

DEIS-APPENDIX 7

**CULTURAL RESOURCES
NAVIGATION IMPROVEMENTS, DELONG MOUNTAIN
TERMINAL, ALASKA**

APPENDIX 7–CULTURAL RESOURCES

Many of the people who live in Kivalina today can trace their ancestry directly to a family that lived along the Wulik River prior to 1780. However, there is evidence of human occupation in the region dating back at least 12,000 years. This appendix details the human history of the Kivalina area. It is followed by a discussion of archaeological and anthropological research in the area of the Portsite to date.

Precontact period

Anderson (1984) and McClenahan (1993) divided the pre-contact history of North Alaska into four periods that reflect the more significant changes in culture and habitat: the American Paleoarctic, the Northern Archaic tradition, the Arctic Small Tool Tradition, and the Northern Maritime (Anderson 1984:81-91).

American Paleoarctic [11,500-8,000 before present (BP)]. The American Paleoarctic tradition was first identified at Onion Portage in the Kobuk Valley in Northwest Alaska and in an assemblage from the lower levels at Trail Creek caves on the Seward Peninsula. The tool assemblage includes large cores, end scrapers, gouges, several kinds of knives, and shaft smoothers (Anderson 1984:81; West 1998:620). The Paleoarctic tradition at Akmak dates to approximately 10,000 BP, from 8,500 to 8,100 BP at Kobuk, and about 9,000 BP at Trail Creek caves (Anderson 1984:81). More recently, radiocarbon dates place the Mesa site in the Brooks Range within the Paleoarctic tradition (Kunz, et al. 2003:61-62). Anderson (1984:82) suggested that Akmak was a habitation site, while other American Paleoarctic sites have been described as seasonal camp sites.

Northern Archaic tradition (6,000-4,000 BP). Archaeological sites with Northern Archaic tradition (6,000-4,000 BP) assemblages generally have been described in the interior of Alaska. Generally, Northern Archaic tool assemblages had a variety of bipointed and lanceolate projectile points, end scrapers, and notched pebbles (Anderson 1984:83; McClenahan 1993:48; Workman 1998:568). Most sites attributed to the Northern Archaic tradition contain basically the same tool kit as the American Paleoarctic, except for some new varieties of microblade core types. As the spruce forest spread into southern reaches of the arctic around 6,600 BP, the Northern Archaic tradition appeared. At that time, the cultures of the Northwestern Arctic began to resemble woodland cultures of the boreal forest (Anderson 1984:83). Subsistence activities apparently focused on large and small game, fishing, and taking birds (Workman 1998:568).

Tuktu, the oldest dated site affiliated with this tradition, is in Anaktuvuk Pass in the Central Brooks Range and dated to approximately 6,500 BP (Anderson 1984:83). The Northern Archaic assemblage from Onion Portage was similar to other sites, but lacked microblades (McClenahan 1993:48). A somewhat later phase of the Northern Archaic tradition, known as Palisades, appeared around 6,000 BP in the southwestern part of the Brooks Range. A continuous, lengthy cultural change during Palisades and the subsequent Portage complex includes a progression of projectile point forms from

side-notched to corner-notched (stemmed) and finally to lanceolate” (Anderson 1984:83). Although the Palisades and Portage complexes had no microblades, the assemblages were similar to the one recovered at Tuktu (Anderson 1984; McClenahan 1993).

Arctic Small Tool tradition (4,250-1,050 BP). The Arctic Small Tool tradition has been divided into the Denbigh Flint complex, Old Whaling, Choris, Norton, and Ipiutak cultures (Anderson 1984; McClenahan 1993). Arctic Small Tool tradition assemblages have been described at many sites throughout northern Alaska and Canada from the Alaska Peninsula to Greenland. The assemblage is marked by microblade, core, and burin technology that is apparently rooted in the Paleoarctic tradition. The earliest Arctic Small Tool tradition sites are found in Northwest Alaska and spread southward and eastward (Helmer 1998:28-29; McClenahan 1993:50). The numerous specialized tools throughout this tradition are indicative of increasingly efficient adaptation to the environment (McClenahan 1993:50). The diet of Arctic Small Tool tradition people relied heavily on caribou and anadromous fish. There is little evidence they hunted seals on the ice or used dog traction (Dumond 1987).

The Denbigh Flint complex is the perhaps the best defined of the Arctic Small Tool complexes. The oldest coastal sites in Northwest Alaska are attributed to Denbigh people. Along the coast, these occupation sites are interpreted to represent sealing camps. However, it is thought that Denbigh peoples also hunted caribou and fished in the interior (Anderson 1984:84; Dumond 1998a:207). Discovered at Cape Denbigh on Norton Sound, the complex was later found at sites throughout Northwest Alaska including Cape Krusenstern. The proto-Denbigh and classic Denbigh assemblages had microblades and microblade cores, bipoined end and side blades, tanged end scrapers, large bifaced knives, burins, knives, and notched net-sinkers, but the classic Denbigh is distinguished by acute-angle-platformed microblade cores and ground slate adz blades and burins (Anderson 1984:84).

Following the late Denbigh period (approximately 3,150 BP), a coastal culture called the Old Whaling culture appeared at Cape Krusenstern. The large implements of Old Whaling indicate an economy reliant on whaling. These included “lance heads, weapon insets, and long-bladed butchering tools” (Anderson 1984:85). Anderson was careful to state that “Old Whaling implements bear little stylistic relation to implements elsewhere in the Arctic” (Anderson 1984:85).

At its appearance around 3,600 BP, Choris culture was distinguished by a “loss of bipoined arrowhead endblade insets, triangular endscrapers that have been shaped bifacially on the proximal end, mitten-shaped burins, microblades,” and the flaking technique commonly associated with Denbigh (McClenahan 1993:51). In most aspects, however, Choris culture has many similarities to Denbigh and is unmistakably part of the Arctic Small Tool tradition. Denbigh-Choris transition and Choris assemblages have been found at sites along the northwest and north coasts of Alaska, at Engigstciak in Canada, at numerous sites in the Brooks Range and North Slope, and at Trail Creek caves (Anderson 1984:86; Gerlach 1998a:150).

Choris culture in northern Alaska remained basically the same until about 2,500 BP, when subsistence and settlement patterns began to change. This new culture is known as Norton and was marked by an increase in coastal settlements north and south of the Bering Strait. Concurrently, more emphasis was placed on sea mammal hunting on the coast and on fish in the south. Norton assemblages included “end blade and side blade insets for arming seal-hunting and caribou-hunting weapons, notched net-sinkers, bifaced knives, scrapers, ground burin-like implements, ground adze blades, linear and checked stamped pottery, and clay and stone lamps” (Anderson 1984:87). This, combined with harpoons and seal bones, indicates an increasing focus on coastal resources (Anderson 1984:87; Dumond 1998b:590).

Not long after the appearance of Choris, Ipiutak culture appeared in northwestern Alaska, approximately 2,000 BP. Perhaps the most representative Ipiutak assemblage was recovered at Point Hope. In many ways, this tradition was much like Norton, but it is marked by a reliance on ground slate, as well as a lack of pottery and oil lamps. In addition to evidence of the earliest use of iron in arctic Alaska, highly crafted burial goods were also found. Later coastal Ipiutak people, however, did not adopt some items found at Near Ipiutak-Norton coastal sites. This included “pottery, ground slate, lamps, houses with tunnels, and whale hunting equipment” (Anderson 1984:88; Gerlach 1998b:392-393). Ipiutak and Ipiutak-related sites have been found along the shores of northwestern Alaska, the Brooks Range, along lakeshores in Northwest Alaska, the upper Koyukuk River drainage, and along the Kobuk River at Onion Portage. Ipiutak is thought by some researchers to “represent an early stage of Eskimo development, in which people wintered in the interior and moved to the coast for spring and summer hunting and trading” (Anderson 1984:88; Gerlach 1998b:392).

Northern Maritime Tradition (ca 1,550 BP to early 19th century). Around 1,550 BP, there is a distinct cultural shift in the archaeological record in coastal northwestern Alaska called the Northern Maritime tradition. Giddings and Anderson (McClenahan 1993) divided the Northern Maritime tradition into three cultural periods; the Birnirk period (1,550 to 1,050 BP), the Western Thule period (1,050 to 600 BP), and the Kotzebue period (600 BP to early 19th century). In their interpretation, Okvik, Old Bering Sea, and Punuk are recognized as being “related but outside of the regional cultural continuum” (McClenahan 1993:53). Dumond (1987) had a different view of how these cultures related. He described Thule as a cultural tradition, with Birnirk and Punuk as separate stages in it. Okvik-Old Bering Sea-Inugsuk was a single and separate cultural tradition according to Dumond’s analysis (Dumond 1987). Throughout the Northern Maritime tradition, the climate slowly warmed and offshore ice decreased. This required the development of new sea mammal hunting techniques adapted to the open sea. At this time, whale hunting increased at some coastal sites (McClenahan 1993:54).

Archaeological sites with Birnirk culture deposits include sites around Point Barrow, Cape Prince of Wales, Cape Krusenstern, and near Nome. The semi-subterranean houses were heated and lighted with lamps rather than open fires. The Birnirk culture included tools for hunting on the ice, decorated and plain thick-walled clay lamps and cooking pots, and ground slate knife and ulu blades (Anderson 1998:72).

Ivory and other organic materials were commonly used in art objects, implements, and tools (Anderson 1984:90). While the stone tool types were clearly derived from Ipiutak, the organic remains resemble more the Old Bering Sea culture (Anderson 1984:91 and 1998:72). Several aspects of the Thule tradition are thought to be derived from Birnirk, including winter ice-hunting, hunting with kayak and umiaq on the open sea, a subsistence focus on whale hunting, continued use of some land-based resources, dog traction, and settlement in large communities (Anderson 1984:90-91; Morrison 1998:837).

Western Thule period sites were reported at Point Hope, Cape Prince of Wales, Cape Krusenstern, Walakpa, Point Barrow, Onion Portage, and Ahteut in the interior. Anderson (1984:91) believes the tools during the Western Thule phase were “an elaboration of items developed in Birnirk times.” During the Western Thule period, there was an increase in the use of specialized tools and an increasing diversity in the subsistence base (McClenahan 1993:54). This included new sea mammal hunting techniques adapted to the open sea and increased whale hunting at coastal sites. By late Western Thule times, Western Thule people were ancestral to contact-period Eskimo people (McClenahan 1993:54). Material culture items known from ethnographic records have been recovered from Western Thule period sites (McClenahan 1993).

Western Thule was followed in the Bering Sea region by the Kotzebue period, around 600 BP. Kotzebue culture at Cape Krusenstern is described as being a descendant of Thule culture, but without whale-hunting technology (McClenahan 1993:54). Remains from this period are found extensively from Kotzebue Sound to the southern Seward Peninsula (McClenahan 1993:54). In 1941 and 1947, J. Louis Giddings conducted archaeological investigations around Kotzebue Sound. While excavating house pits in Kotzebue, he used dendrochronology to define two periods he called “Old Kotzebue” (A.D. 1400) and “Intermediate Kotzebue” (A.D. 1550: McClenahan 1993:55). James Vanstone also excavated houses at the same locales in Kotzebue. His research confirmed the dates Giddings proposed (McClenahan 1993:55). No other archaeological excavation was done in or around Kotzebue until 1989 and 1990, when the National Park Service excavated the sideroom of a large house and found that it dated to Giddings’ Old Kotzebue period (McClenahan 1993:55).

Traditional territories and ethnographic history

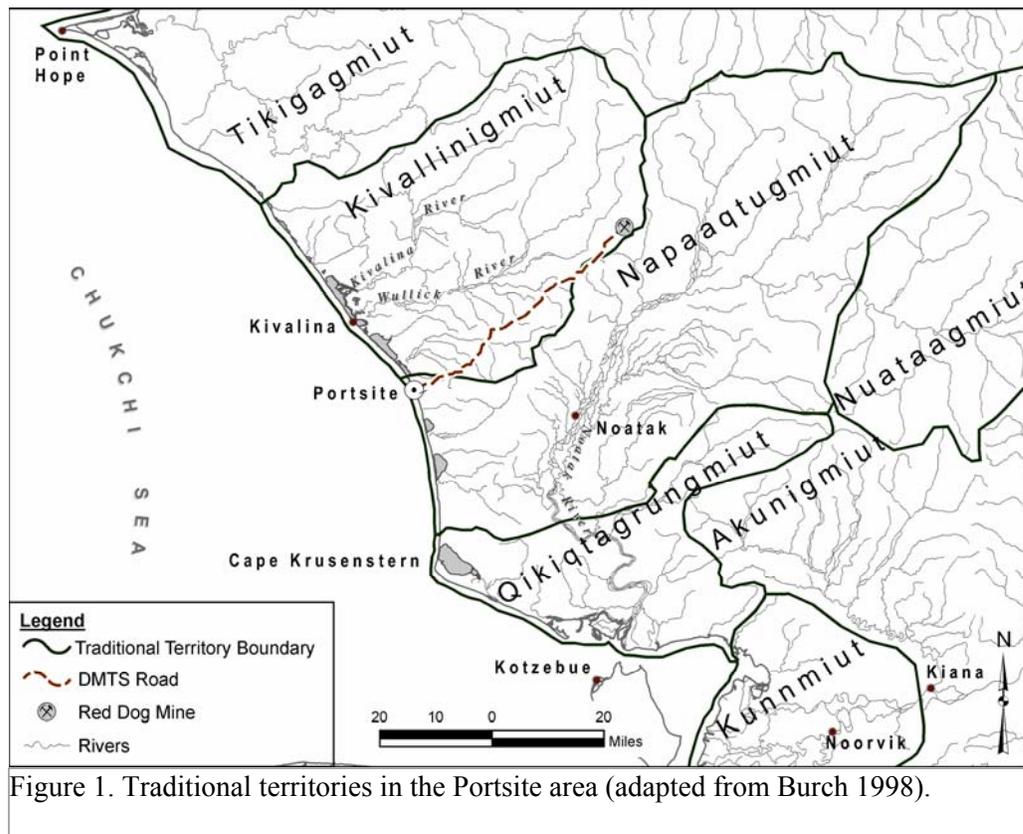
Dorothy Jean Ray (1967; 1975) and Ernest Burch (1994; 1998) worked with elders whose memories extended back to before 1880. They were able to identify between 12 and 14 distinct territories around Kotzebue and Norton Sound. The following section provides a brief background of the history, social structure, and seasonal subsistence round of the traditional territories of Kivalina and Noatak.

Iñupiaq nations were socio-territorial groups composed primarily of bilaterally extended families, linked to each other through kinship ties, with separate territories (Burch 1998:8). They were “socially and economically self sufficient,” but traded with other nations for resources they did not have access to (Magdanz, *et al.* 2002:20). The borders of these territories were flexible, but normally respected. If people crossed into another territory, they were greeted as guests or met with force. Burch (1998:309) made

several important points regarding these territories: (1) although the entire territory was not continually being used by its members, all parts of it held important resources that would be used at some point of the year and, (2) it was not uncommon for people to use parts of other nations' territories, at least some of the time, every year.

Use of lands or water belonging to another family typically required permission and some type of payment. Generally, these family-owned fishing and berry-picking lands continue to be recognized throughout Northwest Alaska. Allotments and camps are spread across the landscape in order to maximize access to traditional resource harvest areas and it is not uncommon for these allotments to be on camps used by many generations.

Kivalina lies within the boundary of the *Kivallinigiut* territory and Noatak is in the *Napaaqtugmiut* territory (figure 1). According to Burch's research (1998:50), the *Nuataagmiut* from the upper Noatak Basin began to form alliances with the *Kivallinigiut* and *Napaaqtugmiut*, and some people in the *Qikiqtagrunmiut* territory on the extreme lower reaches of the Noatak River and parts of Kotzebue Sound, in the 18th century. This alliance worked together against the *Tikigagmiut* (Point Hope people) to keep them from gaining control over the entire region (Burch 1998:50). The allied groups attacked the main village at *Tikigagmiut* and then at *Nuvua* (Burch 1981:202).



Ethnohistory of the Kivalliñigmiut. The *Kivalliñigmiut* people occupied “a small portion of the upper Kukpuk valley, the drainages of the Kivalina and Wulik Rivers, and approximately 50 miles of the Chukchi Sea coast adjacent to the mouths of those rivers” (Burch 1998:23). The earliest records show that the area has been known as *Kivalliñiq*. Kivalina is an English form of the term (Burch 1998:23).

According to the *Kivalliñigmiut* account, they are said to have descended from a man named *Qayiayaqtualuk*. *Qayiayaqtualuk* and his sister *Maņuyuk* were the “sole offspring of a couple” who lived near Iyichoruk Mountain, on the Wulik River (Burch 1998:363). The story states that they were the only people living in the Kivalina district, and some elders believe they may have been the sole survivors of a famine. *Qayiayaqtualuk* married a *Napaaqtugmiut* (Noatak Valley) woman and his sister married a *Tikiğagmiut* (Point Hope) man named *Autlanaqtuuraq*. These were the founding couples of the modern *Kivalliñigmiut* population (Burch 1998:363-364).

Burch (1998) was able to reconstruct the line of descent from *Qayiayaqtualuk* to some modern residents of Kivalina. Given that he was the first generation, then the population continued for “five generations until the famine of 1881-1883” (Burch 1998:367). Burch (1998) calculated that the modern population of Kivalina was founded “no later than the early 1780’s,” based on a minimum of 20 years per generation (Burch 1998:367). Chester Seveck (born in 1890), Regina Walton (born 1885), Myra Hawley (born early 1890’s), and Fay Kayoulik (born around 1900), are all direct descendants of *Qayiayaqtualuk* (Burch 1998: figure 38). The descendants of these people continue to live in Kivalina.

Trade fairs, feasts, and festivals regularly brought the *Kivalliñigmiut* into contact with their neighbors. A festival called the *qatirut* was held around the first week of July at *Kivalliik*, across the mouth of the Kivalina River from the modern town of Kivalina where a channel connects Kivalina lagoon to the sea (Burch 1998:34). At the end of summer, the *Kivalliñigmiut* went to the Sheshalik Fair to trade seal oil, caribou skins, and furs for Russian white leaf tobacco, pottery, and jade. Everyone then returned to the coast for another festival held at the mouth of the Wulik River (Burch 1998:34).

In the fall, people moved back up the rivers to their winter homes. Here they built new houses, repaired old ones, built fish weirs in narrow spots in the river, picked berries, and hunted ground squirrel and grizzly bear (Burch 1998:40). Caribou were caught in snares hung across an opening in the willow. This was usually done on the south side of the Wulik River. The corral method was used more commonly on the north side of Kivalina River (Burch 1998:41).

The Kivalina corralling technique consisted of up to “100 or more poles placed upright in the ground in a semicircle” (Burch 1998:41). The spaces between the poles were filled either with brush or snares. The construction of the snares required that the loose ends be tied down, usually to caribou antlers, which were buried in holes in the ground and covered with mud (Burch 1998:41). Once this mud froze, the snare would hold even bull caribou. On the ends of the semi-circle corral a series of “scarecrows”

formed a “drive fence” (Burch 1998:41). In the Kivalina district, the scarecrows were most commonly made from “bunches of willows wrapped in caribou hides and placed upright in the ground” (Burch 1998:41).

Around late March, the *Kivalliñigmiut* moved back to the coast and out onto the ice. This is when they hunted bearded seals through the cracks and leads in the ice. After the ice became too rotten to venture out on but too solid for boat travel, the Kivalina hunters pursued geese and ducks (Burch 1998:46).

Ethnohistory of the Napaaqtugmiut. The *Napaaqtugmiut* lived mainly in the lower Noatak River Basin, part of the Chukchi Sea coast, and the hills in between (Burch 1998:59). The northern boundary of the *Napaaqtugmiut* began on the south end of Ipiaviak Lagoon, where it met the *Kivalliñigmiut* territory (Burch 1998:59). From there it ran along the divide of the Mulgrave Hills to the southwestern end of the Delong Mountains. “*Napaaqtuq*” means “spruce” and refers to the fact that their territory included “almost the entire forested portion of the Noatak valley” (Burch 1998:59).

Unlike the *Kivalliñigmiut*, the *Napaaqtugmiut* have no special account of their origins. According to their traditions, they have ‘always’ been there (Burch 1998:46). Burch states “it is quite possible that the *Napaaqtugmiut* of the 19th century were direct descendants of Thule or even earlier people who lived in the country for a thousand years or more” (Burch 1998:67).

Napaaqtugmiut settlements began only a few hundred yards south of the southernmost *Kivalliñigmiut* spring settlement and ended 2 or 3 miles north of the northernmost *Qikiqtagruñmiut* spring settlement (Burch 1998:68-76). In the spring, the entire population was concentrated in small settlements along the Chukchi Sea coast, where they hunted bearded seal (Burch 1998:68-76). Ringed seal, beluga, duck, goose, and Dolly Varden were also important at this time, especially at *Ukalliqsuuq*, where the fishing was very good (Burch 1998:68-76).

Around late June or early July, when the dried meat and blubber had been stored in sealskin pokes, the *Napaaqtugmiut* people would gather to travel to Sheshalik for the trade fair (Burch 1998:68-76). The *Napaaqtugmiut* stayed at Sheshalik for only a few weeks. They would return to their winter settlements to fish for salmon and hunt caribou (Burch 1998:68-76). Near the Maiyumerak Mountains caribou were taken with drive fences along Ahaliknak and Kangiakrok creeks (Burch 1998:68-76). Some caribou were driven into Lake Narvakrak then speared from kayaks, while others were taken with bow and arrows in the mountains between the Kugururok and Nimiuktuk Rivers (Burch 1998:68-76). The dried fish and meat were put in a cache along with vegetable products (Burch 1998:68-76). They dried the skins and brought them back to the settlements in boats (Burch 1998:68-76). They returned in late fall or early winter to retrieve the cached food (Burch 1998:68-76).

Fall and winter settlements were usually inland near good late fall salmon fishing and char, grayling, and ling cod fishing after freeze-up (Burch 1998:73). The proximity

of willows for shelter, fuel, and for ptarmigan and hare hunting was also a consideration (Burch 1998:73). Houses could be built of spruce logs similar to a modern cabin or they could be a log frame covered with sod (Burch 1998:73). Burch (1980) noted that there were a number of one-house settlements up and down the Noatak River.

People began to move back to the coast in late March (Burch 1998:76). The largest settlements were usually at *Ukalliqsuuq* and *Qiligmiaq* (Burch 1998:76). The *Napaaqtugmiut* lived in a dome shaped house called a *qallugvik* in the spring and summer. It had a portable willow pole frame placed in a circle and tied together at the top. A caribou skin cover was placed over the frame (Burch 1998:76).

Russian period

Few early European explorers made observations in the Kivalina and Noatak districts. Most kept their ships some distance offshore when passing along this section of the coast because of the shallow water. On July 17, 1820, the members of the Vasil'ev and Shishmerov expedition saw “a large settlement” on the Kivalina coast, and when Beechey’s expedition sailed along the coast between July 31 and August 2, 1826, three *umiut* came out to trade (Burch 1998:24).

In August of 1838 A.F. Kashevarov landed at a summer camp at *Kivalliik*, where the occupants were called the *Kivalliñigmiut* (Vanstone 1976). The party approached the Kivalina district from the north and on August 22 it arrived at the Kivalina Lagoon. At the time, the lagoon had three outlets but Kasheverov did not record specifics about the people there. At *Kinjktuuraq*, however, he found “a fairly sizeable camp,” and recorded specific population numbers (Burch 1998:31). Kasheverov recorded:

“At 11:30 we passed through a third small strait at the mouth of which there was a fairly sizeable summer camp on a spit rising 7 ft. above the sea. Eight baydaras, each with 14 men, approached us from this camp. A crowd of more than 150 persons stood on shore. They, like the inhabitants of the summer camp we passed this morning, comprise a separate tribe and call themselves the Kivalinagmiuts [*Kivalliñigmiut*], after the name of their settlement...” (Burch 1998:12).

Shishmerov, Beechey, and Kashevarov made no observations of the Noatak people. This may have been because they were often confused with the *Nuataagmiut* of the upper Noatak. In 1849, many American whaling ships began to work the Chukchi Sea and the Franklin Search Expedition began a detailed study of the coast of northwest Alaska, but they focused mainly on the Kotzebue Sound and Point Hope regions (Burch 1981:15; Burch 1998:260 and 270).

American period

Captain Michael A. Healy on his ship, the *Corwin*, encountered a number of people along the Kivalina coast on July 19, 1880. Based on the captain’s log, they were “definitely *Kivalliñigmiut*,” but there is no indication of how many people were seen (Burch 1998:31). The *Corwin* sailed into Kotzebue Sound in 1883 and 1884. Healy sent

Revenue Marine officer Lieutenant John C. Cantwell to survey the Kobuk River and to prepare a report about its resources. Neither man made observations about the Kivalina area. Healy's ship, the U.S. Revenue cutter *Bear*, landed on the Siberian coast where he distributed supplies to villagers who had rescued and sheltered crewmen from vessels that ran aground. Captain Healy and a zoologist, named Charles H. Townsend, observed that Siberian Natives had domesticated reindeer that provided them with food and hides. On the return leg they made a stop at King Island where the inhabitants of the island were starving. The two men thought reindeer could be grazed in Alaska to relieve the threat of famine (Harper 2000).

In the early 1890's, the population of the Kivalina district was augmented by a number of immigrants from the Seward Peninsula, known as *Sakmaliagruk* (Burch 1998:50). They originally had been taken to Point Hope to work for the whalers there. On the return trip to the Seward Peninsula, they passed along the nearly uninhabited Kivalina coast and settled there. Burch (1998:51) estimated that about "180 Seward Peninsula people" lived in the area during the 1890's (Burch 1998:53). They tried to adapt their own subsistence patterns to the new setting; during the winter "they lived in sod houses and emphasized seal hunting rather than fishing" (Burch 1998:53). Eventually, most of the *Sakmaliagruk* moved back to the Seward Peninsula or elsewhere (Burch 1998).

On a trip north in 1890, Dr. Sheldon Jackson, Territorial Commissioner of Education, was on a mission to construct and staff schools for Alaska Natives. Healy proposed to Jackson that some reindeer be transported to Alaska from Siberia. Healy took the initial action and bought the first reindeer from the Siberia Natives to bring to Alaska. In the summer of 1891, Capt. Healy and his crew acquired 16 reindeer, which they landed, in good condition, on the Seward Peninsula. Subsequently, reindeer were added to the small Alaska herd and Sami (or Laplander) reindeer herders were brought to Alaska to teach the Alaska Natives herding techniques (Harper 2000).

Chester Seveck was famous with Alaskans as a movie star, tour guide, author, and general celebrity. He was directly descended from *Qayiayaqtualuk*. Although he was also known as a great exaggerator, several stories recorded in his own words (Seveck *et al.* 2000) provide interesting detail about the Kivalina district in the early 20th century.

In the year of 1908, Mr. Evans, [Government] reindeer and school teacher's superintendent in Alaska and 3 Eskimo reindeer herders, they brought and drive 200 heads of reindeer to Kivalina, Alaska. There... Eluktoona and Okpolick have reindeer herd, so the Government reindeer were put in Eluktoona's herd. The school teacher and Mr. Evans hired me to be apprentice reindeer herder, also George Onalick, the same age me, to be reindeer herders apprentice. The contract and agreement said for 5 years to be herders (Seveck, *et al.* 2001).

In the year of 1928, four reindeer herds near Kivalina join to be one big one. They were Eluktoona herd, Otpelick herd, George Onalick herd and my herd. They all together were 6,122 live reindeer. All reindeer herders, reindeer owners,

all village people, they had big meeting to elect a President and manager and reindeer director. They elect me for Manager, George Onalick for President and 6 other men for Directors. Every summer we butcher steers for ship out by the U.S.S. Boxer, later on by U.S.S. North Star. Sometime years we butcher over 1,000 steers to ship outside to states. Then 3 more village reindeer herds joined us and became big Reindeer Company. Now Pt. Hope, Kivalina, Noatak, and Kotzebue herds make one company. They election for Reindeer manager and elected me again for managing all these reindeer herds. I appoint Harold Elapuk, my brother, for Chief Herder for all the herds. There were 8 different herds. Each herd have 5 reindeer herders. There were 40 young men herding reindeer night and day. Round-up time in the fall, my brother Harold go with them and after round-up, I have him to visit every herd every 2 weeks. Once each month we count reindeer at corrals. In the month of November last count, we have 36,000 of reindeer came through corral chute (Seveck, *et al.* 2001).

Like the *Kivalliñigmiut*, the make-up of the *Napaaqtuḡmiut* has changed in the last few centuries. There has also been some confusion about the people in the area by outside observers. In many early accounts, the *Napaaqtuḡmiut* were confused with the people of the upper Noatak River, the *Nuataaḡmiut* (Burch 1998:60-61). When a mission and school were built in a *Napaaqtuḡmiut* village in 1908, the village was named Noatak and its inhabitants came to be known as *Nuataaḡmiut*, regardless of their former nationality (Burch 1998:60-61). Since the upper Noatak had been basically abandoned by that time and the people had settled throughout Northwest Alaska, particularly amongst the *Napaaqtuḡmiut*, many researchers thought all residents of Noatak were *Nuataaḡmiut* (Burch 1998:60-61).

The *Napaaqtuḡmiut* were apparently struck by the same famine that devastated the *Kivalliñigmiut* in the winter of 1882-1883. Johan Adrian Jacobsen was told that the caribou had failed on the Noatak, causing a devastating famine, and forcing people to eat their dogs (Burch 1998:76-77). Burch's sources told him that everything failed (Burch 1998:76-77). The survivors fled north to the Arctic coast and east along the Kobuk River (Burch 1998:76-77). Later, they moved into settlements with people from the upper Noatak, Kotzebue, and Kivalina near their old villages (Burch 1998:76-77).

Burch (1998) estimated that there were six occupied houses and less than 50 people in *Napaaqtuḡmiut* district in 1885 (Burch 1998:76-77). In 1895, when John Driggs was on the lower Noatak, he reported that inhabitants were “few, very far between, and poor” (Burch 1998:76-77). He also observed only two small settlements and a few scattered houses. One of the settlements – probably *Aḡvigiaq* – had seven houses. Other *Napaaqtuḡmiut* reportedly lived in the Kotzebue Sound area, while others lived in *Ivruqtusuk* in the Kivalina district. They also began to go to Point Hope in the spring to work for the Yankee whalers (Burch 1998:76-77).

During the winter 1899-1900 census, there were 75 people in the lower Noatak territory, 50 of which were *Napaaqtuḡmiut* living along the river (Burch 1998:78). The others settled along the coast (Burch 1998:78). The census also recorded “14

Napaaqtugmiut in Point Hope, 6 on the Ikpikpuk River, and 6 in other settlements on the Arctic Coast” (Burch 1998:78). When the school was built in Kivalina in 1905, some families moved there. Some also moved to Noatak in 1908 for the same reason. In 1910 the population of *Napaaqtugmiut* was 153 (Burch 1998:78).

Previous archaeological and anthropological work in the area

J.L. Giddings conducted archaeological work around the Kotzebue Sound region in the 1940's. Based on his findings, Giddings defined the Old Kotzebue and Intermediate Kotzebue periods that dated to AD 1400 and AD 1550, respectively. His work was confirmed by James VanStone, who was perhaps the last archaeologist to conduct extensive excavations in Kotzebue (Giddings and Anderson 1986:2). As Giddings continued his work in the Kotzebue Sound region, he documented and refined the cultural chronology of the region including Ipiutak, Norton/Near Ipiutak, Choris, and Denbigh (Giddings and Anderson 1986:4).

Robert Spencer was the first to discuss the Kivalina district from an anthropological perspective in the late 1950s. At that time he wrote that Kivalina “is a recent village founded at the turn of the century by a group of inland Eskimo who pushed to the sea” (Burch 1998:24). According to Burch (1998), he was correct about the founding of the village but mistaken about the people who founded it.

Very little work was done in the Noatak and Kivalina areas until the 1950s. Around that time, Charles Lucier, wrote an article on *Nuataagmiut* myths that clearly differentiated for the first time between the *Nuataagmiut* and *Napaaqtugmiut*. Don Foote and his associates followed Lucier. As part of Project Chariot, they conducted studies of the people of the Noatak valley from 1959 to 1961 (Burch 1998:60-61).

Several major archaeological projects took place in the region in the 1970s. The Alaska Division of Parks conducted an archaeological survey in the Kivalina area in the early 1970s. Nine auger tests were placed in the area of potential effect and eroding riverbanks and several recent ice cellars were examined. They reported finding no archaeological sites (Bowers and Turney 1975). The Bureau of Land Management surveyed the middle Wulik and Kivalina rivers in 1979. They identified 36 lithic scatter sites and one archaeological site (Hall 1986:2).

Many archaeological surveys have been conducted as part of the development of the TCAK Red Dog Mine. From 1982 to 1985, Edwin S. Hall & Associates surveyed the area of effect for the mine and found many previously unrecorded sites (Hall 1986). Hall determined that the planned development at that time would “not adversely affect known or unknown cultural resource sites” through avoidance of those sites (Hall 1986:21). However, no determination of eligibility was made for many of these sites.

Ernest (Tiger) Burch (1998) conducted extensive anthropological and ethnographic work in Kivalina, and reported many fall and spring settlements in the Kivalina and lower Noatak districts.

There is one historic property known at the Port site. **NOA-00074** is George Onalik's reindeer corral and camp. The site is on the edge of the unnamed lagoon immediately south of the gravel pad at the port site. The site includes a grave, a cabin, tent sites, an ice cellar, and a reindeer corral. The site is significant because of its association with George Onalik. Onalik eventually became president of the Kivalina

Reindeer Company and worked closely with Chester Seveck (see page 8, this report). Onalik used the camp from at least 1923 to 1940. According to Onalik's son, Herbert Sr., the cabin was sold in 1940 to George Onalik's brother, who then moved it to Kivalina. The posts from the corral were then sawed off near the ground and sold to folks in Kivalina (Cambell 1994:4-5; Gerlach and Hall: n.d.).

Edwin S. Hall & Associates first investigated NOA-00074 in 1982 (Hall 1986:9). At that time, an ice cellar (initially described as a semi-subterranean house) and grave were identified. The grave had a wooden headboard and no fence (Bowers and Gerlach 2002:2). The grave and ice cellar were enclosed with a wooden fence in the 1980s (Bowers and Gerlach 2002:3). In 1983, H. Onalik pointed out the cabin site and reindeer corral (Hall 1986:24; Gerlach and Hall: n.d.). During his visit to the site, H. Onalik also talked about where "different activities were undertaken, and where cabins, tents, and other features were located" (Bowers and Gerlach 2002:3). He also stated that the grave was Andrew McClellan's son and that the burial occurred before the Onaliks moved into the area (Bowers and Gerlach 2002:3).

The site of the cabin was tested and the reindeer corral and other features were mapped in 1986 (Hall 1986:15; Bowers and Gerlach 2002:2). Although the results were never published, Bowers and Gerlach (2002:2) state that "the corral and camp were exposed, mapped, and intensive and extensive excavation were completed." Plans to enclose the grave and ice cellar were also developed (Bowers and Gerlach 2002:2).

In 1994, Chris Rabich Campbell (C.R.C. Cultural Resource Consultant for TCAK Red Dog Mine) and Georgeie Reynolds (Corps Archaeologist) visited NOA-00074. They found no sign of the wooden posts of the reindeer corral. This would make sense given that they were sawn off and removed in the 1940s. Campbell also observed two fenced areas on the east shore of the lagoon (Campbell 1994:7).

According to Campbell (1996:7), the Onalik reindeer corral was in the shape of a butterfly with chutes and gates through the center. This part of the corral was between the two lagoons south of the port facility (Campbell 1996:7). A long line of posts extended from the corral along the barrier beach, which had been wider at one time. Campbell (1994:7) also reported that Edwin S. Hall and Associates had defined two activity areas using a metal detector, and then excavated a portion of each. One 7-meter by 9-meter excavation unit produced metal cans, burlap, oil-impregnated textiles, and wood fragments. The artifact collection from the other 6-meter by 7-meter excavation unit was not indicated (Campbell 1994:7).

Campbell and Reynolds surveyed and tested the peninsula between the two lagoons south of the port. They placed 26 soil probes along four transects. The only cultural material they reported was corral posts in the southwest quarter of the peninsula and eroding from the along the seaward bank of the barrier beach south of the port (Campbell 1994:8). Campbell and Reynolds also placed 22 test units in the mainland area south of the port site. No cultural material was found (Campbell 1994:9). In the

area north of the port, they conducted five tests. No cultural material was found in these tests, but one had an organic stain (Campbell 1994:9).

Based on their fieldwork, Campbell found that the cabin site, associated activity area, and the complex of chutes and fences for reindeer herding were gone. The string of corral posts on the barrier bar, the remains of an historic midden, the grave, and the ice cellar are all that remain of the site (Campbell 1994:10). She concluded, “NOA-074, an historic reindeer corral, does not appear to contain enough integrity to warrant placement on the National Register of Historic Places” (Campbell 1994:12). The grave, midden, and ice cellar were not evaluated as part of NOA-074.

In August 1993, the National Park Service (NPS) and the Alaska State Historic Preservation Officer (SHPO) responded to a proposed change to the port site. They noted that NOA-00074 was never evaluated for the National Register of Historic Places. The SHPO noted that placing fill on the coastal side of the site may act to preserve the site, but that the erosion problem was being caused by the dock interrupting sediment movement. The SHPO and NPS also expressed concerns about how the change to near-shore sediment transport may adversely effect coastal sites southeast of the port (Ted Birkedal, Chief, Division of Cultural Resources, U.S. Department of the Interior, National Park Service Alaska Regional Office to Chief, Environmental Compliance, U.S. Army Corps of Engineers Alaska District, letter, 19 Aug 1993; Judith E. Bittner, Alaska State Historic Preservation Officer to Robert Oja, Regulatory Branch, U.S. Army Corps of Engineers Alaska District, letter, 31 Aug 1993).

On October 7, 1993, the SHPO concurred with a finding of no adverse effect for the above project (Judith E. Bittner, Alaska State Historic Preservation Officer to Robert Oja, Regulatory Branch, U.S. Army Corps of Engineers Alaska District, letter, 7 Oct 1993). This finding implies that either the site was not within the area of potential effect or that the site was found not eligible for the National Register of Historic Places. No record of these determinations could be found.

There are 205 known cultural resource sites reported in the *Napaaqtugmiut* and *Kivalliñigmiut* districts. There are 38 settlement sites dating from all periods of occupation, 30 rock cairns and hunting blinds, 57 sites where only lithics were recovered, 18 sites dated exclusively to the historic period, 5 sites consisting mainly of cache pits, 15 sites consisting mainly of tent rings, 1 historic trail, 1 National Historic Landmark District, and 1 kayak. There were also 34 settlements described by Burch (1998) that have yet to be relocated. In addition, there are 14 known paleontological sites. All the areas of high or medium potential for cultural material in the vicinity have not been surveyed. The more thorough study of the archaeological record in Cape Krusenstern National Monument supports the theory that the potential for heavy utilization of the Kivalina and Noatak regions is high (Hall 1986:2).

The Cape Krusenstern and Kivalina areas were part of Beringia during the late Pleistocene. Following the logic of current dominant archaeological theory, this was the route people followed as they colonized the Americas about 12,000 years ago. The

recovery of Pleistocene mammoth and mastadon tusk fragments from the floor of the Alaskan continental shelf (also called the Bering Land Bridge) by the National Oceanic and Atmospheric Administration has strengthened the idea that people would have followed large grazing animals across the vast steppe tundra (Dixon 1983:113). The National Park Service Division of Cultural Resources has expressed concern about the effect of changes to the port sites on off-shore cultural resources. While the topography of the area off the shore of the port site typically has low potential to yield cultural material of this age, there have been no underwater surveys to confirm or disprove this theory.

REPORTED ARCHAEOLOGICAL SITES IN *Napaaqtuġmiut* AND *Kivalliñigmiut* TERRITORIES

- NOA-004** - the village of Kivalina, also known as *Ualliik*. The modern village and precontact house remains are included. *Ualliik* was the name for Kivalina as early as 1895.
- NOA-005** – *Cape Sepping*. Village or camp, now abandoned, mentioned by P. Tikhmeniev on his 1861 map as "Kivalinag-miut." This may refer to the present village of Kivalina (NOA-004). On U.S. Navy Hydrographic Office Chart 68, shown as "Kechemudluk."
- NOA-006** – Kisemaraktuk Mountain. Rock cairns reported to a Standard Oil geologist.
- NOA-021** – *Nauyoazag (Nauyoaruk)*. Apparently, the site of an old Native settlement was noted here by Philip S. Smith (1913:45 – USGS). Burch (p.c. to Hall) noted the area as a fall concentration zone for families from the Kotzebue regional group. W.N. Irving (p.c. to Hall) reported a tepee grave on the riverbank.
- NOA-023** – *Auliq/Ualliġ/Ualliim Paana*. A site was noted in this vicinity in 1886 (Stoney, G.M. 1899:map). Burch (1998:353) described a *Napaaqtuġmiut* fall/winter settlement here of two or three houses.
- NOA-026** – *Maraqtuġ/Maġġaqtuġ*. Burch (1998:353) noted a *Napaaqtuġmiut* fall/winter settlement here of two or three houses. 1974 Hall survey noted a total of seven major house features (including collapsed log cabins and depressions marking older houses), cache pits, and historic debris. Reportedly three of the cabins were occupied in 1949, the others date from earlier, perhaps around 1900.
- NOA-027** – *Uninyuaq/Uniñaaq*. Burch (1998:353) noted a *Napaaqtuġmiut* fall/winter settlement here of one or two houses.
- NOA-028** – *Napakysugruk (Naptusugzuq)*. Foote (1965:Map 24) noted winter houses here and Burch (p.c. to Hall) noted it as a fall concentration zone for families from the lower Noatak. During survey in 1974, Hall noted a collapsed historic cabin with axe cut logs and an entrance passage, two cache pits, and historic debris. The *Napaaqtuġmiut* settlement Burch (1998:69) identified as *Napaaqtusugruk* was composed of at least four houses, but is downstream from the location of the NOA-028.
- NOA-029** – *Inilaq*. Burch (1998:353) placed this *Napaaqtuġmiut* fall/winter settlement of two houses further down stream than the location of NOA-029.
- NOA-030** – *Kiiziq/Kiiriq*. Burch (1998:353) placed this *Napaaqtuġmiut* fall/winter settlement of one or two houses further down stream than the location of NOA-030.
- NOA-031** – *Kakiaq*. Burch (p.c. to Hall) noted this as a fall concentration zone for families from the lower Noatak. In his 1998 (p. 353) book, he placed this *Napaaqtuġmiut* settlement of one or two houses farther downstream. Foote (1965:Map 24) noted winter houses here. In 1964 Hall located a house floor composed of spruce logs and recovered .44 calibre shells. [In 1974 Hall was unable to relocate this site; see also NOA-044.]
- NOA-033** – *Qamaniq (Kamanik)*. Foote (1965:Map 23 and p.c. to Hall) noted the winter houses here. BIA ANCSA investigators recorded 15 features and six upright posts in a clearing. The features include: the remains of three log cabins, five round

- storage pits, four rectangular depressions, and three piles of boards, logs, and posts.
- NOA-034** – *Shuguck*. Stoney noted a site in here vicinity in 1886 (G.M. 1899:Map).
- NOA-035** – *Akaekkingyorruruk*. Foote (1965:Map 25 and p.c. to Hall) noted winter houses here.
- NOA-036** – *Imarvik*. Burch (p.c. to Hall) noted this as a fall concentration zone for families from the lower Noatak.
- NOA-042** – Archaeological district that is a National Historic Landmark. Includes sites from all periods of human occupation in the area.
- NOA-044** - Hall noted two logs with squared-off ends, with .44 shells and a round head nail driven in. The nature of this site is unknown. Historic cabins found near here in 1964/1965 could not be relocated (see NOA-031).
- NOA-045** - Hall noted a cache pit with log walls that was filled with gravel.
- NOA-047** – *Tununaaq/Tuunuunaaq*. Hall noted a cache pit on the riverbank. Burch (1998:353) described a *Napaaqtugmiut* settlement of two or three houses here.
- NOA-048** – *Tununaaq/Tuunuunaaq*. Hall noted a log cabin, a probable house with five cache pits, a rectangular depression, and six more probable old house depressions. Burch (1998:353) noted a *Napaaqtugmiut* fall/winter settlement of two or three houses here.
- NOA-049** – Harlie Henry’s Cabin. Hall noted a collapsing cabin and possible cache pit. Also scattered historic debris. Was occupied by Charlie Henry around 1944.
- NOA-050** - Hall noted a collapsed cabin and historic debris in a clearing. Probably occupied circa 1940s.
- NOA-051** - Hall noted a collapsing log cabin and historic debris.
- NOA-052** - Hall noted two collapsed log cabins, three cache pits, and an aboveground cache.
- NOA-053** - Hall noted a log cabin and a completely collapsed log house.
- NOA-054** - Hall noted cut spruce logs, cache pits, scattered historic debris, and floor frame of a tent site. Probably from old fish camps.
- NOA-055** - Hall noted two house depressions.
- NOA-056** - Hall noted cache pits.
- NOA-057** - Nauyoaruk. Hall noted a frame cabin in good condition built by the CCC during the 1930s.
- NOA-058** - Hall noted evidence of tents and scattered historic debris in an area used by several Noatak families for muskrat hunting camps in the 1940s and 1950s.
- NOA-059** - Hall noted the remains of two log cabins and historic debris. A possible tent site and a possible cache pit were also noted. One of the cabin structures may have been a "trading post."
- NOA-060** - Hall noted four log cabins, four aboveground caches, cache pits, and miscellaneous historic debris. The site was occupied by several Noatak families in the 1950s.
- NOA-062** - house pit of unknown age.
- NOA-063** - Hunting blind of logs. Appears to be relatively recent.
- NOA-064** - Hunting blind of logs. Six stakes were noted nearby, possibly a dog stake out.
- NOA-065** - Log structure eroding from a bluff on the east side of the Kotlik Lagoon entrance channel. A post structure, possibly from a wall tent, was noted to the

- north of the eroding feature. The site was observed from the opposite side of the channel. May be *Napaaqtuḡmiut* spring site known as *Qiligmiaq* – their largest spring settlement in the 18th century (Burch 1998:340).
- NOA-066** – Lithic surface scatter of two grey chert biface fragments. Two 20 cm by 20 cm tests failed to produce additional material.
- NOA-067** – Lithic surface scatter of three black chert flakes and some small flakes from beneath the surface in a test.
- NOA-068** – Lithic surface scatter of light grey chert flakes. Negative tests in area.
- NOA-069** – Lithic surface scatter of grey and black chert flakes.
- NOA-070** – Lithic surface scatter of black chert flakes and three tent rings.
- NOA-071** – Lithic surface scatter of flake debris and a black chert biface.
- NOA-073** – A large, heavy biface from a ground squirrel burrow.
- NOA-074** – Onalik Reindeer Corral. The remains of a grave, a house, and a large oval reindeer corral marked by driftwood post bases. The semi-subterranean house is of relatively recent origin. The site was used by George Onalik as a reindeer herding camp from about 1923 to 1940.
- NOA-075** – Lithic surface scatter of black chert.
- NOA-076** – One large black chert flake.
- NOA-077** – Lithic surface scatter of various chert materials.
- NOA-080** – A black chert projectile point, chert flakes, some rocks poking through the sod that may be tent rings, and three .270 cartridge cases were noted.
- NOA-081** – Two loci of lithic scatter. Testing in 1987 produced 1,342 waste flakes, three crude biface fragments, and three retouched flakes from both loci.
- NOA-082** – Lithic scatter and a broken tool (possibly of Denbigh or Ipiutak affiliation).
- NOA-083** – Lithic scatter, unworked chert nodules, and one biface.
- NOA-084** – Lithic scatter.
- NOA-085** – Lithic scatter, a projectile point (late prehistoric Ambler Island type), two biface fragments and three 30-06-cartridge cases.
- NOA-086** – Lithic scatter.
- NOA-087** – A recently excavated hole (of unknown origin), revealed many chert flakes.
- NOA-088** – Lithic scatter.
- NOA-090** – Lithic scatter and an isolated chert scraper nearby.
- NOA-091** – Two lithic scatter loci on the surface.
- NOA-097** – A rock cairn, a pile of rocks (cairn or grave?) and an apparent house structure of an excavated pit surrounded by a rock wall and an entrance passage.
- NOA-098** – Lithic surface scatter.
- NOA-099** – Settlement site of unknown age. Two house features, cache pits, and two possible graves. May be the spring *Kivalliñigmiut* settlement called *Atanaaq* by Burch (1998:339).
- NOA-100** – At least six sod houses with still standing walls. The site is probably of late prehistoric or early historic age. Where Burch reported *Kivalliñigmiut* spring settlement of *Nuvua*. He states it was used consistently for bowhead whale spring seal hunting (Burch 1998:340).
- NOA-101** – Lithic surface scatter.
- NOA-102** – Lithic surface scatter.
- NOA-103** – Small lithic surface scatter.

- NOA-104** – Group of depressions whose function was not determined. A test revealed only river silt to frost at a depth of 40 cm. This may be the *Kivalliñigmiut* fall/winter settlement called *Ivruqtusuk*. This was the largest *Kivalliñigmiut* settlement once, with five to seven houses and a *qargi* annually. When Burch visited the site in 1983, only houses built by reindeer herders in the 1920s and 1930s were left. [Could also be NOA-106]
- NOA-105** - The foundation logs of a one-room log cabin and a possible second log cabin. Historic debris was also noted.
- NOA-106** - House depression and two middens. Some historic debris was also noted. Reportedly, the house was occupied in the early 1900s by Edward Shy. [see NOA-104]
- NOA-113** – Lithic surface scatter and one .22 cartridge.
- NOA-114** - Hall noted lithic surface scatter. In 1987 NPS investigators located one chert blade and 26 chert flakes at the site.
- NOA-115** - Hall located two loci of lithic surface scatter. NPS reported a lithic surface scatter in the same location.
- NOA-116** - A single chert biface base.
- NOA-117** – Lithic surface scatter. Surface collection and subsurface testing yielded a total of 296 lithic items, including waste flakes, flake burins, flake cores, a side blade, retouched bifaces, and unifacially retouched flakes.
- NOA-121 to NOA-124 and NOA-126 to NOA-134 and NOA-160** are paleontological sites.
- NOA-135** - Surface collection and subsurface excavation yielded lithic items, including 31 flakes, 64 retouched flakes, 93 biface preforms, and one flakeknife.
- NOA-137** – New Hart Creek Site. Lithic scatter. According to Hall, this is where Anderson collected a Choris-type stemmed spear point fragment, an end scraper, two thick biface fragments, a notched biface, and a microblade fragment. Hall noted nine chert spalls in seven different locations during a survey in 1983.
- NOA-141** – Lithic surface scatter.
- NOA-142** – Lithic surface scatter.
- NOA-144** – Lithic surface scatter.
- NOA-146** – Lithic scatter. A 15 cm by 15 cm subsurface test revealed buried lithics.
- NOA-147** – Lithic scatter. Two 15 cm by 15 cm tests revealed subsurface material to 10 cm.
- NOA-148** - An oval arrangement of cobbles and boulders, an apparent tent ring, and a lithic scatter.
- NOA-149** - Six tent ring features, a possible hearth, and a fragment of caribou bone. A notched and sharpened wooden stake was found on the surface.
- NOA-150** - A shallow depression and a hearth.
- NOA-151** – Lithics scatter in two loci and a partially collapsed cairn.
- NOA-152** - A tent ring and two hearth features.
- NOA-153** - A tent ring, a hearth, and a shallow depression.
- NOA-154** - A rectangular alignment of cobbles, apparently a tent ring and a wooden tent stake. A caribou bone fragment, with butchering marks, was found nearby.
- NOA-155** - Two large hearths.
- NOA-156** – A possible cache.

- ** NOA-158, NOA-161, NOA-162, NOA-163, NOA-164, NOA-165, NOA-166, NOA-167 and NOA-170** may all be part of the *Napaaqtugmiut* spring settlement called *Qutliq* (Burch 1998:341).
- NOA-158*** - A possible house pit and two cache pits were noted by NPS in 1987. Two large whale vertebrae were in the depression and a wooden bowl was collected there in 1995.
- NOA-159** - An adult human femur was noted eroding from a barrier dune separating Imik Lagoon from the Chukchi Sea. No other cultural material was noted.
- NOA-161*** - In 1987, NPS reported two house pits, one possible house pit, and two probable cache pits.
- NOA-162*** - NPS reported in 1987 a single house pit. In 1995, NPS excavated a 50 cm by 50 cm test inside the house feature. Roof fall and floor deposits seen in stratigraphy, but no artifacts were recovered.
- NOA-163*** - Reported by NPS in 1987 as at least 15 cache pits and a possible house pit. Also reported the remains of a wooden freight sled with iron runners.
- NOA-164*** - House features and cache pits.
- NOA-165*** - One rectangular depression. NPS did not relocate the feature at the reported location in 1995, but a feature identified in 1993 (NOA-062) may be a duplicate of this feature.
- NOA-166*** - Reported by NPS investigators in 1987 and 1995 as seven probable cache pits. Two wooden stakes and faunal remains were noted in the largest depression. A large limestone cobble, an apparent exotic, was also noted adjacent to one of the features.
- NOA-167*** - A collapsed burial platform, appearing as a mound formed of a collapsed log structure. A whale bone harpoon head was noted near the mound. The mound was relocated in 1995.
- NOA-168** - NPS investigators reported a kayak frame in 1987 that had washed up or been abandoned here. The frame was constructed using wire nails and some milled lath. Was not relocated in 1995.
- NOA-169** – Isolated flake was found here in 1987, but no cultural material was found here in 1995.
- NOA-170*** - NPS reported features and cultural material here in 1987. Included at least one house floor, two storage pits, a hearth, faunal material bone, and a chert block fragment. No features were visible on the surface. The site was relocated, mapped, and tested in 1995. Historic period debris were scattered on the surface and in the sod.
- NOA-171** - Seven historic graves, most marked by wooden crosses or head markers. Samuel P. Barr, on whose allotment the graves are located, stated that the graves are of people who died while spring camping. Rachel Adams reported that her grandfather was buried here. May be the site of the *Napaaqtugmiut* spring camp called *Ukalliqsuuq* (Burch 1998:341). Burch reported this as the second largest spring camp. There are reportedly a large number of hare and ptarmigan there, as well as over-wintering char.
- NOA-173** - Seven collapsed cairns.
- NOA-174** – Lithic scatter. A .300 Savage caliber cartridge casing and a U.S. Government wolf trap were also noted in the vicinity.

- NOA-175** – One tent ring and a possible hearth.
- NOA-176** - A stone marker held upright by a cleft in a rocky outcrop, and encrusted with lichens.
- NOA-177** – Lithic surface scatter.
- NOA-178** - A possible tent ring, a hearth, several cache-like features, and scattered historic debris (not clearly associated).
- NOA-179** – Lithic surface scatter.
- NOA-182** – Lithic surface scatter.
- NOA-187** – Isolated lithic.
- NOA-188** - A house pit, five cache pits, a tent ring, and two unidentified stone features. House posts may be whalebone.
- NOA-189** - A stone cairn, several small rock groupings, and two waste flakes.
- NOA-190** – Lithic surface scatter.
- NOA-191** – Rock tent ring and scattered historic debris.
- NOA-192** – Lithic surface scatter and a tent ring. A cache of eight blazo tins were also noted to the west of the tent ring.
- NOA-193** – Lithic surface scatter.
- NOA-194** - A tent ring.
- NOA-195** - A large cobble anvil stone and lithic surface scatter.
- NOA-201** - A rock cairn and lithic surface scatter.
- NOA-203** - A tent ring and a collapsed rock cairn.
- NOA-205** - Two wood fragments were noted in crevices of fractured limestone. One of the wood fragments has metal cut marks. The site may represent a cache or hunting blind.
- NOA-206** - Single vertical rock slab marker supported by a smaller slab.
- NOA-207** - Collapsed rock cairn and a bone fragment, with a metal-cut butchering mark.
- NOA-209** - Historic debris, a hearth, and a rock slab hunting blind or shelter.
- NOA-210** - Collapsed rock cairn.
- NOA-211** - Isolated lithic.
- NOA-212** - Three small collapsed rock cairns.
- NOA-213** - Two possible hunting blinds and two possible cairns, all constructed of large slabs.
- NOA-214** - Two small stone features. One is a rock slab cairn and the other is unidentified.
- NOA-215** - Four collapsed rock features including possible hunting blinds and cairns.
- NOA-216** – Lithic surface scatter.
- NOA-217** – *Agiagruat* (Agagrak Creek Site). In 1987, two house pits, at least two graves, and a number depressions (some cache pits) were noted. Remains of crosses marking two of the shallow grave depressions read “KATHRINE WEBSTER” and “...TUCK.” Lithic scatter, pot sherds, and faunal remains were also noted. This is also this location that Burch records as *Agiagruat*, a spring settlement of the *Napaaqtugmiut*. In 1995, the site was mapped and tested.
- NOA-218** – One collapsed cairn.
- NOA-219** – Lithic surface scatter.
- NOA-220** – Rock cairn or cache and an unidentified stone feature.
- NOA-221** - One stone feature that may represent a cache or a burial (one of which has

- been reported to be in the area, but has never been located).
- NOA-222** – Six stone features including cairns, hunting blind, and possible cache or shelter.
- NOA-223** - Isolated lithic.
- NOA-224** – Possible hearth or rock feature.
- NOA-225** – Rock cairn or cache.
- NOA-226** - One collapsed cairn.
- NOA-229** – Lithic surface scatter.
- NOA-231** - Stone slab cairn.
- NOA-232** - A collapsed hunting blind and an upright rock slab.
- NOA-234** – One rock cairn and two lithic scatter loci.
- NOA-236** - Subrectangular stone feature, perhaps a wall tent site.
- NOA-237** - Hunting blind of stacked boulders in front of a rock outcrop.
- NOA-238** – Isolated lithic.
- NOA-239** - Isolated lithic.
- NOA-240** - Hunting blind or shelter made by stacking rocks against a small outcrop.
- NOA-241** – Lithic surface scatter.
- NOA-242** – Possible tent ring and scattered historic artifacts
- NOA-247** - Partially collapsed rock cairn.
- NOA-248** - Two slab cairns and a hunting blind.
- NOA-249** - Stone tent ring.
- NOA-256** – Rabbit Creek Knoll. Several loci of lithic scatter. Anderson excavated here and found various lithic items. In 1988 NPS also reported lithics.
- NOA-286** – Lithic surface scatter.
- NOA-289** - (NOAT 3119) Kelly Cabin (see GAL, R. - NPS)
- NOA-290** - (NOAT 3120) (see GAL, R. - NPS)
- NOA-291** - At least two grave mounds.
- NOA-293** – Lithic surface scatter.
- NOA-295** – Small historic site, 1940s-50s. Pile of cut reindeer antlers and possibly two or more cache pits. The antler pile was created recently by a man making knife handles. The cache pits are of an unknown age.
- NOA-297** – Single house pit. May have been *Ipaġaġvik*, which Burch (1998:339) described as a sealing campsite used as recently as 1983. There was both a *Napaaqtuġmiut* and a *Kivalliñigmiut* camp with this name.
- NOA-298** – Late prehistoric/historic cache and house pits. May have been the *Kivalliñigmiut* spring settlement known as *Kinjktuuraq* by Burch (1998:339).
- NOA-299** - Late prehistoric/historic cache and house pits. May have been the *Kivalliñigmiut* spring settlement called *Usak* by Burch (1998:340).
- NOA-301** – Igrugaivik Creek seasonal camp.
- NOA-302** – Reindeer Corral and Processing site.
- NOA-303** - Bob Perry Knox Gravesite.
- NOA-304** – Uallik Trail

ETHNOGRAPHICALLY REPORTED SITES IN *Napaaqtuḡmiut* AND *Kivalliñigmiut* TERRITORIES

The following sites discussed by Burch (1998:32 and 39) were in the *Kivalliñigmiut* territory but have not been identified on the AHRS:

- ▶ ***Qagluḡruaq*** - Fall/winter settlement. The name refers to a pool in the lower Wulik River that has not silted up or changed location in the history of the people of Kivalina. In the early and mid 19th century, a settlement of one or two houses was usually here most winters. In the late 19th century this was one of the places where Shishmeref people lived.
- ▶ ***Kaḡḡirvik*** – Near the head of *umiaq* transportation on the eastern branch of the Kivalina River. There is good fishing here all year long in the shallow water just above a big hole in the river bottom. Traditionally, there were three to four houses here every winter**. The site was used well into the reindeer-herding period.
- ▶ ***Aunat*** – Fall/winter settlement**. This site is located on the lower Wulik River and had one or two houses.
- ▶ ***Asaḡpana*** – Spring settlement. Located at the mouth of the Asikpak River.
- ▶ ***Ipaḡḡvik*** – Spring settlement. Camping site on the north side of the outlet of Ipiagvik Lagoon. The lagoon is named after an event that occurred early in the history of the *Kivalliñigmiut*, when a woman escaped from warriors from Barrow by wading across the lagoon at night. There was a sealing camp here as recently as 1983.
- ▶ ***Itchugraaluuraq*** – Spring settlement. This is an old site, but a relatively new name. It is named after Amos *Itchugraaluuraq* Green, but Burch was not told why.
- ▶ ***Itiptiḡvik*** – Spring settlement. This is a narrow place in the barrier beach between the Chukchi Sea and Kivalina Lagoon. In rough weather, people sailing along the outer coast found it a convenient place to portage over to the lagoon.
- ▶ ***Kavrauraq*** – Spring camping site and adjacent lagoon both named for a nearby hill that resembles the peak of the hood of a woman’s parka.
- ▶ ***Kivalliik*** – On the northwest side of the outlet of Kivalina Lagoon opposite the mouth of the Kivalina River. Was the site of a spring camp and a general gathering place for the Kivalina people in early to mid-July.
- ▶ ***Piḡu*** – The name refers to a mound on the northwestern end of Kivalina Lagoon. A spring seal hunting camp was located near this site into the 20th century. Between 1890 and 1950, winter sod houses were built there also.
- ▶ ***Sinigruaq*** – Spring settlement near a sandspit that extends into Imikruk Lagoon. This site was used until the 1980s.
- ▶ ***Tatikkiraq*** – Spring seal hunting camp near the mouth of Tatigirok Creek.
- ▶ ***Utkusiḡraq*** – Spring camp.
- ▶ ***Ikaḡḡiaq*** – The name refers to shallows that separate two sections in the Wulik River. Both people and caribou crossed the river there. This winter settlement** had one or two houses.

- ▶ **Imnat** – Name refers to a series of banks along the middle Kivalina River. This fall/winter site** usually had four or five occupied houses.
- ▶ **Kitinjuruaq** – The name refers to two bluffs on opposite sides of the Kivalina River. The location is designated “Kitingirak Gap” on U.S. Geological Survey maps. There was a fall/winter settlement** of one or two houses on the west side of the river just above the gap.
- ▶ **Qunyuualuk** – This fall/winter site** named after a person was on a bend in the middle Kivalina River where it passes through the Kivalina Hills. There were usually two or three occupied houses.
- ▶ **Simik** – This winter settlement** usually had two or three occupied houses.
- ▶ **Sivu** – Winter settlement** of one or two houses usually located on the downriver side of the sharp bend in the Wulik River where it passes around the end of the Kivalina Hills.
- ▶ **Sivutchiaq** – Winter settlement of two houses on a small hill on the north side of the lower Kivallina River. There are reportedly a large number of house pits there.
- ▶ **Umiiyaq** – Fall/winter settlement** of two or three houses.
- ▶ **Uyaaqsivik** – Fall/winter settlement** of two or three houses. Name refers to how people covered their early fall caribou kills with moss and rocks at this place.

**Note that Burch’s fall/winter settlement locations were conjecture unless specifically described (Burch 1998:68-76).

The following sites discussed by Burch (1998:63 and 69) were in the *Napaaqtugmiut* territory but have not been identified on the AHRs:

- ▶ **Ipaġavik** – spring camp a short distance south of the outlet of Ipiavik Lagoon, not far from the camp of *Kivalliñigmiut* with the same name.
- ▶ **Tasiatchiat** – This name refers to a group of four lagoons, three of which are very small. The spring camp is on the southern end of the largest lagoon.
- ▶ **Imik** – Spring settlement on the northwestern corner of Imik Lagoon.
- ▶ **Ayaġutaq** – Spring settlement on the southern end of Imik Lagoon.
- ▶ **Qutliq** – Spring camp on the north end of Kotlik Lagoon. The name means “Chukchi,” which refers to an occasion when a lost Chukchi hunter was killed there.
- ▶ **Imaġvik** – Fall/winter settlement** of two houses. Commemorates the fact that raiders from Point Hope who attacked the settlement were deliberately driven onto thin ice by the defenders, broke through, and drowned.
- ▶ **Napaaqtusugruk** – Fall/winter settlement** of four houses, and 2nd largest *Napaaqtugmiut* settlement.
- ▶ **Aġvigiaq** – Location of a major fall/winter settlement**. There were at least six occupied houses here every year. It was a major fishing area. The name refers to the fact that the Eli and Noatak Rivers are so close together here making it is easy to walk between them.

**Note that Burch’s fall/winter settlement locations were conjecture unless specifically described (Burch 1998:68-76).

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