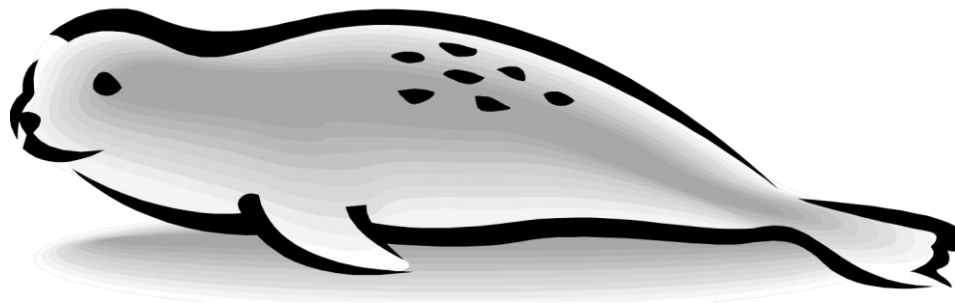




Honoring The Seal



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HONORING THE SEAL

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Enduring Understanding: To the Sugpiaq, the environment consists of not only the physical, visual aspects of the world, but also of its spiritual dimension which is a vital force that must be acknowledged and understood for a group's physical, emotional and spiritual health.

HONORING THE SEAL: OVERVIEW & INTRODUCTION

Overview: In Honoring the Seal Heritage Kit, students will explore:

- The technological aspects of seal hunting;
- The social aspects of seal hunting; and,
- The spiritual aspects of seal hunting among the Sugpiaq.

Introduction:

“Throughout the winter men and women worked carefully and diligently to encourage the seals to come to them in the spring. Men prepared new and attractive hunting equipment, as they believed that the seals appreciated being killed by beautiful weapons. They set new kayak covers to bleach in the sun and painted their bentwood hunting hats with white clay, as the seals preferred clean, white things. Women likewise carefully stitched new gut parkas and hunting boots, both to protect and empower the hunters, and to attract and please the seals” (Fienup-Riordan, A., 1994).

Technical Aspects:

“The Sugpiaq hunted the sea lion, fur seal, and spotted seal; more rarely was the ribbon seal encountered. In 1933, the government paid a premium of \$2 for each seal. Walrus are very scarce and no information of walrus hunting was obtained. The principal sealing method was hunting from the kayak or baidarka, as the small skin boat is here commonly called with a semi-Russian word. Even in winter here there is generally so much open water that it could be used.

The sea lions and seals – as well as for small whales - two or three types of harpoons were employed. Spare harpoons and lance heads were carried in the baidarka within a sealskin bag, sewn along the edges. According to Makari’s description it has a handle of sealskin thong, but possibly this statement is due to mutual misunderstanding, and what he really meant was a running string. Stuffed seals or seal figures carved of wood were placed on the rocks or floating on the water as decoys. If the hunter then barked like a seal, the animals would come close to him.

Fur seals were hunted in May, if the weather was fine, for instance around Naked Knight, and Smith Islands. Both sea lions and fur seals are accustomed to sleeping in the water and were pursued by a group of baidarka, whereas the spotted seal was taken by single hunters. Sea lions are so big that three baidarka were necessary to tow a single animal. For towing, the thong was passed through the lower jaw. Beartrap Bay was covered with ice in the winter. Here the hunters would pick a clear, starlight night and stand on the rocks on both sides of the narrow mouth of the bay. When the seals came out, they could see them on account of the phosphorescence “like fire” as they swam by beneath the surface of the water, and speared them from the rocks” (Birket-Smith, 1953).

“Because the seal was far ranging, geographically speaking, hunters had to travel over water, sometimes great-distances by kayak (paitalek) or in later years by rowboat. Seals were hunted by bow and arrow or spears. Much of the hunting in the early days required the hunters to become familiar with beaches or reefs frequented by seals to rest and sun themselves out of the water. A good hunter could stalk and come within touching distance so they could club or spear the mammal. In more recent years with the advent of the fire arm, seals could be taken while

they were in the water, and from greater distances. Simeon Kvasnikoff told me the men were able to tell the difference between the males and females by their snout. The females were left alone during the gestation period when they were carrying pups.

As I mentioned the seals were far ranging and required hunters to travel. I recently learned from Alex Moonin that my grandfather Nick Mumchuck and his oldest son, my namesake Derenty (Tali), would row from Port Graham to Windy Bay and other places by rowboat without the benefit of a motor. Covering distances that sometimes were greater than fifty miles or more, these were not overnight trips. They were gone sometimes weeks or months, hunting whatever game was available, primarily seal.

The different bones provided tools or other useful implements. The stomach was blown up and dried, a container used to store many things such as seal oil, salmon eggs, berries, and other food. The dried stomach could also be used as a float tethered to a harpoon tip when hunting at sea. The seals, once plentiful, today have become scarce. It was one game animal that provided for the entire community when shared. When the men returned from a hunt, they deposited several seal carcasses on the beach and invited everyone to take home what they needed” (Tabios, D., in Chugachmiut: Interviews with Elders of the Chugach Region, 2000).

Social Aspects:

“In general, the number of households receiving seal from a hunter depended upon the frequency of seal harvests and the number of people in the hunter’s extended family. If a hunter had many close lineal relatives, one seal did not go very far to meet his relatives’ needs. For instance, one hunter felt that the average seal was enough for his extended family of six households. In contrast, a second hunter felt that a medium-sized animal was enough for him and only two other households. The hunter with so many immediate kinsman felt that he could harvest 20 seals per month and have no problem giving the meat away. Since hunting takes time, fuel, and ammunition, he usually harvested as many seals as he could while commercial fishing and minimized making special trips just for seals.

When a seal was harvested, the hunter field dressed the animal and kept the liver, heart, and other internal organs such as lungs or guts for whoever wanted them. The hunter also kept for himself whatever cuts of meat he wanted. Cutting up seals was done in much the same way as other game. Most seals were quartered and cut into sizable pieces for cooking. The hide and fat were usually removed first and then cut in pieces for distribution. Sometimes the hunter left the hide and fat attached to the meat to keep the fat clean.

Seal meat and fat were preserved primarily by freezing. Most people who received small portions of meat consumed then in a short time. Drying and smoking were common preservation methods in earlier times, but are used rarely today. Seal hides were not used, but were normally cut up at the time of butchering with the fat left attached. Fat was kept clean and easily divided among households in this way. Most people liked to get some fat for rendering into oil and used for garnishing other foods such as boiled or dried fish and also as the chief ingredient in “akutaq”. Fat was rendered by placing it in a jar and letting it stand for several days indoors. Seal meat was usually cooked as roasts, fried, or made into stews. The internal organs were prepared into several traditional dishes. The intestines were weaved, sometimes stuffed with meats and fats into a sausage. The skull was boiled and the brains eaten. Lungs were stuffed with pieces of fat, meat, and vegetables and baked. The liver, kidneys, and heart were normally given to the hunter’s family and were the most highly valued parts. Flippers were usually given to older

people who had the time and knowledge for their preparation, a lengthy process of singing and scraping the hair and skin and then baking.

Because they were highly valued for their taste and nutritive qualities, seal meat and parts were the most widely distributed of any resource. Distribution of the meat, fat, and internal organs possibly included every household in the communities. If two hunters caught a medium sized seal, the two men split the seal equally and in turn shared their portions with other relatives. Most of the fat, flippers, and lungs went to Elders because they always requested those parts. Elders were also knowledgeable in preparing these parts into foods, and they greatly enjoyed the taste and the custom of preparation.

Overall, seals were extremely important to people living in coastal areas. Their meat was eaten, and their fat rendered into oil for use as food, light and heat, the preservation of foods, and as waterproofing on garments and equipment such as kayaks. Cold weather clothing was made from the hides of seals. The seal gut was made into waterproof clothing and equipment” (Stanek, R, 1985). “By comparison to any of the other garments used for weather protection, the gut parka (raincoat) was and still is the most effective against wet weather, and was once prized by the Russian occupants as overall the best protection against the elements. Gut parkas are constructed using the intestines of sea mammals or bear and are worn in kayaks, tide pool collecting, dance and celebration. Embellishment is achieved using hair, fur, leather, yarn, cloth, feathers and beaks – materials that are either resourced in each region or gathered through trade. Because of its practicality the gut parka continued to be made long after the sewing of bird skin garments, esophagus and sea lion flipper boots and hats for either ceremonial or utilitarian purposes. The hunter would tie his parka around the kayak hole and then tie the hood and cuffs tight in order for the parka to become completely waterproof even when the kayak should flip” (Reed, F., 2008).

Spiritual Aspects:

Alaska Natives have many myths, legends and rituals to show respect to animals. “Like all people and animals long ago, Sugpiaq and seals spoke the same language and lived in absolute harmony, as equal partners in the natural world. Animals could also reason and react to events in much the same way as humans, and they were capable of humanlike emotions. When it suited them, hunters could turn themselves into animals, and animals could become human beings. Sugpiaq tell stories of human beings transformed into seals and of seals being transformed into human beings. A seal could become all kinds of animals; all creatures were equal in this regard, including humans” (Pelly, D., 2001). The legend, Pukituq who turned into All Kinds of Animals (Makari, in Birket-Smith, The Chugach Eskimo, 1953) will be used in this Heritage Kit as an example of these transformations.

Rituals also are part of honoring the seal. For instance, “when a young man had killed his first bear, seal, sea lion, sea otter, or marmot, a special ceremony was celebrated. He had to fast for three days, and all the meat was given away, but the family tried to keep the event secret. After the three-day period, however, they gave a feast. The boy was dressed as a baby, and the mother sang a lullaby to him. Then two old women appeared one of them dressed (masked?) like the animal caught. Both women were rewarded afterwards with skins or furs. The Chugach held a feast in December which was a “pale reflection of the elaborate Bladder Festival at Bering Strait combined with distribution of gifts”. (The original Bladder Festival celebrated by the Yup’ik and Inupiaq was to perform a ritual so that the seal bladders can return to their home under the sea to ensure a bountiful hunting season).

Rationale:

Grades K-12 Chugachmiut Heritage Kits have been developed to help classroom teachers and community members present the cultural traditions of the Native people of the Chugach Alaska Region to today's youth. This program is undertaken with a sense of faith in the youth of the region, that they will assure the survival of the Sugpiaq/Alutiiq traditions and begin a lifelong journey into learning Sugt'stun, their traditional language.

Culturally responsive teaching is using cultural knowledge, prior experiences, and performance styles to make learning more appropriate and effective for students. It is validating. Culturally focused curriculum acknowledges the legitimacy of the cultural heritage of all students in classrooms. It builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and sociocultural realities using a wide variety of strategies.

Heritage Kits should not be used in isolation, but should be integrated into the classroom curriculum. They are multidimensional and teach from various disciplines, humanities, science, social science, health, the arts, and language. Kits offer educators an opportunity to collaborate with the community by including Elders, Traditional Storytellers, and locally Recognized Experts in the classroom and by taking fieldtrips so that local events, daily life, and resources of the community are a natural part of the classroom experience.

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PACKING AND UNPACKING INSTRUCTIONS

Chugachmiut Local Education Coordinators and educators should work together to unpack and inventory kit materials. When the kit packages arrive in the community, the first action to take is to count the parcels and assess their condition, and then identify a dry, heated, and safe storage space for boxes, bags, and other packaging as kit materials are to be repacked in the same containers and the same sequence of steps as when they arrived. Any damage existing when the packages were shipped will be marked and noted on a separate inventory sheet. Use an indelible marker, such as a Sharpie® to mark any new damage to the boxes. Then, **leave the boxes unopened in the display area for twenty-four hours so that it can acclimate to the environment in local display facility (school, archaeological repository, or museum).**

Open and Unpack

Parcels should be opened in numerical order. The first box will provide exhibit display suggestions and an inventory of items in each box so that materials can be moved as close to their display area as possible for ease in unpacking and exhibit development. Before unpacking containers review the inventory and picture guide, found on the following pages of this guide book, to see how items are placed in each layer. As each box or bag is unpacked, both the Local Educator and Educator should date and initial the inventory sheet.

All electronic equipment should be tested before use to ensure that it is in proper working order. Rechargeable batteries for cameras and recorders are included in the kit; batteries have been charged but should be recharged as cameras are unpacked. Count consumable items to be sure that enough have been provided.

Setup

Chugachmiut Heritage Kits are designed to be interactive. Materials should be made available to students and community members to handle, when it is appropriate. In the event that anything is broken or damaged during the exhibit, that item should be returned to its assigned package. The Local Education Coordinator should be notified immediately, and the Coordinator should notify the office. All items, even those that may be broken or damaged are to be returned to Chugachmiut.

Repack

Following the exhibit, recharge all batteries, remove DVD ROM from monitors, securely wrap all cords using Velcro® straps, and consumable items are to be inventoried. **Move crates and bags from storage and allow them to acclimate to the artifacts that will be stored in them for at least twelve hours before repacking.** Move packing containers as close to the items which will be displayed in them as possible for ease and convenience. Pack boxes just as they were unpacked using the picture guide on the following pages of this guide book; there is a place for everything in the kit and each item should be returned to its proper place for return to Chugachmiut. Inventory each item as it is repacked and note any damage, missing pieces, or dysfunction.

HONORING THE SEAL: SEAL ANATOMY WITH STUFFED SEAL K-2 (1)

Grade Level: K-2

Overview: To clean a seal is a messy job. Be careful while cutting the stomach area so that you do not cut into any organs and make a bigger mess. Cut through the rib bones to get to the organs and carefully take out the liver, heart, lungs, kidneys, intestines and fat. Distribute the meat to people with bigger families and to others. The flippers are often offered to Elders.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to the local culture.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Science C2: Develop an understanding of the structure, function, behavior, development, life cycles and diversity of living organisms.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Chugach Cultural: SS (7) students should know the value and importance of sharing subsistence with Elders and community.</p>

Estimated Time: One class period.

Lesson Goal: Students should be able to identify all the seal organs.

Lesson Objective(s): Students will be able to:

- Identify all the seal parts in English and Sugt'stun.

Vocabulary Words:

Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
kidney		tartuq
heart		napateq
stomach	aqsaq	aqsaq
intestines		qilut
liver		tenguk

Materials/Resources Needed:

Fabric seal with removable parts – in the kit.
 Seal Parts Flash Card Game – in the kit.
 Local Recognized Expert to teach the Sugt'stun vocabulary

Teacher Preparation: Contact the Local Education Coordinator to identify a Sugt'stun speaker.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the

speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Activities:

Class I:

1. Explain each term one by one and ask students to provide a few examples of animals that have each characteristic. Practice the pronunciation of each term in English and Sugt'stun.
2. Play the seal parts flash card game in English and Sugt'stun with the Recognized Expert.
3. Let students open up the stuffed fabric seal, and take parts and organs out.
4. Identify the parts and organs one by one, in English and Sugt'stun.
5. Discuss with the students the different functions of the organs and seal parts.
6. What were the parts used for traditionally in the Chugach region?
7. Pack up the seal organs and parts back to the seal.

HONORING THE SEAL: SEAL FINGER MASK K-2 (2)

Grade Level: K-2

Overview: Women used a finger mask while storytelling or dancing.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E8: Identify and appreciate who they are and their place in the world.</p>	<p>Art A1: Participate in dance drama, music, visual arts and creative writing.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Cultural Expression CE3: Students should have knowledge of Sugpiaq/Alutiiq traditional and contemporary art.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

Estimated Time: One class period.

Lesson Goal: To make a finger mask.

Lesson Objective(s): Students will:

- Design and complete a seal finger mask.
- Use the seal finger mask in a future seal dance.

Vocabulary Words: Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyag	qaigyag
fingers	teket	tekhet
mask	máskaq	máskaq

Materials/Resources Needed:

Contact the Local Education Coordinator to recruit a Recognized Expert locate local person to assist in describing and making the finger mask.

Finger Mask Template – available in the kit

Heavy white construction paper, markers

Teacher Preparation:

Contact Local Education Coordinator to invite a Recognized Expert to assist in telling about finger masks and designing a seal finger mask with the class.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during the visit to the classroom. Review social expectations with the class prior to the guest speaker arriving (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Activities: Local Recognized Expert to teach students how to pronounce the terms in Sugt'sun prior to and during the activities.

Class I:

1. Students will use the template to trace and cut out the finger mask pattern.
2. Students will draw a seal face on their mask pattern.
3. Students will use the finger seal mask during the seal dance in K-2 (7 & 8).



HONORING THE SEAL: SEAL INTESTINE BRAIDING WITH YARN K-2: (3)

Grade Level: K-2

Overview: “The use of intestines is coming back after having been missing for some years. There are a number of older women who really know how to make braided seal gut, and they are teaching younger people how to do it. In school they have been using rope and rags to practice braiding” (Ecology, Harvest, and Use of Harbor Seals and Sea Lions, Interview Materials from Alaska Native Hunters, 1999).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to the local culture.</p> <p>D1: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Chugach Cultural: SS (7) Students should know the value and importance of sharing subsistence with Elders and community.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: One class period.

Lesson Goal: To learn how seal intestine is braided.

Lesson Objective(s): Students will be able to:

- Learn that there is a recipe for braided seal intestines.
- Practice finger crocheting with yarn.
- Finish a friendship bracelet.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
braided intestines	qaigyam qilui	qaigyam qilui

Materials/Resources Needed:

Local Recognized Expert who will show the students an actual braided seal intestine and explain the braiding process.

4 Skeins of colored yarn; Scissors

Teacher Preparation:

Locate a Recognized Expert who knows how to braid seal intestines.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a

card, and follow with a letter from the students). Introduce the Recognized Expert. Recognized Expert will show the students the actual braided seal intestine and explain how it is processed.

Activities:

Class I:

1. Take the strings of yarn and fold in half.
2. Put one of your hands into the loop and twirl the string once.
3. Use your fingers and grab one of the two end strings and pull it through so that it forms another loop and a knot.
4. Push the knot down as far as you can and tighten it.
5. Tie the two strings after the knot. Find one that you can pull through the knot. The other that you can't pull through the knot will be held between your 4th and 5th finger.
- *6. Now pull the string through the top of the loop again and always form another loop for the other hand.
*Do this many times until the desired length.
7. Finishing. Pull the string through the loop but do not make another loop.

Have students make enough friendship bracelets to be given away as gifts during K-2 (5) Seal Dancing.

HONORING THE SEAL: SEAL DANCE K-2 (4 & 5)

Grade Level: K-2

Overview: “Children who danced for the first time were specially treated. Dressed in new clothing from head to toe, they stood on a valuable skin or grass mat at the center of the dance floor while they shyly went through the motions of their dance . . . dancers usually brought gifts to be given away after their first dance” (Fienup-Riordan, A., 1994). In this activity the students will perform a seal dance originally written by Joe Tanape (Sugt’stun name Cun) of Nanwalek.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E8: Identify and appreciate who they are and their place in the world.</p>	<p>Arts A1: A student should be able to create and perform in the arts. A student who meets the content standard should participate in dance, drama, music, visual arts, and create writing.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Cultural Expression CE1: Students should have knowledge of traditional and contemporary Sugpiaq/Alutiiq song, dance, and performance.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: Two class periods.

Lesson Goal: To perform a traditional dance called The Seal Dance.

Lesson Objective(s): Students will:

- Observe a Recognized Expert perform the seal dance.
- Perform the seal dance in front of an audience.
- Present the audience with gifts: friendship bracelets

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
I am dancing.	Agnguahtua.	Agnguahtua.

Materials/Resources Needed:

- Nanwalek Praznik song – available in the kit
- CD player

Teacher Preparation: Contact the Local Education Coordinator to locate a Recognized Expert who can teach the students both the dance and the Sugt’stun vocabulary. Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert who will demonstrate the seal dance.

Opening: Play the CD.

Activities:

Class I:

1. Students will listen to the music while the Recognized Expert goes through the motions and explain each motion.
2. Students will stand up with the Recognized Expert and follow the motions.

Class II:

3. Students will practice the seal dance.
4. Students will perform for the community and show their seal gut wall hangings and distribute friendship bracelets to the community in honor of their seal dance performance.

HONORING THE SEAL: SHARING – SEAL MEAT DISTRIBUTION K-2 (6)

Grade Level: K-2

Overview: “He often delivers to households whom his mom tells him should have some. He also tells people to go to the beach and get some. With a limited amount, distribution is first to kin. Whatever is left over goes to anyone else” (Ecology, Harvest, and Use of Harbor Seals and Sea Lions: Interview Materials from Alaska Native Hunters, 1999). “The hunter understands he or she is not giving up his catch by sharing because he never owned it to begin with” (Fienup-Riordan, 1986).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p>	<p>Community C1: Students should know the Sugpiaq/Alutiiq traditional ways of community sharing.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: One class period.

Lesson Goal: To learn the cultural value of sharing.

Lesson Objective(s): Students will be able to:

- Listen to a Recognized Expert speak about the local community sharing and distribution of seal meat and its organs.
- Work together and develop a collage about seal hunting.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
Share with him		Ilakuiluku

Materials/Resources Needed:

- Contact the Local Education Coordinator to identify a Recognized Expert to come and speak to the class and teach the English and Sugt’stun vocabulary.
- Copies of pictures of seal hunting activities.
- Seal recipes – available in this kit.
- Glue
- Scissors

Teacher Preparation: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a

card, and follow with a letter from the students). Introduce the Recognized Expert. Collect pictures from the library and/or contact the Local Education Coordinator for photos of local seal hunting activities. Place all materials in the center of the table for children to share and develop a class collage.

Opening: Tell the children they have a special speaker who will tell them about the local sharing traditions. Have students share supplies and develop a collage about seal hunting.

Activities:

Class I:

1. Students will gather around the table and decide how to arrange the collage.
2. The collage will be posted in the classroom with the label 'sharing activity'.

HONORING THE SEAL: SEAL PARTY QUILT K-2 (7 & 8)

Grade Level: K-2

Overview: “Parties are held to celebrate the taking of the first seal of the season and to share gifts. Strips of cotton cloth, as well as many other household things, are thrown off the porch by the hostess to a group of women waiting excitedly outside. Women collect the strips of cloth from many seal parties and make pieced covers. The quilts and quilt tops are then given out during the winter dances later in the year” (www.museums.state.ak.us).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
E8: Identify and appreciate who they are and their place in the world.	Art A5: Collaborate with others to create and perform works of art. World Languages A3: Use two or more languages effectively in real life situations.	Cultural Expression CE9: Students should have respect and appreciation for their own culture as well as the cultures of others. Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.

Estimated Time: Two class periods.

Lesson Goal: To experience how a seal party quilt may have looked.

Lesson Objective(s): Students will be able to:

- Calculate the size of the quilt.
- Choose colors for the quilt
- Draw or design their seal pictures for the quilt.
- Work together cooperatively.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
blanket	qaliq	qaliq

Materials/Resources Needed:

- Paper for top: colored paper, wrapping paper, plain paper, scraps, etc.;
- markers, crayons, paints, etc.;
- paper for bottom: large enough for finished size of quilt; allowing an extra 2 inches on each side;
- Filling: bubble wrap, shredded paper from newspapers; scrap paper, etc.;
- glue; scissors; stapler and staples;
- brads (office paper tacks) or thick yarn with large-eyed needle
- Hall, June, Guest Curator. Quilts of Alaska: A Textile Album of the Last Frontier. Gastineau Channel Historical Society, 2001 ISBN: 0-9704815-0-0.

Opening:

- Show and help children understand the three parts of a quilt:
 1. A top made of cloth (usually with a pattern).
 2. A filling that helps insulate and helps the quilt keep you warm when you sleep.
 3. A backing of cloth, to hold the top in place and keep the batting “sandwiched” between the top and bottom. Stitches (made with needle and thread or yarn) keep all three parts together.
- Tell the children that they will be making a paper quilt, by putting three simple layers together, just like a sandwich is made (two pieces of bread with a filling).

Activities:

Class I:

1. Top:

- Choose a simple pattern that can easily be made by all of the students, such as a square or a triangle.

- Students could also hand color pictures on squares with paints, crayons or markers.
- Determine the desired size for the finished class quilt.
- Make the size of each child’s square the same. (As a simple math problem, students can figure out how many children will be making a square and the number of squares needed to put together for your finished size. Example: If 20 students each make a 3 inch square it would make a top with 4 squares across and 5 squares down or $3+3+3+3=12$ inches across and $3+3+3+3+3=15$ inches down. The top would be 12 x 15 inches.)
- After each student has finished a square, glue them onto the top sheet of paper.

2. Backing:

- Use one piece of paper for the backing. Cut it to be at least 2 inches wider on each side so that you can turn up an edge. Example: The backing piece of paper for a quilt top that is 12 x 15 inches will need to be 2 inches wider all the way around, or 16 x 19 inches so that you can turn up an edge.
- Staple or glue the top to the bottom along three sides.
- Leave one side open so that you can put in the filling.

Class II:

3. Filling:

- Use bubble wrap or shredded paper as the filler. Carefully stuff the shredded paper into the quilt or put in the bubble wrap. When it is as full as you like, staple or glue the last side together. You may use office brads (small brass fasteners that open on the backside) or large yarn stitches to close the quilt.

4. Summary

- Look at the finished quilt and talk about it. Ask the students, “What do you like about it? What would you change if you did it again?”
- Tell students that sometimes quilts are bed coverings, but quilting is also a technique used to make clothing, such as a jacket.
- Ask students to watch for examples of quilts that they see in their homes and in stores, such as quilted vests, sleeping bags, down jackets, etc.

HONORING THE SEAL: RIBBON SEAL, RIBBON SEAL WHAT DO YOU SEE? K-2 (9)

Grade Level: K-2

Overview: Several different seal species along with other marine mammals inhabit the Alaskan and Chugach waters. In this activity, the students will read the story “Ribbon Seal, Ribbon Seal” and use the seal face mask cards to play.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
E8: Identify and appreciate who they are and their place in the world.	Art A5: Collaborate with others to create and perform works of art. World Languages A3: Use two or more languages effectively in real life situations.	Cultural Expression CE9: Students should have respect and appreciation for their own culture as well as the cultures of others. Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.

Estimated Time: One class period.

Lesson Goal: To learn about the different marine mammals of Alaska.

Lesson Objective(s): Students will be able to:

- Identify different seal species
- Identify that Harbor Seals are the most common seal in the Chugach region

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaaq	qaigyaaq
walrus	kapesta	kapesta
sea otter	ikammaq	ikammaq
beluga	culugpak	asiyahnaq
hunter		
fur seal		aataak

Materials/Resources Needed:

- Ribbon Seal, Ribbon Seal –booklets by Mary E. Tunuchuk
- 8 Mask cards with seal, sea otter, walrus and beluga faces

Websites:

- <http://www.fakr.noaa.gov/protectedresources/seals/>
- <http://www.adfg.alaska.gov/index.cfm?adfg=harborseal.main>

Opening: Tell the students to sit in a circle with you. Ask the students if they have ever seen a seal. Ask the students if they saw it in the water, on the beach or on a rock. Tell them the name of the book, and ask them to listen.

Activities:

Class I:

1. Read the story “Ribbon Seal, Ribbon Seal” to the students.
2. Go through the different mask cards and identify the different seal species and marine mammals on them.. Use both English and Sugt’s tun words. Share information with the students about where one can see these specific seal species, and that Harbor Seals can be seen in the Chugach region.
3. Read the story “Ribbon Seal, Ribbon Seal” again to the students, and ask them to lift up the mask card when it that specific species turn is in the story.

HONORING THE SEAL: SEAL HUNTING METHODS 3-6 (1)

Grade Level: 3-6

Overview: “Traditional methods for hunting sea mammals were varied and ingenious. One way to kill a sea lion or seal from a kayak was to surprise it while it slept in the water. Hunters used heavy toggle harpoons, which remained important even after the introduction of the rifles” (Crowell, A., 2001).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
D1: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	Geography E1: Students should understand how resources have been developed and used. World Languages A3: Use two or more languages effectively in real life situations.	Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation. Subsistence SS1: Students should be taught the appropriate use for subsistence equipment and identify the flaws and be able to identify appropriate equipment for the tasks.

Estimated Time: One class period.

Lesson Goal: To learn about the seal hunt.

Lesson Objective(s): Students will be able to:

- Identify the tools needed for the hunt.
- How hunters determine where to hunt.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
Hunt		pisurluni
Hunting weapon		pisuutaq

Materials/Resources Needed:

- Pratt Museum, A Contemporary Alutiiq Seal Hunt, Bisuhta, A Community Based Video – available in the kit.
- Local Recognized Expert in seal hunting.
- Construction paper, colored markers

Teacher Preparation:

Review the DVD Pratt Museum, A Contemporary Alutiiq Seal Hunt, Bisuhta, a Community Based Video – available in the kit.

Contact the Local Education Coordinator to invite a Recognized Expert in seal hunting to talk to the class.

Opening:

Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert. Show the DVD and have the Recognized Expert comment on the hunting methods used in the DVD.

Activities:**Class I:**

1. Students will view the seal hunting DVD.
2. Students will listen to the Recognized Expert speak about seal hunting methods and learn the English and Sugt'stun vocabulary.
3. Students will draw their favorite parts about the seal hunting methods labeled with both English and Sugt'stun vocabulary.
4. Students will post their work in the hallway.

HONORING THE SEAL: SEAL HOP 3-6 (2)

Grade Level: 3-6

Overview: The seal hop was originally used as a camouflage for seal hunting. Hunters got on their hands and toes to imitate a seal so they can catch it. The seal hop is used for the Native Youth Olympics and World Eskimo Olympics.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	World Languages A3: Use two or more languages effectively in real life situations.	Community C1: Students should know the Sugpiaq/Alutiiq traditional ways of their community. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

Estimated Time: One class period.

Lesson Goal: To learn the seal hop.

Lesson Objective(s): Students will be able to:

- Determine their endurance.
- Imitate the movement of a seal during the hunt.

Vocabulary Words: Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
Hop along		Qetgeq'qrluni

Materials/Resources Needed:

Local Recognized Expert who knows how to do the seal hop.
Measuring Tape

Teacher Preparation: Contact the Local Education Coordinator to identify a Recognized Expert.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert. Review the instructions with the class.

Activities:

Class I:

1. From a push-up position, supported by the heel of their hand and first knuckles, participants hop across the floor on hands and toes only to see who will travel the farthest distance without stopping.

Girls: The object of the game is to hop as far as you can. You need to be in a push-up position, with your hands flat on the floor. As you hop across the floor in this position, you have to keep your bottom down. When you stop the judges will measure how far you've gone. The amount of time it takes you does not count, just the distance.

Boys: The object of the boys seal hop is the same. You are trying to go as far as you can. The boys have to get into the push-up position, but instead of having their hands flat on the floor, they need to be on their knuckles. As you hop on your knuckles, you need to make sure that you keep your bottom down.

2. Measure the distance of how far each student traveled.

HONORING THE SEAL: SEAL GUT WALL HANGING 3-6 (3, 4 &5)

Grade Level: 3-6

Overview: “By comparison to any of the other garments used for weather protection, the gut parka (raincoat) was and still is the most effective against wet weather, and was once prized by the Russian occupants as overall the best protection against the elements. Gut parkas are constructed using the intestines of sea mammals or bear and are worn in kayaks, tide pool collecting, dance and celebration. Embellishment is achieved using hair, fur, leather, yarn, cloth, feathers and beaks – materials that are either resourced in each region or gathered through trade. Because of its practicality, the gut parka continued to be made long after the sewing of bird skin garments, esophagus and sea lion flipper boots and hats for either ceremonial or utilitarian purposes. The hunter would tie his parka around the kayak hole and then tie the hood and cuffs tight in order for the parka to become completely waterproof even when the kayak should flip” (Reed, F., 2008).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E6: Anticipate the changes that occur when different cultural systems come in contact with one another</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Science F1: Develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.</p>	<p>Cultural Expression CE2: Students should have knowledge of traditional and contemporary sewing and clothing using skins and furs.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn about the traditional seal gut raincoat.

Lesson Objective(s): Students will:

- Touch and feel a seal gut raincoat.
- Identify the embellishments.
- Learn why the embellishments were sewn into the seams.
- Practice sewing the waterproof stitches used in the seal gut raincoat.
- Become aware that seal gut raincoats were used prior to kuspuks.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaq	qaigyaq
intestines		qilit
She is sewing.	Mingqiuq.	Mingqiuk.
thread	kelugaq	kelugaq
needle	mingquq	mingqun

Materials/Resources Needed:

Reed, F. (2008). Embellishments of the Alaska Native Gut Parka. Lincoln, NB: University of Nebraska - Lincoln

Seal Gut Raincoat – in Heritage Kit

Waterproof stitch instructions – in Heritage Kit

Sewing with June Pardue – DVD in the Heritage Kit

Sausage Tubing – Four each per student six inches in length

Sinew

Needles

Red and black yarn for embellishments and a braided yarn to hang the finished product.

Branches (have students collect these) to be tied to the braided yarn to hang on the wall.

Sausage Tubing

Teacher Preparation:

Contact Local Education Coordinator to talk with a Recognized Expert to describe the Seal Gut Raincoat to the students and work with the students to sew waterproof stitches.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Activities:**Class I:**

1. Students will touch and feel the seal gut raincoat as the Recognized Expert describes how it is made using both English and Sugt'stun vocabulary Seal/Qaigyaq; Intestines/Qilit; Sew/Mingqilui; Thread/Kelugkaq; and, Needle/Mingqun.
2. The Recognized Expert will explain that in the past the seal gut raincoat was used in the same way we use kuspuks today.
3. Soak the sausage tubing for it to soften it for sewing. 15 minutes should be enough.
4. Students will sew together the four strips of sausage tubing using waterproof stitches and embellishments under the direction of the Recognized Expert.

Class II:

5. Students will continue sewing their four strips of sausage tubing using waterproof stitches until completed.

Class III:

6. Students will hang their completed waterproof stitching wall hanging and display in the school hallway. The wall hangings can also be shown to the community during the seal dance K-2 (5).

HONORING THE SEAL: SEAL SKIN MEDICINE BAG 3-6 (6)

Grade Level: 3-6

Overview: Each hunter carried a skin bag with small necessities - harpoons and arrowheads to equip hunting tools; needles, sinew, and skin to patch qayaq covers; and in the historic era, ammunition and tobacco.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	Arts A3: Appropriately use new and traditional materials, tools, techniques, and processes in the arts. World Languages A3: Use two or more languages effectively in real life situations.	Chugach Expression CE (2): Students should have the knowledge of traditional and contemporary sewing and clothing using skins and furs. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

Estimated Time: One class period.

Lesson Goal: To learn how to sew a seal skin medicine bag.

Lesson Objective(s): Students will be able to:

- Sew together a medicine bag.

Vocabulary Words: Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
Sew		Mingqiluni
Bag		Qalltaq

Materials/Resources Needed:

Local Recognized Expert who knows how to sew the medicine bag.
All medicine bag materials needed for this activity are in the kit.

Teacher Preparation: Contact the Local Education Coordinator to identify a Recognized Expert.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert. Review the instructions with the class.

Activities:

Class I:

1. Students will sew the medicine bag under the direction of the Recognized Expert and the teacher.
2. Students will learn the English and Sugt'stun terms as they are sewing.

HONORING THE SEAL: SEAL STEW TASTING 3-6 (7)

Grade Level: 3-6

Overview: “Seal is a delicacy among Alaska Natives who harvest it year round. Some prefer to hunt seal in the early spring when they are the fattest and will render the most seal oil. The meat is a dark red-black color. Seal meat can be cooked in any regular meat dish, stew, fried, or eaten plain. Almost every part of the seal is eaten” (ANTHC, 2008).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	World Languages A3: Use two or more languages effectively in real life situations.	Community C1: Students should know the Sugpiaq/Alutiiq traditional ways of their community. Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.

Estimated Time: One class period.

Lesson Goal: To respond to a taste of food that is known or unknown to them.

Lesson Objective(s): Students will:

- Decide whether or not they like seal stew.
- Choose the correct happy or sad face as a response to the taste test.
- Learn the Sugt’stun response along with their English response.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaaq	qaigyaaq
meat		kemek
soup or stew	súpaq	qayurtaq
taste good, delicious		piturnirluni
like it		asiklluku
did not like it		asiillkelluku

Materials/Resources Needed:

Contact the Local Education Coordinator to recruit a Recognized Expert to cook the following Seal Meat Stew.

Seal Meat Stew Recipe

3 lbs seal meat

½ cup flour

1 cup each diced potatoes, onions, carrots, celery

2 tsp soy sauce

2 tsp corn starch

2 tsp beef soup base

Cut up seal meat into small chunks. Marinade overnight in soy sauce. Put the flour in a plastic bag along with the meat and shake the bag so that the meat is coated with flour. Brown the floured meat in a skillet. Proceed as for basic beef stew. Flavor with more soy sauce, add beef soup base if the stock needs enriching and thicken with corn starch.

Paper bowls, plastic utensils, napkins

Laminated happy faces with labels: Taste Good/Piturnirluni; Like it/Asiklluku - in the kit

Laminated sad face labeled: Did Not Like it/Asiillkelluku– in the kit

Teacher Preparation:

Send a letter home describing this activity and request permission from parents for children to participate with the agreement that students will taste only a small portion if they are not familiar with seal meat. Contact Local Education Coordinator to invite a Recognized Expert to make the stew the day before this activity.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during the visit to the classroom. Review social expectations with the class prior to the guest speaker arriving (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Activities: Local Recognized Expert to teach students how to pronounce the terms in Sugt'stun prior to serving the stew.

Class I:

1. Students will have two happy faces and one sad face on their desk at the beginning of class at which time the terms Taste Good/Piturnirluni; Like it/Asiklluku; Did Not Like it/Asiillkelluku will be taught by the Recognized Expert.
2. Each student will be served a small portion of the seal stew.
3. Each student will determine which face to describe their response to the taste test.

HONORING THE SEAL: SHARING & CARING 3-6 (8)

Grade Level: 3-6

Overview: “In general, the number of households receiving seal from a hunter depended upon the frequency of seal harvests and the number of people in the hunter’s extended family. If a hunter had many close lineal relatives, one seal did not go very far to meet his relatives’ needs. For instance, one hunter felt that the average seal was enough for his extended family of six households. In contrast, a hunter may harvest twenty seals per month and have no problem giving the meat away” (Stanek, R., 1985).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>E8: Identify and appreciate who they are and their place in the world.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life C6: A student should be able to contribute to the well-being of families and communities.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn about sharing and caring through seal meat distribution.

Lesson Objective(s): Students will be able to:

- Interview households about who harvested seals.
- Interview households about who distributed seals.
- Interview households about who received seals.
- Collect information about who receives what part of the seal.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
Share with him		ilakuiluku

Materials/Resources Needed:

Sharing & Caring Interview Sheet – in the kit.
 Sharing & Caring Chart – in the kit.

Teacher Preparation: Contact the Local Education Coordinator to identify a Recognized Expert to speak to the students about harvesting and distribution of seal. Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students).

Opening: Introduce the Recognized Expert.

Activities:

Class I:

1. The Recognized Expert will speak to the class describing how seals are harvested and distributed using the English and Sugt'stun vocabulary.
2. Students will listen and ask questions to identify:
 - Hunters in the community;
 - Numbers of households; and,
 - Review the Sharing & Caring Interview Sheet.

Class II:

3. Students will go out in groups to interview a household.
4. Students will collect the number of households that received seal; and, what part of the seal was received.

Class III:

5. Students will fill in a chart of their interviews showing which household harvested the seal; that received seal; and, how many family members are in the household.
6. The chart will be shared with the community as a reflection of the sharing and caring in their lives.

HONORING THE SEAL: CHILDREN’S BLUBBER HOOK 3-6 (9, 10 & 11)

Grade Level: 3-6

Overview: “In Ugashik in the 1880s, when a hunter brought home a seal or beluga whale, the entire village shared in the feast. Each child received a small piece of blubber, and carried it away on a special bone or ivory hook ([Looking both Ways, 2001] Fisher note, Smithsonian Institution Archives 1882-94, Accession 18490)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	Arts A3: Appropriately use new and traditional materials, tools, techniques, and processes in the arts.	<p>Cultural Expression CE7: Students should have knowledge of traditional and contemporary tool making.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn how to make a children’s blubber hook.

Lesson Objective(s): Students will be able to:

- Sand the hook.
- Sketch designs on the hook with Alutiiq artwork of choice.
- Display the hook in the school art area.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
Small hook		Iqsaguaq

Materials/Resources Needed:

Local Recognized Expert
 Children’s blubber hook template – in the kit.
 Sand paper
 Alaska Clipart Collection – available in the kit.
 Black fine point markers

Teacher Preparation:

Contact the Local Education Coordinator to identify a Recognized Expert to speak to the class about the children’s blubber hook. Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during the visit to the classroom. Review social

expectations with the class prior to the guest speaker arriving (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Opening: Show the students the picture of the children's blubber hook below and have the Recognized Expert describe its use.

Activities:

Class I:

1. Students will sand the children's wooden blubber hook.

Class II:

2. Design symbols on the hook.

Class III:

3. Enter into a contest judged by the community about the best sanded and designed hook.



Blubber Hook

HONORING THE SEAL: PUKITUQ WHO TURNED INTO ALL KINDS OF ANIMALS 3-6 (12)

Grade Level: 3-6

Overview: Sugpiaq tell stories of human beings transformed into seals and of seals being transformed into human beings. A seal could become all kinds of animals; all creatures were equal in this regard, including humans” (Pelly, D., 2001). The legend, Pukituq who turned into All Kinds of Animals (Makari, in Birket-Smith, The Chugach Eskimo, 1953) will be used in this Heritage Kit as an example of these transformations.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E8: identify and appreciate who they are and their place in the world.</p>	<p>Language Arts E1: Use information, both oral and written, and literature of many types and cultures to understand self and others.</p> <p>World Languages A3: use two or more languages effectively in real life situations.</p>	<p>Cultural Expression CE6: Students should have knowledge of traditional stories and methods of teaching through storytelling.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: One class period.

Lesson Goal: To learn how the Sugpiaq viewed the world.

Lesson Objective(s): Students will be able to:

- Describe the types of human and non-human characters in the story.
- Identify the problems encountered in the legend.
- Describe what the solutions were in the legend.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
Change		Cimirluni

Materials/Resources Needed:

Pukituq who turned into all kinds of Animals (Makari) – available in the kit.

Teacher Preparation: Contact the Local Education Coordinator to identify a Recognized Expert to speak to the students about stories and legends in the Sugpiaq culture.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during the visit to the classroom. Review social expectations with the class prior to the guest speaker arriving (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Tell the students that they are going to read a Sugpiaq legend about humans changing into non-humans and vice versa.

Activities:

Class I:

1. Assign each student to read the story.
2. Students will share their summary, impressions and ask any questions that come up from the story.
3. The Recognized Expert will be able to talk about change/cimirlunin theme in the story.
4. Students will discuss:
 - The types of human and non-human characters in the story.
 - The problems encountered in the legend.
 - The solutions in the legend.
5. The Recognized Expert will discuss the moral of the story.

Pukituq who turned into all kinds of Animals
(Makari)

Pukituq lived at Kangirhtluq in Wells Bay. He was a human and lived among people, but he could change into anything he wished. He said: "I am going to try myself." He went out and turned into a roasting spit, because it was used for all kinds of meat and he was always hungry. When he was a roasting spit he said he was full all the time. He got plenty of meat. When people roasted fish he had a good time, but every time they used the spit they scraped the burnt parts off, so he said they cut his body all up. Then he changed into a sea gull, always neat and clean. He remained a sea gull a long time, but he was always hungry again. Soon he decided to turn into a seal, so he did.

Seals are supposed to eat only when the humpbacks and silver salmon run. He did not like that idea, so he turned into a cuttlefish after the salmon run was over. He was never hungry when a cuttlefish. He ate all the time when the tide was running in or out. He had all kinds of food stored away in his hole.

He tried to be everything. When he came out of his hole under the rocks he turned into a codfish. He stayed on the bottom of the sea in a rocky place, separate from the halibut. The cods had a fireplace on the bottom. Sometimes they saw a boat on top of the water. Whenever a man let a line down they took off the bait and buried it in the ashes. The man would raise his line and put on bait. That meant his wife at home was touching the fireplace. When the codfish saw a bright light away up above they would tell the young ones that it was a human backside – they were the ones that would catch the cod. People used to catch him (them?).

He turned into other things. He was all kinds of salt water fish, but he got tired of the salt water and changed into land animals. First he turned into a wolf. Then he was never hungry. He caught all kinds of animals to eat. Though he had a good time he turned into a brown bear. He used to go down to the streams and catch fish and put them up, and he got all kinds of berries when they were ripe. He was full all the time. He ate all summer, and then towards winter he went into his house. He had nothing put up except in his stomach and slept the whole winter.

He tried every kind of sea and land animal, but he was getting old and thinking of going home. He turned into an amruq (lump sucker) and was caught, and then he turned into a human. He was so old that he used a cane.

After a little while he went back to the seals again. The seals slept a lot, which is why he turned back into one. Whenever a seal dives, it sleeps a half hour or an hour at a time. People hurry up in their baidarkas when a seal dives, and when they spit in the water, it wakes the seal up and it comes up right away. When he turned into a human he told the people not to spit in the water because it splashed on the bottom and woke the seals up. "Spit on your paddles instead!" When he turned into a human he forgot to take out his seal a canine tooth, which is why some people have "high teeth" now.

When he got old and died they buried him on a small island in front in his village called Pukitumqungua (i.e. P's grave). The village was still there after he died. Before he died he told the people not to make any noise when hunting. "If you do, all your hunting implements will sing." Therefore, hunters are very quiet when hunting. Any animal can hear any noise. People learned from him how to hunt quietly.

HONORING THE SEAL: SEAL ANATOMY 7-9 (1)

Grade Level: 7-9

Overview: “When a seal was harvested, the hunter field dressed the animal and kept the liver, heart, and other internal organs such as lungs or guts for whoever wanted them. The hunter also kept for himself whatever cuts of meat he wanted. Cutting up seals was done in much the same way as other game. Most seals were quartered and cut into sizable pieces for cooking. The hide and fat were usually removed first and then cut in pieces for distribution. Sometimes the hunter left the hide and fat attached to the meat to keep the fat clean” (Stanek, R., 1985).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	World Languages A3: Use two or more languages effectively in real life situations.	Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.

Estimated Time: One class period.

Lesson Goal: To learn about the internal anatomy of the Harbor Seal.

Lesson Objective(s): Students will be able to:

- Identify the internal organs of the Harbor Seal in English and Sugt’stun.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
intestines		qilut
stomach	aqsaq	aqsaq
liver		tenguk
meat		kemek
lungs		cuplluq
heart		napateq
kidneys		tartuq

Materials/Resources Needed:

Recognized Expert who speaks the Sugt’stun language fluently.
Attached handouts.

Teacher Preparation: Contact the Local Education Coordinator to identify a local Recognized Expert to come into the class and help the students identify the internal anatomy of the harbor seal.

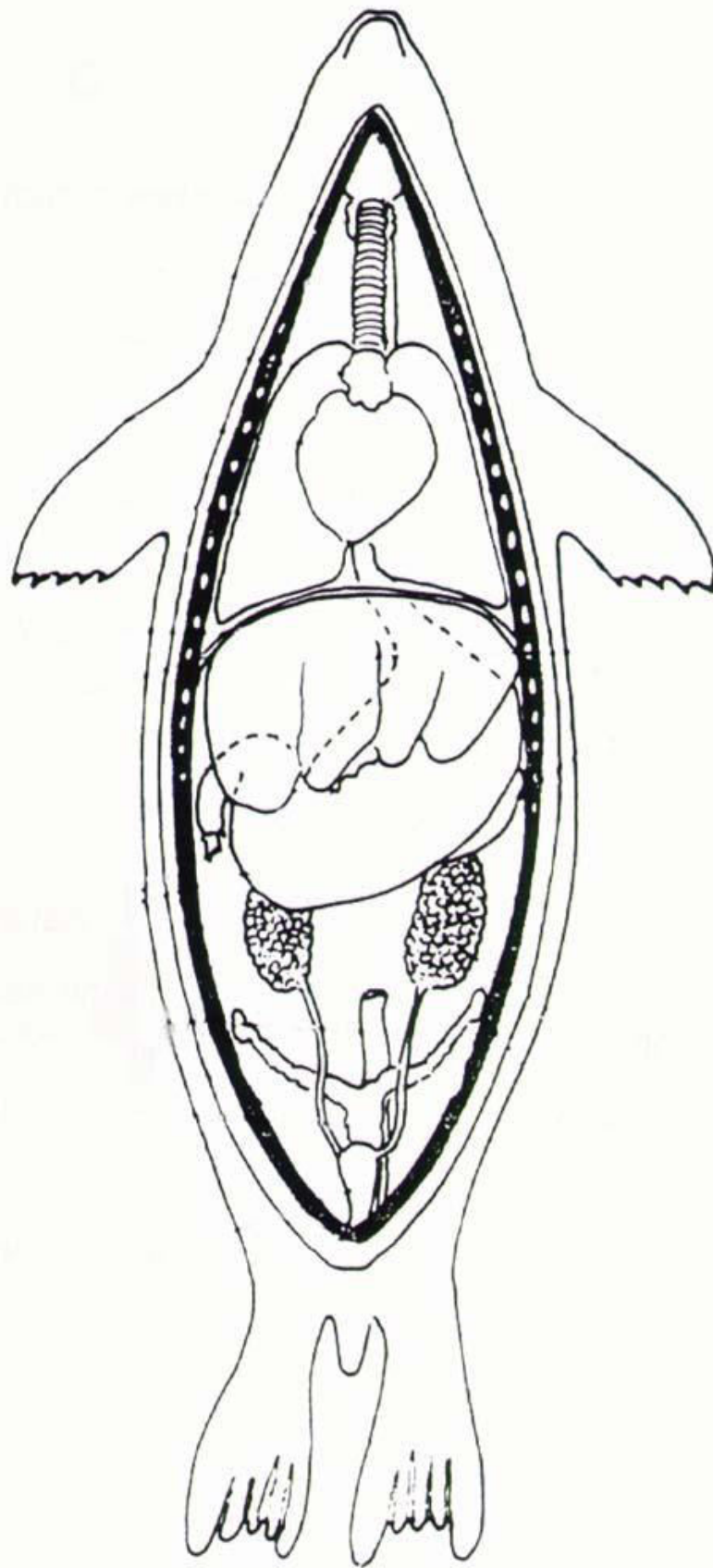
Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the

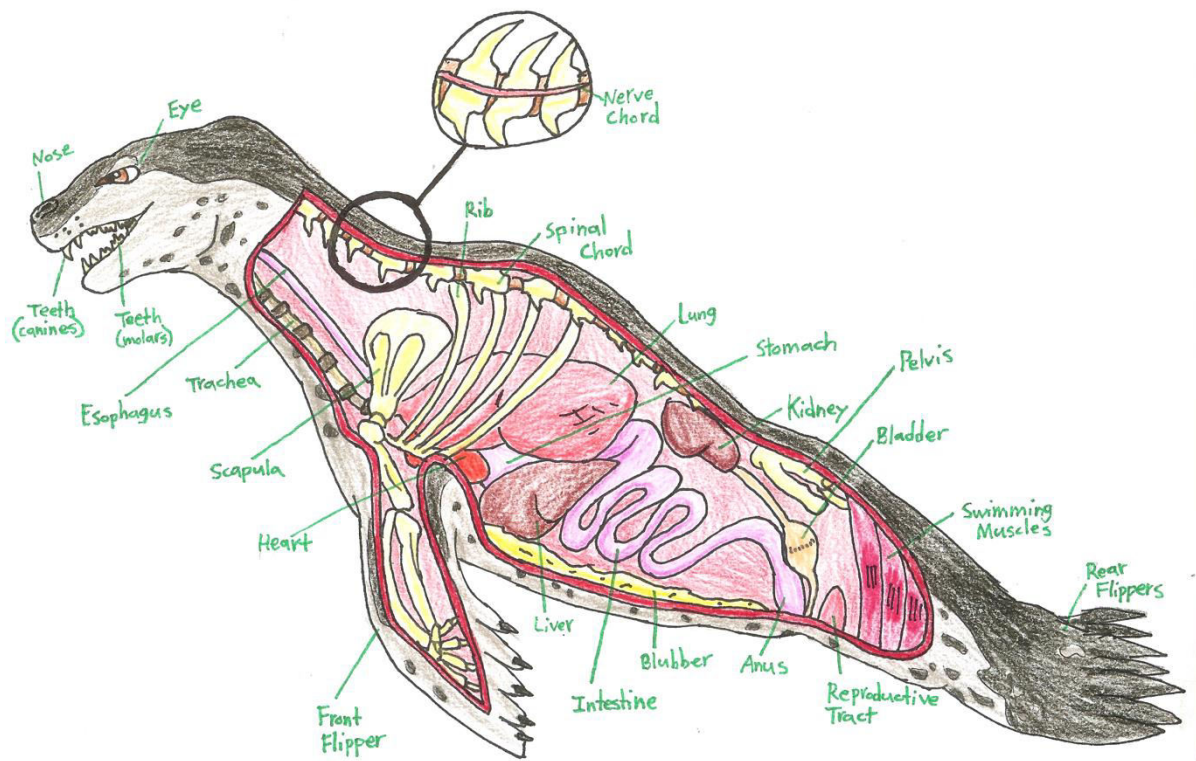
speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Activities:

Class I:

1. Student will listen to the Recognized Expert says the parts of the internal anatomy of the harbor seal in English and Sugt'stun.
2. Students will label the parts of the internal organs sheet attached.





HONORING THE SEAL: SEAL BUTCHERING SEQUENCE 7-9 (2)

Grade Level: 7-9

Overview: “There is a cute story told by one the mothers of an immersion student. Her cousin had caught a seal one summer. Their aunt, who usually did the butchering, was out of town. She and her cousin had no idea how to butcher a seal. Her daughter, who is an immersion student, spoke up and said she knew how to do it. Step by step, she told her mom and her aunt how to butcher the seal until it was completed! She had learned by observing from the immersion classes on how to butcher a seal and was able to help her mother and her aunt” Sharing Our Pathways Volume 7, Issue 5.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to the local culture.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Science C2: Develop an understanding of the structure, function, behavior, development, life cycles and diversity of living organisms.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

Estimated Time: One class period.

Lesson Goal: To learn how to butcher a seal.

Lesson Objective(s): Students will be able to:

- Butcher a seal step by step.
- Identify the edible parts of the seal.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
fat		uquq
seal skin	ammia gaigyam	ammia gaigyam
kidney		tartuq
heart		napateq
stomach	aqsaq	aqsaq
intestines		qilut
liver		tenguk

Materials/Resources Needed:

Pat Norman video: Port Graham, AK butchering a seal.

Teacher Preparation: Contact the Local Education Coordinator to identify a Recognized Expert to speak to the students about butchering the seal.

Opening: Contact the Local Education Coordinator to identify a Recognized Expert to speak to the students about harvesting and distribution of seal. Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Show the Pat Norman, Port Graham, butchering video.

Activities:

Class I:

1. Students will watch the video and the Recognized Expert will make comments on the procedure while using the English and Sugt'stun vocabulary.
2. Students will observe the following seal butchering procedure:
 - Sliced down the middle from the belly up.
 - The wind pipe and the white blubber on top of very dark colored flesh.
 - Completely opened up revealing the intestines.
 - With the intestines removed.
 - The connective tissue between coils of intestines.
 - Watch the cleaning of the intestines.
 - Removal of organs.
 - Meat is cut up with a chunk of blubber attached.
 - Students will take notes as the Recognized Elder identifies the parts of the seal to be eaten.
- Later on in this Heritage Kit, students will prepare some recipes from this activity.

HONORING THE SEAL: CLEANING & BRAIDING INTESTINES 7-9 (3)

Grade Level: 7-9

Overview: “Braiding seal or sea lion intestines is done in two ways – with the fat or plain. This is done to prepare the intestines for cooking. Sea lion intestines are always braided plain because the texture of the fat in a sea lion does not lend itself well to braiding. Braiding is done with the thumb and forefinger of the left hand serving as a pedestal or mount, which is actively wrapped or woven by the right hand. The precise technique, like tying sailor’s knots, is not easily described on paper but is readily learned through demonstration and close observation. Sometimes a piece of rope and some clean rags are used for practice, with the rope substituting for the intestines and the rags representing the fat. Finished plain gut braiding looks something like the pigtails in a school girl’s hair” (1999, Ecology, Harvest, and Use of Harbor Seals and Sea Lions: Interview Materials from Alaska Native Hunters).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member.</p>	<p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

Estimated Time: One class period.

Lesson Goal: To learn the process of braiding seal intestines.

Lesson Objective(s): Students will be able to:

- Clean the intestines
- Braid the intestines

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
clean it		perrircarluku
braid		qillerqaacuk
braided seal intestines	qaigyam qilui	qaigyam qilui

Materials/Resources Needed:

To be conducted at the water site where a seal has been caught.
 Local Recognized Expert
 Seal Intestines; Fat; Popsicle stick; Knife; Cold Water

Teacher Preparation: Contact the Local Education Coordinator to identify a Recognized Expert to work with the students in cleaning and braiding the intestines. Review the activities with the

Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Opening: The Recognized Expert will speak about the tradition of using seal intestines and the different ways to prepare them. This activity is to be completed during the butchering of a seal in the water catch site.

Activities:

Class I:

1. Cut slits in the intestine every six inches.
2. Squeeze all material out from the inside of the intestines.
3. Rinse the intestines in cold water inside and out.
4. Rinse several times.
5. Cut seal fat into strips.
6. Poke the Popsicle stick in the intestine and fat to pin them together.
7. Make loops under the direction of the Recognized Expert until the entire intestine is looped.
8. Store the intestine in the refrigerator overnight.

HONORING THE SEAL: SEAL LIVER RECIPE/TENGIK 7-9 (4)

Grade Level: 7-9

Overview: This recipe was eaten like creamed cheese on toast.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to local cultural traditions.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B3: Assess the effects of culture, heritage, and traditions on personal well-being.</p> <p>World Languages A3: use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS2: Students should be able to prepare subsistence foods, such as mammals.</p>

Estimated Time: One class period.

Lesson Goal: To learn how to prepare a seal recipe.

Lesson Objective(s): Students will be able to:

- Prepare baked seal liver.

Vocabulary Words:

Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
liver		tenguk

Materials/Resources Needed:

Baking pan, seal liver, aluminum foil, onions or chives, seal fat, garlic, rice, salt & pepper

Teacher Preparation: Contact the Local Education Coordinator to locate seal liver and help to prepare the recipe.

Opening: Ask students if they have eaten or prepared seal liver.

Activities:

1. Students will prepare the recipe under the direction of a Recognized Expert.
2. Recipe:
 - 2 – Seal livers; 1-strip of fat; ½ onion or hand full of chives; 3 cloves garlic; salt & pepper to taste
 - Put both livers in the baking pan. Place fat on each side of liver. Add onions and garlic on top the liver and add salt & pepper to taste. Cover with aluminum foil. Bake for one hour. Remove aluminum foil and bake for an additional fifteen minutes. Slice and serve with rice.

HONORING THE SEAL: SEAL MEAT SOUP 7-9 (5)

Grade Level: 7-9

Overview: Our ancestors made their seal meat soup with only chives but as the years and stores showed up, people started adding garlic and potatoes to the recipe.

Standards:

<i>AK Cultural:</i> C1: Perform subsistence activities in ways that are appropriate to local cultural traditions. DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	<i>AK Content:</i> Skills for a Healthy Life B3: Assess the effects of culture, heritage, and traditions on personal well-being. World Languages A3: Use two or more languages effectively in real life situations.	<i>CRCC:</i> Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation. Subsistence SS2: Students should be able to prepare subsistence foods, such as mammals.
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Estimated Time: One class period.

Lesson Goal: To learn how to prepare a seal recipe.

Lesson Objective(s): Students will be able to:

- Prepare seal meat soup.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaaq	qaigyaaq
soup	súpaq	súpaq
make soup		qayurtaliluni

Materials/Resources Needed:

Knife; cutting board; cooking pot; ladle; seal meat; seal fat; onion or chives; garlic cloves; fresh ginger; potatoes; salt; water; rice.

Teacher Preparation: Contact the Local Education Coordinator to locate seal meat and a Recognized Expert to assist in preparing this recipe.

Opening: Ask students if they have eaten or prepared seal soup.

Activities:

1. Students will prepare the recipe under the direction of a Recognized Expert.

HONORING THE SEAL: STUFFED SEAL LUNGS: CUPLLUQ 7-9 (6)

Grade Level: 7-9

Overview: This recipe was given to Polly Thiele while she was cooking for the Elder/Youth program in Port Graham.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to local cultural traditions.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B3: Assess the effects of culture, heritage, and traditions on personal well-being.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS2: Students should be able to prepare subsistence foods, such as mammals.</p>

Estimated Time: One class period.

Lesson Goal: To learn how to prepare a seal recipe.

Lesson Objective(s): Students will be able to:

- Prepare stuffed seal lungs.

Vocabulary Words: Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyag	qaigyag
lungs		cuplluq

Materials/Resources Needed: Baking pan, aluminum foil, onions or chives, potatoes, seal lungs, seal heart, seal kidney, seal fat, cutting board, straw

Teacher Preparation: Contact the Local Education Coordinator to locate seal lungs and help to prepare the recipe.

Opening: Ask students if they have eaten or prepared seal lungs.

Activities:

Students will prepare the recipe under the direction of a Recognized Expert.

- Preheat the oven to 350
- Cooking time 1 hour
- Ingredients: 2-lungs; 1-heart; 2-kidneys; 1-strip of seal fat; 3-potatoes; half of an onion or handful of wild chives; 4 cloves garlic diced.
- Preparation: Dice the heart, kidneys, onions, garlic and fat. Fry those for about a minute. Dice your potatoes about ½ an inch. Mix all together and put aside. Blow up seal lungs with the straw until they are pink. Slit both sides of each lung and the inside until the knife fits all the way through. Stuff both of the lungs with potato mixture. Stuff all the mixture into the seal lungs. Place stuffed lungs into roasting pan. If all the mixture doesn't fit into the lungs place the remaining ingredients along the side around the lungs. Use salt and pepper for taste on everything. Serve rice on the side.

Grade Level: 7-9

Overview: “Inspiration for mask designs came from many places. Pinart’s field notes includes a legend about the origins of Kodiak masks that suggests mask makers learned of their masks in dreams: ‘The origins of these masks is the following as given by Aleuts of Orlovski. They say that a hunter among the rich was not able to kill anything. Once he sailed to the end of Ugak Bay, came on shore and pulled his baidarka onto the cliff. There he fell asleep and slept for two nights and two days. In his sleep he dreamt of these various masks.’” Yup’ik masks combined animal and human parts in their masks. Unlike the Yup’ik, the Sugpiaq masks represented human faces. “The masks have a life unto themselves. When you are in their presence, you are inked to the lands’ people in ways that can’t be explained in words. To me, the most valuable thing about this collection is that it shows us the shape and form – the attributes that define a Sugpiaq mask. No other single collection has this kind of substance” (Eaton, P., 2008). Masks were used in hunting festivals to honor the hunted.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Arts B3: A student should be able to understand the historical and contemporary role of the arts in Alaska, the nation, and the world. A student who meets the content standard should recognize the role of tradition and ritual in the arts.</p>	<p>Cultural Expression CE3: Students should have knowledge of Sugpiaq/Alutiiq traditional and contemporary art.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn how to make a mask in honor of the seal.

Lesson Objective(s): Students will be able to:

- Design a mask.
- Create a mask.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaq	qaigyaq
mask	máskaq	máskaq

Materials/Resources Needed:

- Alaska State Museums: Concepts: July 1999: Second Reprint of Technical Paper No 2.
- The Alutiiq Museum. (2009). Giinaquq: Like a Face. Haakanson, S.D. Jr., & Steffian, A.F, Eds. Fairbanks, AK: University of Alaska Press, pages 146, 150, and 152.
- Water; flour; aluminum foil or round balloon; newspaper; paper mache paste; acrylic paint, paintbrush.

Teacher Preparation: Make sure you cover your work surface well. This can be newspaper laid on top of wax paper, freezer paper, or even on old tablecloth or shower curtain. This is a very

messy project. Also, please note to allow ample drying time, you will need a few days to complete this project.

Opening: By now, students should know the Seal in Sugt'stun or Qaigyaq and learn a new term: Maaskaaq for Mask. Have students use these words as they are making their masks.

Activities:

Class I:

1. Students will choose a Sugpiaq mask design to use in creating their mask.
2. Students will draw a design of what the final mask will look like relative to Sugpiaq masks.
3. To make a mold using the student's face as a mold, start off by tearing off a piece of aluminum foil at least twice as long as the subjects' face.
4. Fold it in half.
5. Use the student's face as a mold by gently pressing the double layer of foil over it.
6. Wad up newspaper and place it inside the curved section of the foil mold and lay it on your work surface.

OPTIONAL balloon mold:

1. Start out by blowing up a balloon and tying it closed.
2. Find a bowl or cup your balloon can sit on while you work on it.
3. Completely cover the cup or bowl with plastic wrap so the paper mache hopefully does not stick to it.
4. Tear newspaper into strips about 1 or 2 inches wide and 4 to 8 inches long. You will need a lot of newspaper.

PAPER MACHE PASTE RECIPE: To make this Paper Mache paste, simply mix together 1 part flour to 2 parts water. You will want it to be the consistency of thick glue, but you also want it to be runny and not thick like paste. Add more water or flour as necessary. Mix well to remove any lumps. A few helpful tips I have read in regards to using this paste are: If you live in an area with high humidity, add a few tablespoons of salt to help prevent mold. If you don't like the smell of the glue mixture you can add a few sprinkles of cinnamon or cinnamon to sweeten it up! You should be able to store this glue in a covered bowl or jar, in the refrigerator, for a few days

Class II:

1. Foil Mold instructions:
 - Do not press too hard or it may lose its shape.
 - Cover the foil mold with at least 4 or 5 layers of paper mache.
 - Let it dry completely between layers before applying new layers.
2. Balloon Mold instructions:
 - Cover only half the balloon with paper mache.
 - Once you have on one layer of paper mache and it is dry, use various supplies to make dimensional facial features on your balloon.
3. Once the paper mache is dry, you can make facial features with cardboard, newspaper, foil, etc.
4. Use masking tape to hold down all the facial features.
5. Add 3 or 4 more layers of paper mache.
6. Let it dry.

Class III:

1. The mask can now be painted and decorated however you like.

2. If you used a balloon mold, pop the balloon and remove any loose pieces.
3. You can use a variety of craft supplies to add your personal touch.
4. While this mask is for decorative purposes you can cut out the eyes and punch holes on the side to attach string to wear.



- Yup'ik Mask with Seal

HONORING THE SEAL: SEAL GUT WALL HANGING 7-9 (10, 11 & 12)

Grade Level: 7-9

Overview: “By comparison to any of the other garments used for weather protection, the gut parka (raincoat) was and still is the most effective against wet weather, and was once prized by the Russian occupants as overall the best protection against the elements. Gut parkas are constructed using the intestines of sea mammals or bear and are worn in kayaks, tide pool collecting, dance and celebration. Embellishment is achieved using hair, fur, leather, yarn, cloth, feathers and beaks – materials that are either resourced in each region or gathered through trade. Because of its practicality, the gut parka continued to be made long after the sewing of bird skin garments, esophagus and sea lion flipper boots and hats for either ceremonial or utilitarian purposes. The hunter would tie his parka around the kayak hole and then tie the hood and cuffs tight in order for the parka to become completely waterproof even when the kayak should flip” (Reed, F., 2008).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E6: Anticipate the changes that occur when different cultural systems come in contact with one another</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Science F1: Develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.</p>	<p>Cultural Expression CE2: Students should have knowledge of traditional and contemporary sewing and clothing using skins and furs.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn about the traditional seal gut raincoat.

Lesson Objective(s): Students will:

- Touch and feel a seal gut raincoat.
- Identify the embellishments.
- Learn why the embellishments were sewn into the seams.
- Practice sewing the waterproof stitches used in the seal gut raincoat.
- Become aware that seal gut raincoats were used prior to kuspuks.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaaq	qaigyaaq
intestines		qilit
She is sewing.	Mingqiuq.	Mingqiuk.
thread	kelugaq	kelugaq
needle	mingquq	mingqun

Materials/Resources Needed:

Reed, F. (2008). Embellishments of the Alaska Native Gut Parka. Lincoln, NB: University of Nebraska - Lincoln

Seal Gut Raincoat – in Heritage Kit

Waterproof stitch instructions – in Heritage Kit

Sewing with June Pardue – DVD in the Heritage Kit

Sausage Tubing – Four each per student six inches in length

Sinew

Needles

Red and black yarn for embellishments and a braided yarn to hang the finished product.

Branches (have students collect these) to be tied to the braided yarn to hang on the wall.

Sausage Tubing

Teacher Preparation:

Contact Local Education Coordinator to talk with a Recognized Expert to describe the Seal Gut Raincoat to the students and work with the students to sew waterproof stitches.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Activities:**Class I:**

7. Students will touch and feel the seal gut raincoat as the Recognized Expert describes how it is made using both English and Sugt'stun vocabulary Seal/Qaigyaq; Intestines/Qilit; Sew/Mingqilui; Thread/Kelugkaq; and, Needle/Mingqun.
8. The Recognized Expert will explain that in the past the seal gut raincoat was used in the same way we use kuspuks today.
9. Soak the sausage tubing for it to soften it for sewing. 15 minutes should be enough.
10. Students will sew together the four strips of sausage tubing using waterproof stitches and embellishments under the direction of the Recognized Expert.

Class II:

11. Students will continue sewing their four strips of sausage tubing using waterproof stitches until completed.

Class III:

12. Students will hang their completed waterproof stitching wall hanging and display in the school hallway. The wall hangings can also be shown to the community during the seal dance K-2 (5).

HONORING THE SEAL: KAYAKS & SEAL HUNTING TOOLS 10-12 (1, 2 & 3)

Grade Level: 10-12

Overview: The Alutiiq kayak is a wood-framed boat covered with sea lion skins. Carved from driftwood, the lightweight frame was built *to fit the specific proportions of its owner*. Single and double-holed boats were the most common; although triple hatched boats were developed during the fur-trading era to carry gear for long distance hunting trips and transport people. Hunting implements were lashed to the deck in easy reach. These included *darts, harpoons, throwing boards, a spare paddle, a wooden quiver, and a baler*. They also carried a hunting bag or *ekgwik*. Packing well for a hunting or fishing trip was as important in the past as it is today. Alutiiq men filled their kayaks with useful things - wooden containers filled with fresh food and water, sleeping blankets, and even inflated seal bladders for emergency buoyancy - the personal flotation devices of the past. Each hunter also carried a special skin bag with smaller necessities - harpoons and arrow heads to equip hunting tools; needles, sinew and skin to patch tears in the skin of their kayaks; and in the historic era, ammunition and tobacco. These bags were exquisitely made and decorated, as beauty in clothing and personal articles was considered a sign of respect for the spirits of the animals a hunter pursued. One such hunting bag, collected on Woody Island in the late 19th century, is elaborately decorated with colored thread, caribou hair embroidery, and strips of dyed gut skin - perhaps sea lion esophagus.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
D1: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	History B1: Comprehend the forces of change and continuity that shape human history through the following persistent organizing theses: human communities and their relationships with climate, subsistence base, resources, geography, and technology. World Languages A3: Use two or more languages effectively in real life situations.	Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation. Survival S6: Students should know the proper use, respect, and care of each traditional tool.

Estimated Time: One class period.

Lesson Goal: To learn about the hunting equipment needed for Alutiiq seal hunters.

Lesson Objective(s): Students will be able to:

- Lean how the kayak was measured to fit the specific proportions of its owner.
- Take their own measurements and draft a kayak tailored to their own body measurements.
- Sketch their own kayak with tools drawn in the proper area of the kayak.
- Learn how to measure the length of the paddle.
- Observe museum hunting tools.
- Practice the proper use, respect, and care of traditional tools taught by an Elder.
- Practice using the water proof stitch as they sew the men’s sewing kit.

Vocabulary Words: Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
kayak		qayaq
hunting weapon		pisuutaq
hunting bag		ekgwik

Materials/Resources Needed:

Pratt Museum, Homer Society of Natural History. (2004). The Craft of Kayak Building at www.prattmuseum.org/kachemak/survived/kayak1.html

Sample hunting tools – available in the kit.

Paper; pencil; ruler; Men's Sewing Bag Kit – soak the sausage tubing before starting this activity - available in the kit; Wall chart with instructions to sew the water proof stitch – available in the kit; assorted items to patch the kayak – available in the kit.

Teacher Preparation: Contact the Local Education Coordinator to locate a Recognized Expert to discuss the traditional measurements to make a kayak; tools; and the men's sewing bag.

Opening: Ask students if they know of any kayak builders.

Activities:**Class I:**

1. Students will learn that with arms outstretched is multiplied by 3.5 to get the measurement for the kayak length.
2. Students will learn that 20.5" fists on hips are the kayak's width.
3. Students will learn that 40" or the small of back to balls of feet is the measurement of the deck beam to foot brace.
4. Students will learn that 24" is the measurement where knees rest on the forward deck beam of cockpit.
5. Students will learn how to measure the paddle.
6. Students will write down their own measurements using the steps in #1 - #4 and sketch a personal kayak.

Class II:

1. Study museum hunting tools while at the same time taking notes.
2. List the name of the tool; its proper use and what activities need to be done to respect and care for the traditional tools.
3. Listen to the Recognized Expert to learn where on the kayak the tools are tied for easy access.
4. Draw the tools for easy access on their personal kayak sketch.

Class III:

1. Students will sew the men's sewing kit with instructions provided in the kit.
2. Students will learn how to sew the water proof stitch while sewing the men's sewing kit.
3. Students will insert needed items into the men's sewing bag – available in the kit.

HONORING THE SEAL: MUNGYUK 10-12 (4)

Grade Level: 10-12

Overview: “When making mungyuk (barbecue), the fatty side of the meat or ribs is roasted first. When this side is done, the slab is turned over to roast the meaty side. The ribs and meat are considered done after they turn black from the heat and smoke, a process that takes several hours and imparts a rich charcoal flavor. A good mungyuk requires tending the meat constantly to ensure that it does not flame up and burn to a crisp. Besides the breast meat and ribs, the liver and kidney of the seal are also roasted over the fire” (Ecology, Harvest, and Use of Harbor Seals and Sea Lions: Interview Materials from Alaska Native Hunters, 1999).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

Estimated Time: One class period.

Lesson Goal: To learn how to prepare barbequed seal.

Lesson Objective(s): Students will be able to:

- Prepare a fire to roast the seal.
- Tend to the cooking of the seal.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaq	qaigyaq
barbeque		mungyuk

Materials/Resources Needed: A Local Recognized Expert who has just caught a seal.

Teacher Preparation: Contact the Local Education Coordinator to identify a Recognized Expert.

Opening: Ask students if they have participated in mungyuk.

Activities:

1. Students will prepare the recipe under the direction of a Recognized Expert.
2. Students will serve the Elders the mungyuk.

HONORING THE SEAL: SMOKED & COOKED BRAIDED INTESTINES 10-12 (5)

Grade Level: 10-12

Overview: “In preparing seal or sea lion for braiding, the intestines must first be separated from the membrane which encases them. The one-inch slits re made with a sharp knife about every three inches along the entire length of the intestine. When these slits have been made, the green bile inside the intestine is squeezed out by pressing the intestine between the thumb and forefinger and pulling along its entire length. The intestine is then rinsed in clean water, and the process of squeezing and rinsing is repeated two more times. Sometimes it is soaked in water and vinegar overnight. Before being braided with fat, the seal blubber is cut into a long continuous narrow strip resembling the letter “S”. The length of the fat should match the length of the intestine to which it is braided. The finished braid called qiluryat nearly conceals the fat except on the very end, where it is tied off. With or without fat, the finished braid is boiled in a pot of water for a couple of hours, then sliced and eaten. Some villagers like to boil the braids with the seal’s heart and the kidney” (1999, Ecology, Harvest, and Use of Harbor Seals and Sea Lions: Interview Materials from Alaska Native Hunters).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn how to prepare seal intestines.

Lesson Objective(s): Students will be able to:

- Clean the intestines.
- Braid the intestines
- Smoke and boil the intestines.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaaq	qaigyaaq
braided seal intestines	qaigyam qilui	qaigyam qilui
smoke	puyuuq	puyuuq

Materials/Resources Needed: Sauce pan, aluminum foil, onions or chives, potatoes, seal lungs, seal heart, seal kidney, seal fat, cutting board, straw, smoke house
Local Recognized Expert with expertise in braiding seal intestines.

Teacher Preparation: Contact the Local Education Coordinator to locate seal lungs and help to prepare the recipe.

Opening: Ask students if they have prepared seal intestines.

Activities:

Class I:

1. Students will make one-inch slits re made with a sharp knife about every three inches along the entire length of the intestine.
2. Students will remove the green bile inside the intestine by squeezing and pressing the intestine between the thumb and forefinger and pulling along its entire length.
3. Students will rinse the intestines in clean water.
4. Students will continue to process of squeezing and rinsing two more times.

Class II:

5. Students will cut seal blubber into a long continuous narrow strip resembling the letter “S”. The length of the fat should match the length of the intestine to which it is braided.
6. Students will braid the intestine and fat according to the Recognized Expert’s direction.

Class III:

7. Students will hang the braided intestines in a smoke house for one day.
8. Students will take down the braided intestines and boil for one hour.
9. Students will deliver samples to the Elders and their close relatives.

HONORING THE SEAL: PREPARING SEAL OIL 10-12 (6)

Grade Level: 10-12

Overview: Seal oil was used for food, light, medicine, tanning skins and was swallowed to prevent hypothermia. Aged seal oil and moss were used to caulk kayak skins and to heal cuts. It was eaten with frozen or dried food. If a person had a stomach ailment, they drank the seal oil to clean their stomach. For headaches, they smeared seal oil on both hands and rubbed it on their forehead.

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to local cultural traditions.</p> <p>D1: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B3: Assess the effects of culture, heritage, and traditions on personal well-being.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS2: Students should be able to prepare subsistence foods.</p>

Estimated Time: One class period.

Lesson Goal: To learn how to prepare rendered seal oil.

Lesson Objective(s): Students will be able to:

- Prepare seal oil.

Vocabulary Words: Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaq	qaigyaq
oil		uquq

Materials/Resources Needed:

Local Recognized Expert who knows how to render seal fat
 Seal fat; paper towels; rubber bands; cutting board; knife

Teacher Preparation: Contact the Local Education Coordinator to locate a Recognized Expert and seal fat.

Opening: Ask students if they have rendered seal fat into oil.

Activities:

1. Students will prepare the rendered fat under the direction of a Recognized Expert.
2. Students will use the English and Sugt'stun terminology as they are preparing the rendered fat.
3. Students will use the English and Sugt'stun terminology as they are preparing the rendered fat.
4. Students will make sure there is no blood or meat on the fat.

5. Cut seal fat one inch wide and make a cut every inch, not all the way through the fat.
6. Rinse each slice before putting it in the jar.
7. Seal the jar with a sheet of paper towel and rubber band.
8. Place the sealed jar in a dark warm place.
9. After two days check if oil is rendering.
10. If there is oil, drain into a mason jar and cover and place in the freezer.
11. Repeat #9 until all oil is placed in a mason jar, covered and placed in the freezer.
12. Use the oil as gifts for the Recognized Experts who come to speak to the class.

Optional Seal Oil Rendering using a slow cooker:

1. Students will make sure there is no blood or meat on the fat.
2. Cut seal fat one inch wide and make a cut every inch, not all the way through the fat.
3. Turn the slow cooker on low.
4. Place enough fat in the cooker in one layer.
5. Cook on low for 20 minutes.
6. Check to see if oil is rendering out of the fat.
7. Place the oil in mason jars and put in the freezer.
8. Continue #4 - #7 until all fat has been rendered.

HONORING THE SEAL: SEAL BOWL 10-12 (7, 8 & 9)

Grade Level: 10-12

Overview: “In preparation for the Bladder Festival, the men in the qasgiq made new bowls with designs depicting a particular animal, bird, or fish with which the man maintained a special relationship, perhaps the bird or animal form in which the seals perceived the hunter. An individual’s designs usually related to the special instance of interaction between a particular ancestor and a particular animal or spirit. Once completed, the men treated their finished bowls to a sweat bath to set the designs, after which they sent their bowls home to their wives” (Fienup-Riordan, A., 1994).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
	<p>Art A3: Appropriately use new and traditional materials, tools, techniques, and processes in the arts.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn how to make a bowl with a seal design.

Lesson Objective(s): Students will be able to:

- Draw a seal.
- Design a bowl.
- Put the seal and bowl together as one piece of art.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
bowl		ciquq

Materials/Resources Needed:

How to Draw a Seal: www.dragoart.com/tuts/102/1/1/how-to-draw-a-cuddly-seal.htm - available in the kit.

The Arctic Studies Center, Department of Anthropology, National Museum of Natural History, Smithsonian Institution and the Alutiiq Museum and Archaeological Repository. (2001).

Looking Both Ways: Heritage and Identity of the Alutiiq People. Crowell, A. L., Steffian, A.F., and Pullar, G.L. (Eds.). Fairbanks, AK: University of Alaska Press: photo 157 Seal-shaped food bowl; How to Create Papier Mache Bowls – www.ehow.com/ow_12044779_create-papier-mache-bowls.html

Scrap paper; scissors; 1 cup flour; 2 bowls; petroleum jelly; kitchen knife; craft paint; paint brush; acrylic gloss; balloons to shape seal flippers and head

Teacher Preparation: Make sure you cover your work surface well. This can be newspaper laid on top of wax paper, freezer paper, or even on old tablecloth or shower curtain. This is a very messy project. Also, please note to allow ample drying time, you will need a few days to complete this project.

Opening: Tell the students that they will be making a seal shaped food bowl. Show them the picture – in the kit. This bowl is surprisingly durable as long as it doesn't get wet.

Activities:

Class I:

1. Students will cut scraps of paper into 1 inch by 3 inch strips. Any paper that can be easily bent is ideal, such as paper bags or tissue paper.
2. Combine 1 cup of flour and 1 cup of water in a mixing bowl and stir until smooth.
3. Select a bowl from home that is slightly smaller than the size of bowl you want to create from papier mache.
4. Coat the outside of the bowl with a thin layer of petroleum jelly. This helps to separate the papier mache from the bowl.
5. Dip one strip of paper into the flour mixture so it is completely wet.
6. Pinch the end of the strip with one hand and pull it through the middle and index finger of the other hand to remove any excess paste.
7. Lay the strip vertically on the outside of the bowl as close to the lip as possible
8. Smooth the strip so that there are no wrinkles.
9. All the strips on the first layer must be applied vertically.
10. Repeat the dipping and application processes until the entire bowl is covered. This is your first layer, allow it to dry.

Class II:

11. Coat a strip with the paste mixture and remove the excess.
12. Lay the strip horizontally over the first layer, along the lip of the bowl.
13. Apply all the strips of the second layer horizontally.
14. Repeat the dipping and application processes to complete the second layer.
15. Let the paper dry completely.

Class III:

16. Repeat the layering process three more times, alternating between vertical and horizontal application. Make sure the layers are allowed to dry completely before beginning the next layer.
17. Insert a knife between the lip of the papier mache bowl and the bowl mold. Follow the rim of the bowl to loosen the bowl. Remove the papier mache bowl from the mold.
18. Once the paper mache is dry, you can make the seal flippers and seal facial features with cardboard, newspaper, foil, etc., and allow drying.
19. Decorate the inside and outside with craft paint if desired so that the seal bowl will appear like it is stained with the rich oils of Alutiiq cuisine.
20. Use the paint brush to apply an even layer of acrylic gloss to the inside and outside of the bowl. Let it dry and apply another layer. Allow the bowl to dry completely before use.

HONORING THE SEAL: SEAL GUT WALL HANGING 10-12 (10,11 & 12)

Grade Level: 10-12

Overview: “By comparison to any of the other garments used for weather protection, the gut parka (raincoat) was and still is the most effective against wet weather, and was once prized by the Russian occupants as overall the best protection against the elements. Gut parkas are constructed using the intestines of sea mammals or bear and are worn in kayaks, tide pool collecting, dance and celebration. Embellishment is achieved using hair, fur, leather, yarn, cloth, feathers and beaks – materials that are either resourced in each region or gathered through trade. Because of its practicality, the gut parka continued to be made long after the sewing of bird skin garments, esophagus and sea lion flipper boots and hats for either ceremonial or utilitarian purposes. The hunter would tie his parka around the kayak hole and then tie the hood and cuffs tight in order for the parka to become completely waterproof even when the kayak should flip” (Reed, F., 2008).

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E6: Anticipate the changes that occur when different cultural systems come in contact with one another</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Science F1: Develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.</p>	<p>Cultural Expression CE2: Students should have knowledge of traditional and contemporary sewing and clothing using skins and furs.</p> <p>Language L1: Students should understand the value and importance of the Sugt’stun language and be actively involved in its preservation.</p>

Estimated Time: Three class periods.

Lesson Goal: To learn about the traditional seal gut raincoat.

Lesson Objective(s): Students will:

- Touch and feel a seal gut raincoat.
- Identify the embellishments.
- Learn why the embellishments were sewn into the seams.
- Practice sewing the waterproof stitches used in the seal gut raincoat.
- Become aware that seal gut raincoats were used prior to kuspuks.

Vocabulary Words: Sugt’stun Dialects

English:	PWS:	Lower Cook Inlet:
seal	qaigyaaq	qaigyaaq
intestines		qilit
She is sewing.	Mingqiuq.	Mingqiuk.
thread	kelugaq	kelugaq
needle	mingquq	mingqun

Materials/Resources Needed:

Reed, F. (2008). Embellishments of the Alaska Native Gut Parka. Lincoln, NB: University of Nebraska - Lincoln

Seal Gut Raincoat – in Heritage Kit

Waterproof stitch instructions – in Heritage Kit

Sewing with June Pardue – DVD in the Heritage Kit

Sausage Tubing – Four each per student six inches in length

Sinew

Needles

Red and black yarn for embellishments and a braided yarn to hang the finished product.

Branches (have students collect these) to be tied to the braided yarn to hang on the wall.

Sausage Tubing

Teacher Preparation:

Contact Local Education Coordinator to talk with a Recognized Expert to describe the Seal Gut Raincoat to the students and work with the students to sew waterproof stitches.

Opening: Review the activities with the Recognized Expert. Have water or tea for the Recognized Expert to drink during their visit to the classroom. Review social expectations with the class prior to the guest speaker (sitting respectfully listening to stories, waiting until the speaker has finished talking before asking questions, offering assistance/escorting when the speaker is leaving). Have a small gift of thanks for the guest (something made by the class, or a card, and follow with a letter from the students). Introduce the Recognized Expert.

Activities:**Class I:**

13. Students will touch and feel the seal gut raincoat as the Recognized Expert describes how it is made using both English and Sugt'stun vocabulary Seal/Qaigyaq; Intestines/Qilit; Sew/Mingqilui; Thread/Kelugkaq; and, Needle/Mingqun.
14. The Recognized Expert will explain that in the past the seal gut raincoat was used in the same way we use kuspuks today.
15. Soak the sausage tubing for it to soften it for sewing. 15 minutes should be enough.
16. Students will sew together the four strips of sausage tubing using waterproof stitches and embellishments under the direction of the Recognized Expert.

Class II:

17. Students will continue sewing their four strips of sausage tubing using waterproof stitches until completed.

Class III:

18. Students will hang their completed waterproof stitching wall hanging and display in the school hallway. The wall hangings can also be shown to the community during the seal dance K-2 (5).

**HONORING THE SEAL: ALASKA CULTURAL, ALASKA CONTENT & CHUGACH REGIONAL
CULTURAL CONTENT STANDARDS**

K-2 (1)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to the local culture.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Science C2: Develop an understanding of the structure, function, behavior, development, life cycles and diversity of living organisms.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Chugach Cultural SS7: Students should know the value and importance of sharing subsistence with Elders and community.</p>

K-2 (2)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E8: Identify and appreciate who they are and their place in the world.</p>	<p>Art A1: Participate in dance drama, music, visual arts and creative writing.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Cultural Expression CE3: Students should have knowledge of Sugpiaq/Alutiiq traditional and contemporary art.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

K-2 (3)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to the local culture.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Chugach Cultural: SS7 Students should know the value and importance of sharing subsistence with Elders and community.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

K-2 (4 & 5)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E8: Identify and appreciate who they are and their place in the world.</p>	<p>Arts A1: A student should be able to create and perform in the arts. A student who meets the content standard should Participate in dance, drama, music, visual arts, and create writing.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Cultural Expression CE 1: Students should have knowledge of traditional and contemporary Sugpiaq/Alutiiq song, dance, and performance.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

K-2 (6)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member.</p> <p>D1: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p>	<p>Community C1: Students should know the Sugpiaq/Alutiiq traditional ways of community sharing.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

K-2 (7& 8)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>E8: Identify and appreciate who they are and their place in the world.</p>	<p>Art A5: Collaborate with others to create and perform works of art.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Cultural Expression CE9: Students should have respect and appreciation for their own culture as well as the cultures of others.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

K-2 (9)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>E8: Identify and appreciate who they are and their place in the world.</p>	<p>Art A5: Collaborate with others to create and perform works of art.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Cultural Expression CE9: Students should have respect and appreciation for their own culture as well as the cultures of others.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

3-6 (1)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>D1: acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders</p>	<p>Geography E1: Students should understand how resources have been developed and used.</p> <p>World Languages A3: use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS1: Students should be taught the appropriate use for subsistence equipment and identify the flaws and be able to identify appropriate equipment for the tasks.</p>

3-6 (2)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	World Languages A3: Use two or more languages effectively in real life situations.	Community C1: Students should know the Sugpiaq/Alutiiq traditional ways of their community. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

3-6 (3, 4 & 5)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders. E6: Anticipate the changes that occur when different cultural systems come in contact with one another.	World Languages A3: Use two or more languages effectively in real life situations. Science F1: Develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.	Cultural Expression CE2: Students should have knowledge of traditional and contemporary sewing and clothing using skins and furs. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

3-6 (6)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	Arts A3: Appropriately use new and traditional materials, tools, techniques, and processes in the arts. World Languages A3: Use two or more languages effectively in real life situations.	Chugach Expression CE (2): Students should have the knowledge of traditional and contemporary sewing and clothing using skins and furs. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

3-6 (7)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	World Languages A3: Use two or more languages effectively in real life situations.	Community C1: Students should know the Sugpiaq/Alutiiq traditional ways of their community. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

3-6 (8)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
E8: Identify and appreciate who they are and their place in the world.	Skills for a Healthy Life C6: A student should be able to contribute to the well-being of families and	Language L1: Students should understand the value and importance of the Sugt'stun language and be actively

DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	communities. World Languages A3: Use two or more languages effectively in real life situations.	involved in its preservation. Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.
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3-6 (9, 10 & 11)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	Arts A3: Appropriately use new and traditional materials, tools, techniques, and processes in the arts.	Cultural Expression CE7: Students should have knowledge of traditional and contemporary tool making. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation. Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.

3-6 (12)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders. E8: Identify and appreciate who they are and their place in the world.	Language Arts E1: Use information, both oral and written, and literature of many types and cultures to understand self and others. World Languages A3: Use two or more languages effectively in real life situations.	Cultural Expression CE6: Students should have knowledge of traditional stories and methods of teaching through storytelling. Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

7-9 (1)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	World Languages A3: Use two or more languages effectively in real life situations.	Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.

7-9 (2)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
C1: Perform subsistence activities in ways that are appropriate to the local culture. DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.	Science C2: Develop an understanding of the structure, function, behavior, development, life cycles and diversity of living organisms. World Languages A3: Use two or more languages effectively in real life situations.	Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation. Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.

7-9 (3)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member.</p>	<p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

7-9 (4)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to local cultural traditions.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B3: Assess the effects of culture, heritage, and traditions on personal well-being.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS2: Students should be able to prepare subsistence foods, such as mammals.</p>

7-9 (5)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to local cultural traditions.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B3: assess the effects of culture, heritage, and traditions on personal well-being.</p> <p>World Languages A3: use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS2: Students should be able to prepare subsistence foods, such as mammals.</p>

7-9 (6)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to local cultural traditions.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B3: Assess the effects of culture, heritage, and traditions on personal well-being.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS2: Students should be able to prepare subsistence foods, such as mammals.</p>

7-9 (7, 8 & 9)

Standards:

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Arts B3: A student should be able to understand the historical and contemporary role of the arts in Alaska, the nation, and the world. A student who meets the content standard should recognize the role of tradition and ritual in the arts.</p>	<p>Cultural Expression CE3: Students should have knowledge of Sugpiaq/Alutiiq traditional and contemporary art.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

7-9 (10, 11 & 12)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E6: Anticipate the changes that occur when different cultural systems come in contact with one another.</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Science F1: Develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.</p>	<p>Cultural Expression CE2: Students should have knowledge of traditional and contemporary sewing and clothing using skins and furs.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

10-12 (1, 2 & 3)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>D1: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>History B1: Comprehend the forces of change and continuity that shape human history through the following persistent organizing theses: human communities and their relationships with climate, subsistence base, resources, geography, and technology.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Survival S6: Students should know the proper use, respect, and care of each traditional tool.</p>

10-12 (4)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

10-12 (5)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>A1: Assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B4: Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS7: Students should know the value and importance of sharing subsistence with Elders and the community.</p>

10-12 (6)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>C1: Perform subsistence activities in ways that are appropriate to local cultural traditions.</p> <p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p>	<p>Skills for a Healthy Life B3: Assess the effects of culture, heritage, and traditions on personal well-being.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p> <p>Subsistence SS2: Students should be able to prepare subsistence foods.</p>

10-12 (7, 8 & 9)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
	<p>Art A3: Appropriately use new and traditional materials, tools, techniques, and processes in the arts.</p> <p>World Languages A3: Use two or more languages effectively in real life situations.</p>	<p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

10-12 (10, 11 & 12)**Standards:**

<i>AK Cultural:</i>	<i>AK Content:</i>	<i>CRCC:</i>
<p>DI: Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders.</p> <p>E6: Anticipate the changes that occur when different cultural systems come in contact with one another.</p>	<p>World Languages A3: Use two or more languages effectively in real life situations.</p> <p>Science F1: Develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology.</p>	<p>Cultural Expression CE2: Students should have knowledge of traditional and contemporary sewing and clothing using skins and furs.</p> <p>Language L1: Students should understand the value and importance of the Sugt'stun language and be actively involved in its preservation.</p>

HONORING THE SEAL: MATERIALS & RESOURCES K-12

K-2 (1)

Fabric seal with removable parts – in the kit.
Seal Parts Flash Card Game – in the kit.
Local Recognized Expert to teach the Sugt'stun vocabulary

K-2 (2)

Contact the Local Education Coordinator to recruit a Recognized Expert locate local person to assist in describing and making the finger mask.
Finger Mask Template – available in the kit
Heavy white construction paper, markers

K-2 (3)

Local Recognized Expert who will show the students an actual braided seal intestine and explain the braiding process.
4 Skeins of colored yarn – in the kit
Scissors

K-2 (4& 5)

Nanwalek Praznik song – available in the kit
CD player

K-2 (6)

Contact the Local Education Coordinator to identify a Recognized Expert to come and speak to the class and teach the English and Sugt'stun vocabulary.
Copies of pictures of seal hunting activities.
Seal recipes – available in this kit.
Glue; Scissors

K-2 (7 & 8)

Paper for top: colored paper, wrapping paper, plain
Paper, scraps, etc.; markers, crayons, paint, etc.; paper for bottom: large enough for finished size of quilt; filling: bubble wrap, shredded paper from newspapers; scrap paper, etc.; glue; scissors; stapler and staples; brads (office paper tacks) or thick yarn with large-eyed needle
Hall, June, Guest Curator. Quilts of Alaska: A Textile Album of the Last Frontier. Gastineau Channel Historical Society, 2001 ISBN: 0-9704815-0-0.

K-2 (9)

Ribbon Seal, Ribbon Seal –booklets by Mary E. Tunuchuk – in the kit
8 Mask cards with seal, sea otter, walrus and beluga faces – in the kit

3-6 (1)

Pratt Museum, A Contemporary Alutiiq Seal Hunt, Bisuhta, A Community Based Video – available in the kit.
Local Recognized Expert in seal hunting.
Construction paper, colored markers

3-6 (2)

Local Recognized Expert who knows how to do the seal hop.
Measuring Tape

3-6 (3, 4 & 5)

Reed, F. (2008). Embellishments of the Alaska Native Gut Parka. Lincoln, NB: University of Nebraska - Lincoln

Seal Gut Raincoat – in Heritage Kit

Waterproof stitch instructions – in Heritage Kit

Sausage Tubing – Four each per student six inches in length – in Heritage Kit

Sinew

Needles

Red and black yarn

Students will collect their own branches to hang the finished product.

3-6 (6)

Local Recognized Expert who knows how to sew the medicine bag.
All medicine bag materials needed for this activity are in the kit.

3-6 (7)

Contact the Local Education Coordinator to recruit a Recognized Expert to cook the following Seal Meat Stew; Seal Meat Stew Recipe

3 lbs seal meat

½ cup flour

1 cup each diced potatoes, onions, carrots, celery

2 tsp soy sauce

2 tsp corn starch

2 tsp beef soup base

Cut up seal meat into small chunks. Marinade overnight in soy sauce. Using a plastic bag, flour the meat and then brown the meat in a skillet. Proceed as for basic beef stew. Flavor with more soy sauce, add beef soup base if the stock needs enriching and thicken with corn starch.

Paper bowls, plastic utensils, napkins

Two laminated happy faces with labels: Taste Good/Piturnirluni; Like it/Asiklluku

One laminated sad face labeled: Did Not Like it/Asiillkelluku– Available in the Kit

3-6 (8)

Sharing & Caring Interview Sheet – in the kit.

Sharing & Caring Chart – in the kit.

3-6 (9, 10 & 11)

Local Recognized Expert

Children's blubber hook template – in the kit.

Sand paper

Alaska Clipart Collection – available in the kit.

Black fine point markers

3-6 (12)

Pukituq who turned into all kinds of Animals (Makari) – available in the kit.

7-9 (1)

Recognized Expert who speaks the Sugt'stun language fluently.
Seal anatomy handouts attached

7-9 (2)

Pat Norman video: Port Graham, AK butchering a seal.

7-9 (3)

To be conducted at the water site where a seal has been caught.
Local Recognized Expert
Seal Intestines; Fat; Popsicle stick; Knife; Cold Water

7-9 (4)

Baking pan, seal liver, aluminum foil, onions or chives, seal fat, garlic, rice, salt & pepper

7-9 (5)

Knife; cutting board; cooking pot; ladle; seal meat; seal fat; onion or chives; garlic cloves; fresh ginger; potatoes; salt; water; rice

7-9 (6)

Baking pan, aluminum foil, onions or chives, potatoes, seal lungs, seal heart, seal kidney, seal fat, cutting board, straw

7-9 (7, 8 & 9)

Alaska State Museums: Concepts: July 1999: Second Reprint of Technical Paper No 2.
The Alutiiq Museum. (2009). Giinaquq: Like a Face. Haakanson, S.D. Jr., & Steffian, A.F, Eds. Fairbanks, AK: University of Alaska Press, pages 146, 150, and 152.
Water; flour; aluminum foil or round balloon; newspaper; paper mache paste; acrylic paint, paintbrush.

7-9 (10, 11 &12)

Reed, F. (2008). Embellishments of the Alaska Native Gut Parka. Lincoln, NB: University of Nebraska - Lincoln
Seal Gut Raincoat – in Heritage Kit
Waterproof stitch instructions – in Heritage Kit
Sausage Tubing – Four each per student six inches in length – in Heritage Kit
Sinew
Needles
Red and black yarn
Students will collect their own branches to hang the finished product.

10-12 (1, 1 & 3)

Pratt Museum, Homer Society of Natural History. (2004). The Craft of Kayak Building at www.prattmuseum.org/kachemak/survived/kayak1.html

Sample hunting tools – available in the kit.

Paper; pencil; ruler

Men's Sewing Bag Kit with the water proof stitch – available in the kit.

Wall chart with instructions to sew the water proof stitch – available in the kit.

Assorted items to patch the kayak – available in the kit.

10-12 (4)

A Local Recognized Expert who has just caught a seal.

10-12 (5)

Sauce pan, aluminum foil, onions or chives, potatoes, seal lungs, seal heart, seal kidney, seal fat, cutting board, straw, smoke house

Local Recognized Expert with expertise in braiding seal intestines.

10-12 (6)

Local Recognized Expert who knows how to render seal fat

Seal fat; paper towels; rubber bands; cutting board; knife

10-12 (7, 8 & 9)

How to Draw a Seal: www.dragoart.com/tuts/102/1/1/how-to-draw-a-cuddly-seal.htm - available in the kit.

The Arctic Studies Center, Department of Anthropology, National Museum of Natural History, Smithsonian Institution and The Alutiiq Museum and Archaeological Repository. (2001).

Looking Both Ways: Heritage and Identity of the Alutiiq People. Crowell, A. L., Steffian, A.F., and Pullar, G.L. (Eds.). Fairbanks, AK: University of Alaska Press: photo 157 Seal-shaped food bowl; How to Create Papier Mache Bowls – www.ehow.com/ow_12044779_create-papier-mache-bowls.html

Scrap paper; scissors; 1 cup flour; 2 bowls; petroleum jelly; kitchen knife; craft paint; paint brush; acrylic gloss; balloons to shape seal flippers and head

10-12 (10, 11 & 12)

Reed, F. (2008). Embellishments of the Alaska Native Gut Parka. Lincoln, NB: University of Nebraska - Lincoln

Seal Gut Raincoat – in Heritage Kit

Waterproof stitch instructions – in Heritage Kit

Sausage Tubing – Four each per student six inches in length – in Heritage Kit

Sinew

Needles

Red and black yarn

Students will collect their own branches to hang the finished product.

HONORING THE SEAL: SUGT'STUN GLOSSARY K-12

K-2 (1)

Vocabulary Words: Sugt'stun Dialects

English:	PWS:	Lower Cook Inlet:
kidney		tartuq
heart		napateq
stomach	aqsaq	aqsaq
intestines		qilut
liver		tenguk

K-2 (2)

seal	qaigyaq	qaigyaq
fingers	teket	tekhet
mask	máskaq	máskaq

K-2 (3)

braided intestines	qaigyam qilui	qaigyam qilui
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K-2 (4 & 5)

I am dancing.	Agnguahtua.	Agnguahtua.
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K-2 (6)

Share with him		ilakuiluku
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K-2 (7 & 8)

blanket	qaliq	qaliq
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K-2 (9)

seal	qaigyaq	qaigyaq
walrus	kapesta	kapesta
sea otter	ikammaq	ikammaq
beluga	culupak	asiyahnaq
hunter		
fur seal		aataak

3-6 (1)

Hunt		pisurluni
Hunting weapon		pisuutaq

3-6 (2)

Hop along		Qetgeq'qrluni
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3-6 (3)

Sew		Mingqiluni
Bag		Qalltaq

3-6 (4, 5 & 6)

seal	qaigyaq	qaigyaq
intestines		qilit
She is sewing.	Mingqiuq.	Mingqiuk.
thread	kelugaq	kelugaq
needle	mingquq	mingqun

3-6 (7)

seal	qaigyaq	qaigyaq
meat		kemek
soup or stew	súpaq	qayurtaq
taste good, delicious		piturnirluni
like it		asiklluku
did not like it		asiillkelluku

3-6 (8)

Share with him		ilakuiluku
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3-6 (9, 10 & 11)

Small hook		Iqsaguaq
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3-6 (12)

Change		Cimirluni
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7-9 (1)

intestines		qilut
stomach	aqsaq	aqsaq
liver		tenguk
meat		kemek
lungs		cuplluq
heart		napateq
kidneys		tartuq

7-9 (2)

fat		uquq
seal skin	ammia gaigyam	ammia gaigyam
kidney		tartuq
heart		napateq
stomach	aqsaq	aqsaq
intestines		qilut
liver		tenguk

7-9 (3)

clean it		perrircarluku
braid		qillerqaacuk
braided seal intestines	qaigyam qilui	qaigyam qilui

7-9 (4)

liver		tenguk
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7-9 (5)

seal	qaigyaq	qaigyaq
soup	súpaq	súpaq
make soup		qayurtaliluni

7-9 (6)

seal	qaigyaq	qaigyaq
lungs		cuplluq

7-9 (7, 8 & 9)

seal	qaigyaq	qaigyaq
mask	máskaq	máskaq

7-9 (10, 11 & 12)

seal	qaigyaq	qaigyaq
intestines		qilit
She is sewing.	Mingqiuq.	Mingqiuk.
thread	kelugaq	kelugaq
needle	mingquq	mingqun

10-12 (1, 2 & 3)

kayak		qayaq
hunting weapon		pisuutaq

10-12 (4)

seal	qaigyaq	qaigyaq
barbeque		mungyuk

10-12 (5)

seal	qaigyaq	qaigyaq
braided seal intestines	qaigyam qilui	qaigyam qilui
smoke	puyyuq	puyyuq

10-12 (6)

seal	qaigyaq	qaigyaq
oil		uquq

10-12 (7, 8 & 9)

bowl		ciquq
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10-12 (10, 11 &12)

seal	qaigyaq	qaigyaq
intestines		qilit
She is sewing.	Mingqiuq.	Mingqiuk.
thread	kelugaq	kelugaq
needle	mingquq	mingqun