



Ravens Journey The World Of Alaskas Native People

Jack Salzman



Ravens Journey The World Of Alaskas Native People:

Raven's Journey Susan A. Kaplan, Kristin J. Barsness, 1986 Catalogue of an exhibition held at the University Museum University of Pennsylvania in celebration of the Museum's centennial 1986 Three major sections Eskimo Athapaskan and Tlingit Also includes essays on specific items e g The Raven Cape and The Knight Island Robe **Alaska Native Art** Susan W. Fair, 2006 The rich artistic traditions of Alaska Natives are the subject of this landmark volume which examines the work of the premier Alaska artists of the twentieth century Ranging across the state from the islands of the Bering Sea to the interior forests Alaska Native Art provides a living context for beadwork and ivory carving basketry and skin sewing Examples of work from Tlingit Aleutian Islanders Pacific Eskimo Athapaskan Yupik and Inupiaq artists make this volume the most comprehensive study of Alaskan art ever published Alaska Native Art examines the concept of tradition in the modern world Alaska Native Art is a volume to treasure a tribute to the incredible vision of Alaska's artists and to the enduring traditions of all of Alaska's Native peoples **Humanities**, 1989 *Volksgeist as Method and Ethic* George W. Stocking, 1996-07-01 Franz Boas the major founding figure of anthropology as a discipline in the United States came to America from Germany in 1886 This volume in the highly acclaimed History of Anthropology series is the first extensive scholarly exploration of Boas roots in the German intellectual tradition and late nineteenth century German anthropology and offers a new perspective on the historical development of ethnography in the United States *Philadelphia and the Development of Americanist Archaeology* Don D. Fowler, David R. Wilcox, 2003-09-15 Contributors Lawrence E. Aten Elin C. Danielsen Don D. Fowler Alice B. Kehoe Frances Joan Mathien Jerald T. Milanich Robert L. Schuyler Steven Conn Regna Darnell Curtis M. Hinsley Eleanor M. King David J. Meltzer Jeremy A. Sabloff David R. Wilcox Global Trade and Visual Arts in Federal New England Patricia Johnston, Caroline Frank, 2014-11-04 A highly original and much needed collection that explores the impact of Asian and Indian Ocean trade on the art and aesthetic sensibilities of New England port towns in the late eighteenth and early nineteenth centuries This diverse interdisciplinary volume adds to our understanding of visual representations of economic and cultural changes in New England as the region emerged as a global trading center entering the highly prized East Indies trades Examining a wide variety of commodities and forms including ceramics textiles engravings paintings architecture and gardens the contributors highlight New Englanders' imperial ambitions in a wider world This book will appeal to a broad audience of historians and students of American visual art as well as scholars and students of fine and decorative arts **Captured Heritage** Douglas Cole, 2011-11-01 The heyday of anthropological collecting on the Northwest Coast took place between 1875 and the Great Depression The scramble for skulls and skeletons poles canoes baskets feast bowls and masks went on until it seemed that almost everything not nailed down or hidden was gone The period of most intense collecting on the coast coincided with the growth of anthropological museums which reflected the realization that time was running out and that civilization was pushing the indigenous people to the wall destroying their material culture

and even extinguishing the native stock itself Douglas Cole examines the process of collecting in the context of the development of museums and anthropology The main North American museums with Northwest Coast collections the Smithsonian Institution the American Museum of Natural History Chicago's Field Museum of Natural History the Royal British Columbia Museum and the Canadian Museum of Civilization in Ottawa were intense rivals in the race against time For the new edition of *Captured Heritage* Douglas Cole has written a preface in which he outlines developments since the book's first publication in 1985 Since that time for example the Kwagiulth Museum and Cultural Center on Quadra Island and the U Mista Museum and Cultural Center at Alert Bay have been successful in having some of their artifacts repatriated

American Studies Jack Salzman, 1990-05-25 This volume supplements the acclaimed three volume set published in 1986 and consists of an annotated listing of American Studies monographs published between 1984 and 1988 There are more than 6 000 descriptive entries in a wide range of categories anthropology and folklore art and architecture history literature music political science popular culture psychology religion science and technology and sociology Humanities National Endowment for the Humanities, 1987 **Through Time, Across Continents** Dilys P. Winegrad, 1993-01-29 Established in 1887 the University of Pennsylvania Museum of Archaeology and Anthropology is one of the oldest institutions of its kind in the nation With quotations from letters journals and field notes and numerous archival photographs this handsome oversized volume is not only a history of an influential institution but an important contribution to the history of archaeological and anthropological research Guide to the North American Ethnographic Collection at the University of Pennsylvania Museum of Archaeology and Anthropology University of Pennsylvania. Museum of Archaeology and Anthropology, Lucy Fowler Williams, 2003-04-18 Totalling approximately 40 000 objects the University Museum's ethnographic holdings represent native peoples from ten North American culture areas the Arctic Subarctic Northwest Coast California Plateau Great Basin Southwest Great Plains Northeast and the Southeast This guide highlights the strength of the collections and demonstrates how objects are tied to history and people living within different cultural and social contexts It also underscores that objects have different multiple meanings Some objects illustrate intertribal relations others best reflect collecting attitudes at the turn of the century when much of the Museum's collections was acquired Visitors and off site readers will learn about such related archival resources as documentation and photographs past and present Museum exhibitions current research repatriation and contemporary collections development **The Tlingit Encounter with Photography** Sharon Gmelch, 2008-10-31 Based on research in 13 North American archives including the Penn Museum's Shotridge Collection examination of hundreds of photographs and extensive oral history interviews with both Tlingit and non Natives Sharon Bohn Gmelch presents valuable insights on the reactions of Native subjects to being photographed and their own early use of photography Today these now historical images are being reclaimed from public archives by the Tlingit contributing to a new sense of empowerment and pride in their rich heritage This is the first book to explore the photographic imagery of the

Tlingit during a critical period of change from the 1860s through the 1920s It also provides the first full treatment of the Tlingit photography of Elbridge W Merrill a neglected figure in the history of ethnographic photography The author has included 129 rare photographic images a map bibliography and index **BOOK JACKET** **Sharing Our Knowledge** Sergei Kan, Steve Henrikson, 2015-03-01 An edited volume of interdisciplinary collaborative research on Tlingit culture language and history **Plundered Skulls and Stolen Spirits** Chip Colwell, 2017-03-08 A leading anthropologist explores the fraught project of repatriating Native American sacred objects in this moving and thoughtful work Publishers Weekly Who own the objects that connect us to history And who has the right to decide particularly when the objects are sacred or in the case of skeletal remains human As senior curator of anthropology at the Denver Museum of Nature Science Chip Colwell has navigated questions like these firsthand In *Plundered Skulls and Stolen Spirits* he examines how to weigh the religious freedom of Native Americans against the academic freedom of scientists and whether the emptying of museum shelves elevates human rights or destroys a common heritage Today hundreds of tribes use the Native American Graves Protection and Repatriation Act to recover their looted heritage from museums across the country Colwell shares a personal account of this process following the trail of four objects as they were created collected and ultimately returned to their sources a sculpture that is a living god the scalp of a massacre victim a ceremonial blanket and a skeleton from a tribe considered by some to be extinct These stories reveal a dramatic process that involves not merely obeying the law but negotiating the blurry lines between identity and morality spirituality and politics Repatriation Colwell argues is a difficult but vitally important way for museums and tribes to heal the wounds of the past while creating a respectful approach to caring for these rich artifacts of history **A Russian American Photographer in Tlingit Country** Sergei Kan, 2014-06-17 This book is a rich record of life in small town southeastern Alaska in the late 1800s and early 1900s It is the first book to showcase the photographs of Vincent Soboleff an amateur Russian American photographer whose community included Tlingit Indians from a nearby village as well as Russian Americans so called Creoles who worked in a local fertilizer factory Using a Kodak camera Soboleff the son of a Russian Orthodox priest documented the life of this multiethnic parish at work and at play until 1920 Despite their significance few of Soboleff's photographs have been published since their discovery in 1950 Anthropologist Sergei Kan rectifies that oversight in *A Russian American Photographer in Tlingit Country* which brings together more than 100 of Soboleff's striking black and white images Combining Soboleff's photographs with ethnographic fieldwork and archival research Kan brings to life the communities of Killisnoo where Soboleff grew up and Angoon the Tlingit village The photographs gathered here depict Russian Creoles Euro Americans the operation of the Killisnoo factory and the daily life of its workers But Soboleff's work is especially valuable as a record of Tlingit life As a member of this multiethnic community he was able to take unusually personal photographs of people and daily life Soboleff's photographs offer candid and intimate glimpses into Tlingit people's then new economic pursuits such as commercial fishing selling berries and making Indian

curios to sell to tourists Other images show white Creole and Native factory workers rubbing shoulders while keeping a certain distance during leisure time Kan offers readers historians and photography lovers a beautiful visual resource on Tlingit and Russian American life that shows how the two cultures intertwined in southeastern Alaska at the turn of the past century **The Tlingit Indians** George Thornton Emmons, Frederica De Laguna, 1991 This comprehensive study of the Tlingit Indians of southern Alaska and the coast of British Columbia is an edited version of manuscripts by the ethnographer G T Emmons compiled in the 1880s and 1890s Extensive bibliography and illustrations **Anthropology Newsletter**, 1987

Collecting Native America, 1870-1960 Shepard Krech III, 2014-08-19 Between the 1870s and 1950s collectors vigorously pursued the artifacts of Native American groups Setting out to preserve what they thought was a vanishing culture they amassed ethnographic and archaeological collections amounting to well over one million objects and founded museums throughout North America that were meant to educate the public about American Indian skills practices and beliefs In *Collecting Native America* contributors examine the motivations intentions and actions of eleven collectors who devoted substantial parts of their lives and fortunes to acquiring American Indian objects and founding museums They describe obsessive hobbyists such as George Heye who beginning with the purchase of a lice ridden shirt built a collection that still unsurpassed in richness diversity and size today forms the core of the Smithsonian s National Museum of the American Indian Sheldon Jackson a Presbyterian missionary in Alaska collected and displayed artifacts as a means of converting Native peoples to Christianity Clara Endicott Sears used sometimes invented displays and ceremonies at her Indian Museum near Boston to emphasize Native American spirituality The contributors chart the collectors diverse attitudes towards Native peoples showing how their limited contact with American Indian groups resulted in museums that revealed more about assumptions of the wider society than about the cultures being described **Cultural Connections** Morris J. Vogel, 1991 Illustrates the history civilization and social conditions of the United States via artifacts paintings and other objects from the collections of cultural institutions in Philadelphia and environs *Unsettling Native Art Histories on the Northwest Coast* Kathryn Bunn-Marcuse, Aldona Jonaitis, 2020-07-20 Inseparable from its communities Northwest Coast art functions aesthetically and performatively beyond the scope of non Indigenous scholarship from demonstrating kinship connections to manifesting spiritual power Contributors to this volume foreground Indigenous understandings in recognition of this rich context and its historical erasure within the discipline of art history By centering voices that uphold Indigenous priorities integrating the expertise of Indigenous knowledge holders about their artistic heritage and questioning current institutional practices these new essays unsettle Northwest Coast art studies Key themes include discussions of cultural heritage protections and Native sovereignty re centering women and their critical role in transmitting cultural knowledge reflecting on decolonization work in museums and examining how artworks function as living documents The volume exemplifies respectful and relational engagement with Indigenous art and advocates for more accountable scholarship and practices

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