



Angilluki

Return Them

A Practical Guide to Repatriation in the
Kodiak Alutiiq/Sugpiaq Region of Alaska

About this Booklet

This booklet was produced by the Alutiiq Museum & Archaeological Repository in 2022. The Alutiiq Museum is a non-profit organization dedicated to preserving and sharing the history and living culture of the Alutiiq, an Alaska Native tribal people. Representatives of Kodiak Alutiiq organizations govern the museum with funding from charitable contributions, memberships, grants, contracts, and sales.

The Alutiiq Museum acts as the Regional Repatriation Coordinator for the ten tribes of the Kodiak Archipelago, supporting efforts to locate, affiliate, and claim ancestral Alutiiq remains and objects. This booklet is designed to help Kodiak tribes with the repatriation process.

Kodiak Tribes with Standing to Claim Under NAGPRA

Alutiiq Tribe of Old Harbor
Kaguyak Village
Native Village of Afognak
Native Village of Akhiok
Native Village of Karluk
Native Village of Larsen Bay
Native Village of Ouzinkie
Native Village of Port Lions
Sun'aq Tribe of Kodiak
Tangirnaq Native Village

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Dear Tribal Members,

Cama'i—Hello.

For over thirty years, our community has been working to bring our ancestors' remains home. Since the first repatriation to Larsen Bay in 1991, Kodiak's ten tribes have come together to locate, claim, repatriate, and rebury 1248 of our people. There is more work to do, but I am proud of this effort and the respect for our ancestors it represents. Repatriation is not easy, but it is essential work and an important expression of our tribal sovereignty.

During the repatriation process, tribes are asked to make many decisions—from choosing to claim a set of remains to determining how they will be shipped home and where they will be reburied. This booklet is designed to help your community make some of the practical decisions surrounding repatriation. We begin at the point where ancestral remains and funerary objects are ready to be returned, and discuss some of the options for packing, shipping, scheduling, storing, and reburying these materials. This booklet also provides examples of three recent Kodiak Alutiiq repatriations.

The Alutiiq Museum staff created this booklet based on our experiences facilitating repatriations since 2008. We hope it will be a helpful reference as our community continues the important work of repatriation, until the day when there are no more of our ancestors to bring home.

Quyanaa—Thank you,



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Margaret Roberts, Alutiiq Heritage Foundation
Board Chair, and April Counciller, Alutiiq
Museum Executive Director visiting ancestral
collections at the Château Musée in France.



Basic Steps in Repatriating from a Museum

This chart illustrates the general process of repatriating human remains and funerary objects under the Native American Graves Protection and Repatriation Act (NAGPRA). This booklet provides advice to Kodiak tribes on steps 7 through 10. Additional advice can be found in the Kodiak Alutiiq/Sugpiaq Repatriation Commission manual available on the Alutiiq Museum’s website repatriation page.

Step	Museums	Tribes	National NAGPRA
1	Identify Native American remains & funerary objects in collections and complete an itemized inventory.		
2	Gather information on age, source, & affiliation of the remains and objects.		
3	Consult with affiliated tribe and share information on remains and objects gathered.	Consult with museum holding remains—receive copies of documents, discuss affiliation, consider whether repatriation is desired.	
4	Report results of inventory and consultation to National NAGPRA in a draft notice of inventory completion.		Review and edit the notice of inventory completion to prepare it for publication.
5			Publish a notice in the federal register.
6		Submit a written claim to the museum for remains or funerary objects.	
7	Review repatriation claim.	Consult with museum on repatriation methods—including packing, shipping, and scheduling.	
8	Repatriate remains to tribe. Deaccession, transfer title, and assist tribe with packing, shipping, and scheduling.	Plan for return & reburial. Decide where remains will be stored when they arrive, who will care for them, when they will be reburied, and if there will be a service.	
9	Notify National NAGPRA of repatriation.	Accept remains.	Update records.
10		Rebury remains.	

Notes:

Tribes can always contact museums to ask what they are holding from their region, but NAGPRA makes museums responsible for reaching out to tribes with this information.

Area shaded in blue is the focus of this booklet.

Preparing for Return

Most of the ancestral remains and funerary objects awaiting repatriation are stored in repositories far from Kodiak, and must travel home. Repatriating tribes are consulted on this process to ensure that it is completed in the most respectful and culturally sensitive way possible.

Packing Options:

Museums preparing remains and funerary objects for return to communities will ask for guidance on packing the materials.

Who Should Pack: Some tribes want museums to handle remains as little as possible and feel that tribal members are the appropriate people to pack remains. Others are more comfortable not handling or viewing ancestral remains and ask museums to complete packing. Tribes can appoint someone to travel to a museum to complete packing.

Museum Numbers: If the remains have museum numbers written on them, or tags attached, some tribes ask for these materials removed. Other want the human remains disturbed as little as possible and opt not to remove numbers.

Grouping: Often, tribes will request that materials found together be packaged together. For example, if a person was buried with an object, a tribe may request that the object be packaged with the person's remains. This allows packaged remains to be put back in the ground without further handling.

Packing Materials: Tribes can supply materials they want used in packing or ask the museum to supply them. Alutiiq tribes often request museums use organic materials (e.g., cardboard, fabric, and paper) as they plan to place boxes of remains directly into the ground and would like the remains and packing materials to disintegrate naturally.

Containers: Ask the museum to double box remains and/or objects. They should place the remains/objects in one box, and then place that box in a larger box. This creates a buffer and helps to protect the remains/objects from damage during shipping.

Labeling: Ask the museum to clearly label the outside of every box in a way that indicates that it contains remains. For example, the museum could write "repatriation" on the box. This keeps people from accidentally opening boxes when they arrive.

Funerary Objects: Some tribes opt not to rebury funerary objects and to preserve them for educational purposes. If your tribe plans to do this, ask for the museum to package and ship funerary objects in a separate box. This will allow you to keep the objects without opening boxes holding human remains.

Box Inventory: Ask the museum to number each box clearly on the outside, create an inventory of the boxes, and provide you with a copy of the box inventory. This will help you track all of the boxes shipped to ensure all of them have arrived.

Transportation

Escorting Remains:

When possible, the Kodiak Alutiiq/Sugpiaq Repatriation Commission suggests ancestral remains travel home with a community member. For example, remains claimed in Fairbanks might be driven to Anchorage by a tribal member and checked as cargo for a flight to Kodiak.

If you are escorting human remains, it is wise to get a signed note from the repatriating museum. This note should describe the remains and the reason you are transporting them, to ensure there is no confusion with airline security, the TSA, or customs officers at the Canadian Border.

Shipping Remains:

Tribes often opt to have museums ship remains. This should always be done by a secure, trackable method. Ask for a method that provides quick, reliable service to Kodiak. The longer the remains are in transit, the greater the chance that something could go wrong.

Working with an Airline:

- Have a tribal representative accept the shipment at Kodiak Airport (e.g., Alaska Airlines Goldstreak).
- Ask the Alutiiq Museum to accept the shipment at Kodiak Airport and store it until the tribe can accept the remains (e.g., until a representative can visit Kodiak and escort the remains home).
- Ask the Alutiiq Museum to transfer the shipment from Alaska Airlines to an air taxi for shipment to your village.
- Ask the Alutiiq Museum to bring the remains to your village the next time a staff member visits.

Working with a Shipping Service:

- Ship directly to a tribal office.
- Ship to an air taxi that can bring the remains to your village.
- Ship to the Alutiiq Museum for storage until your tribe can accept the remains.



Cargo plane at Kodiak Airport transporting crates of objects loaned to the Alutiiq Museum.

Care in Kodiak

It is helpful to plan how ancestral remains and funerary objects will be cared for when they return to Kodiak and are awaiting reburial.

Ancestral Remains:

Ancestral remains and funerary objects often arrive weeks or even months before reburial. For example, repatriated materials might be returned in the winter when the ground is frozen or in advance of a planned community gathering. As such, tribes often need a place to store the materials until they can be buried.

Tribal Storage: Pick a place to store the remains and/or funerary objects. This could be a closet or a storage area in the tribal office, or another space in the community. Tribes often select a quiet, secure place where the remains will not be disturbed.

Museum Storage: Ask the Alutiiq Museum to store the remains until it is time for reburial. The museum will provide tribes with up to a year of storage while tribes make burial arrangements. Contact Amanda Lancaster (amanda@alutiiqmuseum.org, 844-425-8844) to discuss how the museum can help. The museum stores human remains in secure, quiet storage areas that are only accessible by a limited number of staff members.



Archpriest Innocent Dresdow, of Kodiak's Holy Resurrection Cathedral, says a blessing for ancestral remains from Chirikof Island temporarily stored at the Alutiiq Museum.

Objects:

While some tribes opt to rebury funerary objects, others choose to preserve them for educational purposes. Several Kodiak tribes have loaned funerary objects to the Alutiiq Museum. These items remain the property of the tribe, and they are held in the museum's secure, climate-controlled repository to help preserve them. Where appropriate, these objects may be stored in the Alutiiq Museum's special sacred area.

Loan Agreement: Contact Amanda Lancaster (amanda@alutiiqmuseum.org, 844-425-8844) to develop a loan agreement. Amanda will provide a loan form with options for the tribe to consider.

Storage: Tribes can decide if they would like funerary objects held in the sacred area of the Alutiiq Museum's collections room or in general storage.

Access: Tribes can decide who will be allowed access to funerary objects and for what purposes. Consider if you would like only tribal members to have access to the objects, or if the objects may be shared with any visitors. Will photographs be allowed? Can the objects be studied or displayed?

Selecting a Reburial Location

Where would your tribe like to rebury its ancestors? This can be a difficult question to answer, especially if repatriated remains are from an area that is not physically close to the place tribal members live today. For example, human remains from Shuyak Island could be returned to Shuyak for reburial or they could be reburied in Kodiak. There is no correct answer, and each tribe decides what is appropriate for its community.

Wherever remains are reburied, it is important to choose a location that is not likely to be disturbed. Avoid reburial in areas with a history of natural disturbance like erosion or that may be developed in the future. It is also helpful to create a record of the reburial location, so that future tribal administrators are aware of the grave and can help to protect it.

Location

City or Village Cemetery: Cemeteries are a common choice for reburial, especially for ancestors of Christian faith. However, there can be fees and rules for cemetery burial. Contact the cemetery you are considering, to learn their requirements.

Native Corporation Property: ANCSA corporations often own lands near the repatriating tribal community. Contact the land manager of the corporation to discuss the possibility of reburial.

Municipal Property: A city may own property in an Alutiiq community. Contact the city manager to discuss options for reburial.

Original Burial Location: It may be possible to rebury ancestral remains near the location of their original burial. Such a reburial would be negotiated with the landowner. You can determine landownership by visiting the Kodiak Island Borough website. However, we do not recommend reburial in archaeological sites, as this activity could harm the site and even disturb another grave. Instead, bury near the site. Alutiiq Museum archaeologists can help the tribe select a location near a site.



Method of Burial

How would your tribe like to place its ancestors in the ground?

No Container: Ancestral remains can be placed in the ground without a burial container. This is the way Alutiiq Museum archaeologists immediately rebury remains found during research. However, it may not be comfortable for tribal members to handle ancestral remains.

In Shipping Boxes: Alutiiq tribes commonly rebury ancestral remains in the boxes used to repatriate the remains.

In a Burial Container: Some Alutiiq tribes have built spruce boxes to hold remains for burial. Repatriated remains were transferred to the boxes and then the boxes buried.

Tribal member carries spruce box with ancestral remains to burial site on Afognak Island, 2013.

Planning a Service

Honoring our ancestors can take many forms. The act of repatriation and reburial is itself a demonstration of care and respect. Returning our ancestors to the Earth puts both the dead and the living at peace. Some tribes gather to welcome ancestral remains when they arrive on Kodiak. Others commemorate reburial with a graveside gathering and combine elements of Alutiiq spirituality and Christian faith in the ceremony. It is completely up to the tribe to decide what elements to include or not to include in a reburial ceremony.

Alutiiq Elements:

- Light a *naniq* (ancestral oil lamp): A burning oil lamp is a symbol of cultural pride and perseverance. Alutiiq people light stone lamps at gatherings to illuminate our heritage, and to shine the light of culture far into the future. An Elder and a young person light the lamp together to represent the passage of cultural knowledge between generations. The Alutiiq Museum has stone oil lamps that can be borrowed for lamp lighting at events.
- Invite a community member to speak.
- Invite dancers to perform: Some tribes ask an Alutiiq dance group to perform at a reburial ceremony, to honor and share ancestral traditions.
- Sing or pray in Alutiiq: A copy of the Lord's Prayer in Alutiiq and English appears on the next page. An audio recording of the Alutiiq version of this prayer is available on the repatriation page of the museum's website.

Christian Elements:

Tribes often involve a spiritual leader in a reburial ceremony. Many Alutiiq people practice Christian faiths and ask a priest or pastor to participate in honoring ancestors. Elements might include a blessing, prayer, passage from scripture, sermon or message, or a hymn.



Note: It is customary to offer spiritual leaders and culture bearers a small honorarium for their assistance.

Herman Squartsoff and a young boy light an Alutiiq oil lamp.

The Lord's Prayer

Alutiiq translation created by Alutiiq Elders with help from April Counciller and Jeff Leer

Gwangkuta Atagpet, Pamani et'sqaq,

Our Father, who art in Heaven,

Tanqigtuq Atren

Hallowed be thy Name.

Agayuin taiskiu, piugcicin piurciiuq,

Thy kingdom come, thy will be done,

Nunami cestun Pamani.

On earth as it is in Heaven.

Minarkut guangkuta ernerpak gelipamek

Give us this day our daily bread

Cali pRastiirki kRiigaapet,

And forgive us our trespasses,

Cestun guangkuta pRastiiyapet tamaita suuget.

As we forgive those who trespass against us.

Cali agutenillkut asilngurmen, anirturkut asilngurmek.

And lead us not into temptation, but deliver us from evil/the evil one.

Caqit tamaita pik'aten, cali tuknigtuten, cali tanqigtuten,

For thine is the kingdom, and the power, and the glory,

Atra atam, cali Awaqutaa, cali Tan'qisqaq Anernera,

In the name of the Father, and the Son, and the Holy Spirit,

Ima'ut, tamaa'ut, iquinani.

Now and ever, and unto ages of Ages / Forever and ever.

Amin.

Amen.

An audio file with the Alutiiq version of this prayer is available on the repatriation page of the museum's website.



Members of the Kodiak Alutiiq Dancers welcome ancestral remains returned by the Alaska State Museum.

Creating a Grave

Excavation: In preparation for reburial, the tribe will need to create a grave. If you are reburying in the Kodiak City Cemetery, cemetery staff will complete this task. In other locations, the tribe will need to ask someone to dig a hole by hand or with machinery. In either case, it is important to dig a hole large enough and deep enough to accommodate all of the repatriated remains and bury them safely to prevent future exposure by erosion or disturbance.

Placing Remains: Select one or more people to place remains in the grave. You may need a ladder or a step stool to help people move in and out of the hole.

Burying Remains: Make a plan for filling the grave. This might be done by cemetery staff, by those who gathered for a reburial ceremony, or by a property owner. You may need to have shovels available for people who will be helping.

Adding a Grave Marker: Consider if your tribe would like to mark the location of the grave with a stone, a cross, a grave post, or another marker. This can be done at the time of burial or at any point afterwards. In some cases, it may be appropriate to have no grave marker.



From left—Volunteers place ancestral remains from Chirikof Island into a grave at the Kodiak City Cemetery; Grave post in the Akhiok church cemetery.

Commemoration in Kodiak

The Alutiiq Museum keeps a record of all the ancestral remains returned to Kodiak. For each repatriated ancestor, the museum adds a silver salmon cutout to the archway in the Alutiiq Ancestors' Memorial. The memorial is a city park in downtown Kodiak that honors the Alutiiq people, introduces visitors to Alutiiq history, and educates the public about repatriation.

<https://ancestorsmemorial.org>



Support

Financial

The National Park Service NAGPRA program oversees the administration of NAGPRA for the federal government. They are a source of information, advice, and financial support. NPS offers grants to support repatriation and reburial. Museums and tribes may apply for \$1,000 to \$15,000 to pay costs associated with the packaging, transportation, contamination removal, reburial and/or storage of NAGPRA-related cultural items that are NOT held by a federal agency.

Learn more at: <https://www.nps.gov/subjects/nagpra/repatriation-grants.htm>.

If the remains are held by a federal agency, it is the agency's responsibility to pay the costs of repatriation. Claiming ancestral remains or funerary objects held by an agency starts the repatriation process.

Logistical

The Alutiiq Museum acts as the regional repatriation coordinator for Kodiak, working with the region's ten tribes and the island-wide repatriation commission to assist repatriations. The museum can provide assistance with repatriation claims and planning, temporary storage, and NAGPRA grant development. Please contact regional repatriation coordinator Amanda Lancaster, amanda@alutiiqmuseum.org, 844-425-8844 to learn how we can help.

Emotional

Repatriation can be an emotional process. Caring for the remains of ancestors that were removed from their graves and taken from Kodiak can create feelings of anger, sadness, and anxiety. The repatriation process often reminds tribal members of the long mistreatment of Native peoples and the stereotypes that made it possible for our ancestors' graves to be desecrated. Caring for our dead is a basic human right and this right was violated. Feelings of distress around repatriation are common.

The Kodiak Area Native Association's Behavioral Health Department offers a safe place for discussion. If you need to talk to someone, please contact KANA. Trained professionals can help you manage the grief that can accompany repatriation work.

Kodiak Area Native Association
Behavioral Health Department
3449 Rezanof Drive East
Kodiak, AK 99615
907-486-9800

Tribal member Pat Kozak packages wooden grave planks for repatriation to the Native Village of Afognak, 2013.



Repatriation Check List

Use this list to help your tribe plan for the return and reburial of ancestral remains and/or funerary objects. The tasks below are listed in general order with the understanding that some tasks will overlap.

- ___ Complete and submit a claim letter requesting the return of your ancestors.
- ___ Advise the repatriating museum of the tribal wishes for packing materials.
- ___ Work with the repatriating museum to select a shipping method and a location for delivery.
- ___ Schedule a date for the remains and/or funerary objects to be returned.
- ___ Arrange a place for safe storage while remains and/or funerary objects await reburial.
- ___ Arrange for the long-term care of funerary objects if you do not plan to rebury them.
- ___ Select a location for reburial and if needed, obtain permission from the landowner.
- ___ Select a date and time for a reburial and share it with tribal members.
- ___ Plan a reburial ceremony and invite people to participate.
- ___ Arrange for a grave to be dug.
- ___ Just before the reburial ceremony, place remains and/or funerary objects in the grave.
- ___ Host a reburial ceremony, if desired.
- ___ Close the grave.
- ___ Place a grave marker over the reburial site if desired.
- ___ Record the location of the grave in your tribal files, so that it can be protected.

Repatriation Example: Afognak Island

In July of 2009, the Native Village of Afognak (NVA) repatriated the remains of five ancestors and a set of wooden grave planks from the Alutiiq Museum. The materials were from the Afognak Island and Port Lions areas. The tribe worked with approval from the Native Village of Port Lions and the Afognak Native Corporation to claim the materials on behalf of the entire Afognak Alutiiq community.

Tribal member Pat Kozak came to the museum to package the materials. She wrapped each piece in tissue paper and placed it in a large cardboard box custom-made for the repatriation. A few days later, NVA claimed the remains and took them to the Dig Afognak culture camp on Afognak Island.

On Sunday, July 12th, forty-one people gathered for a reburial ceremony near the site of a 19th century Alutiiq village, on property owned by the Afognak Native Corporation. The group included tribal members of all ages, and Father Juvenaly, a Russian Orthodox priest. Kozak explained repatriation to those gathered and then placed the ancestral remains in spruce boxes—containers specially built for the repatriation by her brother Pat Mullan, Jr. Next, Kozak placed the repatriated wooden grave planks in the freshly dug grave and Father Juvenaly shared a sermon. At the end of the sermon, NVA council member Jon Larsen placed the boxes of remains in the burial site. Those present sprinkled dirt on the grave, and Father Juvenaly blessed it with holy water. Then NVA staff filled the grave.



Afognak Island Repatriation, 2009. From left: Tribal members gathered for the reburial service; Father Juvenaly speaking; NVA staff. Photograph courtesy the Native Village of Afognak.

Repatriation Example: Chirikof Island

In 2017, the Sun’aq Tribe of Kodiak repatriated the remains of 109 individuals from the US Fish & Wildlife Service (USFWS). The remains came from the village of Ukamuk on Chirikof Island. They were collected by anthropologists from the beach in the 1960s, after an historic Russian Orthodox cemetery eroded.

Chirikof Island is at the far southern end of the Kodiak Archipelago, and there is no contemporary Alutiiq community in the region. As such, the Sun’aq Tribe of Kodiak repatriated the remains on behalf of all Kodiak people. At the request of the tribe, the USFWS shipped the remains to Kodiak. They were stored at the Alutiiq Museum for about a year, while plans for their reburial were made. When they arrived, the museum invited Alutiiq community members to a blessing delivered by Russian Orthodox Archpriest Innocent Dresdow at the temporary storage location.

On June 1, 2018, the Sun’aq Tribe of Kodiak held a reburial ceremony at the Kodiak City cemetery, organized with help from the Alutiiq Museum. The city waived the plot charge and dug the grave. Museum staff took the remains to the cemetery and laid them in the grave. Sharon Wolkoff and her grandson Damien Allen Madrid held an Orthodox cross by the grave. Frank Peterson, chairman of the Sun’aq Tribe of Kodiak, welcomed those gathered and introduced a memorial performance by the Kodiak Alutiiq Dancers. The dancers shared two songs, both intended to connect with ancestors, especially those being laid to rest. Archpriest Innocent Dresdow of Kodiak’s Holy Resurrection Russian Orthodox Cathedral led a private Panikhida service, a blessing with hymns and prayers for the departed with help from an Orthodox choir. Alutiiq Elders, tribal representatives, descendants of the Chirikof Island community, and people who assisted with the repatriation and reburial attended. At the conclusion of the service, people paid their respects at the graveside. Each Alutiiq Elder took a turn scattering roses and dirt, followed by others in attendance.



Chirikof Island Repatriation—Community members attend the reburial of Alutiiq ancestors from Chirikof Island at the Kodiak City Cemetery, 2018.

Repatriation Example: Three Saints Bay

In August of 2019 the Alutiiq Tribe of Old Harbor repatriated the remains of 38 ancestors and a set of funerary objects from the US Fish & Wildlife Service (USFWS). The remains were from archaeological excavations on federal lands in Three Saints Bay and Kiavak Bay conducted in the 1960s.

At the request of the tribe, the USFWS shipped the remains to the Alutiiq Museum in Kodiak, where they were briefly held awaiting reburial. In September, the remains were flown to Old Harbor and loaded onto a boat arranged by the Old Harbor Native Corporation for travel to Three Saints Bay. The tribe loaned the funerary objects to Alutiiq Museum for long-term care.

In Three Saints Bay, tribal members gathered around a grave site near the 18th century Alutiiq village, on property owned by the USFWS. Father Oleksa, Russian Orthodox priest, traveled to the site with tribal members and led a burial service. The group placed the boxed remains in the grave and shoveled dirt over them. Then they placed a wooden cross on top of the gravesite to mark its location and commemorate the ancestors buried beneath.



Three Saints Bay Repatriation, 2019—from left: boxes of remains are taken to the Alutiiq Museum for storage; the remains are taken by boat to Three Saints Bay; Father Oleksa leads a reburial service.

Contacts

For advice, assistance with a claim, and storage in Kodiak:

Alutiiq Museum & Archaeological Repository

2156 Mission Road, First Floor

Kodiak, AK 99615

Telephone: 844-425-8844

Email: Regional Repatriation Coordinator Amanda Lancaster, amanda@alutiiqmuseum.org

Website: <https://alutiiqmuseum.org>

For advice and grant funding to support reburial costs:

National NAGPRA Program

National Park Service

1849 C Street NW

Mail Stop 7360

Washington, DC 20240

Telephone: 202-354-2201

Email: NAGPRA_info@nps.gov

Website: <https://www.nps.gov/orqs/1335/whatwedo.htm>

Kodiak Alutiiq/Sugpiaq Repatriation Commission (KASRC)

Each of Kodiak's ten tribes has a seat on the island-wide repatriation commission. Tribes appoint their representative to the commission, who acts as a point of contact for repatriation work and a liaison between the tribal government and the regional repatriation coordinator at the Alutiiq Museum. Please contact your tribal administrator for information on your representative.



View of Southwest Anchorage, location of Ukamuk Village, Chirikof Island



In 1990, the Native American Graves Protection and Repatriation Act gave Alaska Natives, Native Americans, and Native Hawaiians the right to reclaim the remains of their ancestors from museums and agencies. The legislation restored the ability of indigenous people to care for their dead. However, the repatriation process is complex and often confusing, and tribes must make many decisions along the way. This booklet outlines the practical steps in the later stages of a repatriation—once a tribe has claimed its ancestors. It was written by the Alutiiq Museum, Kodiak’s regional repatriation coordinator, for the ten tribes of the Kodiak Archipelago, Alaska.

Produced by the Alutiiq Museum with support from the National Park Service, National NAGPRA Program.

