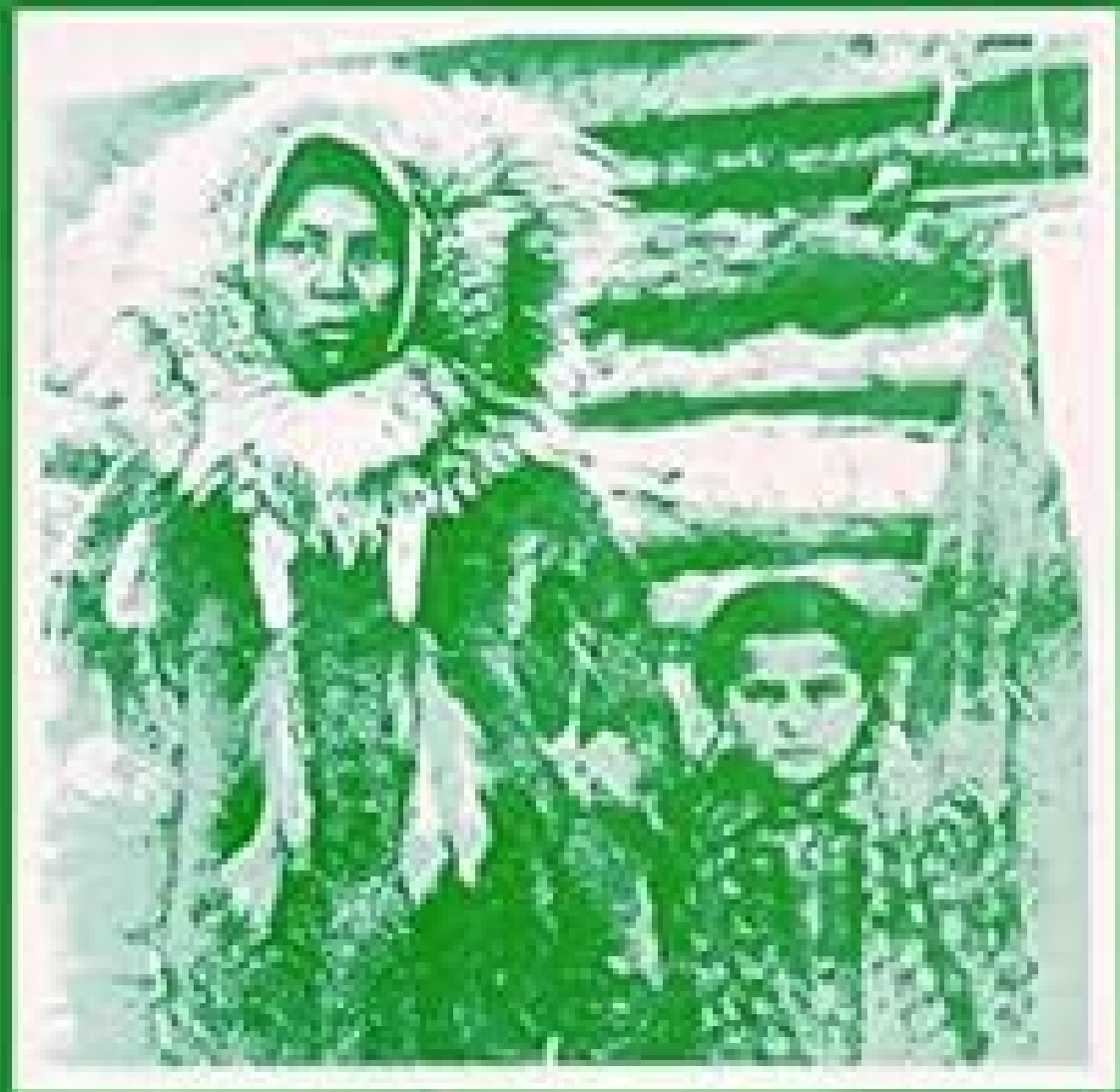


a biography

Koyukuk



Madeline Solomon

Alaska Series 6 Madeline Solomon A Biography Koyukuk

Michael E. Krauss, Mary Jane McGary



Alaska Series 6 Madeline Solomon A Biography Koyukuk:

Caribou Herds of Northwest Alaska, 1850-2000 Ernest S. Burch Jr., 2012-09-15 In his final major publication Ernest S. Burch Jr. reconstructs the distribution of caribou herds in northwest Alaska using data and information from research conducted over the past several decades as well as sources that predate western science by more than one hundred years. Additionally, he explores human and natural factors that contributed to the demise and recovery of caribou and reindeer populations during this time. Burch provides an exhaustive list of published and unpublished literature and interviews that will intrigue laymen and experts alike. The unflinching assessment of the roles that humans and wolves played in the dynamics of caribou and reindeer herds will undoubtedly strike a nerve. Supplemental essays before and after the unfinished work add context about the author, the project of the book, and the importance of both.

Travels Among the Dena Frederica de Laguna, 2011-10-01 This robust and engaging travel narrative re-creates a remarkable adventure in the summer of 1935 when Frederica de Laguna, then in her late 20s, led a party of three other scientists down the rivers of the middle and lower Yukon valley, making a geological and archaeological reconnaissance. De Laguna has based her story on her field notes, journals, and letters home. She augments this first-hand account with excerpts from the reports of earlier explorers and data published after her trip. The result is a fascinating and informative cross-cut of historical events along the Yukon River and its tributaries. Travels Among the Dena chronicles the expedition from its outfitting in Seattle and the trip by steamer and railway to Fairbanks and Nenana through an 80-day journey on skiffs down the Tanana and Yukon rivers to Holy Cross near the coast, with side trips on the Koyukuk Khotol and Innoko rivers before a one-day return flight to Fairbanks with pioneer bush pilot Noel Wien. Maps illustrate the route taken downriver, and the author's photographs capture images of the time. The resulting volume is both a delightful addition to the literature of travel adventure in Alaska and an important contribution to the discipline of anthropology.

Canadiana, 1984

Alliance and Conflict Ernest S. Burch, 2005-01-01 Alliance and Conflict combines a richly descriptive study of intersocietal relations in early nineteenth-century Northwest Alaska with a bold theoretical treatise on the structure of the world system as it might have been in ancient times. Ernest S. Burch Jr. illuminates one aspect of the traditional lives of the Iñupiaq Eskimos in unparalleled detail and depth. Basing his account on observations made by early Western explorers, interviews with Native historians, and archeological research, Burch describes the social boundaries and geographic borders formerly existing in Northwest Alaska and the various kinds of transactions that took place across them. These ranged from violence of the most brutal sort at one extreme to relations of peace and friendship at the other. Burch argues that the international system he describes approximated in many respects the type of system existing all over the world before the development of agriculture. Based on that assumption, he presents a series of hypotheses about what the world system may have been like when it consisted entirely of hunter-gatherer societies and about how it became more centralized with the evolution of chiefdoms. Accounts of specific people, places, and events add an

immediate experiential dimension to the work complementing its theoretical apparatus and sweeping narrative scope Provocative and comprehensive Alliance and Conflict is a definitive look at the greater world of Native peoples of Northwest Alaska Canadian Books in Print ,1995 *Finding the Feather* David J. Krupa,1999 This dissertation outlines and analyzes Interior Athabaskan Chief Peter John s critique and reverse anthropology of the white man way Peter argues that the dominant culture has fallen from a true understanding of received tradition Tr oottha kenaga into the confusion of self created knowledge ch ughu kenayh He argues further that both Athabaskan stories and the bible chart the practical and moral consequences of this fall An apparent failure of the white man way to recognize that its history conforms to a tragic plot outlined in myth is taken as proof of its expulsion from the garden of true knowledge He uses traditional narratives not only to establish a meaningful relationship between Indian and white man ways but even more importantly to redeem that relationship through the healing power of the spoken word I argue that Peter s philosophy and practice exemplify a distinctly if not exclusively Athabaskan epistemology which promotes the conscious linking of received tradition to practical experience in Cruikshank s 1990 terms life lived like a story Moreover in keeping with Athabaskan conceptions of knowledge as super sensible power Peter advocates the need for individuals to redistribute the benefits of their knowledge through socially beneficial action I term this collective versus atomistic individualism linking Peter s religious vision with anthropological theories about the pronounced individualism of Athabaskan culture I show that Peter s view of an epistemological fall from this personal encompassment of collective truths received tradition is believed to beget a practical fall into selfish and socially divisive or atomistic behaviors I link this alternate epistemology with contemporary social science discourse and show that it contradicts anti foundational trends in postmodern theories of meaning Athabaskan epistemology presumes a fundamental though ambiguous correspondence between symbols and reference I discuss how Athabaskan premises about the power of words and speech not only explain indigenous reticence over the journalistic pretense of the white man way but also contribute to anthropological debates surrounding knowledge and representation Finally I show that Peter s reverse anthropology contributes intriguing indigenous support to structuralist theories of history and culture Leaves vi vii

Dictionary of Alaskan English Russell Tabbert,1991 This is a preliminary report of those words which are Alaskanisms i e unique to or highly characteristic of English as used in Alaska The listings are arranged by subject with extensive examples of use in Alaskan writing with an alphabetical index to words and a guide to Alaskan usage Includes many words from native languages and Russian as well as place and regional names **Madeline Solomon, Koyukuk** Madeline Solomon,Curt Madison,Yvonne Yarber,1981 An Alaskan Indian retells her life during which she worked as a clerk in a barge store sewed moose skin trapped was a bilingual teacher and raised children Native Wisdom for White Minds Anne Wilson Schaef,2013-08-14 You don t have to be white to have a white mind What is a white mind As Anne Wilson Schaef learned during her travels throughout the world among Native Peoples anyone raised in modern Western society or by Western

culture can have a white mind White minds are trapped in a closed system of thinking that sees life in black and white either or terms they are hierarchical and mechanistic they see nature as a force to be tamed and people as objects to be controlled with no regard for the future This worldview is not shared by most Native Peoples and in this provocative book Anne Wilson Schaef shares the richness poured out to her by Native Americans Aborigines Africans Maoris and others In the words of Native Peoples themselves we come to understand Native ideas about our earth spirituality family work loneliness and change For in every area of our lives we have the capacity to transcend our white minds we simply need to listen with open hearts and open minds to other voices other perceptions other cultures Anne Wilson Schaef often heard Elders from a wide variety of Native Peoples say Our legends tell us that a time will come when our wisdom and way of living will be necessary to save the planet and that time is now Anyone ready to move from feeling separate to a profound sense of connectedness from the personal to the global will find the path in this mind expanding deeply spiritual book Alaska Native Languages Michael E. Krauss, Mary Jane McGary, 1980 Alaska Native Languages: Indian language Michael E. Krauss, Mary Jane McGary, 1980

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