

## 1. Description

- 1.1 Name of society, language, and language family: **Aleut consisting of Near Island Aleuts, Kodiak Island Alutiiq and Unangan Inuit. They traditionally speak the Aleutic language, which has common roots in Proto-Eskimo-Aleut with the Inuit languages spoken throughout arctic Alaska, Canada, Greenland, and Siberi [2]**
- 1.2 ISO code (3 letter code from ethnologue.com): **Ale**
- 1.3 Location (latitude/longitude): **Indigenous to southwest Alaska, from Prince William Sound in the east, across the Alaska Peninsula, and extending west through the Aleutian Islands [2] 54° N, 164° W [3]**
- 1.4 Brief history and Influence of missionaries/schools/governments/powerful neighbors: **After the arrival of missionaries in the late 18th century, many Aleuts became Christian by joining the Russian Orthodox Church. One of the earliest Christian martyrs in North America was Saint Peter the Aleut. In 18th century, Russian furriers established settlements on the islands and exploited the people. There was a recorded revolt against Russian workers in Amchitka in 1784. It started from the exhaustion of necessities that the Russians provided to local people in return for furs they had made. In 1811, in order to obtain more of the now commercially valuable otter pelts, a party of Aleut hunters traveled to the coastal island of San Nicolas, near the Alta California-Baja California border. The locally resident Nicoleño nation sought a payment from the Aleut hunters for the large number of otters being killed in the area. Disagreement arose, turning violent; in the ensuing battle nearly all Nicoleño men were killed. This, along with European diseases, so impacted the Nicoleños, that by 1853, only one living Nicoleña person remained. [1] Prior to major influence from outside, there were approximately 25,000 Aleuts on the archipelago. Barbarities by outside corporations and foreign diseases soon reduced the population to less than one-tenth this number. The 1910 Census count showed 1,491 Aleuts. In the 2000 Census, 11,941 people reported they were of Aleut ancestry; nearly 17,000 said Aleuts were among their ancestors. [7] Alaskans generally recognize the Russian that occupation left no full-blooded Aleuts. When Alaska Natives enrolled in their regional corporations under the terms of the Alaska Native Claims Settlement Act of 1971 (ANCSA), the Aleut Corporation attracted only about 2,000 enrollees that could prove a blood quantum of 1/4 or more Aleut. In 1942, during World War II, Japanese forces occupied Attu and Kiska Islands in the western Aleutians, and later transported captive Attu Islanders to Hokkaidō, where they were held as prisoners of war. Hundreds more Aleuts from the western chain and the Pribilofs were evacuated by the United States government during WW2 and placed in internment camps in southeast Alaska, where many died. The Aleut Restitution Act of 1988 was an attempt by Congress to compensate the survivors. The World War II campaign to retake Attu and Kiska was a significant component of the operations of the Pacific theater. [1]**
- 1.6 Ecology: **Average annual precipitation ranges from 32 to 65 in (810 to 1,650 mm). Average annual temperature ranges from 36° to 39°F (2°C to 4°C). The Aleutian Islands are made up of a chain of volcanic islands perched atop the crest of a submarine ridge. Topography varies from wave-beaten level platforms near sea level, to intensely glaciated mountains indented with fjords and bordered by cliffs. The islands gradually emerge above sea level to the northeast forming the Alaska Peninsula. Elevation rises from sea level to greater than 6,230 ft. (1,900 m). The submarine topography of the Aleutian Ridge reveals to be complexly block faulted along its crest. Vegetation consists of alpine tundra heath meadows. Lichen communities prevail on windswept ridges. Moist tundra meadows occur at lower elevations and are dominated by grass, sedge, and scattered willows and birch. This region is rich in bird life and marine mammals, but has few large land mammals. Numerous Steller sea lion rookeries and hauling grounds occur along the coast. Sea otters also are common along the coast. Sockeye and pink salmon are the most numerous fish species in this region. [28]**
- 1.7 Population size, mean village size, home range size, density: **The Aleut people were distributed throughout the Aleutian Islands, the Shumagin Islands, and the far western part of the Alaska Peninsula, with an estimated population of around 25,000 before contact with Europeans.[4] In the 1820s, the Russian-American Company, which administered a large portion of the North Pacific during a Russian led expansion of the fur trade, resettled many families to the Commander Islands (currently, within the Aleutsky District of the Kamchatka Krai in Russia)[5] and to the Pribilof Islands (currently in Alaska), where there are currently established majority Aleut communities.[6] Their numbers have dwindled to about 2,000 as a consequence of disease and disruption of traditional lifestyles, though people with partial Aleut descent may number around 15,000. [4] A typical village consisted of 200 individuals living in four or five communal sod houses. [10]**

## 2. Economy

- 2.1 Main carbohydrate staple(s): **Wild plant foods such as berries [15] Aleuts supplemented their diet with birds and their eggs, herbs, roots, and berries. [20]**
- 2.2 Main protein-lipid sources: **The sea lion was the main staple of the Aleut, although beluga whale hunting was extremely important. [10] Seals, sea otters, whales, sea lions, birds, mollusks, sometimes walrus, and, in some areas, caribou and bear. [15] In summer numerous cormorants, gulls, murrets, and puffins could be found. The Aleuts killed such birds with barbed darts that they threw or with arrows shot from a bow. They also caught birds in snare nets placed between poles at well-known flight paths over narrow strips of land. The Aleuts ate the birds, used the bones to fashion sewing needles, used their skins for parkas, and used the bright feathers to decorate their clothes. [20]**
- 2.3 Weapons: Bow and arrow, blowguns: **Most commonly the carvings of ivory and wood were for the purpose of hunting weapons. [11] The Aleuts hunted small sea mammals with barbed darts and harpoons slung from throwing boards. These boards gave precision as well as some extra distance to these weapons. [14] Harpoons were also called throwing-arrows when the pointed head fit loosely into the socket of the fore shaft and the head was able to detach from the harpoon when it penetrated an animal, and remain in the wound. There were three main kinds of harpoon that the Aleut's used: a simple harpoon, with a head that kept its original position in the animal after striking, a compound (toggle-head) harpoon in which the head took a horizontal position in the animal after penetration and the throwing-lance used to kill large animals. The**

simple Aleut harpoon consisted of four main parts: the wooden shaft, the bone fore shaft, and the bonehead (tip) with barbs pointed backward. The barbed head was loosely fitted into the socket of the fore shaft so that when the animal was stabbed, it pulled the head away from the rest of the harpoon. The sharp barbs penetrated with ease, but could not be pulled out. The bone tip is fastened to a length of braided twine meanwhile; the hunter held the other end of the twine in his hand. The compound harpoon was the most prevalent weapon of the Aleut people. Also known as the toggle-head spear, it was about the same size as the simple harpoon and used to hunt the same animals, however, this harpoon provided a more efficient and lethal weapon. This harpoon separated into four parts. The longest part was the shaft with the thicker stalk closer to the tip of the harpoon. The shaft was fitted into the socket of the fore shaft and a bone ring was then placed over the joint to hold the two pieces together, as well as, protecting the wooden shaft from splitting. Connected to the fore shaft of the harpoon is the toggle head spear tip. This tip was made of two sub shafts that break apart on impact with an animal. The upper sub shaft held the razor stone head and attached to the lower sub shaft with a small braided twine loop. Once the tip penetrates the animal the upper sub head broke off from the rest of the shaft, however, since it was still connected with the braided loop it rotated the head into a horizontal position inside the animal's body so that it could not get away from the hunter.

The throwing-lance may be distinguished from a harpoon because of the fact that all its pieces are fixed and immovable. A lance is formerly a weapon of war and it was also used to kill large marine animals after it has already been harpooned. The throwing lance usually consisted of three parts: a wooden shaft, a bone ring or belt, and the compound head that was made with a barbed bonehead and a stone tip. The length of the compound head was equivalent to the distance between the planes of a man's chest to his back. The lance would penetrate the chest and pass through the chest cavity and exit from the back.

The bone ring was designed to break after impact so that the shaft could be used again for another kill. [14]

2.4 Food storage: During the fall seasons, it was important to begin food storage due to harsh winter weather conditions and scarce game. During the winter seasons, food was stored up and readily available to eat, giving more time for ceremonial events and spiritual activities. The Aleuts ate most of their food raw. Although difficult in their damp environment, they dried some of their food. They rarely wasted any part of the animals, birds, or fish that they hunted. [20]

2.5 Sexual division of production: Traditionally, Aleut men hunted seals, sea otters, whales, sea lions, sometimes walrus, and, in some areas, caribou and bears. Aleut women gathered fish, birds, mollusks, and wild plant foods such as berries and wove fine grass basketry. [15] Women wove other goods: cords, cables and fish line from plant fibers and animal tissue. [20] On some hunting trips the men would take several women with them and their duty was to catch the birds and prepare them for future use. [1]

2.6 Usage of Land: The interior regions of the rough, mountainous Aleutian Islands were unable to offer much support to the Aleutian people. From the land they could only meet a few needs, such as stone for weapons, tools, stoves or lamps and grass for their woven baskets. For everything else, the Aleuts turned to the sea. [12] Stone, bone, and ivory were fashioned into containers, needles and awls, oil lamps, and other objects. [15]

2.7 Basketry: Aleut basketry is some of the finest in the world, and the tradition began in prehistoric times. The main method of basketry used by the Aleuts was false embroidery (overlay). In this method strands are overlaid upon the basic weaving surface to obtain a plastic effect. Basketry was an art reserved for women. Early Aleut women created baskets and woven mats of exceptional technical quality using only an elongated and sharpened thumbnail as a tool. Birch bark, puffin feathers, and baleen are also commonly used by the Aleuts in basketry. [11]

2.8 Specified (prescribed or proscribed) sharing patterns: Villages were egalitarian with food sharing. [1]

2.9 Food taboos: No discussion on food taboos

2.10 Canoes/watercraft? In order to hunt sea mammals and to travel between islands, the Aleuts became experts of sailing and navigation. While hunting the Aleut used small watercrafts called Baidarkas and during travel they used their large Baidaras. The baidara (large skin boat) was a large open walrus skin-covered boat used by Aleut families to travel from island to island, as well as, transport goods for trade and warriors to battle. [12] The baidarka (small skin boat) was a small boat covered in sea lion skin that was used for hunting because of its sturdiness and maneuverability. The Aleut baidarka resembled that of an Eskimo Kayak; however, it was designed to be much more aerodynamically fast which was perfect for sea hunting. A baidarka came in only two models, a one person and a two-person seat. The deck was made with a sturdy chamber, the sides of the craft were nearly vertical and the bottom was rounded. Most one-man baidarkas were about sixteen feet long and twenty inches wide, whereas a two man was on average about twenty feet long and twenty-four inches wide. It was from the baidarka that Aleut men would stand on the water to hunt from the sea. [13] To the early Aleut, the baidarka was a living being, the skeleton made of hewn driftwood covered with seal and sea lion skin, the joints bound with sinew, bone, and baleen. Craftsmen worked for a year or more on a single boat, fashioning a baidarka both strong and supple, one that "bent" upon the wave. The finished baidarka was made watertight with boiled seal oil, the skin shell often turning translucent as paper in the process, so that the hunter, the heart of the vessel, was visible within. In these superb craft, Aleut hunters could paddle for twelve to eighteen hours without rest, traveling 150 kilometers out to sea at speeds reaching eight miles an hour. They navigated by the stars and moon, by watching the winds and tide rips, the flight of birds and the direction of the ocean swell. [16]

### 3. Anthropometry

3.1 Mean adult height (m and f): Short stature and wide frame [1]

3.2 Mean adult weight (m and f): No record of mean adult weight

### 4. Life History, mating, marriage

4.1 Menarche (f): A woman's sexual organs were considered so powerful that it was forbidden for females to even step over a baidarka, exposing the boat to the negative powers. A woman who experienced her first menstruation was so powerful that she

- was quarantined so that she would not inadvertently contaminate anything. Interestingly, such an isolated girl could relieve seasickness by warming the patient's food in her hands. Subsequent to the first menstruation, women were considered unclean during their periods, and were to be avoided, especially sexually. [26]
- 4.2 Age at first birth (m and f): **No discussion of age at first birth**
- 4.3 Completed family size (m and f): **Inconclusive data**
- 4.4 Inter-birth-interval (f): **No discussion of inter-birth-interval**
- 4.5 Age first marriage (m and f): **No mention of age at first marriage**
- 4.6 Proportion of marriages ending in divorce: **No discussion of divorce**
- 4.7 Percent marriages polygynous, percent males married polygynously: **Both polyandry and polygyny were permitted. A man could take for wives all of his wife's sisters. A younger brother could take an elder brother's wife. A group of brothers could take one woman as a wife. There wasn't really a set standard. [17] Polygamy occurred, with polygyny more common than polyandry. [21] Low prevalence of polygyny [Table 1 (23)]**
- 4.8 Bride purchase (price), bride service, dowry?: **Some men who may have wished to be more formal to the father and mother of his bride, may have given bride service to her family, in which he hunts and does chores for one to two years for her parents while they have sex. [17] Bride-services are part of Aleut culture [Table 1 (23)]**
- 4.9 Inheritance patterns: **The aboriginal pattern of inheritance is unclear. Some material possessions might be buried with the deceased individual; others could be passed on to family members or friends. It is possible that the house was passed down to the eldest daughter. [19]**
- 4.10 Parent-offspring interactions and conflict: **Careful precautions taken during pregnancy, at birth and after birth of a child for the mother. Babies were taken care of by the older women in the house. Child rearing involves preparation for a rugged life which began early. [21]**
- 4.11 Homosexual activities, social attitudes towards homosexuals: **No discussion of Homosexuality**
- 4.12 Pattern of exogamy (endogamy): **Pre-contact Aleut matrilineages were likely exogamous, with a boy's preferred marriage partner being the daughter of his mother's brother. [21]**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **No discussion of partible paternity [21]**
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") **Mother is primary contributor to fetus [21]**
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? **Conception is not believed to be an incremental process [21]**
- 4.16 Occurrence of sexual coercion, rape: **No discussion of rape**
- 4.17 Preferential category for spouse: **Cross-cousins were mother's brothers and father's sister's children and were preferred marriage partners in part because cross-cousins were never members of one's own matrilineal group. [21]**
- 4.18 Do females enjoy sexual freedoms? **Polygyny and polyandry both occur but little sexual freedom is found outside of marriage [17]**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: **Surrounding Inuit communities known to give extramarital gifts but there was no discussion of the Aleut doing so. [10]**
- 4.20 If mother dies, whose raises children? **Father takes on care of child with extensive help from grandmothers from both sides. [21]**
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: **In modern Aleut societies, there are 8 males to every 0.66 females [24]**
- 4.22 Evidence for couvades: **No evidence for couvades**
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): **Women preferentially chose most successful hunter/fishermen as potential fathers [21]**
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships? **No discussion of joking relationships**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: **Among traditional Aleut society the prevalence of the avunculate, the maternal cross-cousin marriage and sibling terms for parallel cousins are evidence of a matrilineal descent system. [21]**
- 4.26 Incest avoidance rules: **No record of marriages with closer relatives than cross cousins. [21] No marriages within the degree of first-cousin consanguinity. An Aleut may not marry the son or daughter, nor niece, nor nephew, nor any relation within the seventh degree of his or her godfather or godmother [25]**
- 4.27 Is there a formal marriage ceremony? **There was no formal marriage ceremony. [17]**
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? **No discussion of name changing**
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) **Marriage is typically within communities and preferentially with cross cousins [21]**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Arranged marriage was common. [21] Marriages are typically arranged rather than involving courtship [Table 1 (23)]**

#### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare:

- 4.15 Outgroup vs ingroup cause of violent death: **Aleuts were traditionally involved in warfare among themselves as well as against neighboring Eskimo populations to the east on the Alaska Peninsula and Kodiak Island. Personal revenge and the capture of slaves were likely the primary motivations for warfare. [27]**
- 4.16 Reported causes of in-group and out-group killing: **Out-group killing typically involved raiding neighboring villages for their hunting and fishing territories. [20] Once contacted by Russians, warfare significantly increased out-group killing. [1]**
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **Aleut villagers frequently raided another village. They raided to obtain slaves who became their laborers, to obtain new hunting and fishing territories, to loot, or for revenge. In times of war several villages on an island might cooperate. Each village sent representatives to a council. A village selected its representatives on the basis of bravery, wisdom, and hunting skill. Villages also got together for certain celebrations. [20]**
- 4.18 Cannibalism? **No discussion of cannibalism**

## **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size: **Most villages numbered 50 to 150 people. [20]**
- 5.2 Mobility pattern: (seasonality): **Aleutians typically had permanent settlements along coasts. Therefore, there was little to no settlement mobility. [1]**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **The Aleuts had varying classes: chiefs, nobles, commoners and slaves. [17] A chief, generally a seasoned and talented hunter, might govern several villages or an entire island. His rule, however, was based on his wisdom, experience, and ability to build consensus rather than on raw power. [15] Aboriginally, villages were probably the basic political unit, though larger, regional, political affiliations did exist. With the tremendous population decline and resettlement during the Russian period, these political entities were essentially abolished. In the 1960s and 1970s, regional Aleut organizations were formed. [21]**
- 5.4 Post marital residence: **There were no rigidly enforced rules of residences between couples. [17] Post marital residence was flexible; a couple might have lived matrilocally at first and then patrilocally, perhaps after the birth of their first [19]**
- 5.5 Territoriality? (defined boundaries, active defense): **Often raided other villages to obtain new hunting and fishing territories [20] In the first decades of the Russian period, Aleuts often attempted to defend them against foreign violence and hostility, but were subdued by the late 1700s. [27]**
- 5.6 Social interaction divisions? (age and sex): **Boys at age eight began their education pertaining to the making, use, and care of tools and weapons. The arts of fishing and warfare were constantly stressed. Boys' teachers were generally their uncles (mother's brother), or a male relative on their mother's side. Girls at an early age were taught to make any kind of clothing, to embroider, to weave baskets, mats, etc., to clean fish, to prepare any type of food; to collect berries, roots and other plants. [21]**
- 5.7 Special friendships/joking relationships: **No discussion of joking relationships**
- 5.8 Village and house organization: **Traditional Aleut villages were usually composed of related families that lived in extended family households in well-insulated, semi-subterranean homes. Kinship was reckoned through the mother's line. [15] Usually the Aleuts settled on points of land between two bays or on narrow sandpits. They required fresh water nearby. In the eastern Aleutians they sometimes built large houses, partially underground, called barabaras. Some were said to be 240 by 40 feet and to be occupied by 40 families. Most lived in houses one-fourth that size. Only small houses are known in sites more than 1,000 years old. Because the islands were treeless, the people built houses with driftwood, whalebone, and sod. The roof had openings for smoke to escape, light to enter, and people to enter. A person entering a barabara climbed down a notched log. Stone lamps were used for light and heat. Several related families usually lived in a large barabara. Each had a sleeping area separated from the others by mats. Large villages might have as many as seven barabaras. Most villages, however, numbered 50 to 150 people. At their hunting and fishing sites Aleuts also built dwellings, but usually smaller ones than at their permanent villages. [20]**
- 5.9 Specialized village structures: **The traditional Aleut winter house, called a barabara was a semi-subterranean dwelling with a driftwood/whale bone frame overlain with grass, earth, and sod. Entrance was through a portal in the roof, the inhabitants descending into the interior by means of a notched log ladder. Woven grass mats divided the dwellings into familial units with storage, sleeping quarters, and hiding places excavated into the walls-the latter often linked to secret passages providing a means of escape during warfare. Barabaras reached lengths of 60 meters or more and held upwards of 40 families. They functioned as the site of manufacturing, communal and ceremonial activities, and at times, burial of the dead. Although it is thought each house acted independently, an elder of a leading barabara in the community was recognized as village leader. Shared dancing and feasting insured harmony between individual villages. [16]**
- 5.10 Sleep in hammocks or on ground or elsewhere? **Typically spelt on woven mats made by women [9]**
- 5.11 Social organization: **Important in Aleut society are kinship and family relationships. These connections persist throughout the regions and are important in the management of the village, as well as decision-making related to everyday life. There was strong value of sharing and helping one another in the villages of their youth. Village members would punish those who violated the rules of conduct of the village. The most serious form of punishment was banishment. [20]**
- 5.12 Trade: **The Aleut people traded among themselves as well as with others such as the Yup'ik of Bristol Bay, Dena'ina Athabascans of the Cook Inlet area, the Ahtna Athabascans of the Copper River, the Eyak and Tlingit. This trade enabled them to balance their diet as well as take advantage of foreign technology. [20]**
- 5.13 Indications of social hierarchies? **Social rank was likely bolstered through bestowal of gifts. [19] Eastern Aleut society included honorables, commoners, and slaves. The status of slave was not hereditary. An individual's most important social group was his or her village. Residents of a village usually were related by blood or marriage. The Aleuts had war chiefs and peace chiefs who were selected from the social group known as honorables. The duties of the chief included watching over the**

common good and protecting the borders of the village and its hunting and fishing grounds. [20] Aleuts would pierce their lower lips with walrus ivory and wear beads or bones. The individual with the most piercings would hold the highest respect. [1]

## 6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: **Prior to contact, Aleut ceremonies were likely held in the winter. [19] In Aleut culture, the winter was a time for elaborate celebrations and ceremonies. Singing, dancing and feasting took place as part of these rituals. The festivals usually began in late fall after all the necessary food for the winter had been gathered and stored. The festivals and ceremonies were held in large communal houses and generally fell into two types. First were those of a spiritual nature, which were necessary to guarantee continued good hunting and fishing, and second, social celebrations, such as those for marriages and other events. [20]**
- 6.1 Specialization (shamans and medicine): **Shamans were the aboriginal specialists in dealing with the supernatural. They cured the sick, foretold the future, brought success in hunting and warfare, and performed other similar tasks. Traditional Aleut medical knowledge was extensive. Aleuts were aware of the similarities of human anatomy to that of sea mammals, and they sometimes autopsied their dead to determine the cause of death. Sickness was treated in various spiritual and practical ways, including forms of acupuncture and bloodletting. [19]**
- 6.2 Stimulants: **No discussion of stimulants**
- 6.3 Passage rituals (birth, death, puberty, seasonal): **Through singing, dancing, drumming, and wearing masks, the people entertained themselves and honored deceased relatives. [19] When puberty occurs, girls were secluded for thirty days and tattooed on the chin. There were no special rites for boys. [21] Extreme care was lavished upon the dead. Death rites included mummification of bodies; decoration of tombs of honorables; burial of an honorable's prized possessions such as his weapons, tools, items indicating wealth along with him, preparing him for the next life. A wake for the dead was usually held for forty days. A memorial feast was held and remaining articles of the dead were given by his relatives to the guests. A short mourning period followed. [21]**
- 6.4 Other traditional beliefs: **Aleuts believe in keeping anything female away from a hunter and the baidarka. Just as important as keeping the land and sea separate, was keeping anything remotely female away from the hunter and his boat. This means physical things, like hair, which, if sewn into the seams (sometimes intentionally) of a boat's skin or his kamleika, would cause him to have bad luck in hunting. It was said that if a bit of woman's juju remained on a hunter, a sea lion would bite out the offending piece and perhaps a chunk of the paddler as well. Merck noted the same was true if a man's hunting gear was in the vicinity of a childbirth. [26]**
- 6.5 Myths (Creation): **The Aleut people believed that another people lived in their land before them. These people are displayed through the masks created by the Aleut. The masks show anthropomorphic creatures that are described in Aleut language. The translation is "like those found in caves". [11] Agugux is the name of the Aleut creator god. Agugux is an incorporeal spirit who is rarely personified in Aleut stories. Raven is a culture hero of the Aleut who is a benevolent transformer figure, who helps the people and shapes their world for them, but at the same time, he is also a trickster character and many Raven stories have to do with his frivolous or poorly thought out behavior getting him into trouble. [8]**
- 6.6 Cultural material (art, music, games): **Traditional arts of the Aleuts include hunting, weapon-making, weaving, figurine making, clothing, carving, and mask making. Ivory and woodcarving were and are prevalent crafts for Aleut men to create, too. 19th century craftsmen were famed for their ornate wooden hunting hats, which feature elaborate and colorful designs and may be trimmed with sea lion whiskers, feathers, and ivory. Aleut seamstresses created finely stitched waterproof parkas from seal gut, and some women still master the skill of weaving fine baskets from dune wild rye grass. Aleut carvings are distinct in each region and have attracted traders for centuries. Historically carving was a male art and leadership attribute. Other times the carvings were created to depict commonly seen animals, such as: seals, whales, and even humans. [11]**
- 6.7 Sex differences in RCR: **No discussion of sex differences in RCR**
- 6.8 Missionary effect: **Because Russian contact quickly devastated much of Aleut culture; we know relatively little about the group's traditional religion. Russian Orthodoxy was introduced by the early Russian fur hunters, and the first missionaries arrived at the end of the eighteenth century. By the mid-1800s, Russian Orthodoxy had likely replaced virtually all the pre-contact Aleut religion. With Russian Orthodoxy came priests, though from the beginning the church emphasized native involvement and leadership, and to this day there has been a large proportion of Aleuts educated and trained as priests. Today, most Aleuts are members of the Russian Orthodox church and Aleut ceremonies are those of the Russian Orthodox church [19]**
- 6.9 RCR revival: **No discussion of RCR revival**
- 6.10 Death and afterlife beliefs: **Such formidable feats required magical assistance, with hunters calling upon the spirits of deceased whaling men to aid them. In a society where it was not uncommon for persons to live until their sixties, whalers died young, the victims of their dangerous pursuits and secret associations with the dead. [15] Aleuts believed that death stemmed from both natural and supernatural causes. The dead were treated in a range of ways, including mummification and cave burial of high-ranking men, women, and children, burial in special stone and wooden burial structures, and interment in small holes in the ground adjacent to habitations. Spirits of deceased individuals continued to "live," although details of any notion of an afterlife or of reincarnation are scanty. [19] During mourning, the bereaved abstained from food and sex, gave away large numbers of possessions and occasionally even resorted to suicide (although the Aleuts generally didn't have the casual attitude toward suicide found among the Chukchi and some Eskimo groups). A man or woman mourned the death of a spouse for 60 days unless the loss had occurred at sea, in which case the mourning may only last 30 days. [22]**
- 6.11 Taboo of dead people? **Many taboos surrounding a dead person's relatives were observed. [21]**

6.12 Is there teknonymy? **No discussion of teknonymy**

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): **Traditional Aleut religion was animistic, with spirits of humans, animals, and natural entities requiring placation. [19] The use of birds was very meaningful to these people because birds were seen as defending animals in the spirit world. [1]**

## **7. Adornment**

7.1 Body paint: **Their body art was thought to please the spirits of the animals and make any evil go away. Body art also enhanced their beauty, social status, and spiritual authority. [11]**

7.2 Piercings: **The piercings of the Aleut people demonstrated not only their accomplishments in life but their religious views. The body orifices were believed to be highways that evil entities traveled through. By piercing their orifices, the nose, the mouth, and ears, they would stop evil entities from entering their bodies. Piercings such as the nose pin were common among both men and women and were usually performed a few days after birth. The ornament used for the piercing was made out of various materials, a piece of bark or bone, or an eagle's feather shaft. Piercing ears was also very common. The Aleuts pierced holes around the rim of their ears with dentalium shells (tooth shells or tusk shells), bone, feathers, dried bird wings or skulls and/or amber. [1]**

7.3 Haircut: **Hair typically remained long for thermoregulation [9]**

7.4 Scarification: **Tattooing for women began when they reached maturity, or menstruation, at about age twenty. For men, traditionally, their first tattoo was done when they killed their first animal. Sometimes tattoos signaled social class. For example, the daughter of a rich, famous ancestor or father would work hard at her tattoos to show the accomplishments of that ancestor or father. They would sew, or prick, different designs on the chin, the side of the face, or under the nose. [1]**

7.5 Adornment (beads, feathers, lip plates, etc.): **Jewelry of the Aleuts is also specific to which region it hails from. Each clan would have a specific style to signify their origin. The ornaments used as jewelry consisted of: Lip piercings, nose piercings, necklaces, ear piercings, and piercings through the flesh under the bottom lip. Sewing needles, used for piercing, tattooing and making clothing, were special to the sewer and were custom made, often with a detailed end that had animal heads. Masks were generally carved from wood and were decorated with paints made from berries or other earthly products. Feathers were also inserted into holes carved out for extra decoration. [11]**

7.6 Ceremonial/Ritual adornment: **Masks are full of meaning in the Aleut culture. These masks were used from ceremonies to dances to praises, each with its own meaning and purpose. [11] During ceremonies, performers often wore elaborate costumes, some specific to certain ceremonies. Carved wooden masks, some with complex attachments were used. People had tattoos and also wore body paints and other decorative items. [20]**

7.7 Sex differences in adornment: **From time to time, women would decorate the nose pins by hanging pieces of amber and coral from strings that would dangle down to their chins. Sea lion whiskers worn in male's ears represented a trophy, which meant he was a good hunter. [1]**

7.8 Missionary effect: **The Christian missionaries said they were savage looking and tried to alter how the Aleuts dressed and groomed themselves. [1]**

7.9 Clothing: **The Aleut people live in one of the harshest parts of the world, so warmth is a priority. Both men and women wore parkas below the knees. The women wore the skin of seal or sea-otter and the men wore bird skin parkas, the feathers turned in or out depending on the weather. When the men were hunting on the water they wore waterproof parkas made from seal or sea-lion guts, or the entrails of bear, walrus, or whales. It had a hood that could be cinched, as could the wrist openings, so water could not get in. Men wore breeches made from the esophageal skin of seals. Children wore parkas made of downy eagle skin with tanned bird skin caps. Sea-lions, harbor seals, and the sea otters are the most abundant marine mammals. The men brought home the skins and prepared them by soaking them in urine and stretching them. The women undertook the sewing. Gut sewing involved turning the intestines inside out and using a bone knife to remove the muscle tissue and fat from the walls of the intestine. The gut was then cut and stretched and fastened to stakes to dry and then made into waterproof parkas, bags, and other receptacles. One parka took a year to make and would last two years with proper care. It took 40 skins of tufted puffin and 60 skins of horned puffin to make one parka. All parkas were decorated with bird feathers, beard bristles of seal and sea-lion, beaks of sea parrots, bird claws, sea otter fur, dyed leather, and caribou hair sewn in the seams. Women made needles from the wing bones of seabirds and the thread was made of sinews of different animals and fish guts. A thin strip of seal intestine was also used and was twisted to form a thread. The women would grow their thumbnail extra long so they could split the threads as fine as a hair. Vermilion paint, hematite, the ink bag of the octopus and the root of a kind of grass or vine were used to color the threads. [9]**

## **8. Kinship systems**

8.1 Sibling classification system: **In the first ascending generation, the Aleut kinship system has a bifurcate collateral terminology where paternal and maternal uncles and aunts are differentiated from the parents and from one another. In the Unangam system distinct terms are used for cross-cousins, parallel cousins, and siblings. [18]**

8.2 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): **A single term is used for cross-cousins, MBS/D and FZS/D. The parallel cousins, both matrilineal and patrilineal, are named by terms paralleling siblings. [18]**

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Table 1: Marriage type, Bride service/Bride price, and Polygyny Prevalence [23]

Culture(s)	Representative culture(s)	Region	GenBank ascension	HvrBase Id	Marriage	Brideservice/ brideprice	Polygyny prevalence
Mbuti	Mbuti, Efe, "Pygmies"	Africa	-	15236	courtship	yes	low
Khwe	G'wi	Africa	-	15909	courtship	yes	low
Ju/'hoansi	Ju/'hoansi (Kung)	Africa	EF184590	-	arranged	yes	low
Hadza	Hadza	Africa	EF184619	-	courtship	yes	low
Desert Aborigines	Yolngu, Walbirri, Arrente, Pintupi	Australia	DQ404441	-	arranged	yes	high
Coastal Aborigines	Gidjingali, Gumwinggu	Australia	DQ404440	-	arranged	yes	high
Dravidians	Chenchu, Paliyan, Kadar	India	FJ467950	-	arranged	yes	low
SE Asian "Negritos"	Batak, Agta, Aeta	SE Asia	GU733756	-	arranged	yes	low
Andaman Islanders	Onge, Andamanese, Jarawa	Andamans	DQ149517	-	arranged	no	low
Mikea	Mikea	Madagascar	FJ543101	-	arranged	token	low
Moken	Moken	Myanmar	FJ442938	-	courtship	yes	low
Semang/Batek	Batek De, Semang	Malaysia	AY963576	-	courtship	no	low
Aleut-Inuits	Inuit, Yupik, Aleut	Alaska	-	3818	arranged	yes	low
Evenki	Evenki	Russia	-	15222	arranged	yes	low
Nganasan	Nganasan	Siberia	-	3473	arranged	yes	low

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