


KODIAK ALUTIIQ/SUGPIAQ REPATRIATION COMMISSION MANUAL

Adopted 2008, Updated 2022




VOICES OF THE COMMISSION – FALL 2007



"Repatriation is unfinished business. It's something we have a moral obligation to do. It's not the most critical issue facing our people, but it's not an either or. Since there was such a violation against our people it needs to be taken care of. Repatriation ties into lots of things, pride in us and our culture. If we accept that museums can own our people, it makes us second-class."

Dr. Gordon Pullar – Woody Island Tribal Council




"Why not repatriate? It is our moral obligation, and it is only the right thing to do. Our ancestors deserve respect and honor. And repatriation will leave an impression on our children and grandchildren."

Ruth A. Dawson, Afognak Native Corporation



"It's just plain the right thing to do."

Olga M. Malutin, Sun'aq Tribe of Kodiak




"If nothing is done it's a message to the world that disrespectful activity is okay. It's one thing to donate your body to science. It's another for another culture to take it."

Vera Benedek, Native Village of Afognak



"I feel so bad that we have to go through all this to put our people to rest."

Kathryn Chichenoff, Koniag, Inc.



"In our language the word awau'q means to become numb. It's time to get out of that state of awau'q, and go forward. I'm really happy that this commission formed. There was so much abuse, but it's time to come together, to move on."

Fred Coyle, Akhiok-Kaguyak, Inc.

ACKNOWLEDGMENT

Repatriation work in the Kodiak Archipelago began in the late 1980s under the leadership of Gordon Pullar, the Kodiak Area Native Association, and the community of Larsen Bay. In forming the Kodiak Alutiiq/Sugpiaq Repatriation Commission, we recognize and honor their work. Before there were any laws providing for the return of our ancestors' remains, they fought for years to bring the remains of 1,000 ancestors back to Kodiak for reburial. Their hard work not only cared for our relatives, it contributed to the passage of NAGPRA and laid the foundation for the repatriation work this manual supports. Their achievement, completed with persistence, cooperation, and respect for Alutiiq heritage, is now an important part of our history and a model for all of us.

We also acknowledge the support of the Aleut Repatriation Commission and Allison Young McClain, who provided a model for the Kodiak Alutiiq/Sugpiaq Repatriation Commission. The guiding documents of the Aleut Commission, prepared with assistance from Allison, provided a starting place for developing our own protocols, procedures, and guidelines. We are most grateful for the Aleut people's willingness to share their work. It will benefit many generations of Alutiiq people, past, present, and future. Quyanaasinaq—We thank you most sincerely.



Dr. Gordon L. Pullar ca. 1998
Photo by Sven Haakanson Jr.

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1. INTRODUCTION

AN ALUTIIQ/SUGPIAQ WORLDVIEW

In the traditional Alutiiq / Sugpiaq universe, everything is alive. The wind, the trees, the mountains, and the animals all have a *sua*, a human-like consciousness. We believe that they are aware of what we do and that our actions influence what they give us. Caring for this world requires respect. We never take more than we need or are wasteful. We also demonstrate our reverence for the world's gifts. We wear clean clothes to hunt, we keep our boating and hunting tools in good repair, and we treat each animal with respect. This honors the world around us, and it honors our ancestors, who are always with us.

We have always known how to care for our people and our property. But twentieth-century outsiders disregarded this knowledge. Some of our sacred belongings were taken away – our ceremonial masks, our shamans' gear, our ancestors themselves.

Bringing our property home helps us to reunite it with our culture and to give these items the respect they deserve. It also reawakens both the objects and our people, ensuring that every spirit is cared for.

WHY REPATRIATE?

We, the members of the Kodiak Alutiiq / Sugpiaq Repatriation Commission, representing the Alutiiq/Sugpiaq people and communities of the Kodiak Archipelago—past and present—believe that our ancestors' remains, funerary objects, sacred objects, and our objects of cultural patrimony belong in the Kodiak Archipelago.

We believe that our ancestors placed their dead in graves and burial places with the intent that those remains would not be disturbed, except by cultural specialists. Our ancestors recognized the spiritual power of human remains and burial sites, including whaler's caves. Our people treated these places with reverence and trained only a few community members to interact with them. In recent generations, some of our burials and burial sites have been disturbed. Sometimes this disturbance was purposeful, done by people without appropriate cultural knowledge or training. We now wish such sites to be respected and treated with the care previous generations may not have been able to ensure.

We believe that our ancestors had sacred objects and patrimonial objects among their personal and community possessions. Although the role of such objects is not the same in our modern Alutiiq / Sugpiaq lives, we believe these objects should be treated with respect and dignity as pieces of our heritage. These objects are part of us as a people.

WE BELIEVE

FOR THE KODIAK ALUTIIQ/SUGPIAQ PEOPLE REPATRIATION IS ABOUT:

- Respecting our ancestor's traditions
- Preserving our religious freedom
- Maintaining our property rights
- Bringing our people home
- Setting an example for our children

THAT REPATRIATION:

- Must remain a cultural issue, not a political issue or tool
- Is not intended to supply artifacts for displays, exhibits, or collections
- Offers people healing opportunities
- Offers educational opportunities
- Is an opportunity to teach respect
- Can promote cultural survival and the empowerment of the Alutiiq/Sugpiaq people
- Is an opportunity to rejuvenate and recognize pride in our heritage

THAT IN WORKING ON REPATRIATION PROJECTS:

- All voices need to be heard
- All Kodiak Alutiiq/Sugpiaq communities should be represented
- With time and through collaboration we can build respectful relationships with the institutions caring for our ancestors' remains and their objects
- Through repatriation, we can make the world more aware of Alutiiq/Sugpiaq culture



Reburial of remains returned to the Native Village of Afognak, 2009

2. ORGANIZATION OF THE KASRC

AFFIRMATION

We, the members of the Kodiak Alutiiq/Sugpiaq Repatriation Commission, believe that it is time for the return of our ancestral remains, funerary objects, sacred objects, and objects of cultural patrimony. We believe these remains and objects should come home, returning to their rightful places so that our communities, our people, and the objects themselves may all find peace. Through the Native American Graves Protection and Repatriation Act (NAGPRA) and the National Museum of the American Indian Act (NMAIA) the Kodiak Alutiiq/Sugpiaq Repatriation Commission (KASRC) works to make this happen.

As KASRC members we will work cooperatively to bring our ancestral remains and objects home. Our efforts shall be cooperative because of our shared ancestry and our unique way of life as experienced by our ancestors in villages throughout the Kodiak region.

Respectfully, the founding members of the KASRC—Fall 2007,

Afognak Native Corporation – Ruth Dawson

Native Village of Afognak – Pat Kozak, Alt. Vera Benedek

Native Village of Akhiok – Mitch Simeonoff, Alt. Linda Amodo

Akhiok-Kaguyak, Inc. – Fred Coyle

Ayakulik, Inc. – Carolyn Nixon

Kaguyak Village – Phyllis Amodo

Native Village of Karluk – Earl Malutin

Natives of Kodiak, Inc. – Donene Tweten, Alt. Pat Heitman

Koniag, Inc. – James Nixon, Alt. Fred DeVeau, Jr.

Native Village of Larsen Bay – Simeon Squartsoff

Leisnoi Village (aka Woody Island) – Gordon Pullar, Alt. Margaret Roberts

Old Harbor Native Corporation – Melissa Berns

Village of Old Harbor – Stella Krumrey, Alt. Phyllis Clough

Ouzinkie Native Corporation – Nick Pestrikoff, Sr.

Native Village of Ouzinkie – Robert Katelnikoff

Native Village of Port Lions – Julie Kaiser, Alt. Sara Squartsoff

Sun'aq Tribe of Kodiak – Olga M. Malutin

Uganik Natives, Inc. – Donene Tweten

Open Seats: Anton Larsen, Inc., Bells Flats Natives, Inc., Leisnoi, Inc., Litnik, Inc., Shuyak, Inc., Uyak, Inc.

COMMISSION GOALS & PRIORITIES

Goals

- Facilitate the return of Alutiiq/Sugpiaq ancestral remains, funerary objects, objects of cultural patrimony, and sacred objects.
- Ensure the respectful, culturally appropriate treatment of ancestral remains, funerary objects, objects of cultural patrimony, and sacred objects within our homeland.
- Educate museums about Alutiiq/Sugpiaq traditions so they may care appropriately for collections that cannot be repatriated.

Priorities

- Establish and maintain a manual that summarizes our collective, island-wide vision for the repatriation and long-term care of ancestral remains, funerary objects, objects of cultural patrimony, sacred objects, and Alutiiq/Sugpiaq cultural objects.
- Conduct research for the return of ancestral remains and funerary objects.
- Bring ancestral remains and funerary objects home.
- Conduct research for the return of sacred objects and objects of cultural patrimony.
- Bring sacred objects and objects of cultural patrimony home to revitalize traditional cultural and religious practices.
- Document past and present spiritual and cultural practices for future generations.
- Share knowledge of Alutiiq traditions to promote respectful treatment of ancestral objects that cannot be repatriated.

Wooden dolls from Karluk One, Koniag, Inc. Collection



RIGHTS & RESPONSIBILITIES OF MEMBERSHIP

1. Each Kodiak Alutiiq/Sugpiaq tribe with standing to claim under NAGPRA may be represented on the commission by one representative.
2. Each tribal government with a seat on the commission will select its representative to the commission. A tribe may elect an alternate representative if they choose.
3. Alternate representatives will be selected by the same means as primary representatives. Alternates are encouraged to attend KASRC meetings even when the primary representative is present.
4. The KASRC shall make recommendations for the Kodiak region as a whole—including all of its communities past and present. KASRC members will make recommendations that represent the opinions of the people they represent, the citizens of federally recognized Alutiiq/Sugpiaq tribes.
5. The commission shall do its best to make recommendations that reflect and respect ancestral beliefs and practices. When ancestral beliefs and practices cannot be identified, the commission shall make recommendations that reflect the wishes of an Alutiiq/Sugpiaq tribe, rather than political objectives or personal beliefs.
6. Representatives and alternates serve at the will of their respective tribal governments. There are no term limits for commission members.
7. Advisors to the commission shall be sought as necessary when repatriation research is conducted and as the commission requires. Alutiiq/Sugpiaq Elders and culture bearers will be invited to participate in discussions regarding cultural issues and repatriation whenever possible.
8. If a Kodiak Alutiiq/Sugpiaq tribe does not wish to participate in the Repatriation Commission it may appoint another Kodiak Alutiiq/Sugpiaq tribe with standing to claim under NAGPRA to represent its interests in the Repatriation Commission through a formal resolution of the tribal government.
9. The appendix provides a sample resolution. Before appointing another organization to act as its representative, however, the tribe must appoint the Alutiiq Museum as its representative.
10. Tribal communities that choose to appoint another Kodiak Alutiiq/Sugpiaq organization to act as their representative on the KASRC, may elect to reestablish their seat on the commission by completing a resolution to appoint a commissioner (see Appendix) through their tribal authorities. Upon receipt of a copy of the resolution by the Regional Repatriation Coordinator at the Alutiiq Museum, the organization's KASRC seat will be reestablished and the right to vote on commission business restored. Appendix B provides an example resolution for appointing a commission member.

ROLE OF THE ALUTIIQ MUSEUM

As the cultural center representing all Kodiak Alutiiq/Sugpiaq people, the Alutiiq Museum & Archaeological Repository will act as a parent organization for the KASRC, facilitating commission activities when funding is available.

An Alutiiq Museum staff member may serve as the Regional Repatriation Coordinator—the Alutiiq Museum’s point of contact for repatriation issues and its official liaison with the KASRC.

The Alutiiq Museum may assist the commission by:

- Providing training in repatriation issues and procedures
- Creating, maintaining, and implementing an island-wide repatriation policy, as outlined in this manual
- Creating, housing, maintaining, and managing a comprehensive Kodiak Alutiiq/Sugpiaq Cultural Materials Database
- Facilitating communication—notifying commission members of repatriation-related issues brought to the museum, sharing information on research, organizing meetings, etc.
- Acting as a repository for commission documentation. This may include, but is not limited to, this manual, repatriation-related correspondence, repatriation research materials, tribal and corporate repatriation resolutions
- Providing continuing education in Alutiiq cultural practices
- Maintaining a commission webpage with information on repatriation, commission members, and Kodiak repatriation projects on the Museum’s website at <https://www.alutiiqmuseum.org>

Kodiak Alutiiq/Sugpiaq tribal communities may elect to designate the Alutiiq Museum as their repatriation agent for the purposes of conducting repatriation research, fulfilling consultation requests, submitting repatriation claims, and conducting repatriations. This designation must be in resolution form and signed by tribal authorities. A copy of this resolution will be kept on file at the Alutiiq Museum so it can be shared in grant proposals and correspondence where the museum must demonstrate its authority to act on behalf of the tribe. Example resolutions are attached in this manual's appendices.

ROLE OF THE ALUTIIQ MUSEUM - continued

All repatriation work and activities supporting the commission listed above will be funding-dependent. With oversight from the KASRC, the Alutiiq Museum may apply for funds (grants, sponsorships, and donations) to work with the repatriation commission, conduct repatriation research, submit repatriation claims, and pay the expenses associated with bringing ancestral remains and cultural property home. Repatriation expenses will not be paid out of the Alutiiq Museum's annual operating budget. Similarly, by resolving for the museum to act as their repatriation agent, tribal communities and corporations do not commit themselves to provide financial support for repatriation projects. Financial needs will be addressed jointly by the Alutiiq Museum and the appropriate tribal community or corporation on a project-by-project basis.



DECISION-MAKING PROCEDURE

1. The KASRC will make decisions about policies in the repatriation manual based on a consensus vote of commission members. Each commission member shall have one vote to ensure that each organization with standing to claim under NAGPRA is equally represented in the decision-making process.
2. Alternate commission members may only vote if the primary commission member from their tribal community is absent at the time of voting.
3. If a Kodiak Alutiiq/Sugpiaq tribe decides to appoint another Kodiak Alutiiq/Sugpiaq tribe to represent their interests on the KASRC, that Kodiak Alutiiq/Sugpiaq tribe's right to vote on commission business will be suspended. No other tribe may assume another's voting rights, even if they agree to provide representation for another tribe.
4. Commission members who cannot attend a meeting, or whose alternate cannot attend, may vote by proxy. They may assign their vote to another commissioner for the duration of one meeting. A commissioner who wishes to vote by proxy must send a signed, dated note to the Regional Repatriation Coordinator to indicate the specific meeting from which they will be absent and the name of their proxy.
5. When the KASRC requires information from individuals or communities before a decision can be reached, individual commission members will be asked to gather the necessary information and report that information to the commission. Information reporting to the commission shall be in writing and distributed in a timely manner to all commission members. This communication may be conducted via email. The Regional Repatriation Coordination at the Alutiiq Museum may assist commission members with this communication if requested.
6. The guidelines set forth in the Kodiak Alutiiq/Sugpiaq Repatriation Manual must be approved by each Kodiak Alutiiq/Sugpiaq tribal government that chooses to participate in the KASRC, prior to formal implementation. These organizations must approve the manual because each has standing to claim human remains and repatriatable objects under both NAGPRA and NMAIA.

COMMUNICATION POLICY

The Kodiak Alutiiq/Sugpiaq Repatriation Commission:

1. Questions relating to the work of the KASRC should be addressed to Kodiak Alutiiq / Sugpiaq Repatriation Commission members first. Commission members have a responsibility to answer questions relating to repatriation activities whenever possible.
2. If members are unable to respond to a question, inquiries should be addressed to the Regional Repatriation Coordinator, who serves as a liaison, advisor, and coordinator for the commission.

The Kodiak Alutiiq / Sugpiaq Cultural Materials Database:

1. During a National Park Service-supported project in 2007-2008, the Alutiiq Museum created a Kodiak Alutiiq/Sugpiaq Cultural Materials Database to manage information about the human remains and potentially repatriatable objects in US institutions. The specific intent of this database is to facilitate the return of human remains and cultural property to Kodiak Alutiiq/Sugpiaq tribes or corporations. The Regional Repatriation Coordinator updated this database in 2021-2022, based on research supported under the Angilluki—Return Them project funded by a second National Park Service NAGPRA grant.
2. The information in the Kodiak Alutiiq/Sugpiaq Cultural Materials Database will be freely available to all Kodiak Alutiiq organizations with standing to claim under NAGPRA and NMAIA, regardless of whether they choose to participate in the KASRC.
3. For the purposes of conducting repatriation research and maintaining the Kodiak Alutiiq/Sugpiaq Cultural Materials Database, the database will be accessible to members of the Alutiiq Museum's staff as determined by the Alutiiq Museum's Executive Director.
4. Due to its sensitive nature, information in the Kodiak Alutiiq/Sugpiaq Cultural Material Database will not be freely available to organizations and individuals without standing to claim under NAGPRA and NMAIA. As such, the Alutiiq Museum will restrict access to the information in the database. Any requests for access to the database must be submitted in writing to the most closely affiliated tribal community. If such a request is approved, information in the database will be made available at the convenience of the Alutiiq Museum.

COMMUNICATION POLICY—continued

Research Results:

If the Alutiiq Museum collaborates in research conducted to facilitate the return of human remains and cultural property, a copy of all the information gained during this research may be archived in the Alutiiq Museum & Archaeological Repository as part of the museum's library and/or permanent collection. If the information is culturally sensitive, it may be restricted following the museum's Guidelines for the Spiritual Care of Objects. These guidelines are available on the Collections section of the Alutiiq Museum's website at [Https://www.alutiiqmuseum.org](https://www.alutiiqmuseum.org).

General Communication:

There will be a large amount of communication, both written and oral, associated with any repatriation project. As such;

1. All correspondence, inventories, summaries, and other repatriation materials must be maintained in an organized and accessible filing system in the tribal government offices or the Alutiiq Museum's repatriation files.
2. There must be cooperation between the Alutiiq Museum and tribal governments to maintain complete, accurate, and adequate records.

The Alutiiq Museum will forward copies of all repatriation-related correspondence the museum receives to the appropriate KASRC member and tribal community.



INVESTIGATION POLICY

The priorities for gathering information are to:

- Clarify the locations where human remains were found—the part of the island, the community, or the archaeological site from where the remains were taken,
- Clarify the association between human remains and possible funerary objects,
- Identify the locations where materials other than human remains and funerary objects were recovered,
- Determine how each collecting institution or agency established the Kodiak Alutiiq/Sugpiaq cultural affiliation for human remains and objects,
- Review each institution’s policies, including but not limited to, who has access to human remains, who has access to collections, how objects are acquired and deaccessioned, and how the institution manages its repatriation inventories and repatriation procedures.

Consultation:

One critical component of repatriation investigations is the consultation between the collecting institution and the Kodiak Alutiiq/Sugpiaq people. Consultations allow Kodiak Alutiiq/Sugpiaq people and institution staff to meet to discuss repatriation. Consultations also allow Kodiak Alutiiq/Sugpiaq people to view human remains and cultural materials to determine their status as repatriatable. Repatriation consultations may include any individuals determined appropriate by affiliated Kodiak Alutiiq/Sugpiaq tribes, including Alutiiq Museum staff members.

Community Awareness:

Another critical component of repatriation is community-level awareness of repatriation issues. Wherever possible, commission members and the Alutiiq Museum will endeavor to share their repatriation activities to promote community understanding. The Alutiiq Museum may share information about repatriation activities on its website, in its newsletters, and through exhibits, press releases, announcements, email broadcasts, public and scholarly presentations, and publications. However, in doing so, the museum will take great care to respect ancestral remains, protect sacred objects and information, and safeguard the location of sensitive archaeological sites, as reflected in its Guidelines for the Spiritual Care of Collections.

3. GENERAL REPATRIATION PROCEDURES

STANDING TO CLAIM

Who Has Standing to Claim in the Kodiak Region?

Under NAGPRA:

- Direct lineal descendants
- Indian tribes - This includes the ten Kodiak Alutiiq/Sugpiaq tribes recognized by the Bureau of Indian Affairs (Table 1).

Under NMAIA:

- Culturally Affiliated Native Americans
- North American tribal, religious, and ceremonial leaders

To avoid confusion over who should submit repatriation claims, the Kodiak Alutiiq/Sugpiaq people formed the KASRC to unite the voices from distinct yet related Alutiiq organizations with standing to claim.

Who Has Priority to Claim in the Kodiak Region?

Under NAGPRA and NMAIA, no one group in a region has priority over any other group to submit repatriation claims. The KASRC recognizes that all of our Alutiiq tribal communities equally share the right to repatriate. The commission strives to work across organizational boundaries to unite the Kodiak Alutiiq/Sugpiaq people around our common goal of bringing our ancestors and their property home. In this effort, we believe that one united voice is stronger than many different individual voices.

Table 1. Federally recognized tribes of the Kodiak region with standing to claim

| Tribal Government | Abbreviation |
|------------------------------|--------------|
| Alutiiq Tribe of Old Harbor | ATOH |
| Kaguyak Village | KV |
| Native Village of Afognak | NVA |
| Native Village of Akhiok | NVAK |
| Native Village of Karluk | NVK |
| Native Village of Larsen Bay | NVLB |
| Native Village of Ouzinkie | NVO |
| Native Village of Port Lions | NVPL |
| Sun'aq Tribe of Kodiak | STK |
| Tangirnaq Native Village | TNV |

STANDING TO CLAIM—continued

Traditional villages of Kodiak Alutiiq tribes



Table 2. Tribal Adoption of KASRC 2008 Recommendations

| Tribal Government | AMAR as Agent | Protocol for Reburial | KASRC Manual |
|-------------------------------------|---------------|-----------------------|--------------|
| Alutiiq Tribe of Old Harbor | Yes | Yes | Yes |
| Kaguyak Village | Yes | Yes | No |
| Native Village of Afognak | Yes | Yes | Yes |
| Native Village of Akhiok | Yes | Yes | No |
| Native Village of Karluk | No | No | No |
| Native Village of Larsen Bay | Yes | Yes | Yes |
| Native Village of Ouzinkie | Yes | Yes | Yes |
| Native Village of Port Lions | Yes | Yes | Yes |
| Sun'aq Tribe of Kodiak | Yes | Yes | Yes |
| Tangirnaq Native Village | Yes | Yes | Yes |

CULTURAL AFFILIATION IN THE KODIAK REGION

Cultural Affiliation Under NAGPRA:

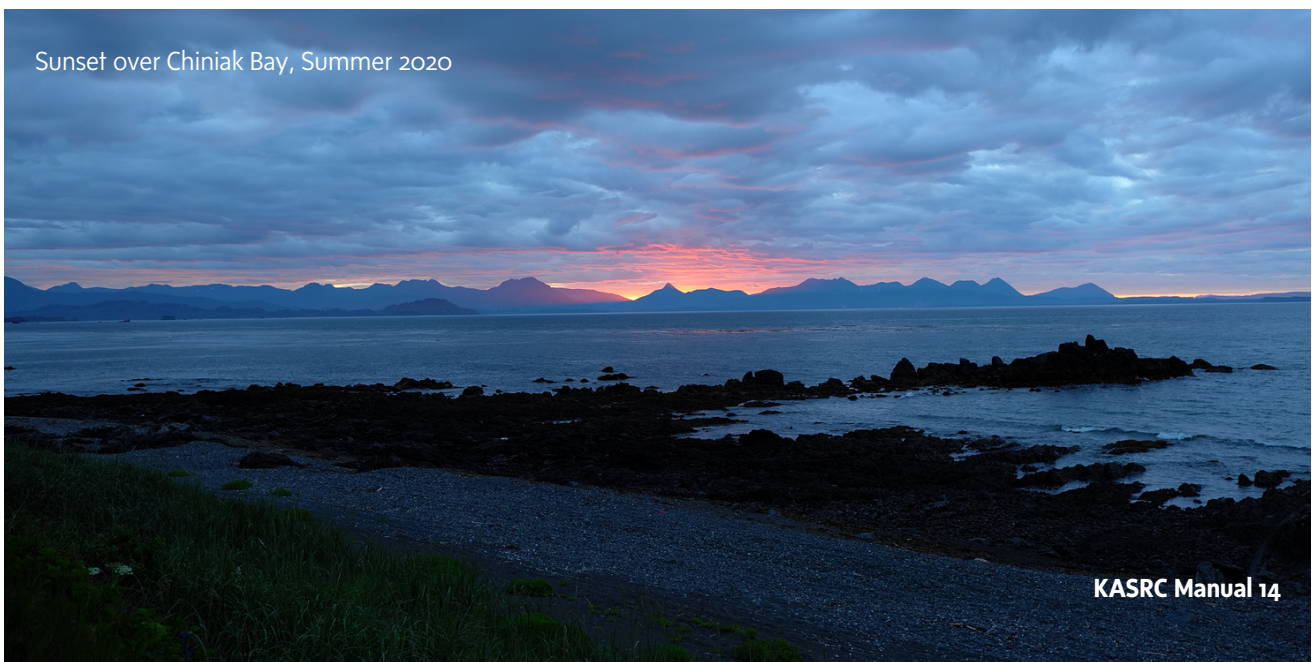
In NAGPRA “Cultural Affiliation means a relationship of shared group identity that may be reasonably traced historically or prehistorically between a present-day Indian tribe. . . and an earlier identifiable group” (43 CFR Part 10.14(c)).

Cultural Affiliation in the Kodiak Alutiiq/Sugpiaq Region:

There are a variety of ways to show cultural affiliation, one is through ancestral links to places. For example, Alutiiq people can argue they have lived on the same lands for thousands of years and therefore have strong ties with human remains taken from those lands. Thus, knowing what tribes associate themselves with each area of the Kodiak region helps to identify who to consult about repatriation.

Table 2 provides an overview of traditional land use, illustrating which Kodiak Alutiiq/Sugpiaq organizations with standing to claim identify themselves as culturally affiliated with the areas from which repatriatable items may come. These affiliations were identified and discussed by KARSRC members with assistance from Alutiiq Museum anthropologists. They are based on prehistoric data, historical records, and sustained Alutiiq/Sugpiaq occupation and utilization of islands, coasts, and waterways in the Kodiak region over the past 7,500 years. Table 2 is included as a general reference. It does not in any way limit which groups may claim objects from an area.

Sunset over Chiniak Bay, Summer 2020



CULTURAL AFFILIATION IN THE KODIAK REGION—continued

Table 3. Cultural Affiliation in the Kodiak Alutiiq/Sugpiaq Region

| REGION | AFFILIATED TRIBAL |
|---|---------------------|
| Barren Island | NVA |
| Shuyak Island & Strait | NVA |
| Perenosa Bay | NVA, NVPL, NVO |
| Tonki Bay | NVA, NVPL, NVO, STK |
| Marmot Island | NVA, NVPL, NVO, STK |
| Izhut Bay | NVA, NVPL, NVO, STK |
| Duck Bay | NVA, NVPL, NVO, STK |
| Ban Island | NVA, NVPL |
| Kazakof Bay | NVA, NVPL, NVO, STK |
| Afognak Bay | NVA, NVPL |
| Spruce Island | NVO |
| Whale Island | NVA, NVPL |
| Kizhuyak Bay | NVA, NVPL, NVO |
| Anton Larsen Bay | NVA, NVPL, NVO |
| Raspberry Island & Straight | NVA, NVPL |
| Malina Bay | NVA, NVPL |
| Paramanoff Bay | NVA, NVPL |
| Foul Bay | NVA, NVPL |
| Viekoda Bay | NVA, NVPL |
| Uganik Island & Bay | NVLB |
| Uyak Bay complex—Larsen, Zachar & Spiridon bays, Amook Island | NVLB |
| Seven Mile Beach | NVK, NVLB |
| Karluk River | NVK, NVLB |
| Sturgeon River to Bumble Bay | NVK |
| Red and Ayakulik rivers | NVAK |
| Olga Bay | NVAK |
| Alitak, Sulua, Portage & Deadman bays | NVAK |
| Aiaktalik Island | NVAK |
| Geese Islands | NVAK |
| Sitkinak Island | NVAK |
| Tugidak Island | NVAK |
| Chirikof Island | STK |
| Twoheaded Island | KV, ATOH |
| Aliulik Peninsula | ATOH, KV, NVAK |
| Kaiugnak & adjacent bays | ATOH, KV |
| Sitkalidak Island & Straight | ATOH |
| Kiliuda Bay | ATOH |
| Ugak Bay & Island | ATOH |
| Chiniak Bay | STK, TNV |
| Long, Woody, & Near Islands | STK, TNV |
| Monashka Bay | NVO, STK |

Key: ATOH = Alutiiq Tribe of Old Harbor, KV = Kaguyak Village, NVA = Native Village of Afognak, NVAK = Native Village of Akhiok, NVLB = Native Village of Larsen Bay, NVK = Native Village of Karluk, NVO = Native Village of Ouzinkie, NVPL = Native Village of Port Lions, STK = Sun'aq Tribe of Kodiak, TNV = Tangirnaq Native Village

Note: Affiliations are based on consultation with KASRC members in 2007 and 2022.

DECISION-MAKING PROCEDURES

In general, decisions regarding the disposition of repatriated materials should conform to the guidelines established within this manual, which was created by the KASRC to support repatriation at an island-wide scale.

In anticipation of the return of human remains:

The claiming tribe or corporation shall determine the disposition of human remains and funerary objects being claimed. These decisions include but are not limited to:

- process for returning the remains: packaging, shipping, scheduling, storage
- reburial issues: where and how to rebury
- protection for reburial remains if any
- physical interment standards: coffins, boxes, biodegradable material
- type of reburial ceremony if any
- type of grave marker if any

In anticipation of the return of cultural material:

The claiming tribe or corporation shall make decisions regarding the disposition of objects of cultural patrimony and sacred objects being claimed. These decisions include but are not limited to:

- who will have legal ownership/title of the repatriated material
- how and where will the materials be cared for
- use of repatriated material for religious or ceremonial purposes
- use of repatriated material for educational purposes



DEFINITIONS OF REPATRIATABLE MATERIALS

Alutiiq/Sugpiaq Ancestral Remains:

These remains include skeletal and mummified remains of Alutiiq /Sugpiaq people from the Kodiak Archipelago—including all islands from the Barren Island to Chirikof Island. Alutiiq/Sugpiaq remains include every skeletal element, preserved soft tissue, and hair and fingernails collected specifically for spiritual purposes or burial.

Alutiiq/Sugpiaq Funerary Objects:

These are objects found in direct association with Alutiiq/Sugpiaq remains in a burial context. These objects may have been created specifically for burial or they may have been the items owned and/or used by an Alutiiq/Sugpiaq individual that were placed with him or her at the time of burial.

Alutiiq/Sugpiaq Sacred Objects:

All objects require respectful treatment to maintain their integrity and please their *sua*. However, the KASRC recognizes some specific sacred items, used by the practitioners of Sugpiaq religion that continue to have importance to our people today. The first are our ceremonial masks. Our ancestors created these powerful religious artifacts to communicate with the spirit world and promote prosperity. Masks were the property of families—created by artists to tell family stories, praise forbearers, and to communicate with the spirits that controlled life on Earth. Although Western religions have largely replaced our traditional religion, our people never stopped masking (e.g., New Year's masquerading, performing with masks). In recent years, we have begun to revive our traditional spiritual life and masks have been at the center of this process. The masks stored in museums are instructors for the current generation of mask makers who have no one to apprentice. Our artists must study our historic masks to create authentic pieces for ceremonial use. Additional sacred items may be identified with research.

Alutiiq/Sugpiaq Objects of Cultural Patrimony:

The Kodiak Alutiiq/Sugpiaq community recognizes our petroglyphs as items of cultural patrimony. They were created in our past and remain vitally important to our culture today. These rock carvings were intended as a stationary record of our culture. They are considered inalienable Kodiak Alutiiq/Sugpiaq property and should not be removed from their locations, sold, or traded. Kodiak Alutiiq/Sugpiaq people placed them in specific locations with the intent that they remain there in perpetuity. Other objects of Kodiak Alutiiq/Sugpiaq cultural patrimony may be identified in the future, including but not limited to large ancestral oil lamps and Russian Orthodox stars.

HUMAN REMAINS POLICY

Handling Human Remains:

Some Kodiak Alutiiq/Sugpiaq people were taught by their Elders not to touch human remains. Therefore, no Kodiak Alutiiq/Sugpiaq people shall be compelled to handle human remains as part of the repatriation process.

If it becomes necessary to handle human remains to bring them home, the Kodiak Alutiiq/Sugpiaq organization claiming the remains will designate a specific person (or people) to complete this handing. This person(s) may be of non-Alutiiq/Sugpiaq heritage.

The KASRC requests that the institutions holding the remains of our ancestors restrict and limit access to those remains so that the individuals are disturbed as little as possible.

KASRC requests that the Alutiiq Museum hold human remains in an area of its collections room set aside for culturally sensitive materials, handle these remains as little as possible, and keep individual remains together. The museum is also instructed to refrain from displaying human remains and funerary objects or using these materials in programs and presentations.

The Study of Ancestral Remains:

The KASRC establishes a moratorium on all unauthorized scientific research involving the remains of our ancestors.

Scientists wishing to conduct studies of our ancestors' remains are instructed to provide a proposal to the appropriate Alutiiq/Sugpiaq tribal community, and to the KASRC. The research proposal will be reviewed by the related tribe(s) and a decision made regarding whether research will be permitted. The commission also encourages Kodiak Alutiiq/Sugpiaq tribes and corporations to share such proposals with Alutiiq Museum anthropologists to ensure that they meet professional and ethical standards.

Poorly Provenienced Human Remains:

The KASRC designates the Sun'aq Tribe of Kodiak, as the appropriate organization to oversee claims for the repatriation of our ancestors' remains for which there is limited locational information, those remains recognized as solely from somewhere in the Kodiak Archipelago. However, all other organizations with standing to claim under NAGPRA will be notified of repatriation activities related to such remains.

RETURN & REBURIAL GUIDELINES

Funerary Objects:

Tribal communities will decide how to handle the objects that accompany any human remains. Some people believe that all the objects that were buried with a person should be re-buried with that person. Others believe that the objects should not be re-buried but kept in museums where Kodiak Alutiiq / Sugpiaq people can always see them if they wish.

There is also a debate over whether funerary objects should be photographed if they are to be re-buried. Some people believe they should be photographed so we always know what the objects looked like. These people believe that it is important to have a record of ancestral artifacts for future Kodiak Alutiiq/Sugpiaq people to see, especially because so much knowledge and history have been lost already. Others believe that funerary objects should not be photographed as these objects became sacred when they were buried with an individual and therefore should be treated as sacred and re-buried as originally intended.

The members of the KASRC believe that these decisions should be made by the tribal community that is culturally affiliated with the funerary objects, thus overseeing the claim for their return. Each tribe has the right to decide how it will care for funerary objects from its people.

Funeral of Father Pettellin, Afognak Village, ca. 1917.
Photo by Dennis Winn, courtesy of March McCubrey.



RETURN & REBURIAL GUIDELINES--continued

Human Remains:

1. Travel: Human remains traveling back to the Kodiak Archipelago should be escorted home by a member of the Kodiak Alutiiq/Sugpiaq community.

2. Burial: As a general rule, human remains should be re-buried, unless the affiliated tribe decides otherwise.

3. Where to Bury: The tribe overseeing the return of the remains shall determine where repatriated remains shall be buried. The KASRC urges care in reburying remains so that graves and archaeological sites are not disturbed in the process, and so that the remains will not be disturbed by future activity. It may be appropriate for a tribe to designate a specific reburial spot to be used for multiple repatriations.

4. How to Rebury: The tribe or corporation overseeing the return of the remains shall determine how repatriated remains are to be buried. The KASRC suggests:
 - Making the new burial similar to the original burial (e.g., if a mother and child were buried together, rebury them together).
 - Burying individuals – all the bones from one person should be kept together.
 - Have the repatriating museum remove any labeling on the bones prior to repatriation.
 - Bury people in boxes made out of local spruce.

5. Services: The tribe overseeing the return of the remains shall determine what type of burial service is appropriate. The KASRC suggests considering the age and the likely religious heritage of the person being re-buried in making this decision.

6. Burial Markers: The tribe overseeing the return of the remains shall determine what, if any, type of burial marker will be used to mark the grave. The KASRC suggests considering the protection of the reburial site in erecting any burial marker.

CARE OF REPATRIATED COLLECTIONS

Each tribe will decide how to care for the human remains, funerary objects, objects of cultural patrimony, and sacred objects it repatriates.

A successful repatriation claim results in the transfer of legal title (ownership) to the claiming group from whoever had the title. Therefore, the group will be responsible for all transferred objects since they have claimed them as their legal property. A group may wish to establish agreements for storage, curation, and management of collections either temporarily or for the long term. In such an agreement, the institution recognizes the ownership of the collection as that of the group that claims it and agrees to care for it under the standards set by the owner.

Loan agreements, curatorial agreements, or memorandums of understanding are options for asking an institution to provide collections care until a tribe is ready to manage its property.

Examples of loan and curation agreements are available from the Alutiiq Museum & Archaeological Repository. Repatriating Alutiiq/Sugpiaq tribes may also negotiate with the Alutiiq Museum for the care of their funerary objects, sacred objects, and objects of cultural patrimony, for either temporary or long-term care. Please note that the Alutiiq Museum must follow its board-approved collections policy in establishing all loan agreements. This requires review by an advisory committee and the Alutiiq Heritage Foundation Board of Directors, a process that can take several months. Organizations wishing to curate repatriated collections at the Alutiiq Museum should work with the museum to establish an agreement in advance of the repatriation date.

Please note that the Alutiiq Museum does not care for human remains on a long-term basis. The museum will hold human remains on a temporary basis, while arrangements are made for reburial, transfer to another space, or study.



4. ARCHAEOLOGICAL RESEARCH & FINDS

PROTOCOLS FOR ARCHAEOLOGICAL RESEARCH

Native Lands:

In Alaska, Native corporation land is considered private land and archaeological materials occurring on corporation lands are the property of the corporation. Materials removed from archaeological sites on corporation land remain the property of the corporation.

The protection of archaeological sites on Native corporation land is the responsibility of the corporation. Scientists wishing to conduct archaeological research on Kodiak Alutiiq/Sugpiaq corporation lands should submit a formal, written research proposal to the appropriate corporation. This proposal should include plans for managing the inadvertent discovery of human remains, care of resulting collections in the Kodiak region, and the dissemination of research results to tribal governments. An example permit form is included in Appendix B. The Commission encourages corporations to share such proposals with Alutiiq Museum archaeologists to ensure they meet professional and ethical standards.

Private Land (not owned by a Kodiak/Alutiiq Sugpiaq corporation):

Planned excavation on private lands requires permission from the landowner. Although consultation with related Native American groups is not required by law, the Kodiak Alutiiq/Sugpiaq Repatriation Commission strongly recommends that such consultation take place, to demonstrate respect for the Alutiiq people whose heritage is reflected in Kodiak's archaeological record, and plan for the inadvertent discovery of human remains, the care of resulting collections in the Kodiak region, and the dissemination of research result to tribal governments. Consultation on private lands should proceed as outlined for consultation on public lands, through communication with professional archaeologists at the Alutiiq Museum.

Public Lands:

Planned excavations on federal, state, and municipal land must follow the guidelines established under a variety of laws (e.g., NAGPRA, the Archaeological Resource Protection Act (ARPA), Alaska Historic Preservation Act (AHPA)), which require consultation with Native communities.

The KASRC empowers the Alutiiq Museum's professional archaeologists, repatriation coordinator, or other professionally qualified staff to complete consultation on such research for the Alutiiq community. Consultation shall include a review of a formal, written research design, which includes a plan for inadvertent discoveries, care of resulting collections in the Kodiak region, and the dissemination of research results to tribal governments. If the research proceeds, the Alutiiq Museum shall share a summary of its review with the KASRC and related tribes prior to the start of the project. If the research proceeds, the researcher will be encouraged to contact the nearest tribe and municipality before the project commences.

INADVERTENT DISCOVERY OF HUMAN REMAINS

The KASRC establishes the following protocol to expedite the consultation process required by NAGPRA, the Archaeological Resource Protection Act (ARPA), and the Alaska Historic Preservation Act (AHPA) for the inadvertent discovery of human remains and/or funerary objects. This protocol is designed to ensure an efficient and effective reburial of ancestral Alutiiq human remains and accompanying funerary objects.

Inadvertent Discoveries on Native Corporation Lands:

In the event of an inadvertent discovery of human remains and/or funerary objects on Native corporation lands, the discoverer shall immediately cease all ground-disturbing activity and notify the corporation of the find unless the discoverer and the corporation have an approved plan for the management of inadvertent finds (e.g., a permit for archaeological research on corporation lands that outlines the appropriate management of inadvertent discoveries of human remains).

Inadvertent Discoveries on Private Lands Other than Native Corporation Lands:

In the event of an inadvertent discovery of human remains and/or funerary objects on private lands, the KASRC advises the discoverer to immediately cease all ground-disturbing activity and notify the regionally affiliated tribes (see Table 2) to discuss the next steps, unless the discoverer and the tribe have an approved plan for the management of inadvertent finds (e.g., a permit for archaeological research that outlines a method for managing the inadvertent discoveries of human remains to which the tribe has agreed or that follows the protocols of this manual).

Inadvertent Discoveries on Public Lands:

The Kodiak Alutiiq/Sugpiaq Repatriation Commission directs and authorizes the Alutiiq Museum to develop Memoranda of Understanding between the Kodiak Alutiiq/Sugpiaq Repatriation Commission and Kodiak's public land managers to implement the regional protocol for managing inadvertent discoveries of human remains under NAGPRA, ARPA, and AHPA, as outlined below. To support this agreement, the Museum assisted Kodiak's federally recognized Alutiiq tribes in passing resolutions in support of the expedited protocol for consultation presented in this manual. The protocol was adopted by nine of the ten tribes with standing to claim in the Kodiak region (Table 3).

Regional Protocol for Managing Inadvertent Discoveries of Human Remains:

The Kodiak Alutiiq/Sugpiaq Repatriation Commission establishes the following protocol to expedite the consultation process required under NAGPRA when ancestral Alutiiq human remains are discovered on public lands in the Kodiak region.

INADVERTENT DISCOVERY OF HUMAN REMAINS—continued

1. To expedite the consultation process and ensure an efficient and effective reburial of ancestral Alutiiq human remains, consultation shall be with the KASRC rather than individual organizations.
2. The KASRC directs public land managers to;
 - Following Alaska law, notify the Alaska State Troopers of the find so that a swift determination of its age and cultural affiliation can be made and appropriate action taken. Not all inadvertent discoveries represent the remains of an Alutiiq person.
 - Notify the culturally affiliated tribal communities (as outlined in Table 2) of the find.
 - Whenever possible, involve an Alutiiq Museum archaeologist in the initial assessment of the find to prevent the unnecessary disturbance of prehistoric sites and graves, and to keep ancestral Alutiiq remains from being shipped off-island to the medical examiner's office if it is not necessary.
 - As soon as the remains are determined to be those of a prehistoric or historic Alutiiq person, rebury them in the immediate vicinity of the original find—with care not to disturb other burials or an archaeological site.
 - Notify the KASRC, through the Regional Repatriation Coordinator at the Alutiiq Museum, in writing of the find and the action taken to resolve the situation.



Consulting with the Alaska State Troopers

APPENDIX A
KASRC April 2022

Commission Members:

The following people were appointed by their tribal governments to serve as representatives to the Kodiak Alutiiq/Sugpiaq Repatriation Commission.

Alutiiq Tribe of Old Harbor — Lepani Nadore
Kaguyak Village — Stephanie Brenteson
Native Village of Afognak — Taletha Gertz
Native Village of Akhiok — Jeanetta Rastopsoff
Native Village of Karluk — Kathryn Reft
Native Village of Larsen Bay — Marilyn Henson
Native Village of Ouzinkie — Fred Shanagin
Native Village of Port Lions — Keana Bendixen
Sun’aq Tribe of Kodiak — Hanna Sholl
Tangirnaq Native Village — Margaret Roberts

Regional Repatriation Coordinator at the Alutiiq Museum:

Amanda Lancaster, Curator of Collections
215 Mission Road, First Floor
Kodiak, AK 99615
844-425-8844, x22
amanda@alutiiqmuseum.org

APPENDIX B

SAMPLE RESOLUTIONS & CLAIM LETTER

(The Alutiiq Museum can provide editable, digital copies of this file).

CERTIFICATE OF AUTHORIZATION

(for use by tribal councils in appointing repatriation representatives)

The _____ Tribal Council, the federally recognized tribal government for the Alutiiq people of _____, Alaska, designates the following people as its official NAGPRA and NMAIA representatives.

Representative:

Name: _____

Address: _____

Phone Number: _____

Email: _____

Alternative Representative (to serve if the representative is unavailable):

Name: _____

Address: _____

Phone Number: _____

Email: _____

As our official NAGPRA and NMAIA representatives, the people named above are authorized to:

- Serve as a member of the Kodiak Region Alutiiq/Sugpiaq Repatriation Commission,
- Attend repatriation meetings, teleconferences, and training hosted by the Alutiiq Museum,
- Assist in preparing and responding to correspondence related to NAGPRA and NMAIA,
- Assist in preparing and submitting repatriation claims related to NAGPRA and NMAIA, and,
- Report to the Alutiiq people of _____ and their governing entities, including but not limited to the _____ Tribal Council about repatriation activities.

Signed this _____ day of _____, 2022 as directed by the

Tribal Council President

Date

Secretary

Date

APPENDIX B

SAMPLE RESOLUTIONS & CLAIM LETTER

(The Alutiiq Museum can provide editable, digital copies of this file).

ALUTIIQ MUSEUM AUTHORIZATION

(For use by tribal councils in appointing the Alutiiq Museum as their repatriation agent)

A resolution of the _____ (NAME OF TRIBE) authorizing the Alutiiq Museum to act as its national repatriation agent for issues relating to the Native American Graves Protection and Repatriation Act and the National Museum of the American Indian Act, following protocols established by the Kodiak Alutiiq/Sugpiaq Repatriation Commission.

Resolution # _____

Whereas, _____ (NAME OF TRIBE) is a Federally Recognized Tribe; and

Whereas, the _____ (NAME OF TRIBE) Tribal Council is the governing body for the _____ (NAME OF TRIBE); and

Whereas, the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA) and the National Museum of the American Indian Act (as amended 1996, NMAIA), recognize the right of Federally Recognized Tribes to consult about and make claims for the repatriation of ancestral remains, funerary objects, sacred objects, and objects of cultural patrimony; and

Whereas, the Kodiak Alutiiq/Sugpiaq Repatriation Commission represents Kodiak/Alutiiq Sugpiaq tribes with standing to claim under NAGPRA and NMAIA, including a tribal appointee of _____ (NAME OF TRIBE); and

Whereas, members of the Kodiak Alutiiq/Sugpiaq Repatriation Commission have worked collaboratively to develop a set of protocols, procedures, and guidelines for consultation and repatriation under NAGPRA and NMAIA; and

Whereas, these protocols, procedures, and guidelines are summarized in the Kodiak Alutiiq/Sugpiaq Repatriation Manual adopted in 2008 and updated in 2022;

Whereas, the Alutiiq Museum & Archaeological Repository is a non-profit organization established by Alutiiq organizations to preserve and share the heritage and living culture of the Alutiiq/Sugpiaq people; and

APPENDIX B

SAMPLE RESOLUTIONS & CLAIM LETTER

(The Alutiiq Museum can provide editable, digital copies of this file).

ALUTIIQ MUSEUM AUTHORIZATION - continued

Whereas, the Alutiiq Museum & Archaeological Repository has served as the regional repatriation agent since 2008, successfully implementing the protocols established by the Kodiak Alutiiq/Sugpiaq Repatriation Commission to assist the repatriation process; and

Whereas, there is a continued need to locate, claim, and repatriate the remains of Alutiiq ancestors, funerary objects, sacred objects, and objects of cultural patrimony held by collecting institutions;

Now, therefore, be it resolved that the Alutiiq Museum & Archaeological Repository is authorized to act as the national repatriation agent for the _____ (NAME OF TRIBE) for the consultation and repatriation of ancestral remains and objects from the Kodiak Archipelago under NAGPRA and NMAIA, as summarized in the Kodiak Alutiiq/Sugpiaq Repatriation Commission Repatriation Manual, of April 2022.

Passed this _____ day of _____, 2022 at a duly convened meeting of _____ the Tribal Council.

Tribal Council President

Date

Secretary

Date

APPENDIX B

SAMPLE RESOLUTIONS & CLAIM LETTER

(The Alutiiq Museum can provide editable, digital copies of this file).

TRIBAL PROXY AUTHORIZATION

(Use this resolution to designate another Kodiak Alutiiq Tribe to represent your tribe on the KASRC)

A resolution of the Native village of _____, granting the _____ (NAME OF AGENT) authority to act as our representative for issues relating to the Native American Graves Protection and Repatriation Act and the National Museum of the American Indian Act as a member of the Kodiak Alutiiq/Sugpiaq Repatriation Commission (KASRC).

Resolution # _____

Whereas, _____ is a federally recognized tribe in Alaska; and

Whereas, the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA) and the National Museum of the American Indian Act (NMAI), recognize the right of tribes to consult about and make claims for the repatriation of ancestral remains, funerary objects, sacred objects, and objects of cultural patrimony; and

Whereas, the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA) also recognizes the right of tribes to appoint representatives for the consultation and repatriation process; and

Whereas, the KASRC is a regional commission established by Kodiak Alutiiq tribes with standing to claim under NAGPRA to coordinate consultation and repatriation projects in the Kodiak Archipelago; and

Whereas, the members of the _____ (NAME OF TRIBE) share ancestral ties with the members of the _____ (NAME OF AGENT);

New therefore be it resolved that, the _____ (NAME OF TRIBE), does not wish to fill its seat on the KASRC at this time, but authorizes the _____ (NAME OF AGENT) to act on its behalf; and

Be it further resolved that, the N _____ (NAME OF TRIBE), retains the right to reestablish its seat on the KACRS by appointing a representative at any time it so chooses.

Passed this _____ day of _____, 2022 at a duly convened meeting of _____ the Tribal Council.

APPENDIX B

SAMPLE RESOLUTIONS & CLAIM LETTER

(The Alutiiq Museum can provide editable, digital copies of this file).

SAMPLE REPATRIATION REQUEST LETTER

(complete and copy to your letterhead)

DATE

NAME

ADDRESS

Dear NAME

I am writing on behalf the _____ (NAME OF TRIBE) a federally recognized tribe with standing to claim under the Native American Graves Protection and Repatriation Act (NAGPRA). Our people are culturally affiliated with the _____ region (ORIGIN OF REMAINS). As such, we request the return of ancestral Alutiiq human remains from _____ (WHERE) held by your institution. We have discussed the care of these remains, their travel and reburial, and are now ready to proceed with their repatriation.

We make this request with the understanding that other Kodiak Alutiiq tribes with standings to claim under NAGPRA may also request the same material. If there are competing claims, we understand that your institution will determine which claim to honor. We will respect this decision. Our goal in making this claim is to ensure that our ancestors are respectfully returned to the Kodiak Archipelago and reburied.

We thank you for your help in returning our ancestors' remains to us for a respectful reburial. We look forward to working with you to complete the repatriation process. Please contact me so we can discuss a schedule for returning the remains as well as packing and shipping arrangements.

Quyanaa—Thank you,

NAME OF REPRESENTATIVE

TITLE

APPENDIX C

GLOSSARY

Accession – To formally add an item or a collection to the permanent holdings of a museum. This term usually implies a transfer of title (ownership) of the object or collection to the museum.

Alaska Historic Preservation Act (AHPA) – The state law, passed in 1971 to protect Alaskan archaeological sites and their contents. This law protects gravesites of any age and requires consultation with Native peoples for the excavation of sites reflecting Native heritage on state lands.

Archaeological Resources Protection Act (ARPA) – The federal law passed in 1979 that provides protection for archaeological sites and their contents on federal lands in the United States.

Catalog – An inventory of materials in a museum collection. A catalog contains specific information on each piece in a specific museum collection.

Certification of Authorization – An official statement signed by tribal authorities to designate their member and alternative member to the KASRC. See the example in Appendix B.

Cultural Affiliation – “. . . a relationship of shared group identity that may be reasonably traced historically or prehistorically between a present-day Indian tribe. . . and an earlier identifiable group.”

Cultural Patrimony – Under NAGPRA objects of cultural patrimony are, “items having ongoing historical, traditional or cultural importance central to the Indian tribe. . . rather than property owned by an individual tribal or organization member. These objects are of such central importance that they could not have been alienated, appropriated, or conveyed by any individual tribal member. Such objects must have been considered inalienable by the culturally affiliated Indian tribe or organization at the time the object was separated from the group.”

Curation – The process of caring for a collection at a museum. This involves taking physical care of the collection and keeping detailed records about its location, use, and history.

Deaccession – To formally remove an object or a collection from the holdings of a museum. This term usually implies a transfer of title (ownership) of an object or collection from the museum to another entity.

Funerary Object – Under NAGPRA funerary objects are “items that, as part of a death rite or ceremony of a culture, are reasonably believed to have been placed intentionally at the time of death or later with or near individual human remains. Funerary objects must be identified by a preponderance of the evidence as having been removed from a specific burial site of an individual affiliated with a particular Indian tribe. . . or as being related to specific individuals or families or to known human remains. [36 CFR 10.2.d(2)]

APPENDIX C

GLOSSARY

Human Remains – Under NAGPRA human remains are “. . . the physical remains of a human body of a person of Native American ancestry. The term does not include remains or portions of remains that may reasonably be determined to have been freely given or naturally shed by the individual from whose body they were obtained, such as hair made into ropes or nets.” [36 CFR 10.2.d(1)]

Kodiak Alutiiq/Sugpiaq Cultural Materials Database – An electronic list of collections in U.S. Museum that contain Kodiak Alutiiq human remains and potentially repatriatable Kodiak Alutiiq cultural objects. This database is maintained and managed by the Alutiiq Museum for the Kodiak Alutiiq tribes with standing to claim under NAGPRA. It is not publicly accessible.

NAGPRA – The Native American Graves Protection and Repatriation Act. The Federal Law passed in 1990 to assist in the return of Native American human remains, funerary objects, sacred objects, and objects of cultural patrimony to Native American individuals and communities.

NMAIA – The National Museum of the American Indian Act. The Federal law that formed the National Museum of the American Indian and set repatriation guidelines for the Smithsonian Institution, which is not governed by NAGPRA.

Notice of Inventory Completion – A notice that a museum publishes in the federal register to tell others that it has completed a review of a collection. This notice, required by NAGPRA, summarizes the repatriatable materials that are in the museum’s care.

Object of Cultural Patrimony – Objects of cultural patrimony means items having ongoing historical, traditional or cultural importance central to the Indian tribe, rather than property owned by an individual tribal or organization member. These objects are of such central importance that they could not have been alienated, appropriated, or conveyed by any individual tribal member. Such objects must have been considered inalienable by the culturally affiliated Indian tribe or organization at the time the object was separated from the group. [36 CFR 10.2.d(4)]

Provenience – The origin and history of an item. Museums document the provenience of items in their collection to track where they came from, who made them, and their chain of ownership.

Repatriation – The process of returning ownership of Native American Human Remains, funerary objects, sacred objects, and objects of cultural patrimony to Native American individuals or communities.

Right of Possession – This refers to the ownership of an object. A person or an institution has the right to own an object if it was obtained by the voluntary consent of an individual or group that had the right to sell or transfer the object.

APPENDIX C

GLOSSARY

Sacred Object – Under NAGPRA sacred objects refers to items that are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. While many items, from ancient pottery sherds to arrowheads, might be imbued with sacredness in the eyes of an individual, these regulations are specifically limited to objects that were devoted to a traditional Native American religious ceremony or ritual and which have religious significance or function in the continued observance or renewal of such ceremony. The term traditional religious leader means a person who is recognized by members of an Indian tribe as (i) being responsible for performing cultural duties relating to the ceremonial or religious traditions of that Indian tribe, or (ii) exercising a leadership role in an Indian tribe based on the tribe or organization’s cultural, ceremonial, or religious practices. [36 CFR 10.2.d(2).]

Standing to Claim – The right to initiate a repatriation claim under NAGPRA and NMAIA. In Alaska, the Native American entities with standing to claim include all federally recognized tribal governments and the lineal descendants of tribal people.

QUYANAA—THANK YOU

This manual was developed by the Kodiak Alutiiq Sugpiaq Repatriation Commission in 2007-2008 with facilitation from the staff of the Alutiiq Museum & Archaeological Repository and grant support from the National Park Service NAGPRA program. In 2022, KASRC members met to update the manual as part of the Angilluki—Return Them project. This second effort was also supported by the Alutiiq Museum and the National Park Service NAGPRA program. Quyanaa—We thank you.

Digital copies of this manual and a companion document—Angilluki—Return Them, A Practical Guide to Repatriation in the Kodiak Alutiiq/Sugpiaq Region of Alaska, are available for free download on the Repatriation page of the Alutiiq Museum's website.

