Exxon Valdez Oil Spill
Restoration Project Final Report

Archaeological Site Stewardship in the *Exxon Valdez* Oil Spill Area

Restoration Project 98149
Final Report

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Study History: Project 99149 was the last year of the Archaeological Site Stewardship project.The project was first funded in 1992 under Restoration Project 104A. A funding hiatus occurred for several years and was resumed with Restoration Project 96149. The funding was aimed at implementing a program designed under 104A. Funding continued through 97149 and 98149. The current project is for write-up of the 1998 field work and close out of the project.

Abstract: Training of site stewards to monitor archaeological sites was identified as one means of protecting sites vandalized as a result of the *Exxon Valdez* Oil Spill. Stewards were located in the Kenai, Homer, Seldovia, Kodiak Island, and Chignik areas. Continuity of stewards in the program was only partially succesful. Reasons for lack of continuity include disasterous fishing seasons, long winter inactivity, and lack of consistent agency committment. New approaches, not specifically linked to vandal damage, show promise in bridging the seasonal discontinuity problem. Steward activity will be tied to collecting detailed site data and preparation of survey reports.

Key Words: Archaeologsy, stewards, Kenai, Kachemak Bay, Kodiak, Chignik

Project Data: There are no database files associated with this project. The information about the program is text form in this report. Photographs are held by the program managers and copies may be obtained at the Office of History and Archaeology, Alaska Department of Natural Resources, or from the Regional Office, U.S. Fish and Wildlife Service, Anchorage.

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INTRODUCTION

The Exxon Valdez oil spill and the cleanup effort following the spill introduced an extremely large number of people to the remote coast of the Gulf of Alaska. Concern about the preservation of archaeological sites in the area, especially with new knowledge about existence of the sites, triggered efforts by agencies to develop new ways to protect the resource. Limited land manager funding and manpower dictated that alternate methods be developed; hence the archaeological site stewardship program was proposed.
The intent of stewardship is to encourage local people to take an active role in protecting archaeological sites from vandalism or other dangers. An important secondary benefit is education of local people about the value of archaeology and involving them in promoting the resource.

Interest in a stewardship program was voiced by the Chugach National Forest archaeologist, John Mattson, in June, 1992. His idea included formally creating a patrol of known, endangered sites in the Prince William Sound area in partnership with the Chugach Alaska Corporation. Stewards were to provide their own boat transportation but they would be reimbursed for fuel expenses. During that same period, a similar plan developed among staff of the U.S. Fish and Wildlife Service. Ultimately, the Fish and Wildlife Service proposed to design such a program and the project was funded by the EVOS Trustee Council in FY93. The project was designated as EVOS Restoration Project R104A. Research into existing programs in other states was begun in June 1992 and a program design begun.

PROGRAM DEVELOPMENT

Programs existed in Arkansas, Texas, and Arizona in 1992 and they were contacted for information about program structure. Literature, forms, and telephone interviews provided guidance about each state program. The following descriptions are based on the programs described in 1993.

Texas

The Texas Archaeological Stewardship Network was created in 1983 to help the Office of the Texas State Archaeologist with public education, outreach and preservation of the cultural heritage of Texas. The Texas program was loosely structured with stewards reporting on a casual basis to the state coordinator. The program worked well as long as there were a small number of stewards (less than 30). At the time of the inquiry, however, revisions of the growing program were anticipated. The steward coordinators in Texas looked to Arizona for ideas on how to improve their own program
The Texas program during 1992 included site stewards who were nominated for program membership by an advisory committee. The committee was composed of professional and avocational archaeologists from universities, agencies and amateur societies. All stewards were members of amateur societies and received some training. The primary focus of the Texas program was having stewards assist private landowners in documenting and protecting sites on their lands. Most land in Texas is private. Part of the documentation effort included

recording numerous private collections. Stewards were thus an important source of site survey and collection information and they were encouraged to publish results of their activities.

Arkansas

Arkansas does not have a stewardship program but does have one of the best public archaeology programs in the country. The program is sponsored by the Arkansas Archaeological Survey with the goals of 1) providing interested citizens an opportunity to work in archaeology and 2) training volunteers to assist the Survey in preserving cultural resources of the State. Annually, the Survey conducts research excavations and survey at a selected site; bringing as many as 140 people together for training. Participants in the training map the site, excavate, and analyze the artifacts. A certification program expands on that training by offering seminars and further opportunities for field and lab work. Participants advance through four levels to Certified Field Archaeologist based on progress recorded in their logbooks. In Arkansas, certified Field Archaeologists are qualified to plan, execute, and publish original fieldwork.

Arizona

The site stewardship program in Arizona is a structured program in which volunteer site stewards work with agency land managers to monitor and protect sites on public lands. Steward activities are supervised by regional coordinators who, in turn, work with a statewide coordinator. That individual is located in the State Historic Preservation Office. The Arizona program was established in 1985.

Land managing agencies work closely with the stewardship program by identifying sites in need of monitoring and by providing documentation about the sites. Land managers involved in the program at the time of our study included the U.S. Forest Service, Bureau of Land Management, State of Arizona Lands Department, the Hopi Indian Tribe, plus several county and municipal governments. At that time, efforts were underway to include private land owners in the program as well.

The Arizona program was originally designed to operate independent from land managing agencies. However, the need for active participation by the land managers became obvious given the increasing agency responsibilities to protect sites. Agency roles expanded although support of the program varied by agency and over time.

Arizona is divided into regions based on the number of stewards in an area. Each region has a volunteer coordinator responsible for recruiting, training and coordinating the volunteer stewards. The regional coordinators administer the program in their area including organizing additional training. They oversee preparation of site kits for the stewards. Kits include maps of the site and access information. Elaborate precautions are taken to protect stewards and the sites from looters.

Site stewards are involved in various other related activities. Some interpret ruins for public visitors. Others help preserve sites by restoring sites, shoring collapsing walls and erecting preservation signs. Some stewards aid in emergency excavations but normally do not excavate sites. Stewards become involved because of a strong interest in archaeology. They gain from the program through training about sites, artifact identification, analysis, and

attendance of seminars about area prehistory, history and Native cultures. A field manual and field forms were developed to guide steward activities.

A Program for Alaska, Project 104A

As a result of the study of the site steward programs in Texas, Arkansas, and Arizona, a program was devised to try in the EVOS area. The Arizona program was selected as the model best suited for Alaska. Consequently, a Steward Handbook and a Field Notebook were prepared based on the Arizona program samples (see Appendices 1 & 2).

The Alaska program was envisioned as differing from the Arizona program in several ways. The Alaska program was to depend on the agencies to take a more active role not only in site selection but, in providing transportation where possible. The remote locations of sites and vast distances are fundamental differences with Arizona. Those factors create significant safety concerns for stewards. Travel expenses to monitor the sites and to report findings are more costly for the stewards in Alaska.

The program was to be structured with the statewide coordinator to be located in the Alaska State Historic Preservation Office in the Department of Natural Resources (Appendix 1). That office maintains the statewide inventory of site location and information and is provided site information by federal, state, and private archaeologists. Regional coordinators would be volunteers when possible or local agency employees who had a strong interest and willingness to coordinate individual stewards. Stewards would all be local residents, preferably living close to selected sites. The stewards and regional coordinators would be trained by archaeologists knowledgeable about the selected sites and about procedure by the statewide coordinators.

When designing the program, the question of reimbursement of travel costs and time was extensively discussed. Some possible stewards requested wages as a condition of participation. Other stewards were willing to donate their time but either had no means of transport to remote locations or needed support to recover fuel expenses. Program designers decided the program had to be a volunteer effort and that fuel expenses could be considered on a case by case basis. Cost reimbursement was considered a start-up cost, which would be phased out. The U.S. Fish and Wildlife Service and the State Office of History and Archaeology determined to coordinate the stewardship program with on-going site monitoring projects as much as possible.

The stewardship program was designed to initially be a pilot program, which would expand state-wide at a later time. Efforts were aimed at Kachemak Bay, the Kenai Peninsula, the Kodiak Island area and the Chignik Bay area for the pilot program (Figure 1). Potential stewards were identified in those areas and sites identified for stewards to monitor. Unfortunately, the program was not funded after the design project and was not formally implemented for several years.

Archaeological Site Stewardship: a hiatus

Need for a site stewardship program was reiterated during a study conducted to determine need and means of site protection and for collection protection in spill area villages (Bittner and Reger, 1995). Tatitlek and Chenega Bay villages identified the need to develop stewardship programs among their shareholders. One of the recommendations of that study

was that stewardship be developed as a means of involving villagers in site protection in the spill area. Establishment of village based collections repositories was another recommendation. Interest in site stewardship continued to develop among scattered residents in the spill area outside of the villages.

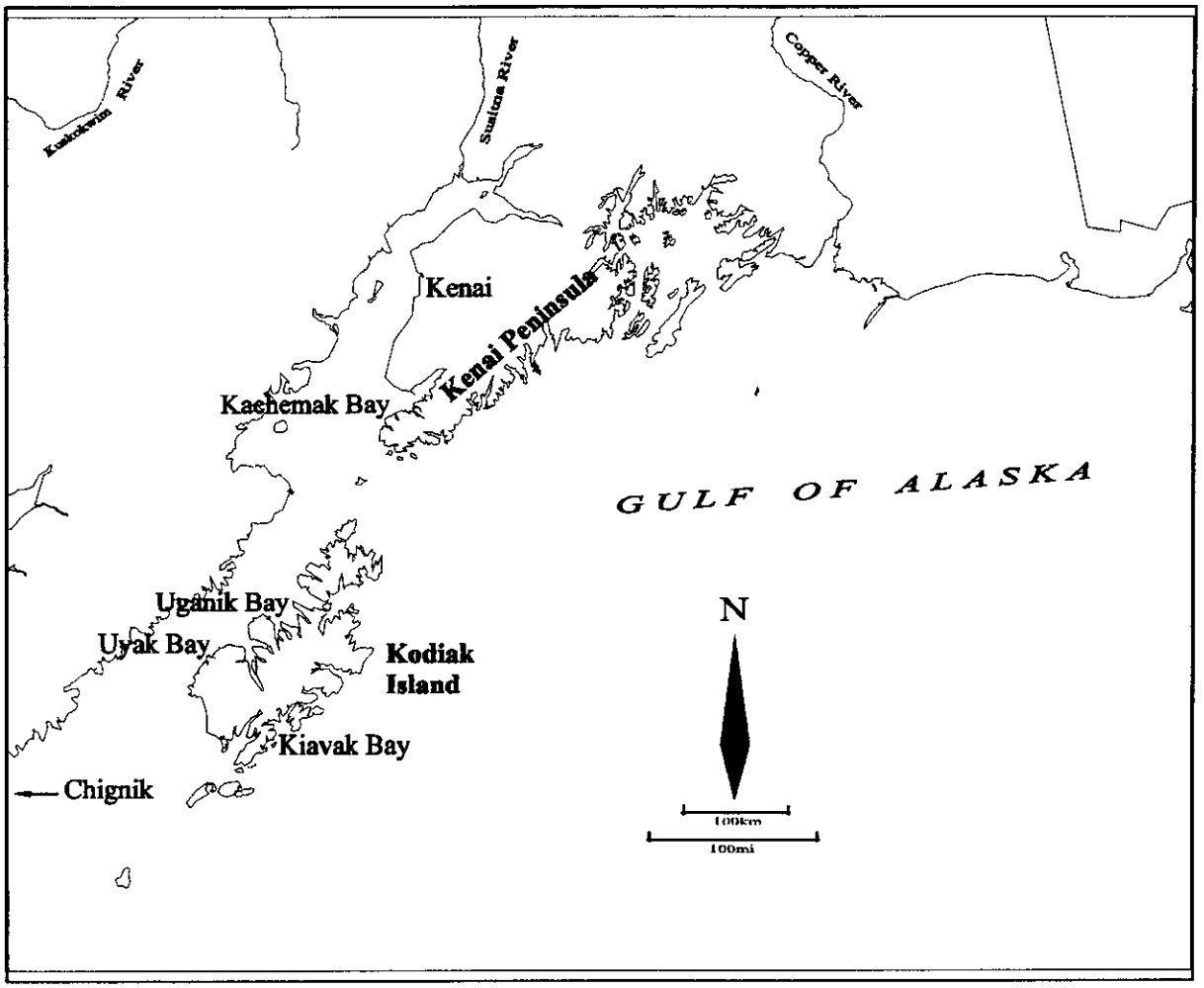

Figure 1. Locations in the area of the *Exxon Valdez* Oil Spill where the archaeological site stewardship program has been active.

The Chenega Village Corporation and Chenega Bay IRA Council submitted a proposal during 1991 to the Administration for Native Americans for a stewardship program in the southeast area of Prince William Sound. That program aimed at involving local residents not only in site surveillance, but, in active site value assessment and restoration of damage. It was not funded. The Chugach Alaska Corporation has a similar informal program currently on a small scale.

The U.S. Fish and Wildlife Service and the Alaska Office of History and Archaeology each attempted to form non-funded volunteer programs as opportunities arose. Archaeologists from the federal agency have been active in the Chignik area, working with interested

residents to document and monitor sites, which are being looted. The Office of History and Archaeology met with archaeologists in Homer and the Kenai-Soldotna area to develop a site stewardship program. Sites selected in the central part of the Kenai Peninsula include prehistoric sites eroding from natural and human causes and a historic cabin, which has frequently been used for shelter by transient visitors. The latter attempts were developed with University staff and interested student volunteers. Results of the first year of monitoring did not result in formal, written reports, but some good results occurred. The Office of History and Archaeology was notified that one of the site areas north of Kenai had been periodically monitored and that no further impacts had occurred. The historic log cabin, which was constructed with unusual notching, was cleared of trash during the summer of 1994 and dry grass was cleared from around the building to reduce hazard from fire. The stewards made measured drawings and photographed condition of the structure.

The Kachemak Bay area which contains many sites rich in valuable artifacts also has many people interested in seeing the sites protected from vandals and erosion. Two residents of Homer with archaeological training and intense interest have compiled a list of people interested in monitoring nearby sites. This interest in the Kachemak Bay area is particularly important because artifact collecting at exposed sites is common in the area.

Project 96149: a field program

The EVOS Trustee Council again committed support to an archaeological site stewardship program in federal fiscal year 1996. The EVOS funded program was modified to take advantage of experience gained in attempts prior to the FY96 program. The Steward Handbook and Field Notebook developed earlier, proved less useful than expected. Stewards generally found the Handbook and Notebook too formal. They did not use the books, preferring instead to informally write notes and make maps. Training for the stewards proceeded at differing rates and to various levels of intensity. Some stewards had worked with archaeologists in the past and were already familiar with the important issues. Most stewards in the Kenai/Soldotna area participated in a 1994 attempt to start a field program.

A package of information about each site was assembled and distributed to the stewards assigned to each site. An outline of basic information required from the stewards was provided along with on-site training. Training package content varied but ideally contained a map or air photo of the site, available information about the site, and literature describing the archaeology of the area.

Literature distributed in the Kodiak area included copies of an article titled *Perspectives in the Prehistory of Kodiak Island, Alaska*, (Clark 1966:358-371). Kachemak Bay area literature included copies of the article *Archaeology of the Point West of Halibut Cove, Kenai Peninsula, Alaska*, (Boraas and Klein, 1992:183-204). Site stewards in the Kachemak Bay area were also provided with a good non-technical book about the archaeology of the area written by site steward and area coordinator Janet Klein (Klein 1996). No good summary article or paper describing representative collections for the Kenai area existed in the literature. An illustrated summary manuscript was therefore prepared in draft and distributed to Kenai area stewards. The manuscript draft has since been published (Reger 1998). Copies of a published article describing archaeological dating, *An Overview of the Radiocarbon Chronology in Cook Inlet Prehistory* (Reger and Boraas, 1996: 155-171) were

distributed to stewards as well. Disposable cameras were provided to stewards with minimal instructions for note taking to create photo logs.

Kenai Peninsula Sites Monitored, 1996
Kenai Area:KEN-043, KEN-063, KEN-066, KEN-252, KEN-262
Kachemak Bay:SEL-001, SEL-009, SEL-030, SEL-033, SEL-079
SEL-248, SEL-250, SEL-269

In the Kenai area, Reger and Corbett took stewards to the sites and identified salient features. Several site visits included documentation of the current condition of the site as that information did not exist. Packages of information about the Kachemak Bay area sites were provided to the regional coordinators, Klein and Zollars, for distribution to the stewards. Site visits progressed as opportunities occurred. Several sites were monitored without the training but that was later provided. The same situation existed in the Kodiak area where the U.S. Fish and Wildlife Service took a lead role in the training. Stewards were recruited during the spring of 1996 at a meeting of the Northwest Kodiak Setnetters Association. Kodiak area stewards in the Uganik Bay and Uyak Bay areas monitored sites without training until it could be provided.

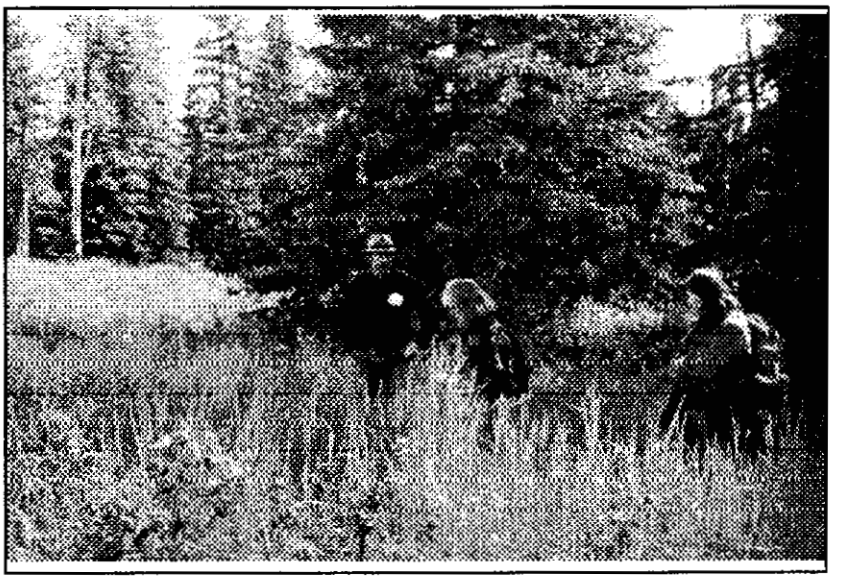

Figure 2. Archaeological site stewards training at the Nilnunqa Site, KEN-066, during 1996.

Kodiak Sites Monitored, 1996
KOD-146, KOD-239,KOD-245, KOD-247
KOD-290, KOD-291, KOD-292, KOD-366

Sites in other parts of the Kodiak Island area were also identified but agreements with site stewards were not formalized. Those sites were primarily in the southern part of Kodiak Island.

The U.S. Fish and Wildlife Service archaeologist met with interested residents of the Chignik area in 1995 and 1996 to explain the intent of the program and assess the level of interest in site stewardship. Efforts were coordinated with local native groups which requires considerable time to allow group discussion. The result was positive interest and a slowly

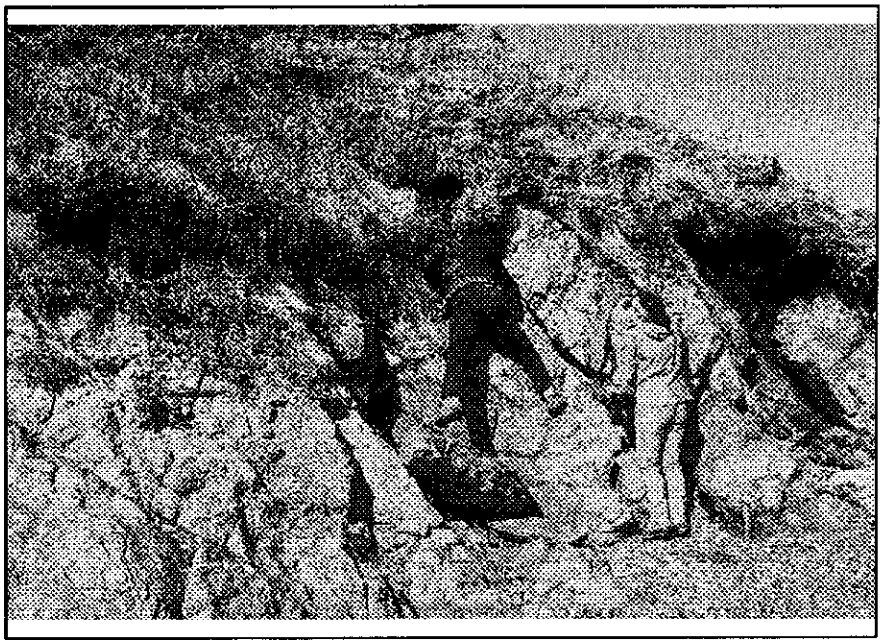

Figure 3. Seldovia site steward, Susan Springer, looking at a new site with regional coordinator Peter Zollars, 1997.

developing network.

The Chignik area program began by emphasizing education of the local people about the need to protect sites. A Service archaeologist delivered several public lectures about the archaeology of the area and during 1995, advised on test excavations near the Chignik Lake school.. The site tested had been heavily damaged during construction and subjected to collector activity. Students analyzed the materials they excavated, focussing on resource use and stone tool technology, and on developing exhibits at the school.

Sites in the Chignik area suitable for a stewardship program belong to the two village corporations in the vicinity. Both organizations have been coping with the problems of site looting and people in both communities are willing to be site stewards. Two individuals in the area were interested in coordinating steward activities. Sites were not yet identified during the first year of the developing program.

Years subsequent to the 1995/96 start-up were disastrous, fishing seasons which distracted all local interest in archaeological site stewardship. Initial efforts were not followed up and the program disappeared. Some of the interested residents had to temporarily leave Chignik to find work.

Continuing Stewardship, 97149

The second year of the EVOS supported stewardship program included disappointment as interest of some original participants waned. At the same time, however, new enthusiasts appeared and the program continued but in different directions than first envisioned. Generally, the emphasis shifted from the vandal endangered sites which the EVOS Trustees sought to protect. Many interested people live in areas where site vandalism is not an active problem. Site erosion and destruction due to land development, are more immediate concerns. Those dangers fall outside the limits of the legally defined EVOS program because no direct link to the oil spill can be demonstrated.

The initial efforts in the Kodiak area continued within EVOS defined limits with the U.S. Fish and Wildlife Service archaeologist recruiting commercial fishermen on the Shelikof Strait side of the island. Several consented to be site stewards and focus of the fisherman site

stewards was in the Uganik Bay area. For the most part, the sites monitored are at the steward's fishing location or immediately nearby. The sites were photographed periodically but formal reports were not submitted. Visits by U.S. Fish and Wildlife personnel for other reasons provided opportunity to receive verbal reports on site condition. The result was awareness of site status by the agency but lack of documentation for assessing long term condition.

Kodiak Sites Monitored, 1997
Uyak Bay:KOD-146
Uganik Bay:KOD-203, KOD-239, KOD-245,
KOD-290, KOD-291, KOD-292
Kiavak Bay:KOD-098, KOD-099, KOD-100, KOD-418

The site stewardship program on the Kenai Peninsula is very active but has changed complexion with an influx of new stewards. The Kachemak Bay program retained the involvement of regional coordinators Klein and Zollars. The individual stewards were not as active as hoped.

During 1997, several sites in the Seldovia area were visited by Corbett and Reger along with the regional coordinators, Klein and Zollars. The main reason for the field visit was to meet the local site steward and provide her directions about the program. Several sites were visited and the monitored site photographed. The primary site monitored by the local steward is SEL-248. A second local person who is interested in the program accompanied the group in the field. No written reports have been filled by the local steward but verbal reports were provided to the regional coordinators. The visit provided an opportunity to meet with a representative of the Seldovia Native Association to discuss involvement with the program. Although no agreement for involvement was concluded, the representative was briefed and has some interest in the program.

The Kachemak Bay sites monitored by area stewards continue as in 1996. Local steward interest did not expand as hoped during the first year of the program. The regional coordinators were also unable to spend as much time devoted to the program as they had hoped. The result was loss of progress in developing the program. Interest was shown by individuals in the area but no coordinated effort was accomplished.

Kenai Peninsula Sites Monitored, 1997
Kachemak Bay:SEL-001, SEL-030, SEL-248, SEL-250
Kenai Area:KEN-063, KEN-076, KEN-190, KEN-252, KEN-262, KEN-756

Several of the sites in the Kenai area, monitored during 1997 were structures. One structure, KEN-252, had been identified during 1996 and the steward interested in the site was active in protecting the building. He cleared dry vegetation away from the building as a fire protection measure and erected a sign, which identified the building as a historic site. The sign also requested visitors to respect the property and seems to have been an effective protection against vandalism. The property has since been incorporated into the management purview of the Alaska Division of Parks and Outdoor Recreation.

Most sites were monitored, either by program managers Reger and Corbett, or local

individuals not involved as stewards. The exception was along the upper reaches of the Kenai River where Corbett worked closely with Cook Inlet Region,Inc., setting up a monitoring program. That program was not formally a part of the EVOS supported program but fed off the program developed with EVOS funding. A very complimentary site monitoring program but with a slightly differing objective was the result. The USFWS/CIRI program aimed at support of planning along the Kenai River through site documentation.

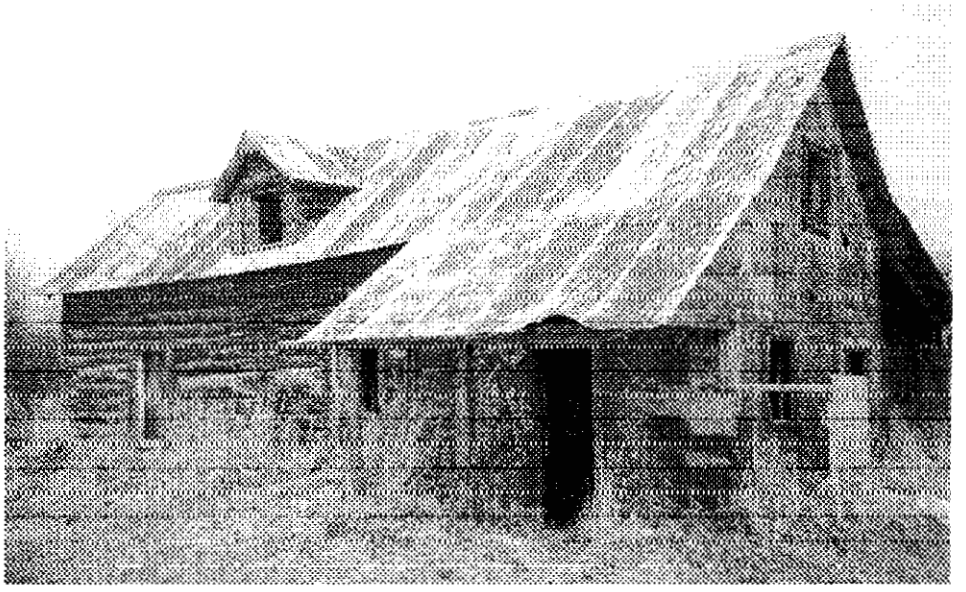

Figure 4. Historic Cannery Watchman's Cabin, KEN-252, near Kasilof River, monitored by site stewards Keith Nichols and Deanna Kennedy, 1995-19966.

The Third Program Year, 98149

During 1998, the U.S. Fish and Wildlife Service took a new approach to site stewardship in the Kodiak Island area. The Service formed a closer relationship with the Alutiiq Museum and provided funding to support the Museums stewardship program. The Museum agreed to include monitoring visits to sites identified by the Service as needing attention. Funding for the activity derived in part from the EVOS Index Site Monitoring Project (98007A). Thus, the two EVOS projects meshed activities and were more efficiently pursued.

Kodiak Sites Monitored, 1998
AFG-026, AFG-027, AFG-028, AFG-129, AFG-143

During program negotiations, the Alutiiq Museum outlined a plan with three parts. One was to target and recruit setnetters to monitor sites for rates of erosion, and to stem pothunting. Two was to provide refuge and local law enforcement people with training to appreciate cultural resources and recognize cultural resource crimes. Third was to provide information on cultural resources law to the Kodiak based fishing fleet.

The museum was to hold meetings with set netters and identified about 12 as

candidate stewards. They have provided information packets to the stewards and will be on hand to follow through in the fall of 1999. Initial letters to set netters were projected for mid-April, 1999, with a public meeting at the Museum on April 29, 1999. A second letter aimed at parties with a stated interest are scheduled for May 1999. Personnel from the museum will visit the sites in Kiavak Bay to meet the steward there and to follow up on the reports of erosion. Carbon samples will be collected along with other information to decide on an approach to the erosion problems at the Kiavak Bay sites.

The Museum monitored sites AFG-026, AFG-027, AFG-028, AFG-129, and AFG-143 on behalf of the U.S. Fish and Wildlife Service during 1998 (Ponti and Saltonstall, 1999). Although monitoring those sites was part of the Service duties under another EVPS project, Museum involvement was part of their effort to work with setnet fishermen. The Museum worked closely with the Afognak Native Corporation in making the field visits. Museum staff agreed to provide training to U.S. Fish and Wildlife staff to familiarize them with archaeology of the Kodiak Island area.

Figure 5. Alutiiq Museum staff monitoring site AFG-027 during1998 in a cooperative monitoring program with the U.S. Fish and Wildlife Service.

Stewardship on the Kenai Peninsula during 1998 proceeded as in the prior year, based largely on the efforts of the regional coordinators and program managers. Individual steward activity was minimal. Sites monitored by stewards in earlier years were the focus of development activities which prompted mitigation efforts to minimize loss of data.

Kenai Peninsula Sites Monitored, 1998
Kenai Area:KEN-043, KEN-063, KEN-252, KEN-756
Kachemak Bay:SEL-033, SEL-250

The Moose River Site (KEN-043) in Izaak Walton Wayside was the scene of testing before emplacement of fence posts and river bank stabilization. A total of seven small test holes were excavated with the help of two volunteer site stewards. The work helped document a part of the site where cultural deposits were known but were poorly documented. A charcoal sample obtained at the site was dated at 1860 ±60 radiocarbon years old (A.D. 141 in calendar years). The additional knowledge will make management of the area more sensitive to impacts on the archaeology.

Another site documented further through testing during 1998 was the Slikok Creek Site (KEN-063). Testing and mitigation of the impact of a habitat protection project was accomplished with the help of a local archaeologist. Dr. Alan Boraas, who has been instrumental in identifying and helping train a number of local site stewards, helped test and document the site. He uses the site to teach courses in archaeology which many stewards have taken in the past. The testing of the site in 1998 will allow him to train site stewards in the elements important at archaeological sites.

The Watchman's Cabin, KEN-252, near the mouth of the Kasilof River continued to be monitored by the steward interested in the building. He continued to clear vegetation from around the foundation as a fire safety measure.

Cooperation between the Kenaitze Tribe and the U.S. Forest Service continued with more excavation at the KEN-756 Site on the bank of Russian River. The excavations were aimed at providing training in technique to Native youth and to foster appreciation for their heritage. Both Corbett and Reger helped teach excavation and mapping methods to the trainees. Kenaitze elders helped instruct the campers about the ways in which aboriginal Denaina subsisted. The Kenaitze cultural camp is separate but, complimentary to the monitoring program established in cooperation with Cook Inlet Region, Inc. during 1997.

The excavation program at KEN-756 was followed by a collection processing effort by some of the excavators. That took place at an interpretive facility established with the cooperation of the Kenaitze Tribe, the U.S. Fish and Wildlife Service, and the U.S. Forest Service. Cataloging the collection was part of a public education program. Radiocarbon dating of the site estimated an age of approximately A.D. 60 for the lowest occupation level. The most recent occupation was dated to about A.D. 1000 (Corbett, 1998).

Monitoring of sites in the Kachemak Bay area during 1998 became even less formal than in 1997. The regional coordinators provided informal reports on two sites. Vandalism continued to degrade the Chugachik Island Site (SEL-033). Extensive digging at the site resulted in exposure of human remains, littering the beach with cultural debris. The following is an excerpt from the field notes provided by regional coordinator Peter Zollars for his site visit on May 26, 1998.

> "Ninety-six pieces of human remains were recovered from SEL-033's Middle Cove Highbench... . The vandalized portion of the site was first spotted this year from the beach. A stack of bone was clearly noticeable, laying just outside an undercut, from 25 yards away. ... Closer inspection of the pit wall showed a number of human bones protruding outwardly from the disturbed matrices. Many of these showed damage inflicted by the collector's activities. One piece, a humerus, was found tossed toward the End Cove beach. ... Dampness in the backdirt removed, clotted dirt on stacked bone equally damp, fresh tool marks on the pit walls lined with partially exposed bone; all suggest very recent activity as well as a hasty departure."

The description of the site visit by Zollars describes, well, the damage done to the site by vandals during early 1998. Reportedly, the site is visited regularly by vandals during the early spring every year. Zollars collected the human remains and turned them in to the State

Office of History and Archaeology. They have been added to an earlier collection of human remains from the site which are awaiting study and repatriation.

The other regional coordinator in the Kachemak Bay area, Janet Klein, visited the site, SEL-250, several times during 1998. She found no change in condition of the site and did not file a formal report.

Conclusions and Recommendations

A number of observations and recommendations can be made for future directions in a site stewardship program in Alaska. The program is of interest to land managers and energetic, interested, people exist where a need for archaeological site protection is apparent. The need for an active program derives from vandal damage to sites, natural erosion of sites, encroachment on sites by development, and many other reasons.

The archaeological site stewardship program continues to be of interest to many local people but continuity of local involvement is a major concern. The fundamental problem in maintaining continuity is the seasonal nature of the program. Much of the time available to local stewards must be scheduled around work time during the busy summer work season.. That frequently comes down to a single day on a weekend and perhaps at either end of a vacation break. The short field season dictates intense activity during the summer. The flip side of the seasonality issue is the lack of field access during winter months. The inaccessibility of sites during the winter because of weather, snow, and short daylight creates a serious gap of time during which steward interest wanes. Training can fill only part of that gap. Other ways of carrying interest through the winter months are very necessary and have to be tailored to the local interests.

The physical distances from the steward's residence to a selected site create a difficulty with almost any program in Alaska. Travel usually involves aircraft or boat transportation, which are often not available. Expense is increased with distance traveled. Those problems can most efficiently be solved by having the rare combination of a committed steward who lives on or next to a selected site. Otherwise, available, adequate funding to meet travel costs is the only solution to the problem.

People are genuinely interested but land managing agencies lack the ability to allocate resources to the program which does not feed the public interest. Local land managers need to see that stewards can help agency management by expanding the manager's capabilities. Land managers need to help design stewardship activities to ensure they buy in to the program.

A final observation is that a viable stewardship program will prosper when encouragement comes from flow of ideas and support between local programs. What works in one area usually is tailored to local conditions but may suggest directions in other locations. An example might be when boat transport of stewards by State Park ranger on the Kenai River may translate into ride hopping by stewards on U.S. Fish and Wildlife Service aircraft charters in Kodiak. The idea of agencies transporting stewards as part of normal duty travel could vary in form in different areas but be the same in concept. Transmittal of ideas between areas can be facilitated through active coordination at a statewide level. That coordination probably is best accomplished through a statewide office such as the State Historic Preservation Office. That has been the structure used in Alaska to

this point. Coordination could also be accomplished through some other means such as the Alaska Anthropological Association or an organization formed specifically for the purpose. Local distrust of government control may make the latter means more viable than use of the SHPO format.

A current approach to encourage continuity of a steward program in the Kenai area through the winter is taking a direction away from simply monitoring vandalized sites. An attempt has been made to inventory archaeological sites along the Kenai River corridor. A reconnaissance level field inventory has been on-going for fifteen years in conjunction with development of a subsistence based model to predict site locations. Appendix 3 is an abridged version of the manuscript used to educate and guide stewards for the revised stewardship program. Site location maps and site attribute lists in the original manuscript, have been deleted in Appendix 3 for brevity and site security. Stewards will help refine the inventory by preparing detailed site maps of known sites and locating new sites where coverage gaps exist. Stewards can map during the summer and fall and then prepare site maps in the winter. Information about ownership and whatever archaeological data is known will also be compiled. The information can then be incorporated into a drainage-wide database and be used for research or river corridor management. Land managers will have access to detailed site maps, which would be restricted from general access.

There are several advantages to the approach chosen for the Kenai area. The research design, which accompanies the site location maps, provides a good resource summary and history of archaeological research in the area. It therefore educates the site stewards about the prehistory and ethnography of the Native people. The methodology section spells out the research and management rationales for using the approach. The stewards can understand from reading that section, how the study is used and how their efforts fit into the broader study. Preparation of the research design and methodology section were products of a pre-existing project and the investment of time for the stewardship project is thus, minimal. The approach used in the Kenai area can easily be duplicated elsewhere when a relatively defined and wide-spread survey has been accomplished and an interpretive report is available. One can simply choose to expand on an existing body of information.

The U.S. Fish and Wildlife Service has recently, formally stated their intention of continuing to work with local groups in the EVOS area to promote site protection and understanding through the stewardship process. The State of Alaska, Office of History and Archaeology, also intends to work along those lines. Lack of funding dedicated to site stewardship in the agencies means the program will proceed slowly.

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APPENDIX 1

The Alaska Heritage Stewardship Program

Steward Handbook

The Alaska Heritage Stewardship Program

Steward Handbook

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Introduction

This Handbook and Fieldbook were developed as an Interagency cooperative effort. The Exxon Valdez oil spill prompted concern for Cultural Resources in the spill pathway. Stewardship was seen as the first step in an integrated program of education, monitoring and restoration to protect sites disturbed by the spill and associated cleanup.

The Trustees funded the development of a Stewardship program based on the highly successful Arizona model. Since the Handbook and Fieldbook were written priorities for oil spill restoration projects have changed. While several agencies are still interested in pursuing Stewardship there has been no coordinated effort to implement the program. The structured program outlined in this Handbook does not exist.

Public interest in Stewardship is high. Stewardship currently exists as a loose scatter of projects in areas that have approached the U.S. Fish and Wildlife Service for assistance with cultural resource concerns. The existing efforts are locally based and tailored to local concerns. A structure will begin to evolve to allow interest in these villages to become self sustaining without direct guidance by the Service. The program is growing rapidly. A coordinator, to collect and report the accomplishments of Steward groups, disseminate information and encourage new programs, is an important need.

The cornerstones of Stewardship are local autonomy, flexibility, and cooperation. Feel free to use the ideas in the Handbook in ways that will provide the most benefit to your Stewardship program. Borrow what you need and modify the rest (please give us credit for the concept). Though there is no formal coordinator questions, ideas, comments, suggestions etc. may be addressed to archaeologists Debra Corbett at the U.S. Fish and Wildlife Service, (907) 786-3399, or Dr. Douglas Reger at the Office of History and Archaeology, (907) 762-2636. A new edition of the Handbook will be prepared to reflect the changing character of the program.

History and Development of Alaska's Stewardship Project

The Alaska Heritage Stewardship Program was born in the aftermath of the March 24, 1989 T/V Exxon Valdez oil spill. Native people of Prince William Sound, Kodiak, the Kenai Peninsula and the Alaska Peninsula, Alaska, oriented their subsistence to the abundant marine resources of Alaska's coastal waters. Historic use of the area by Natives and Russian and American settlers was also focused on the sea. As a result, hundreds of archaeological and historic sites occur along the coasts of south central Alaska affected by the 1989 *Exxon Valdez* oil spill.

The oil spill cleanup brought hundreds of people to the beaches of south central Alaska. The influx of people soon began to effect sites in the oil spill path. In addition to direct damage from oiling, artifacts were collected and sites trampled and vandalized by cleanup workers. In the long term, hundreds of archaeological and historic sites, once protected by isolation, were placed at risk from increased knowledge of site locations following the spill.

Artifact collecting and vandalism results in an irretrievable loss of information from sites. Damage to sites often invites further damage. Sites cannot be repaired. The usual mitigation of site damage is to excavate before further loss of information occurs. Excavation is a time consuming and expensive response. Excavation also fails to address the causes of the problem and does nothing to prevent further destruction.

Damage to archaeological sites is often caused by people interested in artifacts but unaware of the injury caused by uncontrolled collecting. Archaeologists have contributed to this lack of awareness by not making their research accessible to the interested public. As a result of the oil spill and its aftermath, Federal and State archaeologists got together to develop a program of public education, monitoring and restoration to repair damage to sites and prevent additional injury. An integral part of this effort was development of a volunteer Stewardship program. The U.S. Fish and Wildlife Service, in cooperation with the State Office of History and Archaeology, has developed the program, based on models in Arizona and Texas, to train interested local groups and individuals to protect and manage cultural resources.

Development of the program was funded by the Trustees out of the State and Federal settlement monies. After that initial year funding was discontinued because of a perceived lack of public interest in Stewardship and archaeology in general. Development of the program has proceeeded but on a smaller scale and at a slower pace than originally hoped. The experience of the archaeologists implementing the program suggests Public interest in Stewardship is high.

Stewardship currently exists as an idea and as a loose scatter of projects in areas that have approached the State Office of History and Archaeology (OHA) or the U.S. Fish and Wildlife Service (FWS) for assistance with cultural resource concerns. The existing efforts

are locally based and tailored to local concerns. A structure will begin to evolve to allow interest in these villages to become self sustaining without direct guidance by the Service. The program could grow rapidly. A coordinator, to collect and report the accomplishments of Steward groups, disseminate information and encourage new programs, is an important need.

Goals of Stewardship

The object of the Stewardship program is to prevent vandalism of cultural resources in Alaska by encouraging individuals and groups to take an active role in the protection and management of sites. The Alaska Heritage Stewardship Program will recruit, train, and coordinate local interested citizens and groups.

We hope to foster people's interest in archaeology and history and provide an outlet for that interest. We are looking for people willing to give some time, in the course of their normal activities, to check threatened sites. Our plan has been to make the program self-sufficient and run by the stewards. The only bureaucrat involved would be a State coordinator. Government agencies would be involved in training and guidance of Stewards working on Public Lands. Except for requested technical assistance and cooperative efforts, agencies would not be involved with Stewards working on private lands.

The primary focus of the program, for most Federal Land managers, will be to monitor threatened sites. Other land owners may have different priorities. Stewards may cultivate other interests including public education and recording of private collections of prehistoric artifacts, historic objects and old photographs. Alaskan Stewards might work to record our often poorly documented local history, collect traditional stories, or work with local Cultural Heritage programs.

The cornerstones of Stewardship are local autonomy, flexibility, and cooperation. Feel free to use the ideas in the Handbook in ways that will provide the most benefit to your Stewardship program. Borrow what you need and modify the rest (please give us credit for the concept). Though there is no formal coordinator questions, ideas, comments, suggestions etc. may be addressed to archaeologists Debra Corbett at the U.S. Fish and Wildlife Service, (907) 786-3399, or Dr. Douglas Reger at the Office of History and Archaeology, (907) 269-8725.

In recognition of the fact that archaeological sites and materials are irreplaceable state and national resources, the Alaska Heritage Stewardship Program works to:

1. foster local participation in the protection and management of archaeological resources, and promote better cooperation among agencies, individuals and groups interested in the preservation of cultural resources;

2. increase public awareness of the value and significance of cultural resources;

3. discourage site vandalism and the sale and trade of antiquities;

4. conserve archaeological resources for the purposes of scientific study and interpretation;

5. discourage the insensitive public display of human remains and sacred objects;

6. encourage meaningful interpretive exhibits that emphasize the understanding of past lifeways, not merely the display of artifacts.

Program Organization

Roles and Responsibilities

The State Historic Preservation Officer (SHPO)

The Office of History and Archeology, in the Alaska Department of Natural Resources, is under the direction of the State Historic Preservation Officer who is appointed by the Governor. The SHPO provides overall direction for the Program.

The State Coordinator

The State Coordinator is appointed by the SHPO to coordinate the state-wide operations of the program. The State Coordinator reports annually on the activities of the Stewards, recruits Local Coordinators, develops recommendations on state wide policy, procedures and standards, and publishes a newsletter.

Local Coordinators

Local Coordinators are the backbone of the Stewardship program. Local Coordinators are the contact and coordinator for several stewards in an area. Local Coordinators are affiliated with an institutional support base such as a local museum, Tribe or Corporation, college, or State or federal land manager, depending on the part of the state and the land owners involved. Local Coordinators recruit volunteers to serve as Stewards; conduct the basic training program; work with local land managers to determine site monitoring priorities, and establish a program of preservation activities. Local Coordinators advise the State Coordinator on matters of policy, procedures and standards.

Stewards

Do all the work, have the most fun, have the most interesting job.

Land Manager

Land Managers may be any federal or state land managing agency, Native Regional and Village Corporations, boroughs and municipalities, or individual landowners. Land managers select sites for monitoring. They may supply technical expertise, assist in training and help develop new preservation activities to meet the needs of the Stewards. In many cases these entities will act as the Local Coordinators. Federal agency Land Managers will likely be represented by a smaller entity, such as a National Park, Wildlife Refuge or Forest.

Stewards and Steward Activities

What is a Steward?

A Steward is anyone interested in Alaska's cultural and historical heritage who would like to become more involved in learning about, and protecting, that heritage.

Selection of Stewards

Who can volunteer? Anyone with an interest in prehistory, history and preservation and who is willing to spend a bit of time getting involved is eligible to join the program. Stewards need to be committed to the preservation of archaeological, historical and cultural sites, and to the scientific interpretation of the information in sites. Stewards will be selected without regard to race, religion, creed, age, sex, color, national origin or handicap. Individuals under 18 years of age need written permission from a parent or guardian.

New Stewards will complete a brief training session. Steward duties will be determined by the local Stewardship group. Local Coordinators are also volunteers. Qualifications for Coordinator include desire and ability to commit the time necessary to coordinate a number of Stewards. Professional archeological experience is not required.

Steward Training

Basic Steward training consists of a short classroom session and field training. Training will take place in the local community and field trips will be to local sites. Classroom training provides an introduction to the history and organization of the stewardship program. A brief overview of cultural resource laws is followed by a presentation on the prehistory and history of the Region. As far as possible training will be tailored to meet the specific needs of a region. A discussion of Steward duties will conclude the classroom session. Field training emphasizes safety, practical skills and the conduct of site visits. Field training will be held on an actual site if at all possible.

Additional training modules will be offered on request to the Local Coordinator. Those currently available include supplementary survey, mapping and orientation, photographic techniques, oral history collection and cataloging of artifact collections.

The training program is still evolving. New training modules will be developed and offered as needs arise. Stewards may request additional training modules in areas of interest.

Steward Activities

A Steward's primary mission is to periodically monitor selected sites for evidence of recent vandalism or natural damage. Stewards also conduct initial site visits and report sites to the Alaska Heritage Resources Survey. These visits involve documenting sites to collect baseline data for future monitoring. Every area is different and additional Steward tasks may present themselves.

Stewards should talk to their Regional Coordinator or group about proposing additional, new projects to the sponsoring agencies and landowners. Other activities may include but are not limited to:

Presenting information on the Program, Antiquities laws, and preservation to local communities,

Participating in SHPO sponsored activities such as Archaeology Week,

Monitoring construction projects,

Documenting private collections,

Assisting archeologists in site work,

Collecting and recording oral history from local persons and families, or on local events and activities.

What are Stewards required to do? There are no requirements except interest and willingness. To be a good, active member of the program Stewards need to:

Maintain contact with the Local Coordinator or group,

Be actively involved in a Stewardship project,

Turn in Fieldbook reports as necessary.

TRAINING MODULES

- Laws protecting cultural resources
- The National Register of Historic Places and the Alaska Heritage Resources Survey
- The Initial Site Survey
- Site photography
- Documenting historic structures
- Using the Steward Fieldbook

Laws Protecting Cultural Resources

Federal Archaeological Resource Protection Laws

For nearly 100 years the Federal government has recognized a need to protect our historic and prehistoric heritage. The three most important laws protecting these resources are:

Antiquities Act of 1906
(P.L.59-209; 34 STAT. 225; 16 U.S.C. 431-433)

This law was the first statement of Governmental policy to protect and preserve historic and archaeological resources on Federal controlled lands. The Act made it unlawful to appropriate, excavate, injure, or destroy any historic or prehistoric ruin, monument or artifact. It required a permit for excavations of sites on Federal lands. The President was also authorized to declare historic and prehistoric sites as national monuments.

National Historic Preservation Act of 1966 as Amended
(P.L. 89-665; P.L. 96-515; 80 Stat. 915; 16 U.S.C. 470)

This law created an Advisory Council on Historic Preservation, established the State Historic Preservation Officers and began the National Register of Historic Places. Section 106 of the Act requires any entity undertaking projects on federal land or assisted with federal money to consider the effects of the project on National Register eligible properties. Section 110 requires federal agencies to inventory and evaluate historic properties under their jurisdiction.

Archaeological Resources Protection Act of 1979 (ARPA)
(P.L. 96-95; 93 Stat. 721; 16 U.S.C. 470aa-470ll; P.L. 100-588 amended)

ARPA enacts civil and criminal penalties for illegal excavation and destruction of sites on Public lands. Permits are required for excavation and removal of cultural resources from public lands. ARPA also makes it a criminal offense to buy or sell illegally obtained artifacts.

Penalties for damages exceeding $500 include up to a $250,000 fine and/or 2 years in prison as well as forfeiture of all vehicles and equipment used in the crime. Conviction of a federal felony also brings loss of Master's license (for operating commercial vessels), voting rights and the right to own and possess a firearm.

Other important pieces of cultural resource protection legislation include:

Historic Sites, Buildings and Antiquities Act of 1935
(P.L. 74-292; 49 STAT. 666; 16 U.S.C. 461-462, 464-467; P.L. 89-249 amended; 79 Stat. 971)

The Historic Sites Act established a policy of preserving historic resources of national significance. The new authority led to the Historic Sites Survey, Historic American Building Survey, Historic American Engineering Record and the National Historic Landmarks program.

National Environmental Policy Act of 1969 (NEPA)
(P.L. 91-190; 31 Stat. 852; 42 U.S.C. 4321-4347)

NEPA requires federal agencies to prepare Environmental Impact Statements for all applicable projects. The EIS should include impacts on cultural resources and is subject to public comment and agency review.

Archaeological and Historic Preservation Act of 1975, the Moss-Bennett Act
(P.L. 86-523; 74 Stat. 220; P.L. 92-291 amended; 88 Stat. 174; 16 U.S.C. 469)

This Act requires preservation of significant historic and archaeological data affected by federally-related land modification. It authorizes up to 1% of project costs be allocated to archaeological survey and testing within the affected area.

The Alaska Historic Preservation Act

The Alaska Historic Preservation Act
(Alaska Statute Title 41, Chapter 35)

The Alaska Historic Preservation Act (AHPA) makes it state policy to protect historic, prehistoric and archeological resources on State lands so that scientific, historic and cultural values may pass to future generations. The Act creates the Alaska Historical Commission and allows the Governor to declare sites on State lands as State Monuments or Historic Sites. With the written approval of the land owner sites on private lands may also be declared State Monuments or Historic Sites.

Section 41.35.200 makes it unlawful for persons to appropriate, excavate, remove, injure, or destroy, without a permit from the Commissioner of the Alaska Department of Natural Resources, any cultural resources on State controlled lands. Buying, selling, possessing and transporting resources acquired in violation of the law are also illegal, as are destroying or damaging any grave sites.

Objects taken in violation of AHPA may be seized at any time and placed in a suitable repository. Violation of the Act is a Class A Misdemeanor. Conviction carries a maximum penalty of $5,000 and 1 year in prison. Any property used in committing the crime may be forfeited. Civil penalties include a maximum fine of $100,000 for each violation.

The National Register of Historic Places and the Alaska Heritage Resources Survey

The National Register of Historic Places is the country's official list of buildings, sites, structures, objects and districts significant to our nations history, archaeology, architecture, engineering and culture. The Register was created in 1966 with the passage of the National Historic Preservation Act. It is administered by the Keeper of the National Register under the authority of the National Park Service.

There are 65,000 National Register properties nationwide with about 1,800 new sites listed each month. Alaska currently lists 320 properties, many containing multiple sites within a National Register District. There are hundreds, if not thousands of other sites known to be eligible for the Register.

Properties are nominated to the Register by the State Historic Preservation Officer. Nomination forms can be prepared by the SHPO, a Federal Historic Preservation officer or a private individual. Completed forms are submitted to a State Review Board. If the nomination meets the criteria it is approved and forwarded to the National Park Service for a Determination of Eligibility.

Privately owned properties may be eligible for and nominated to the Register. Before the State of Alaska acts on a nomination all property owners must consent to the listing in writing. **Owners of listed properties are free to use, maintain, manage or dispose of their property as they choose provided no Federal monies are involved.** In addition to the recognition of importance listing on the National Register confers some tangible benefits to property owners:

- Consideration in planning of Federally licensed or assisted projects;

The National Historic Preservation Act requires federal agencies to consider the effects of actions on National Register and Register Eligible sites.

- Eligibility for certain tax provisions;

Owners of income producing properties may be eligible for tax credits for certified rehabilitation of historic structures. Federal deductions are also available for charitable contributions of historic properties for conservation purposes.

- Qualification for Federal grants for preservation, when funds are available.

The Alaska Heritage Resources Survey, AHRS, is the Statewide catalog of all reported prehistoric and historic sites. The catalog is maintained at the State Office of History and Archaeology. The catalog includes objects, structures, buildings, sites, districts and travelways with a general provision that they be over 50 years old.

The AHRS is a map based system. The OHA maintains a complete Atlas of the state on USGS 1:250,000 and 1:63,360 scale topographic maps. Each site is identified by a unique number. A three letter trigraph identifies the map where the site is located and within that map sites are numbered sequentially as they are reported; KEN-012 is the twelfth site reported on the Kenai map. In addition there is a computer database with a "card" for each site. The site card contains information such as site name, a description, data on location and references. The Initial Survey Form in the Steward Handbook is based on the AHRS site form. In addition the AHRS site card has a variety of information relevant to management and research needs.

As of December 1995 the AHRS Atlas and database record 20,736 sites, and about 1,400 paleontological sites. This is only a small fraction of sites which exist in Alaska. In addition many descriptions are incomplete or are based on old information.

The Initial Site Survey

The first visit by Stewards to a site is the most important. This visit documents the current condition of the site and establishes the baseline for measuring all future change to the site. An Initial Survey is often a training exercise for new Stewards. The site will be explored, and a permanent datum will be set. Baseline photographs of the site will record the current condition. If necessary the features and setting will be mapped and described. If maps and descriptions already exist Stewards will field check the map and note any changes. This documentation will assist Stewards monitoring the site by enabling them to accurately assess any changes in site condition. Initial Survey work may take some time and energy to complete but is one of the most interesting and important things Stewards can do.

The task can be broken into a series of steps:

Step 1 Discovery Phase Walk around and identify all natural and cultural features important to defining the site boundaries. In addition to obvious surface features and vegetation changes, look for eroded banks and areas without vegetation for exposed artifacts and midden material.

Step 2 Datum Set up a permanent datum. There are two functions for a site datum, and this may require setting two in place. One is the reference point for mapping and anchors all work at the site. From here the Steward should be able to locate any feature on the site with a minimum of effort. Second the datum will be the permanent photograph point. Baseline photos taken from the datum can be compared to monitoring photos and reliably correlated.

Ideally the datum is unobtrusive but readily located when needed. It should be accessible and visible from a large portion of the site. In reality the datum will probably not meet all these ideals. The permanent photo datum in particular must be located where all of the site can be seen. If necessary establish a second datum.

Step 3 Photographs Take photographs of the site area from the datum. For details see the Module on Site Photography. Use the Film Log in the Fieldbook to record the photographs.

Step 4 Mapping Prepare a sketch map of the site. Using tape measure and compass define the site boundaries. Include natural features-vegetation changes, creeks, bluff edges, hill slopes that help define the site and features. Include all visible features such as cabins, caches or housepits. Locate all areas of disturbance erosion and excavations. Mapping is best learned in field training with archaeologists and experienced Stewards to assist.

Step 5 Record Describe the site information on the Survey Form in the Field Book. Identify and document all damage or disturbance, including natural erosion, animal disturbance, potholes etc. Many fields are self explanatory but explanations are presented below:

Site Number: This should be the AHRS number. If the site has no AHRS number

assign a field number and use it consistently. After an AHRS number is assigned note the number on the form in the Fieldbook.

Map Sheet: This refers to the map used to plot site location. AHRS uses USGS 1:63,360 or the 1:250,000 quad sheets. Give the name and number of the map used i.e.: Kodiak B-2. If using a different type of map leave blank.

Legal Description: Will be determined by the OHA. Attach a copy of the field map and carefully mark the location of the site. If it is a large site show the extent. Make sure the map scale is included with the map. These are the Township, Range and section of the new site recorded from the USGS Quad.

Other Map: In some cases Navigation Charts may be the map available to the Steward. Record the name and number of the chart or other map used to locate the site.

Site Name: If a site name is known record it. Use Native names where possible for prehistoric and historic villages and local names for other sites. If more than one name is used list all known to you.

Site Description: Briefly describe the site size, type and number of features, physical layout, and current condition. Be brief but hit all the important items.

Environment: This is the physical setting of the site. It includes the direction it faces, elevation, major landforms, vegetation, and perhaps most important the resources available-fish, animals etc. If you know special details such as local current conditions, vegetation cover, resource availability, or climate conditions record them here.

Location: Provide information to help someone else find the site. Use distance and directions from prominent landmarks.

Sources of Information: This includes personal knowledge,names of people who have or can provide more information on the site and any published references to the site.

Danger of Destruction: Are there any immediate dangers to the site. For instance is erosion occurring, animal damage, illegal digging or collecting?

Condition: This is one word to give a general idea of site condition. The scale is as follows:

> Excellent: No signs of vandalism, minimal erosion and animal disturbance. The site appears intact and untouched.
>
> Good: Little or no recent disturbance and little erosion or animal disturbance. Site looks good but has obviously been disturbed.

Damaged: Shows recent vandalism or conspicuous old vandalism or disturbance such as World War II construction or roads. Erosion or animal activity is noticeable and active.

Heavily Damaged: Extensive vandalism and erosion, both old and ongoing. The site is in danger of being destroyed.

Not Found: for a site looked for and not located, presumed destroyed.

Dates: Any concrete dates derived from oral or written history or from archaeological work, such as C14 dates, if known.

Period: General time of occupation for instance Prehistoric, Historic, Russian period, World War II etc.

Cultural Affiliation: If known, what cultural, ethnic group(s) occupied or used the site.

Land Owner: records the land managing agency, other corporate land owner or private individual.

Step 6 Photograph Take photographs of damaged areas, erosion or excavations. Use a scale to show size.

The Initial Site Survey
Site Form Example

Survey Form

Site Number: **Mapsheet:** **Township and range:**

Site Name: **Lat and long:**

Site Description: Small, roughly circular midden about 20 meters across. There are three clear house depressions, one with a pile of fire cracked rock. There may be two or three more house pits on the midden. One house has three chambers, the others are all one room. Just to the east is the foundation and one wall of a frame cabin with fox traps inside.

Environment: The site sits on a small rise overlooking a small stream. It is about 20 feet above sea level. The beach is large cobbles with driftwood piled along the vegetation line. A small run of red and silver salmon use the creek in late summer. Halibut are common offshore. This area is well protected from sw storms and this side of the island is warmer than the other.

Location: In a small cove on the north side of Noname Island on the south side of Kodiak Island.

Sources of Information: Information by M. Nikolai. Cabin used by grandfather L. Nikolai.

Danger of Destruction: None **Condition:** Excellent

Dates:1920 **Period:**Prehistoric/1920's **Cultural Affiliation:** Koniag

Land Owner: Ouzinkie **Steward:** M. Nikolai **Region:** Kodiak

Date:

Site Photography

Site photographs will provide primary documentation on site condition. A good series of baseline photos is very important as is the ability to take comparable photos on monitoring visits.

The first step is establishing the permanent photo datum. This is a known point or points from which baseline photos can be taken and compared through time. Ideally one point will provide an overview of the site. Larger sites, or those in brush or forest may require several points.

Most Stewards will probably be using the disposable cameras supplied by the Land Manager of the State. Though lacking light meters, focus and other amenities thay can take good photos.

Documenting Historic Structures

The State Office of History and Archaeology has an outline for documenting historic buildings. It is fairly detailed as it was designed to cover everything from log cabins to Victorian homes and large commercial structures. The outline is reproduced here as a guide. For any building be as complete as possible but eliminate those elements that do not apply to the structure being described.

Alaska Historic Buildings Survey

Historic Name:
Common Name(s):
AHRS No.:
Address or Physical Location:

I. Significance:
Why was the building recorded, covering both historic and architectural aspects of the building and its environment. Be pithy and brief.

II. Historical Information:

A. Physical History

1. Date of construction
2. Architect if known
3. Original and Subsequent owners
4. Contractor and Suppliers if known
5. Original Plans- describe the buildings original appearance
6. Alterations and Additions- dates and descriptions of changes

B. Historical Context

Provide a general histroy of the building and its relationship to the surrounding area. Include events and persons connected with the structure. Address the connection with State, regional or local history.

III. Materials of Construction:
Provide a description of the materials used AND construction style for the major building elements.

A. Foundation
B. Framing
C. Siding
D. Roofing
E. Floor Structure
F. Roof Structure
G. Flooring

IV. Shape and Dimensions of Structure
Provide a brief description of the building footprint and roof plan along with the overall dimensions

V. Exterior Features of Note:
Are there any details, fenestration, design elements on the outside of the structure

A. Front Elevation
B. Left Elevation
C. Right Elevation
D. Back Elevation

VI. Interior Features of Note:
Are there any interior architectural defining elements.

A. Walls
B. Ceiling
C. Flooring
D. Stairway
E. Decorative elements
F. Built in Furniture

VII. Present Condition and Use

VIII. Other Information as Appropriate:
Present any other information, not covered elsewhere, that may be pertinent in understanding the building.

IX. Sources of Information:
Identify all sources including interviews, books, journals, architectural drawings, archives newspapaers etc.

X. Photographs:
A minimum of three in black and white. One shows the building in its setting, one the front and left elevations, and one the back and right elevations.

XI. Sketch:
Showing the floor plan

Compiler: Who prepared the report and conducted the survey. Include address and phone number.

Date: of report

The Fieldbook

Introduction

Stewards will take a Fieldbook on site visits. It contains four forms -- a Trip Log, a Photo Log, a Monitoring Form and a Survey Form, to use in recording information about site visits. The forms are described below and examples are provided. The Trip Log and the Photo Log will be used on every trip. The other forms will only be used under special conditions.

Trip Log

The Trip Log is the most important form. It documents the time and effort put into the program. Make sure every Stewardship related trip, and activity are recorded.

EXAMPLE: **Trip Log**

trip no.	date	site no.	site name	land owner	hours	miles	site condition

The Trip Log also has space to record other Steward activities. Anything you do for the program should be recorded here. Give a brief description of the activity, the date and how long you participated. Examples of other activities may include a one hour presentation to a high school class or two hour interview with a village elder.

If more than one site is visited in a single trip record each site on a different line with the same trip number. Site number, name, and land owner should be found on the Survey Form for the site. Details on these fields can be found in the discussion of the Survey Form. Hours refers to the number of hours getting to the site, as well as time spent on the site. Miles records the total round trip distance to the site(s).

CONDITION CODES:

Excellent: No signs of vandalism, minimal erosion and animal disturbance. The site appears intact and untouched.

Good: Erosional areas small, potholes small and inconspicuous. Site looks good but has obviously been disturbed.

Damaged: Vandalism is obvious, holes are large or numerous. Site impacted by construction, or roads (for instance World War II remains). Erosional areas are large and active, animal activity is noticeable.

Heavily Damaged: Extensive vandalism and erosion, both old and ongoing. The site is in danger of being destroyed.

Not Found: for a site looked for and not located, presumed destroyed (usually by erosion).

Photo Log

The Photo Log is also very important. Initial site visits will include complete photo-documentation with still camera and videotape. Disposable cameras may be provided by the Land Manager. Photo points will be set up, and on each monitoring visit reference photos will be taken from those points. Additional photos should be taken of any changes discovered during a site visit. These may include evidence of vandalism or erosion, and artifacts uncovered through animal activity or by vegetation dying back. Whenever photos are taken they must be recorded on a Photo Log.

EXAMPLE:

Photo Log

Frame no.	direction of view	site no.	Date	Description of subject
1	looking nw	KOD-031	5/28/92	Eroding midden with stone lamp
2	looking south	KOD-031	5/28/92	Site overview from Photo point A

When beginning a new role of film or camera, fill out the top of the Photo Log. Camera type and lens are important if something other than a disposable is being used. Clearly label disposables with a number, letter or symbol and record that on the Photo Log. This enables the Local Coordinator or Land Manager to match the camera, and its pictures, to the Photo Log. Always make sure the camera or film number matches the number on the Photo Log.

Direction of view should be as specific as possible, but "looking north" or "view to the southeast" is adequate. The description section should be a short, clear statement of what is in--or should be in--the photo. Any people in the photograph should be identified. When a camera/roll of film is full send it to the Local Coordinator.

Monitoring Form

Changes in the condition of a site should be recorded on this form. Be as specific as possible when describing changes to a site. Show areas of disturbance etc. on the site map and send it to the Local Coordinator along with the Monitoring Form. Make sure the Trip Number and Camera Numbers are consistent with the Trip and Photo Logs.

EXAMPLE:

Site Monitoring Form

Steward: M. Nikolai **Region**: Kodiak
Site Number: KOD-031 **Site Name**: Bluff site
Trip Number: 1 **Camera Number**: M.N.1

Description of Present Condition: Winter storms caused the northern part of the midden to erode. Several artifacts have been exposed as well as a lot of shell and bone. So far a stretch 20 feet long is eroding. I estimate up to 2 feet have been lost from the midden.

Appendix 2

Steward Fieldbook

Steward Fieldbook

Steward Field Book

Introduction

You will be taking your fieldbook on all site visits. It contains four Forms needed to record information about site visits. The Trip Log and Photo Log will be used on every trip; the Monitoring Form and Survey Form will only be used under special conditions. Detailed guidelines for using the forms can be found in the Steward Handbook.

Trip Log

The Trip Log is the most important form. Make sure you record every trip during which you undertake stewardship duties. The Trip Log also has space to record other steward activities. Anything you do for the program should be recorded here. Give a brief description of the activity, the date and how long you participated.

Photo Log

The Photo Log is also very important. On each monitoring visit take a photo of the site from the permanent photo points. Photos should also be taken of any changes discovered during a site visit. Whenever photos are taken they must be recorded in the Photo Log. When beginning a new roll of film or camera, take a minute to fill out a new Log. Always make sure the camera or film number matches the Photo Log.

Monitoring Form

It is not necessary to fill out a Monitoring Form for every visit to a regularly monitored site. If there are any changes since the last visit to the site record them using this form. Be as specific as possible when describing changes to a site. Show areas of erosion, disturbance etc. on your copy of the site map and send it in with the report. Make sure the Trip Number and Camera Numbers are consistent with the Trip and Photo Logs.

Survey Form

This form is to be filled out on the initial visit to a site, or when a steward has found an unreported site. Fill out as much of the form as possible. Attach a copy of the USGS quad map or chart showing a prominent landmark and the site location so the site can be recorded on the confidential State inventory, the Alaska Heritage Resources Survey (AHRS). Draw a sketch map of the site on the back of the form. Definitions of the fields and examples of the Monitoring and Survey Forms may be found in the Fieldbook section of the Handbook.

Steward Trip Log

Steward Name Address

Regional Coordinator Region

Trip No.	date	site no.	site name	land owner	hours	miles	site condition

Other Steward Activity:

Photo Log

Steward Photographer
Camera (Film) Number Camera Type Lens
Land Owner/Unit Regional Coordinator

Frame no.	Direction of view	Site No.	Date	Description

Site Monitoring Form

Steward: Region:

Site Number: Site Name:
Trip Number: Camera Number:

Description of Present Condition:

Site Number: Site Name:
Trip Number: Camera Number:

Description of Present Condition:

Initial Site Survey Form

Site Number Mapsheet: Other Map:
Latitude: Longitude:
Steward: Region: Coordinator:

Survey Crew:

Date of Initial Survey: Video Number:

Site Name
Site Description

Environment:

Location:

Sources of Information

Appendix 3

Archaeological Survey of the Kenai River Drainage: Findings and Potential

Note: Does not include site location maps or site list

3/9/99

[1]Archaeological Survey of the Kenai River Drainage: Findings and Potential

Douglas R. Reger

A need for information about the location and importance of archaeological sites along the Kenai River drainage has been apparent since the rapid increase of development along the river began in the 1960's. Legislative mandate for a river corridor management plan created the latest demand for information about the sites. Formal survey efforts by the Alaska Department of Natural Resources (DNR) to inventory and evaluate archaeological sites along the drainage began in 1982 (Figure 1).

Statutory-Regulatory Mandates

Prehistoric and historic remains are protected on State land by provisions of the Alaska historic Preservation Act (AS41.35). That law states policy and retains title to cultural resources of the State for the State of Alaska. It requires attention be given to archaeological and historic remains prior to state funded development projects and defines what historic, prehistoric and archaeological resources are under the law. Chapter 16 of the Alaska Administrative Code established jurisdiction and procedures for implementing provisions of the Act.

Federal cultural resource legislation and regulations govern activities funded, licensed, or attempted by agencies of the federal government. Examples pertinent to the Kenai River area would be issuance of permits by the Corps of Engineers or development of campgrounds by the U.S. Forest Service or U.S. Fish and Wildlife Service. The most prominent federal laws are the National Historic Preservation Act, as amended, and the Archaeological Resources Protection Act. Regulations implementing Section 106 of the former have been issued by the Advisory Council for Historic Preservation. The latest version of Section 106 regulations were approved in January 1999 and have yet to be published.

Cultural resources managers take various approaches to meshing cultural resource needs with other management uses. Some managers take the approach that any land disturbance or use requires an automatic survey to find if cultural remains (prehistoric or historic) will be impacted while others feel that not all projects require such treatment. Use of various criteria to identify areas having different expectations for encountering archaeological remains has been a practice of archaeologists for quite a while. Areas in which remains might be expected are identified using ethnographic information about historic native cultures, known archaeological distributions, natural resource distributions, and topography. This approach has been used by researchers to identify areas where limited funds and manpower would best be spent for the highest return of information. The Alaska Division of Parks and Outdoor Recreation, Office of History and Archaeology uses a similar model for identification of areas where

[1] This manuscript was prepared in 1986 and is a second draft. The summaries do not reflect more current findings with few exceptions. This should not be considered a final document or be cited as such.

project plans should include an archaeological survey prior to development.

Arguments have been made against the use of ethnographically based models to predict site locations and the objections have merit. Biased results can be introduced because factors used to predict site locations change through time and some factors are presently unknown. Other models based on areas randomly selected from samples identified by various traits and areas identified according to topographic features have been used. All models have positive aspects as well as drawbacks. Key to the use of models is to recognize the source of bias and proceed with that is mind.

Land ownership patterns and housing construction along the Kenai River below Skilak Lake have caused gaps in the documented archaeological record (Figure 1) because of site destruction or from lack of access by surveyors. Much of the land is in private ownership and frequently not possible to survey. For those reasons, an attempt was made in this study to cover as much or the available land as possible and project through modeling where sites were likely to occur.

Natural Resources

The natural resources of the Kenai River drainage were very plentiful in the period before Europeans arrived in the area. Four species of salmon spawn in the river and marine mammals such as seals and belukha whales occasionally enter the river following the salmon. Eulachon also ascend the river to spawn during a short time in the spring. Trout inhabit the drainage all year around.

Land animal resources traditionally have been almost as rich and culturally important as the riverine resources. Caribou, moose, sheep, brown bear, and black bear were the larger mammals available. Present summer range of re-introduced caribou lies on both sides of the Kenai River near its mouth and extends to the north of present day Kenai. Caribou have been seen in the recent past in the Kenai area during the winter as well. Assuming past caribou herds used similar habitat and that vegetation distributions have remained relatively constant, then past caribou range probably was the same. Moose can be found throughout the area but concentrate where feed such as willow and shrub birch is common. Such areas occur all along the Kenai River. Smaller, but also important available animals included beaver, marmot, porcupine, marten, squirrels, and rabbits.

Migratory and resident fowl were important too. Ducks, geese, and cranes passed through the Kenai area during their annual migrations. They supplemented resident populations of waterfowl, grouse, and ptarmigan.

The vegetation along the Kenai River drainage ranged from the alpine tundra in the mountains to open spruce and birch forests to wet muskeg and finally, tidal marshes at the river mouth. The considerable variability of vegetation communities supported the diverse faunal resources. Open spruce birch forest dominates the hinterlands beyond the river banks but muskeg meadows accent the otherwise uniformly vegetated interior. Tall cottonwood trees are common on low river edges and willow or alder dominates vegetation in disturbed areas.

Herbaceous tundra covered the drainage after melting of the giant Pleistocene glaciers. Spruce first entered the drainage about 8000 years ago. Palynological evidence shows current tree types were present by 5000 years ago. Present plant communities have been fairly stable for the past 2500 years.

The Kenai River, itself, is one of the most important controlling factors to life along its margins. The glacier fed stream descends rapidly from its source in Kenai Lake to the east end of Skilak Lake where more glacial water and silt enter the flow. The river flows west from Skilak Lake toward Cook Inlet at a more moderate speed except where features such as the Naptowne glacial moraine caused rapids to form. Approximately 15 miles from entry into Cook Inlet, tidal influences modify the character of the river. Evidence of ancient meander channels and terrace margins indicate the river has oscillated laterally over a considerable distance through time. The changeable nature of the lower river channel surely affected resource harvest in a very different way than did the relative stability of the middle and upper river areas.

The pattern of presence and concentrations of food resources along the Kenai River highlight a number of areas where aboriginal populations could easily subsist. Salmon spawn in most shallow areas of the Kenai River but would be most easily obtained in mouths of clear water tributaries and where gravel bars and riffles are wide spread. The major clear water tributaries are Beaver Creek, Slikok Creek, Soldotna Creek, Funny River, Moose River, Killey River, Hidden Creek, Russian River and the many streams which enter Kenai Land and Skilak Lake. Additionally, many small sloughs and streams enter the tidally affected portion of the Kenai River, providing small spawning areas where salmon could be easily harvested. There are three major areas where gravel bars and island create broad expanses of shallow water. The largest area is just downstream from the outlet of Skilak Lake. The other two areas are just above where the upper Kenai River enters Skilak Lake and below the outlet of Kenai Lake. Those three spawning areas and the clear water stream mouths would be localities where salmon could be easily caught.

Localities where large interior, swampy areas lie adjacent to the Kenai River and access points to those swamps also would be culturally important. Moose, caribou, and beaver make extensive use of such areas and their margins. Large swampy areas occur near the river along Beaver Creek, just upstream from Soldotna and up Moose River from its confluence with the Kenai River.

Waterfowl concentrations occur near the mouth of the Kenai River and just below the outlet of Skilak Lake. Nesting cranes and other migratory fowl also concentrate in swampy areas near the river.

Very localized vegetation distributions support small and locally diverse faunal resources. Such local resources may be important for a short time but cannot support significant numbers of people for long. Only major distribution patterns will be important at the level of consideration addressed in this study.

Goals and Methodology

DNR began investigating the archaeology of the Kenai River drainage by trying to establish site distribution and settlement patterns through time. This is based on the available site location information, ethnographic data, and knowledge about the local environment. Several assumptions have to be made about the state of knowledge about a region when invoking an environmental model. First, one has to assume that a sufficiently detailed body of environmental data exists for a successful attempt. Incomplete and poorly detailed data allow only very gross scale modeling.

Knowledge of change in the environment through time must be available.

Information used to generate the prehistoric setting for this model, are from studies about the vegetation history of the Kenai Peninsula (Ager and Sims, 1981). The Kenai River Review studies funded by the Corps of Engineers, and a study of the Kenai River channel by the U.S. Geological Survey (Scott, 1982) generally lack detail except in isolated areas. They provide a framework for speculation but are themselves of limited use for a detailed model.

The settlement model most logical for the prehistoric and early historic periods along the Kenai River features semi-permanent winter villages and seasonal fishing and hunting camps at dispersed locations. The model is based on ethnographic data drawn from studies on Denaina culture (Osgood, 1966; Fall, 1981) and on limited archaeological data for the area. The ethnographic data is supplemented by data about Athapaskan adaptations to similar settings elsewhere in Alaska (cf. VanStone, 1974; Nelson, 1973; Shinkwin and Aigner, 1979; Snow, 1981) and of riverine Eskimo of Southwest Alaska (VanStone, 1967, 1968, 1970). Archaeological modeling follows the guidance shown by Jochim (1976) and Stewart (1955).

Ethnographic information and subsistence activity mapping for the upper Inlet Denaina and the Nushagak River Eskimo show a great deal in common between the two groups. The two groups occupy similar environments and both cluster into winter villages from late October into March. They occupy fishing camps, generally separate from winter villages from late May into August. They hunt in the adjacent mountains from August into October. Additionally, the Nushagak Eskimo hunter caribou and trapped in the mountains during March into May. This anomaly may represent a historic adaptation responding to Russian traders.

Trapping and hunting could have easily been practiced by the Denaina during the spring while still in the winter villages. Beaver would have been available in the lakes and slow moving streams within a short journey of many apparent winter village locations.

In summary, the subsistence patterns of the Denaina from the upper Inlet (and by extension, the Kenai area) and the Nushagak River Eskimo differ only in the spring when proximity of game and furs differ. Distinguishing between well adapted Eskimo and Indian occupations on the basis of subsistence patterns will probably be a futile effort. If a difference in the archaeological record is found, it may be due to occupation by a group poorly suited to the area such as maritime oriented Pacific Eskimo.

A model for predicting the presence of various settlement types based on resource distribution should be viable for the Kenai area. Further, if the major economic value was placed on fishing for salmon during summer months, then fishing locations should persist through time.

Locations of fishing camps among the upper Inlet Denaina were dictated by various criteria according to ethnographic data. They were usually strung out along streams with good fishing holes or on lakes where good trout or salmon fishing was available. They were most frequently found along the lower limits of fish streams and at the mouths of such streams. A good supply of wood for construction and for firewood was very important. When the wood supply was depleted, the location of the fish camp would be changed. The proximity of trails and major rivers for ease of travel was another criterion for location of fish camps. These traits probably apply to the Kenai Denaina as well as those in Tyonek and the Susitna area.

Winter village locations of the upper Inlet Denaina were established according to similar criteria as the fishing camps. Proximity to major travelways (trails and rivers) and a good supply of wood were important. Exhausting the wood supply would prompt a change of location. Closeness to a good supply of water such as a spring, lake, or stream was important. Defense was a prime concern and a high bluff was considered a good reason to select a winter village location. Fear of raids by traditional Pacific Eskimo enemies or other Athapaskan people emphasized the importance of a defensible village location. If possible, a winter village would be built near important fishing areas. These criteria coincide well with sites in the Kenai area.

Another type of village noted by Fall among the upper Inlet Denaina was a village established remote from easy access and used to escape hostile invaders. That pattern may explain the large number of house pits presumably for winter occupation, found around inland lakes south of the Kenai River. None of the lakes are connected to the Kenai River or other streams accessible to anadromous fish.

Resource distributions along the Kenai River should, in conjunction with seasonal round information, highlight areas where various site types should occur. The areas of intense resource presence should also display more sites per area than less resource rich areas.

One refinement of the seasonal settlement pattern generated for the Kenai Denaina is necessary. The Kenai River channel above tidal influence is very stable compared to other streams such as the Susitna River. Site locations along the constantly eroding banks of the Susitna River must change frequently due to changes in good fishing holes. Fishing camps also erode into the river and disappear from the archaeological record. Stability of the Kenai River fosters a more consistent setting for sites through time and aids survival of ancient sites.

Fishing hole locations can be expected to remain stable over a very long time except along the bank where influenced by tides. The mouth of Beaver Creek which should be excellent for a fishing camp, changed location through time as seen by meander scars and sloughs around the confluence area. Sites found near the present confluence will probably be recent with older sites found elsewhere or not at all. The Merrill Site, situated on an old channel of the river ca. 2,000 years ago, demonstrates that section of the river has significantly changed location over the past two millennia. Above that point, the river has remained well entrenched in its present channel.

History of Research

Archaeological research in the Kenai River drainage began with the investigations by Fredrica de Laguna in 1930. She examined sites near Kenai and reported sites upstream at specific localities identified by local informants. After de Laguna, no investigations were made until a survey was conducted along the route of a natural gas pipeline from Kenai to Anchorage (Kent, et al., 1964). That fieldwork located many sites and tested a few on the lower river. The upper river was avoided as the route diverted away from the river after crossing Moose River.

The next significant excavations along the Kenai River occurred over several seasons on the Merrill Site, downstream from the City of Soldotna. The site was interpreted as a seasonal fishing camp dating from about the beginning of the Christian

Era (Reger 1977: 49). Comparisons of the assemblage from the Merrill Site suggested influences from both the Kachemak Bay and Bristol Bay areas and identified the occupants as Eskimos.

A house pit on a high bluff overlooking the lower river, between Kenai and Soldotna, was excavated during 1973 by William B. Workman and Alan Boraas. Results were disappointingly sparse and were never published. A single ground slate spear point with basal barbs was recovered. No radiocarbon dating was attempted but the site is probably late prehistoric.

Between 1976 and 1982, excavations were conducted by Boraas, Dixon and Reger on three separate house depressions at the Moose River Site in Izzak Walton Wayside (Reger, 1977; Dixon, 1978a, 1978b). The site is located at the confluence of the Moose River and the Kenai River. Seven house pits are on a terrace approximately 2.5m above present river level. Each of the three houses excavated has an occupation dating between 1500 and 2000 years ago. House 7, additionally has a late prehistoric occupation dating 250 to 500 years old. The artifact assemblage from the earlier levels of the site show similarities to the Merrill Site and similar Norton Culture influences from Bristol Bay. Elaborate interior fire hearths from the early occupations of all three houses indicate that the site was probably a winter occupation and probably a year-round village.

A number of surveys aimed at simply locating more sites occurred in the drainage during 1975 to 1980. Shields surveyed around the shores of Skilak Lake (Shields, 1976). Maitland inventoried parts of Moose River and the upper Kenai River for sites (Maitland, 1980). A number of less formal surveys were made at various locations along the river. The upper river area was surveyed in part for highway projects by Pittenger (1981), Pittenger and Thomas (1980), and the Russian River confluence area was mapped by the Cooperative Park Studies Unit (Fall, 1981). Documentation of the Russian River – Kenai River confluence resulted in nomination of the area to National Register of Historic Places. The Squilantnu District was determined eligible for listing in 1981. Excavations by the U.S. Forest Service along Russian River reported microblades suggesting great time depth for the archaeological record of the area.

Two sites tested along Quartz Creek in the Kenai Lake drainage, SEW-175/176 and SEW-187, revealed very old and also recent aboriginal remains (Yarborough, 1983). A microblade core recovered from SEW 187 shows the locality to be one of the oldest documented for the Kenai drainage, perhaps as old as 8000 to 10,000 years old. Additional evidence from the same site demonstrates late prehistoric occupations as well. The SEW-175/176 Site yielded evidence of a historic Euro-American occupation presumably from the 20th Century.

The DNR conducted excavations at two different areas in the Kenai River drainage during 1984. A cooperative effort with the University of Alaska, Anchorage, was made to partially excavate the Nilnunqa Site near the confluence of Kenai River and the Moose River. The site contains occupations from several thousand years ago, from the past 500 years, and about 50 years ago (Reger, 1985). Two house depressions were excavated to define the two prehistoric cultures present and gather information for interpretive plans for the state historic park.

The second area where DNR crews worked was near Russian River. Those excavations collected information from sites scheduled to be destroyed by highway

construction. Remains possibly dating from 8000 to 10,000 years ago were recovered (Holmes, 1985).

Early Kenai River History

The history of use of the Kenai River soon after the appearance of Europeans is poorly chronicled. Mishler (1985) has reviewed documentation of travel on the river during the early 1800's. His analysis indicates local people primarily traveled the river in pursuit of fish and game or they traveled the river to reach villages located near Skilak Lake. For several years around 1850, Petr Doroshin, a Russian mining engineer, prospected along the Kenai River and tributaries for traces of gold. Reports from Russian American Company employees prompted the search. Much of Doroshin's time was spent along the upper river and streams entering that stretch of river.

Russian Orthodox priests and their helpers traveled along the rivers also as seen in several entries during 1862 in the journal of Abbot Nicholas of Kenai (Townsend 1974: 9). A church song leader traveled to a village near Skilak Lake in November 1862 to immunize approximately 100 people against smallpox.

Interest in the Kenai River system revived in the last quarter of the 19th Century. Entries in the daily log of the Alaska Commercial Company (ACC) trader at Kenai note the movement of gold prospectors up the river in 1876 (ACC 1876-77: Box 22, folder 279). Two prospectors, Holt and Clark, searching along the Kenai River and Skelal (upper Kenai?) River, were encountered by a party of five prospectors. The five briefly visited the Kenai Mountains during August 1876, and found small amounts of gold along the Kenai River. The finds however, were not in paying amounts. Entries from the same source note that supplies were sent to Skilak Lake in February 1877 and that three Indian trappers returned to Kenai from Skilak Lake in April of that year. The Tenth U.S. Census listed settlements at Kenai Redoubt, Chkituk (approximately 1.5 km upstream), Chernila (3 km south of the river mouth), and Skilak.

The next entry in the ACC records, which mention travel on the river, occurred September 9, 1897. George Newman mentioned in a letter to a Mr. Washburn that two men were upriver at that time. The next summer a letter from store keeper Bogart to Washburn (ACC, Box 22, folder 1038) states: "*The (sic) have been quite a number of miners going up river lately –some are waiting on at present on account of high water*". By June 1899, correspondence in the ACC files noted that the Kings County Mining Company party had journeyed from the head of Kachemak Bay past Tustumena Lake and settled on Skilak Lake. There they settled but encountered problems and were disbanding. The important observation is that by the last part of 1890's, non-subsistence related travel along the river and mining in the upper reaches of the drainage were fairly common.

Increased mining activities on the upper river stimulated development of access routes from Resurrection Bay and Prince William Sound. That caused a gradual shift from use of the lower Kenai River as an important mining traffic route. Ultimately, the new access route led to a return of subsistence as the primary use for the river. A

review of recent historic development along Skilak Lake and the upper Kenai River has been compiled elsewhere (Buzzell, 1985, 1986).

Archaeological Overview

The archaeological record documented for the Kenai River drainage spans approximately 10,000 years. That interval goes from about the end of the last major glacial period to the arrival of Russian explorers in the Cook Inlet basin. Arrival of the first Russians was not documented but an estimate of about A.D. 1750 is a conservative estimate. The onset of the historic period is reflected in archaeological sites by the first appearance of European trade goods.

The earliest evidence of human occupation of the Kenai River drainage has been found in the mountainous area along the upper part of the drainage. Stone microblade cores, the thin, narrow flakes (microblades) struck from such cores, burins, flakes, retouched flakes and debris from core preparation have been uncovered at several sites near the confluence of the Kenai River and Russian. Tools of similar appearance and manufacturing process occur elsewhere around Cook Inlet and adjacent areas. Many of those collections have been dated to the end of the Wisconsin glaciation or early in the succeeding Holocene period, approximately 8000 to 10,000 years ago.

A single site containing chipped stone points with side notches at the base is the only evidence along the river during the next cultural stage. The site near Russian River has been dated through radiocarbon dating to 4500 to 4000 years ago. Similar types of points in other parts of Alaska are dated to the same period and are thought to be evidence for hunting large land mammals such as caribou or bison.

The period of the cultural chronology 2500 to 1500 years ago is best documented along the middle and lower Kenai River. Sites from that time have been investigated more frequently and intensively than for any other time period. Ground slate ulus, ground slate projectile points and awls, stone lamps, small chipped projectile points, and notched stone net weights all display very close cultural ties with Kachemak Bay and Bristol Bay.

Artifacts and structural remains from just prior to arrival of the Russians, the Late Prehistoric period, are documented along the entire length of the Kenai River. Large, grooved splitting adzes, whetstones, boulder spall scrapers, and multi-room, semi-subterranean houses with entrance tunnels and interior hearths, characterize sites of this period. The Late Prehistoric period spans from A.D. 1000 to A.D. 1750.

Gaps in the continuum will be filled as more archaeological work is done. The gaps, 2500 to 4000 ago and that 5000 to 8000 years ago, are particularly intriguing. During the earlier period a major shift in technology occurred along the Kenai River; a shift reflected over much of Interior Alaska at the same time. The latter gap is during the period when a shift occurred from interior oriented hunters to a focus more tuned to riverine and coastal resources. Artifact similarities after 2500 years ago and perhaps earlier were with collections from the Pacific coast and Bristol Bay. The reasons for such a shift and the change from an Eskimoid to an Indian population in the Late Prehistoric period are two of the major questions, which need to be addressed.

Native Placenames

Names assigned by the Denaina Athapaskans to geographic features in the Kenai drainage provide insight into specific locations held important by the Denaina. Many of those locations are sites where settlements were established and evidence remains of earlier structures. Placenames, even without physical evidence are important tools in building speculative interpretations of data about native use of an area.

The Denaina language is descriptive and translation of many Denaina names produce English renditions which do not indicate particular importance. For instance, the Denaina name for Stepanka's Village at the upper mouth of Killey River translates as "*neck it flows into place*". The area has been used during prehistoric and historic times with considerable intensity judging from the number and distribution of house depressions and cache pits. Frequently, several widely separated locations are called by identical terms thereby provoking confusion. This may apply directly to the area between the outlet of Skilak Lake and the upper mouth of Killey River. Denaina village locations frequently shifted as firewood supplies and other resources were depleted. Such may have occurred for Stepanka's Village with the name most appropriately applied to the entire stretch of river through time. Caution needs to be exercised in literal use of native placenames unless informants can be taken to the spot and directly associate features with names.

The following is a list of native names taken from Kari and Kari (1982) and from Kalifornsky (1977). The names apply to locations of stated importance or where a significant concentration of features was recorded.

Kahtnu -Kenai River
Shk'ituk't -village between Kenai Packers and the Northwestern canneries
Sa'stin -upstream from Columbia Ward Cannery, KEN-140
Esniggwat -Birch Island southeast of Warren Ames Memorial Bridge, KEN-141
Yeg Qalnik'at -Eagle Rock
Nintudusht -Big Eddy, KEN-022
Shlakaq' -mouth of Slikok Creek, KEN-063
Ts'eldatnu -mouth of Soldotna Creek, KEN-021
Kitilent -Customhouse, precise location unknown, KEN-025
Ts'ilatnu -Funny River, KEN-
Nilnunkaq' -mouth of Moose River, KEN-066, KEN-043?
Q'es Dudilent -Stepanka's Village, KEN-037, KEN-026?
Ch'anilent -Olson Creek, KEN-164, KEN-165, KEN-166
Q'es Dudilent Bena -Skilak Lake
Sqilantnu -upper Kenai River
Chunuk'tnu -Russian River
Tasdlihtnu -Cooper Creek
Sqilant -location at outlet of Kenai Lake, SEW-182?
Sqilan Bena -Kenai Lake
Tuslitnu -Quartz Creek

The native names of the major streams and the two large lakes are particularly useful when trying to determine where the Russian mining engineer, Petr Doroshin, spent time. He used native placenames in his reports and the geographic relationships of his usage appear correct. Some confusion is evident in his use of the native terms for Skilak Lake and Kenai Lake.

Findings and Conclusions

The inventory of historic and prehistoric sites along the Kenai River drainage, begun with the first archaeological survey by de Laguna in 1930 is still incomplete. Major gaps in coverage along the river exist because much of the area is privately owned and because time and funding have not been available. Figures 2 through 8 illustrate the locations of known sites along the river up to 1986. Fortunately, although excavations along the river have progressed sporadically and in an uncoordinated manner, the investigated sites sample much of the range of culture history. Certainly, not enough excavation has been done to address sophisticated problems.

Three major areas of concentration can be seen in the distribution of sites in the drainage. Two areas coincide with high food resource areas (i.e. Kenai River/Russian River confluence and the Skilak Lake outlet/Killey River area). More particularly, the two areas are very heavily used salmon spawning grounds. Site locations were based more on availability of fish than land mammals. Terrestrial food resources tend to be ubiquitous in general with locally heavier concentrations.

The third major concentration of known sites is near the mouth of the Kenai River. That concentration is probably due to availability of marine resources and more probably establishment of Nicholaevsk Redoubt. Trading facilities caused natives to concentrate for access to trade goods and protection from other groups. All of the known sites along the lower 10km of the river date either from the Late Prehistoric or the Historic periods.

Riverine Kachemak sites usually are found along the lower Kenai River between Skilak Lake and the upper limit of tidal influence. Only recently have Riverine Kachemak collections been recovered from the Russian River area. The lack of these sites along the upper Kenai River may be a bias of survey without serious testing or the lack may reflect environmental constraints. In the past, lack of recognizable Riverine Kachemak artifacts found along the banks of Russian River and adjacent Kenai River have been interpreted as absence of an occupation. Results of the recent testing will require re-thinking the pattern (Corbett 1998). Sparseness of Riverine Kachemak sites along the upper river remains puzzling and merits further study.

Early man sites are known only from the mountainous area along the upper Kenai River. That distribution may reflect a preference of the microblade bearers for the mountains over downstream areas. It may also simply mean sites with microblades just haven't been found beyond the hilly and mountainous locales. The restricted amount of suitable area in the mountains may have concentrated sites along the river and made them easier to find. The limited number of sites from the early postglacial period does not allow conclusive answers.

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