Pages:** 413-424

**Date:** July-August

**Keywords:** Nikolski, rye grass, spiritual, raw material, American period

**Abstract:** The men wore painted ceremonial wooden hats and wooden masks that represented animals and distorted human figures were worn during religious dances and festivals. Wooden carved objects were made to realistically represent animals. Rye grass was used to weave a variety of items such as mats and baskets. Driftwood was also important in making many items from fish traps in salmon streams to the wooden hats and masks. The fish traps were a stone fence and a wooden fence to catch salmon.

The bodies of the deceased were wrapped in woven grass mats and skins and were bound tightly with ropes made from seaweed.

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**Reference Type:** Book

**Record Number:** 24

**Author:** Jochelson, Waldemar

**Year:** 1933

**Title:** History, Ethnology and Anthropology of the Aleut

**City:** Washington

**Publisher:** Carnegie Institution of Washington

**Number of Pages:** 91

**Call Number:** E99.A34 J64 1933

**Keywords:** Andreyanovsky Islands or Andeanof Islands, Shumagin Islands, Unalaska, Umnak, Attu, Atka, California oak, long-stemmed wild barley, wild pea, Russian makarsha, Russian sarana, sorrel, strawberry, food, grass, root, game, paint, tool, vessel, spiritual, raw material, manufacturing, weaving, clothing, fuel, driftwood, ethnohistorical, Russian period

**Abstract:** Jochelson referenced many other authors who wrote of their experiences as explorers

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including the German naturalist Steller. The explorers that were referenced mentioned that the first Aleuts who met them at the ships shoved grasses up their noses, carried a long, thin wooden staff, and had long throwing darts for hunting sea otter on their skin boats. These Aleuts also offered wooden shafts with hawk feathers in them to the Russians. They also mentioned red paint that was made from the bark of an alder tree that colored their seal skin boots and their throwing darts. A type of black grass was placed through the cartilage of the nose. Driftwood was used for house supports and rafters and was gathered along the shore line. Wood was also used for the handles of iron axes and knives. Wooden wedges were made to split trees on Unalaska Island. The frame of the skin boats were made from wood as well as the paddles that were made from the lightest wood available, California oak, and was called 'chaga' by the Aleuts. Alder or willow sticks were used at the keel of the skin boats. Wooden hats were made to be worn by hunters to either protect against the sun (bark) or the sea water spray (spruce root). These hats either left the crown exposed, and were worn over the kamleika, or completely covered the head. The latter were worn only by chiefs and were made from spruce root.

Small wooden plank boats were used for fishing close to shore. A fence of wood was used along with a stone fence to create a dam, or fish weir, to catch fish. A wooden box was placed at an opening in the stone fence to catch and hold the fish. Various games were played by the Aleut who used wooden rings, small sticks, grass mats, and the form of a whale made from wood to practice throwing arrows. The Aleut also had wooden animal carvings. The author mentions the various grasses used for weaving and also the grasses and roots that were eaten. He gives the scientific name, the Aleut name and the common name when available. Grasses were burned to keep a person warm in cold weather, and woven into many items such as clothing, bags, baskets, blankets and mats. The women did the weaving and also made cigarette holders for a small price after Russian contact. The women also embroidered their bags, baskets and mats with other grasses for decoration. Amulets were also used for help in hunting with one using the root amnix because of the sweet smell it gave off. Another amulet that was used for hunting used the stem of the strawberry plant along with several other ingredients.

**Notes:** ARLIS

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**Reference Type:** Book Section

**Record Number:** 45

**Author:** Johnson, Lori

**Year:** 1981

**Title:** The History of Herendeen Bay

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** II

**Pages:** 37-38

**Keywords:** Herendeen Bay, grass, salmonberry, mossberry, blueberry, wineberry, pea, strawberry, cranberry, manufacturing, raw material, house, Russian period, Contemporary period, Aleut writing

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**Abstract:** The "first people" in the Herendeen Bay area lived in barabaras or "grass huts built into the ground." By the 1950s, houses were much different. Salmonberries, mossberries, blueberries, wineberries, peas, strawberries, cranberries, and many flowers grew there because of the rich soil.

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**Reference Type:** Book Section

**Record Number:** 47

**Author:** Johnson, Maryanna

**Year:** 1986

**Title:** Preserving Food a la Nelson Lagoon

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** V

**Pages:** 60-61

**Keywords:** Nelson Lagoon, berry, food, contemporary, Aleut writing

**Abstract:** Wild berries at Nelson Lagoon are preserved by freezing and by making jams.

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**Reference Type:** Book Section

**Record Number:** 46

**Author:** Johnson, Preben

**Year:** 1981

**Title:** How Salmon is Smoked in Nelson Lagoon

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** II

**Pages:** 38

**Keywords:** Nelson Lagoon, wood, alder, fuel

**Abstract:** Johnson describes how salmon in Nelson Lagoon is smoked. The wood used for smoking is typically alder that is cut into the lengths needed and stripped of its bark. The alders are left to smolder for a week and then a fire is lit every other day. At the end of two weeks, the salmon are ready to be stored for winter use.

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**Reference Type:** Report

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**Record Number:** 104  
**Author:** Kardakova-Prezhentseva, E.A.  
**Year:** 1938  
**Title:** Algae vegetation in the Commander Islands  
**City:** Vladivostok  
**Institution:** Izvestia TINRO

**Keywords:** Commander Islands

**Notes:** In Russian

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**Reference Type:** Book Section  
**Record Number:** 48  
**Author:** Kochuten, David  
**Year:** 1982  
**Title:** Aleutian Island Plants of the Past and Present Used by Our People  
**Book Title:** Taniisix'  
**Publisher:** Aleutian Region School District  
**Volume:** III  
**Pages:** 41

**Keywords:** putchkii, beach grass, narcissus-flowered anemone, medicine, internal, external, manufacturing, raw material, iris, Aleut writing

**Abstract:** This article is a brief description of the medicinal use of five plants that grow in the Aleutians. Low Putchkii was used to treat sores. Iris setosa was used as a laxative. Beach grass was used for making baskets and mats, and it was used to cover the barabara roof exterior. The roots of the Geum calthifolium were used to treat colds and sore throats and the leaves were used to treat open sores. The juice from the boiled root of the Narcissus-Flowered Anemone was used to treat hemorrhages.

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**Reference Type:** Book Section  
**Record Number:** 49  
**Author:** Kryukov, Arseniy  
**Year:** 1990  
**Title:** How the Aleuts Hunt and Fish  
**Editor:** Bergsland, Knut; Dirks, Moses L.  
**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives  
**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks  
**Pages:** 394-399

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**Keywords:** Umnak, manufacturing, wood, raw, oral history

**Abstract:** This information was given by Arseniy Kryukov of Umnak in 1909. His description of hunting and fishing implements and techniques includes how fox traps are made of "tough wood that will not crack." This information was originally recorded in Aleut and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 50

**Author:** Kryukov, Arseniy

**Year:** 1990

**Title:** Achxayachaning

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 432-433

**Keywords:** Umnak, grass, food preparation, oral history

**Abstract:** This story was told by Arseniy Kryukov of Umnak in 1910 and is about a boy who was disliked by his maternal uncles who considered him to be a weakling. They treated him like a slave and did not share their catch with him. His uncles' wives would sneak food to him tied up in grass bundles. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 51

**Author:** Kudrin, George, Jr.

**Year:** 1980

**Title:** Aleut Games, Songs and Dances

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** I

**Pages:** 7

**Keywords:** Akutan Island, cottonwood, wood, raw material, manufacturing, game, oral history, American period, Aleut writing

**Abstract:** Kudrin describes games that his grandfather told him were played in his day on

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Akutan. One game is a dart game called *Aayaagux'* that is played with a wooden fish target and wooden or ivory darts. The fish and dart are made of cottonwood. Another game is called *Makux'* that is played with a small wooden block that has the numbers one to fourteen on it. The block is flipped around until someone gets the number fourteen.

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**Reference Type:** Book Section

**Record Number:** 52

**Author:** Kudrin, Ruth

**Year:** 1980

**Title:** Akutan Food

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** I

**Pages:** 8

**Keywords:** Akutan Island, Akutan, kelp, putchkies, wild celery, petruskies, wild parsley, wild rice, roots, lupine, seeds, food, oral history, contemporary, Aleut writing

**Abstract:** A type of kelp that is eaten on Akutan is "a brown, short one that grows on rocks." *Putchkies* (wild celery), *petruskies* (wild parsley), wild rice, and roots of the blue lupine are also eaten. The seeds of a plant (name not given) that is found on "the flat" are prepared by boiling in water and mashing them up. The long, green roots of a "nice smelling" plant found at the head of the bay is another food item.

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**Reference Type:** Book Section

**Record Number:** 53

**Author:** Kudrin, Ruth; Prokopioff, Lorraine

**Year:** 1980

**Title:** Aleut Medicine

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** I

**Pages:** 12

**Keywords:** herbs, tobacco leaves, white flowers, medicine, internal, Russian period, American period, Aleut writing

**Abstract:** "In the olden days," Aleuts used herbs, tobacco leaves, and white flowers to treat illnesses such as sore throats.

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**Reference Type:** Report

**Record Number:** 105

**Author:** Kulagina, L.I.

**Year:** 1928

**Title:** Bering Island

**City:** Vladivostok

**Institution:** Russian State Geographical Society, Vladivostok Branch (The Amur Region Research Society)

**Report Number:** Vol. I (18)

**Keywords:** Commander Islands, Bering Island

**Abstract:** This Russian-language article describes everyday life and the island's society in the late 1920s. The author especially focused on ancient Aleut customs and traditions that were preserved and practices at that time.

**Notes:** In Russian

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**Reference Type:** Book Section

**Record Number:** 54

**Author:** Lantis, Margaret

**Year:** 1970

**Title:** The Aleut Social System, 1750 to 1810, from Early Historical Sources

**Editor:** Lantis, Margaret

**Book Title:** Ethnohistory in Southwestern Alaska & the Southern Yukon: Method and Content

**City:** Lexington, Kentucky

**Publisher:** University Press of Kentucky

**Pages:** 139-301

**Call Number:** N301.29701

**Keywords:** Unalaska, Atka, wood, grass, berry, roots, moss, Russian period, American period, ethnohistorical, health, manufacturing, fuel, food, food preparation, internal medicine, gender, spiritual

**Abstract:** Lantis uses several ethnographic sources from the Russian period, such as Cook, Langsdorff, Sarytchev, Merck, and Campbell; Dall's discoveries from the late eighteen hundreds; Jochelson's studies and archaeological discoveries from the early twentieth century; and her own observations made in the 1930s to examine topics concerning Aleut ethnohistory.

Observers during the Russian period noted that wood was used to frame roofs for houses, wooden reservoirs were used to contain urine used for dyeing grass, and entry and exit into the house was made on a wooden ladder or plank. Wood was also used for boat frames, hats, dishes,

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figurines and effigies, shields and helmets, masks, hats and visors, oars, and models of "canoes." Aleuts threw their arrows and javelins from a plank, presumably made of wood.

Grass and moss was used to cover the roofs of barabaras (houses). The interior sleeping areas were covered with woven grass mats. Women were responsible for collecting berries and roots; for weaving grass mats, baskets, and "pocket-books;" and for dyeing grass for ornaments. Some types of "concoctions" were made from roots and grasses to keep newborns and their mothers healthy. Newborns were warmed over grass fires and they slept on moss in cradles with wooden bent frames. Sometimes babies slept in carved wooden boxes. In instances of a stillbirth or abortion, a woman's parka was stuffed with grass and shot with arrows. During first menstruation, young girls were enclosed in an area of the barabara with grass matting. In the 1930s, Lantis observed that raw foods such as berries and wild celery were restricted from the diet of women for forty days after giving birth.

During the Russian period, one source observed baskets of berries preserved in oil. Lantis notes that while she was unable to determine if Shelekov was writing about the Aleutians or Kodiak, he named huckleberries, cranberries, heather berries, thimble berries, and roots as food items.

During the Russian period, the body of the dead was prepared by being stuffed with dry grass. High ranking Aleuts were covered in grass mats, put in boxes covered with boards, and placed in a mausoleum. Lantis notes that wooden coffins were probably used only for high ranking Aleuts due to the scarcity of wood. The bodies of great men were put in skin boats hung on poles and placed in caves. Dall discovered a wooden hoop covered with skin in the 1890s that formed a type of "cradle" used in burials.

**Notes:** Loussac

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**Reference Type:** Book

**Record Number:** 90

**Author:** Laughlin, William S.

**Year:** 1980

**Title:** Aleuts: Survivors of the Bering Land Bridge

**Keywords:** Kanaga, Chaluka, Anangula, Kagamil, Split Rock, Kashega, Unalaska, Umnak, Nikolski, horsetail rush, mossberry, salmonberry, orchid, grass, raw material manufacturing, tool, game, house, fuel, food, medicine, external, health, personal ornamentation, archaeological, contemporary

**Abstract:** Grass was used to weave baskets, mats, and socks, used as insulation in footwear, and covered the dirt floors of the barabaras. Grass was used to wrap the seal meat to be carried back to the village or camp in skin bundles. Special grass mats were made for individuals to sit and sleep on and when that person died, they were wrapped in that mat and buried in it. Baby cradles were made with woven grass around a wooden frame. After Russian influence, steam baths were adopted. Grass covered the floor and a bunch of grass was whipped against the skin to

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encourage blood circulation. Sweet smelling grass was also laid on the floor as sleeping pads. Chimneys of mud and wood and grass mat sails were also adopted after Russian contact. Making fire in wet weather was possible by taking the dried grass from inside the footwear and mixing it with sea mammal blubber to start a fire using wood that was wet. Moss was sometimes used as the wick for the sea mammal oil lamps.

Roots were collected for food as were berries such as orchid roots, mossberries and salmonberries. The horsetail rush was used to polish the basin of the stone lamps. Seaweed was gathered and sometimes eaten, long lines used in fishing were made from kelp. A medicinal plant called cimxuux was used to wash the young girls during their seclusion during their first menstrual cycle. This same plant was used to wash someone to ward off evil after they had entered a burial cave. A small piece of grass that was given to a man by a girl in her seclusion would keep him dry while out to sea. The monkshood was called anusnaadam ulanqin meaning "the house of the bumble bee" by the Aleuts. The bumble bee was seen to go into the flower and not come out for a long time. This is what they wanted of their harpoons when hunting whales, to go in and not come out for a long time. Because of this, they used bumble bee legs in their "poison" for their harpoons.

Wood, in the form of driftwood, was used for a number of important items made by the Aleuts. The women collected the wood that was used for cooking fuel and the men collected the wood used in the making of the skin kayaks, hunting tools, and the wooden visors worn by the hunters at sea. Conical wooden hats, similar to the hunter's visor, were worn by important men during special occasions. The throwing board used to throw darts was also made of wood. The darts used in hunting sea otters were made of whale bone, ivory, and the center socket piece was made of wood. Whale harpoons had a wooden shaft and were thrown using the throwing board. Some whale harpoon heads had their own special wooden case they were kept in. Arrows were also made of wood as were the prongs of the fish spear. Another item was the retrieving hook. It was made from a shaft of wood with a hook and a weight and was used to retrieve birds and floating sea mammals ashore after they had been killed. Clubs that were used to kill sea mammals were either made from whale bone or wood. Chipped stone knives were hafted with a wooden handle. A wooden tube was used to bail water that had seeped into the kayak. Small pieces of wood were kept in the kayak to repair and plug holes in the skin covering the kayak. A game was made by using a wooden replica of a whale that was held up with wooden laths and young boys would practice throwing darts at it. Wooden carvings of whales have also been found in excavations. "Water bottles" were also made out of wood.

A wooden steak with a noose was placed outside puffin nest caves to catch them. Fishing for salmon in streams was done with the use of wooden and stone fences that trapped the fish. Wooden planks were supported by a large log that spanned the stream. At the stone fence, a wooden "entry port" forced the salmon to move through one area.

Driftwood was also very important in constructing the semisubterranean houses. The poles were split into planks and were used as roof rafters and supports. Thatching of long grass was placed on the rafters and dirt and then sod was laid on top. A notched log was used to gain entrance through a hole in the roof. Mats of woven grass were used to separate the individual living compartments in the houses.

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During warfare and raids, the headmen would wear armor that was made of long wooden rods lashed together with sinew. Wooden masks were worn during special events and dances. The labrets worn in the lips were sometimes made of wood but typically made of bone, ivory, or stone.

Burial practices quite often included mummification. The body cavity of the deceased was emptied of internal organs and dried grasses were stuffed inside. The body was then wrapped in skins and then in grass matting. The bundle was then bound together tightly with cordage. The bodies were interred in a number of ways. Many were placed in a wooden cradle and hung from poles or roof beams, others were placed on scaffolding in caves, and others were placed in wooden tombs of which some were divided into compartments. Burial huts were also made by using pieces of wood to hold up sod and the body was placed inside. Certain items were buried with the people such as grass baskets and wooden dishes found with the women. A monument house was erected in the village of Nikolski to cover the remaining stump of a pole that had been cut down by a group of Russians to build their houses. Those same Russians all died soon after. The Aleuts believed that as long as the stump existed their people would be able to survive.

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**Reference Type:** Book

**Record Number:** 2

**Author:** Liapunova, Roza G.

**Year:** 1996

**Title:** Essays on the Ethnography of the Aleuts (at the end of the eighteenth and the first half of the nineteenth century)

**Series Editor:** Falk, Marvin W.

**Series Title:** The Rasmuson Library Historical Translation Series

**City:** Fairbanks

**Publisher:** University of Alaska

**Volume:** IV

**Number of Volumes:** VIII (8)

**Number of Pages:** 256

**Translator:** Shelest, Jerry

**Original Publication:** 1975

**Call Number:** Alaska E 99 .A34 L5213 1996

**Keywords:** grass mat, raw material, clothing, fuel, dye, food preparation

**Abstract:** This book is organized into four sections; A history of Aleut Studies, Basic Economic Occupations, Socio-Economic Relations, and Material Culture, including settlements and dwellings, weaving, clothing, and headgear. Liapunova describes techniques of gathering plants for use as food and/or manufactured goods as well as methods of storage and of crafting the materials into useful objects for everyday and spiritual purposes. The author attends to the issue

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of sexual division of labor and how age and political standing affect who performs which tasks. Liapunova is sure to include detailed descriptions of how plants for use as food, tools, dwellings, hats, baidarkas, etc. are procured with a special focus on weaving. Accounts of several types of grasses and roots are given, creating products ranging from burial mats to baskets and clothing. Another central plant product of significance is driftwood, which was so important that it was not used as fuel, but rather for the creation of hats, stair-step dwelling entrances, and small tool shafts and lightweight interior water vessel frames. The book has thirty-two illustrations, at least twenty of which illustrate products manufactured using raw plant materials. Also included is a map of the Aleutian Islands on which eighteen main islands are labeled.

**Notes:** UAA

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**Reference Type:** Report  
**Record Number:** 106  
**Author:** Menovshchikov, G.A.  
**Year:** 1967  
**Title:** Aleutian-Russian Dictionary  
**Institution:** L.  
**Pages:** 76 pp

**Keywords:** Commander Islands, language

**Abstract:** This Russian-language typewritten dictionary is based on the linguistic material collected on the Commander Islands in the late twentieth century and reflects the changes in the attitude regarding resource management.

**Notes:** In Russian

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**Reference Type:** Book Section  
**Record Number:** 55  
**Author:** Menshov, Illarion  
**Year:** 1990  
**Title:** Usilax'  
**Editor:** Bergsland, Knut; Dirks, Moses L.  
**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives  
**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks  
**Pages:** 268-277

**Keywords:** Unalaska, wood, oral history

**Abstract:** This story was told by Illarion Menshov of Unalaska in 1910. Whenever the sister of Usilax' gave birth to a male child, he would kill it. His sister decided to trick Usilax' the next

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time she gave birth to a boy by telling him it was a girl. Usilax' got suspicious and found out the girl was really a boy. He asked the boy to go out with him to gather firewood. The boy's mother gave him a black beetle and mussel shell as protection. Usilax' wedged open a large log and clamped it on the boy's head and left him for dead. The boy turned into a beetle and escaped. The boy gathered some firewood and took it to his uncle's house. His uncle tricks him again by taking him out in the baidarka to hunt seals. Usilax' kills a seal and ties the boy up in the seal skin and throws him overboard. The boy washes up on shore and is cut loose by two young women who become his wives. He sneaks back to his village to visit his mother in the guise of an eagle and eventually kills Usilax'. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section  
**Record Number:** 56  
**Author:** Merculief, Tom  
**Year:** 1980  
**Title:** Father Paul Merculief  
**Book Title:** Taniisix'  
**Publisher:** Aleutian Region School District  
**Volume:** I  
**Pages:** 40-41

**Keywords:** St. George Island, wood, manufacturing, raw material, oral history, Aleut writing, American period, contemporary

**Abstract:** Father Paul, who was born on St. George Island, tells how baidars in "the old days" were made of wooden frames with sea lion skin coverings and were used to transport supplies.

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**Reference Type:** Report  
**Record Number:** 107  
**Author:** Mochalova, O.A.; Yakubov, V.V.  
**Year:** 2004  
**Title:** Flora on the Commander Islands  
**City:** Vladivostok

**Keywords:** Commander Islands, flora

**Abstract:** A Russian-language report, this item presents a complete annotated list of the vegetation of the islands, including a detailed description of species and their features.

**Notes:** In Russian

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**Reference Type:** Book

**Record Number:** 25

**Author:** Netsvetov, Iakov

**Year:** 1980

**Title:** The Journals of Iakov Netsvetov: The Atkha Years, 1828-1844

**Series Title:** Materials for the Study of Alaska History

**City:** Kingston, Ontario

**Publisher:** The Limestone Press

**Volume:** 16

**Number of Volumes:** 17

**Number of Pages:** 340

**Translator:** Black, Lydia

**ISBN:** 0-919642-92-6

**Keywords:** Amlia Island, Murre Rock, Adak, Kurile Islands, Shumshu Island, Driftwood, grass, putchki, sarana root, sweet root, makarsha, potato, hemp, crowberry, arctic willow, raw material, tool, fuel, ethnohistorical, Russian period

**Abstract:** Netsvetov mentions the use of woven grass mats that were used to cover a lean-to the Aleuts used in emergencies to escape bad weather. They also burned putchki stems (*Heracleum lanatum*) for a cooking fire when firewood was not available and could be collected when snow covered the ground. Grasses as well as sarana root, sweet roots, makarsha, and berries including crowberries (shiksha) were collected throughout the year and were stored. Potatoes were grown in vegetable gardens by school children which was an adoption from Russian influence. It was also mentioned that the people shredded hemp (shdripali pen'ku), but there was no mention as to what that means and what plant it was.

Driftwood was collected along the shore lines and was used for house construction if it was of good quality and for firewood if it was of bad quality. If driftwood was in short supply, grass, arctic willow (*Salix crassijulis* and *Salix uvalifolia*), or crowberry plants were used for cooking fires. On Shumshu island, in the Kurile Islands, when groups of Aleuts gathered together from distant villages they would create temporary dwellings covered with woven grass mats.

Netsvetov also mentioned that nets were used to catch birds, and baskets were used to gather bird eggs yet the materials they were made from were not mentioned. The darts and throwing boards used for hunting sea otters, poles, oars, paddles, gaffs, clubs, and rope ladders were mentioned but their materials were not indicated. Sea otter nets and seines were described as being made from "strong fiber". Wooden floats were used to keep the nets afloat near sea otter caves and were burned in fires until their color was like kelp.

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**Reference Type:** Book  
**Record Number:** 91  
**Author:** Oliver, Ethel Ross  
**Year:** 1959  
**Title:** Aleutian Boy  
**City:** Portland, Oregon  
**Publisher:** Binfords & Mort

**Keywords:** Atka, Amlia, manufacturing, raw material, driftwood, grass, kelp, pootchky, petrusky, crowberry, sarana, lupine, rice, bog orchid, rhubarb, yarrow, cedar, cottonwood, medicine, external, fuel, food, contemporary

**Abstract:** This story is about Alexei, an Aleut from Atka, and Robert, the son of the white school teacher on Atka and their struggle for survival after being cast ashore on the island of Amlia during a storm while they were on a fishing excursion. They lost everything except for what was in their pockets (which luckily included their knives.) Having learned from his grandfather how to live like the "oldtimers," Alexei teaches Robert how to survive on this deserted island. The edible plants they ate included pootchky (which has to be peeled first to prevent mouth sores), petrusky, crowberries, edible seaweeds, and "sarana, bulbs of rice-like clusters; cowslip greens and others." They also picked yellow lupine roots, rice-like bulbs of the stinky lily, bog-orchid bulbs, wild rhubarb stems. Alexei made a poultice from the yarrow plant to treat Robert's cut feet. For shelter, they made a barabara out of sod and driftwood. They used braided grass to hold the roof poles together and used grass for thatch. They made beds out of beach grass. Alexei used kelp to tie around a broken oar that he had fastened with pegs onto a broken shovel handle. They used this to dig the foundation of their barabara. They found a wedge in the old village site that Alexei told Robert was used to split driftwood or bone in ancient times. The small stones they found at the village site may have been used as bolas tied with grass or sinew. Alexei made a bola with the small stones, tying them together with grass, and he and Robert used it to hunt ducks. Alexei made a fire bow from driftwood and his leather thong and a fire rod out of cottonwood. He used grass and dried pootchky stalks for tinder. Driftwood was also used for fuel. Alexei made a fish trap out of driftwood lashed together with kelp, and he made salmon spears out of cedar he found on the beach. They dried the salmon and cod they caught on driftwood racks. Alexei made a "bidarki" boat frame from cedar and covered it with skin from two sea lions that he and Robert had killed with wooden lances with stone tips. They made paddles from driftwood. After living on Amlia for about two months, the boys set out in their "bidarki" for their successful journey back to Atka.

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**Reference Type:** Book

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**Record Number:** 57

**Author:** Oliver, Ethel Ross

**Year:** 1988

**Title:** Journal of an Aleutian Year

**City:** Seattle

**Publisher:** University of Washington Press

**Call Number:** N979.84 Oliver

**Keywords:** Atka, violet, lousewort, heather, cinquefoil, white anemone, yellow buttercup, red-brown lily, lupine, orchid, Being Sea bluebell, monkshood, crowberry, heather, shepherd's purse, draba, monkey flower, lichen, dwarf lupine, rosy primula, willow, bluebell, crowberry, blueberry, strawberry, pootchky, cow parsnip, kelp, lupine, yellow root, petrusky, crowberry, cottonwood, snoose, game, grass, Alaska cotton grass, wood, driftwood, food, fuel, clothing, tool, manufacturing, contemporary, botanical

**Abstract:** From June 1946 to June 1947, Ethel Ross Oliver and her husband Simeon Ross lived on Atka Island. She served as teacher and Simeon served as the U. S. government liaison for the village of Atka. This book is based on Oliver's journal about their lives on Atka. She notes that she recorded Aleut words in her journal as she heard them, without relying on linguistic convention.

Throughout the summer, the island was ablaze with violets, lousewort, heather, cinquefoil, white anemones, yellow buttercups, a red-brown lily, purple lupine, orchids, Bering Sea bluebells, monkshood, crowberry heather, shepherd's purse, draba (*ai yunum ahmaghi* in Aleut), and *slugax amax* (no English term given). At the Korovin hot springs, yellow snapdragon-like flowers called monkey flower were in bloom. Lichens, tiny violets, dwarf lupine, rosy primula, ground willow, and miniature bluebells grew on the mountains. In August, crowberries (*Empetrum nigrum*) were ripe on the hills behind the village. Blueberry and strawberry plants bloomed but had no fruit.

Salad greens were gathered along the beach, but *pootchky* (cow parsnip) was the favorite green. It was peeled to prevent burns and eaten like celery. Oliver describes a dish called *takusaq* that is made of boiled codfish, crowberries, and seal oil that have been whipped together. She was told that kelp made good pickles. Other plant foods were *sarana* (the root of the red-brown lily dried and eaten like potatoes); lupine root (yellow root); kelp stem (*kam o taq*); *chilax* and *petrusky* for salads; and berries. The ash of burned cottonwood was mixed with tobacco for "snoose."

For fun, Aleut boys slid down steep hill slopes of dead grass on pieces of scrap plywood or heavy cardboard. A game called *unghida* was described where two men flipped a small carved fish into the air so that it would fall head first through a small bone or wooden ring that was held next to the body. When little girls played house, they hung dried, open pods of lupine on racks, pretending it was dried fish. Kelp was made into jump ropes.

"White grass" (dead grass) was twisted and ignited for a quick fire to save on seal or whale oil and scarce driftwood. A blade of grass was embedded on the shank of a fishhook

when fishing for pogy. Wood was whittled into small slats and fashioned into fish traps. Oliver describes the long process of gathering, curing, and preparing the tall, broad-blade grass for basket weaving. The innermost blade was *anaq* (the mother) and the curl of grass at its heart was *kola* (the boy). A basket mold was called *kat mus ux*. Grass was used as an insole in "old time Aleut mukluks" to keep feet warm and dry. Driftwood was chewed and bent into shape to construct ribs for a baidarka. Digging sticks were used to dig for roots. Boys went to wood working class and made sleds, baby cribs, a table, dresser, and high chair. They were also taught how to build a baidarka.

One of Oliver's students, Alex, and his father had been left on Segula where they had gone trapping. While they waited to be picked up, they ate "beach foods, sea eggs, and clams." Alex's father made tea out of the "dead brown flowers of a certain plant" and they ate sarana, white root, yellow root, and *pootchky*.

Old Chief Dirks told Oliver and her students the Aleut names for several of the plants they had collected and the medicinal uses for a few but she does not give them here. He told her that Alaska cotton grass was called *aglax lim itch woosie* which meant "land goose toilet paper."

**Notes:** Loussac

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**Reference Type:** Book Section

**Record Number:** 58

**Author:** Orloff, Diane

**Year:** 1986

**Title:** Mossberry Delight

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** V

**Pages:** 59

**Keywords:** Nelson Lagoon, mossberry, wineberry, blueberry, strawberry, food, oral history, contemporary, Aleut writing

**Abstract:** At Nelson Lagoon, mossberries are used to make *aguduc* (jam) and pies. Along with moss berries, wineberries, blueberries, and strawberries grow around Nelson Lagoon. Another dessert made from berries is Eskimo ice cream, or *aguduc*. This article includes recipes for making pies, jam, and Eskimo ice cream.

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**Reference Type:** Book Section

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**Record Number:** 59

**Author:** Philemonoff, Polly Ann; Stepetin, Sheryl M.

**Year:** 1980

**Title:** Steambaths

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** I

**Pages:** 17

**Keywords:** wood, grass, Russian period, contemporary, raw material, manufacturing, fuel, ethnohistorical, Aleut writing

**Abstract:** This article is a description of how steam baths were made during the Russian period with a wooden frame and mud. Grass was used in the interior for seating and wood was burned in the stove. Steam baths today are made out of lumber.

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**Reference Type:** Book Section

**Record Number:** 60

**Author:** Pletnikoff, Sophie

**Year:** 1978

**Title:** Chernofski

**Book Title:** Cuttlefish

**City:** Unalaska, Alaska

**Publisher:** Unalaska City School

**Volume:** 2

**Pages:** 20-21

**Keywords:** Chernofski, Unalaska Island, wood, grass, manufacturing, raw material, American period, oral history, Aleut writing

**Abstract:** Sophie Pletnikoff was born in Chernofski in 1908 and at the time of this article was the last living person who had been born there. As a child, she remembers that wood was used to make cradles. Women wove baskets and mats, and grass was used on the barabara floor instead of wood.

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**Reference Type:** Book Section  
**Record Number:** 61  
**Author:** Pletnikoff, Sophie  
**Year:** 1978  
**Title:** A Life in Kashega  
**Book Title:** Cuttlefish  
**City:** Unalaska, Alaska  
**Publisher:** Unalaska City School  
**Volume:** 2  
**Pages:** 36-39

**Keywords:** Unalaska Island, Kashega, grass, driftwood, wood, mossberry, blackberry, strawberry, salmonberry, manufacturing, raw material, American period, oral history, Aleut writing

**Abstract:** Sophie Pletnikoff's family moved to Kashega from Chernofski when she was a young child. She remembers helping the elderly by putting fresh grass on their floors. Her father died when she was young, but she remembers watching him chop wood. She wove baskets, women and boys collected driftwood, blackberries (mossberries) were stored in water inside barrels, and grass was used to make rugs for the church. Some people used grass to stuff their clothes for masquerading at Christmas. Strawberries and salmonberries grew around the village but blueberries were scarce.

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**Reference Type:** Book Section  
**Record Number:** 109  
**Author:** Ponomariova, E.O.; Yanitskaya, T.O.  
**Year:** 1991  
**Title:** Vegetation of the Commander Islands  
**Book Title:** Environmental Resources of the Commander Islands  
**City:** Moscow  
**Publisher:** Moscow State University  
**Pages:** 215

**Keywords:** Commander Islands, flora

**Abstract:** This Russian-language article continues research done by Fedchenko and Vasiliev and attempts to create an inventory of the flora of the Commander Islands and to assess disturbance caused by anthropogenic factors.

**Notes:** In Russian

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**Reference Type:** Book Section  
**Record Number:** 63  
**Author:** Porter, Adam; Philemonoff, Ignaty, Jr.  
**Year:** 1980  
**Title:** Aleut Hunting & Weapons  
**Book Title:** Taniisix'  
**Publisher:** Aleutian Region School District  
**Volume:** I  
**Pages:** 6

**Keywords:** Akutan Island, wood, raw material, manufacturing, tool, ethnohistorical, Russian period, Aleut writing

**Abstract:** In the "old days on Akutan," Aleuts fished for halibut with a halibut stick made out of wood and bone. Harpoons were made of whalebone and a "long sturdy stick."

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**Reference Type:** Book Section  
**Record Number:** 64  
**Author:** Prokopieff, Lorraine  
**Year:** 1980  
**Title:** Founding of Akutan  
**Book Title:** Taniisix'  
**Publisher:** Aleutian Region School District  
**Volume:** I  
**Pages:** 5

**Keywords:** Akutan, Akutan Island, salmonberry, American period, oral history, Aleut writing

**Abstract:** Luke Shelikoff tells how the village of Akutan was founded in front of some salmonberry bushes. The village's name in Aleut is *Achanimgye* which means "the front of the bushes."

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**Reference Type:** Book Section  
**Record Number:** 65  
**Author:** Prokopyev, Filaret  
**Year:** 1990  
**Title:** Big Raven  
**Editor:** Bergsland, Knut; Dirks, Moses L.

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**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 606-627

**Keywords:** Attu, larch, red cedar, wood, manufacturing, raw material, oral history

**Abstract:** This story was told by Filaret Prokopyev of Attu in 1909. It was transcribed and translated into Eastern Aleut and later translated into English. This story starts out with Hangaxtagasix fashioning a baidarka for his nephew, Tree-Twister, out of a larch log and a red cedar log joined together. He then placed the log/baidarka with his nephew and some tools in it in front of Raven's place. Raven came and picked up the log. She flew around with it and then tried to put the log in her nest. While Raven was gone with her husband to find food, Tree-Twister killed one of her children, the one that was her favorite. Tree-Twister puts on the body of the child and behaves as if he were one of Raven's children. When Raven is asleep, Tree-Twister puts on his wooden hat and clubs Raven to death. He chases the male Raven and eventually kills him as well.

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**Reference Type:** Book Section

**Record Number:** 66

**Author:** Prokopyev, Stepan

**Year:** 1990

**Title:** Speech-Answerer

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 662-673

**Keywords:** Attu, Agattu, Nanikax', Qixtikax', grass, oral history

**Abstract:** This story was told by Stepan Prokopyev of Attu in 1909 and translated into Eastern Aleut and later into English. In this story, Baidarka-Increaser decides that he wants to be a chief of Attu. He goes to Hayan-Axtix's house at the village of Nanikax' with sea lion stomachs and baskets filled with sand. He tricks Hayan-Axtix' by telling him that he has brought fish he has stored. When Hayan-Axtix goes outside to see the fish, Baidarka-Increaser's men kill him. Baidarka-Increaser sets out next to kill his brother-in-law Hiyag'ang. Baidarka-Increaser shares his plans with his sister, Hiyag'ang's wife. Fearing that no one else will be able to take care of her if her husband is killed, she tells him of her brother's plans. Baidarka-Increaser and Hiyag'ang leave to visit the village of Qixtikax' where Hiyag'ang kills Baidarka-Increaser. Hiyag'ang leaves the village with Speech-Answerer. They reach Agattu and meet with Speech-Answerer's brother-in-law Ilaag'unaax'. Speech-Answerer demands that Ilaag'unaax' give his wife (Speech-Answerer's sister) to Hiyag'ang, which he does. Ilaag'unaax' exacts his

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revenge by killing Hiyag'anang and then killing Speech-Answerer's people. Speech-Answerer takes revenge for these killings by trying to force Ilaag'unaax' to choke himself. Ilaag'unaax' pretends to choke on some grass and die, but Speech-Answerer is not fooled by this. Ilaag'unaax' weeps when his deceit is found out and so he chokes himself to death.

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**Reference Type:** Book Section

**Record Number:** 67

**Author:** Prokopyev, Saveliy

**Year:** 1990

**Title:** There Lived a Man There

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 658-661

**Keywords:** Attu, grass, raw material, oral history

**Abstract:** This story was told by Saveliy Prokopyev of Attu in 1909. It was transcribed and translated into Eastern Aleut and later into English. While a man was out hunting seals, his wife was called to the house of Chief Saayax'. The man's mother was left babysitting the children. When the man returned, he asked his mother about his wife. When his mother told him where she was, he went to the chief's house and killed his wife and the chief. He hung their heads on the chief's baidar stand. The man went to live on Saayax's observation stand. Much later, he came down to look for the seals he had covered with grass but found only bones and hair. He realizes that he went too far with his jealousy.

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**Reference Type:** Journal Article

**Record Number:** 92

**Author:** Ransom, Jay Ellis

**Year:** 1946

**Title:** Aleut Natural-Food Economy

**Journal:** American Anthropologist

**Volume:** 48

**Issue:** 4

**Pages:** 607-623

**Keywords:** Fox Islands, food, mossberry, strawberry, salmonberry, wild parsnip, kelp, contemporary

**Abstract:** Ransom gives an account of the Fox Islands Aleuts' food economy in the 1940s. In the section "Vegetal Foods," he states that traditional foods have been almost completely

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replaced by "trade foods" which includes beans, flour, sugar, and canned foods. However, a few traditional foods are eaten such as mossberries, a "strawberry-like fruit" (also called "woman's berry"), salmonberries, wild parsnip, and kelp. The edible kelp has to be peeled like a banana to reach the "crisp and fresh, slightly salty" center. Ransom states that the Aleuts have lost the "former knowledge" of roots and herbs, but he quotes an Aleut proverb as evidence that use was made of roots in the past: "Not from every sweet root grows a sweet herb." Which, he says, is like saying, "Good children do not always come from good parents."

**Notes:** UAA archives, Ted Bank collection, HMC-0068

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**Reference Type:** Book Section

**Record Number:** 93

**Author:** Settles, O.

**Year:** 1945

**Title:** Clothing, Mats, Baskets and Cordage from Kagamil Island

**Book Title:** The Aleutian and Commander Islands and Their Inhabitants

**City:** Philadelphia

**Publisher:** Wistar Institute of Anatomy and Physiology

**Pages:** 589-608

**Keywords:** raw material, manufacturing, grass, burial, root, *Picea sitchensis*

**Abstract:** This appendix to Hrdlicka (1945) gives an in-depth description of the construction and design of grass matting, baskets, and cordage found by Hrdlicka on Kagamil Island. The matting that covered the mummies found in the Kagamil Island caves was made from the leaves, bands and stems of *Ellymus mollis*, and from the *Picea sitchensis* root.

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**Reference Type:** Thesis

**Record Number:** 68

**Author:** Shade, Charles I.

**Year:** 1949

**Title:** Ethnological Notes on the Aleuts

**Academic Department:** Department of Anthropology

**University:** Harvard University

**Keywords:** Nikolski, Umnak Island, Annaniuliak (Anangula) Island, driftwood, wood, mossberry, grass, kelp, yellow cedar, cotton wood, moss, game, parsnip, tea, potato, tool, medicine, manufacturing, raw material, food, gender, wild celery, Russian period, contemporary, ethnohistorical

**Abstract:** Charles Shade spent the summer of 1948 in Nikolski on Umnak Island as a member of Harvard University's Peabody Museum Aleutian Expedition led by William Laughlin. Shade was there as an archaeologist but collected ethnological information about contemporary Aleut life during his stay in Nikolski. Included in his ethnographic account (which formed his

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Bachelor's thesis) are descriptions of subsistence activities, the collection and use of plants, and descriptions of manufactured items.

Everyone participated in subsistence activities. For instance, older boys cut and gathered wood twice a week. Community expeditions were sometimes made to Annaniuliak (Anangula) Island across the bay to collect driftwood to use for firewood.

Berries were collected by women sometimes in pairs and sometimes in groups. They collected mossberries (*kayun*) and a berry called *amadan* (Shade does not give the English name). Both berries are cooked with fish to add flavor and sometimes put on breakfast food. Berries were preserved as jams and were also used to make alcoholic drinks. Of the other edible plants collected by women, *puski* [sic: *putchky*] was the most common. It was cooked in soups and used raw in salads. Medicinal plants were collected by the men or people with knowledge of such plants; however, Shade does not name the plants.

Shade observed a fish trap that consisted of a stone wall built across a stream with a barrier made of wood slats and logs. For fox hunting, traps were either bought from White men or made by placing a semi-circle of slats into the ground that surrounded the bait. When the bait was nibbled, it released a trigger and a log would fall onto the fox's back. Another type of trap called *klisax* is made by placing three barbs in a stick which is set in a sinew spring.

Cooking was done on wood stoves. Salmon was sometimes prepared by broiling it mixed with berries. For smoking salmon, cotton wood was used. Bundles of twisted grass and seal blubber are used for fuel on occasion. A woman from Attu who lived in Nikolski made Attu baskets to sell or give as gifts. The grasses on Umnak were not conducive to the Attu basket weaving technique but the right kind of grass could be found on Atka. Sleds, skis, toy boats and baidarka models were made of wood.

The men of Nikolski hand carved the church balustrades and candelabra. During the 40 day seclusion at a girl's first menstruation, she had to wash her hands in water in which *simxux* (a parsnip relative) had been soaked, and she was not allowed to eat any vegetables, only boiled meats. The people of Nikolski drank tea with breakfast, with a snack at mid-afternoon, and in the evening. Shade describes several games that had game pieces made of wood or grass. Jump rope was made of kelp. Home brew was made with potatoes, canned fruit, rice, and sometimes whatever was available. During sweat bathing, a grass swatter was used.

Afenogin Ermeloff told Shade that in the old days, spears and harpoons were thrown with throwing boards, and a piece of wood was placed between bone foreshafts and bone harpoon points to act as a shock absorber. Ermeloff also told Shade that fish line was sometimes made with kelp called *tmax* that had been dried in wood smoke. Drinking vessels were made from hollowed out logs. To steam sea lion meat, it was placed on a layer of grass, moss, and then kelp which had been put over hot rocks. Another layer of grass and moss was placed on top of the meat and held down with stones. Men wore wooden hats during war parties. Yellow cedar was used to make bows. Another weapon used was a wooden club with a sharpened basalt chip inserted into it. Drums had wooden frames covered with seal stomach and were beaten with a wooden shaft that had a fox paw attached at the end. Occasionally, men smoked kelp and a kind

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of wild plant before the Russians introduced tobacco. Before the Russians came, women healers used herbs as medicines, but Shade does say which plants were used.

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**Reference Type:** Book Section

**Record Number:** 69

**Author:** Shapsnikoff, Mrs. A. T.

**Year:** 1977

**Title:** Christmas Memories of Unalaska 1905-1910

**Book Title:** Cuttlefish

**City:** Unalaska, Alaska

**Publisher:** Unalaska City School

**Volume:** 1

**Pages:** 10-13

**Keywords:** Unalaska, alder, spiritual, American period, oral history

**Abstract:** This article was reprinted from a booklet compiled with Anfesia Shapsnikoff for the Unalaska School Children at Russian Christmas, January 7, 1972. Included in her description is how the Aleuts would gather alders to decorate as Christmas trees.

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**Reference Type:** Book Section

**Record Number:** 70

**Author:** Smith, Ken

**Year:** 1977

**Title:** Steambaths

**Book Title:** Cuttlefish

**City:** Unalaska, Alaska

**Publisher:** Unalaska City School

**Volume:** 1

**Pages:** 21-23

**Keywords:** Unalaska, Atka, driftwood, grass, sod, wood, alders, putschke, medicinal, external, manufacturing, oral history, American period, contemporary

**Abstract:** This article contains interviews with different people concerning the construction and use of steam baths. George Kochuten described making a steam bath from the floor boards of a Quonset hut and "closing it off with mud and grass." Any kind of wood could be burned but alders were used in the old days. Any kind of grass could be used to hit your back provided it was soft grass. Nick Galaktionoff said the steam bath was used for cleansing and for healing

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sores or sickness. He said that *sixsiqan* (*Artemisa unalaskensis*) was used for healing. *Putschke* (*Angelica lucida*) was used to draw out infection by laying the split root on top of grass which was then laid on the skin. He described making a steam bath from wood and that wood was also in the fire. Harry Swanson from Atka describes collecting driftwood for steam baths. Bill Tcheripanoff described how in the old days the people used a barabara (house) for a steam bath that had sod put against a wooden frame and grass on the roof.

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**Reference Type:** Book Section

**Record Number:** 71

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Real Raven

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 60-65

**Keywords:** Unalaska, grass, manufacturing, raw material, oral history

**Abstract:** This story was told by Isodor Solovyov of Unalaska in 1909. In this story, Raven asks his parents to woo a woman for him. Solovyov mentions grass mats being used as wraps. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 72

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Doctoring a Wound

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 84-87

**Keywords:** Unalaska, medicine, external, tea, oral history, contemporary

**Abstract:** This information was given by Isodor Solovyov of Unalaska in 1909. Solovyov uses tea on his brother's foot to stop the bleeding from a gunshot wound. This information was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 73

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Ayagax'-Agaluun

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 138-143

**Keywords:** Unalaska, grass, raw material, gender, oral history

**Abstract:** This story was told by Isodor Solovyov of Unalaska in 1910. In this story, Ayagax'-Agaluun becomes annoyed with her baby girl and so buries her behind the village. The baby eats people from the village whenever they venture outside of the village. The son of Ayagax'-Agaluun runs away fearing that his sister will eat him next. He comes upon some women gathering grass who take him to a woman who becomes first his foster mother and later his wife. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 74

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** The Moon's Sister

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 148-155

**Keywords:** Unalaska, lupine, grass, wood, manufacturing, raw material, food, food preparation, spiritual, oral history

**Abstract:** This story was told by Isodor Solovyov of Unalaska in 1910. The Moon's Sister was

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digging up lupine roots with her digging stick to eat when she noticed villages through the hole left behind when she pulled the roots from the ground. She used her digging stick as a marker while she went away and braided a cord to lower herself down through the hole to the villages below. Two men bring her salmon in a round basket and water in a wooden cup. She becomes their wife and gives birth to a son. When the son grows up, The Moon's Sister tells him where to find his uncle The Moon. She warns him not to touch the rolled up grass mat that will be in a corner of the house but of course he touches it anyway. It contains the sun which burns his face. His uncle arrives and tells the boy that he is dying and that the boy will have to take his place as the moon. When the uncle dies, the boy wraps him in a grass mat and buries him. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 75

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Bearberry Eater

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 198-201

**Keywords:** Unalaska, Bearberry, oral history

**Abstract:** This story was told by Isodor Solovyov of Unalaska in 1910. The Bearberry Eater tries to make his daughter marry someone she does not want to marry, so she leaves her father. She finds a man that she wants to marry but the man tells her she is not complete (she is missing an eye and other body parts) and sends her back to her father. Her father makes her complete by putting her under some sod and trampling on it. When he is finished he sends her back to her chosen husband. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 76

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Daughter Made of Wood

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

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**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks  
**Pages:** 202-203

**Keywords:** Unalaska, wood, manufacturing, raw material, oral history

**Abstract:** This story was told by Isodor Solovyov of Unalaska in 1910. If a chief wanted a son-in-law but did not have a daughter, he would make a daughter out of wood. He would give his wooden daughter a slave who would speak for her and do all the things a woman was supposed to do. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 77

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Things That Occur at Sea

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 204-205

**Keywords:** Unalaska, grass, manufacturing, raw material, oral history

**Abstract:** This information was collected in 1910 from Isodor Solovyov of Unalaska. This story is about what to do when certain things happen at sea. One of these is if the ears of an animal called *Galagatax* look like grass baskets turned upside down, then one must "go fearlessly toward it" and try to pass between its ears. Only then will one be safe. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 78

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** What Is Not Given to Eat to a Boy Who Is Growing Up

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 206-207

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**Keywords:** Unalaska, white orchid, spiritual, food, oral history

**Abstract:** This information was collected in 1910 from Isodor Solovyov of Unalaska. Part of the advice of what not to give a growing boy is not to let him eat the root of white orchid so that whoever is hunting with the boy will be successful in the hunt. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 79

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Summer Face Woman

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 232-235.

**Keywords:** Unalaska, grass, oral history

**Abstract:** This story was told by Isodor Solovyov of Unalaska in 1910. Men who wooed Summer Face Woman were killed by her. One day "a weakling of a man" visits her. She tells him that she will take him out to gather grass. Thinking that this is when he will be killed, he out-maneuvers her and kills her instead. He hangs her body over the side of a cliff and then tells her mother that she is out gathering grass. He returns to his village and lets everyone know that he has avenged the deaths of his forefathers by killing Summer Face Woman. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 80

**Author:** Solovyov, Isodor

**Year:** 1990

**Title:** Little Killer Whale

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 240-243

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**Keywords:** Unalaska, Alaska Peninsula, Unimak, grass, manufacturing, raw material, oral history

**Abstract:** This story was told by Isodor Solovyov of Unalaska in 1910. Whenever any men from the village of Kumguun, on the Alaska Peninsula, went out whale hunting, the chief of Chisung on Unimak, Little Killer Whale, would change himself into a killer whale and then kill the whale hunters. His brother-in-law, Reed Grass, decides to kill him to stop him from killing any more whale hunters. Reed Grass hides himself in a grass mat and smears his face with grass ashes. He hides inside of Little Killer Whale's house and attacks and kills him. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Thesis

**Record Number:** 81

**Author:** Spaulding, Philip T.

**Year:** 1955

**Title:** An Ethnohistorical Study of Akutan: An Aleut Community

**Academic Department:** Department of Anthropology

**University:** University of Oregon

**Keywords:** Akutan Island, Akutan, wood, driftwood, spruce, cedar, fur, yellow cedar, cotton wood, manufacturing, raw materials, medicine, tools, kelp, potato, vegetable, juniper, lupine, Indian rice, bistort, salmonberry, strawberry, blueberry, crowberry, food, cow parsnip, willow, contemporary, Russian period, ethnohistorical, archaeological

**Abstract:** Spaulding spent the latter part of 1952 in the village of Akutan gathering archaeological and ethnological information for his study of social and economic change in Aleut culture. Included in his thesis are the sources and types of food eaten and the types of fabrication materials used. Traditionally, wood was most important as a fabrication material. Driftwood was relied upon for making boats, houses, ceremonial masks, and tools, and for fuel. The types of driftwood included fur, spruce, and cedar. Manufactured wood artifacts found in the village site of *Saa* include baidarka frame parts, knife handles, harpoon and spear shaft fragments, and other wood fragments.

The quality of various woods was important; for example, pliable yellow cedar was used for baidarka frames. Cotton wood was easy to work and so was used to carve ceremonial masks. In later years, after the availability of lumber, driftwood became less important but was still used for fuel in the 1950s; although, a few families had begun to use oil. Wooden dories replaced baidarkas after 1930. In earlier times, hand lines for fishing were made from strips of kelp (*Macrocystis pyrifera*) but at the time of Spaulding's visit, "stout laid line" had replaced kelp.

Spaulding noted during his visit that berries and some edible plants were collected in summer and early fall but that roots and tubers were no longer collected. Potatoes and vegetables had replaced local edible plants and commercial drugs had replaced medicinal plants.

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However, Spaulding noted that ground juniper leaves were boiled for medicinal use. The roots that were no longer used were those of the blue lupine (*Lupinus nootkatensis*), Indian rice (*Fritillaria camschatcensis*), and bistort (*Polygonum viviparum*).

During Spaulding's visit, small groups of women were the ones who collected berries and greens. Among the berries collected were salmonberries (*Rubus spectabilis*), wild strawberries (*Fragaria chiloensis*), blueberries (*Vaccinium* spp.), and crowberries (*Empetrum nigrum*). Salmonberries were eaten fresh or preserved as jams and jellies and were used to make intoxicants. Strawberries, blueberries, and crowberries were eaten fresh, as preserves, and in pastries (depending on the berry). Blueberries were also eaten with seal oil and potatoes. In the past, salmonberries and crowberries were preserved in seal oil. The heather of the crowberries was used for fuel in the eastern Aleutians. Cow parsnip (*Heracleum lanatum*) or "pootchki" was eaten fresh or dried for use in soups, and it was used as fuel when wood was scarce.

Occasionally, willows were used for fuel during storms when it was difficult to obtain driftwood. Spaulding includes a table with the times of year in which certain economic activities took place.

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**Reference Type:** Book

**Record Number:** 110

**Author:** Suvorov, E.K.

**Year:** 1912

**Title:** The Commander Islands and Fur Trade

**City:** St. Petersburg

**Keywords:** Commander Islands, Russia

**Abstract:** This Russian language work contains the most complete information on nature, fauna, and the history of development and settlement of the Commander Islands. It provides a detailed description of the methods used for resource management and issues regarding that management.

**Notes:** In Russian

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**Reference Type:** Book Section

**Record Number:** 82

**Author:** Suvorov, Ivan

**Year:** 1990

**Title:** The Chuginadak Woman

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 448-457

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**Keywords:** Umnak, Samalga Island, Chuginadak Island, Akutan, kelp, grass, horsetail, oral history

**Abstract:** This story was told by Ivan Suvorov of Umnak in 1910. From the top of Mount Cleveland (Chuginadak), a woman saw Samalga Island "appearing like floating kelp." When she came down from the mountain, a man she met on Chuginadak Island took her home to his wife as their foster daughter. Her foster parents told her it was time for her to marry. She said she would only marry a certain man from the east and so she set out to find him.

In her travels from island to island, she would throw some dried gut across bodies of water that she needed to cross. She would ask the dried gut to let her pass over to the other side, and the gut would change into a horsetail grass path. She found the man she wanted to marry, the son of the Akutan chief. She unintentionally killed him when she fell on him. The chief sent his magic protectors to take revenge on the woman, to no avail. He finally invited her back to the village to explain herself. When she arrived, the body of the chief's son was sitting in the corner of the chief's house. When she went over to it, the chief killed her. The chief set her body next to his son's and then brought them both back to life by slowly beating his drum. The couple was then married and the son made chief of Akutan. This story was originally recorded in Aleut, and both the Aleut and English translations are provided.

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**Reference Type:** Book Section

**Record Number:** 83

**Author:** Suvorov, Ivan

**Year:** 1990

**Title:** Kangax'simaax'

**Editor:** Bergsland, Knut; Dirks, Moses L.

**Book Title:** Unangam Ungiikangin Kayux Tunusangin/Unangam Uniikangis Ama Tunuzangis: Aleut Tales and Narratives

**Publisher:** Alaska Native Language Center, University of Alaska Fairbanks

**Pages:** 478-483

**Keywords:** Umnak, moss, grass, manufacturing, raw material, oral history

**Abstract:** This story was told by Ivan Suvorov of Umnak in 1910. It was recorded in Aleut and later translated into English. Kangax'simaax' would leave every morning to hunt but only brought home animal entrails. His wife got suspicious and so told her slave woman to watch the baby while she went out to gather moss. She followed her husband and saw him disemboweling her dead younger brother on the beach. She realized this is why none of her relatives came to visit her anymore. Her husband was killing them all. She went back home, picking up a little moss on the way, and waited for her husband to return.

When Kangax'simaax' returned to the village, he announced to the people of the village that he did not have enough entrails to share with everyone. Upon hearing this, his wife threw

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their baby at him and said to add the baby to the food supply. After this, she left her husband and child and went to live in an underground hut. Kangax'simaax' gave her up for dead, so the slave woman raised the child as her own. One day the child found out where his real mother lived. After his mother told him what had happened, he went home and, pulling a knife out from a grass pillow, killed his father and the slave woman. He returned to his mother bringing his father's baidarka and other possessions with which to provide a living for her.

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**Reference Type:** Book Section

**Record Number:** 84

**Author:** Swetzof, Michael; Golodoff, Raymond

**Year:** 1982

**Title:** Different Ways to Fish

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** III

**Pages:** 11-12

**Keywords:** Atka, driftwood, manufacturing, raw material, tool, American period, contemporary, Aleut writing

**Abstract:** This article contains a description of how fishing implements were made on Atka. Driftwood was used for some implements such as a fish trap (*zapuurax'*), a fish spear, and a jig (*qayux'*).

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**Reference Type:** Book

**Record Number:** 111

**Author:** Timonski, V.

**Year:** 1997

**Title:** Atxiliax, The Timonskin's Recipes.

**City:** Petropavlovsk, Kamchatsky

**Keywords:** Russia, recipes

**Abstract:** This is a Russian language cookbook of Aleut recipes. It includes excerpts from G.V. Steller's "Journal," R.G. Liapunova's "The Aleuts: Essays on the Ethnohistory," and L.M. Pasenyuk's "The Commander Islands, Mine and Yours" (1989).

**Notes:** In Russian

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**Reference Type:** Report  
**Record Number:** 98  
**Author:** Vasiliev, N.N.  
**Year:** 1957  
**Title:** Flora and Paleography of the Commander Islands  
**Institution:** M.L.

**Keywords:** Commander Islands

**Abstract:** This Russian-language work is an important document on the flora of the Commander Islands, based on Kardakov's collections and Fedchenko's monograph. It includes a vascular plant identifier and information on the use of common plants.

**Notes:** In Russian

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**Reference Type:** Report  
**Record Number:** 16  
**Author:** Veltre, Douglas W.; Veltre, Mary J.  
**Year:** 1981  
**Title:** A Preliminary Baseline Study of Subsistence Resource Utilization in the Pribilof Islands  
**Institution:** Alaska Department of Fish and Game, Division of Subsistence  
**Pages:** 216  
**Date:** October 15, 1981  
**Type:** Technical Paper

**Keywords:** domestic, medicine, raw material, basket, steam bath, internal, external, preserve, prepare, poison, St. Paul, St. George

**Abstract:** This report has current information that is helpful in understanding the changes of plant use over time; including changes in plant types used, and frequencies of use of certain plants. The authors have organized their report into several sections and subsections, making locating information fairly easy. There are many tables, charts, and maps, describing locations, Aleut names, and time periods of plants utilized by the Aleuts. There are also many references to other sources, including Khlebnikov and Elliott. Plants of major historical or contemporary importance are listed with their uses, preparation techniques, and preferred style of consumption described.

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**Reference Type:** Report  
**Record Number:** 14  
**Author:** Veltre, Douglas W.; Veltre, Mary J.  
**Year:** 1982  
**Title:** Resource Utilization in Unalaska, Aleutian Islands, Alaska

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**Institution:** Alaska Department of Fish and Game

**Pages:** 131

**Date:** October 23, 1982

**Type:** Technical Paper

**Report Number:** 58

**Keywords:** aconite whale poison, steam bath beater, basket, grass, root, flower, algae, driftwood, kelp, dye, smoke, medicine, food, raw material, tea

**Abstract:** This resource contains a unique story of plant use in whale hunting. The story is that prior to a whale hunt, people gathered poisonous grass and braided it into a rope, which was stretched between two baidarkas. Under this rope nothing could pass. They would block off a pass and spear a whale within it, using a spearhead dipped in poison. The hunter would have to taste the whale first because people of the village feared being poisoned. Throughout time, it is evident that plant use has been important to the people not only for direct consumption, but also for use locating, killing, or preparing other food sources. Plant use for obtaining salmon, preparing it and storing it is another example. Weirs made of willow were used to catch the salmon, and then they were smoked using alder or cottonwood. Domestic plants such as onions were also used when preparing the salmon for food.

The report gathers information from sources by Veniaminov and Sarychev, who describe attempts at gardening and use of plants for medicinal purposes during the Russian period. The report contains several maps and charts that are helpful for learning areas of plant growth, and Aleut plant names, as well as prices for store-bought plant items and seasons during which particular plants may be harvested.

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**Reference Type:** Report

**Record Number:** 15

**Author:** Veltre, Douglas W.; Veltre, Mary J.

**Year:** 1983

**Title:** Resource Utilization in Atka, Aleutian Islands, Alaska

**Institution:** Department of Fish and Game

**Pages:** 222

**Date:** December, 1983

**Type:** Technical Paper

**Report Number:** 88

**Keywords:** poison, driftwood, basket, coffee, domestic, tobacco, prepare, preserve, steam bath, birch bark, medicine, food, raw material

**Abstract:** This report describes Atka as having abundant inter-tidal plant resources. Plant products collected on beaches, including kelp and driftwood were used for a variety of products and food or food preparation. The significance of imported plant products, such as birch bark,

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coffee, tobacco, and domesticated plants are also discussed. The Aleuts even made their own snuff from cottonwood. For traditionally gathered plants, such as berries, the Aleuts believe there is direct correlation with the abundance of fish; if there is a large fish run, there will be many berries and vice-versa. This report describes the changes throughout history regarding plant use and areas of plant use, and has a variety of maps and tables to detail this information. This paper also contains a large list of common and Aleut plant names.

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**Reference Type:** Book

**Record Number:** 1

**Author:** Veniaminov, Ivan

**Year:** 1984

**Title:** Notes on the Islands of the Unalashka District

**City:** Kingston

**Publisher:** The Limestone Press

**Number of Pages:** 511

**Translator:** Geoghegan, Lydia T. Black and R.H.

**Original Publication:** 1840

**Call Number:** Alaska F 951 .I56 1984

**Keywords:** Umnak, Iwanudax Bay, Krenitsyn, Unimak, Aliaksa, Eliazik, Nagai, St. Paul, George, tobacco, vodka, medicine, headaches, poison, vomit, swell, fever, internal infection, raw material, food, oral history, basket, canoe, hat, tool, whale hunt, game

**Abstract:** This resource was very detailed regarding plant use and includes many drawings and photos. It documented specific real-life examples of plants being used for specific ailments and contains lists of plants and what their uses are. Veniaminov describes the importance of wood for the construction of homes, baidarkas, and hats, even citing Iwanudax bay as being rich in driftwood and that most islands were located on the northern side of islands because they had more driftwood. He is also sure to further describe its value by detailing how it is not used as fuel under any circumstance. Grasses, which were much more abundant, were used for this purpose, as well as for the construction of baskets and grass mats which separated rooms and were used for embalming and wrapping the deceased in prior to burial. The Aleuts utilized most of the plant materials available to them, though it is interesting to note that they do not eat mushrooms of any kind.

Imported plant products such as tobacco and vodka are listed as important trade items. Veniaminov also describes minimally successful attempts at gardening occurring as early as 1810.

He described the division of labor, in which women gathered the plants and did most of the preparation, though men used the raw materials for constructing homes, tools, transportation, and weapons. Veniaminov describes other social uses for plants, revisiting on multiple occasions how slaves were beaten and strangled with sticks.

**Notes:** UAA

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**Reference Type:** Book  
**Record Number:** 26  
**Author:** Wheaton, Helen  
**Year:** 1945  
**Title:** Prekaska's Wife: A Year in the Aleutians  
**City:** New York  
**Publisher:** Dodd, Mead and Company  
**Number of Pages:** 251

**Keywords:** Atka, grass, sod, reindeer moss, mossberry or crowberry, American period

**Abstract:** The author mentioned in this book that the barabaras, semisubterranean houses, were made of sod or grass and that the women gathered and prepared beach grass for weaving baskets. There was also mention of the Aleuts being the only people willing to eat the reindeer moss berries. The author was perhaps referring to mossberries or crowberries because reindeer moss does not produce berries.

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**Reference Type:** Book Section  
**Record Number:** 94  
**Author:** Whitford, A.C.  
**Year:** 1945  
**Title:** Fibers Used in Manufacture of Textiles from the Kagamil Caves  
**Book Title:** The Aleutian and Commander Islands and Their Inhabitants  
**City:** Philadelphia  
**Publisher:** Wistar Institute of Anatomy and Biology  
**Pages:** 608-610

**Keywords:** raw material, manufacturing, burial, grass, *Picea sitchensis*, *Elymus mollis*, root

**Abstract:** This appendix to Hrdlicka (1945) is a brief examination of the fibers used in the woven materials found by Hrdlicka in association with human mummy burials on Kagamil Island. Stem, leaf, and root portions of the grass were used.

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**Reference Type:** Manuscript  
**Record Number:** 102  
**Author:** Zabrodina, L.V.; Sazonova, O.M.  
**Year:** 1988  
**Title:** Recorded stories of the local people on the Commanders, August-September, 1985  
**Collection Title** Moscow State University  
**City:** Moscow

**Keywords:** Commander Islands

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**Abstract:** Under the auspices of the project entitled "Traditional resource management on the Commander Islands," traditional recipes based on oral stories were collected by Moscow State University students for this Russian-language report. Many of the elders who contributed to this project are no longer alive.

**Notes:** In Russian

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**Reference Type:** Book Section

**Record Number:** 85

**Author:** Zaochney, Alan

**Year:** 1986

**Title:** Iqyax'

**Book Title:** Taniisix'

**Publisher:** Aleutian Region School District

**Volume:** V

**Pages:** 22

**Keywords:** red cedar, yellow cedar, manufacturing, raw material, oral history, Aleut writing, American period.

**Abstract:** Bill Dirks describes in this interview how the *iqyax'* was constructed. The frame was made of yellow cedar or red cedar (*chagax'*) because it was lightweight. The wood was bent by chewing on it.

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**Reference Type:** Report

**Record Number:** 103

**Author:** Zinova, E.S.

**Year:** 1940

**Title:** Seaweed in the Commander Islands.

**City:** Moscow and Leningrad

**Keywords:** Commander Islands

**Notes:** In Russian

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