

Iqsani's Trout Hook

How Can We Learn From The Past?



Grade: 3rd- 4th

Time: 1-2 days

Lesson Description: Students will learn how Alutiiq people lived in the past, make connections between history and their own way of life, and consider different ways to study the past.



Kit Includes:

- Iqsani's Trout Hook book
 - eBook*
 - Audio Book*
 - Glossary*
- *Available online at alutiiqmuseum.org

Materials Needed:

- Computer with Internet access
- Paper
- Pencils
- Colored Pencils/Crayons

Photo: Iqsani holding a trout. Watercolor by Cheryl Lacy

Vocabulary/Alutiiq Vocabulary	Art Elements	Art Principles	Content Connections
Sites Features Artifacts Midden Archaeologist Emaa — Grandmother Apaa — Grandfather Aana — Mother Ata — Father Aningaq — Brother (older) Uyuwaq — Brother (younger) Alqaq — Sister (older) Uyuwaq — Sister (younger) Gui — Me Ataata — Uncle (father's side) Acaa — Aunt (father's side) Angaa — Uncle (mother's side) Anaanaa — Aunt (mother's side) Iluwaq — Cousin	<input checked="" type="checkbox"/> Line <input checked="" type="checkbox"/> Shape <input type="checkbox"/> Color <input checked="" type="checkbox"/> Value <input checked="" type="checkbox"/> Texture <input checked="" type="checkbox"/> Space/ Perspective	<input checked="" type="checkbox"/> Pattern <input type="checkbox"/> Rhythm/ Movement <input checked="" type="checkbox"/> Proportion/ Scale <input checked="" type="checkbox"/> Balance <input type="checkbox"/> Unity <input checked="" type="checkbox"/> Emphasis	World Language Social Studies—Local History, Culture, and Community; Alaska, the Changing State Earth and Space Sciences—Earth and Human Activity Archaeology Alaska State Standards Reading for Literature Writing, Speaking, and Listening

Objectives and Assessment Criteria:

Students will learn...

- How archaeology helps us understand the past.
 - How family history can help us learn about the past.
 - Alutiiq language vocabulary for some family members.
 - How learning about the past can help us understand life today.
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Cultural Relevance:

Alutiiq People have lived on Kodiak Island for at least 7,500 years. There are many ways to study Alutiiq history. By talking to Alutiiq people, reading written records, and studying ancient settlements and objects. Using all these we can explore how people lived long ago. Written records of the Alutiiq people only reach back about 250 years, but archaeological sites document thousands of years of Alutiiq history and help us understand how Alutiiq people harvested resources, cared for their families, and celebrated life long before written records.

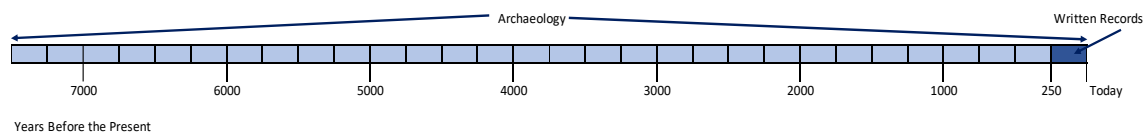
Iqsani's Trout Hook is a fictional story about a family who family lived in Larsen Bay about 300 years ago. This family spent their summers at Karluk Lake, fishing and preparing food for the winter. Through this story we learn about the daily activities at fish camp and the ways Alutiiq people used natural resources like fish, cottonwood, feathers, and berries. This story is inspired by the finds from an ancestral Alutiiq village, studied by archaeologists. At the end of the book readers learn about these finds and their connections to Iqsani's story.

Create:

Day 1: Archaeology and Alutiiq History

- Before reading the story, ask your students how we can learn from the past.
- What sources provide information on the ways people lived in the past? Where can we find clues?
- Ask students if they know how long Alutiiq people have lived on Kodiak and how we study Alutiiq history. Next, draw a line on your white board and label one end 7,500 years ago and the other today. Explain that this timeline represents the span of Alutiiq history. Then draw a line near the line for today showing 250 years ago, following the example below. Explain that written records from Kodiak are no more than 250 years old and ask students to think about how we could learn about Alutiiq history before written records. Introduce the concept of archaeology—the study of the past from the things that people leave behind. Explain that Iqsani's Trout Hook is a story inspired by houses, tools, and garbage left behind by an Alutiiq family hundreds of years ago.

Alutiiq history timeline with ways to study the past.



- Read and discuss the story of Iqṣani and his family as a class (pages 3–31). Read the story to your students or have them take turns reading paragraphs. Try stopping at the Alutiiq vocabulary words, particularly the terms for family members, and practice saying the Alutiiq words.
- Use the online glossary available on the Iqṣani's Trout Hook page of the museum's website.
- After your class has read the story, ask discussion questions.
 - What would we find if we visited Iqṣani's family fish camp today? What clues might be left from the family's activities? What information might be missing?
 - What items or materials might remain for the longest time after Iqṣani's family left? Why?
 - What types of tools might be left behind?
 - Would the remains of an animal or plant last longer? Why?
 - What parts of their buildings would last longest? Why do you think that?

Closure for Day 1:

- Introduce the family tree activity and tell students that they will be using these words to make their own family tree later in the week.
- Have each student practice writing the Alutiiq family names in both English and Alutiiq.

Day 2: Archaeology and Family History

Part One—Archaeology

- Begin the lesson by reviewing what was read the day before and ask students what they remember about the story of Iqṣani and his family.
- As a group read the second part of the book, the archaeology section, beginning on page 32. This portion of the book will answer questions your class explored in the discussion and help them understand how we learn about the past through archaeology. Ask students to identify the clues found in the archaeological site that appears in the story.
- Some of the clues include:
 - Depressions in the ground from the sod houses.
 - The stone weir found in the river.
 - The tools and objects found around the fish camp, including the stone balls used to play the game yaamaq.
 - The types of animal remains found in the garbage pile.

Part Two—Family History

- Ask students to share how their family is like Iqṣani's and how it is different.
 - Who is in their family?
 - Do they preserve food for the winter? If so, which foods? Do they help when their family prepares food?
 - Do they have responsibilities (chores) that they must do? What are they?
 - Why are they important?
 - Do they have different responsibilities in the summer and the winter?
 - Are there different jobs for different people (i.e., younger people vs. older people)?
 - Do they work on projects together as a family?
- Ask students to think about how people in the future could learn about the time we are living in now. Have each student think of up to five important items from their life now that would help future archaeologists learn about this time. Each student should write a list of the items they chose and write why each item would be an important clue about

- their life including a special gift that they had received or would like to receive. Ask them to think about which items would last the longest.
- In the story, Iqسانی was given a special gift from his father, a hand carved trout hook. In Alutiiq culture, passing on traditions is very important and gifts like the trout hook can hold special significance. The hook was something specially made for Iqسانی by his father, and an item useful for subsistence. While students are choosing items for their list, ask them to think about an item that was a significant gift, or a gift they would like to have, and what that gift means or would mean to them.

Closure for Day 2:

- Ask for volunteers to share items from their list. Students can also pair up and share their list with a partner instead of the whole class. Remind them about making their own family tree the next day.

Day 3: Art Activity

- Review the reading from yesterday and answer any questions.
- Ask students to think about how our family can help us learn about the past. Look at the family tree at the beginning of the story and have students think about who would be on their family tree.
- Ask students to draw their family tree like the one on page 2 of the book. Have them label each person with a title in English and Alutiiq (e.g., Emaa–Grandmother). While they are drawing their family, ask them to think about what information about their own history they can learn from different people in their family.

Closure for Day 3:

- After students have completed their own family tree, ask for volunteers to share their family tree with the class. Students can also pair up and share their family tree with a partner instead of with the whole class.
- Practice saying Alutiiq terms for family members. You can hear these terms be pronounced on the Iqسانی’s Trout Hook page of the museum’s website.

Close and Assessment:

- Students will have used critical thinking skills to analyze the text and explore how information from the past can be discovered.
- They will have developed an understanding of how archaeology helps uncover information about the past and gives us clues about how people lived. Through reading the book and discussing it with their classmates, students will make connections between the ways people lived in the past and how they live today.
- Students will have been introduced to Alutiiq vocabulary for family members.

Modifications:

- Make a little booklet/journal for each student to create a keepsake for their learning.
- Draw/make a story map of the clues found in the story. Label the clues.
- Write a summary paragraph of the story, including how archaeology helps us learn about the past.

- Ask students to bring in pictures of special items from their past or their family's past to share with the class.
 - Write a compare/contrast paragraph between yourself and Iqsani.
 - Write a journal entry about what Iqsani might do the day after upon returning to his winter village.
 - Write a journal entry discussing what you would show Iqsani if he lived in our time for a day. What would he see, hear, feel, taste, touch?
 - Check out the Alutiiq Games box from the Alutiiq Museum to play yamaaq. Write about a game that students play today. Write the rules of the game.
 - Make shadow puppets of the characters in the book and ask students to re-tell the story using the puppets.
 - Have the students tableau one scene in the story.
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Additional Resources:

- [Alutiiq Word of the Week Archive](#)

Painted Petroglyph Rocks

Grade: Any

Time: 1.5-2 hours

Lesson Description: Take students on a beach walk to collect rocks and make your own painted petroglyph rocks.



Photo: Example Painted Petroglyph Rock

Kit Includes:

- Alutiiq Petroglyphs
- Petroglyph PowerPoint (Found on USB)

Materials Needed:

- Rocks
- Acrylic Paint or Paint Markers
- Fine Tip Paint Brushes

Alutiiq Vocabulary	Art Elements	Art Principles	Content Connections
Yaamaq – Rock	<input checked="" type="checkbox"/> Line	<input checked="" type="checkbox"/> Pattern	Art
Kraasirluni – To Paint, To Color	<input checked="" type="checkbox"/> Shape	<input type="checkbox"/> Rhythm/ Movement	Alaska Native Studies
Igaruaq – Design	<input type="checkbox"/> Color	<input type="checkbox"/> Proportion/ Scale	
	<input type="checkbox"/> Value	<input type="checkbox"/> Balance	
	<input type="checkbox"/> Texture	<input type="checkbox"/> Unity	
	<input type="checkbox"/> Space/ Perspective	<input type="checkbox"/> Emphasis	

Objectives and Assessment Criteria:

Students will learn...

- What a petroglyph is.
- What petroglyphs depict.
- How to paint their own petroglyph.

Cultural Relevance:

Petroglyphs are designs carved into boulders, cliff faces, and other stationary pieces of stone. They are found in various parts of Alaska and in the Kodiak Archipelago. Petroglyph locations often depict human figures, animal forms, and geometric designs. Archaeologists do not know exactly how old they are but suspect that Kodiak petroglyphs are between 600 and 1200 years old, based on their association with ancient village sites. How did the Alutiiq people create petroglyphs? The clues may be found in other types of stone tools. Archaeologists note that Kodiak's prehistoric craftsmen used stone hammers to shape beach cobbles into lamps,

mauls, fishing weights, and even anchors. With similar tools, Alutiiq ancestors probably pecked petroglyph images into Kodiak's coastal granite bedrock. Why did Alutiiq people make designs on rock? The original meaning of the petroglyphs has been lost to time, but Alutiiq spiritual beliefs and other artwork can give us clues. Could they be territorial markers? Part of hunting rituals for luck or? Could they tell the story of a successful hunt or other event? Or perhaps permanent signs that linked families with particular subsistence areas? Why do you think petroglyphs were made?

Create:

- Watch the Cape Alitak Petroglyphs DVD (30 minutes).
 - Share with the students the Petroglyph PowerPoint.
 - Take the class to a beach, playground, or trail that has smooth round rocks.
 - Share the petroglyph designs with your students and have them discuss what they think each petroglyph is.
 - Have them pick a petroglyph design and paint it onto a rock. Students can use a paintbrush and paint or paint markers.
-

Close and Assessment:

- Each student will have created his or her own painted rock.
 - Students will have an understanding of petroglyphs and how they were made.
 - Students will be able to state the three different types of petroglyph depictions. Human figures, animal forms, and geometric designs.
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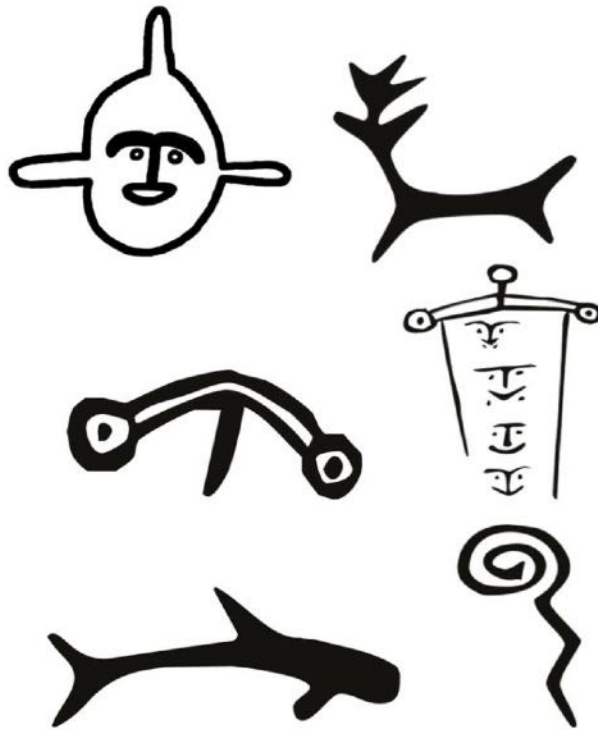
Modification:

- Students can trace and cut out the petroglyphs designs and glue them onto the rocks.
 - Students can use another rock to draw petroglyph designs onto the rocks.
 - Students can use the Cape Alitak Petroglyphs Coloring Pages to select a design and become familiar with the different designs.
 - Use scratch cards and wooden styluses for students to draw petroglyph designs.
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Additional Resources:

- Alutiiq Rock Art & Fish Traps of the Kodiak Archipelago Presentation <https://vimeo.com/631442640>
- The Appearing and Disappearing Petroglyphs of Cape Alitak Video <https://www.youtube.com/watch?v=O3pdkHS2820>
- Igaruacirpet — Our Way of Making Designs Book
- Cape Alitak Petroglyphs Coloring Pages developed by The Alutiiq Museum and Subway
- The Cape Alitak Petroglyphs by Woody Knebel

Alutiiq Petroglyphs



Pebble Drawings



Grade: 6-12

Time: 40-50 minutes

Lesson Description: Students will learn about Alutiiq art from pebble drawings, the conventions that Alutiiq artists used to create them, and how clothing and jewelry can convey social information.



Kit Includes:

- *Igaruacirpet* – Our Way of Making Designs Book
- Alutiiq Pebble Drawing Worksheet
- Alutiiq Pebble Hierarchy Worksheet
- Scratch Art Cards
- Wooden Stylus

Photo: Large pebble drawing from Uganik Bay. Collected by Daniel Boone Reed. Photograph by Pam Foreman (left), illustration by Eric Carlson (right).

Vocabulary	Alutiiq Vocabulary	Art Elements	Art Principles	Content Connections
Engraving	Igaruaq – Design	<input checked="" type="checkbox"/> Line	<input checked="" type="checkbox"/> Pattern	Culture B.2, D.4, E.7
Conventions	PatReitaaq/PatRiitaaq – Picture	<input checked="" type="checkbox"/> Shape	<input type="checkbox"/> Rhythm/ Movement	
Motif	lpegtuaq – It is sharp	<input type="checkbox"/> Color	<input type="checkbox"/> Proportion/ Scale	Language Arts
Design	Yaamaq – Stone	<input type="checkbox"/> Value	<input type="checkbox"/> Balance	
Hierarchy	Keligluku – To carve it	<input type="checkbox"/> Texture	<input type="checkbox"/> Unity	
	Qelluugluku – To scratch, incise it	<input checked="" type="checkbox"/> Space/ Perspective	<input type="checkbox"/> Emphasis	
	Ceterluku – To mark it			
	Minguugluku – To rub it			

Objectives and Assessment Criteria:

- Create their own pebble drawings and understand what the elements of these drawings may have symbolized.

Cultural Relevance:

Pebble drawings are small pieces of stone with designs carved into them. This type of Alutiiq artwork was common between about AD 1300-1500 and can be found in archaeological sites. Artists used a sharp tool, most likely a sharp flake of stone, to carve faces, jewelry, ceremonial regalia such as parkas and hats into pebbles. Some pebble drawings are no larger than a silver dollar. Others are the size of an adult's hand.

Motifs are decorative designs or patterns. The designs on pebble drawings include motifs that are common in other types of Alutiiq art, particularly a Y-shaped brow with a connected nose representing a face. Other common motifs are eyes, mouths, labrets, facial tattoos, and clothing.

A prominent characteristic is a hierarchy in the use of imagery, a general order in which artists added areas of drawings to their compositions. Although not every pebble follows this pattern, many do. The brow motif is almost always present. If there is a second area of drawing, artists show a headdress or earrings. If there is a third area of drawing, artists added facial decorations like a labret or chin tattoos. If there is a fourth area of drawing, artists show elements at the neckline—a decorated parka collar, chest tattoos, or a necklace. The fifth addition, and the least common, is clothing. If clothing is shown, all the other elements are also typically present. If just a collar is shown a pebble will likely have a brow, a headdress and/or earrings, and a labret and/or chin tattoos.



Pebble drawings showing hierarchy of imagery. These are from the Karluk One collection, courtesy Koniag, Inc. Illustrated by Alexandra Painter.

Hierarchy of imagery found in pebble drawings:

Areas of Drawing	Motifs Present	Frequency
1	Brow	Almost Always Present
2	Brow and headdress	Frequently Shown
3	Brow, headdress, and labret / chin tattoo	Commonly Shown
4	Brow, headdress, labret/ chin tattoo, collar/necklace	Sometimes Shown
5	Brow, headdress, labret/ chin tattoo, collar/necklace, and clothing	Infrequently Shown

The hierarchy of motifs follows a set of conventions. Conventions are the accepted way of representing something, either formally or symbolically. While every design on Alutiiq pebble

drawings is unique, the artists who made them followed a set of conventions on which they highlight the different elements to show.

In Alutiiq society, body art, jewelry, clothing, and even people's tools carried social messages. Dress and decoration helped to share information about a person's age, gender, class, and unique skills or accomplishments. They also broadcast messages about a person's social ties—their affiliations with family and communities. The hierarchy of motifs used in pebble drawings suggests that these messages were strongly represented in decorations on and around the face, followed by the style of a person's collar, and finally their clothing. These are the areas that are easiest to see when you meet a person. By understanding how clothing and jewelry carried information about a person's origins and status, people could identify each other. Even people who didn't know each other could look at the way someone was dressed and understand where they were from and what their social standing was.

What were pebble drawings used for? Some people think they were pieces for a throwing game, others suggest that they were used to record the pictures of powerful people. Whatever the answer, they continue to speak to archaeologists, providing valuable information on ancient Alutiiq life.

Create:

1. Have students draw their own design of a person with the conventions used by Alutiiq artists.
2. As a class, brainstorm and agree on a set of conventions and a hierarchy for representing modern day jewelry, hats, and clothing. Discuss the messages that our jewelry, hats, and clothing convey about social status, marital status, age, gender, geography, family or origin, ethnicity, and unique skills or accomplishments.
3. Using the pebble drawings worksheet, have students draw a self-portrait with their favorite clothing, jewelry, and hat using the conventions agreed on by the class. Then have students describe what their clothing, jewelry, and headgear say about them.
4. After drawing their self-portrait on the worksheet, have the students draw it using the wooden styles and scratch art cards.

Close and Assessment:

- Students created their own pebble drawings and have an understanding of how clothing and jewelry can carry meaning and symbolism.

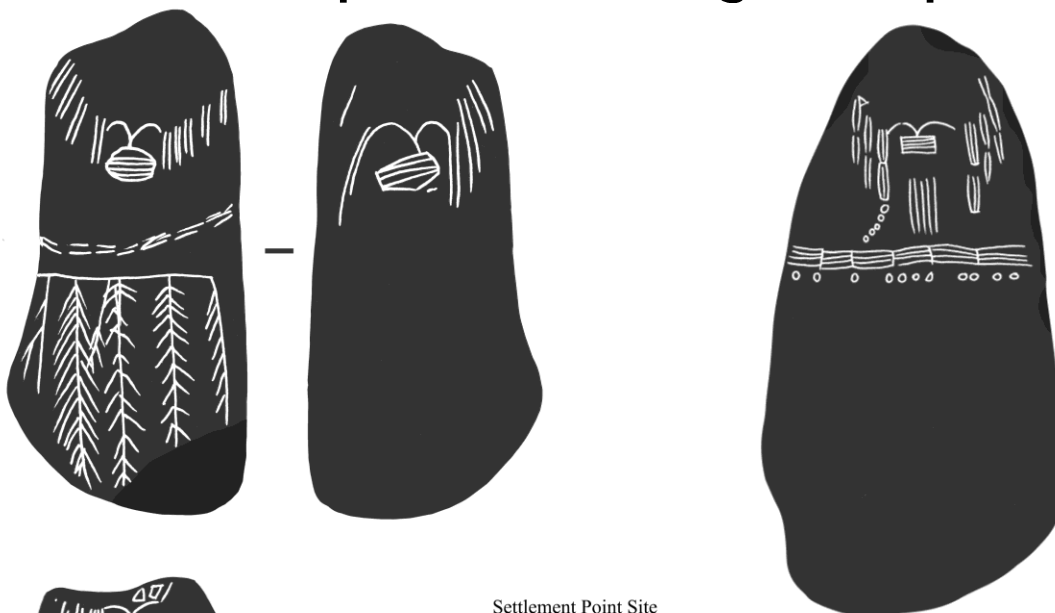
Modification:

- Collect smooth slate beach rocks and have students create their designs by using nails to carve symbols.

Additional Resources:

- Alutiiq Word of the Week: Eyebrows — Qaugluk:
- Alutiiq Word of the Week: Carve It — Keligluku
- Alutiiq Word of the Week: Mark — Ceterluku

Alutiiq Pebble Drawings Examples



Settlement Point Site
Afognak Bay
AFG-015
AM33.95.431

Settlement Point Site
Afognak Bay
AFG-015
AM33.96.1239



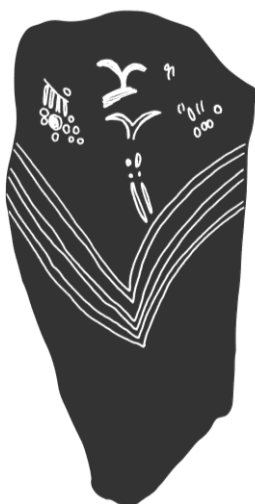
Settlement Point Site
Afognak Bay
AFG-015
AM33.94.191



Settlement Point Site
Afognak Bay
AFG-015
AM33.96.1238



Settlement Point Site
Afognak Bay
AFG-015
AM33.94.139



Kizhuyak Site
Anton Larsen Bay
KOD-240
From Clark 1974a

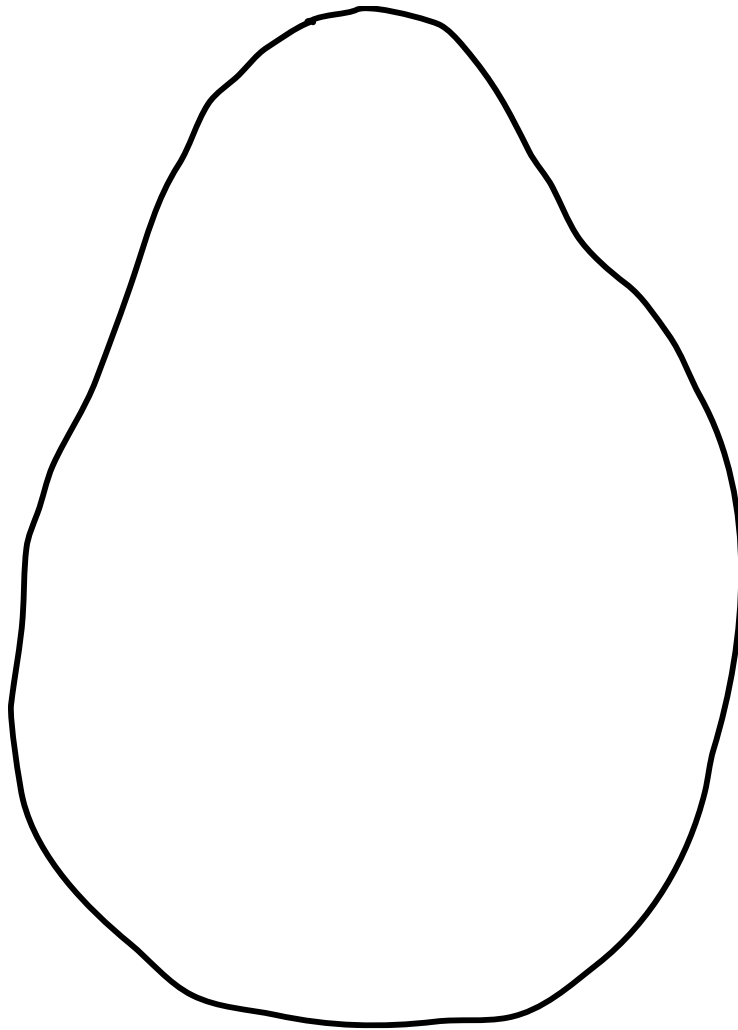
Examples of pebble drawings from the Settlement Point site, Afognak Island and the Kizhuyak Site, Kodiak Island. Illustrations by Eric Carlson.

Name:

Date:

Make Your Own Alutiiq Pebble Drawing

What would you look like in a pebble drawing? Draw an image of yourself in pebble style. What do your clothing and jewelry say about you?



Label your drawing with Alutiiq words:

Nuyat — Hair

Qaugluk — Eyebrows

lingalat — Eyes

Qengaq — Nose

Qaneq — Mouth

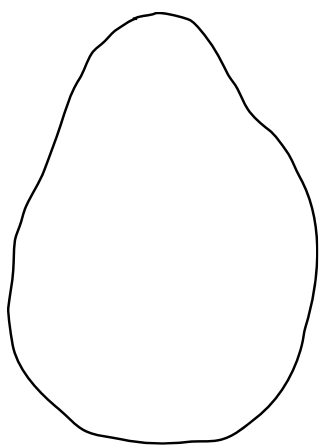
Atkut/Agunat — Clothing

Name:

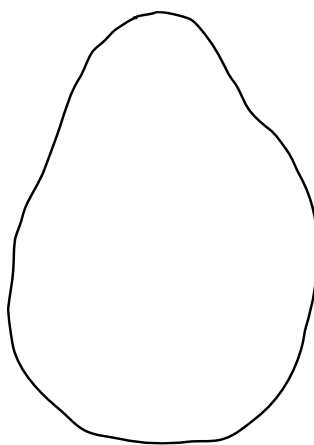
Date:

Hierarchy of Elements

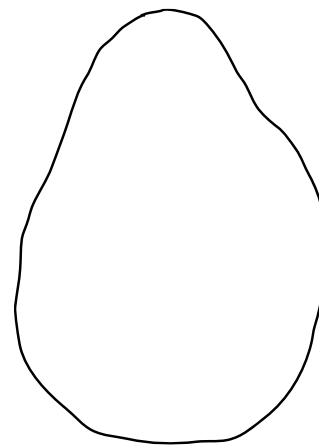
Draw the motifs used in Alutiiq pebble drawings following the hierarchy of elements from most common to least common.



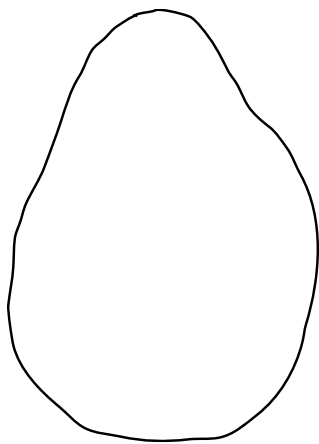
1. Brow



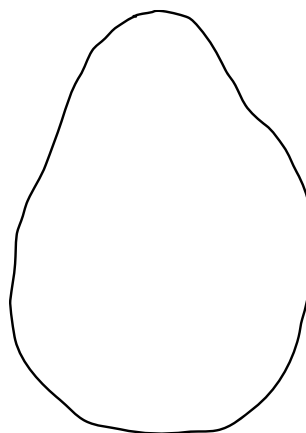
2. Brow and
Headdress



3. Brow, headdress,
and labret/chin
tattoo



4. Brow, headdress, labret/ chin
tattoo, collar/necklace



5. Brow, headdress, labret/ chin
tattoo, collar/necklace, and
clothing



Alutiiq Petroglyphs



What are petroglyphs?

Petroglyphs are designs carved into boulders, cliff faces, and other stationary pieces of stone.

The word petroglyph literally translates as rock carving. It comes from the Greek petros (petra) for rock and gluphein (glyph) for carving.



How were petroglyphs made?



Petroglyphs were made by pecking shallow impressions into the granite bedrock to create images. The craftsman would likely have pounded one rock with another to chip off small pieces of stone.

Artists created deep, clean lines and carefully formed shapes and silhouettes. Making the petroglyphs would have taken time and careful craftsmanship.

A modern Alutiiq artist has created petroglyphs on granite boulders using a chisel and hammer. You can see examples outside the Kodiak Public Library.



What do they mean?

The petroglyphs often depict human figures, animal forms, and geometric designs.



Some petroglyphs can tell us about Alutiiq customs. Many of the petroglyph faces have labrets (lip plugs), showing that people wore this form of jewelry.





Labrets Explained



Throughout Alaska, many Native people wore labrets: decorative plugs of bone and stone inserted through holes pierced in their cheeks and below their lips.

Anthropologists believe that labrets acted as symbols of personal identity. High-status individuals wore large, highly decorated labrets.

Labrets first appeared in the Kodiak Archipelago about 2,500 years ago, at the same time that other forms of jewelry developed. Their use continued until the Russian era.

Many of the petroglyph faces have two circle shapes underneath the mouth area which symbolize the face's labret piercings.





Why were Petroglyphs made?

The original function of the petroglyphs has been lost to time, but we can use clues from Alutiiq culture and the environment to hypothesize about their meaning.

Petroglyphs commonly occur at the entrances to bays, facing outward toward the open ocean. Perhaps they were markers for a family or village's subsistence area. The faces might represent important leaders or ancestors from that area.

The images could be part of a hunting ritual. Historic accounts report that whalers carved images into rocks to bring them luck before the hunt.

Why do you think the petroglyphs were made?





How old are the petroglyphs?

Archaeologists do not know exactly how old the petroglyphs are. There is no easy way to date the carvings. Alutiiq elders learned from their parents that the images are very old. Archaeological finds from ancient nearby villages suggest that the petroglyphs may be about 1,000 years old!

Clues to the age of the Kodiak Petroglyphs

Clue One: Village Sites

At Cape Alitak most of the petroglyphs occur beside old village sites. Carbon dates suggest people lived in these villages between 600 to 1,700 years ago. The Petroglyphs may be the same age.

Clue Two: Face Styles

Petroglyph faces are very similar to faces drawn on thousands of small slate pebbles about 500 years old. We don't know what the pebbles were used for, but these common artifacts share an artistic style with the petroglyphs.

Clue Three: Stone Working Traditions

Many prehistoric villages contain pecked stone artifacts made like the petroglyphs. Stone pecking was particularly popular about 1,200 years ago, when people fashioned decorated oil lamps from beach cobbles. Petroglyphs may be part of this tradition.

Cross-Cultural Comparisons of Petroglyphs

Many different cultures around the world have made petroglyphs throughout history. Spend some time researching petroglyphs from other cultures around the world.

What do these petroglyphs have in common with the Alutiiq petroglyphs on Kodiak? How are they different?

If you were to make petroglyphs, what images would you carve?



Ciqlluaq – Alutiiq Sod House



Grade: 6th-12th

Time: 3-5 Days

Lesson Description: Students will learn about traditional Alutiiq/Sugpiaq sod houses and create a small replica with wood and cardboard.

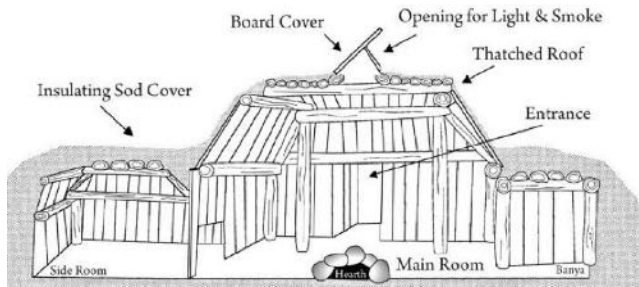


Photo: Diagram of an Alutiiq sod house.

Kit Includes:

- Labeled Diagram of a Sod House
- Pictures of Sod Houses
- Ciqlluaq – Sod House Handout
- This Sod House Video: (Youtube: FrontierScientists)
https://www.youtube.com/watch?v=6oM9M8B_s8k&t=1s

Materials Needed:

- Popsicle sticks, dowels, or toothpicks
- Cardboard
- Wood glue
- Scissors

Alutiiq Vocabulary	Art Elements	Art Principles	Content Connections
<p>Ciqlluaq – Sod House Nikiiq – Sod Iqaq – Dirt Amiik – Door Nateq – Floor Weg’et – Grasses Kenirwik – Hearth, Kitchen Laakaq – Pit, hole in the ground Qaugyaq – Sand Yaamaq – Rock Uqgwik (deciduous), Napaq (spruce) – Tree</p>	<p><input checked="" type="checkbox"/>Line <input checked="" type="checkbox"/>Shape <input checked="" type="checkbox"/>Color <input checked="" type="checkbox"/>Value <input checked="" type="checkbox"/>Texture <input checked="" type="checkbox"/>Space/ Perspective</p>	<p><input checked="" type="checkbox"/>Pattern <input checked="" type="checkbox"/>Rhythm/ Movement <input checked="" type="checkbox"/>Proportion/ Scale <input checked="" type="checkbox"/>Balance <input checked="" type="checkbox"/>Unity <input checked="" type="checkbox"/>Emphasis</p>	<p>AK Listening/ Speaking Standards AK Cultural Standards AK Art Standards</p>

Objectives and Assessment Criteria:

Students will learn...

- How traditional sod houses were made and the benefits of these houses
- The importance and significance of sod houses
- How to create a sod house replica
- Alutiiq words for the different parts of an Alutiiq sod house
- Differences and similarities between Alutiiq houses and the houses people live in today

Cultural Relevance:

Alutiiq people lived in ciqlluut, sod houses built partially underground. Some people call these buildings barabaras, a Russian term. After digging a foundation, builders erected a post-and-beam framework and covered it with planks split from logs. Over the wooden frame, they piled sod for insulation and grass to shed the rain. People across the far north build sod houses, as they were warm and weather-proof. Sod is abundant and easy to harvest. The houses were well designed for the environment because it would help with insulation and shed the rain.

People entered their houses through a low door that led into a large room with a central hearth. Around the walls were earthen benches for sitting and sleeping. Dry grass or animal skin, particularly bear hides, covered these benches. This is where Alutiiq people cooked, repaired tools, sewed clothing, and hosted visitors. Attached to the central room there were a series of smaller rooms. People crawled through narrow passageways to reach these rooms, which were used for sleeping, steam bathing, and food storage. Groups of related Alutiiq women and their families lived together. Each family had its own sleeping room but shared the large central room.

In addition to houses, Alutiiq people built sod-covered structures for community activities, called qasgiq. These large, single-roomed buildings also had benches along the walls. Here, men gathered to socialize, plan war parties, discuss political issues, and lead community festivals. Women and children joined these festivals but as a rule, did not visit these community houses regularly. Most communities had one qasgiq built and maintained by a wealthy member of the community. The use of community houses is a practice Alutiiq people share with their Yup'ik and Iñupiat neighbors.

Historic photographs show Alutiiq families living in sod houses about one hundred years ago. As the American fishing industry introduced large quantities of Western goods, wood-framed structures gradually replaced sod houses. Alutiiq Elders remember that the old, sod-covered buildings became gathering places for steam bathing, processing foods, and playing games. Today, sod houses are used for social and ceremonial gatherings as a proud symbol of Native heritage.

Create:

Day 1:

- Lead a discussion with your students about the houses they live in. What are the important characteristics of their homes?
Ask questions such as:
 - What material is your house made of? What important functions do these materials play? Who lives in your house?
 - What spaces are in your house and how do people use them?
- Who built your house? Share the cultural relevance section of the lesson plan with your students then discuss Alutiiq sod houses.
Ask question such as:
 - How did people build sod houses? What did people do in the side rooms and large central room?
- Play the video: This Sod House (Youtube: FrontierScientists) [11:19]
https://www.youtube.com/watch?v=6oM9M8B_s8k&t=1s

Discuss the video with your students. What did they learn? What was surprising or interesting?

- Pass out the color the ciqlluag; Alutiiq Sod House Worksheet.
 - Talk about the different labeled sections in the house, say the words in Alutiiq using the Alutiiq Word of the learn pronunciations (see below for links)
 - Have the students compare and contrast the sod house to their house today.
- Once the students understand Alutiiq sod houses, tell them they will be creating a miniature replica.

Day 2-3:

- Review the parts of the Alutiiq sod house with your students. Refer to the Alutiiq Word of the Week found in the additional resources section below for assistance explaining the parts of the house.
- Tell the students the various supplies they will have to create a sod house. (Share the example photos attached).
- Provide the students with a blank piece of paper to draw a floor plan for their house before they start creating.
- After the students complete a drawing. Invite them to start creating their own replicas. This can be done individually or in groups.

Day 4-5:

- Invite the students to share their replica sod houses and explain how they created their designs. Have them explain the different rooms and spaces in the house.
- Once the students complete their sod house, have them label the different parts using Alutiiq terms. Students can use sticker labels, pieces of paper, markers.
- Invite the students to create a story to accompany their replica sod house. The story should include how the house was built and information on the person/people who live in it.

Close and Assessment:

- Students learned about traditional Alutiiq sod houses.
- Students have an understanding of how sod houses were made and the different parts of an Alutiiq sod house.
- Students successfully created a replica sod house based on the diagrams and images of traditional houses.
- Students were able to share the different parts of the sod house and different tasks that took place in the house.
- Students created a story based on building a sod house.

Modification:

- Students can label the different parts of the Alutiiq sod houses on their coloring sheets and incorporate Alutiiq vocabulary.
- Students can cut a paper cup and weave pipe cleaners or thread to create a circular sod house.

- Students can use clay to create a sod house replica.
- The class can create a sod house replica all together. Having groups of students work on different parts of the house.

Additional Resources:

- Construction of a Sod House (YouTube: inuivaluitsodhouse) [1:30]
<https://www.youtube.com/watch?v=IBdYkPMLA5M>
- Alutiiq Word of the Week Sound Files:
<https://alutiiqmuseum.org/collection/browse/words>
- Alutiiq Word of the Week: Sod House — Ciqlluaq
<https://alutiiqmuseum.org/collection/Detail/word/465>
- Alutiiq Word of the Week: Sod — Nikiiq
<https://alutiiqmuseum.org/collection/Detail/word/464>
- Alutiiq Word of the Week: Dirt — Iqaq
<https://alutiiqmuseum.org/collection/Detail/word/197>
- Alutiiq Word of the Week: Door — Amiik
<https://alutiiqmuseum.org/collection/Detail/word/638>
- Alutiiq Word of the Week: Floor — Nateq
<https://alutiiqmuseum.org/collection/Detail/word/238>
- Alutiiq Word of the Week: Grasses — Weg'et
<https://alutiiqmuseum.org/collection/Detail/word/258>
- Alutiiq Word of the Week: Hearth, Kitchen — Kenirwik
<https://alutiiqmuseum.org/collection/Detail/word/274>
- Alutiiq Word of the Week: Pit, hole in the ground — Laakaq
<https://alutiiqmuseum.org/collection/Detail/word/837>
- Alutiiq Word of the Week: Sand — Qaugyaq
<https://alutiiqmuseum.org/collection/Detail/word/701>
- Alutiiq Word of the Week: Tree — Uqgwik (deciduous), Napaq (spruce)
<https://alutiiqmuseum.org/collection/Detail/word/513>
- Alutiiq Word of the Week: Rock — Yaamaq
<https://alutiiqmuseum.org/collection/Detail/word/422>

Example *Ciqlluaq* – Sod Houses:



Example: Circular Sod House

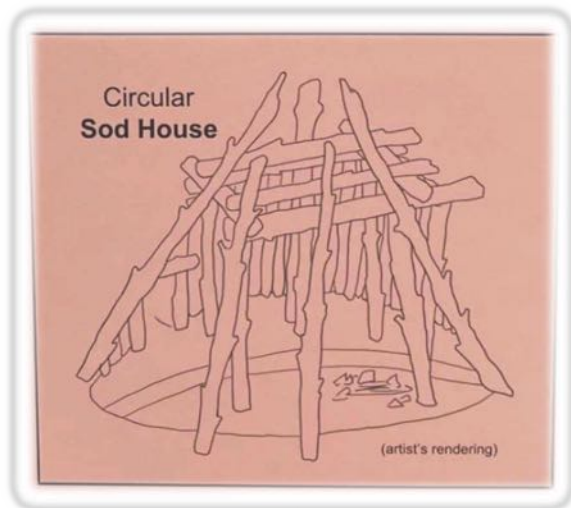




Photo: Alutiiq ciqlluaq—Karluk, 1889. Courtesy of the National Archives, Albatross Collection.



Photo: Alutiiq ciqlluaq—Karluk, 1889. Courtesy of the National Archives, Albatross Collection.

Alutiiq Ciqlluq – Sod House

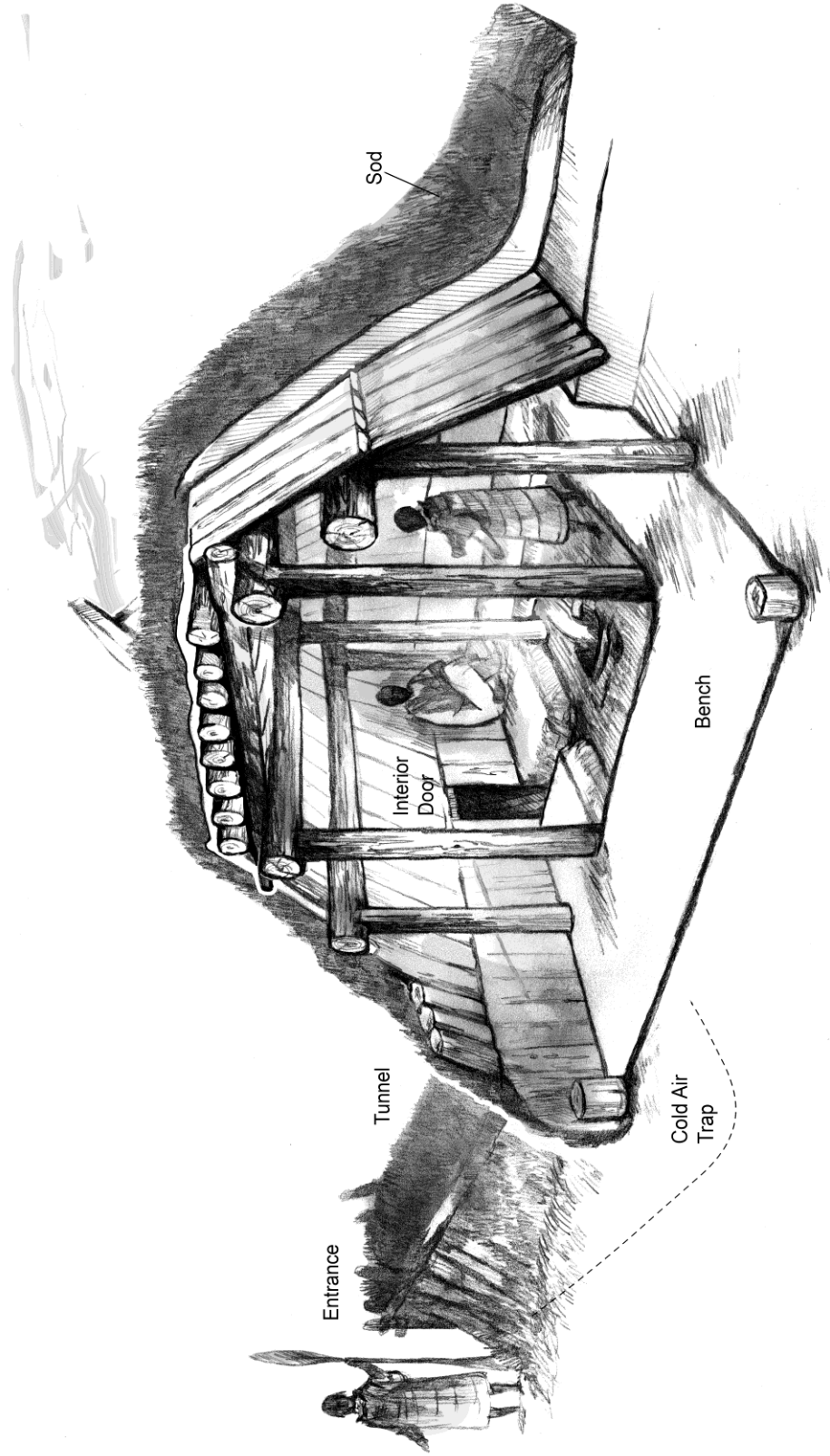


Illustration by Eric Carlsson



Ciqlluaq – SOD HOUSE

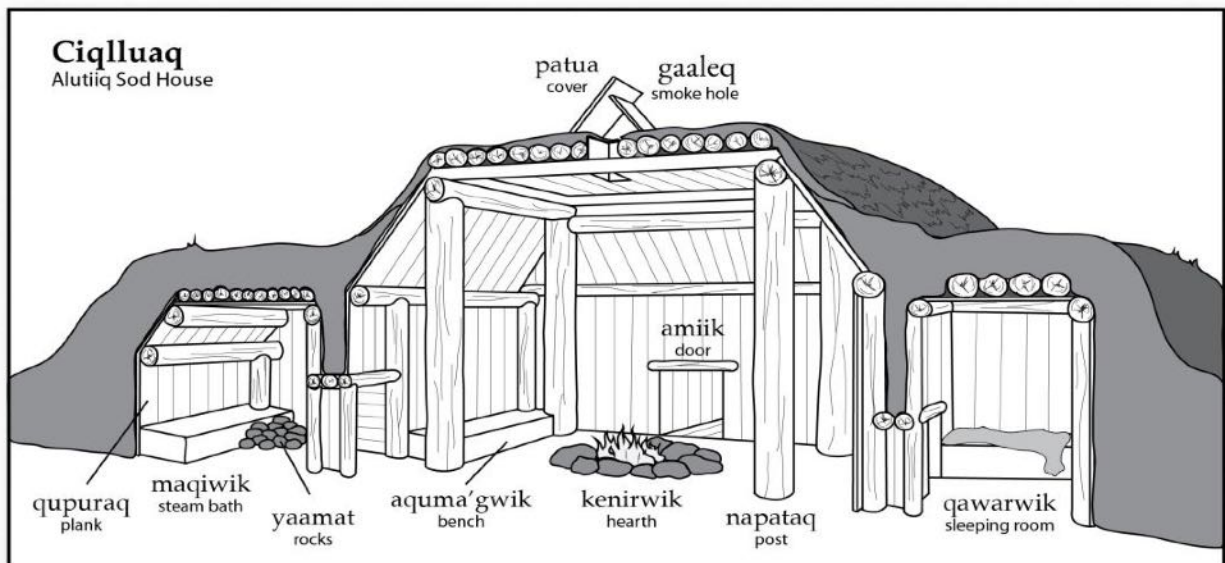
The traditional Alutiiq/Sugpiaq house—*ciqlluaq*, often referred to by the Russian term *barabara*, was a sod-covered structure built partially underground. After digging a foundation, builders erected a post—*napataq* and beam frame covered with planks hewn from driftwood. Logs were split with stone mauls and whalebone wedges, and formed into planks with stone adzes—an axe-like tool. Blocks of sod or grasses were then piled over the frame for insulation. A small hole—*gaaleq* (smokehole) was left in the center of the roof and covered with a hatch—*patuaq*, which could be opened to release smoke or let in fresh air.

Each house had a set of rooms connected by narrow tunnels—*amiik* (doorways) to side rooms. Houses were entered through a low passageway—*siinaruaq* that led into a large room with a central hearth—*kenirwik* (place to cook). Around the walls were earthen benches for sitting and sleeping covered with dry grass or bear hide mattresses. Here, Alutiiq people cooked, repaired tools, sewed clothing, and hosted visitors. Stores of

food hung from the ceiling, some in seal stomach containers.

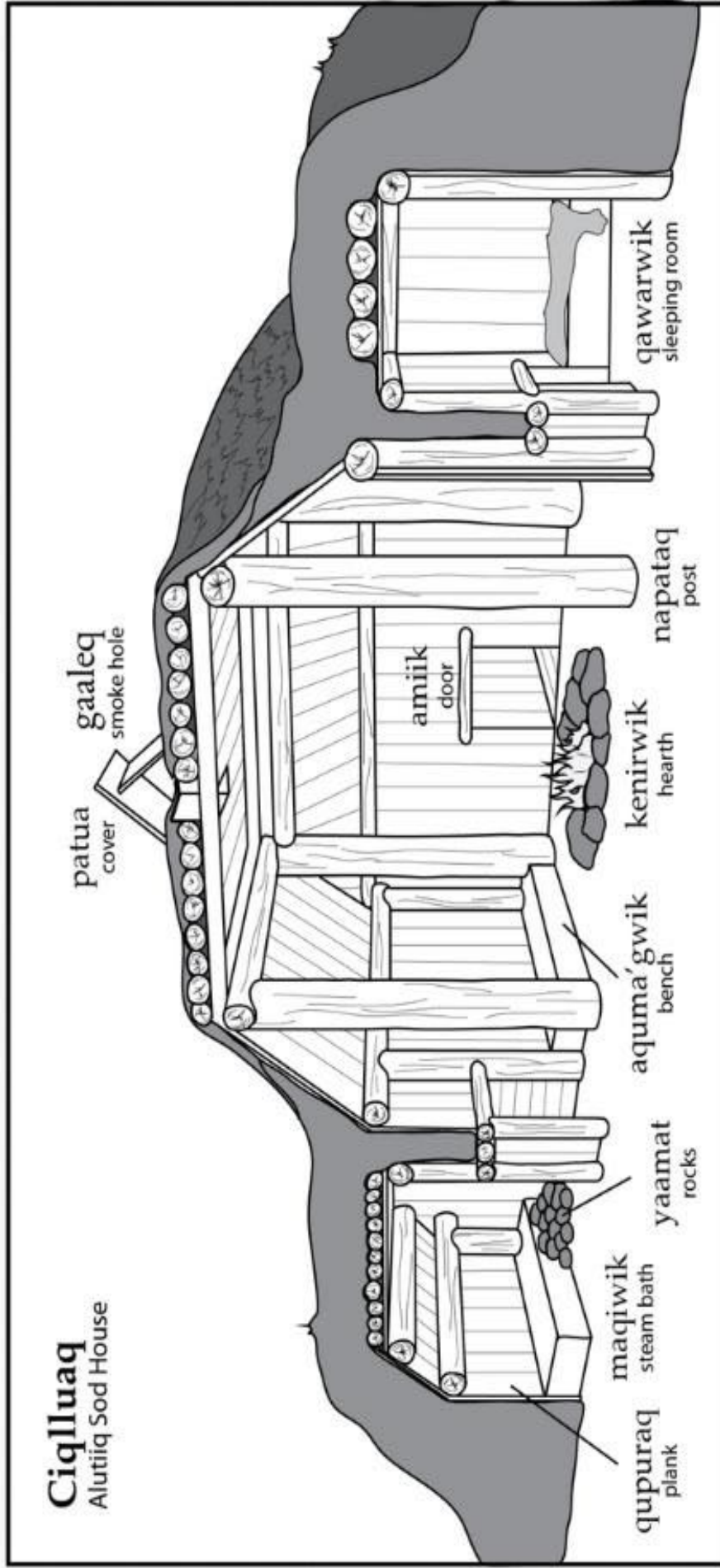
Attached to the central room were a number of side chambers for sleeping—*qawarwik* and steam bathing—*maqiwik* (also known by the Russian term *banya*). Rocks heated in the hearth were carried to the steam bath with wooden tongs—*tuulantek* and splashed with cold water to create steam. The *maqiwik* was always the smallest room in the house with a low roof designed to trap heat. Hot rocks were traditionally piled in the corner so bathers could exit easily.

The outside of Alutiiq houses had many features. A drainage ditch might surround the entire house, and racks—*initat* for drying fish and meat were commonly constructed beside houses. On the roof, residents stored larger gear including kayaks—*qayat*, paddles—*anguat*, and fishing nets—*kugyasit*. Some houses had a small shed beside them.



Parts of a *ciqlluaq*. Illustration by Alisha Drabek.

Color the *Ciqlluaq* — Sod House



Parts of a ciqlluaq. Illustration by Alisha Drabek.

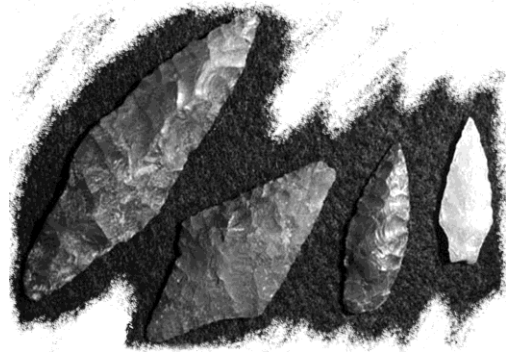
Stewards of Heritage: Archaeology of Kodiak Island



Grade: 5th- 12th

Time: 45-60 minutes

Lesson Description: Students will learn how archaeology helps us study Kodiak’s Alutiiq/Sugpiaq ancestors and how they lived.



Kit Includes:

- Stewards of Heritage: Kodiak Archaeology—A Library Underground
- Stewards of Heritage: Digging into the Past
- Stewards of Heritage: Artifacts, Our Ancestors’ Tools
- Kodiak Archaeology Booklet

Materials Needed:

- Computer

Photo: Chipped hunting points from Women’s Bay.

Vocabulary	Alutiiq Vocabulary	Art Elements	Art Principles	Content Connections
Archaeology	<i>Ciqlluaq</i> – Sod house	<input type="checkbox"/> Line	<input type="checkbox"/> Pattern	Social Studies—Local History, Culture, and Community; Alaska, the Changing State
Site	<i>Laakaq</i> – Pit, hole in the ground	<input type="checkbox"/> Shape	<input type="checkbox"/> Rhythm/ Movement	
Steward	<i>Cuumillat, Cuuliat, Cuulirat</i> – Ancestors	<input type="checkbox"/> Color	<input type="checkbox"/> Proportion/ Scale	Archaeology
Features		<input checked="" type="checkbox"/> Value	<input type="checkbox"/> Balance	
Artifact	<input type="checkbox"/> Texture	<input checked="" type="checkbox"/> Space/ Perspective	<input checked="" type="checkbox"/> Unity	
			<input checked="" type="checkbox"/> Emphasis	

Objectives and Assessment Criteria:

Students will learn...

- Why archaeological sites are valuable.
- How archaeological sites help us learn about Alutiiq history.
- How to help preserve archaeological sites and artifacts.
- What to do if you discover an archaeological site or an artifact.

Cultural Relevance:

The Kodiak Archipelago has been home to Native people for at least 7,500 years and the study of archaeological sites is the primary way to learn about ancestral cultures. Written records of the Alutiiq

people only go back about 250 years, but archaeological sites document all of Alutiiq history. Information from archeological sites is very valuable in understanding how Alutiiq people lived. There are over 2,000 sites around Kodiak, and many are well preserved with artifacts, houses, and food remains. Kodiak's cool and wet climate helps preserve things made from bone, antler, ivory, and even wood. Some sites have been damaged by nature and other sites have been damaged by people.

Archaeology is the study of the past from the things people leave behind. On Kodiak that includes the sites, features, and artifacts. Sites are the places where people lived and worked such as villages, camps, weirs, and trails. Features are structures people built like houses, storage sheds and pits. Artifacts are objects like harpoon points, fishhooks, beads, and masks. Together sites, features, and artifacts are a library of Alutiiq history.

The different types of archaeological sites found around Kodiak include remains of sod houses in coastal villages, fort sites on cliffs, fish weirs, and cairns. Each site holds clues to the history of the Alutiiq people and helps build a picture of the past. Different sites have different types of artifacts – the remains of a sod house may hold items (or remnants of items) like household tools used for cooking or sewing while artifacts found by a fish camp site may include things like net sinkers and fishing spears. By studying items found in a site, archeologists can help us understand the history of Kodiak.

It is important to protect archaeological sites in order to preserve the information they hold. Once a site is damaged information is lost and cannot be recovered. A good rule to remember when exploring Kodiak Island is to “take photos, not objects.” Other essential rules are to never dig in a site, never collect artifacts that are found, and never buy or sell artifacts. Archaeological sites belong to the owner of the property on which they occur, and they are protected by law.

Create:

- Have students watch each short film that discusses different aspects of archaeology around Kodiak. Before each film ask the students the questions below.

1- Stewards of Heritage: Kodiak Archaeology: A Library Underground
<https://vimeo.com/141452250>

Questions:

- a. What is the difference between pre-historic and historic archaeological sites?
- b. How are archaeological sites like a library?
- c. What can we learn from archaeological sites?

2- Stewards of Heritage: Digging into the Past
<https://vimeo.com/141458393>

Questions:

- a. How are archaeological sites protected? Who protects them?
- b. How can archaeological sites get damaged?
- c. Why is it illegal to dig at archaeological sites without a permit?
- d. How can you be a steward if you find a site?

3- Stewards of Heritage: Artifacts, Our Ancestors' Tools
<https://vimeo.com/141476367>

Questions:

- a. Who owns archaeological sites and their contents?

- b. Why are artifacts valuable?
 - c. What do artifacts teach us about ancient people?
 - d. What is artifact trafficking? Is it good or bad, why?
- After watching all the films. Have the students break up into small groups and discuss what they learned. Ask students to discuss the ways archaeology helps us learn about Alutiiq culture and the past. Have students talk about any experiences they have personally had exploring Kodiak and whether they have ever seen an archaeological site.
-

Close and Assessment:

- Students will have learned how archaeology helps us study Alutiiq history.
 - They will have an understanding of why it is important to preserve archaeological sites, and how people can help protect these sites.
 - Students will know what to do if they encounter an archaeological site and who to contact to report the location.
 - They will understand why it is important not to disturb artifacts.
-

Modification:

- After watching the videos. Have a class discussion all together and review the questions.
 - Explore the Kodiak Archaeology Booklet at alutiiqmuseum.org and have a discussion with students.
 - Visit the Alutiiq Museum to learn more about archaeology and the different artifacts found here in Kodiak.
-

Additional Resources:

- Alutiiq Word of the Week: Sod House — Ciqlluaq
<https://alutiiqmuseum.org/collection/Detail/word/465>
 - Alutiiq Word of the Week: Pit, hole in the ground — Laakaq
<https://alutiiqmuseum.org/collection/Detail/word/837>
 - Alutiiq Word of the Week: Ancestors — Cuumillat, Cuuliat, Cuulirat
<https://alutiiqmuseum.org/collection/Detail/word/92>
-

Produced by the Alutiiq Museum with support from the Kodiak Island Borough School District READ Program, the Munartet Project, and the Alaska State Council for the Arts.

Studying Artifacts



Grade: 6th-12th

Time: 2-3 Days

Lesson Description: Students will explore how archaeologists' study, document, and record artifacts—the tools of Alutiiq ancestors. They will understand the value of artifacts and what to do if you find one.

Kit Includes:



Photo: Alutiiq Museum's Mobile Museum Teaching Collection.

- Kodiak Archaeology: A Guide to Sites, Artifacts, and Historic Preservation. <https://vimeo.com/798581800>
- Studying Artifacts Worksheet
- Alutiiq Museum's: The Alutiiq Technological Inventory: An Account of the Manufacturing Industries, Tools, and Raw Materials found in Ancestral Alutiiq Archaeological Sites of the Kodiak Archipelago.
- Oil Lamp
- Adze
- Ground Knife
- Hammer Stone
- Ulu
- Magnifying Glasses
- Rulers

Vocabulary	Alutiiq Vocabulary	Art Elements	Art Principles	Content Connections
Hypothesis	<i>Ulukaq</i> —Ulu			
Artifacts	<i>Ilaiyarngasqaq</i> —Chipped One	<input checked="" type="checkbox"/> Line	<input checked="" type="checkbox"/> Pattern	Social Studies—
Theorize	<i>Minguutaq</i> —Whetstone	<input checked="" type="checkbox"/> Shape	<input checked="" type="checkbox"/> Rhythm/ Movement	Local History, Culture, and Community;
Estimate	<i>Tupuuruq</i> —Axe	<input checked="" type="checkbox"/> Color	<input checked="" type="checkbox"/> Proportion/ Scale	Alaska, the Changing State
Archaeology	<i>Mulut'uuk, Murut'uuk</i> —Hammer	<input checked="" type="checkbox"/> Value	<input checked="" type="checkbox"/> Balance	Archaeology
	<i>Naniq</i> —Lamp	<input checked="" type="checkbox"/> Texture	<input type="checkbox"/> Unity	
		<input checked="" type="checkbox"/> Space/ Perspective	<input checked="" type="checkbox"/> Emphasis	

Objectives and Assessment Criteria:

Students will learn...

- What an artifact is
- How artifacts are studied, documented, and recorded
- How the Alutiiq people used different tools

- How archaeologists discover artifacts and why artifacts are important
-

Cultural Relevance:

Native people have lived in the Kodiak Archipelago for at least 7,500 years, yet the written record of their history extends back just 250 years, to the time of Russian conquest. Archaeological sites offer the opportunity to study the remaining 7,250 years of Alutiiq history. There are more than 15,650 prehistoric archaeological sites in Alaska. Over 2,000 of these are in the Kodiak Archipelago. Although Kodiak comprises only 0.5% of Alaska's landmass, it holds roughly 6% of the state's known ancient settlements. Kodiak's high density of archaeological sites reflects 7,500 years of human use and large prehistoric populations.

Before Russian traders arrived, archaeologists believe there may have been as many as 10,000 Alutiiq people on Kodiak—about the size of the region's modern population. Kodiak's large number of settlements also reflects the intensity of archaeological research. Scientists have been studying Kodiak's history since 1930. Kodiak is one of Alaska's more intensely researched regions from an archaeological perspective. Many of Kodiak's archaeological sites are remarkably well preserved. Many sites contain stone, bone, ivory, and antler tools, and some hold wooden and fiber artifacts. These unique finds reflect the archipelago's consistently cool, wet climate, which helps to preserve organic materials.

Archaeologists recognize a variety of different sites from large coastal villages dotted with the remains of sod houses, to streamside fish camps, fort sites on precipitous cliffs, stone quarries, fish weirs, trails, cairns, petroglyphs, and secluded mountain caves where whalers prepared for the hunt. These sites record the way people lived and how their cultures changed. Archaeologists recognize five distinctive cultural traditions, each representing a different lifestyle. Despite changes in the organization of ancient societies, archaeologists believe modern Alutiiq people are descended from Kodiak's earliest residents.

Create:

Day 1:

- Start by asking students if they can describe the work of an archaeologist. What do archaeologists do? Why? What can we learn from archaeology? Then ask if they can define the term artifact. After this introductory conversation, read the cultural relevance section above.
 - Definitions:
 - Archaeologist: A scientist who studies history from the materials people leave behind. Archaeologists don't study fossils or dinosaurs – those are studied by paleontologists.
 - Artifact: Is any object made or modified by a human.
- Ask students if they have visited the Alutiiq Museum. If they have, ask them about the different artifacts they saw when they came.

- Ask students what they should do if they find an artifact. Leave it in place, take a photo or draw a picture. Report your findings to the Alutiiq Museum.
- Play the video presentation Kodiak Archaeology: A Guide to Sites, Artifacts, and Historic Preservation [13:24] <https://vimeo.com/798581800>
- After watching the video, have a discussion with your class about what they learned. Make a list of the different things that resonated with the students after watching the video on the board. Reiterate the proper steps someone should take if they find an artifact.
- Have students bring an object from home for tomorrow's activity. The object should be meaningful and somewhat used on a regular basis for the student. They should be able to talk about the object. Ex: Musical instrument, sports gear, toy, gaming device etc.

Day 2:

- Have the students take turns sharing the object they brought in from home.
- Tell its story to the class - manufacture, function, use, importance. This is a way to get students to think critically about the stories objects tell, and what parts of that story could be told if the object was found in a site, without someone to talk about it.
- When the students present to the class ask them to pretend, they did not know anything about the item and have them make predictions on what it was and how it was used.

Day 3:

- Have students split into groups of 4 to 5 people.
- Print and share with the students the attached pages from the Alutiiq Museum' The Alutiiq Technological (see below).
- Pass out the paper and give each group one type of artifact. Share the artifacts found in the education box the Oil Lamp, Adze, Flensing Knife, Hammer Stone, and Ulu.
- Pass out rulers, magnifying glasses, and the studying artifacts worksheet. Have the students explore the different artifacts and fill out the worksheet.
- Give the students time to explore and document the artifact. After the students have finished documenting the artifact have them switch with other groups. Allow all the students to look at all the artifacts and fill out the studying artifacts worksheet for each.
- After all the students have seen all the artifacts, have a discussion with the class about their findings and guesses. Use the Alutiiq Museum's Word of the Week archive to look up the Alutiiq names of the different artifacts and hear them pronounced.
<https://alutiiqmuseum.org/collection/browse/words>

Close and Assessment:

- Students learned what an artifact is and why artifacts are valuable.
- Students learned how artifacts are studied, documented, and recorded.
- Students learned how the Alutiiq people used different tools.
- Students learned how archaeologists discover artifacts and why artifacts are important.
- Students learned how to make predictions on objects they use.

Modification:

- Invite an archaeologist from the Alutiiq Museum to come to your classroom or lead an archaeology walk to see an ancestral site.
 - Have the Alutiiq Museum bring the Mobile Museum with hands-on artifacts to share with your students.
-

Additional Resources:

- For additional information on tools and pronunciations of Alutiiq tool terms, visit <https://alutiiqmuseum.org/collection/browse/words>
- Alutiiq Word of the Week: Ulu — Ulukaq
<https://alutiiqmuseum.org/collection/Detail/word/520>
- Alutiiq Word of the Week: Chipped One — Ilayarngasqaq
<https://alutiiqmuseum.org/collection/Detail/word/635>
- Alutiiq Word of the Week: Hammer — Mulut'uuk, MuRut'uuk
<https://alutiiqmuseum.org/collection/Detail/word/268>
- Alutiiq Word of the Week: Axe — TupuuRuq
<https://alutiiqmuseum.org/collection/Detail/word/670>
- Alutiiq Word of the Week: Whetstone — Minguutaq
<https://alutiiqmuseum.org/collection/Detail/word/538>

Name: _____

Date: _____

Studying Artifacts Worksheet



Select a historical object and spend some time studying it. Think about the history of the object. How was it made? How did ancestors use the item?

Draw the object:



Measurements:

Length: _____ Width: _____ Height/Thickness: _____

What is the object? Alutiiq Name: _____ English Name: _____

What is it made from? _____

How do you think it was made? _____

What do you think it was used for? _____

The Alutiiq Technological Inventory:

An Account of the Manufacturing Industries, Tools, and Raw Materials
found in Ancestral Alutiiq Archaeological Sites of the Kodiak Archipelago

By Patrick G. Saltonstall, Amy F. Steffian, and Amanda L. Lancaster

With linguistic assistance from
April Counciller, Dehrich Chya, and Elder Alutiiq Advisors

September 2021

FIRST COMPILIATION

Alutiiq Museum & Archaeological Repository, 215 Mission Road, First Floor, Kodiak, AK 99615
844-425-8844, alutiiqmuseum.org



Supported by a grant to Koniag, Inc. from the Institute for Museum and Library Services



FOREWORD

Objects are powerful storytellers. Whether it's an arrowhead or an antique car, cultural artifacts share history in ways that words and pictures cannot. There is an immediacy to artifacts. When you stand beside a 200-year-old kayak at the Alutiiq Museum you feel connected to history. You can understand the size of the boat. You can imagine what it was like to sit in its cockpit with the waves breaking around you. You can identify the challenge of pulling a thrashing halibut on board. The objects passed down through time remind us that we are part of a chain of events that shaped the present, and they place us in moments along that chain. Sometimes these moments have broad cultural or historic significance. At the Alaska State Museum, you can see Secretary of State William Seward's desk, around which negotiators finalized the sale of Alaska to the United States. This national event set in motion dramatic social and economic changes for the people who lived in what is now Alaska. Standing beside the desk transports you to that moment and its impact on the world you live in.

More often, objects reveal the commonplace. They share the daily lives of previous generations—information that is not typically found in history books. Through these more intimate stories, objects open doors to understanding the past and the ways people navigated common challenges, like feeding families or staying warm in the winter. In this way, cultural objects provide data that remind us of both the commonalities and diversities of human experiences. They can also help us evaluate other sources of historical information and address stereotypes.

A 200-year-old Alutiiq kayak illustrates that its creators were skilled at boat design, carving, joining, lashing, and skin sewing, skills that reflect a deep cultural knowledge honed from millennia of adaptation to coastal Alaskan life. If well displayed and interpreted, the boat becomes a cultural ambassador. It is not just a curio, but a window into the ingenuity of an Alaska Native people. It's hard not to respect people who can transform driftwood and animal skin into sophisticated watercraft.

For Native Americans, whose history extends thousands of years beyond written records, objects are an especially valuable source of historical information. Ancestral tools provide a window into distant times seldom available elsewhere. Sometimes, however, decoding that information can be difficult. The tools left behind are often incomplete and very different from those used in the modern era. This can create barriers to understanding artifacts and the activities and cultures they represent.

The Alutiiq Museum cares for tens of thousands of artifacts representing the Alutiiq experience. Our audience is hungry for access to these items and the stories they can tell. A first, essential step in telling these stories is accurately identifying the tools people left behind—how they were crafted, and the materials used. We need a clear, consistent understanding of the objects that form the record of Alutiiq history to interpret that record. This manual is designed to help.

The Alutiiq Technological Inventory presents a summary of the tools Alutiiq ancestors made and used from about 7,500 years ago till the time of historic contact. The manual groups ancestral tools by manufacturing method, to demonstrate how objects were created and the materials craftspeople employed. It is not meant to be a full accounting of Alutiiq technology,

but rather a broad systematic description of the ways Alutiiq ancestors transformed natural materials into implements for daily living. This information is based on twenty-five years of working with archaeological assemblages at the Alutiiq Museum.

We developed this summary to help staff standardize the identification of Alutiiq tools. By extension, we hope that this manual will help institutions that care for Alutiiq objects improve their documentation and interpretation of ancestral objects. More broadly, this manual is also a resource for the many artists, students, educators, researchers, and enthusiasts interested in Alutiiq technology. We hope it sparks additional research. This summary is a start. Every tool presented here could be studied in greater detail to learn much more about Alutiiq lifeways.



Alutiiq Technological Inventory

Artifact Class Summary Sheet

English Names	Lamp	Alutiiq Names	Naniq, Laam'paaq
Industry	Pecked Cobble	Activity	Manufacturing
		Function	Household light and heat
Common Materials	Sandstone, Granite (tonalite), Greywacke		
LxWxD (cm)			
Tradition	<input checked="" type="checkbox"/> Ocean Bay	<input type="checkbox"/> Kachemak	<input checked="" type="checkbox"/> Koniag <input type="checkbox"/> Alutiiq
Miniature	<input checked="" type="radio"/> Yes	Example Sites Found	Zaimka Mound, Kashevaroff site, Uyak site, Karluk One
	<input type="radio"/> No/Unknown		
Description	<p>Pecked oil lamps are found in Alutiiq sites from all time periods. The earliest lamps are typically made from sandstone cobbles and they are carefully shaped inside and out. These early lamps are boat shaped (a long triangle with one straight and one pointed end, like a skiff). They are burned down each side of the their bowl indicating that they had multiple wicks along the edges. This is also typical of East Arctic oil lamps and reflects a lack of wood – houses had to be both heated and illuminated with a stone oil lamp. In later times, Alutiiq lamps had only one wick set on a wick shelf at the tip of the lamp. By this time there was more wood available. Houses typically have large hearths for heating and cooking, and lamps were only used for light.</p> <p>In the Ocean Bay tradition, boat shaped lamps were replaced by oval lamps pecked from harder rocks such as greywacke and a greenish grey granite known as tonalite. These tools vary a great deal in size but typically have a thin, rounded rim. Many late Ocean Bay and Early Kachemak lamps are simply made. They have a pecked bowl on the surface of an otherwise unmodified waterworn beach cobble. There are also fist-sized lamps that were designed to be carried by travelers.</p> <p>Over time, Alutiiq lamps become larger and more carefully shaped. The insides and outsides of the lamps show pecking. Late Kachemak era lamps are frequently decorated (see Heizer 1956). Bas-relief designs that are geometric, anthropomorphic, and zoomorphic were pecked into the bottoms and sides of the lamp. These lamps may also have. The protuberances inside of the bowl likely would have stuck up above the oil and might have served as a wick rest. Some of these lamps are enormous. They are clearly made from beach cobble</p> <p>Koniag tradition lamps are easily recognized by their very standardized oval shape with a flat, wide rims up to 4 cm across. They occur in many sizes, from truly enormous examples to toy-sized pieces, and look remarkably like early 20th century bed pans. These lamps also have a distinctive wick shelf at the front – a wide and flat notch pecked through the rim. These lamps are only rarely decorated with motifs on their outer bowls.</p>		
References	<p>Heizer, Robert, 1956, Archaeology of the Uyak Site, Kodiak Island, Alaska. University of California Press, Berkeley.</p> <p>Steffian, A. F., editor, 2018, Igaruacirpet—Our way of making designs, Alutiiq Museum, Kodiak.</p>		
Last Update	05/13/2021	Updated By	Amy Steffian

Alutiiq Technological Inventory—Pecked Cobble Tools

LAMPS



Boat-shaped Ocean Bay lamps of sandstone from Zaimka Mound and the Kashevaroff site.



Miniature lamps from Karluk One (AM193)

Alutiiq Technological Inventory—Pecked Cobble Tools



Decorated lamp from Afognak Island—style suggests a Kachemak piece.



Alutiiq Technological Inventory—Pecked Cobble Tools

Stone lamp with bas-relief carving on the bottom showing the head of a seal. The rim-style of this lamp suggests a Koniag tradition piece. AM925.



Koniag tradition lamps from Karluk One



Simply made lamps and a lamp preform from Karluk One (top row, AM193) and a lamp preform from Nunakakhnak (center, AM257).



Alutiiq Technological Inventory

Artifact Class Summary Sheet

English Names	Hammerstone		Alutiiq Names	Mulut'uuk; MuRut'uuk — Hammer	
Industry	Chipped Stone	Activity	Manufacturing	Function	Hammer
Common Materials	Slate, greywacke, metatuff, rhyolite, granite				
LxWxD (cm)					
Tradition	<input type="checkbox"/> Ocean Bay	<input type="checkbox"/> Kachemak	<input type="checkbox"/> Koniag	<input type="checkbox"/> Alutiiq	
Miniature	<input type="radio"/> Yes	Example Sites Found	Old Kiavak, Kumluk, Karluk One, Salonie Mound		
	<input type="radio"/> No/Unknown				
Description	<p>Alutiiq hammerstones are generally beach worn cobbles with at least one battered edge. They are classified according to size, shape, and use wear. We recognize four types based on the use of hammerstones in different stone working industries—slate working, cobble tool production, flint knapping, and net sinker notch creation.</p> <p>(1) Large cobbles are used as hammerstones for working greywacke cobbles and creating spalls.</p> <p>(2) Small round hammerstones were used to chip cryptocrystalline rocks. These tools often who battering on the end. This class can overlap with the large hammerstone used to break apart cobbles.</p> <p>(3) Oblong, rod like hammerstones were used to break slate as a first stage in making ground stone tools (preform shaping) and may also have been used as tools for pecking cobbles. These hammerstones usually have battering at the tips – or just down from the tip on the side .</p> <p>(4) A less common types of hammerstone was used to notch beach pebbles to make net sinkers. These are thin slate or greywacke beach shingles with battering wear along the thin edge. However, given the relatively few hammerstones found at these sites that are capable of creating a thin notch most net sinkers were probably created by battering the notch of one netsinker against the notch of another.</p> <p>(5) The final hammerstone category is used for bipolar reduction (either red ochre nodules, slate or chalcedony). It is a slate or grewacke cobble that is flat on one side – in the middle of the flat side there are battering marks. Obviously the hammerstone was used to pound something – probably a piece of slate to create thin sheets of slate suitable for the production of ground slate tools, or, possibly in a late prehistoric site, a chalcedony nodule to create sharp shards.</p>				
References	This manual				
Last Update	05/22/2021		Updated By	Amy Steffian	

Alutiiq Technological Inventory—Unmodified Cobble Tools

HAMMERSTONES



Small round hammerstones for flint knapping from Old Harbor (AM711) and Old Kiavak (AM597)



Large greywacke hammerstone for cobble working from Salonie Mount (AM535) – battered on end and side



Oblong greywacke hammerstone for slate working (AM711)



Alutiiq Technological Inventory

Artifact Class Summary Sheet

English Names	Ulu	Alutiiq Names	Ulukaq
Industry	Ground Stone	Activity	Cooking/Storage
		Function	Cutting and filleting
Common Materials	Slate		
LxWxD (cm)			
Tradition	<input type="checkbox"/> Ocean Bay	<input checked="" type="checkbox"/> Kachemak	<input checked="" type="checkbox"/> Koniag
			<input checked="" type="checkbox"/> Alutiiq
Miniature	<input checked="" type="radio"/> Yes	Example Sites Found	Uyak, Old Karluk, Karluk One, many others
	<input type="radio"/> No/Unknown		
Description	<p>Ulus area a type of knife used across Esk-Aleut speaking world - often by women. They are sometimes called womens knives or semi-lunar knives . These utilitarian cutting and filleting tools have one long ground sharp edge with an opposing blunted edge to which a handle was often hafted. Historically, they were used to process fish, work hides, and perform a multitude of other domestic tasks.Ulus were made in numerous sizes, and include both giant pieces and miniatures that are likely toys.</p> <p>These tools are common throughout the Kachemak and Koniag traditions and their size and shape change over time.</p> <p>Ulu preforms can be identified by their distinctive shape and material. They have been chipped to shape from slate. Like the ulus, ulu preforms can be categorized according to size (small, medium, or large) and shape of blade (curved or straight). In general, the proportion of specimens in each category was similar to the proportions represented by the complete ulus. This supports the idea that site's residents intended to make curved and straight ulus and that the curved ulus are not, for instance, straight ulus that have been resharpened.</p> <p>Like ground point preforms, ulu preforms can be assigned a stage of manufacture. Stage one pieces are chipped to shape but not ground; Stage two pieces are chipped to shape and exhibit some grinding; Stage three pieces are almost finished, but do not have a sharpened edge.</p>		
References	Knecht, Richard A. 1995, The Late Prehistory of the Alutiiq People: Culture Change on the Kodiak Archipelago from 1200–1750 AD. PhD dissertation, Bryn Mawr College, Bryn Mawr, PA.		
Last Update	05/29/2021	Updated By	Amy Steffian

Alutiiq Technological Inventory—Ground Stone Tools

ULUS



Kachemak ulus from the Olga Lakes area (AM571)



Half crescent ulus from Karluk On3 (AM193)

Alutiiq Technological Inventory—Ground Stone Tools



Oblong ulus from Karluk One (AM193).



Straight ulus from Karluk One (AM193).

Alutiiq Technological Inventory—Ground Stone Tools



Ulus with drilled holes for handle hafting from Karluk One (AM193).



Stemmed ulus from Karluk One (AM193).



Alutiiq Technological Inventory

Artifact Class Summary Sheet

English Names Alutiiq Names

Industry Activity Function

Common Materials

LxWxD (cm)

Tradition Ocean Bay Kachemak Koniag Alutiiq

Miniature Yes No/Unknown Example Sites Found

Description

Ground knives are characterized by two sharpened edges (each side), a rounded tip and broad blade. Clark (1979:157 and plate 16 (B,C)) terms these pieces flensing blades. They are commonly referred to as flensing knives. Double edged knives differ from ground points in that they (1) tend to be broader (not lancelet), (2) have rounded tips, (3) have curved rather than straight edges, and (4) have a flat rather than lozenge-shaped cross section. Double-edged knives differ from ulu knives in that they have two sharpened edges and were hafted to a stem, like a projectile point. Ulu are set into a handle that is parallel to the blade while the blade of a double-edged knife extends parallel but out from a handle – like a conventional sword to its hilt.

Ground slate knives are also frequently re-sharpened and this often results in a change of shape. The tips become more rounded and there is often a curve inward right above the haft. This is because handle of the piece prevented the removal of stone nearer the handle but not out further towards the tip. Slate knives were also frequently asymmetrically shaped as one side was sharpened more frequently.

Ground knives fall into three general categories according to how they were hafted: (1) knives with no stem hafted through multiple drilled holes in an otherwise broad, plain base, (2) knives with plain flat base, and (3) knives with a stemmed base.

References

Clark, Donald, W., 1997, The Early Kachemak Phase on Kodiak Island at Old Kiavak. Archaeological Survey of Canada, Mercury Series, Paper 155. Canadian Museum of Civilization, Hull.

Knecht, Richard A., 1995, Nunakakhnak: A Historic Period Koniag Village in Karluk, Kodiak Island,

Last Update Updated By

Alutiiq Technological Inventory—Ground Stone Tools

GROUND KNIFE



Ground knives with different hafting methods – stemmed (left), drilled (right)



Alutiiq Technological Inventory—Ground Stone Tools

Koniag tradition ground knives from Karluk One (AM193)



Ocean Bay tradition ground knives from Old Kiavak (AM597) and Rice Ridge (AM19)



Alutiiq Technological Inventory

Artifact Class Summary Sheet

English Names	Adze (planing)	Alutiiq Names	StRuusaq
Industry	Ground Stone	Activity	Building/Woodworking
		Function	Thinning and shaping wood
Common Materials	Schist, Greenstone		
LxWxD (cm)			
Tradition	<input type="checkbox"/> Ocean Bay	<input checked="" type="checkbox"/> Kachemak	<input checked="" type="checkbox"/> Koniag
			<input checked="" type="checkbox"/> Alutiiq
Miniature	<input type="radio"/> Yes	Example Sites Found	Uyak Site, Old Karluk, Karluk One, Settlement Point, and many others
	<input checked="" type="radio"/> No/Unknown		
Description	<p>Adzes are a common tool throughout the prehistoric sequence, although their manufacture and size change over time. Prior to ca. 4000 BP adzes were flaked to shape with steep edge angles at the distal end. This tool type is described in the chipped stone tool industry as they are not typically ground. Later in time, adzes exhibit more and more grinding until they are often almost entirely ground. The first ground adzes are generally only ground on the "flat" plane and the steep edge is unifacially flaked. Later in time both intersecting planes are ground and tend to have less steep cutting edge angles. Koniag tradition adzes are almost exclusively made from greenstone and they are substantially larger than earlier Kachemak examples.</p> <p>Adzes have a distinctive trapezoidal shape with a cutting edge at the distal end. This edge is formed by two intersecting planes. One of the planes is parallel to the longitudinal plane of the piece (flat), while the other meets the cutting edge at a steep angle. The cutting edge is generally fairly straight and perpendicular to the longitudinal plane of the adze, but some have a gently curved cutting edge.</p> <p>Adzes vary most according to their cutting edge angles. Some years ago a Maori carver visited Kodiak and showed us his nephrite carving adzes. He had many different types varying in the size and the shape of the cutting edge. Each had a special purpose. He briefly examined the adzes in the Karluk One collection and suggested Alutiiq carvers also relied on a multitude of adze types. In general, however, Koniag adzes fall into two categories based upon the angle of their cutting edge. For unifacial adzes one of the planes is largely parallel to the longitudinal plane of the piece (flat), while the other is steep and forms the cutting edge. This cutting edge is generally straight and perpendicular to the longitudinal plane of the adze.</p> <p>The other category of adze is more axe-like. This type has a cutting edge formed by two intersecting ground planes, neither of which is parallel to the longitudinal plane. The cutting edge on these pieces is also often curved rather than straight and does not appear appropriate for planing flat segments of wood. This tool may have been used to shape wooden objects.</p> <p>Worn out adzes were often used as hammerstones or wedges, based on patterns of heavy battering on different areas of the expended tool.</p>		
References	Knecht, Richard A. 1995, The Late Prehistory of the Alutiiq People: Culture Change on the Kodiak Archipelago from 1200–1750 AD. PhD dissertation, Bryn Mawr College, Bryn Mawr, PA.		
Last Update	05/29/2021	Updated By	Amy Steffian

Alutiiq Technological Inventory—Ground Stone Tools

ADZE



Kachemak tradition adzes from Old Karluk (AM258), mostly made of schist.



Koniag tradition adzes preforms from Karluk One (AM193), chipped to shape but not yet ground.

Alutiiq Technological Inventory—Ground Stone Tools



Koniag tradition adzes from Karluk One (AM193) – top and cutting edge views



Kodiak Archaeology:

A Guide to Sites, Artifacts, and Historic Preservation



Partnership

Produced with support from the US Fish & Wildlife Service, Kodiak National Wildlife Refuge. For over two decades the Service and the Alutiiq Museum have partnered to locate, describe, study, and protect the remarkable archaeological record of the Kodiak Archipelago.

Produced by the Alutiiq Museum and Archaeological Repository
215 Mission Road, Suite 101
Kodiak, AK 99615
<https://alutiiqmuseum.org>

The Alutiiq Museum & Archaeological Repository is a non-profit organization dedicated to preserving and sharing the history and living culture of the Alutiiq people. Representatives of Kodiak Alutiiq organizations govern the museum with funding from charitable contributions, memberships, grants, contracts, and sales.

Printed in the United States

Cover and booklet design by Mary Alexandra Painter

Cover photos—Top, Patrick Saltonstall records site information in Deadmans Bay, 2021. Photograph by Philip Tschersich; Lower right, a slate ulu knife found on a Kodiak beach. Lower left, petroglyphs near Afognak village, Back cover—archaeological survey of the coast of Kizhuyak Bay, 2017.



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Photos on facing page: Left, a pebble incised with a human face, Olga Bay, USFWS Collection. Middle, fish bones from the Mikt'sqaaq Angayuk site. Right, a slate slab hearth filled with cooking stones at the Kugyasiliwik site.



ARCHAEOLOGY — AN INTRODUCTION

Archaeology

Archaeology is the study of history from the materials people leave behind. For tens of thousands of years, people have built shelters, made tools, harvested resources, raised families, and celebrated life. Archaeologists search for evidence of these activities and collect information to study past societies and how they changed. Archaeologists are historians who work with objects to reveal the past.

Archaeologists study sites of all ages, from ancient times to the recent past. Many sites record life before written records and offer a rare glimpse of distant history. Archaeological studies can fill gaps in written history. For Native American people, ancient sites are particularly important as they illustrate the lives of ancestors.

What is the Archaeological Record?

The archaeological record is the collection of materials created and left by people. These materials are also known as cultural resources.

Sites – Locations with archaeological materials. The places people lived and worked, like a village or a campsite.

Features – Structures built by people. Immoveable objects like a house or a hearth.

Artifacts – Portable objects made by people like tools, clothing, toys, or artwork.

Faunal Remains – The remains of animals harvested by people.

Botanical Remains – The remains of plants harvested by people.

Preserving the Past

Archaeological sites are a non-renewable resource. The sites that exist today are the only record of history available for all time. For this reason, sites and their contents are protected by state and federal laws. This booklet introduces the archaeological record of Alaska's Kodiak Archipelago, shares the laws that protect cultural resources, and discusses how you can respect sites. The past can inspire the future if we work together to preserve it.

SITES

There are more than 2,400 archaeological sites in the Kodiak Archipelago and more waiting to be discovered. Although archaeologists have studied many regions, large areas remain to be investigated. Every site is recorded in a statewide database known as the Alaska Heritage Resources Survey maintained by the Alaska Office of History and Archaeology.

Alutiiq Sites

Alutiiq people colonized Kodiak about 7,500 years ago, and most the region's sites represent their history. Most of these sites hold stone tools. Some well-preserved deposits have bone and wood artifacts and animal remains. The remains of sod houses are another common find. Alutiiq people built their houses by digging a foundation, fitting it with a wood frame, and covering the frame with sod. When these houses collapse, they create depressions.

Villages—long term settlements

Refuge Rocks—settlements on islets where people retreated for protection

Camps—short term settlements

Waiting Places—places where hunters watched the weather, the tides, and for game

Caves—places where whalers stored gear and prepared for hunting

Fish Trap & Weirs—stacked stone walls used to trap fish

Processing Sites—places where people cared for fish and game

Quarries—places where people mined stone for tool making

Rock Art Sites—places where people pecked images into boulders and bedrock

Cairns—stacked stone markers

Trails & Portages—habitually used overland routes



House depression



Long Lagoon stone fish trap



Elephant Rock refuge site



Cave site



Cape Alitak petroglyphs



Fox farm pens



World War II concrete bunker



Dory knee tree



Gold mining shaft



Helgason Bear Camp

Western Sites

Kodiak's archaeological record also includes sites representing recent history, from Russian conquest to the Cold War. In Alaska, any property with evidence of human use more than fifty years old can be considered a site.

Airstrips
Brick Kilns
Buildings
Bunkers
Cabins

Campsites
Canneries
Cemeteries
Dory Knee Trees
Downed Aircraft

Fish Traps
Fox Farms
Gold Mines
Hatcheries
Ranches & Corrals

Roads
Salteries
Shipwrecks
Whaling Station
White Alice Stations

Who Owns It?

In the United States, archaeological sites and their contents belong to the owner of the land on which they occur. This includes sites of all ages— in any location, on land, on the beach, or underwater. It is illegal to disturb or collect from a site without authorization and permission from the landowner.

Looting

It is exciting to find an archaeological site, but you should never dig in one. Recreational digging, or looting, is vandalism. Under state and federal law, it is illegal to disturb a site without permission from the land owner. Looting is damaging and disrespectful. Digging in a site without professional documentation is like ripping pages from a history book. It destroys information and makes it difficult to interpret the deposit. Archaeologists get permission for their studies.

You Can Help

Obey state and federal laws, preserve history, and show respect for Alaska Native people.

Never dig in a site. Take photographs and notes (page 13). Report your finds to the landowner, an archaeologist, or to the Alaska Office of History and Archaeology.

Teach your family and friends to respect archaeological sites. Most people do not know that it is destructive, disrespectful, and illegal to alter sites.

Report site vandalism to the Alaska Office of History and Archaeology, 907-269-8700.

Leave No Trace

This old camping motto is a great way to think about archaeological sites. Recognize sites and do not camp on them, remove brush, or leave bear-attracting garbage. Also, be careful not to worsen erosion. Many of Kodiak's ancient settlements are sloughing into an adjacent stream or on to the beach. Climbing the bank or digging into a site can enhance the damage.



Eroding Alutiiq village site in Kiliuda Bay, 2022.

PROTECTING PETROGLYPHS

What are Petroglyphs?

Petroglyphs (rock pictures) are images carved into stationary pieces of rock. Alutiiq ancestors used stone hammers to peck designs into large rocks beside waterways. Kodiak has two different types of petroglyphs. Some boulders show people, animals, and tools. Other boulders have circular pits and cut lines.

Why did Alutiiq people make rock art?

Rock art is often associated with spiritual life. The location and content of Kodiak petroglyphs suggests that they were tied to harvest rituals. Some may have been family territory markers. Others may have help animal souls pass into the spirit world.

Be Respectful

If you encounter petroglyphs, treat the carvings with care. The images are the work of Alutiiq ancestors, and they remain spiritually important to Alutiiq people.

Be Careful

Although they are carved in stone, petroglyphs can be fragile. In places, the rock may be disintegrating. Wind and waves gradually wear away the artwork and algae, barnacles, and mussels grow over the pictures and damage their surfaces. If you find rock art, enjoy looking the images, but don't walk on them, enhance the carvings with chalk or paint, scrape away marine creatures, or make rubbings. These activities can damage rock art.



Petroglyph faces at Cape Alitak

ARTIFACTS

Artifacts are plentiful in Kodiak sites, and they are a great source of information on Alutiiq heritage. The deep history of Kodiak's Native people is stored in the many objects ancestors made and used. Because Kodiak has many archaeological sites and many are eroding, artifacts are a common find.

Ownership

Like archaeological sites, artifacts belong to the owner of the land on which they occur. Taking artifacts from a site without permission is stealing. This is true for both public and private lands, including the beach.

Provenience

The location of an artifact in a site, its provenience, is an important part of the object's story. Artifacts can tell us more about the past when their origins are known. Archaeologists record the site an object came from and its location in the site. Each piece of information helps to illustrate activities that took place in the past. When artifacts are removed from sites, or from the beach, this information is lost. Moreover, artifacts that are taken from sites are often lost, damaged, or treated in disrespectful ways.



Some common artifacts—From left, bone fishhook barb, hand painted European ceramic plate fragment, chipped stone projectile point of red chert, slate lance with incised design, pecked stone plummet of greywacke.



Left, a slate slab hearth uncovered on the beach, Uganik Passage; Right, a fishhook shank found on the beach on Uganik Island.

Beach Combing

Although beachcombing is great fun, laws protect the artifacts found on Kodiak's shores. Unlike the flotsam delivered to the beach by ocean currents, the island's artifacts belong to the owners of the land on which they occur. It is illegal to remove them.

On Alaska's beaches, artifacts have two potential owners. Determining ownership depends on where the artifact lies.

- Objects found ABOVE the mean high tide line belong to the owner of the immediately adjacent upland—the land behind the beach.
- Objects found BELOW the mean high tide line belong to the owner of the intertidal area. Around Kodiak this is usually the State of Alaska.

Please remember that it is illegal to remove artifacts from the beach without permission of the landowner. State and federal laws protect Alaska's antiquities even when they are washed onto the beach. And sometimes sites are part of the beach. They may have been exposed by coastal erosion or changes in sea level.

You Can Help

Obey state and federal laws, preserve history, and show respect for Alaska Native people.

If you find an artifact enjoy it. Take photographs and notes but leave it where you found it. Report your finds to the landowner, an archaeologist, or to the Alaska Office of History and Archaeology (page 14).

Teach your family and friends to respect artifacts. Most people do not know that it is destructive, disrespectful, and illegal to collect artifacts.

Family Collections

Visit homes around Kodiak and you will often see artifacts displayed. Most of these objects were collected long ago. As Islanders learn more about Alutiiq heritage, they are leaving artifacts where they find them. For those with old family collections, however, the situation can be confusing. What should you do with objects gathered a generation ago?

For more than a century it has been illegal to collect artifacts without permission from landowners. Very few local collections are legally owned by those who possess them. There are a few important things to understand.

- These collections are still the property of the landowner at the time they were collected, and with some research they can sometimes be returned.
- It is illegal to sell artifacts you don't own.
- Alutiiq People feel a strong connection to objects made by their ancestors. All artifacts should be treated with respect.
- Alutiiq artifacts contain information on local history that can be used by researchers, educators, and artists. They are not simply curiosities.
- The Alutiiq Museum is authorized to care for amateur collections on behalf of Kodiak landowners. You can give family collections to the museum so they can be used for education. Contact Amanda Lancaster at 844-425-8844 to learn more.



Left, staff members share artifacts in the Alutiiq Museum's Mobile Museum display, Alutiiq National Festival, 2022. Right, artifact storage at the Alutiiq Museum.



Alaskan artifacts for sale in a Seattle Shop. Courtesy the Komm Family.

Artifact Trafficking

It is illegal to, sell, trade, exchange, or transport artifacts you do not own. If you take an artifact from land that does not belong to you, the artifact does not belong to you.

Under the Archaeological Resources Protection Act, anyone who sells an artifact must be able to prove that they are the object's lawful owner. Most people cannot provide this proof. Most family collections are not legally owned unless they came from family land. Do not sell artifacts. There are serious penalties for trafficking in antiquities. Similarly, do not buy artifacts. It is also illegal to purchase artifacts that were not lawfully obtained.

Under federal law, artifact trafficking can result in fines of up to \$20,000 and two years in jail for a first offense. Offenders can also lose equipment and vehicles used while trafficking.

Artifact trafficking is disrespectful. Buying and selling artifacts removes them from the community, and it fuels the market for antiquities. The sale of artifacts encourages looting of archaeological sites and the destruction of cultural resources.

RESPECTING ANCESTRAL REMAINS

For thousands of years, Alutiiq people buried their dead in their villages. Today as rain, waves, and wind reshape Kodiak's coast, many old Alutiiq villages are eroding into the sea. Sometimes this process unearths burials. It is not uncommon to find ancestral remains on Kodiak's beaches or to see human bones eroding from a coastal bluff.

For decades beachcombers collected these remains as curiosities, taking them home and even selling them. Others dug in archaeological sites disturbing burials and removing bones. This is very distressing to Alutiiq people whose ancestors and graves deserve respect.

"The remains are our ancestors. They came before us, and they made our lives possible. Even if we don't know them, we respect them. They are a part of us."

—Alutiiq Elder Ruth Dawson

Know the Law

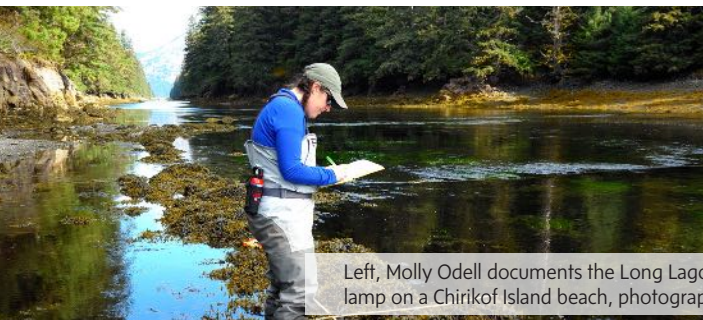
- State and federal laws protect human remains of all ages, whether ancient or recent.
- No matter where they are found, it is illegal to disturb, damage, collect, or sell human remains. If you find human remains, do not move them. The intentional disturbance of human remains is a felony in Alaska, no matter where the remains are found.
- If you find human remains in Alaska, contact the Alaska State Troopers as soon as possible, regardless of the age of the remains.
- If you possess human remains, turn them into the Troopers. If they are ancient, Alutiiq tribes can work to claim the remains for reburial.



Report Human Remains To:

Alaska State Troopers, Kodiak Post
2921 A Mill Bay Road
Kodiak, AK 99615
907-486-4121

RECORD THE PAST



Left, Molly Odell documents the Long Lagoon fish trap, 2019; Right, a stone oil lamp on a Chirikof Island beach, photographed with a pen for scale.

You can help archaeologists learn about Alutiiq history. If you find a site or an artifact, treat it with respect and record what you see. Take photos and notes, not artifacts!

Documenting Sites

Photograph: Take photographs that show the site and its location in relation to the surrounding landscape—the shoreline, streams, mountains, terraces, etc.

Locate: Put a dot on a map. Estimate where you are and mark it on a chart, a map, or with a sketch. Take a GPS point if you can.

Describe: Write some notes.

- What do you see?
- What suggests this is an archaeological site?

Report: Share your find with an archaeologist at the Alutiiq Museum, US Fish & Wildlife Service, or Alaska Office of History and Archaeology (page 14).

Documenting Artifacts

Photograph: Take a photograph of the object from several angles and use something for scale (e.g., a quarter, a lens cap)

Locate: Put a dot on a map! Estimate where you are and mark it on a marine chart, a topographic map, or with your own sketch. Take a GPS point if you can. Describe where it is lying.

Describe: Write some notes. What do you think the object is? What is it made of? What are its dimensions?

Report: Share your find with an archaeologist at the Alutiiq Museum, US Fish & Wildlife Service, or Alaska Office of History and Archaeology (page 14).

SITE STEWARDSHIP

For more than two decades community volunteers have helped the Alutiiq Museum and the US Fish & Wildlife Service document the condition of archaeological sites in the Kodiak National Wildlife Refuge. With the help of 70 volunteers, our team has evaluated over 800 sites in more than 1600 site visits. Monitoring by site stewards and public education by the museum have slowed the rate of destructive site vandalism.

You Can Help

Are you a set netter, a fisherman, a pilot, a guide, a lodge owner, a rural resident, a hiker, a hunter, or a camper? Would you like to document archaeological sites as a museum volunteer? Contact Patrick Saltonstall or Molly Odell to learn about site stewardship and how you can participate, 844-425-8844.

Quyanaa—Thank you to our Site Stewards

Abraham Family	Ilva Fox	Myrick Family	Thomet Family
Barker Family	Harry Golden	Omlid Family	Chase Tingle
Michael Bach	Jacob Harding	Payne/Dumm Family	Philip Tschersich
Joe Black	Eva Holm	Pearson Family	Indiana Turkisher
Paul Chervenak	Alex Hughes	Tom Pogson	Underwood Family
Andy Christofferson	Jeffrey/Ogg Family	Tyler Pollum	Preston Van Curen
Donald W. Clark	Sarah Kennedy	Leila Pyle	Van Daele Family
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Ryan Cross	Kinsley Family	Jennifer Richcreek	Catherine West
John Crye	Hans Klausner	Mark Rusk	Wipfli/Harrison Family
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Steele Davis	Marnie Leist	Andy Schroeder	Withrow Family
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Ginger Duncan	Jill Lipka	Simeonoff Family	Jeffery Aaron Woods
Samantha Dunning	Little/Frederick Family	Brock Simmons (AST)	Mike Zweng
Rick Ellingson	Shelley Lawson	Mike Sirofchuck	
Foster/Finkle Family	Patrick & Juney Mullen	Stover Family	
Daniel Fox	Mike Munsey	Donn Tracy	

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LEARN MORE

Alutiiq Museum Resource

Visit the Museum Gallery

See artifacts and explore Alutiiq culture and history with exhibits and publications.
Tuesday – Friday, 10:00 am to 4:00 pm, Saturday, Noon – 4:00 pm.

Visit the Museum Website

Find the results of recent archaeological research on the museum's website.

<https://alutiiqmuseum.org/research/archeology>

Stewards of Heritage

Watch three short videos that introduce Kodiak archaeology and explore the value of archaeological sites and the issues surrounding their care.

<https://alutiiqmuseum.org/research/archeology/site-stewardship>

State Resources

Alaska Office of History & Archaeology Website

Learn about archaeology and historic preservation across Alaska.

<http://dnr.alaska.gov/parks/oha/>

From Caribou Corrals to Seaplane Hangars: A Cultural Resources Overview of Alaska's National Wildlife Refuges

https://alaskarefugefriends.org/tuesday-october-19-2021-5pm-akdt/?fbclid=IwAR26qNorJmroSzoQQN55BD_oGxTyjPPf6PIZG2Esl8Zxel_I0uj6l7RTSug

Alaska Historic Preservation Act of 1971

<http://dnr.alaska.gov/parks/oha/akhistoricpreservationact.pdf>

National Resources

Archaeology Nationwide

<https://www.nps.gov/archeology/sites/nationwide.htm>

Society for American Archaeology

<https://www.saa.org>

National Historic Preservation Act of 1966

<https://www.achp.gov/sites/default/files/2018-06/nhpa.pdf>



The Kodiak Archipelago has more than 2,400 archaeological sites. This rich record documents over 7,500 years of history, particularly the activities of Alutiiq ancestors. Because sites are common, people enjoying public lands often encounter them. This booklet introduces Kodiak archaeology. It describes common finds and explains the laws that protect sites and their contents.

The archaeological record is a non-renewable resource. The ancestral settlements found on Kodiak represent the only record of ancient history available for all time. What should you do if you discover a site or an artifact? Open this booklet to learn how you can help to protect Alaska's heritage.





What Did We Learn?

For thousands of years people visited the mouth of Midway Bay, stopping to work and camp along its shore. The peninsula at the bay's mouth was never the location of a large village, but it was a well-used place. Here residents fished for cod, collected shellfish, hunted seals and waterfowl, and preserved their catch. Studies of their activities expand our knowledge of Alutiiq history.

First, the project revealed some of the oldest Alutiiq buildings ever studied. These structures demonstrate that Alutiiq people have been constructing houses with earth and wood for 7,000 years. Archaeologists once thought early islanders lived in

portable tents. We now know that they also constructed houses that share many elements of later buildings – excavated foundations, strong wooden frames, and insulating layers of sod.

Second, evidence of food preservation appears to be quite old. People who live in northern environments commonly preserve fresh foods for later use. Archaeological evidence of this practice on Kodiak is at least 5,000 years old. Data from Midway Bay suggest that the use of heat and smoke to transform fish and meat into food stores may be much older. Kodiak's first residents may have used this technique.

Quyanaasinaq



The State of Alaska provided funding to the City of Old Harbor for the project, with additional support from the Old Harbor Native Corporation and many generous members of the Old Harbor Community.



Collections Care

Artifacts from this research belong to the Old Harbor Native Corporation. They are cared for at the Alutiiq Museum as collection AM711, with notes, photographs, and video from the project. All of this material is available for study. Please contact the museum if you would like to research the collection.

(top) Evening view east of Midway Bay and Sitkalidak Strait from the Kumluk Site (KOD-478)

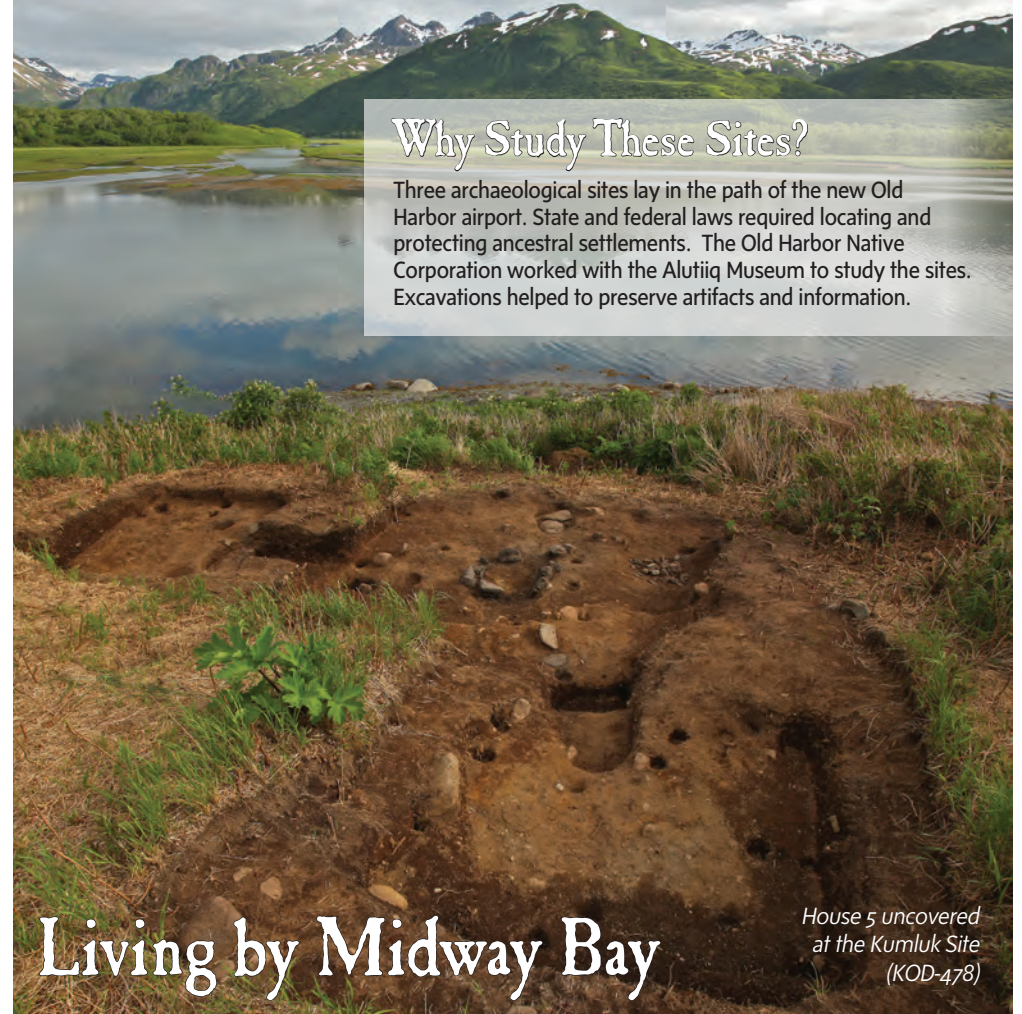
(bottom) Ulu from the Kumluk Site (KOD-478)



Produced by the Alutiiq Museum
215 Mission Road, First Floor
Kodiak, Alaska 99615
907.486.7004
alutiiqmuseum.org

Celebrating Heritage Through Living Culture

Old Harbor Excavations



Why Study These Sites?

Three archaeological sites lay in the path of the new Old Harbor airport. State and federal laws required locating and protecting ancestral settlements. The Old Harbor Native Corporation worked with the Alutiiq Museum to study the sites. Excavations helped to preserve artifacts and information.

Living by Midway Bay

House 5 uncovered at the Kumluk Site (KOD-478)

What was it like to live in the Old Harbor area hundreds of years ago, or even thousands of years ago?

Archaeologists studied this question in the summer of 2013 while investigating ancient settlements on a small thumb of land at the entrance to Midway Bay. Over five weeks, a team of museum researchers and Old Harbor students peeled back the

layers of three small sites. At each, they revealed ancient buildings and recovered objects that hint at past activities – camping, tool making, seal hunting, cod fishing, cooking, and preserving. Each site provided a unique view of the Alutiiq past.



Mapping at the Puyuk Site (KOD-580)



Ochre grinder exposed at Nayurwik Site (KOD-1130)



(top left) Miniature oil lamp.
(above) Slate end blade with an incised design from the Kumluk Site (KOD-478)

Early Hunters

Puyuk "Smoke" Site (KOD-580)
7,200 years ago

Some of the first visitors to Midway Bay stopped along the shore of a protected cove by a stream. Here they made stone tools and built a round structure. This building is one of the oldest ever studied in the Alutiiq world. It had a wood frame, a sod roof, and a gravel floor. There was a pit in its center surrounded by charcoal, fire heated rocks, and burned soil. Archaeologists found few artifacts inside and think that the building may have been a smokehouse. Tools found outside show that they crafted cutting implements and hunting gear. Some of the stone they used came from the Alaska mainland.



Chipped point from the Puyuk Site (KOD-580)

Campsite

Nayurwik "Lookout" Site (KOD-1130)
6,300 years ago

About 6,300 years ago, an Alutiiq family camped on the shore of Sitkalidak Passage. Here, they built a small, sturdy, oval house. Partially dug into the ground, this building had a wood frame and probably wooden walls. It also had a thick, insulating cover of sod. Inside the structure residents crafted stone hunting tools, using both local materials and rock from the Alaskan mainland. Just outside the structure they ground iron oxide to make a red pigment. This pigment may have been used to preserve hides. It was found all over the house floor. Perhaps people sat on hides inside the house.



Structure 1 uncovered at the Nayurwik Site (KOD-1130)

Seal Harvesters

Kumluk "Thumb" Site (KOD-478)
500 years ago

At the tip of the Midway Bay Peninsula, Alutiiq people built a small sod house village. Four houses and a series of pits are the remains of a seasonal settlement used by several families to create food stores. Each of the houses has a large central room and one or more side rooms. In the central room, archaeologists found huge rock and charcoal filled pits and many post holes. Some of the pits were fire hearths. Others were roasting pits. Still others may have been pits filled with hot rock placed beneath racks of meat to help

the food dry. Archaeologists think residents were processing seal meat and fat. The most common artifacts in these houses were ulu knives, used for butchering, and pottery, used to melt blubber into oil. Researchers also found harpoons and lances for seal hunting.

In front of the houses there was ancient garbage. Animal remains from these piles show that residents harvested cod, salmon, shellfish, and birds. Archaeologists believe that people lived here in the fall or early winter, but not year round. The residents of this small settlement were probably members of a larger village located nearby.



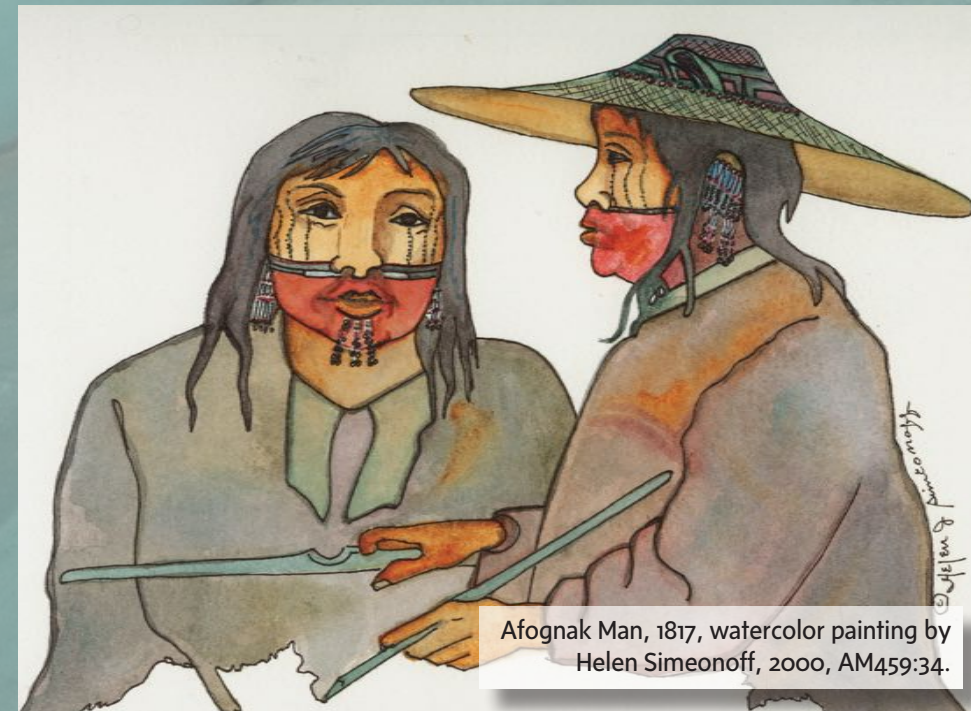
Excavation at the Kumluk Site (KOD-478)



Pottery rim pieces from the Kumluk Site (KOD-478)

Cuumillat Ancestors

Alutiiq people have called Kodiak home for over 7,500 years. The Alutiiq make their living from the sea, streams, and land. They live along the coast and once built their houses from wood and sod. Remains of ancestral Alutiiq settlements are still visible. They are now archaeological sites that contain tools and trash.



Afognak Man, 1817, watercolor painting by Helen Simeonoff, 2000, AM459:34.



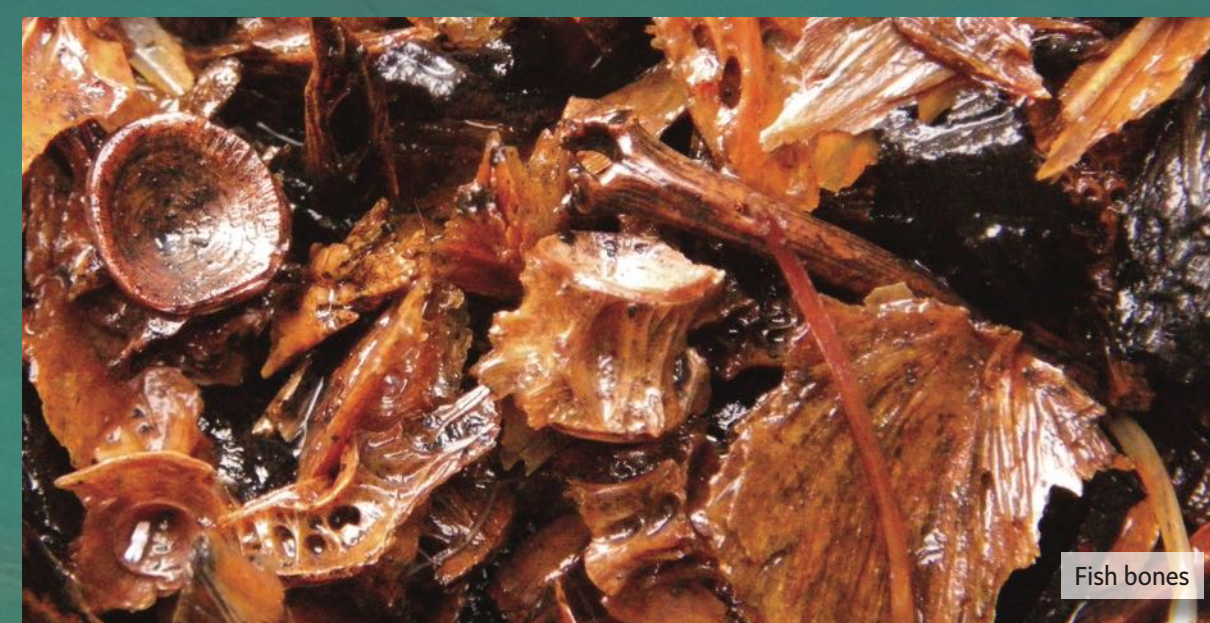
Sod houses and fish drying racks, Old Harbor, 1889. Albatross Collection, National Archive, 22-FA-264.

Callret Midden

Piles of animal remains are often found in Alutiiq village sites. Archaeologists call this material midden. Shells and bones provide a record of the animals people harvested. They tell us the foods people ate, how animals were butchered, and sometimes the season an animal was harvested. Alutiiq middens hold many kinds of animals remains.



Ancient garbage eroding from an old village on Uganik Island.



Fish bones



Shell midden



Net weights



Lance



Fishhook

Studying Animal Remains

A team of researchers from Boston University studies ancient Alutiiq midden to understand how people lived. As part of their work, these zooarchaeologists (archaeologists who study animal remains) compiled a list of all the animals found in ancestral Alutiiq sites. This list shows that Alutiiq people harvested many of the species available to them, making use of the abundance of food and material found in the natural world.

Species Found in Ancestral Sites

Common Name	Scientific Name	Common Name	Scientific Name
Albatross	<i>Phoebastria</i> sp.	Spiry dogfish	<i>Squalus acanthias</i>
Northern fulmar	<i>Fulmarus glacialis</i>	Northern fur seal	<i>Callorhinus ursinus</i>
Shearwater	<i>Ardenna</i> sp.	Northern sea lion	<i>Eumetopias jubatus</i>
Comorant	<i>Phalacrocorax</i> sp.	Harbor seal	<i>Phoca vitulina</i>
Ducks, geese, swans	Anatidae (family of waterfowl)	Sea otter	<i>Enhydra lutris</i>
Drabbling duck (mallard-sized)	<i>Anas</i> sp.	Northern river otter	<i>Lontra canadensis</i>
Eider	<i>Somateria</i> sp.	Dall's porpoise	<i>Phocoenoides dalli</i>
Gull	Laridae (family of gulls)	Harbor porpoise	<i>Phocoena phocoena</i>
Kittiwake (small gulls)	<i>Rissa</i> sp.	Whale	Cetacea (whale order)
Puffins, auklets, murres, etc.	Alcidae (family of small sea birds)	Domestic dog	<i>Canis familiaris</i>
Puffin	<i>Fratercula</i> sp.	Red fox	<i>Vulpes vulpes</i>
Pigeon guillemot	<i>Cephus columba</i>	Arctic ground squirrel	<i>Urocitellus parryi</i>
Cassin's auklet	<i>Ptychoramphus aleuticus</i>	Hoary marmot	<i>Marmota caligata</i>
Parakeet auklet	<i>Aethya psittacula</i>	Brown bear	<i>Ursus arctos</i>
Crested auklet	<i>Aethya cristatella</i>	Deer, elk, moose, caribou	Cervidae (deer family)
Rhinoceros auklet	<i>Cerorhinca monocerata</i>	Black, Katy chiton	<i>Katharina tunicata</i>
Marbled murrelet	<i>Brachyramphus marmoratus</i>	Limpet	<i>Lottia</i> sp.
Ancient murrelet	<i>Synthliboramphus antiquus</i>	Puppet or little margarite	<i>Margarites pupillus</i>
Murre	<i>Uria</i> sp.	Gray hairy snail	<i>Ariadnaria insignis</i>
Bald eagle	<i>Haliaeetus leucocephalus</i>	Oregon hairy triton	<i>Fusitriton oregonensis</i>
Loon	<i>Gavia</i> sp.	Littorine snails (periwinkles)	<i>Littorina</i> sp.
Common raven	<i>Corvus corax</i>	Northwest Pacific trochoph	<i>Boreotrochophora pacifica</i>
Crow	<i>Corvus</i> sp.	Sandpiper trochoph	<i>Scabrotrochophora maltzani</i>
Ptarmigan	<i>Lagopus</i> sp.	Cannelled dog winkle	<i>Nucella canaliculata</i>
Capelin	<i>Mallotus villosus</i>	Friiled dog winkle	<i>Nucella lamellosa</i>
Pacific salmon	Oncorhynchus sp.	File dog winkle	<i>Nucella lima</i>
Dolly Varden trout	<i>Salvelinus malma</i>	Baer's buccinum	<i>Buccinum baeri</i>
Pacific cod	<i>Gadus macrocephalus</i>	Lyte or ribbed whelk	<i>Neptunea lyata</i>
Walleye pollock	<i>Gadus chalcogrammus</i>	Blue mussel	<i>Mytilus</i> sp.
Saffron cod	<i>Eleginus gracilis</i>	Northern Horse mussel	<i>Modiolus modiolus</i>
Pacific herring	<i>Clupea pallasii</i>	Bay or foolish mussel	<i>Mytilus trossulus</i>
Starry flounder	<i>Platichthys stellatus</i>	Horse clam	<i>Tresus capax</i>
Arrowtooth flounder	<i>Atheresthes stomias</i>	Butter clam	<i>Saxidomus gigantea</i>
Rock sole	<i>Lepidopsetta bilineata</i>	Pacific little-neck clam	<i>Leukoma staminea</i>
Pacific halibut	<i>Hippoglossus stenolepis</i>	Alaska jingle	<i>Pododemus macrosschima</i>
Flathead sole/Bering flounder	<i>Hippoglossoides</i> sp.	Nuttall's cockle	<i>Clinocardium nuttalli</i>
Rock greenling	<i>Hexagrammos lagocephalus</i>	Arctic surf clam	<i>Macromeris polyynia</i>
Atka mackerel	<i>Pleurogrammus monopterygius</i>	Razor clam	<i>Siliqua</i> sp.
Lingcod	<i>Ophiodon elongatus</i>	Great Alaskan tellin	<i>Tellina lutea</i>
Great sculpin	<i>Myoxocephalus polyacanthcephalus</i>	Arctic hialella	<i>Hiatella arctica</i>
Red Irish Lord	<i>Hemilepidotus hemilepidotus</i>	Giant Pacific octopus	<i>Enteroctopus dofleini</i>
Yellow Irish Lord	<i>Hemilepidotus jordani</i>	Whale barnacle	<i>Coronula idahama</i>
Rockfish	<i>Sebastes</i> sp.	Rock or thalated barnacle	<i>Semibalanus cariosus</i>
Salmon shark	<i>Lamna ditropis</i>	Lurchin	<i>Strongylocentrotus</i> sp.
Skate	Rajidae (skate family)		

Protect the Past

Kodiak has over 1500 archaeological sites—places Alutiiq ancestors lived and camped. Every site is like a book. It has a story to tell. If you rip pages out of a book, it is hard to read. The same is true for archaeological sites. Once damaged, sites lose information and their ability to teach us about the past. You can help protect Alutiiq history.

- Never dig in a site.
- Never collect artifacts, even from the beach.
- Teach your family and friends to respect sites and artifacts.



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Suumacirpet Our Way of Living

The Kodiak Archipelago is filled with animals. Sea mammals play in island waters. Schools of fish fill the deep. Shellfish crust the shores. Salmon and trout pack streams. Bears and foxes roam grassy meadows and thousands of birds soar through the skies. Each animal has an important tie to the Alutiiq/Sugpiaq.

Alutiiq people harvest animals to care for their families. Animals provide meat and fat for food, and materials for tools and clothing. Living off the land is an ancient tradition. Alutiiq people hunt and fish with knowledge passed down over thousands of years—an understanding of animal behavior, awareness of the weather, and carefully honed harvesting skills. Relying on wild resources is more than subsistence, it is *suumacirpet*—our way of living.



Neq'rkapet Our Food

- 1 Gull—*Qatayaq*
- 2 Shearwater—*Qatayaruaq*
- 3 Swan—*Qugyuk*
- 4 Cormorant—*Agasuuq*
- 5 Chiton—*Uriitaaq*
- 6 Duck—*Saqul'aaq*
- 7 Loon—*Uyaqurtuliq*
- 8 Puffin—*Tunngaq*
- 9 Northern Fulmar—*Qatayaq*
- 10 Bald Eagle—*Kum'agyaq*
- 11 Fox—*Kaugya'aaq*
- 12 Brown Bear—*Taquka'aaq*
- 13 Ground Squirrel—*Qanganaq*
- 14 Gray Whale—*Arwaq; Ar'uq*
- 15 Orca—*Arlluk*
- 16 Sea Otter—*Arhnaq*
- 17 Octopus—*Amikuq; Utguiq*
- 18 Harbor Seal—*Isuviq*
- 19 Sea Lion—*Wiinaq*
- 20 Halibut—*Sagiq*
- 21 Dolly Varden Trout—*Anciq*
- 22 Capelin—*Iqalluarpanguaq*
- 23 Herring—*Iqalluarpak*
- 24 Salmon Shark—*Arluguaq*
- 25 Mussel—*Qapilaq*
- 26 Cod—*Amuqaq*
- 27 Clam—*Mamaayaq*
- 28 Cockle—*Qahmaquq*
- 29 Sea urchin—*Uutuk*

Artwork: When We Were Seals, by Lena Amason, oil and acrylic on panel, 2022, AM1023.

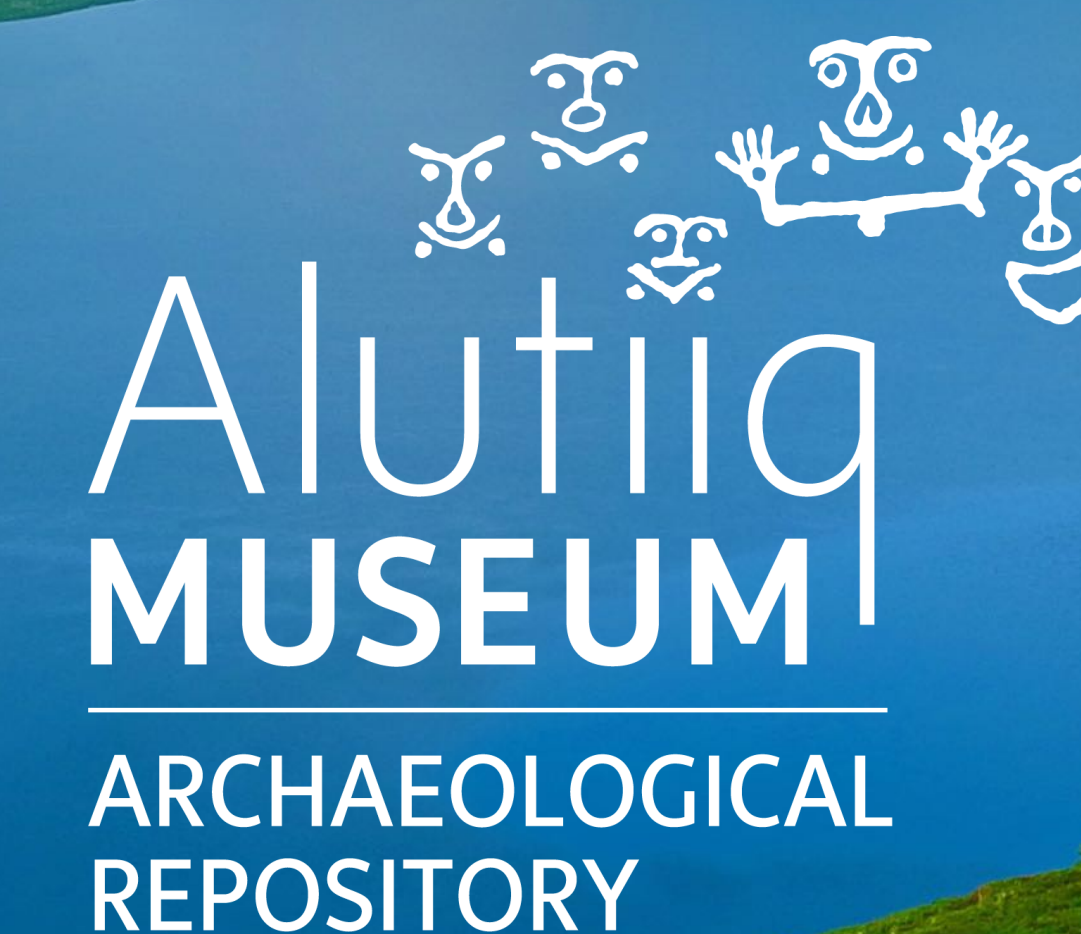
Produced by the Alutiiq Museum with assistance from Catherine Foster West and the Boston University Zooarchaeology program, with funding from the Kodiak Island Borough School District Reading English and Alutiiq Development project.



Stream Side Settlement of the Karluk River Kodiak Island, Alaska



by
Molly E. Odell and Patrick G. Saltonstall
Alutiiq Museum & Archaeological Repository
Designed by Alexandra Painter



Along the Karluk

The Karluk is one of the most productive salmon systems in the Kodiak region. Alutiiq people have been using the lake and river for more than 6,000 years. Archaeological survey data indicate that the region's population grew and that settlement locations shifted over time focusing on different salmonid resources as harvesting strategies changed and intensified. By the late prehistoric era, there were seven major villages in the region. To better understand Alutiiq uses of inland environments, the Alutiiq Museum and Koniag, Inc. have partnered on a long-term research program. The team is studying the seasonality and duration of settlement. Research began in 2019 at KAR-310, a multi-component site at Karluk Lake outlet. Excavation focused on a late prehistoric house depression and an adjacent midden mound.

Nanwam Caniani Nunasinalleq Big Old Village by the Lake

KAR-310 lies on the south bank of the Karluk river, in an area with relatively shallow water that holds the remains of numerous stone fish weirs. Here, cultural deposits stretch more than 250 meters, flanking both the river shore and the outlet. On the site's surface there are 16 multi-room house depressions typical of the late prehistoric era, as well as five midden-mounds, and at least 8 small depressions. These depressions may represent outbuildings or dwellings from an older occupation.

Site deposits are over a meter deep with multiple layers. A 2011 test uncovered evidence of at least four occupations spanning several thousand years. Importantly, some of the deposits contain well-preserved animal bones, hair, fur, and even wood.

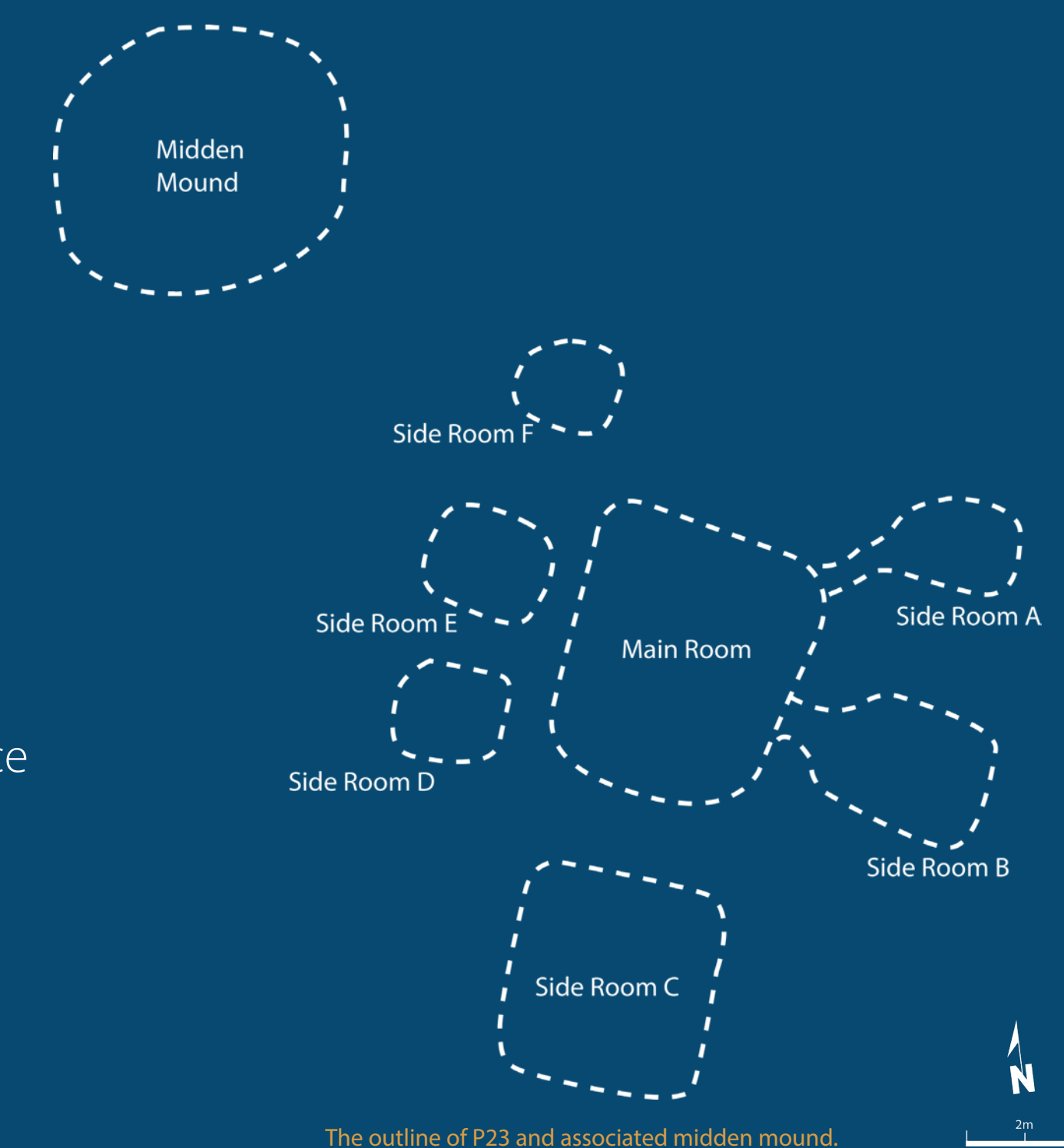
Midden

The midden mound contained over 110 cm of cultural deposits with large quantities of fire cracked rock, charcoal, wood ash, and preserved animal bone and shell. Analysis of the animal remains is underway at Boston University. However, field observations indicate the presence of both riverine and marine species. The diversity of marine animal remains suggests an enduring connection with the nearby coast.

- Salmonids—in a variety of sizes
- Marine fish
- Marine mammals—including porpoise
- Birds—including large birds
- Shellfish—butter clams, blue mussels, chitons, sea urchins, and whelk

House

Alutiiq Museum archaeologists excavated in P23, a semi-subterranean structure with a large central room and six side rooms connected by short passageways. The investigation confirmed a typical late prehistoric Alutiiq house with sod walls, a thatched roof, and a central stone hearth. The side room contained large amounts of fire cracked rock, charcoal, and fish bones—this room was likely used for processing and smoking fish. Like many Alutiiq homes, the floor held evidence of several use and re-flooring episodes, and one significant remodel.



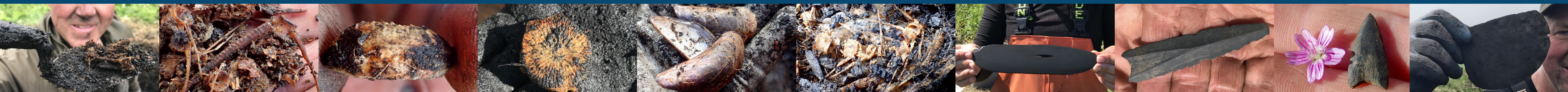
Artifacts

Archaeologists recovered 327 artifacts from the site. Ground slate ulus are the most common tool (50% of tools) and likely reflect salmon butchering. Evidence of hunting, tool manufacture, and social life is also present. Notable finds include a small bone fishhook, ground slate points, an ivory lip plug, and four pebbles with unique incised lines. Several temporally sensitive artifacts hint at a very late prehistoric occupation ca. 300 years before present.

The materials used in artifact manufacture are largely local—procured in the surrounding region. However, a few pieces were made from stone found on the eastern shore of Kodiak or the Alaskan mainland. Like the animal remains, the artifacts illustrate that residents were connected to regions beyond the river.

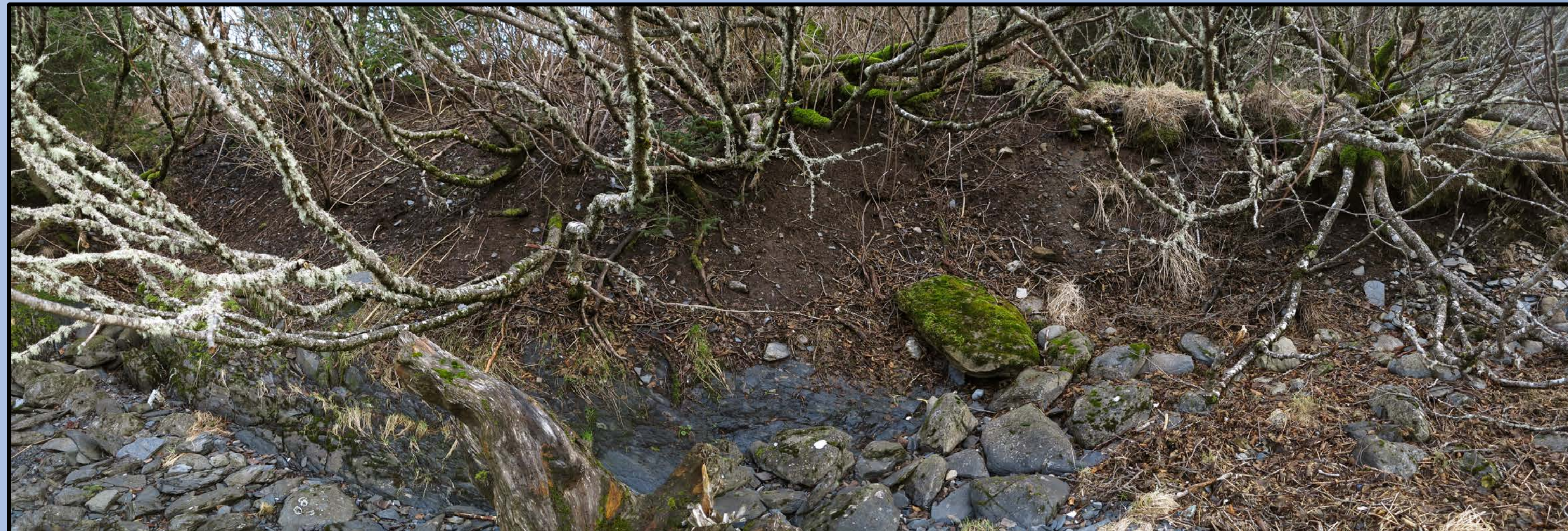
Summary

Excavations at KAR-310 provide a detailed look at settlement in the Karluk drainage about 300 years ago. Research revealed a substantial settlement where Alutiiq ancestors focused heavily on salmon harvesting and processing. However, it also illustrated that people were harvesting and using a variety of resources available from the coast. We suspect this settlement was used most heavily during the late summer and fall when salmon resources were most abundant in the area, and perhaps into early winter. Karluk Lake was clearly a desirable locale where families returned year after year, reusing houses and rebuilding when necessary.



Molly Odell*, Patrick Saltonstall*, Nicolas Quesada+, and Catherine West+

*Alutiiq Museum & Archaeological Repository; +Boston University



Erosion face at the Qik'rtangcuk Site

Introduction

Kodiak's Alutiiq people have inhabited the archipelago for at least 7,300 years. Recent archaeological research by the Alutiiq Museum has uncovered a series of small, specialized sites dating to the Kachemak (3800 – 1000 BP) and Ocean Bay (7300 – 3800 BP) traditions. These sites appear to have been seal hunting and fishing camps. They contain no residential features and produced few domestic artifacts.

Qik'rtangcuk (Little Island) is an example of a Kachemak period specialized site near the City of Kodiak on northeastern Kodiak Island. The site sits on a small, wooded promontory approximately four meters above sea level. A team of Alutiiq Museum archaeologists, students, and volunteers excavated 12 square meters at the site in July 2018.



South wall profile showing 50 – 70 cm of black soil with fire cracked rock and pockets of faunal midden, overlying mostly-intact tephras with an ephemeral Ocean Bay deposit, and glacial till.

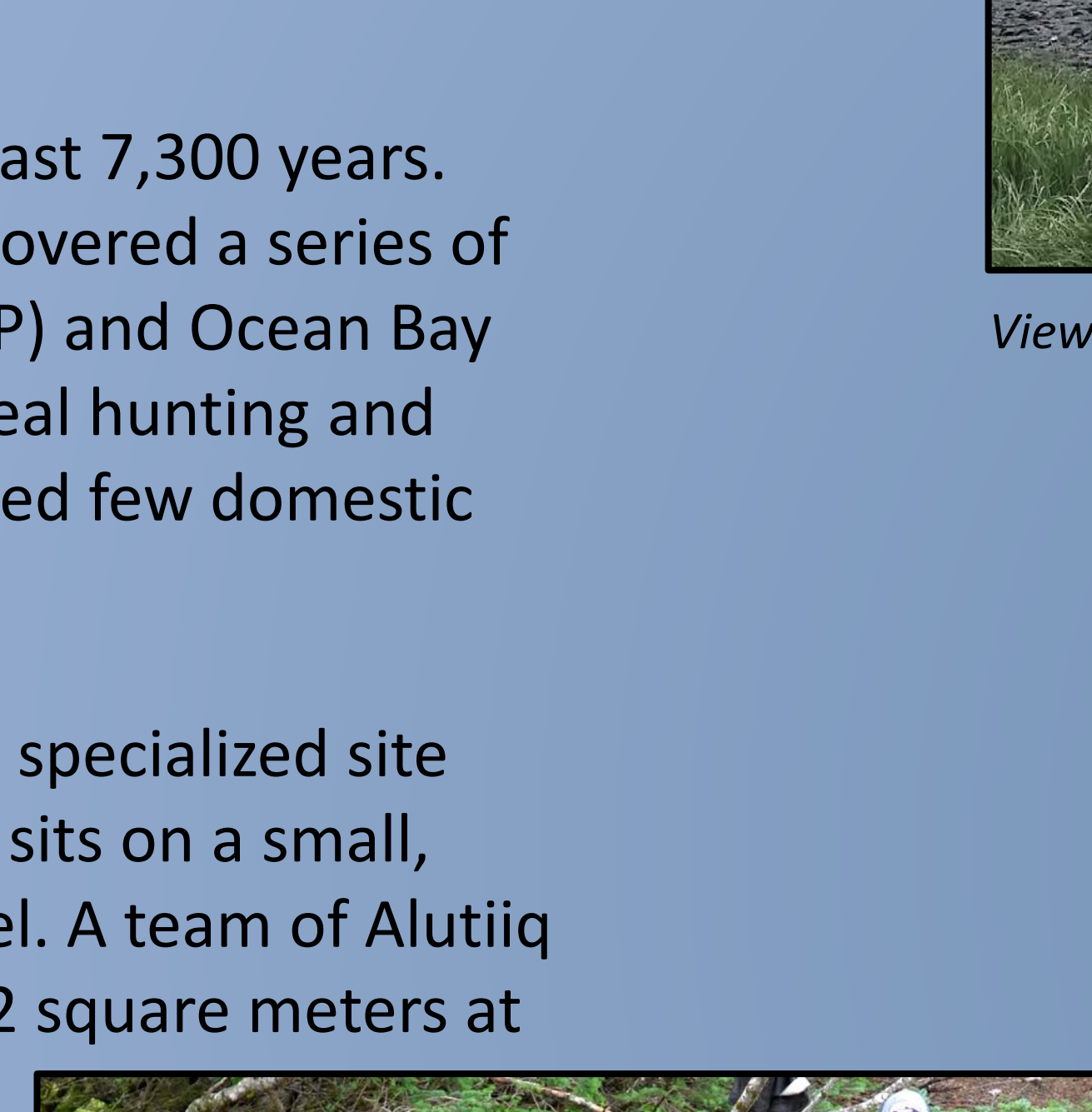
Deposits

Immediately below the surface, the team uncovered typical Early Kachemak deposits— black, charcoal-stained soil and small pits filled with charcoal and fire-cracked rock. These deposits are interpreted as the result of fish processing and smoking activities. On the slope of the hill leading down to the erosion face and beach, the team uncovered 50-70 cm of rubble from these smoking pits—fire cracked rock, charcoal, and pockets of faunal midden.

Below the Kachemak component the team uncovered an ephemeral Ocean Bay occupation dating to 7106 ±63 cal BP (two-sigma range). While not the focus of this poster, the Ocean Bay use of Qik'rtangcuk is notable for its lack of features or structures, and its blade-dominated assemblage.



Excavation crew of Alutiiq Museum staff, students, and volunteers



View of the Qik'rtangcuk Site (located in the alders to the right of the lone spruce tree), looking East.



Cobble spalls

Uncovering pits filled with charcoal and fire cracked rock



A line plummet

Artifact Assemblage

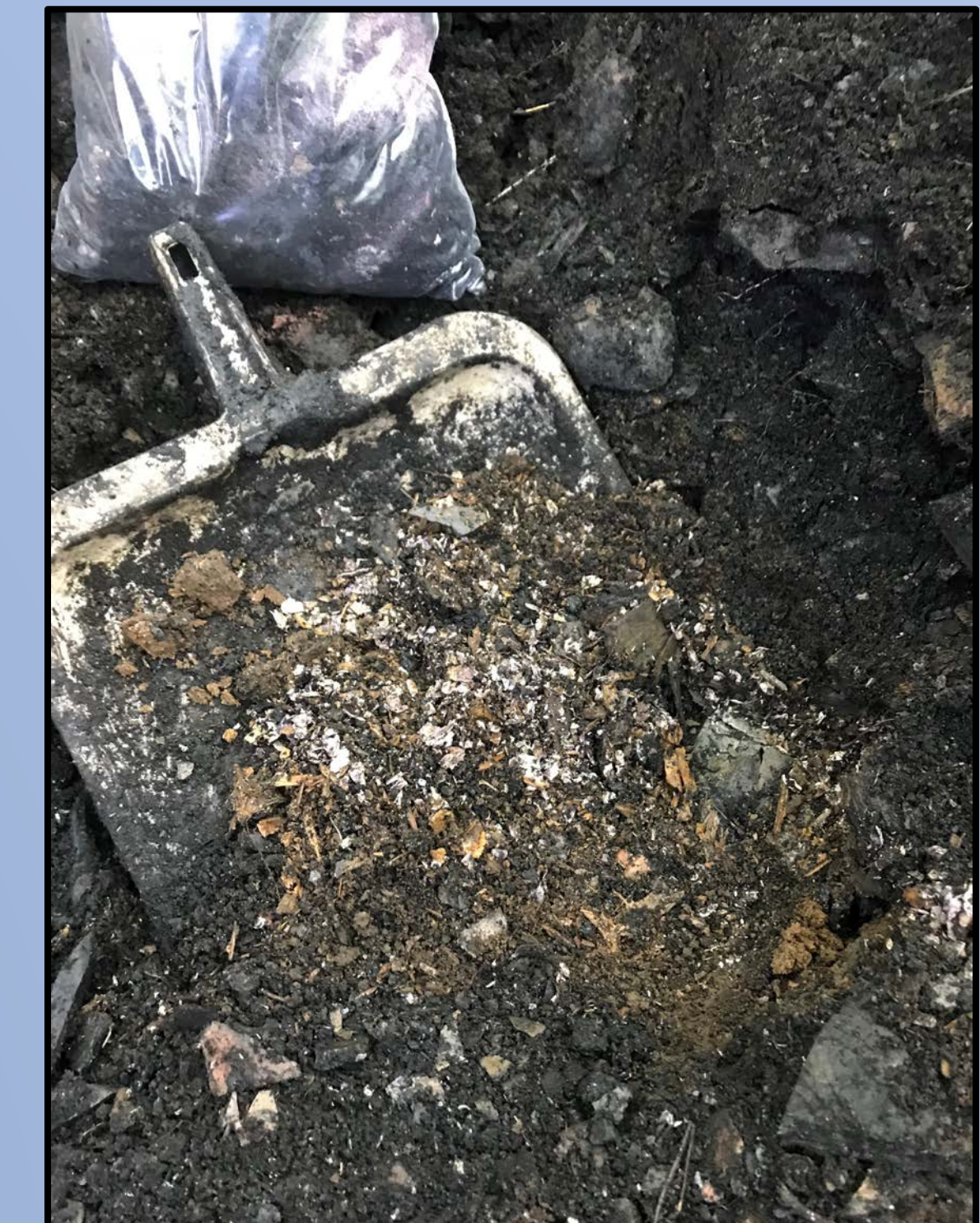
The Qik'rtangcuk assemblage is dominated by expedient cutting tools—cobble spalls, and debris from their manufacture—cobble scrap. Also present were line plummet, abraders, a handful of chipped stone debitage and tools and one bone awl. Notably absent were net sinkers and ulus (tool associated with salmon harvesting), domestic items such as lamps, mauls, and scrapers, and many of the types of debitage and manufacturing tools found in nearby sites of a similar age.



A red chert side blade



Fish bones being sorted in the BU Zooarchaeology Laboratory



A pocket of faunal midden being sampled.

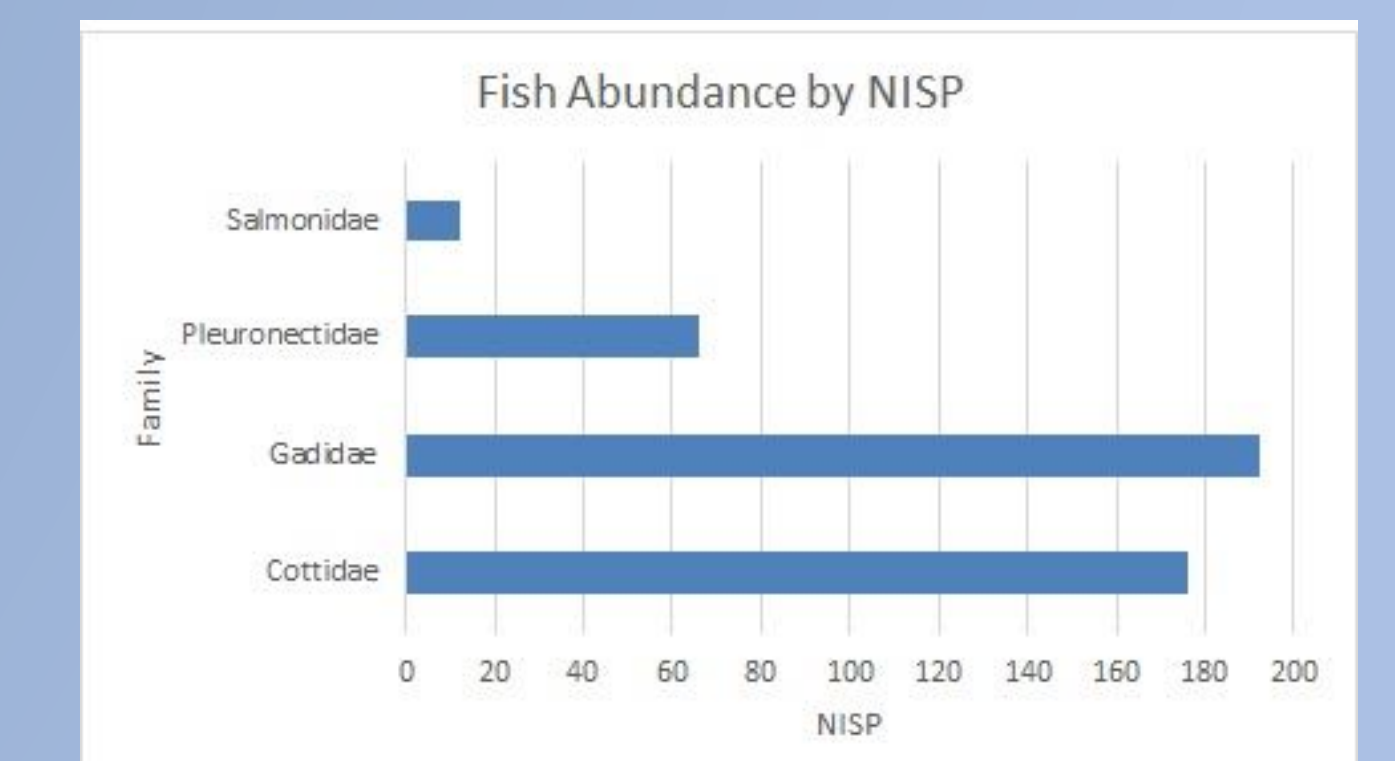
Preliminary Faunal Analysis

Bulk faunal samples were sent to the Boston University Zooarchaeology Laboratory and screened through 1/8" mesh. These preliminary results include fish identifications based on vertebrae, and bird identifications based on specific skeletal elements (coracoid, humerus, ulna, tibiotarsus, femur, carpometacarpus, sternum, and scapula). Shellfish are present in the samples but have not been identified.

The results of the analysis suggest that people made wide use of the fish resources available near Qik'rtangcuk. These include cod (Gadidae), salmon (Salmonidae), sculpin (Cottidae), and flatfish (Pleuronectidae). While bird remains are rare and poorly preserved, the results also show a diversity of bird families. Most surprising among these are the Northern fulmars (*Fulmarus glacialis*; NISP = 22), which tend to live in open water environments. People also made use of small sea birds (Alcidae; NISP = 4), gull (Laridae; NISP = 1), and ducks and geese (Anatidae; NISP = 1). Mammals are almost entirely absent from this assemblage, save some fragmentary material and a single red fox (*Vulpes vulpes*) mandible.



Gadidae vertebrae



Discussion

The Qik'rtangcuk site gives us a window into the settlement and subsistence strategies of Early Kachemak-phase Alutiiq foragers. The site was most likely a temporary camp used as a base for catching cod and other marine fish, which were then processed and smoked at the site. Other than expedient cobble tools, little manufacture happened here. Moreover, the site contains a variety of pits filled with evidence of fires—cracked rock and charcoal, but no evidence of domestic structures. People most likely lived elsewhere.

The season of Qik'rtangcuk settlement is difficult to determine. Marine fish can be caught year-round in Kodiak, although common knowledge is that cod are commonly caught in spring and summer when they are near shore. However, Saltonstall observed Kodiak residents catching cod from the beach at Qik'rtangcuk in 2014. The presence of Northern fulmar remains suggests that the Qik'rtangcuk inhabitants harvested resources in open waters as well.

Seal

On Kodiak Island, Alutiiq people continue to harvest marine mammals for both food and raw materials. In ancestral times Kodiak's sea mammals were very important to Alutiiq people because they provided a variety of resources. Seals, along with other sea mammals, produced meat and fat for food, oil for light and warmth, hides for boat coverings, and bone and sinew for sewing and tools. Below you will see many examples of how Alutiiq ancestors used each part of the seal, as well as information about present day uses of subsistence seal hunting for traditional and contemporary purposes.



1. Fur/Skin

Seals were hunted from kayaks or from the shore after using a decoy to bring them within range. Wooden seal helmets and inflated seal skins are examples of decoys.

Today seal fur is used in a variety of contemporary ways including clothing, regalia, jewelry, and as a method for indigenous people to celebrate heritage and culture. Currently seals can only be legally hunted by coastal dwelling Alaska Natives with 1/4 blood quantum, as governed by the Marine Mammal Protection Act.

2. Fat/ Oil

Seal oil and fat were an essential part of Alutiiq meals in the past. Sea mammal blubber was melted in ceramic pots to produce oil or was left to liquefy naturally in underground pits.

Present day we don't see seal fat or oil served at meals or with dried foods as frequently as in the past centuries; however we do see it on special occasions and in households who have access to the resources.

Seal oil was also used as fuel for stone lamps. A lamp filled with seal oil would provide light and heat for Alutiiq families. Today seal oil is still used to light oil lamps for ceremonies and events in Alutiiq communities. However, another oil may be substituted due to the strong smell of seal oil or it being not readily available.

Seal oil is known to be wonderful for skin, and can aid in the soothing of sunburns. When taken straight in small doses it has also been said to warm a chill and preserve body heat in cold temperatures.

3. Intestines/ Stomach

Alutiiq people created waterproof jackets from gut skin. They sewed the seal intestines into flexible, lightweight garments using special waterproof stitches.

Food such as berries, shellfish, and dried meats were once commonly stored in oil inside containers made from dried seal stomach. One delicacy made with the intestines was braided seal gut. This Native version of sausage was and is prepared using fresh seal intestines. One would start by washing the long pink tubes of gut, done in saltwater making sure to thoroughly remove the contents. Often the gut was stuffed with heart, liver, and fat before braiding. Three or more strands would be braided at a time to create a loaf three to four feet long and about three inches thick. Once the braid was completed it would be fried, boiled, or baked.

4. Meat

Seal meat is enjoyed in a variety of ways including dried, boiled, fried, baked, and slow cooked.

Seal meat has a very high in nutritional value.

It is rich in proteins, good fats, vitamins and minerals. It also contains omega-3. This type of fat is thought to aid resistance to heart disease, helps defend against upper respiratory infection. The fat in the seal meat also improves blood circulation.

5. Whiskers & Claws

These were used for adornments and jewelry.

6. Esophagus

The esophagus was used in clothing.

It was sewn and dyed as edging on garments.

Isuwiiq

Designed by Hanna Sholl dba Fine Arts by Hanna Sholl 2019

Funded by the Munartet Project and the Alaska State Council on the Arts

