REMEMBERING AND REVISITING THE LOST VILLAGES OF THE ALEUTIANS
Thursday, January 27, 2011 – 7 p.m., Anchorage Museum

[FOUR VILLAGES WERE LEFT BEHIND FOREVER DURING WWII] Four Unangan villages disappeared during World War II. Three of them, Kashega, Biorka, and Makushin, were all located around Unalaska Island, with the village of Unalaska as their hub. During the war, the U.S. government took the residents of the villages to internment camps in Southeast Alaska, and after the war they were told they had to live in Akutan or Unalaska instead of their home villages. The Attu people, from the most remote island of the Aleutian Chain, had a different and even more tragic story. They were held captive in Japan, where almost half of them died; after the war, the surviving Attuans were resettled in Atka.

[THE LOST VILLAGES PROJECT] +WAVES AND SEAGULLS. The project has been evolving since it began in 2004. The purpose was to document the history of four Aleutian villages left behind in the displacements of World War II, and never permanently resettled. Only a few former residents are still around; others are gone now, but their memories live on through their stories and their descendants. The project has evolved in unexpected ways. Every time I show Lost Villages slides or talk about the project, someone comes forward to identify a photo, correct a mistake, or tell about a relative's experiences. Recording the history of four tiny, remote villages, each with fewer than 50 people, has generated a large network of people whose lives were connected to those places.

[ORAL HISTORIES – PATTY AND NICK] Back in 2004, Ray Hudson conducted interviews with five Unalaska elders who had once lived in the villages of Kashega, Biorka and Makushin. Each of them remembered the villages from their childhood and had also been through the experience of wartime relocation. Sadly, two of those elders are gone now. I talked to the three surviving former residents in Unalaska, and found others living in Anchorage and Juneau. They all still missed the villages they had left behind long ago. Their children and grandchildren also wanted to see the places they had heard about from their elders. O. Patricia Lekanoff-Gregory gave me the idea of actually going to the villages with the elderly former residents. We started talking about organizing boat trips to revisit the villages. Here is Patty with her father Nick Lekanoff in Makushin.

[NICK GALAKTIONOFF REMEMBERS CHILDHOOD] Makushin, that's a good place for young kids. On the sand. Because Makushin face south, sunshine hit 'em everyday. But lot of grass right in the front. Grass tall enough to play under, but somebody always scared us. Old Yakeem, Matfey's brother. All dressed up with a horn on, come out making funny noise. We run like hell from the beach to home. I remember that. He didn't want us to be on the beach too late but kids we'd stay on the beach and play around in the sand."

[REMOTE ALEUTIAN ISLANDS] Before the war, a priest would visit every couple of years.

[MAKING A LIVING IN THE VILLAGES] +Nick L.#2 –Pribilofs/Women
RH: Now, Nick, what did the men do at Makushin in the summer time? Did they go up to the Pribilofs to work?
NL: All the people goes to the Pribilofs, yes.

RH: What did the women do then? Did they just stay in Makushin?
NL: They just stay in the village there and go fishing or gaff. They used to gaff a fish out of the creek there and make a dry fish. And seine. Pete Olsen had a seine so he let the biggest use it and go out seining on right on the beach there. Get all the fish you want. It was a lot of work to it. Stay there and dry them and clean them out. Blue flies would get into them.
RH: And when they came back from the Pribilofs then,--
NL: They'd go out. Getting ready to go out hunting. Get their kayaks out. In the barn there I counted, I think, they have five baidarkies there one time. Borenin and his brother had a baidarky, two man baidarky. And my godfather and his brother, he had one.

[MAP OF UNALASKA AREA] I'll first talk about the World War II experiences of the three villages around Unalaska Island (point) and later focus on Attu.

[BOMBING OF UNALASKA] On June 4, 1942, the Japanese bombed Unalaska+BOMBS

[MAP OF EVACUATIONS] In the summer of 1942, the Native residents of the Aleutian Islands were taken by boat to relocation camps in Southeast Alaska, ostensibly for their own protection. This map illustrates their routes, as well as the return trip by fewer people, their numbers reduced by death and attrition.

[TAKEN BY BOAT]

[STEAMSHIPS]. The SS Columbia gathered up the residents of the smaller villages, including Kashega, Makushin, Biorka, Akutan and Nikolski. Luxurious menu from SS. Columbia cruise, May 1942 – Unangan, just a few months later, probably did not get such wonderful food

[WRANGELL INSTITUTE] In July 1942, the SS Columbia took the residents of the smallest Aleutian villages to the Wrangell Institute, a Native boarding school closed for the summer, where the evacuees stayed in dorms and tents for several weeks.

[WARD LAKE] On August 23, 1942, the people from the small villages were taken by Army transport to Ward Lake, a former Civilian Conservation Corps (CCC –1930s make-work project) camp near Ketchikan. Some of them, especially the elders, thought the trees were sinister. They missed the windswept, treeless islands of the Aleutians. They were used to being on the water but they could not even see the lake from the camp. (Mike Bezezekoff, Olga Tcheripanoff, George Bezezekoff and Angelina Chercasen). The boys' 13 year old brother Frank Bezezekoff passed away at Ward Lake soon after they arrived. Their sister Katherine also died at Ward Lake.

[EATING AT WARD LAKE] Institutional food was issued by the Indian Health Service. The Unangan missed their fish and berries.

+Irene #1, different food. Irene Makarin: "My daddy told me to eat, I wouldn't eat anything. I never see cereal before, you know. All the foods right there, I never seen anything like that… They tried to let me eat, I wouldn't eat anything! Just cry! My daddy come over. 'You better eat something.' He talked Aleut to me. I turned around and told my dad, 'I want my fish, boiled fish!' [Laughs] 'So you can't have boiled fish. You got to eat.' I wouldn't eat. He have a hard

time. All the Biorka kids, they have a hard time to eat breakfast." (Irene Makarin in Lekanoff et al. 2004:188-190)

[JOBS IN KETCHIKAN] The Unangan were five miles out of town and didn't have a way to call a taxi. Once in town, they sometimes could not find a taxi that would agree to take them back to Ward Lake. Eugene Wacker, who lived next door to Ward Lake, started a bus service and became a friend to the Unangan living there. He helped some of them get jobs and bailed some people out of jail. Mr. Wacker was born in Germany and his wife was a Tlingit from Ketchikan. During WWII, he knew about being an outsider to the community.

[GRAVES IN KETCHIKAN] At least 20 people died at the Ward Lake camp. Many of them died of tuberculosis, a condition not helped by primitive conditions and unfamiliar food.

[HOME AGAIN - DAVID W. BRANCH] The Unangan stayed for three years in this foreign landscape before they were brought back to the Aleutian Islands on an Army troopship in 1945.

[AKUTAN, BOARDED UP] Even then, they were not permitted to go back to Biorka, Kashega, or Makushin. Instead, they were resettled in Akutan or Unalaska. Those villages had their own problems. Here's Akutan, all boarded up.

[GEORGE BORENIN, CORNELIUS KUDRIN] Two men, widowers in their 50s, were among the Kashega residents dropped off in Akutan. They decided to move back to Kashega anyway. At first they got along well, but in a year or two they lived on opposite ends of the village and rarely interacted. When the mail boat came, each man rowed out separately to get his own mail.

[GEORGE BORENIN ALONE] Health concerns finally made Cornelius move to Unalaska. George Borenin was left alone in the village for several years, but he still took great care of the church. Eventually he, too, left Kashega behind to get better access to health care in Unalaska.

[ANDREW MAKARIN] Andrew Makarin, a church reader in Biorka, led about 20 people to resettle Biorka after the war. They rebuilt the village, despite the lack of government support.

[STAYED AT BIORKA FOR SEVERAL YEARS] There was no store, school, or services. The people there were on their own to treat illness. Moses Gordieff, who lived at Biorka as a young child, recalled Eustina Makarin's traditional healing: +Moses G.,
Moses Gordieff: "Andrew Makarin, his brother. And Andrew's wife Eustina. Yeah, she was blind. Somebody was sick or something wrong with them, they used to call her. I remember I had trouble with my stomach or something. They had her come down and she used her hands, rubbing all over me for a long time."

The resettlers lived for several years at Biorka after the war. But the resettlement was doomed. . The call of home was strong, but the need for economic survival was even stronger. Fox furs plummeted in value, and it became increasingly difficult to make a living there. There was no school. One by one, each family began spending more time in Unalaska. The women stayed in Unalaska during the summer while the men were in the Pribilofs instead of in Biorka. Finally a

storm blew down some of the houses and damaged the church, and even Andrew Makarin realized he had to leave.

[BIORKA CHURCH] He removed the icons from the church, took down the walls and roof.

[SMALL HOUSE] He came back in 1965 and constructed a small house where the altar had been in the former church.

[NO ONE TRIED TO SETTLE AGAIN] Except for a few wild cows in Kashega, no one inhabited the villages after that.

Eva Tcheripanoff remembered her childhood (in Unangan Tunuu and English): "I'm born in Kashega, and I used to play, play around. I had a rock, what they call it?--My uncle made a doll for me out of wood, when I used to play dolls, have a doll, rock doll. And, sea-eggs like, Unangam basket. Me and my grandma used to go out getting sea eggs, using that basket—" Eva # 3

[TIGLAX] Sixty-some years later, in September 2009 we chartered the USFWS vessel Tiglax to visit Makushin and Kashega by boat with some elderly former residents and their descendants, starting in Unalaska. The seas were so rough that we had to turn back after Makushin.

[WE HAD A ROUGH RIDE TO MAKUSHIN.] +Sounds of waves

[MAKUSHIN BEFORE WWII] In most small Aleutian villages the dominant building is the Russian Orthodox church. In Makushin it was Pete Olsen's house. He was the villainous Norwegian storekeeper who refused to trade with people who crossed him. Nick Lekanoff's father was one of the people Pete ran out of town.

+Nick L#3 Ray Hudson: So Pete Olsen was sort of a dictator in that town, that village?
NL: Yes, he was. He was running everybody because, well, he had a good business because the people there can't talk for themselves or they can't fight for themselves.

Worse, Pete was suspected of murdering three local men but got away with it by blaming their deaths on a walrus attack. Another Nick, Nick Galaktionoff, was the 12-year-old son of one of Pete's victims. Nick said that after that, if he was eating a sandwich next to the sea, he would often throw part of it into the water for his dad.

[LEADING THE VISITORS] In the 1930s, there were three boys named Nick in Makushin. Nick Lekanoff was the only Nick who returned with us in 2009. He showed us where the church had been, and we beat a path through the long grass.

[MAKUSHIN PICTURE WITH CROSS] Under the direction of elder Nick Lekanoff Sr., we planted a cross at the site of the former church in the village.

[EVA AND EVA BORENIN] Another of Pete Olsen's three victims left behind the four Borenin children. Their mother also died before the war, and the children were taken in by their uncle Elia Borenin. Here is one of them, Eva, at Ward Lake with her aunt Eva. Both died in 1943.

[MATTIE ABLOOGALOOK] Matrona Borenin was the youngest evacuee from Makushin and the only member of the Borenin family still living. After the war, Mattie was one of four people from her village who came back, along with her uncle Elia and two brothers. She was only in Unalaska a couple of months before she was sent back to Sitka to the sanitarium there.

[CROSS IN MANLIFT] Last year, we had to bring the cross the Ounalashka Corporation made for Kashega back to Unalaska, since we didn't make it to Kashega. The manlift is what the boat uses to get people on board who aren't nimble enough to climb down the ladder.

[AUDIENCE AT SENDOFF] The 2010 trip was to Kashega and Biorka. The passengers assembled at the Senior Center in Unalaska for a sendoff ceremony.

[SENDOFF CEREMONY] The local Unangan dance group performed several dances.

[MARY AND GEORGE ON SHIP BEFORE KASHEGA] We had a rough ride last year, trying to get to both Makushin and Kashega. This year the Tiglax left for Kashega at night (on September 1), and all the passengers slept overnight before landing at the village in the morning.

[ARRIVAL BY ZODIAC] The boat crew ferried us ashore in a Zodiac, along with a cross, donated by the Ounalashka Corporation to plant at the site of the former church.

[GEORGE AND ROBERTA GETTING OFF BOAT] (On September 2), George Gordaoff stood in Kashega again for the first time in almost 70 years. George was 17 in 1942 when a boat arrived to evacuate the Unangan villagers to Southeast Alaska. An orphan, he had been staying with relatives in Kashega and had also worked at the sheep ranch in nearby Chernovski.

[GEORGE AND CROSS] George now lives in Anchorage. His granddaughter Roberta Gordaoff, age 21, accompanied him on the trip to Kashega on the Tiglax. George's knees were bothering him and he used a wheelchair to get around in Unalaska before getting on the boat. Here, he looks pretty spry.

[BRIDGE GONE, RIVER STILL THERE] Very little remained of the houses and other buildings in the village. Wild cows, left over from the ranching days, had trampled the foundations and kept the grass short. When we were there, the river was teeming with fish.

[EVA ON BOAT] +Eva#2 EvaTcheripanoff: "I tipped over one time…In the lake, up in Kashega. In the lake. I was riding—some people used to leave their baidarkies on the ground there, you know, upside down. Sometimes they tie them, sometimes they don't. And I was playing outside and I said, 'Why they did that?' Just, maybe I just liked to do it. I turned it over and pushed it down to the water. Then I jumped on it and I was just playing around. It was pretty far. Oh my goodness, I turned up! ...And I can't get hold of it, you know, so I can stay on it. And I was just hollering, hollering, you know. Finally somebody must have heard me. Must

have been Kudrin family heard me. Yeah, somebody came up. They took a baidarky down and picked me up."

[EVA AND FRIENDS] Eva Tcheripanoff, a cousin of George's, lives in Unalaska today. She was about 14 when she was evacuated from Kashega. Eva was unable to go on the boat trip, but she enjoyed seeing old friends and relatives from Kashega who congregated for the trip.

[UNCLE WILLIE AND LITTLE EVA, AND EVA TODAY] Fox trappingwas a way of making some cash in the winter.

+Eva edited #1, trapping with William: Eva Tcheripanoff: "And he hunts for foxes… And there was one fox was only 50 cents that time… And he makes a lot of foxes and they send them out. Sends their foxes out. And he gets groceries on it, buy cases… Yeah. So in the winter we used to run out of food… Yeah, I go out hunting with him one time. Couple times, I think. More than that! I didn't know you were supposed to hide away from the fox. And I was just standing and talking to him, you know. I seen him. He was kind of waving to me or something, you know. 'I thought you told me to come.' Here he told me to go down on the ground. I chased his fox away! Maybe he was mad at me, but he didn't tell me."

[STARRING WITH GEORGE BORENIN, STARRING WITH HARRY JACOBSEN] It was the custom at Christmastime, as in some Unangan communities today. Harry was the Norwegian storekeeper in Kashega before the war. He was much more benevolent and better liked than Pete Olsen, the bad Norwegian storekeeper of Makushin.

[CENSUS WITH CHARLES AND OXENIA MILLER AND HARRY J.] Here are Carl Moller, Mrs. Moller, and Harry Jacobsen on the 1930 census.

[CARLENE, MARY AND EVONNE IN KASHEGA] Mary Diakanoff was born in Kashega. Her father was from Norway, and her mother was from Kashega. The family moved to Unalaska when she was four, but they came to the village often to put up salt salmon and visit relatives. Since then, Mary had always remembered Kashega as one of her favorite places.

[MARY'S MAP OF THE VILLAGE] People's memories differ about whose house was where.

[EFEMIA KUDRIN AND CHILDREN, GEORGE AND OLGA ON FRONT RIGHT AND LEFT] Efemia was a widow. Like many others, she died while the family was in Southeast Alaska and is buried at the Bayview Cemetery in Ketchikan.

[JANE, EVA, RUTH AND ANESIA] Olga Kudrin's daughter Jane Mensoff grew up in Akutan, as did her cousins Eva and Ruth Kudrin, George Kudrin's daughters, and Ruth's daughter Anesia. All of them were part of our trip to Kashega. (Ruth and Eva's father George Kudrin was, like George Gordaoff, 17 and living in Kashega when the evacuations took place. Jane's mother Olga, age 24, was George's sister. George eventually married Anesia Mensoff from Akutan, and while in Southeast Alaska Olga married Anesia's brother John Mensoff Sr.) The Kudrins, like some other residents of the lost villages, met their spouses at Ward Lake or in the places they were resettled. From their perspective not everything was bad about being relocated.

[PICKED BERRIES TO GIVE EVA] Avoiding cowpies… Eva wasn't able to make the trip with us, but she was happy to get some berries and plants from the village.

[FINDINGS FROM VILLAGE] Visitors found and photographed what looked like a pump, desks from the school, a pan, forks and spoons, and parts of a bed. There is such a shortage of wood in the Aleutians that anything salvageable would have been removed long ago.

[RETURN FROM KASHEGA] We returned from Kashega that night and were met with an enthusiastic welcome from family and friends at the dock.

[ARRIVAL AT BIORKA] The boat trip to Biorka was a little shorter. The Tiglax left in the early morning and was anchored off Biorka a couple of hours later. Again, the passengers came ashore by Zodiac. Also, it was raining.

[BIORKA BEFORE WWII AND TODAY] Biorka was a tiny village, with only a few houses. There was no school or store.

[KATHY IN BIORKA] Kathy Dirks is one of the Biorka descendants on this year's journey to the village. Her grandfather was Andrew Makarin, who led the attempt to resettle the village after the war.

[REMAINS OF HOUSE AT BIORKA] In 1943 Simeon Oliver visited Biorka and was dismayed to find that foxes had taken over some of the homes there. This was probably the Makarins' house. Now at least one family of foxes has been living there.

[DIGGING FOR CROSS] Brian Rankin and Fred Lekanoff, with help from Captain Billy Pepper, planted a new Russian Orthodox cross nearby.

[SINGING] Irene McGlashin and Kathy Dirks said a prayer and sang "Memory Eternal." It was a fitting memorial for the village and its residents who are no longer with us. +Memory Eternal

[MEMORIES OF BIORKA] + Irene M. #3 (Another former resident of Biorka was Anna Merculief, who also lives in Unalaska. She was less than a year old when she left Biorka with her family before the war. Her parents were Ruff and Agapha Ermeloff. She was five when she came back with them after the war. Anna decided not to go on the boat when we heard the seas would be rough. But in fact, the weather was much better than we had feared.) We gathered berries, plants and rocks to bring to those back in Unalaska who couldn't come on the trip.

[WINDY AT BIORKA] …and rainy. But the rain quit while we were there. A couple of us fell into six-foot-deep holes. +WIND

[TRAIL TO UGADAGA BAY]] The Biorka people used to take a boat to Ugadaga Bay from their village, then walk to Unalaska to trade their fox furs and baskets for grocery staples and other goods. They came back down the trail loaded with flour, sugar, and even furniture to bring back to Biorka.

Back in Unalaska, a couple of us wanted to retrace the customary steps of the Biorka people by following their trail between Unalaska and Ugadaga Bay. Of course, nowadays we could drive partway without having to walk all the way from town.

[TRAILS ON UNALASKA ISLAND]

[CARLENE AND GRAVES OF PETER AND NELLIE] Carlene Arnold, who lives in Kansas, participated in the boat trips to both Kashega and Biorka. Carlene grew up in Sitka and only recently learned that her mother was born in Kashega. Her grandmother Nellie Yatchmenoff was evacuated to Southeast Alaska with her two small children. Four-year-old Laura was Carlene's mother. When Laura's parents died in Southeast Alaska before they were able to return to Kashega, Laura was adopted by a non-Native family in Sitka.

Nellie and Peter Yatchmenoff were anonymously buried at the tuberculosis sanitarium in Sitka. Their remains were identified by DNA in the 1990s and were returned to Unalaska, where they were buried in the cemetery. After our boat trip to Kashega Carlene visited her grandparents' graves, bringing soil and berries she and others gathered in the village. She sprinkled both on the graves of Nellie and Peter so they would rest with something from Kashega.

[ATTU'S WORLD WAR II EXPERIENCE WAS ESPECIALLY TRAGIC] Turning now to Attu, they were displaced not by the U.S. government but by the Japanese.

[ATTU IS ONE OF THE "NEAR" ISLANDS] and is very difficult to get to.

[ATTU BEFORE THE WAR]

[ATTU ROW OF HOUSES WITH CHURCH]

[ATTUANS IN 1935] Fred Schroeder was the storekeeper in Attu before the war. He spent part of each year on the island, leaving for a few months to visit his wife in the lower 48. She never came to Attu, but each year she sent a new dress for each woman in the village.

[OLD ATTU CHURCH]

[NEW ATTU CHURCH, 1932] Fred helped the Attuans obtain funds and materials to build a new church in 1932.

[MIKE HODIKOFF] Visitors to Attu were often impressed by Mike's very rapid speech in English. He was both a chief and a church reader

[ATTU SCHOOL AND ETTA JONES] Even after the school was built, it was not regularly open because there was no teacher. In 1941 Etta Jones arrived to teach school. Her husband, Foster Jones, operated the village radio. After the Japanese invasion, Foster was killed and Etta taken prisoner, separately from the Unangan villagers. She spent the rest of the war in Yokohama, Japan.

[42 ATTUANS LEFT THEIR HOME] Actually 40 arrived – one died in Attu, another on the boat en route to Japan. POW photos.

[HOUSE WHERE ATTUANS STAYED IN OTARU] The adults who were able were put to work at a clay mine

[MANY OF THE ATTUANS DIED OF HUNGER] Several died of beri-beri, a disease of malnutrition, because their diet consisted mainly of small rations of rice. Both Mike and his son George died in 1945 in Japan, when the starving men ate garbage and died of food poisoning. As the war progressed, their Japanese captors did not eat much better.

List of those who died, thanks to Marti Murray:

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Artumonoff, John – b. 1882, d. 1942 on Attu
Artumonoff, Mavra – b. 1924, d. 1944
Artumonoff, Peter – 23, b. 1920, d. 1944
Borenin, Annie Golodoff – b. 1919, d. 1943
Golodoff, Artelion "Arty" (Angelina's baby, b.and d.1943 in Japan)
Golodoff, Harman (Garman) – 55, b. 1888, d. 1945
Golodoff, Helen, b. 1929, d. 1944
Golodoff, Lavrenti – b. 1900, d. 1945
Golodoff, Leonti, b. 1931, d. 1943
Golodoff, Mary – b. 1895, d. 1943
Golodoff, Michael (Julia's baby, b.and died 1943 in Japan)
Golodoff, Valvigian (Valirjian) – b. 1939 , d. 1943
Hodikoff, Anecia (Mike H.'s baby, b. and d. 1943 in Japan)
Hodikoff, Fred (Fedosay) – b. 1901, d. 1945
Hodikoff, George – 17, b. 1929, d. 1945
Hodikoff, Michael Gorga "Mike" (Chief) – b. 1893, d. 1945
Lokanin, Gabriel (Mike L.'s baby, b. and d. 1944 in Japan)
Lokanin, Tatiana – b. 1941, d. 1944
Prokopioff, Anecia Kriukov (Golodoff) – b. 1886, d. 1942 while under way for Japan.
Prokopioff, Mary – b. 1929, d. 1943
Prossoff, Bladimir – b. 1932, d. 1943
Prossoff, Martha Hodikoff – b. 1903, d. 1943

[WHEN ATTUANS WERE FOUND] Nick Golodoff, age 9 in 1945: "As the end of the war approached, we were still in Japan. The policeman told us the war was over and we painted POW on the outside of our building so the American planes would know where we were. The planes flew over and looked around and saw it, and then the next day they came back with drums filled with food, all kinds of food, and they dropped the drums from the plane with a parachute. Their aim was not very good. Some drums filled with food fell into one of the Japanese houses and the policeman had to go and collect them….[W]e ate well that day. Everything tasted good to me. I really liked the canned peaches."

[ONLY 25 CAME TO U.S.] Communion in Seattle

[ONLY 11 CAME BACK TO ATKA] “Children” at Eklutna

~~Wartime Relocation~~

[NICK AND SOLDIER KANAMI] Nick Golodoff was six years old when the Japanese invaded Attu. He went back to Japan in 1992 and met soldier Kanami.

[ATTU BOY] For years Nick Golodoff has been writing a book about his memories of Japan, *Attu Boy*, with the help of his granddaughter Brenda Maly. We worked out an agreement with him to edit, compile, and publish his memoir. Believe it or not, nearing completion.

[INTERWEAVE WITH OTHER ACCOUNTS] Innokenty Golodoff, Olean Prokopieff, Mike Lukanin, Alex Prossoff. Only three people are left now, all in the Golodoff family, who ever lived on Attu. Nick is the oldest and remembers Attu and Japan the best.

[SUGIYAMA] Another source is a book by Masami Sugiyama, whom Nick calls “Sam.” Sugiyama, intrigued by the -famous picture of Soldier Kanami and young Nick, visited Atka in the 1980s and published a book in Japan about the experiences of the Attuans. One English title for Sugiyama’s book is “On the Trail of the Picture~~,~~.” ~~referring to the famous picture of Soldier Kanami and young Nick.~~ Professor Harada, UAA, has translated portions of this book for the project. ~~I say “contribute” because he has not yet assented to our quoting it, or using photos.~~

~~Remembering and Revisiting the Villages~~

-[ATTU IN 2012] The next hoped-for boat journey for the Lost Villages of the Aleutians project is a return visit to Attu with descendants and surviving residents of the village. This trip will require considerable planning and may well require more than a year of preparation. We anticipate flying first to the military base at Shemya and then chartering the Tiglax to go on to Attu with surviving residents and descendants. We hope to go in the summer of 2012, seventy years past the Japanese occupation of Attu and removal of its residents to Japan.

[APPEAL TO LOST VILLAGERS AND DESCENDANTS] +WAVES AND SEAGULLS

We are still looking for descendants of the Lost Villages, not just for the trip to Attu, but to collect stories and materials to document the history of all the villages.

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[ACKNOWLEDGEMENTS]

- Aleutian Pribilof Heritage Group
- U.S. Fish and Wildlife Service, especially crew of the *Tiĝla^x*
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- Qawalangin Tribe
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