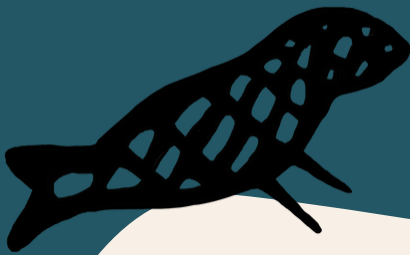


Cama'i-Hello

Let's Go Kayaking

I am ready to travel in my qayaq-kayak. My boat is made of driftwood and animal skins, and I will hunt for sea mammals and birds. I have gear to help. On the deck are harpoons, lances, arrows, and a stunning club. Inside there is a container of fresh water, food, a sewing kit, and amulets for luck, all in an atmak—back pack.

My caguyaq—hunting hat is bent from a single piece of wood. It protects my face and has magical powers that help me kill sea mammals. Hunters decorate their hats with painted designs and sometimes they attach decorations of carvings, beads, feathers, and sea lion whiskers. Some of these designs show great hunts, others show helpful bird and animal spirits. The decorations on my hat reflect my personality, achievements, and role in my community.



My Jacket

My light weight kanaglluk—jacket is made of seal intestine with special stitches. It is waterproof and protects me from rain and sea spray. I can tie the bottom around the opening of my kayak to keep water out and warm air in. My people have been making these coats for over 7,000 years.

Nose Ring

My nose ring is made of dentalium shells. These curved white shells come from southeast Alaska and they are valuable. A pair of dentalium shells can be traded for an entire parka.



PISURTA

THE HUNTER



Puppet clothing by Susan Malutin from seal gut, deer hide, cotton tassels, glass beads, dentalium shells, wooden beads, and craft foam.

Cama'i-Hello

Let's Pick Berries

I am going to pick berries. I collect many different kinds—salmonberries, crowberries, alpine blueberries, and low-bush cranberries are my favorite. I pick from midsummer through the fall. Did you know that a frost will make fall berries sweeter? I serve berries fresh, freeze them for winter, or make them into jams and jellies. You can boil berries with sugar to make a hot drink or mix in some cornstarch to make a pudding.

My family enjoys fishing, hunting, and collecting wild foods—like shellfish, greens, and eggs. We have deep connections to the land. Harvesting is part of who we are. It is more than food. It ties us to our ancestors, fills our spirits, and feeds our families.

Sharing food is important. I enjoy giving food to friends and family members, feeding guests, and going to potlucks. My ancestors held big winter festivals where guests visited, feasted, danced, and gave thanks for the harvest. Preparations included making gifts preparing lots food, and decorating.

Eating Berries

One of my favorite ways to eat berries is in ciitaaq. I mash all kinds of berries, and then stir in some milk. In Alutiiq, my language, ciitaaq means “something mashed.”



Atkut—Clothes

I am wearing a qaspeq—kuspuk, a shirt traditionally worn by Yup'ik, Cup'ik, and Iñupiaq peoples in northern and western Alaska. This garment shows the sharing of cultures. Today Native people across Alaska wear kuspuks. On my head I have a nacaruag—bandana.

ALAGNARSURTA

THE BERRY PICKER



Puppet clothing by Susan Malutin from cotton fabric, rickrack, buttons, and glass beads.

Cama'i-Hello

Let's Dance

It's festival time, and I am dressed in my special parka for dancing. I love the beat of a skin drum and sharing the songs and movements I've learned from my Elders. Tonight I will perform in the qasgiq—community house. This is a building owned by a rich family. It has one big room, and in winter, our whole village gathers here to celebrate the year's harvest. This evening, the qasgiq has many special decorations. There are paddles, harpoons, sea otter pelts, and kayaks hanging from the ceiling. They remind us of hunting and the harvesting activities of the past year. With songs, movements, and storytelling, we will honor our ancestors, share history, and thank animal spirits.

In Alutiiq, my language, the word for drum and music are the same cauyaq. The drum is our main instrument, although we also perform with rattles and whistles. Like other ceremonial objects, drums are decorated. Some have painted pictures of spirit helpers or a carved handle.



Atkuk—Clothes

I am wearing my special parka. It has tufts of white fur that float when I dance and it resembles falling snow. Each color in my parka has a meaning. Tan'ertuq/tamlertuq—black is for darkness and death. Kawirtuq—red is for blood, life, and ancestors. Qatertuq—white is for the creator, light, vision, and people.

Tattoos

When I became old enough for marriage, I received tattoos on my chin and cheeks. They remind people that I am an adult. Sometimes I wear red and black face paint for dancing.



AGNGUARTA THE DANCER



Puppet clothing by Susan Malutin from felt, tufts of ermine fur, and glass beads.

Cama'i-Hello

Let's Go Hunting

I am ready to go hunting. Harvesting animals is a big job, and it helps me care for my family. Animals provide us with food and materials. This includes skins for clothing and boat coverings, gut for waterproof rain coats and containers, bone and antler for tools, and whiskers, claws, teeth, and hair for decoration. I will take my bow, a quiver of arrows, and a killing lance. I will watch carefully for tracks and animal trails.

I learned to hunt as a boy. I watched my dad and my uncles. I played with hunting toys and practiced skills like throwing. Dad taught me where to find animals, how animals behaved, and how to judge the weather. Elders taught me to show respect for animals by dressing cleanly, taking good care of my weapons, and never bragging about my success.

I will teach my children to hunt, sharing what I have learned so that they can care for their families one day.



Hunting Luck

I wear a pouch around my neck that holds some dirt from my village. This is one of my nakernat-talismans. It provides luck and protection while I travel and harvest. The bear is also for protection. I made and decorated it myself. I carry sewing tools when I travel. Sometimes I need to repair a hole in my boat or my clothing. Knowing how to sew is important.

Large Animals

Bears are the only large land animals available on Kodiak. We use their large hides for blankets and clothing. To harvest other large land mammals, like caribou and mountain goats, we travel to the mainland.



TAQUKA'ARSURTA

THE BEAR HUNTER



Puppet clothing by Susan Malutin from seal fur, sheared and plucked beaver, and deer hide.

Cama'i-Hello

Let's Lead

I was born into a wealthy family. My mother's brother was the village chief when I was young. He was kind, generous, and brave. When he got older, he appointed me to be the chief. My community was pleased with this choice, and I have been leading the village since.

As my family is well off, we have a responsibility to help others. We make sure everyone has a place to hunt and fish. If someone is unable to harvest, we share our catch. We built the community house, and we keep it in good shape for winter festivals. We also maintain an angyaq—large open boat for travel, trading, and leading war parties when we need to defend ourselves.

Chiefs often wear parkas made from rare furs, hats decorated with dentalium shells and amber, fancy jewelry, and tattoos to remind others of our position as a village leader.

Social Roles

In my village there are wealthy people, commoners, and enslaved people. These positions are inherited. Some people also have special jobs. They train to be whalers, spiritual leaders, healers, or shamans.



Safety

With help from Elders and advisors, I make sure our community is safe. If someone misbehaves, we discuss the problem and choose a punishment. Then we have a community meeting to share our decision. People who commit small crimes get a light punishment—like kneeling on a rock. People who commit larger crimes receive more serious punishments, even banishment. This teaches respect.

TUYUQ
THE CHIEF



Puppet clothing by Susan Malutin from seal fur tassels, faux fur to resemble sea lion pelt, cotton tassels, yarn, and glass beads.

Cama'i-Hello

Being A Woman

I live in a ciqlluut-sod house with my husband and our children. Two of my sisters and their families live with us. Each family has a room where we keep our belongings and sleep under bear skins at night. We share a large central room where we work, cook, and teach our children. There is also a maqiwik—a room where we splash hot rocks with water to make steam for washing.

I have many tasks. They include collecting food like clams and bird eggs, cleaning fish, tanning hides, stitching clothing, weaving baskets and socks, and making skin covers for our boats. I keep my knives and sewing tools in a kakiwik—a small decorated bag.

My family depends on me for hunting luck. I must act respectfully toward animals. I use every scrap of hide and feather in my sewing. Beautiful creations please the animal spirits. Waste brings bad luck.

Healers

Some women in my village are healers. They can diagnose illness, make medicines, treat the sick, and deliver babies. They are respected for their kindness and knowledge.



Marriage

When I was a teenager, my parent decided it was time for me to marry. Chin tattoos and a feast told people I was ready to start a family. Then, my husband's mother asked my mother if I could be his wife. After determining he would be a good provider, my mother agreed, and he moved into our house. When I had our first baby, he built us our own ciqlluq-sod house.

ARNAQ

WOMAN



Puppet clothing by Susan Malutin from brain-tanned deer hide, dyed seal gut, sheared and plucked beaver, cotton thread, bone, and glass beads.

Cama'i-Hello

Childhood

I was born in a small hut beside our family's ciqlluaq-house. Here, my mother was cared for by a paapuskaa—midwife. After resting in the hut for ten days, mom and I had a steam bath and returned to our home, where I received my name.

I grew up surrounded by family. My mom, dad, brother, sister, and I slept together under bear hides in a cozy room in our big house. I watched my mother, aunts, and siblings at work, and I played with tiny versions of their tools. By the time I was six, I was helping with simple tasks like braiding line for boats and fishing rigs. Now, I'm sewing and learning legends and dances from Elders.

I am not old enough to dance at festivals, but I have been to the qasgiq—community house. My father took me inside, introduced me, and gave me a small strip of his parka to celebrate that I am part of his family and our village.

Colors

Blue is tied to the spirits, hunting, and the worlds in the land and the sky. I wear my blue kuspuk to festivals when we celebrate the year's harvest. White symbolizes the creator, light, vision and people.



Play

In spring, when the sparrows return, we take our dolls out of storage and play outside on the beach. Here, children wrestle, and have running races and jumping contests. We also play yaamaq—a rock tossing game and ruuwaq—an arrow shooting game.

ARYA'AQ
GIRL



Puppet clothing by Susan Malutin from cotton fabric, felt, rickrack, and glass beads.

Cama'i-Hello

Being A Man

I spend many days in my kayak. My boat is one of my most important tools. It is made especially for me using measurements from my body. With it, I travel along the coast of Kodiak hunting, fishing, visiting, and trading. Sometimes I paddle over to Aluuwiiq—the Alaska Peninsula to get things we don't have on Kodiak—caribou skins for clothes, coal and ivory for jewelry, antler for tools, glassy stone for arrows. I take Kodiak slate with me. There is no slate on the Alaska Peninsula, and people there need it to make knives. I always try to bring food or materials home to my family. They depend on my travels for support.

In the village, I spend my days in the qasgiq—community house. Here, men from our village make tools, discuss politics, plan travel, and play games. My sons join me and we work together to carve tools and build boat frames. We carve many of the tools we use everyday—making harpoons, bows, fish hooks, bowls, drums, and masks for dancing. The qasgiq is also where we celebrate. I am dressed in my festival clothes.

Shaman

Our community has a shaman, who heals people by communicating with animals, ancestors, and spirits. He is a powerful person who can see the future and control the weather. Women can also be shamans.



First Catch

The first time I harvested a seal, my family celebrated. My parents gave the meat and hide away to demonstrate the importance of sharing and to show that I was a hunter who could help to support our village. Then we had a feast. This marked my transition from a teenager to an adult and signaled my readiness for marriage.



NUKALLPIAQ MAN



Puppet clothing by Susan Malutin from deer hide, glass beads, and dentalium shells.

ALAS'KAAQ

ALASKA



CAMA'I

Cama'i is our greeting. It's a friendly, welcoming word that means hello. Say cama'i when you meet a friend or enter a room full of people.



QIK'RTAQ KODIAK

Our people came to Kodiak from Aluuwiq—the Alaska Peninsula to the northwest. Here, there was a chief named Atlivatu whose daughter vanished. Another chief named lakunak helped him search for her. They looked in many places for a long time. From the southern coast of the Alaska Peninsula, they sighted land across the water and called it Qik'rtaq—Island. This is where Kodiak gets its name. Atlivatu and lakunak were curious about Qik'rtaq and investigated. They found many good things and persuaded their families to settle here.

