Angutiup ânguanga
Anguti’s Amulet

Sananguasimajuk Cynthia Colosimo
Illustrated by Cynthia Colosimo

Inuttotitsisimajuk Sophie Tuglavina
Translated by Sophie Tuglavina

Allataumajuk • Written by The Central Coast of Labrador Archaeology Partnership
Nunanguak KikKânit Avanianilu Labrador-imi
Map of central and northern Labrador

Labrador-iup
Imatsuunga
Labrador Sea

Greenland
Davis Strait
Atlantic Ocean

Nunait iningit unikkausimmit
places from the story
Inuit Nunangit mâanna
present-day Labrador Inuit communities
Inuit nunaviningit
A.D. 1700-imit 1800-imut
some well-known Inuit villages,
A.D. 1700 - 1800

Kidlinekh
Saglekh
Kangerdluksok
Napartokh
Kivertlok
Nuasornak
Nunaingoakh
Nain

Abrika
Hopedale
Makkovik
Arvertok
Nuasornak
Nunaingoakh
Nain

Angutiup angigganga Adlaviup Kikittanginni
Anguri's home on the Adlavik Islands
piulijaunengita inivinegik
the rescue place at Uivaluk
Semigaup angigganga Aiviktomi
Semigak's home at Aiviktok

Happy Valley - Goose Bay
Postville
Makkovik
Rigolet
Sorviluit
Sagleh
Kangerdluksok
Napartokh
Kivertlok

96 km
N
Angutiup ânguanga • Anguti’s Amulet

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2005
The Central Coast of Labrador Community Archaeology Partnership is a cooperative research and educational venture with the community of Makkovik, Labrador. The project was directed by Dr. Stephen Loring (Arctic Studies Center, Smithsonian Institution, Washington, DC) and Leah Morine Rosenmeier (then of the Robert S. Peabody Museum of Archaeology, Andover, MA, and Brown University, Providence, RI), and had invaluable guidance, support and assistance from Joan Andersen (White Elephant Museum, Makkovik, NL) and Tim Borlase (Labrador Institute/Labrador School Board, Goose Bay, NL).

The success of the fieldwork and the inspiration for this story came from the enthusiasm and dedication of the terrific students from Makkovik who worked at Long Tickle: Bernie Andersen, Eric Andersen, Erin Andersen, Errol Andersen, Tracy Ann Evans, Julia Ford, Jillian Mitchell, Lena Onalik, Susan Onalik, Catherine Rice, Amalia Tuglavina, Jason Voisey; and from Phillips Academy, Andover, MA, Sarah Lansing and Jeff Wessler.

The publication of this book as well as the fieldwork and other outreach activities were undertaken with the generous support from the International Grenfell Association, the Arctic Studies Center, the R. S. Peabody Museum of Archaeology, Brown University, the Labrador School Board, the Labrador Institute, the Quebec-Labrador Foundation, the Provincial Archaeology Office, and the Labrador Inuit Association through the Pathways funding program.

The community of Makkovik was helpful in every way imaginable, from delivering fresh food to Long Tickle (and thereby staving off the possibility of freeze-dried something-or-other) to accommodating various odd field requests to welcoming the crew from away with warm beds and delicious meals. We wish to thank the Elders for sharing their knowledge with us and Katie Haye for translating during their visit.

The look and feel of the book would not be the same without the beautiful artwork of Cynthia Colosimo. Her good cheer made surmounting the challenges of designing, editing, and illustrating at five places at once easier. We are grateful to Sophie Tuglavina not only for her expert translation of the text, but also for encouraging us towards a truly complete Inuktitut translation. We strived to ensure that the project was rooted in Makkovik and reflected the priorities and interests of youth and adults alike.

-S. Loring and L. M. Rosenmeier
Anguti’s Amulet is a story based on an Inuit archaeological site located along the central coast of Labrador that was occupied sometime between A.D. 1720 and A.D. 1750. It was written by the students who worked at the site and the project staff. While the story is imagined, every effort has been made to reflect what was learned from excavating the site as well as what is known generally about Inuit life during this time. Both the general ideas and the small details alike are deliberate. This includes large concepts like the importance of hunting or the roles of shamans as well as small details such as the adornment of clothing and children’s games. The back section of the book tells about the excavation and gives additional information on the relationship between the story and the archaeological site.

The story is informed not only by the archaeology, but also by historical documents and stories from the communities. When Moravian missionaries settled in A.D. 1771, they recorded various aspects of Inuit lives (along with their own) in Labrador in a series called the *Periodical Accounts Relating to the Mission of the Church of the United Bretheren*. The story of Anguti and Tukkekina being set adrift on an ice pan is based on similar stories from the Periodical Accounts.

For readers who are not from Labrador some additional information may be helpful. In Labrador as well as other northern places, winter is generally not the dreaded time of year it might be elsewhere. Traditional Inuit technology was extremely well suited to the vagaries of cold, snow and ice that blanket the landscape for eight to ten months of the year. Also, the lines drawn on the women’s faces may be unfamiliar to some readers. These are facial tattoos that were a common Inuit custom well into the 19th century. Finally, the book intentionally gives prominence to Inuktut, the Inuit language, for cultural and teaching activities.
When I was young my family lived during the winter months with my father's brother and his family on an island off the coast. Usually life was good for us. I loved to climb to the top of our hill where we could see great distances and watch the ice. From here we kept track of people coming and going along the coast. We hunted seals on the ice, caught fish, gathered mussels and crossed the bay to the mainland for caribou. In the summer, we would take our skin tents and travel to the outer islands, back up into the bays, and along the coast. Frequently, we gathered with our friends and families and sometimes even encountered Kallunât from across the ocean.

In these early years, I learned the power of my anânsiak, who lived with us until her passing. My grandmother, so it was said, was an ilitsitsok. She was a woman who could converse with spirits and predict the weather. She could call upon her torngat and make spirit flights to find the animals. She named me Anguti after her brother to whom she had been so attached in her youth. Though her body is gone now, she is with me and my memories of her are as strong as they have ever been.

Kallunât - people of European descent
anânsiak - grandmother
ilitsitsok - female shaman
torngat - a separate spiritual entity, one whom with a shaman negotiates, appeals to, and or cajoles.
I had not realized the strength of my anânsiak until the time of the terrible winter in my youth. I was not yet a man, and though I had killed small seals, I was still not considered a hunter. With the coming of the ice, it seemed that the storms had never stopped. There were few seals in the fall migration and now those on the ice were scattered and wild. The meat caches were empty and the lamps had little oil. We were cold and hungry that winter.

The evening before the last of the big storms finally cleared, my anânsiak had one of her nights when she consulted with the spirits and was not there with us in the house. When we woke, she warned us that the clearing weather brought danger with it. She talked of changing winds that could endanger the hunters on the ice. During the night, she had carefully sewn several small amulets onto the inside of my parka, so that some of her power might protect me in the days to come.

; anânsiak - grandmother
The next morning we were finally free of the storms that had kept us in the houses for so long. Despite anânsiak's warning, my father and his brother were determined to get out onto the ice. We needed fuel and food. I wanted to go along, and had taken my harpoon from the house and brought it with me to show them I was ready. But they would not let me join them because they thought I was still too young and the ice was too dangerous. Besides the dogs were very weak from hunger and might have a long way to go before food was found.
Najagalun takunnâlauk Kukuguk
pannailtitilugit uKâlautinialiltunuk
sulâmmangânuk utikKâtinnagit.

“kâlikKungâ,” uKaniatluni najaga.

“Takunnâgiattulaullavut KakKamit,”
uKautilikuk Kaga isumâjâtlunga puigomigajannitinnik
kânnivutinik akunilu utakKinitsavuttinik. Atâtaga
akkagalu, angijokka, pingasuit Katangutivullu
aullaniatlutik nunattinit.

KakKaup Kânganit takuminatsualauttut. Vogi
Kângisimalauk Kuk Kânganogunnatinnata
takujattugiattutluta. Takunnânialiltunuk ilavut
tugâlittilugit sinâmum Kimutsikut sukKaitumik
ingiggatlagaluatlutik.

Tukkekina takuvallaniatluni tâtumik sikumi.
“Takugit, puijikannâ? Angijualuk! UdjoKottuk”!

Nipiganittok atâtakkuka tusasongutlalauillit
Kaujimatlunga tusaniangininginnik.
“SulangalikKinok? KimmiKangilaguk,
KamutikKaganullu. Angutigunnangitavut.”
Kittaisiammagitlunga KuKuganialiitlunga
Tukkekinaup saniganegaluatlunga. Pållakatatlunuk
aggagasuanialiltunuk sikuliatlunuk
puijiliagasuatlunuk.

Tukkekina, my younger sister, and I watched as they left
and began to talk about what we would do until their
return.

“I’m so hungry,” she complained.

“Let’s go watch them from the top of the hill,” I urged, thinking it
would get our minds off our grumbling stomachs and the length of
the wait ahead of us. My father and his brother, along with my two
older brothers and three cousins, headed north and west from our
village.

The view from the top of the hill was a welcome sight. It had
been more than a week since we had been up to have a look at what
was happening. We watched the men make their way out to the ice
with the dogs moving slowly, but steadily.

Tukkekina, looking out to the south and east saw a large dark spot
out on the ice. “Look! Is that a seal? It’s so big! It must be an udjuk!

I wished that I could have reached my father and the other men
with my voice, but I knew that they would never hear me. “What
are we going to do? We have no dogs and no kamutik. There is no
way to reach them.” Excited, I was shouting at Tukkekina, who was
only a little ways from me. We stumbled down the hill and onto the
ice towards the distant seal.

udjuk - bearded seal or square-flipper
kamutik - sled used for carrying supplies and people
The journey seemed endless. We hurried on in silence across the broad white expanse of ice. There was a song that my father said must be sung to the animal spirits if they were to give the gift of their lives to the hunters. I sang in silence as we made our way. The spot that we thought was a seal grew larger and larger, and with the wind blowing on shore towards us we were able to come up close behind it. It seemed huge.

To our astonishment the udjuk was barely moving, caught in a small crevice in the ice. We realized that the seal must have become trapped when the wind pushed close the crack he had been resting beside. It seemed impossible that I would be able to kill it, but I found courage in remembering the amulets that my anânsiak had sewn into my coat. Moving quickly, I got close enough to strike. The moment came and went, and the harpoon left my hand and landed.

The harpoon head went deep into the neck of the seal and our struggle began. The seal writhed and twisted and my sister and I worked tirelessly to hold onto the harpoon line. With my muscles on fire, I pulled with a new-found strength. We both grimaced under the strain. It was a long time before he gave into us. Melting ice in our warm hands, we gave him fresh water in his mouth to thank him for giving up his life to us. We knew the animal was too big to take home with us. Tukkekina suggested using the skin as a sled, piling it high with meat and blubber.

She said with pride, “This skin will make wonderful boots.”

I vaguely remember the lengthening shadows and a new scent of the wind off the land as we stopped to eat and rest a short while.
We did not realize that the wind had changed during our struggle with the seal. Ravenous, we treated ourselves to thin slices of blubber. We took strength from the food and then turned into the wind for the long trek back to the island. I should have been happy. There would be food and skin for everyone — an udjuk was of great use to us. Surely, I would be thought of as a hunter now. But as we retraced our footsteps following the way we came, I felt unsettled. I could feel my anânsiak, but her presence gave me pause rather than the usual comfort.

The ice looked a little strange in the distance. Slowly, a dark line began to emerge running parallel to the hills on the horizon. As we approached the line we saw that with the change in wind the ice had broken free of the shore! We were adrift!

udjuk - bearded seal or square-flipper
anânsiak - grandmother

Tupagannuk ullâkut imappisuamelilaukKuguk sikutsuat akungani anugimut såttauvalliatlunuk pigiallaviKaganuk. SåttausimalaukKuguk pingasuni ulluni unnunillu, udjuk niKitsatuagitlugulugulu.

Bewildered and exhausted, we backed away from the edge of the ice pan. The best we could do was to crouch behind our sled of skins and meat out of the wind. We watched the outline of the familiar hills grow distant and tried not to think about where we were going or whether we would survive. Falling into a restless sleep, I grasped at my anânsiak’s amulet and wondered if she could see our danger.

When we woke in the morning, we were at sea! Surrounded by ice with the wind relentlessly pushing us offshore, there was nothing we could do. We drifted on that piece of ice for three days and three nights, the seal our only shelter and our only food.

- anânsiak - grandmother
Angutiup ânguanga Anguti's Amulet
With the dawn of the third day, we spied hills we had never seen before. The wind that had been blowing off the land had shifted to the north, and appeared to be blowing our raft of ice towards a shelf of frozen ice that was attached to the rocky shore.

“It must be Uivaluk, the place where father goes to trade with the Kallunât,” I told Tukkekina.

I had never been so cold and tired, but together we pulled the sled of meat and blubber to the shore-fast ice. Suddenly, we were surprised by the distant barking of dogs, and to our astonishment we looked up to see a sled rapidly approaching. It was all the stranger could do to keep his dogs from attacking us and the precious cargo of skins and meat. Amidst his shouting at the dogs and the crack of his whip, he lifted us onto his kamutik.
We woke in a snow house to meet the stranger whose name was Semigak. He and his wife, Silpa, were from Aiviktok. Semigak had been out hunting bears when he was caught in the same bad weather that had plagued our family farther north. They wore fantastical clothes that were adorned with beads and cloth from the Kallunât. His bright red coat with shiny glass buttons was soft to the touch. Silpa wore colorful beads from her ears that hung down past her shoulders. We had never seen such brightness and variety.

Aiviktok - village at present day Eskimo Island, NL
Kallunât - people of European descent
We were several days recovering from our ordeal on the ice. In time, Semigak and Silpa carried us home.

There was great joy at our homecoming. We feasted on meat from the hunt and the older ones shared stories long into the night. My father and Semigak realized that they were related through a grandfather. They looked forward to travelling to see one another in the fall, when Semigak would have new goods from the Kallunât and my father would be able to supply him with baleen and ivory from areas farther north.

The night we returned home, my anânsiak sat beside me.

As I fell off to sleep, she bent over and touched my amulet. “I always knew you were safe,” she whispered.
Itjasualigijut
Adlavimmi
Archaeology at
Long Tickle
Anguti may be imaginary, but his amulet isn’t. The story you have just read is based on a real 18th century (A.D. 1700 – A.D. 1800) archaeological site located at Long Tickle along the central coast of Labrador. Archaeology is the practice of reading the story from the places where people lived in the past and the artifacts they leave behind.
This may not look like the remains of a house, but it is. The illustrations of the house in the story (see pages 2 and 4) are based on House 1, pictured here. Left to right, Erin Andersen, Jason Voisey and Julia Ford admire their work after completing the excavation.

The tools and other things that you read about throughout the story are based on artifacts uncovered at the site. The house in the story is modeled on one that was excavated. There are even historical accounts of people getting trapped on ice pans and floating along the coast of Labrador just the way Anguti and Tukkekina did in our story. The next few pages of the book tell you a bit about the site and what was found there.

There are archaeological sites all along the Labrador Coast. Some of these sites are Inuit sites, others are the old villages and places of the ancestors of the Innu and other indigenous groups. There have been indigenous people in Labrador for thousands of years.

The research at Long Tickle led to better understandings of the relationships between the Inuit and Europeans as well as the extent to which exchange was important to both groups. We were also interested in the size of the community and whether the four houses we found were lived in at the same time.
Angutiup ânguanga

Atjinguak talippiani ittuviniup
Tuglaviup illuviningit Killinemmi
1908-imi. Illuvinet Adlavimmi
atjiviningit tâkkutunak. Inuit
illusuaviningit âkKitaumajuvinet
Kiujanattrailititlugit
nâmmagijasimaniatlutik
Kiujanatsuani ukiuni takKini. Una
atjinguak atjiliuttausimajuvinik
S.K. Hutton, Moraviat
âniasiutiviningata.

The photograph to the right is a picture of “old T uglavi’s” houses in Killinek in 1908. The houses at Long Tickle would have been very similar to these. Inuit sod houses were designed to trap warm air and served people very well during the frigid winter months. This photograph was taken by S.K. Hutton, a Moravian doctor.

Illusuavinet taimaittuit Adlavimmi ukiumi
attutaumajuvinet ukiatsâmi, upingasâmilu.
Aujami, inuit atuKattasimajuit Kisijanik tupinnik
uKinnisausimammata noligimmata,
onalautlasimagatillu aujaulimmat.

IsumaKaven tainna ânguavinik naffâtaumajuk
kinaukkiap pivininga sullo Angutiup? ImmaKângai
ivalunga ânguatalivinik kittugasimajuvinik
kattattausimaniatluni naffâtauniagani 2 huntani
fifthinillu jârini kisiani?

Inuit sod houses like those at Long Tickle were winter houses, where people lived between late fall and early spring. In the summer months, people moved into skin tents that were easy to transport when travelling and cooler in warmer weather.

Do you think the amulet found at the site belonged to someone like Anguti? Is it possible that the sinew holding the amulet around his neck broke and that the amulet fell to the ground, and remained there to be found more than two hundred and fifty years later?
The entire interior of House 1 was excavated. The map on the next page gives you all the details.

Anitsivivininga Illop 1 pita kalauttuk 10,000-inik saunivininnik! Puijiviniup sauniviningiuluasi majut. Ununnisat naffâluattavut piktukivinat taffangat.

The trash area, or midden, of House 1 had more than 10,000 animal bones in it! They were mostly seal bones. The majority of the artifacts were found here as well.

Unmuttugalannik naffâluanginut ujaganik apviup sauninginnilu ukuuviningata Illop 3. Iniukkait Makkovimmit ippinialautat pitukautiusimagasu gitsitlutik nikinut utsunullu.

There was an unusual pile of boulders and whale bones in the entranceway of House 3. The Elders from Makkovik recognized it as a storage area, or cache, for meat and blubber.

2 m

N

The exposed surface rocks in House 2 told us a lot about the house, even though we did not excavate very much inside it.

The trash area, or midden, of House 1 had more than 10,000 animal bones in it! They were mostly seal bones. The majority of the artifacts were found here as well.

House 4 was missing the grass sods from its east wall, which may have been taken to build one of the walls of House 3. Also the people who lived in this house must have been eating a lot of mussels, because we found lots and lots of shells.
In excavating the houses, the crew removed the fallen sod walls and roof to reveal the fine pavement-like floor made of closely-fitted flat stone slabs. On top of the stone floor area are a variety of different features, or places where distinct activities took place.
Ukua piguttuit attutausimajuit Kullunut, asingillu niKât.

Cotton grass (above) was one plant used for the wicks of the lamps, along with various kinds of moss.

Among the most interesting of the activity areas, or features, in the houses are the lampstands. Soapstone lamps were among a family’s most valuable possessions. In the cold, dark Labrador winters stone lamps provided light and warmth. They were essential for cooking, melting ice and snow, and keeping warm. The woman of each family in the house tended a lamp. The number of lampstands gives us an indication of how many families lived together in each house.

The dark staining in this image (above) is burnt fat that dripped off the sides of a lamp. It shows where a lampstand was once located inside the house. You can see the lampstand in the lower left corner of the house map on the previous page.

The wood planks (above) resting on the house floor probably fell from the original walls of the house.

The dark staining in this image (above) is burnt fat that dripped off the sides of a lamp. It shows where a lampstand was once located inside the house. You can see the lampstand in the lower left corner of the house map on the previous page.

The wood planks (above) resting on the house floor probably fell from the original walls of the house.
Piguttunik niKânillu atusimajut ikititsitlutik utsunik puijinit apvinillonet. Katsiuvat Kullitalivinet Illumi 1? NaffagunnaKat Kullitalivinik unikkausimi?

The lamps had wicks made of cotton grass and moss, and burned oil rendered from seal or whale blubber. Can you tell how many lampstands are in House 1? Can you find the lampstand in the story?

InutuKait (saumianit talippiNut) Muriel Andersen, Susie Onalik, Simeon Nochasallu tigumiajut Kullivinimmik.

Elders (left to right) Muriel Andersen, Susie Onalik and Simeon Nochasak hold a fragment of a soapstone lamp found at the site.

Sananguatausimajut Kullivinimmit (Kullânettuk) onatsigtutimmit (talippianettuk) naffâtaumajunik malittigutIkatlutik siKumisimajunik (tânnisat). NaffagunnaKatit piKutivinet unikkausimi? Aupaluttamik titigasimajut unikkausimejut Angutiup Tukkekinaullu pikatannegenni.

These illustrations show a soapstone lamp (left) and kettle (right) reconstructed from the broken pieces (the darker shaded sections) that were recovered from the site. Do you recognize artifacts from the excavation in the story? The artifacts outlined in red throughout this section can be found somewhere in the story.
While the architecture of the houses at Long Tickle tells us a lot about people’s lives, most of the artifacts were recovered from outside the houses in the trash areas. The trash areas, or middens as archaeologists call them, were located at the end of the entranceways to the houses.

The House 1 and House 3 middens were excavated extensively. Buried among more than 10,000 animal bones were artifacts that people threw away. We found Inuit artifacts such as harpoon heads, parts of sled runners, ulus (women’s knives), snow knives, traces and toggles for dog team harnesses, tips of kayak paddles, and small fragments of soapstone lamps and kettles. Artifacts that came from Europe (France in particular) such as glass beads, iron fish hooks, iron nails, lead shot, fragments of a large green bottle, and ceramics were also present.

Eric Andersen excavates a whale bone plank that served as raw material for a variety of tools including sled runners and knife handles (shown below right).

Eric Andersen sakKititsijuk apiviniup saunivininganik atuttaumajuviniuq atuttaumajuviniutuni Kamutennut saviviup tugiaffinganuti (takutsak atâni talippimi).

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We believe these artifacts may have been small toys that would have been used to teach children about adult tasks. The illustrated and photographed artifacts above this caption were very very small, only centimeters in size, even the beautifully-made harpoon in the upper left corner. In the upper right corner is an illustration of tiny soapstone kettles and lamps. One of the lamps is shown in the photograph above left. Above right (left to right) is a miniature harpoon head, Anguti’s amulet, a bone pendant and another punctated artifact that was unfamiliar to us.

This photo (right) shows what the midden profile of House 1 looked like. By identifying the animal bones archaeologists can determine a lot about the time of year people lived at the site and also about their livelihoods. Most of the bones at Long Tickle were from seals, but there were also walrus, whale, polar bear, and wolf. The layers accumulating over time provide clues as to how many winters the houses were lived in.


Archaeologists get very excited about ceramics because their style, glaze and clay indicate when they were made, and in this case give us a good idea of when people lived at the site. For dating, the best sherds from those pictured above are the large and small grey sherds of Normandy stoneware and the tin glazed sherds. These styles of Normandy stoneware sherds date circa A.D. 1680 - 1750; the tin glazed sherds date before A.D. 1750.

The illustration shown left is of a small and very unusual ointment or apothecary jar that the very small sherds of Normandy stoneware would have come from. The shaded areas show the placement of the sherds that were recovered in the excavation.
During the 18th century Inuit began to travel farther and farther south to trade with Europeans and later to clean European settlements of iron and other materials left behind after people returned to Europe for the winter. At places farther south, like Rigolet, archaeologists have found a surprising quantity of European materials. This suggests that Inuit to the south were trading directly with Europeans, while those at Long Tickle were probably getting these materials through other Inuit traders (like Semigak in our story).

Archaeology only tells us a small part of the story. For the rest we must rely on the knowledge and memories of the Elders and historical documents that begin to be created after the Moravians settled in Labrador in A.D. 1771.

Julia Ford measures to determine the placement of a walrus skull she excavated from the House 3 midden.

The crew would be rich if we had a penny for every iron nail that was found (right). Iron was useful because it is relatively easy to shape and holds a sharp edge for items such as harpoons and ulus.

The illustration above shows a large fragment of glass drawn as part of its original bottle. The bottle probably came from England and dates between A.D. 1720 and A.D. 1750.
Nalunaikkutak talippiani anitsivinimmi niKiKautivinimmilu Illop 3 saniani. Atjinguak (Kulâni) apviup saunivininga aggatausimalauttuk ujagiat akkungani Kammaliangusimatluni niKittaliviniup. Asinginnik naaffâtuKalaugivuk angijugalannik apviviniup saunivininginnik saniani iluanilu niKittaliviniup.

The map to the right shows the midden (trash area) and meat cache (storage area) from House 3. The photograph (above) shows the large whale bone vertebra that was wedged in the rocks that form the wall of the cache. There were several other large pieces of whale bone found near or within the cache.


The harpoon heads (right) would have been hafted to a long foreshaft for sealing as the photograph to the left shows. The harpoon finger rest (bottom left of next page) prevented the hand from slipping off frozen shafts and aided in aiming. None of the harpoon heads, foreshaft, or finger rest was found together, but they may well have been used together a long time ago.
A kayak paddle tip (top) was found in the midden of House 1. It is a great deal thinner than the paddles people use today. Because bone is harder than wood and more resilient to ice and other debris in the water, people used bone tips like these to protect the wooden edges of the paddle. Several community members in Makkovik suggested that the holes in these seal jaws (above) show where a line was thread through the jaw to tow the seals back to camp. These finds raise the possibility that people were at Adlavik some time in the fall or spring when the water was open.

The toggle (right) and dog traces (far right) were both used to harness dog teams, and made untangling the lines between each dog and sled easier.

2000 suliaKaningit/field season. Saumianit talippimut/left to right: S. Loring, T. A. Evans, Sarah Lansing, A. Tuglavina, B. Andersen, L. Onalik, and L. Rosenmeier.


2002 suliaKaningit/field season. Saumianit talippianit/left to right: Julia Ford, L. Rosenmeier, Jillian Mitchell, Jason Voisey, E. Andersen, and S. Loring.


Bernie Andersen and “Gunther” the fox. During the summer of 2001 there was a family of foxes that had a den in a group of boulders near the site. They seemed to share our curiosity for learning about the past.
Archaeological fieldwork is conducted under the auspices of the Provincial Archaeology Office, Department of Tourism, Culture and Recreation, which, with the Provincial Museum of Newfoundland and Labrador, ensures that sites and collections are protected for future generations.