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Westmark Hotel Fairbanks, Alaska

23rd ANNUAL MEETING OF THE ALASKA ANTHROPOLOGICAL ASSOCIATION

APRIL 4-6, 1996

WESTMARK HOTEL, FAIRBANKS

Time	Reception, Cash Bar - Kobuk Room	Gold West	Gold Middle	Gold East	Rampart
Wednesday 6-9 PM					
Thursday morning				1A - Zooarchaeology in the North	2 - Contributed Papers in Historical Anthropology
Thursday afternoon				1B - Zooarchaeology in the North	3 - Toward a History of Alaskan Anthropology
Thursday 7-9 PM	Address: Paul Mellars - UA Museum				
Friday morning		6 - Women Pioneers of Northern Anthropology	4 - Aspects of Silence 5 - Opening the Door	1C - Zooarchaeology in the North	7 - Contributed Papers in Archaeology
Friday afternoon		9 - Alaska Native Languages Panel	10 - Contributed Papers in Applied Anthro.	1D - Zooarchaeology in the North	8 - New Research in Alaskan Tourist Art
Friday 4:00 PM		Plenary Session: Christy G. Turner, II			
Friday 6-7 PM		Cash Bar			
Friday evening		Keynote Address: Sergei A. Arutunov			
Saturday morning		12A - From the Bering Strait and Beyond	14A - Athabaskan and Na-Dene Prehistory		11 - Archaeology of Historic Mining Sites
Saturday 12:30 PM		Keynote Address: Victor K. Golla			
Saturday afternoon		16 - Contributed Papers in Cult. & Ling. Anthro.	14B - Athabaskan and Na-Dene Prehistory	12B - From the Bering Strait and Beyond	15 - Contributed Papers in Physical Anthropology
Saturday 5:45 PM					Business Meeting
Saturday 7:30 PM	Belzoni - Palace Saloon Chocolate Extravaganza - UA Museum				

PROGRAM

WEDNESDAY, APRIL 3, 1996

LOBBY, FAIRBANKS WESTMARK HOTEL

Registration (6:00 p.m. - 9:00 p.m.)

KOBUK ROOM, FAIRBANKS WESTMARK HOTEL

Welcoming Reception - Cash Bar (6:00 p.m. - 9:00 p.m.)

An opportunity to relax and chat with old and new friends before the meeting gets to business. No-host bar open to everyone. A conference registration table will be set up in the hotel in conjunction with the reception.

THURSDAY - SATURDAY, APRIL 4-6, 1996

LOBBY

Registration and Conference Poster Sales (8:00 a.m. - 5:00 p.m.)

Poster Session

CHENA ROOM

Book Display (8:00 a.m. - 5:00 p.m.)

BOARD ROOM

Slide Preview (8:00 a.m. - 5:00 p.m.)

A projector will be set up in this room to allow presenters to preview slides prior to their talks.

Poster Session

ROOM 230 (Usibelli Suite)

Informal Meetings (8:00 a.m. - 5:00 p.m. Thursday; 8:00 a.m. - 12:30 a.m. Friday; 8:00 a.m. to 11:30 a.m. Saturday)

This room will be available for impromptu meetings and as a place to display/discuss artifacts or other materials. See sign-up schedule at Registration Desk.

Thursday, April 4

Time	Gold West	Gold Middle	Gold East	Rampart
8:20				
8:40			Yesner & Gerlach	
9:00			Thornton	Reinhardt
9:20			Magoun & Valkenburg	Sheehan
9:40			Keels	Gregg
10:00			Break	Break
10:20			Matheus	Reanier & Hall
10:40			Vinson	Hoffman
11:00			Sattler	Simeone
11:20			Georgina	Arndt
11:40			Driver	Quinn

Lunch

1:30			Yesner	Pierce
1:50			Kooyman	Cole
2:10			Todd & Hofman	Fitzhugh
2:30			Hankins	Krauss
2:50			Break	Break
3:10			Newman	Lewis
3:30			Eisele	Scarborough
3:50			Guthrie - Discussant	Powers
4:10				Diters
4:30				Fast
4:50				Discussion

GOLD EAST

Session 1A ZOOARCHAEOLOGY IN THE NORTH: PEOPLES AND ANIMALS IN ALASKA, THE ARCTIC, AND NORTHWEST NORTH AMERICA (in Honor of R. Dale Guthrie)
Organizers: S. Craig Gerlach and David R. Yesner

- 8:40 David R. Yesner and S. Craig Gerlach
"Zooarchaeology in the North: Faunal Analysis, Subsistence Organization, and Ecological Relationships at High Latitudes"
- 9:00 Meg Thornton
"The Effects of Rodent Gnawing on Faunal Materials"
- 9:20 Audrey J. Magoun and Patrick Valkenburg
"Caribou Remains at Kill Sites and the Role of Scavengers"
- 9:40 T. Angel Keels
"Caribou Morphometrics: Sex Discrimination in Control Samples"
- 10:00 BREAK
- 10:20 Paul Matheus
"Were the First Alaskans Inhibited by Short-faced Bears?"
- 10:40 Dale Vinson
"Evidence for Early Humans at Trail Creek Cave"
- 11:00 Robert A. Sattler
"Zooarchaeology and Taphonomy of Lower Rampart Cave 1: A Late Pleistocene/Holocene Cave Deposit in Northeast Alaska"
- 11:20 Dianne M. Georgina
"Lime Hills Cave One: Preliminary Results of Faunal Analysis"
- 11:40 Jonathan C. Driver
"Paeoecological and Archaeological Implications of the Charlie Lake Cave Fauna, British Columbia"
- 12:00 LUNCH

Session 1B ZOOARCHAEOLOGY IN THE NORTH: PEOPLES AND ANIMALS IN ALASKA, THE ARCTIC, AND NORTHWEST North America (in Honor of R. Dale Guthrie)
Organizers: S. Craig Gerlach and David R. Yesner

- 1:30 David R. Yesner
"Bison and Wapiti Exploitation in Eastern Beringia During Late Pleistocene/Early Holocene Times"
- 1:50 Brian Kooyman
"Cultural and Natural Agents in the Formation of the Head-Smashed-In Bison Bone Bed"
- 2:10 Lawrence C. Todd and Jack L. Hofman
"Plains Paleoindian Hunters and Bison Paleoecology"
- 2:30 Kelley Hankins
"Bison Taxonomy and Social Evolution: A Critical Review"
- 2:50 BREAK
- 3:10 Margaret E. Newman
"The Use of Immunological Methods in the Analysis and Identification of Ancient Residues"
- 3:30 Judith A. Eisele
"The Survival of Blood Residues on Stone Tools"
- 3:50 R. Dale Guthrie (Discussant)

RAMPART ROOM

Session 2 CONTRIBUTED PAPERS IN HISTORICAL ANTHROPOLOGY
Session Chair: Wendy H. Arundale

- 9:00 Gregory A. Reinhardt
"Expressive Culture at Pingasagruk: When Do You Put the 'Art' in 'Artifact'?"
- 9:20 Glenn W. Sheehan
"House Forms and Construction Techniques at Point Franklin, a North Alaskan Whaling Village"

- 9:40 David W. Gregg
"Adaptation, Technological Change, and the Inupiat Adoption of Firearms in Nineteenth-Century Northwest Alaska"
- 10:00 BREAK
- 10:20 Richard E. Reanier and Edwin S. Hall, Jr.
"Late Prehistoric Stone Karigis in the Western Brooks Range"
- 10:40 Brian W. Hoffman
"Feast or Famine: Storage Facilities of Eastern Aleut Dwellings"
- 11:00 Bill Simeone
"Caribou Fences in the Forty-Mile River Region"
- 11:20 Katherine L. Arndt
"Native, Russian, and British Trade in the Yukon Drainage, 1830-1868"
- 11:40 Sativa Quinn
"Early Twentieth Century Athabaskan Attitudes Towards the Subsistence-Cash Economy"

RAMPART ROOM

Session 3 TOWARD A HISTORY OF ALASKAN ANTHROPOLOGY
Organizer: Peter Schweitzer

- 1:30 Richard A. Pierce
"The Enigmatic Ivan Petroff"
- 1:50 Terrence Cole
"The Legacy of Knud Rasmussen and the Fifth Thule Expedition"
- 2:10 William W. Fitzhugh
"Smithsonian Anthropology in Alaska: The Middle Ages, 1890-1930"
- 2:30 Michael Krauss
"Linguistics and Anthropology in Alaska, Related or Not?"
- 2:50 BREAK
- 3:10 Michael A. Lewis
"A History of the Collection of Human Remains in Alaska"

- 3:30 Caprice Scarborough
"Situating an 'Implicit Ethnographer': The Visual Anthropology of Bernard Hubbard"
- 3:50 W. Roger Powers
"The University of Wisconsin and the Anthropology of the North"
- 4:10 Charles E. Diters
"Leave the Driving to the Ducks"
- 4:30 Phyllis Fast
"History from an Indigenous Perspective"
- 4:50 General Discussion

RECEPTION

7:00-9:00 p.m.
UA Museum

Featured Speaker:
PAUL MELLARS
(Corpus Christi College, Cambridge)

"The Archaeology of Modern Human Origins"

Refreshments and guided tours of the Archaeology and Ethnology collections (with a focus on the UA Museum repatriation program) to follow.

Friday, April 5

Time	Gold West	Gold Middle	Gold East	Rampart
8:20	Craver	Introductory Remarks		Pearson & Powers
8:40	Mason	8:30 Wright		Kunz & Reanier
9:00	Cole	8:50 Charles	Saleeby & Demnia	Guyer
9:20	Jolles	9:10 Fast	Nagy	Malyk-Selivanovna, Glascock & Neff
9:40	Andrews	9:30 Kawagley	Savelle & McCartney	Pearson
10:00	Break	9:50 Jones	Break	Break
10:20	Briggs	10:10 Break	Funk & Hoffman	Saltonstall, Carver & Knecht
10:40	Bielawski	10:30 Wright	Bender	DePew
11:00	Turner	10:50 Kingston	Partlow	Workman & Zollars
11:20	Discussion	11:10 Discussion	Yarborough	Maschner
11:40		Discussion		Hanson, Broderick & Fifield

Lunch

1:30	Olson, Leonard,	Jackson	Bowers & Moss	Introduction
1:50	Solomon, Jones &	Davenport	Cannon	1:40 Lee
2:10	Iutzi-Mitchell	Ketz & Arundale	Hanson	2:00 Jonaitis
2:40	2:30 Discussion	Shemet	Mellars - Discussant	2:20 Zimmer
2:50		Branch		2:40 Fair
3:10				3:00 Blackman
3:30				3:20 Traeger
3:50				3:40 Discussion
4:00	Plenary Session: Christy G. Turner, II			
6:00	Cash Bar			
7:00	Keynote Address: Sergei A. Aruiunov			

1:30 - 4:00 Room 230, Usibelli Suite - Session 17, ANSCA 14(h)(1)

GOLD EAST

Session 1C ZOOARCHAEOLOGY IN THE NORTH: PEOPLES AND ANIMALS IN ALASKA, THE ARCTIC, AND NORTHWEST NORTH AMERICAN (in Honor of R. Dale Guthrie)
Organizers: S. Craig Gerlach and David R. Yesner

- 9:00 Becky Salceby and Angela Demma
"The Kitluk River Site: Speculation on Seals and Sampling"
- 9:20 Murielle Nagy
"Seal Pups and Their Moms: A Preferred Palcoeskimo Hunting Strategy in Ivujivik (Nunavik, Eastern Arctic)"
- 9:40 James M. Savelle and Allen P. McCartney
"Human Predators and Migratory Megafauna: The Case of Thule Eskimo Bowhead Whaling"
- 10:00 BREAK
- 10:20 Caroline L. Funk and Brian W. Hoffman
"Archaeological Faunal Remains as Indicators of Environment and Subsistence Change on the North Coast of Unimak Island, Eastern Aleutians"
- 10:40 Susan Bender
"Subsistence and Seasonality of the Ocean Bay Tradition, Kodiak Archipelago"
- 11:00 Megan Partlow
"A Screenful of Fish: Preliminary Archaeofaunal Results from the Settlement Point Site, Afognak Island"
- 11:20 Linda Finn Yarborough
"Neoglacial Subsistence in the Northeast Alutiiq Culture Area"
- 12:00 LUNCH

Session 1D ZOOARCHAEOLOGY IN THE NORTH: PEOPLES AND ANIMALS IN ALASKA, THE ARCTIC, AND NORTHWEST NORTH AMERICA (in Honor of R. Dale Guthrie)
Organizers: S. Craig Gerland and David R. Yesner

- 1:30 Peter M. Bowers and Madonna L. Moss
"Faunal Diversity on the Northern Northwest Coast: A View from the North Point Site, Port Houghton, Alaska"
- 1:50 Aubrey Cannon
"Was Salmon Important in Northwest Coast Prehistory?"
- 2:10 Diane K. Hanson
"Terrestrial Fauna in a Maritime Economy"
- 2:30 Paul Mellars (Discussant)

GOLD MIDDLE

Session 4 ASPECTS OF SILENCE: WHEN DO TRADITIONS BEGIN?
Organizer: Phyllis Fast

- 8:20 Introductory Remarks
- 8:30 Miranda Wright
"Spirit Flags Fly Over Nulato"
- 8:50 Walkie Charles
"Aspects of Silence In The Yup'ik Eskimo Culture"
- 9:10 Phyllis Fast
"Sacred Silence from the Gwich'in"
- 9:30 Oscar Kawagley
"Another Way of Knowing"
- 9:50 Eliza Jones
"The Importance of Cross-Cultural Communication"

GOLD MIDDLE

Session 5 OPENING THE DOOR: NATIVE IDENTITY AND ANTHROPOLOGY Organizers: Phyllis Fast and Phyllis Morrow

10:30 Miranda Wright

10:50 Deanna Kingston
"From the Outside Looking In"

11:10 Open Discussion

GOLD WEST

Session 6 WOMEN PIONEERS OF NORTHERN ANTHROPOLOGY Organizers: Rachel Mason and Amy Craver

8:20 Amy Craver
"Introduction: Women Pioneers of Northern Anthropology"

8:40 Rachel Mason
"The Fieldwork and Careers of Women Pioneers of Northern Anthropology" [slide show]

9:00 Sally Cole
"Women's Stories and Boasian Texts: The Ojibwa Ethnography of Ruth Landes and Maggie Wilson"

9:20 Carol Jolles
"The Contributions of Dorothea Leighton, MD: Medical Doctor and Ethnologist"

9:40 Tracy Andrews
"Gender, Culture, and Subsistence: The Enduring Legacy of Eleanor Leacock"

10:00 BREAK

10:20 Jean Briggs
"Fieldwork Before and After 'Political Correctness'"

10:40 Ellen Bielawski
"People in Arctic Science"

11:00 Edith Turner
"Quiet Triumph: Ann Fienup-Riordan Saves Yup'ik Religion from Oblivion"

11:20 General Discussion

RAMPART ROOM

Session 7 CONTRIBUTED PAPERS IN ARCHAEOLOGY Session Chair: Michael A. Lewis

8:20 Georges A. Pearson and W. Roger Powers
"The Campus Site Re-Visited: Results of the 1995 Excavations"

8:40 Michael L. Kunz and Richard E. Reanier
"Mysteries of the Mesa, Explained"

9:00 Erica Guyer
"A Prehistoric Eskimo Burial Site in Kotzebue, Alaska"

9:20 Natalia Malyk-Selivanovna, Michael Glascock, Hector Neff, and Gail Ashley
"The Distribution of Black Chert from Wrench Creek Quarry in Prehistoric Sites, Northwest Alaska"

9:40 Georges A. Pearson
"When is a Microblade not a Microblade? Theoretical Implications of a Microdebitage Analysis from the Broken Mammoth Site"

10:00 BREAK

10:20 Patrick Saltonstall, Gary Carver and Richard Knecht
"Earthquakes, Subsidence and Prehistoric Site Attrition: A View From Afognak Bay, Alaska" *where did they move? what ideas went up*

10:40 *Back back and* Alan DePew
"Preliminary Results of Archaeological Investigations in the Wood Lakes System, Southwestern Alaska"

11:00 William Workman and Peter Zollars
"The Southward Dispersal of the Arctic Small Tool Tradition (ASTt): Dates and Data from the Kenai Peninsula, Southcentral Alaska"

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- 11:20 Herbert D. G. Maschner
"Redundant Landscapes and the Origins of Sedentism"
- 11:40 Diane K. Hanson, Francis M. Broderick and Terence Fifield
"Cedar House Rockshelter, Prince of Wales Island, Southeast Alaska"

RAMPART ROOM

- Session 8** NEW RESEARCH IN ALASKAN TOURIST ART
Organizers: Molly C. Lee and Aldona Jonaitis
- 1:30 Introduction
- 1:40 Molly C. Lee
"Masks and Missionaries: Sheldon Jackson and the Rise of Alaskan Tourist Art"
- 2:00 Aldona Jonaitis
"Tacky Totem Poles and the Discipline of Northwest Coast Art History"
- 2:20 Julie Zimmer
"Contemporary Ivory Carving in Gambell, St. Lawrence Island"
- 2:40 Susan W. Fair
"Art Production, Economy and Aesthetics in Shishmaref, Alaska"
- 3:00 Margaret B. Blackman
"Forty Years of Caribou Skin Masks"
- 3:20 Verena Traeger
"Contemporary Sculpture From Greenland"
- 3:40 Discussion

GOLD WEST

- Session 9** REVITALIZATION AND MAINTENANCE OF ALASKA NATIVE LANGUAGES (PANEL DISCUSSION)
Organizers: Lawrence Kaplan and Charlie Basham
- 1:30 Short Presentations by Marie Olson, Beth Leonard, Irene Solomon, Eliza Jones, Roy Iutzi-Mitchell

- 2:30 Discussion

GOLD MIDDLE

- Session 10** CONTRIBUTED PAPERS IN APPLIED ANTHROPOLOGY
Session Chair: Kerry Feldman
- 1:30 Louise M. Jackson
"Cultural and Intellectual Property: What Do These Terms Mean to Whom, and Can Differing Cultural, Legal, and Muscological Viewpoints be Reconciled?"
- 1:50 Rachel Davenport
"Spirits at Rest: A Comparison of Repatriation Processes"
- 2:10 James Ketz and Wendy Arundale
"The Wenger Eskimo Database: Recent Progress"
- 2:30 Karen Shemet
"The Resources Abnormalities Project"
- 2:50 P. Kay Branch
"Delivering Social Services in Alaska: From Research to Practice"

ROOM 230

- Session 17** THE ANCSA SECTION 14(h)(1) CEMETERY AND HISTORIC SITE PROGRAM: CONSIDERATION FOR COLLECTIONS AND LAND ISSUES
Organizer: Matt Ganley
- 1:30 - 4:00 Round Table Discussion

PLENARY SESSION

4:00 p.m.
Gold Room, Westmark Hotel

CHRISTY G. TURNER, II
(Arizona State University)

"The Taphonomy of Human Violence and Cannibalism: Examples from the
Prehistoric American Southwest and Mexico"

DINNER BANQUET AND AWARDS CEREMONY

6:00-7:00 p.m.
Cash Bar
Gold Room, Westmark Hotel

7:00 p.m.
Dinner, followed by Awards and Keynote Address
Gold Room, Westmark Hotel

Keynote Address:
SERGEI A. ARUTIUNOV
(Institute of Ethnology and Anthropology, Russian Academy of Sciences)

"The Role of Arctic Anthropology in the Optimization of
Ethnic Relations and Cultural Transmission"

Saturday, April 6

Time	Gold West	Gold Middle	Gold East	Rampart
8:20				8:30 Mills
8:40	Introduction			Guyer
9:00	8:50 Schurr et al.	Introduction		Williams, Higgs & Bowers
9:20	9:10 Shields et al.	Keenan	Saleeby & Demma	Cook
9:40	9:30 Jurgenson	Leer	Nagy	King
10:00	9:50 Lewis	Collins	Saville & McCartney	Hammer
10:20	10:10 Discussion Break	Break	Break	Break
10:40	Krauss	Romero, Urbanek, Goldman & Long	Funk & Hoffman	Senulis & Dykman
11:00	Kaplan	Ackerman	Bender	Worthington
11:20	Simon	Ives	Partlow	Smith
11:40	Discussion	Simeone	Yarborough	Discussion

Lunch

2:30		Rice	Legge	Nowak
2:50		Poser	Lane & Steen	Koskey
3:10	3:00 Larson	Hargus	Street	Thornton, Martin & Schroeder
3:30	3:20 Ganley	Kari & Hargus	Break	Break
3:50	3:40 Kingston	Break	Steen & Lane	Iutzi-Mitchell
4:10	4:00 Ellanna - Discussant	4:00 Jones	Colby	Daniello
4:30	4:20 Arutiunov - Discussant	4:20 Workman & Krauss - Discussants	Scott	Stone
4:50	4:40 Discussion	4:45 Discussion		Partnow
5:10				Discussion
5:45				Business Meeting

RAMPART ROOM

- Session 11** THE ARCHAEOLOGY OF HISTORIC MINING SITES
Organizers: Robin O. Mills and Peter M. Bowers
- 8:30 Robin Mills
"Introduction: Avenues of Research in Historic Mining Archaeology"
- 8:40 Erica Guyer
"A Prehistoric Eskimo Burial Site in Kotzebue, Alaska"
- 9:00 Catherine M. Williams, Andrew S. Higgs, Peter M. Bowers
"Material Culture of the Fairbanks Mining District: A Preliminary Analysis of Trademarks and Manufacturing Techniques"
- 9:20 John Cook
"People of the Gold Rush: Some Information"
- 9:40 Robert E. King
"Elias W. Johnston, 'Nome Millionaire': The Use of Documentary Sources in Historical Archaeology"
- 10:00 T.J. Hammer
"Canyon City: The Historical Archaeology of a Frontier Klondike Gold Rush Settlement"
- 10:20 BREAK
- 10:40 John A. Senulis and Jim Dykmann
"Reconstruction of Utah's Portable Mining Technology, Tintic Mining District"
- 11:00 Anne Worthington
"The Cultural Landscape of Chisana and Gold Hill"
- 11:20 Howard Smith
"BLM Projects in Mining History and Historic Archaeology in Northern Alaska"
- 11:40 General Discussion

GOLD WEST

- Session 12A** FROM THE BERING STRAIT AND BEYOND: NEW ANTHROPOLOGICAL RESEARCH FROM THE CROSSROADS OF ALASKA AND RUSSIA
Organizer: Peter Schweitzer
- 8:40 Introduction
- 8:50 T.G. Schurr, E.B. Starikovskaya, R.I. Sukernik, D.C. Wallace
"The Prehistory of Ancient Beringian Populations as Revealed by mtDNA Variation in Koryaks, Chukchi and Siberian Eskimos"
- 9:10 Gerald F. Shields, Andrea Schmiechin, Pamela Groves, Ryk H. Ward, Mikhail I. Voevoda, and Miroslava Derenko
"Phylogeography of Indigenous Peoples of the Beringian Region: DNA Sequence Comparisons of the Mitochondrial Control Region and Region V Marker of 15 Linguistic Groups"
- 9:30 Laura K. Jurgensen
"Prehistoric Burial Patterns on St. Lawrence Island: A Reexamination of the Hans-Georg Bandi Human Skeletal Collection"
- 9:50 Michael A. Lewis
"A Chronology of Human Occupation on St. Lawrence Island"
- 10:10 Discussion
- 10:20 BREAK
- 10:40 Michael Krauss
"Naukanski as an Alaskan Language"
- 11:00 Lawrence D. Kaplan
"Language Contact Around Bering Strait"
- 11:20 James J. K. Simon
"Bering Strait Reindeer Pastoralism Among the Chukchi and Alaskan Inupiat of the Early 20th Century"
- 11:40 Discussion
- 12:00 LUNCH

GOLD EAST

Session 12B FROM THE BERING STRAIT AND BEYOND: NEW ANTHROPOLOGICAL RESEARCH FROM THE CROSSROADS OF ALASKA AND RUSSIA
Organizer: Peter Schweitzer

- 3:00 Mary Ann Larson
"A Qargi is a Qargi is a Qargi ... Or is It?"
- 3:20 Matt Ganley
"Factionalism as a Political Process in the Bering Straits Region: A Diachronic Perspective"
- 3:40 Deanna Kingston
"Would the 'Real' King Islanders Please Stand Up? Permeable Boundaries in a Bering Strait Community"
- 4:00 Linda J. Ellanna (Discussant)
- 4:20 Sergei A. Arutiunov (Discussant)
- 4:40 General Discussion

LOBBY

Session 13 POSTER SESSION

11:00-12:00 Mike Baffrey, Mike Burwell, and Jeff Walker
"Incorporating Indigenous Knowledge into the Federal Offshore Lease Sale Process"

Dianne M. Bengston and Sarah McGowan
"Digital Imaging in Faunal Analysis"

Steve Klingler
"Revisiting the Old Whaling Settlement"

Craig Mishler
"WHISKERS!"

S.L. Steen, S.R. Street, D.E. Hawkey, and R.W. Lane
"A Comprehensive Strategy for Recording Activity-related Stress Markers on Human Skeletal Remains"

GOLD MIDDLE

Session 14A TOPICS IN ATHABASKAN AND NA-DENE PREHISTORY
Organizer: James Kari

- 9:00 Introductions and Opening Remarks
- 9:20 Pearl Keenan (Invited Speaker)
"A Tlingit Perspective on Oral Traditions and Anthropology"
- 9:40 Jeff Leer
"Speculations on Tlingit and Na-Dene Migrations"
- 10:00 Ray Collins *Nikolai*
"Linguistic Clues to Athabaskan Migration: Why the Southwest and Northern California?"
- 10:20 BREAK
- 10:40 Francine C. Romero, M. Urbanek, D. Goldman, and J.C. Long
"Molecular Population Genetic Studies of Athabaskan Speaking Populations in the American Southwest"
- 11:00 Robert E. Ackerman
"Digging in a Limestone Cave: Archaeology of the Lime Hills Region, Southwest Alaska"
- 11:20 John W. Ives
"Athapaskans and the Northwestern Plains Periphery"
- 11:40 Bill Simeone
"History or Tradition: The Tanana River Potlatch, 1900-1970"

LUNCHEON

12:30-2:00 p.m.
Lunch, followed by Keynote Address
Gold Room, Westmark Hotel

Keynote Address:
VICTOR K. GOLLA
(Humboldt State University)

"The Problem of Athabaskan Expansion South of British Columbia: Perspectives from Comparative Linguistics, Ethnography, and Archaeology"

GOLD MIDDLE

Session 14B TOPICS IN ATHABASKAN AND NA-DENE PREHISTORY Organizer: James Kari

- 2:30 Keren Rice
"On Intransitive Verbs in Athapaskan Languages"
- 2:50 William Poser
"The Earliest Recordings of the Carrier Language"
- 3:10 Sharon Hargus
"Conjugation, Mode and Negative in Babine/Witsuwit'en"
- 3:30 James Kari and Sharon Hargus
"Lexical Comparison of Two Athabaskan Languages"
- 3:50 BREAK
- 4:00 Eliza Jones (Invited Speaker)
"Ethnographic Information from the Koyukon Athabaskan Dictionary"
- 4:20 William Workman (Discussant) and Michael E. Krauss (Discussant)
- 4:45 - 5:30 General Discussion

RAMPART ROOM

Session 15 CONTRIBUTED PAPERS IN PHYSICAL ANTHROPOLOGY Organizer: T. Angel Keels

- 2:30 Scott S. Legge
"A Method for the Estimation of the Age of Puberty from Epiphyseal Fusion"
- 2:50 Robert W. Lane and Susan L. Steen
"Sex Differences in Habitual Activity Patterns Based on Craniofacial Morphology of an Alaskan Eskimo Population"
- 3:10 Steven R. Street
"The Biological Affinity and Ethnicity of Early Bering Sea Peoples: Hypotheses from Current Research in Craniometrics"
- 3:30 BREAK

- 3:50 Susan L. Steen and Robert W. Lane
"Activity-related Stress Markers (Enthesopathies) in Western Alaskan Eskimos"

- 4:10 C. Ryan Colby
"Crown Wear, Chipping, and Dental Modification in the Arctic"

- 4:30 G. Richard Scott
"Eskimo Dental Morphology in a Broader World Context"

GOLD WEST

Session 16 CONTRIBUTED PAPERS IN CULTURAL AND LINGUISTIC ANTHROPOLOGY Session Chair: Phyllis Morrow

- 2:30 Michael Nowak
"The Real and Ideal of Food Getting Activities: Subsistence in Theory and Practice"

- 2:50 Mike Koskey
"Pomor: A Case of European Maritime Adaptation"

- 3:10 Thomas F. Thornton, Harold P. Martin, and Robert F. Schroeder
"Subsistence and Place in Southeast Alaska"

- 3:30 BREAK

- 3:50 Roy D. Iutzi-Mitchell
"Sociolinguistic Processes of Differential Eskimo Language Maintenance and Language Shift on the Lower Kuskokwim"

- 4:10 Denise L. Daniello
"Villagers to Townsmen: A Comparative Study of Eskimo Migrant Adjustment Patterns in Fairbanks, Alaska"

- 4:30 George Stone
"The Effectiveness of Symbols Revisited"

- 4:50 Patricia H. Partnow
"Ursine Urges and Urban Ungulates: Anchorage Asserts Its Alaskaness"

- 5:10 Discussion

ASSOCIATION BUSINESS MEETING

5:45 p.m.
Rampart Room, Westmark Hotel

BELZONI SOCIETY PARTY

7:30 p.m. - ??
Cash Bar
The Palace Saloon at Alaskaland

CHOCOLATE EXTRAVAGANZA AT THE UA MUSEUM

(not an AAA-activity but open to all meeting attendees)

7:30-10:00 PM
UA Museum

Tickets for all the chocolate you can eat (and wine as well) are \$25 in advance and \$30 at the door. Funds go to the Museum endowment fund. There will be live music, dancing, and an auction. Contact the UA Museum for more details.

ABSTRACTS KEYNOTE SPEAKERS

Thursday, April 4, 7:00 p.m.

Paul Mellars (Corpus Christ College, Cambridge)
The Archaeology of Modern Human Origins

UA Museum

Recent research in molecular genetics and hominid anatomy is pointing increasingly to a major dispersal of 'modern' human populations over large areas of the Old World between 50,000 and 30,000 BP. This talk will examine the relevance of the archaeological evidence for this dispersal, with special emphasis on the archaeological records of Europe, where the evidence is most abundant and well documented. I will argue that we can observe not only a major behavioral 'revolution' at this point in the archaeological sequence, but also clear evidence to support the hypothesis of population replacement, rather than population continuity, across the Neanderthal-Modern human transition. We can also document strong evidence for chronological overlap and apparent interaction between the two populations. Exactly how this population replacement came about remains one of the prime targets for future research.

Friday, April 5, 4:00 p.m.
Plenary Session

Christy G. Turner, II (Arizona State University)
The Taphonomy of Human Violence and Cannibalism: Examples from the Prehistoric American Southwest and Mexico

Gold Room

Cannibalism is a well-established adaptive behavior for many species of invertebrate and vertebrate animals. It has been reported for all human groups as well. Of the many questions about human cannibalism, there are three that stand out: (1) How can cannibalism and associated violence be recognized in the bioarchaeological record? (2) How far back in time can cannibalism be identified? (3) What explanations for prehistoric cannibalism can be derived from taphonomic evidence and depositional context?

Using a minimum of six taphonomic criteria (breaking, burning, cutting, anvil abrasions, bone fragment end-polishing, and mission vertebrate), cannibalism has been proposed for the pattern of perimortem damage in more than 30 Southwest sites containing at least 300 individuals of all ages and both sexes. The cannibalism hypothesis has been tested in two ways: (1) Comparisons of the Southwest perimortem bone damage with charnel deposits from central Mexico, where cannibalism was described in various historic accounts of Aztecs and other groups, shows very similar patterns of damage. (2) Comparisons with the practices of prehistoric butchering and cooking of large and small game animals shows equal similarity.

Various explanations for the Southwest cannibalism are currently under consideration. These will be discussed in the oral and visual presentation. One or more of these may also help explain similar human charnel deposits found in Alaska.

Friday, April 5, 7:00 p.m.
Keynote Address

Sergei A. Arutiunov (Institute of Ethnology and Anthropology, Russian Academy of Sciences) Gold Room
The Role of Arctic Anthropology in the Optimization of Ethnic Relations and Cultural Transmission

In arctic and subarctic anthropology we are mostly engaged in studies of small-scale societies. In Siberia they range from a few hundred to several hundred thousand people. Currently, all of them are aiming at revitalizing their traditional cultures, ways of life, languages, religious practices, but much seems already to have been irretrievably lost. Our urgent task is to record what still remains but is going to be lost very soon. If a feature of cultural heritage is recorded, it can later be revitalized. Such a feedback is already taking place in a number of cases. To some extent, these are, of course, invented traditions. But invented traditions are better than no traditions. There are other invented traditions, invented by politicians exploiting ultra-nationalism; pseudo-science or anti-science is at their base. We anthropologists have to struggle against these pseudo-traditions. The problems of repatriation, of re-burial of human remains, of protests against archaeological excavations are grave problems that cannot be dealt with in a standardized way. The antithesis is always enlightenment versus obscurantism. The accusations of ethnocentrism, cultural imperialism, past offenses, cultivation of a feeling of guilt, etc., are most often scarecrows exploited by corrupted and unscrupulous petty politicians, trying to play the nationalist card. National revival is an ambivalent phenomenon, the same as religious revival, be it Christianity, Buddhism, or Shamanism. The position of anthropologists, based on firm principles of Western Liberalism, is essential in dealing with these phenomena. The up-bringing of a new generation of professional anthropologists from among native populations is the most important way to defeat the obscurantism born in the stream of revivalist movements.

Saturday, April 6, 12:30 p.m.
Keynote Address

Victor K. Golla (Humboldt State University) Gold Room
The Problem of Athabaskan Expansion South of British Columbia: Perspectives from Comparative Linguistics, Ethnography, and Archaeology

The Athabaskan languages of Washington, Oregon, and northwestern California are frequently grouped together as the "Pacific Coast" division of the family, parallel to the Apachean languages. The implication is that they are the result of a single migration south from British Columbia. It has, however, long been recognized that the three subgroups of "Pacific Coast" languages are quite distinct from one another. These include (1) the Kwalhioqua-Tlatskani group (actually a single language with moderately differentiated dialects) at the mouth of the Columbia; (2) the Southwest Oregon group (probably two languages, Upper Umpqua and the Rogue River dialect chain, with Chetco-Tolowa, an emergent language at the southern extremity of the latter); and (3) the Northwest California group (Hupa-Chilula, Mattole-Bear River, and the Eel River dialect chain).

The deep divisions between subgroups seem consistent with a long period of isolation from one another. For many years the hypothesis with which I was most comfortable maintained that these three groups originated in a single migration of speakers of "Proto-Pacific-Coast Athabaskan" down the Columbia River to its mouth and then south along the Coast Range. Whatever its point of origin—most likely in south-central British Columbia—the most parsimonious assumption was that this migration resulted in the establishment of a single (albeit tenuous) speech community extending along the coastal mountains from Willapa Bay to the Eel River. This community almost immediately dissolved into a chain of small isolated communities, three of which survived to become the nuclei of the PCA subgroups.

Supporting this hypothesis was, I believed, clear evidence that all PCA subgroups shared phonological, morpho-syntactic, and lexical innovations that could be attributed to a single PCA proto-language. On the other hand, the distinctive traits that separated the subgroups seemed unique to each group and best explained as the result of separate innovations in situ.

Recent assessment of the linguistic data, however, casts doubt on many of the assumed common traits. Some turn out to have parallels elsewhere in Athabaskan, others are not really shared across the three groups. Moreover, at least some of the traits I had earlier identified as innovations within the specific subgroups are revealed, on closer examination, to be shared with other Athabaskan languages outside the Pacific Coast area.

The evidence now indicates that an alternative hypothesis is at least as likely: namely that the three PCA subgroups represent three historically unconnected

migrations from the north. A reconsideration of the model of Athabaskan entry into the Oregon-California area is clearly called for. 2500 B.C. - microblades?

Hildebrandt 900 A.D. - Gunter Pattern assemblage
↳

ABSTRACTS

Robert E. Ackerman (Washington State U.)

Session 14A

Digging in a Limestone Cave: Archaeology of the Lime Hills Region, Southwest

Alaska Dotted bone arrow tips (for microblades) not identified

Cave 1 was further tested in 1995 with support provided by the National Science Foundation. Fourteen 1 x 1 m squares were excavated to bedrock. Faunal remains were recovered from all stratigraphic levels. Organic artifacts and bones have been gnawed making a separation of cultural from predator bone accumulation difficult. At least two cultural occupations are suggested by (1) a charcoal accumulation near the surface of the cave deposit (no directly associated artifacts) and (2) a lower microblade component. Radiocarbon sample dating, sediment/pollen analysis (A. Ruter), and faunal analysis (D. Georgina) will provide further insights into the cave's history.

all microblades = medial section flakes n = 8

Tracy Andrews (Central Washington U.)

Session 6

Gender, Culture, and Subsistence: The Enduring Legacy of Eleanor Leacock

Abstract not available.

Katherine L. Arndt (Anthropology, UAF)

Session 2

Native, Russian, and British Trade in the Yukon Drainage, 1830-1868

The Yukon drainage fur trade of the period 1830-1868 can be characterized as a three-way competition between the Russian-American Company, the Hudson's Bay Company, and the intercontinental and whaling trade of the shores of Bering Strait. And yet the direct representatives of those interests rarely, if ever, crossed paths. Instead, the competition was played out through Native middlemen who channeled furs into the trade. This paper examines changes in the spatial patterning of the trade over time.

Mike Baffrey, Mike Burwell, and Jeff Walker (U.S. Minerals Management Service, Alaska OCS Region)

Session 13

Poster Session: Incorporating Indigenous Knowledge into the Federal Offshore Lease Sale Process

This poster session will review policies and recent efforts by the Minerals Management Service (MMS), Alaska Outer Continental Shelf Region, to assure that indigenous knowledge is incorporated into the Federal offshore lease sale process. The MMS administers the Federal offshore oil and gas leasing program, which covers lands located three miles and further offshore. Indigenous

knowledge is a critical source of information for understanding the biological resources and the physical environment of a local area and assessing potential effects from oil and gas activities to these resources and local residents. The MMS has taken a new and proactive approach to incorporating indigenous (or traditional ecological) knowledge in lease sale Environmental Impact Statements (EIS) and to developing mitigating measures that are responsive to the needs and concerns of local residents. This session will review MMS efforts to work with communities to utilize local indigenous knowledge, coordination with communities on how such knowledge is used in the EIS, and how mitigation for potential effects can be developed. The session will also review efforts by MMS to coordinate with native, tribal, federal and state, and other organizations, as well as efforts to tap local anthropological expertise on experiences, expectations, and protocols for acquiring and using indigenous knowledge.

Susan Bender (U. of Illinois)

Session 1C

Subsistence and Seasonality of the Ocean Bay Tradition, Kodiak Archipelago

Our understanding of the earliest inhabitants of the North Pacific region, the Ocean Bay tradition, has been limited to analyses of lithic materials and incomplete data sets regarding settlement patterns. Recently, renewed interest and research in the colonization of Southwest Alaska and the Kodiak archipelago has resulted in an increased understanding of settlement patterns and, interestingly, recovery of a substantial ocean Bay faunal assemblage. My proposed research includes identification and analysis of the Rice Ridge site faunal assemblage as a means of testing multiple assumptions currently held regarding the subsistence practices and seasonal habits of the Ocean Bay peoples. Additionally, reanalysis and comparison of small Ocean Bay faunal assemblages to the Rice Ridge material may begin to provide information about regional interactions, cultural affinities, and cultural continuity in the area.

Dianne M. Bengtson and Sarah McGowan (Anthropology, UAF)

Session 13

Poster Session: Digital Imaging in Faunal Analysis

The purpose of this project is to contribute to the current storehouse of printed materials used in the study of zooarchaeology, specifically related to Alaska. Our primary goal is to undertake an in-depth photographic study of the Rangifer tarandus (caribou) skeleton and scan the images onto CDs. These images will be compiled and produced as a manual that can be used in the classroom. In addition, it will be useful to faunal analysts and paleontologists for the accurate identification of bones recovered from archaeological and paleontological sites in the circumpolar area.

Ellen Bielawski (Keepers of the Treasure Alaska and Arctic Institute of North America)

Session 6

People in Arctic Science

Life history and quantitative data from the ethnography of Arctic scientists clearly demonstrates the obvious: there were few women in Arctic science until recently, and we are still catching up to male colleagues. In what realms, however, have women been pioneers? Data from a study of scientists supported by Canada's Polar Continental Shelf Project shows similarities and differences between women scientists and their male colleagues.

Margaret B. Blackman (SUNY Brockport)

Session 8

Forty Years of Caribou Skin Masks

Since the late 1950s Anaktuvuk Pass villagers have been creating caribou skin masks for the tourist trade. The mask's origin and subsequent development was related in Science Magazine in 1966, and remains part of the village lore. Today masks are made from the same wooden molds used in the 1960s by mask makers who have been making them for 30 years. There have been changes, though minor innovations in the form itself, and as artists from other North Slope villages have begun making and selling skin masks. Nonetheless, the masks remain images of the Nunamiut of Anaktuvuk Pass, nomadic hunters of caribou.

Peter M. Bowers (Northern Land Use Research) and Madonna L. Moss (U. of Oregon)

Session 1D

Faunal Diversity on the Northern Northwest Coast: A View From the North Point Site, Port Houghton, Alaska

Test excavations in 1994-95 revealed evidence of a late Holocene core and blade technology at the North Point site, Port Houghton, Alaska. This intertidal site contains two components: the earliest dated to between about 2100 and 3000 C14 yrs BP, and the second historic in age. Prehistoric artifacts include quartz microblade cores, quartz and obsidian microblades, quartz crystals, chipped and ground slate, cordage, barbed bone points and wood artifacts. Most of the well-preserved prehistoric faunal remains were associated with a 10-20 cm thick shell midden in the lower intertidal zone. At present, Pacific cod appears to be the most abundant taxon. Other fish include salmon, rockfish, halibut, and herring. The mammalian assemblage is primarily terrestrial (mountain goat, deer, porcupine, river otter, mink), with harbor seal also identified. A small but diverse assemblage of birds includes loon, scoter, scaup, gull and grebe. The richness and diversity of the faunal assemblage from this site, along with comparative data from Hidden Falls on Baranof Island, challenge generally accepted views of prehistoric subsistence on the northern Northwest Coast that advocate salmon as the primary food resource. The data suggest that, for at least

certain periods and/or seasons during the prehistoric past, people pursued diverse and wide-ranging subsistence activities that were not dominated by salmon procurement. The most important activities at North Point appear to have been fishing for Pacific cod and hunting land mammals. How these results relate to ethnographic models of Tlingit subsistence and settlement will be explored.

P. Kay Branch (Bristol Bay Native Association)

Session 10

Delivering Social Services in Alaska: From Research to Practice

Offering services to people in Alaska is a challenge. Geographic complexity arises from the many rural and remote areas that are difficult to access. Cultural differences between Anglo and Alaska Native people are reflected in the way each group utilizes a social service program. This study evaluates the delivery of one social service program and offers recommendations to promote delivery of services to Alaska Native people. The strength of the recommendations is illustrated through practice in another social service program.

Jean Briggs (U. of Newfoundland)

Session 6

Fieldwork Before and After 'Political Correctness'

The paper anecdotally compares the different 'political' concerns that impinged on Northern fieldwork, as I experienced them in the 60s and 70s, on the one hand, and in the 80s and 90s, on the other. It also illustrates how different the same piece of fieldwork looks when viewed through politically different lenses.

Aubrey Cannon (McMaster U.)

Session 1D

Was Salmon Important in Northwest Coast Prehistory?

A review of recent research and opinion shows growing support for the view that salmon may have been much less important in prehistory than ethnographic data would suggest. This view is critically assessed through an examination of: 1) the extent of variability in local subsistence economies; 2) the standard of evidence required to demonstrate an intensive, storage-based salmon-fishing economy; 3) the viability of alternative subsistence strategies; and 4) the weight of empirical evidence for an early intensive fishery. Despite substantial variability in coastal subsistence economies at different times and places, this critical review suggests that salmon was a key resource from a very early date, and was essential to the growth and cultural complexity of coastal populations throughout later prehistory.

Walkie Charles (School of Education, UAF)
Aspects of Silence in the Yup'ik Eskimo Culture

Session 4

Silence in many cultures is regarded differently for different purposes at different times. Silence both intrigues us as well as challenges us as human beings because we have all experienced situations where when dealing with certain people, the aspect of silence is such that it puts us in a position of deciding how to react to the concept. The notion of silence recognized in some indigenous groups throughout the world, when observed by outsiders, is interpreted differently than what it really means.

In my presentation, I will attempt to unveil my views to the audience of several notions of silence in indigenous societies before leading into my views of the aspects of silence perceived in the Yup'ik Eskimo culture, of which I am a member.

C. Ryan Colby (Anthropology, UAF)
Crown Wear, Chipping, and Dental Modification in the Arctic

Session 15

Earlier Eskimo populations used to rely heavily on their teeth as a third hand in daily activities. They also subjected their dentitions to severe stress as a result of chewing dried and frozen foods. All of these activities leave identifiable markers on teeth. This paper focuses on the identification and interpretation of crown wear, chipping, and other modifications to the tooth crown, such as labret facets, that are evident in Eskimo dentition.

Sally Cole (Concordia U.)
Women's Stories and Boasian Texts: The Ojibwa Ethnography of Ruth Landes and Maggie Wilson

Session 6

In the 1930s Ruth Landes described gender conflict in Ojibwa society. Her model has been disputed by subsequent ethnographers who instead construct Ojibwa gender relations as cooperative and egalitarian and who maintain that Landes's ethnography was skewed by the ahistoricism of her Boasian training. Based on archival research, this paper presents evidence that Landes's portrait was not an accident of ahistoricism but the product of professional collaboration between Ruth Landes and her Ojibwa informant, Maggie Wilson.

Terrence Cole (History, UAF)
The Legacy of Knud Rasmussen and the Fifth Thule Expedition

Session 3

Across Arctic America tells the tale of one of the epic voyages of world history, Knud Rasmussen's trek from Greenland to Siberia in 1921-1924. Like Captain Cook's exploration of the Pacific, or Lewis and Clark's march across the

Rockies, Rasmussen's "Fifth Thule Expedition" set the standard by which all future explorers would be judged. In three-and-a-half years he and his companions traveled nearly 20,000 miles by dogteam, collected 20,000 artifacts, and compiled thousands of pages of information about Arctic natural history, Eskimo folklore, culture and customs. On his journeys Rasmussen explored both the visible world of ice and snow, and the invisible world of mind and spirit, recording an incomparable wealth of data about Inuit intellectual and spiritual life. It was a rich, new dimension which previous explorers had largely missed. "I have not sounded all the depths," Rasmussen wrote. "One can never finish exploring a people."

Rasmussen has been called "the founder of Eskimology." Fellow scientist and explorer Vilhjalmur Stefansson claimed Rasmussen "excelled all others" in the study of the Eskimo and was "supreme in the field of northern folklore." Like the work of Charles Darwin, Rasmussen's understanding and insights revolutionized his field. The ten volume *Report of the Fifth Thule Expedition* by Rasmussen and his colleagues rivals the *Encyclopedia Britannica* in size and scope and is one of the great treasures of anthropological literature; it is the foundation for virtually every substantial work written about the Eskimo since the 1920s. *Across Arctic America* is a one volume English translation of the explorer's popular account of his most memorable journey, and reveals in brief the richness of Rasmussen's historical legacy.

Raymond Collins (McGrath Center, UAF)
Linguistic Clues to Athabaskan Migration: Why the Southwest and Northern California?

Session 14A

As we expand our knowledge of proto-Athabaskan vocabulary we obtain a clearer picture of where they were living or were not living during this stage of their history. By examining the vocabulary that migrating Athabaskans retained we have clues to the routes they may have taken and also the life style they maintained while on the journey. Such studies can also help understand why the Northern Athabaskan descendants ended up in the southwest and on the Pacific Coast in California.

John P. Cook (Bureau of Land Management, Fairbanks)
People of the Gold Rush: Some Information

Session 11

The people of the Gold Rush came from nearly every state in the Union and from many other countries. They came from all walks of life; of all ages; both sexes. And they prospected and mined throughout the Interior of Alaska, as well as coastal locations. In summary—and preliminary—form, this paper presents some of these data: the 1900 and 1910 U.S. Census records, mining location notices, and contemporary newspaper accounts. This is presented as a research tool within which many topics maybe further developed. This paper only scratches the surface.

Amy Craver (Indiana U.)

Session 6

Introduction - Women Pioneers of Northern Anthropology

This session honors the work of women who conducted archaeological or ethnographic work in northern regions (primarily Alaska and Canada) between the 1930s and the 1970s. It presents some of the subjective aspects of fieldwork and also investigates each woman's scholarship in the context of the discipline of anthropology of her time. In the course of discovering who these women are and how they reacted to their own fieldwork experiences, we find that in addition to making an important contribution to preserving the traditional knowledge of indigenous peoples of the north, each of the pioneer women has had a lasting influence on the way anthropological work is conducted.

Denise L. Daniello (Anthropology, UAF)

Session 16

Villagers to Townspeople: A Comparative Study of Eskimo Migrant Adjustment Patterns in Fairbanks, Alaska

Urbanization is a growing trend among indigenous peoples in Alaska. Alaskan Eskimos migrate to Fairbanks, the second largest urban center in Alaska, in search of work, educational opportunities, medical access and adventure.

In this investigation, I describe two patterns of migrant adaptation of Alaskan Eskimos to Fairbanks, the "ethnic enclave" and the "dispersed migrant" settlement pattern, and define the differences distinguishing them. Findings from this study indicate that migrants select and incorporate certain features of Eskimo culture into urban life. Rather than making a sharp distinction between the city and the village, Eskimo migrant adjustment emphasizes the interconnections linking them. Cultural practices and personal identification with the home village are ways in which migrants reinforce their sense of Eskimo identity. These markers of identity are the focus of this study.

Rachel Davenport (ANS, UAF)

Session 10

Spirits at Rest: A Comparison of Repatriation Processes

This paper looks at the process of repatriation from collection to return. It contrasts the repatriation procedures of different agencies, including the University of Alaska Museum, Fort Lewis College, and the National Park Service, with each other as well as with those before any repatriation legislation, specifically the Native American Graves Protection and Repatriation Act (NAGPRA). Before NAGPRA was established, the rules of repatriation were ambiguous, and the process of returning any objects was full of complex negotiations. After it was put into effect, the procedures became standardized. The responsibilities of both Native Americans and museums are clearly laid out, and new relationships between the two have been initiated.

Alan DePew (Washington State U.)

Session 7

Preliminary Results of Archaeological Investigations in the Wood Lakes System, Southwestern Alaska

Preliminary Results of an archaeological investigation of two sites (49DIL153 and 49DIL086) in Southwestern Alaska are presented. The sites were previously excavated by Bureau of Indian Affairs archaeologists in the 1980s. During 1995, further excavations were conducted at 49DIL153, with work at 49DIL086 anticipated for 1996. Artifact and radiocarbon data (43 dates spanning the last 3500 years) suggests affinities with Arctic Small Tool- and Norton-Tradition sites on the Alaska Peninsula and the Southwestern coast of Alaska.

Charles E. Ditters (U.S. Fish and Wildlife Service)

Session 3

Leave the Driving to the Ducks

Archaeological and anthropological research on lands managed by the National Wildlife Refuge System in Alaska dates to before the turn of the century. However except for minor items such as consultation on permits issued for archaeological work, agency involvement and interest in the subject dates to only the early 1970s for archaeological, and the early 1990s for cultural, investigations. I will briefly examine the history of work on National Wildlife Refuges, and by the Fish and Wildlife Service, and discuss the difficulties (and the occasional benefits) of working in an agency where ducks and salmon occupy the driver's seat.

Jonathan C. Driver (Simon Fraser U.)

Session 1A

Paleoecological and Archaeological Implications of the Charlie Lake Cave Fauna, British Columbia

The earliest strata at Charlie Lake Cave contain artifacts, microfauna, and macrofauna deposited during the transition from open late Pleistocene to forested early Holocene environments. Just as the earliest post-glacial floral communities in western Canada have no modern analogues, the faunal assemblages from 10,500 to 10,000 B.P. contain a mix of species not found in modern communities. Archaeological and paleontological data at Charlie Lake Cave suggest that northeastern BC and western Alberta were colonized by plants, animals and people moving north from deglaciated and unglaciated regions further south. By about 10,000 B.P. faunal remains document a change to boreal forest communities similar to those found in the region in historic times.

Judith Eisele (U. of Nevada)
The Survival of Blood Residues on Stone Tools

Session 1B

The applicability of an immunoassay method to archeological material to detect possible blood residues was investigated. A highly sensitive method, god immunoassay (GIA), was employed to determine the reliability of commercially produced anti-sera for identifying known blood samples and characterizing the cross reactivity shown by the anti-sera. When application of the GIA method to 139 stone tools produced no positive results, a test to simulate archaeological material was conducted. Blood-coated artifacts were buried and retrieved at intervals, GIA testing showed that immunogenically viable residues did not survive for one month in damp dirt, and survived in absolutely dry dirt for up to ten months, but with diminished activity. The conclusion is that blood residues to not survive on stone tools from archaeological sites, except under extremely unusual circumstances.

Susan W. Fair (UA Museum)
Art Production, Economy and Aesthetics in Shishmaref

Session 8

Art production and other forms of entrepreneurship are key ways in which Inupiaq residents of the village of Shishmaref have survived and prospered over the last century. Strong leadership there has been combined effectively with an area-wide predilection for choosing one's own path. Competition, or "productive stimulation" is a core part of this pattern, although this is accomplished in ways that do not threaten community solidarity. Art production is a primary and respected way of making a living, entwined deeply with both subsistence and wage labor economies here. In most extended families, gifted persons are encouraged to follow their talents, and many families may have a primary artist and other well-defined and productive roles. Villagers have also created a fully equipped workshop which serves carvers from as far away as Wales. A well-developed though changing aesthetic, expressed mainly in the mediums of whalebone and ivory carving prevails. This aesthetic was first shaped by traditional forms, then through the influence of both missionary and Native teachers, entrepreneurial contact with miners and trading ships, early managers of the ANICA Shishmaref Native Store, and talented individual artists.

Since 1970, a revival of the arts has taken place in Shishmaref. This movement was spurred by influential individual Native artists and their colleagues, by professional workshops, and the requests of independent art dealers and curators. Now, many prominent middle-aged Shishmaref artists are discouraged by the direction creativity in the arts there is taking, while younger artists bend their aesthetic to the demands of a growing market and a dwindling supply of raw materials. This paper will examine this situation as well as the history of art production and aesthetics in the village.

Phyllis Fast (ANS, UAF)
Sacred Silence of the Gwich'in

Session 4

Sacred concepts are embedded in Gwich'in verb stems, and when the language was in active use culture members participated in a basic awareness of their own construction of their sacred ways as part of their routine daily lives. English is now the preeminent language of these Athabaskan people of Canada and Alaska. Only a few speak the language comfortably, and rarely on a regular basis. This paper presents some examples of the silencing of the sacred in Gwich'in lives.

Phyllis Fast (ANS, UAF)
History from an Indigenous Perspective

Session 3

Many Native American peoples structure their understanding of the past in zones of repetitive themes. Some may be linked to seasonal patterns, others may be aligned to sacred qualities of mythological beings. Such histories are stored in oral traditions. Western scholarship has no way to assess or appreciate the value of such histories as history, and relinquishes analysis of oral tradition to various propitious, but ahistorical modes of inquiry. This paper suggests a possible method of discovering the historical essence of oral tradition.

Phyllis Fast (ANS, UAF), Miranda Wright (Doyon Foundation), Phyllis Morrow and Deanna Kingston (Anthropology, UAF)

Session 5

Opening the Door: Native Identity and Anthropology

The following topics were identified by session organizers to stimulate discussion on the relationships between anthropology and Alaska Native identities. As well as considering these questions in general terms, participants may wish to discuss their individual and community experiences with anthropology/anthropologists.

1. Some Alaska Natives may feel that research has contributed to the association of identity with "blood quantum". People who are not "full blood" may feel silenced or excluded from claiming their Native identity.
2. Angers about past research or researchers may no longer subscribe to certain theories, dated materials often continue to circulate. They may be all that community members know of academic research.
3. Related to #2, there is a time lag between current knowledge and theory and its impacts on people. Anthropologists may wrongly assume that flawed ideas have been replaced by more informed understanding.
 - a. How can Alaska Natives learn about current anthropological understandings and how new ideas relate to older ones?

- b. How can anthropologists anticipate the effects of their research? How can they continue to improve their approaches without becoming complacent?
4. A history of feeling patronized by anthropologists leads some people to prefer not to work with them, or to remain silent.
5. What are the roles of Native consultants?
 - a. What power do/can/should they have in deciding what appears in research results?
 - b. Can they contribute to basic understandings of Native cultures, and not only be sources of data or information?
 - c. How should they be credited and/or reimbursed?
6. Popular materials, like "Alaskana", can also be important to communities. Popular books and films contain information that may otherwise be unavailable. They are also more accessible than many academic publications. Often, though, these popular works perpetuate stereotypes and misinformation.
 - a. How can people distinguish between academic and popular sources?
 - b. How can they separate the useful information in these sources from the incorrect or incomplete information they contain?
 - c. How can they combine academic and popular materials to get the best from each?
7. What positive models for documenting culture can anthropology provide? Can anthropological methods be used to bridge gaps in cultural transmission between generations?
8. How can communities document aspects of culture that anthropologists have not (or have not been allowed to) document? How can these be safeguarded?
9. While missionary groups often prohibited Native spiritual traditions, anthropologists took a neutral, explanatory stance on such traditions. Has this been useful to communities seeking to find value once more in traditions that have been suppressed?
10. What should the role of Native anthropologists be?
11. Should stories and oral traditions be presented with explanations (for those Native people with little or no background in this area as well as for non-Native audiences)? Does this contradict the idea that stories/traditions have multiple meanings and are understood over a lifetime? Are respectful studies of this sort of lifelong learning useful?
12. What issues of intellectual and other property rights should be raised and discussed?
13. Anthropology has separate subfields, and each has had its own impacts on Alaskan communities. For people who do not study anthropology, however, the subfields (archaeology, cultural anthropology, physical anthropology and language studies) are not easy to "lump together". What problems has this created and what can be done about it?
14. What specific recommendations can be made to improve relationships and the quality of anthropological studies.

William W. Fitzhugh (Arctic Studies Center, Smithsonian Institution)

Session 3

Smithsonian Anthropology in Alaska: The Middle Ages, 1890-1930

Recent publication, research, and exhibition projects have concentrated on the early history of the Smithsonian research and collecting in Alaska. Less well known is the period between 1890 and 1930 when the Smithsonian's involvement in northern studies progress from a primarily natural history orientation to an anthropological focus. It was during this period that the profession of anthropology became established within the BAE, and the USNM and the foundations of modern research conducted by Ales Hrdlicka, Henry Collins, and T. Dale Stewart were laid. This paper reviews the history of Smithsonian programs and policies as they affected northern anthropological work during this formative period and discusses the motives, results, and legacies of the era. Attention is also given to relationships between the Smithsonian, government agencies, museums, and universities, and to impacts on Smithsonian program by developments in the field of anthropology.

Caroline L. Funk and Brian W. Hoffman (U. of Wisconsin)

Session 1C

Archaeological Faunal Remains as Indicators of Environmental and Subsistence Change on The North Coast of Unimak Island, Eastern Aleutians

Environmental change has been proposed as an explanation of the transformation of village organization in the Eastern Aleutian region. Faunal collections from two sites on Peterson Lagoon, Unimak Island, that are close in space and time and span an era of potentially significant sociopolitical change, are used to reconstruct regional prehistoric environments and subsistence. These materials range from macrofauna to insect remains, and provide the data necessary to construct and compare the nature of the environment and subsistence at c. 1000 A.D. and 1500 A.D. with this information it is possible to evaluate the postulate that significant subsistence-relevant environmental change did occur in the eastern Aleutians during the late prehistoric period.

Matt Ganley (Bering Straits Foundation)

Session 12B

Factionalism as a Political Process in the Bering Straits Region: A Diachronic Perspective

Inupiat kinship has been noted as having a "proximal" and "fictive" orientation that is very unlike the biological or lineage focus found in other groups. By reviewing current political trends in conjunction with past settlement patterns and resource availability, a picture emerges that illuminates a political process which has historical and cultural precedents. While factionalism as a definition often implies fractious situations and overt conflict, in the case of the Bering Straits people it is a means of resolving issues and forging alliances. Considered in conjunction with the ways people recognize and reckon "kin", factionalism effectively operates at the household, community, and regional levels.

Matt Ganley (Bering Straits Foundation)

Session 17

The ANCSA Section 14(h)(1) Cemetery and Historic Site Program: Consideration for Collections and Land Issues

This session will bring together representatives from the Native Regional Corporations and Native Non-Profits, the Department of the Interior, and other interested parties to discuss particular issues surrounding Section 14(h)(1) of ANCSA. The current and future state of the information collected to document the 14(h)(1) claims and possible solutions for the problems associated with the certification and adjudication processes will be addressed during this session. (Due to the limited size of the meeting facilities, those participants receiving formal invitation to this session will be provided priority seating.)

Diana M. Georgina (Washington State U.)

Session 1A

Lime Hills Cave One: Preliminary Results of Faunal Analysis

Lime Hills Cave One is an Early Man site in southwestern Alaska, about 200 miles west of Anchorage, near the village of Lime. Test excavations of the cave in 1993 yielded dates of about 9500 B.P. for human occupation, and 15,000 B.P. for faunal remains at the lowest level. During the summer of 1995, a small team of archaeologists from Washington State University conducted extensive excavations of the cave. Faunal material, both large and small, was recovered from every level. Identified species include vole, porcupine, caribou, bear, bison, and horse. This paper is a preliminary analysis of the faunal material recovered, including implications for a paleoenvironmental reconstruction of the area.

David W. Gregg (Brown U.)

Session 2

Adaptation, Technological Change, and the Inupiat Adoption of Firearms in Nineteenth-Century Northwest Alaska

To understand better the interrelations between technological and social change, this paper examines the introduction of firearms to the nineteenth-century Inupiat of northwest Alaska using archaeology, whaling and other commercial records, historic accounts and photographs, and collections. A constellation of firearms-related objects and practices reflect cultural negotiations by which Inupiat came to understand firearms, adapt them to their use, and adapt to firearms in turn. Changes, particularly to settlement systems and social organization, contributed to the ethnographically known culture, and beg reconsideration of assumptions about the meaning of European goods and culture change in Native cultures.

Erica Guyer (Brown U.)

Session 7

A Prehistoric Eskimo Burial Site in Kotzebue, Alaska

In July 1995, the National Park Service was asked to excavate a prehistoric Eskimo burial site in Kotzebue, Alaska. One male and one female skeleton, each with associated bundled grave goods, were uncovered. These bundles provide important insight into gender specific tools in prehistoric times. The male's bundles contain implements associated with land hunting, fishing, manufacture, personal adornment, and transportation. The female's bundle contains implements associated with sewing and skin working. Analysis of the artifacts suggest that the burial dates to the Kotzebue period (AD 1400 to AD 1550). The site illustrates burial practices in prehistoric times of minimal structural material and burial bundles for use in the afterlife. The analysis of this burial provides a unique understanding of prehistoric Kotzebue that is not available from house pit excavations.

T.J. Hammer (Simon Fraser U.)

Session 11

Canyon City: The Historical Archaeology of a Frontier Klondike Gold Rush Settlement

Anthropological studies concerning the Klondike Gold Rush and the nature of the settlement patterns along the 'Trail of '98' have been few and far between. Dawson City and selected sites along the Chilkoot Trail have been the focus of the vast majority of historical archaeological research carried out in the Yukon. This work has largely concentrated on the documentation and reconstruction of buildings, adding little to the anthropological knowledge of the historic settlement of the Upper Yukon River. With the centennial of the Klondike Gold Rush fast approaching in 1998, Canyon City, located five kilometres south of Whitehorse, Yukon, was selected by Tourism, Government of Yukon, to be an interpretative historic site. As a result, Canyon City has been the focus of archaeological investigations for the past two years. The data recovered from the field work and archival research are used here to characterize the type of settlement occurring on the Upper Yukon River during the Gold Rush through the construction of a historical ethnography of Canyon City — a peripheral frontier Gold Rush settlement.

Kelley Hankins (U. of Alaska Anchorage)

Session 1B

Bison Taxonomy and Social Evolution: A Critical Review

This presentation reviews the literature pertaining to the criteria used in reconstructing the taxonomy and systematics of the genus *Bison*, and the relationship of these criteria to social behavior that is assumed to have taken place as forms changed through time. Currently, male horn cores and cranial measurements are used to distinguish bison species and/or subspecies, and from these data male bison social behavior is inferred in an attempt to explain why morphological changes have occurred. The result has been confusion and controversy among investigators who use male bison measurements to determine when forms

appeared, how long forms persisted, and the relationship of physical form to aggression and fighting behavior (related to tending and servicing as many females as possible), based on the assumption that only these features have been selected for in the rapid evolution of the genus. Changes in female bison morphology and social behavior are generally not considered in developing theories about bison taxonomic and social evolution. This paper incorporates females into existing selective theories about bison social behavior, morphological changes, and reproductive success, in the hope of clearing up some of the current confusion and controversy and providing future avenues for investigations.

Diane K. Hanson (U. of Alaska Anchorage)
Terrestrial Fauna in a Maritime Economy

Session 1D

The Coast Salish culture of southwest British Columbia and northwest Washington is justifiably described as having a maritime focus. This is supported by ethnographic reports, faunal studies, and carbon isotopic analyses. As a result, shifts in terrestrial fauna have received little attention. Locarno (3500-2500 B.P.), Marpole (2500-1500 B.P.), and Developed Coast Salish (1500 B.P. - contact) faunal assemblages from Strait of Georgia sites were compared in this study. Initial results demonstrate that spring and early summer Marpole sites usually have few mammal remains with the exception of canids, while late summer/fall/early winter sites had more substantial mammal assemblages dominated by ungulates. There is also an interesting shift in the ungulates represented in Marpole and developed Coast Salish mainland assemblages. In Fraser River Delta Marpole assemblages, deer tend to be more common, but during the Developed Coast Salish culture, wapiti dominate. This suggests either a shift in hunting strategies or in vegetation cover during the late prehistoric period.

Diane K. Hanson, Francis M. Broderick and Terence Fifield (Craig Ranger District, USDA Forest Service)
Cedar House Rockshelter, Prince of Wales Island, Southeast Alaska

Session 7

The Cedar House Rockshelter (49-KET-447) was found during a 1995 Forest Service timber harvest survey on the east coast of Prince of Wales Island. It was occupied by 2800 BP and, judging from a modern cedar structure on the site, as recently as 1995 AD. Test excavations revealed rich shell bearing sediments extending nearly 1 meter below the ground surface. A labret, decorated barbed bone point, bone wedge, bone awl and wooden knife handle were among the cultural items recovered. Deer, sea lion, delphinids, beaver, seal, marine fishes and mollusks were also identified from the deposits.

Sharon Hargus (U. of Washington)
Conjugation, Mode and Negative in Babine/Witsuwit'en

Session 14B

An in-depth understanding of the inventory, positions and co-occurrence restrictions among the conjugation, mode and negative morphemes is crucial to understanding the phonology and morphology of any Athabaskan language, and may shed light on questions of relatedness among the languages of the family. In Babine/Witsuwit'en the mode prefixes are those which can occur with s-negative a-imperfective (and default), u- optative, e/a- future, E- progressive) or have a distinct negative form (in/ n- perfective). s- and n- conjugation are limited to perfective and imperative (second person imperfective) forms. Phonological and morphological evidence that s- negative and s- conjugation should be analyzed as distinct morphemes within the verb complex will be reviewed.

Brian W. Hoffman (U. of Wisconsin - Madison)
Feast or Famine: Storage Facilities of Eastern Aleut Dwellings

Session 2

Storage of food surpluses was a widespread practice among the maritime societies of the north Pacific and Bering Sea regions. Generally, food storage was designed to extend the use-life of resources obtained during periods of peak availability for consumption during periods of resource scarcity. Interestingly, some early Russian accounts suggest the occupants of the Aleutian Islands did not store significant quantities of food in apparent contradiction to the typical north Pacific practice. Recent excavations within Aleut house depressions on Unimak Island and the lower Alaska Peninsula have encountered evidence for substantial interior storage capacity, most notably in the form of subfloor pits. Analysis of these features adds to our understanding of the economic and social structure of contact period eastern Aleut households. Both environmental (harsh winters) and social (competitive feasting) explanations for these storage facilities are offered.

Roy D. Iutzi-Mitchell (Ilisagvik College)
Sociolinguistic Processes of Differential Eskimo Language Maintenance and Language Shift on the Lower Kuskokwim

Session 16

Two Yup'ik Eskimo villages, each the other's nearest neighbor on the Lower Kuskokwim River, have undergone differential language maintenance and language shift. Yugcetun is children's first language in one village and English is in the other. Political economic developments in the language shift village early this century preceded language shift in the later century. Language shift may result when, at the micro-social level, individuals make language choices based upon their interpretations of the significance of macro-social processes. Likewise, language maintenance can occur when local conditions reinforce interpretations of power and prestige associated with the traditional language.

In the language maintenance (LM) village, essentially all of the children speak Yugcetun as their first language, while in the language shift (LS) village, English is the first language of all but a handful of children. LM and LS villages are each other's nearest neighbors, share the same Christian church tradition, same school district, host each other for local celebrations and members of each commonly marry into the other community.

John W. Ives (Provincial Museum of Alberta)

Session 14A

Athapaskans and the Northwestern Plains Periphery

The Northwestern Plains occupy a critical geographic location for any explanation of how Apachean Athapaskans left the Subarctic. Although the appearance of Athapaskans in this region has a low threshold of visibility, the western Canadian archaeological record is often misinterpreted when viewed from the perspective of the southern United States. Anthropological evidence from western Canada is providing an increasingly clear sense of the kind of world Apachean ancestors entered during the last two millennia of pre-contact history, with a more refined understanding of what can and cannot be said about Athapaskan departure from the Subarctic toward the Southwest and southern Plains.

Louise M. Jackson (U. of British Columbia)

Session 10

Cultural and Intellectual Property: What Do These Terms Mean to Whom, and Can Differing Cultural, Legal and Museological Viewpoints be Reconciled?

In seeking to answer the questions in my paper's title, I will draw from Alaskan and Canadian case studies. Currently these issues are especially resonant in British Columbia where land claims, treaties, and the establishment of cultural identity are of considerable concern. The questions are important because more often than not, First Nations/ Native American perspectives are qualitatively different from definitions imposed by legal bodies and individual museum policies. With the emergence of 'tribal' museums and cultural heritage centers in both countries, how these differences are to be reconciled will be of increasing importance in future repatriation requests.

Carol Jolles (U. of Washington)

Session 6

The Contributions of Dorothea Leighton, MD: Medical Doctor and Ethnologist

In the summer of 1940, anthropologist Dorothea Leighton, M.D., traveled with her husband (at that time) Alexander Leighton to Gambell, St. Lawrence Island, Alaska. Together the two anthropologists collected a large body of life history data from men and women in the community. They also took numerous photographs and filmed activities in the community. In this presentation I

consider the importance of Dorothea Leighton's contributions to arctic anthropology, based primarily on her work during this one critical summer of research, and I consider, especially, her contributions to our understanding of the roles of Yup'ik women in their communities.

Aldona Jonaitis (UA Museum)

Session 8

Tacky Totem Poles and the Discipline of Northwest Coast Art History

This paper will discuss how a particular totem pole from Alert Bay, British Columbia, became the model for a number of miniature poles as well as an icon of the Northwest Coast in postcards and advertisements. This will lead into a discussion of how contemporary assessments of "high and low art" can clarify the nature of such tourist-directed representations.

Eliza Jones (ANLC, UAF)

Session 14B

Ethnographic Information from the Koyukon Athabaskan Dictionary

The forthcoming *Koyukon Athabaskan Dictionary* will be both a dictionary and an ethnographic reference work. We have included the extensive writings of the Jesuit scholar Jules Jette (1864-1927) who was interested in all aspects of Koyukon culture. Jette recorded especially detailed information about Koyukon cosmology and aboriginal religion. In addition I have written short ethnographic comments that are filed with lexical items or linguistic examples. Also we can collect clusters of information by running macros on the data files to build new files of terms for clothing, childcare, health, animals, etc.

Eliza Jones (ANLC, UAF)

Session

The Importance of Cross-Cultural Communication

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No abstract available.

Laura K. Jurgensen (Anthropology, UAF)

Session 12A

Prehistoric Burial Patterns on St. Lawrence Island: A Reexamination of the Hans-Georg Bandi Human Skeletal Collection

With the enactment of NAGPRA regulations, a large collection of archaeological and human skeletal material, originally collected from northwestern sites on St. Lawrence Island, Alaska between 1967 and 1973, was returned to the University of Alaska Fairbanks Museum from Switzerland. Upon study and organization of the human skeletal material, several patterns emerged concerning demographic life histories, cultural mortuary practices and related environmental stressors on various cultures inhabiting this challenging land. Spanning at least 2,000 years, from the Okvik Culture to protohistoric times, burial

patterns range from gravel-buried single, mostly prone internments to above ground, stone block ossuaries averaging five individuals of all ages. An unusual mortuary pattern is seen with the purposeful placement of one individual's skull upon another's post cranial skeleton. At least fifty percent of all burials contain grave goods.

Lawrence D. Kaplan (ANLC, UAF)
Language Contact around Bering Strait

Session 12A

In the area of Bering Strait is found a diverse linguistic picture not seen anywhere else in the Eskimo world. With five Eskimo languages present, travel and commerce gave rise to a fair amount of multilingualism, historically, before English was available as a lingua franca. This paper concentrates on linguistic influences exerted by languages of this region on one another and especially on the relationship between Alaskan Inupiaq and Naukan Yup'ik. The Inupiat of the Diomed Islands and the Naukan people enjoyed a close relationship, although interrupted by the Cold War in 1948, and their historical ties are reflected linguistically.

Lawrence D. Kaplan (ANLC, UAF) and Charlie Basham (Anthropology, UAF)

Session 9

Revitalization and Maintenance of Alaska Native Languages (Panel Discussion)

The organizers invite participation by representatives of groups currently involved with efforts addressing the situation of languages with declining numbers of speakers around the state (and including the Yukon Territory). We request that panelists begin with a presentation of approximately ten minutes, explaining how they perceive the situation of their particular language and what is being done to influence this situation, to provide a statewide overview. A panel discussion will follow, where panelists should consider the following questions, among others: Should Native language be taught in the same way as a foreign language, or is the situation different when it is the student's ancestral language being taught? Are there teaching methods which are particularly culturally appropriate for Native languages? Should we be considering immersion programs as an effective way of teaching Native language to young children?

James Kari (ANLC, UAF) and Sharon Hargus (U. of Washington)

Session 14B

Lexical Comparison in Two Athabaskan Languages

Given the great geographical spread and typological uniqueness of the Athabaskan languages there are many avenues for historical comparison. We now have extensive morpheme inventories for several Athabaskan languages in Bob Hsu's *Lexware* format. In this paper we offer a lexical comparison of Ahtna (Copper River, Alaska) and Babine/Witsuwit'en (Bulkley and Babine

Rivers, British Columbia). Although separated by about 1200 miles on the Cordilleran trail system, Ahtna and B/W share many conservative phonological and morphological features (Kari and Hargus 1989).

In order to make the lexicons in two or more Athabaskan languages more amenable to comparison, we are developing a typology of lexemes based upon the semantic-functional features of the most basic lexicalizations. Semantically transparent roots can be grouped typologically into 1) noun (without an associated verb theme); 2) verb (without an associated primary noun); 3) verb/noun; 4) noun/verb; 5) directional; 6) exclamation; 7) adverbial; and possibly a few other categories. Group 1 noun roots are what Morice (1932:24) calls 'primary noun roots'. These fall into various cultural and environmental classes including kinship, anatomical, numerals, birds, plants, geography, etc. Group 2 verb roots can be subdivided as to valence and theme category of the primary and most general verb theme. Some preliminary results of comparisons between Ahtna and Babine-Witsuwit'en will be summarized. We will compare subsets of the two lexicons, focusing on the Group 1 noun roots in domains such as plants, geographical features and kinship terms.

Oscar Kawagley (School of Education, UAF)
Another Way of Knowing

Session 4

The Yupiaq people have always striven to work in balance with the human, natural and spiritual worlds. This discourse explores the powers of transformation from one being to another which leads to knowledge for a successful provider, a way of classifying plants and animals, and shows that knowledge is not only gained by use of patient observation but is often given from mystical sources. The power is because everything on this earth has a spirit. If it possesses a spirit then it possesses a consciousness or awareness in order to know. The spiral metaphor tries to explain in simple terms the why's of the Yupiaq having so many problems of a social, psychological and spiritual nature. We know that the dominant societies' institutions are not working. The Yupiaq worldview can make contributions to changes conducive for being human and having a better quality of life for everyone.

T. Angel Keels (Anthropology, UAF)

Session 1A

Caribou Morphometrics: Sex Discrimination in Control Samples

The purpose of this paper is to determine whether female and male caribou (*Rangifer tarandus*) can be separated on the basis of measurements taken from the lower jaw. Measurements were taken on bones from 877 caribou of known sex, including the lengths of the total mandible, dentary bone, canine diastema, and the distance from the mental foramen to the posterior margin of the M3

alveolus. Comparison of dentary bone lengths within various age groups showed a slight overlap between males and females in only one group. Comparisons of diastema length showed overlaps in two age groups, although the percentage of overlaps was quite small. The latter two measurements were not sufficiently accurate to be useful. Comparisons of the measurements of females and males of different age classes indicate that the accuracy of the technique was enhanced when the latter two measurements were not used.

Pearl Keenan (Yukon C., Whitehorse)

Session 4

No abstract available.

Pearl Keenan (Yukon C., Whitehorse)

Session 14A

A Tlingit Perspective on Oral Traditions and Anthropology

Ms. Keenan will begin her presentation by presenting an abbreviated version of a legend that has been handed down from mother to daughter within her clan for generations. The legend describes the slaying of a giant creature. Although the actual identity of the creature in the legend is difficult to ascertain, it may well have been a prehistoric creature native to North America, perhaps a mastodon. If this were the case, the legend would provide a link between the present-day Interior Tlingit and the prehistoric inhabitants of North America, spanning something on the order of ten thousand years. After discussing the relevance of this legend to archaeology, Ms. Keenan then will proceed to more general observations on the relevance of oral tradition and the transmission of cultural knowledge to present-day Native peoples, and to observations on the collaboration between Native elders and workers in the fields of linguistics, anthropology, and archaeology.

James Ketz and Wendy Arundale (Rasmuson Library, UAF)

Session

The Wenger Eskimo Database: Recent Progress

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The goal of the Wenger Eskimo Database is to develop a full text database of early and primary ethnographic sources on Inuit/Eskimo peoples. This paper describes the project, sets out a brief history of its growth, and then focuses on recent developments, including the addition of new materials and the use of a Windows format. The paper will include a demonstration of the new format and a discussion of its advantages.

Robert King (Bureau of Land Management, Anchorage)

Session 11

Elias W. Johnston, 'Nome Millionaire': The Use of Documentary Sources in Historical Archaeology

In 1905, former Seattle and Skagway businessman, Elias W. Johnston, acquired undeveloped gold claims in the Nome area at Copper Gulch in a trade for an old

boat. Subsequently, these made him one of the wealthiest men in the Nome Rush, allowing him to retire to "the good life" in Seattle.

This paper, using slides, will examine this rags-to-riches story, including the sometimes unusual places where documentary records and photographs were found. As such, it is a case study of how to find sometimes obscure information necessary in doing historical archaeological studies of Nome mining in the early 1900's.

Deanna Kingston (Anthropology, UAF)

Session 5

From the Outside Looking In

As with other Natives who grew up "Outside", anthropology is a tool that enables me to learn about my Native heritage. However, my identity as a Native does not exempt me from making the same mistakes as other anthropologists. I learned firsthand the dangers of misrepresentation, of not collaborating with "informants", and of not checking facts before presenting a final product. Subsequently, I was unsure of my role during my first fieldwork with the King Island Inupiat community. I did not know when to be an anthropologist or when to be a member of the community, because I found that I could not be both at the same time. Although I will always feel some discomfort, I will continue to be an anthropologist because anthropology provides methods for helping the King Islanders maintain and preserve their traditions.

Deanna Kingston (Anthropology, UAF)

Session 12B

Will the "Real" King Islander Please Stand Up? Permeable Boundaries in a Bering Strait Community

Traditionally, the groups of people anthropologists studied were conceived as being isolated, bounded societies. However, with the advent of worlds systems theory approaches and recent critiques in the field, anthropologists are now questioning this conception. Recent research of King Island genealogies, supported by historical documentation, suggests that the boundaries between groups are more permeable than originally thought. Thus, although the King Islanders can still be considered a politically bounded society, members moved across community boundaries frequently.

Steve Klingler (National Park Service)

Session 13

Poster Session: "Revisiting the Old Whaling Settlement"

During a brief, opportunistic visit to the Old Whaling Settlement on Cape Krusenstern during the summer of 1995, US National Park Service (USNPS) investigators were able to map the site originally identified and excavated by J.L. Giddings and Brown University students between 1958 and 1960 (Giddings

1967; Giddings and Anderson 1986). At that time, five deep winter houses and five shallow summer dwellings were excavated at the short-lived site, which evidently was occupied by a whaling people. According to Giddings and Anderson's interpretation, the anomalous assemblage of the Old Whaling culture dates to about 3170 BP, about the time of the early Choris occupations in the Kotzebue Sound area. Some 35 years later, this unique site remains an enigma—but perhaps it's time to take another look.

Brian Kooyman (U. of Calgary)

Session 1B

Cultural and Natural Agents in the Formation of the Head-Smashed-In Bison Bone Bed

Head-Smashed-In, a UNESCO World Heritage Site located in southern Alberta, is a buffalo jump used by Plains people to hunt Bison over the last 5000-6000 years. During the course of a 5 year project a 36m² area of the site was excavated and meticulously mapped. Three point provenance was recorded for all insitu recoveries and all bone elements recovered in situ were also drawn on floor plans. Various observations were made in the field to provide a deeper understanding of bone bed formation, including upper and lower surface weathering stage and angle of repose in the sediments. The various observations were designed to provide insight into natural and cultural agents in bone bed formation. The paper examines the varying roles of these taphonomic agents in the spatial distribution and elements frequency patterning in the Bison remains recovered.

Mike Koskey (Anthropology, UAF)

Session 16

Pomory: A Case of European Maritime Adaptation

Pomory, Russian settlers along the White Sea littoral, adapted to the maritime Arctic environment as early as the thirteenth century. These people exploited resources from the Polar Sea and developed maritime technology which permitted sea voyaging to Svalbard, Lofoten, and Novaya Zemlya for whale and walrus hunting. Eventually, these settlers developed a separate identity so that today they are considered an ethnic sub-group. Their maritime adaptations also provided means for expansion eastward, even to Alaska, as Russian fur-procurement crews. For this reason, the main focus of this paper is on the Pomory maritime technological system which permitted them to take the lead in Arctic exploration.

Michael E. Krauss (ANLC, UAF)

Session 3

Naukanski as an Alaskan Language

Anthropology and linguistics have evolved very separately at the University of Alaska. Anthropology developed for three decades primarily as physical and archeological, with relatively little cultural and no linguistics. Study of Native languages began in earnest in 1960, in the Department of Linguistics and

Foreign Languages, and developed very rapidly, into ANLP/ANLC since 1972, quite separately from Anthropology. Even though cultural increased in the Department of Anthropology during that same period, and recently has even come to include linguistic anthropology, the study of Alaska Native Languages remains separate, and in need of closer coordination. Roles of UA(F) in Alaskan/Northern anthropology on one hand, and language study, on the other, are also examined.

Michael E. Krauss (ANLC, UAF)

Session 12A

Naukanski as an Alaskan Language

This presentation will summarize evidence of Alaska origin of the Naukanski language, including linguistically intermediate position of Naukanski between Central (Alaskan) Yup'ik and Chaplinski-St. Lawrence Island Yup'ik, linguistic evidence of Alaskan perspective in Naukanski names for the Diomedes, and possible historical implications of Naukanski version of name for Alaskan mainland recorded by Gvozdev at King Island in 1732.

Michael L. Kunz (Bureau of Land Management - Fairbanks) and Richard E. Reanier (University of Alaska Fairbanks)

Session 7

Mysteries of the Mesa, Explained

Over the last several years the Mesa site research has produced some unexpected results, including the presence of microblades, a fluted flaked stone tool, and a circular piece of worked stone, about the size of a roller-skate wheel, with a hole through the center. These aspects of the research have received only passing mention in our previous oral presentations and publications. As a result, speculation by other researchers regarding these materials has led to some interesting suggestions, such as the fluted tool actually being a microblade core. The aim of this paper is to clarify the situation by presenting additional information.

Robert W. Lane and Susan L. Steen (Anthropology, UAF)

Session 15

Sex Differences in Habitual Activity Patterns Based on Craniofacial Morphology of an Alaskan Eskimo Population

Ethnographic data on Alaskan Eskimos suggest that males and females habitually engaged in different strenuous activities throughout their lives. Did these activities leave tell-tale signs on their bones. To evaluate this question, activity-related stress markers, or enthesopathies, were observed on crania and mandibles of 36 males and 51 females in a skeletal series from the North Bay region of Alaska. Males and females show marked differences in muscle groups that were habitually used and in the degree to which stress markers were expressed.

Mary Ann Larson (Oral History Program, UAF)
A Qargi is a Qargi is a Qargi . . . Or Is It?

Session 12B

In the late 1800s, most of the major Inupiat whaling villages had ceremonial houses, or qariyit (singular, "qargi"). The qargi structure and the qargi as an institution manifested themselves differently in the various communities, however, and this paper addresses that variety. Particular emphasis is placed on the village at Cape Prince of Wales, where the qargi had some characteristics which made it distinct from other Inupiat qariyit.

Molly C. Lee (UA Museum)

Session 8

Masks and Missionaries: Sheldon Jackson and the Rise of Alaska Tourist Art

Special access collectors - the teachers, navigators, soldiers, doctors, and missionaries who traveled to Alaska repeatedly and/or passed significant amounts of time there on a single sojourn - constituted a forceful subgroup of Alaska Native art collectors. Interaction with Native people on a daily basis, as dealers and collectors, they also purveyed and interpreted Native artifacts to an avid but far-off public. Thus, they were among the earliest groups to influence the course of the tourist art market in Alaska. This paper will place the activities of one special access collector, Dr. Sheldon Jackson, Presbyterian missionary and General Agent of Education for Alaska from 1877-1909, in this milieu. Founder and benefactor of Alaska's first museum, Jackson amassed a collection of Native artifacts whose scope and quality testifies to the emergent state of market art at the turn of the century. The paper also addresses the contradictions rampant in the career of a missionary who, by definitions, was concerned to obliterate Native material culture as he was to preserve its remnants.

Jeff Leer (ANLC, UAF)

Session 14A

Speculations on Tlingit and Na-Dene Migrations

This paper will focus on what is surely the greatest puzzle confronting those who attempt to trace the prehistory of Athabaskan-Eyak-Tlingit: what were the historical factors that led first to the linguistic isolation of Tlingit from Athabaskan-Eyak and then to the linguistic isolation of Eyak from Athabaskan? Although we find all three of these languages neighboring one another at the time of European contact, it has long been recognized that Tlingit is by far the most divergent member of the AET phylum and therefore must have been isolated for some time from Athabaskan-Eyak (AE), and that Eyak must likewise have been isolated for some time from Athabaskan. How do we go about constructing a hypothesis that explains these patterns of isolation.

Although it is not possible to give a definitive answer to this question, I will explore a general hypothesis based on the concept of ownership of river drainages, and the possibility of transition from an interior-type lifestyle and culture to a coastal-type lifestyle, and vice versa via spread along river drainages. We see such a transition occurring rather recently in the case of the penetration of

the Tlingit language from the coast into the interior via the Taku and Chilkat rivers. Such a transition, this time possibly from the interior onto the coast, is probably responsible for the present distribution of the Tsimshianic languages.

Taking a single hypothesis, however speculative, will help the listener to envision the type of general hypothesis being explored. For the sake of argument, then, I will explore a hypothesis whereby at an earlier time, perhaps 4-5 millennia ago, the AE peoples controlled coastal river drainages connected to or giving access to the system of lakes that head the Yukon River, such as the Alsek, Chilkat, and the Taku Rivers; whereas the Proto-Tlingit controlled river drainages farther to the southeast, such as the Nass and/or Skeena Rivers. Such a distribution would explain the linguistic isolation of Tlingit from AE. Further developments could explain the present distribution of the languages. One would be the specialization of the Eyak as a coastal people centered in northern Southeastern Alaska and Prince William Sound, and of the Athabaskan as an interior people, possibly centered around the lakes that head the Yukon River. Another would be the incursion into and eventual takeover of most of the original Proto-Tlingit territory by the Proto-Tsimshians, which ultimately led to the consolidation of the Tlingit as a primarily coastal people centered in southern Southeastern Alaska. A third would be the lateral spread of Athabaskan, primarily both west into Alaska and southeast along the Cordillera and Rocky Mountains.

Scott S. Legge (Anthropology, UAF)

Session 15

A Method for the Estimation of the Age of Puberty From Epiphyseal Fusion

A method was introduced to estimate the age of puberty in prehistoric skeletal populations using stages of fusion of the epiphyses of the distal humerus, proximal radius, and proximal ulna, as well as fusion of the ilium, ischium, and pubis. fusion of these bones is associated with the hormonal release coincident with the onset of puberty. Dental age-at-death and stage of fusion of these bones were compared using 22 sub-adult individuals from the Moundville (1TU500) site in Alabama. The age for the onset of puberty in this skeletal sample from Moundville was found to range from 11.45 +/- 0.78 to 16.30 +/- 0.81 years. This age range is provisionally slightly older than that of modern populations, and could be attributable to differences in genetic background or nutritional intake.

Michael A. Lewis (UA Museum)

Session 12A

A Chronology of Human Occupation on St. Lawrence Island

Henry B. Collins established the commonly accepted chronology of human occupation of St. Lawrence Island, and by extension, of the Bering Straits region over the past 2000 years, in *Archaeology of St. Lawrence Island*, published in 1937. Since that time, researchers have used Collins' stylistic classification of toggle harpoon heads as a comparative typology to establish chronological sequences in other archaeological sites.

Recent radiocarbon assays and previously unpublished dendrochronological dates from St. Lawrence Island materials, coupled with a typology based on functional and structural attributes of toggle harpoon heads, call to question Collins' assumptions and results. This paper presents the new data and proposes a new model for the culture history of St. Lawrence Island. The model suggests that cultural development in the Bering Straits region is a result of complex interactions among several unique contemporaneous groups, rather than unilinear change through time within a single homogeneous culture.

Michael A. Lewis (UA Museum)

Session 3

A History of the Collection of Human Remains in Alaska

Since the mid 1700s, explorers, whalers, scientists and tourists have noted and reported graves and other evidence of Native human internments throughout Alaska. Many early accounts mention casual collection of human skeletal elements and other objects from graves. Scientific collection of human remains began in 1881, with the voyage of the Revenue Cutter Corwin, and continued until the passage of the Native American Graves Protection and Repatriation Act of 1990.

Although the collection of human remains was undertaken as part of anthropological investigation of the cultures of Alaska and the Arctic, the detailed history of these collection efforts reveals a curious dichotomy in the way human remains were treated, as compared to other scientific collections. This paper presents the history of scientific collection of human remains in Alaska and explores the relationship between physical anthropologists and/or collectors and the subjects of their study.

Audrey J. Magoun and Patrick Valkenburg (Alaska Department of Fish and Game, Fairbanks)

Session 1A

Caribou Remains at Kill Sites and the Role of Scavengers

We recorded the remains of 25 calf caribou and 12 adult caribou after they had been fed on by predators and scavengers in the Alaska Range and the Brooks Range, Alaska. Observations were made from May through August. All descriptions of remains were recorded within 10 days of the animals' deaths. Predators and scavengers which fed on carcasses included wolves, grizzly bears, wolverines, foxes, arctic ground squirrel, golden eagles, ravens, glaucous gulls, and parasitic and long-tailed jaegers. In most cases, we did not revisit the carcasses after making our initial observations; however, we discuss the probable fate of carcass remains over a longer period based on our observations of caribou bones in our study areas. We concluded that grizzly bears, in particular, and wolverines are the scavengers responsible for disposing of most caribou bones, hooves, and hide, especially in areas in which caribou are seasonally abundant.

Natalia Malyk-Selivanova (Rutgers U.), Michael Glascock (U. of Missouri), Hector Neff (U. of Missouri), and Gail Ashley (Rutgers U.) Session 7
The Distribution of Black Chert from Wrench Creek Quarry in Prehistoric Sites, Northwest Alaska

Geochemical and petrological signatures obtained for twelve western Brooks Range chert varieties provided the database for chert artifact "fingerprinting" in Northwest Alaska. Comparison of 315 chert artifacts from 41 archaeological sites with this database resulted in construction of maps of the distribution of the chert varieties sourced in the western Brooks Range and found as artifacts in prehistoric sites in Northwest Alaska.

Wrench Creek prehistoric quarry is located in the basin of Kelly River, a northern tributary of Noatak River. The quarry is represented by bedded Lisburn chert (Chert and Dolomite Unit). A map of the distribution of black chert from Wrench Creek quarry shows the movement of Wrench Creek chert from the quarry to the south down the Kelly River and Noatak River to Cape Krusenstern and then to the east up the Kobuk River to Onion Portage. No Wrench Creek black chert was found in sites north and east of the Noatak River basin. The earliest archaeological complex containing Wrench Creek chert is Palisades in Cape Krusenstern. Akmak, Kobuk and Palisades black artifacts in the Onion Portage sequence do not correlate with Wrench Creek quarry, whereas those in younger complexes do. This fact can lead to important conclusions about the earliest prehistoric routes in eastern Beringia.

Herbert D. G. Maschner (U. of Wisconsin - Madison)

Session 7

Redundant Landscapes and the Origins of Sedentism

The North Pacific and California coasts support the earliest sedentary communities in the New World. These villages developed under extremely low population densities in island settings. The specific environmental characteristics that led to sedentary villages are resource abundance and landscape redundancy. This redundancy is a product of the same resources being found in the same seasons in every resource extraction zone, thus eliminating any reason for hunter-gatherer mobility. But resource redundancy can result for other factors as well including demography, subsistence specialization, and agriculture. Using data from the Northwest Coast and the Aleutian Islands, a theory of the origins of sedentary villages is presented as a means of understanding one of the most important transitions in human history.

Rachel Mason (U.S. Fish and Wildlife Service)

Session 6

Slide Show: The Fieldwork and Careers of Women Pioneers of Northern Anthropology

This slide show is centered around photos of the women pioneers conducting fieldwork in Native communities of the north, as well as pictures of some of the Native people who worked with the pioneers over the years. The accompanying narrative addresses the scholarship and career of each woman anthropologist, and situates the pioneers' work in the context of changes in the discipline of anthropology.

Paul Matheus (Institute of Arctic Biology, UAF)

Session 1A

Were the First Alaskans Inhibited by Short-faced Bears?

Val Geist proposed that the presence of giant short-faced bears (*Arctodus simus*) in Alaska may have been a major factor preventing humans from entering North America at the end of the Pleistocene. Geist contended (facetiously at times) that *Arctodus*' aggression as a predator directly inhibited human existence, both in terms of competition for prey and direct attack. Not until *Arctodus*' extinction was it safe for humans to inhabit Beringia. This hypothesis is based on assumptions regarding *Arctodus*' ecology and behavior (Kurten 1967, Kurten and Anderson 1980), which I have set out to test using isotopic analyses of fossil bone collagen and by reevaluating its functional morphology. The new data most congruently suggest that *Arctodus* functioned as a wide-ranging, specialized scavenger of large mammal carcasses, but that it was not a significant predator. The scavenging model specifically predicts that *Arctodus* was adapted to procure and defend carcasses from other large carnivores and that its size evolved along with aggression for those purposes.

While the scavenging model refutes the assumptions of Geist's and Kurten's hypotheses, its implications for human migration into the new world actually may be stronger. As an aggressive, carcass-stealing carnivore, *Arctodus* would have keyed into the activities of other carnivorous species, including humans. *Arctodus*' aggression potentially could have been a direct threat to humans, as well as a secondary threat to their meat caches.

Twelve radiocarbon dates for Beringian *Arctodus* also are reported here. South of Beringia, the terminal date for *Arctodus* is around 11,200 BP. While twelve dates are not enough to be conclusive, the early extinction of *Arctodus* in Beringia would lend additional credence to Geist's hypothesis, because it means that Beringia became "inhabitable" for humans just prior to the oldest archaeological evidence of occupation.

Robin Mills (Anthropology, UAF)

Session 11

Introduction: Avenues of Research in Historic Mining Archaeology

Various research goals in historical archaeology are reviewed, including historical supplementation, synchronic and diachronic social reconstruction, and pattern-process recognition studies. Historical documentation and data from

excavations conducted over the past two summers by the University of Alaska Fairbanks at the abandoned mining townsites of Coldfoot and Tofty, as well the contemporary community of Wiseman, are used to briefly illustrate the potential that ALL of these approaches have to the interpretation of historic mining sites in interior Alaska. Specifically, architectural variability of the excavated structures is reviewed, and the potential for modeling artifactual attributes based upon processes known from historical documentation, photographs, and oral sources is discussed.

Craig Mishler (Alaska Department of Fish and Game)

Session 13

Poster Session: WHISKERS!

WHISKERS! is a computerized text database of indigenous local knowledge about Alaskan marine mammals. It was compiled by the Alaska Department of Fish & Game Division of Subsistence from key respondent interviews with Alaska Natives in approximately 60 Alaska coastal communities between 1992 and 1995. It is organized into notes from six geographic regions—Southeast, North Pacific Rim, Kodiak, Alaska Peninsula, Aleutians and Pribilofs, and Bristol Bay.

The purpose for compiling this information is to contribute to scientific knowledge about Alaska marine mammals, especially harbor seals and Stellar sea lions, whose populations have been declining at an alarming rate in Prince William Sound and Kodiak Island—areas impacted by the oil spill. Hopefully, this information will promote better cross-cultural understanding of the importance of these animals to subsistence users and assist in the management and recovery of stressed populations. The poster session will feature both a graphic display (conventional poster) and a hands-on keyboard demonstration of how to search WHISKERS! with keywords. Free copies of the database and the ask Sam viewer software will be distributed on diskette.

Murielle Nagy (U. Laval)

Session 1C

Seal Pups and Their Moms: A Preferred Paleoeskimo Hunting Strategy in Ivujivik (Nunavik, Eastern Arctic)

Three faunal assemblages were analyzed to compare the subsistence patterns of people who occupied the Ivujivik region (Eastern Arctic) during the Paleoeskimo periods. The results indicate similar strategies in the hunting of juvenile small seals and their mothers during the Pre-Dorset/Dorset transition, while more subadults were exploited during the Dorset period. The predominance of each age group is likely linked to the season of site occupation. Juvenile small seals and their mothers were easy prey to catch during the spring/early summer, while subadults were available in June and during winter. Although female seals have low fat content right after giving birth and while feeding their pups, the latter rapidly acquire an enormous amount of fat. It is proposed that the hunting of pups with their mothers is roughly equivalent to the hunting of adult seals in prime condition and was the preferred hunting strategy

during the Pre-Dorset/Dorset transition in Ivujivik. The overall pattern of %MAU distribution suggests that whole small seals were brought back to the camp sites during all periods. Finally, the presence of caches in both early transition and Dorset sites indicates the accumulation of food surplus during warmer months to be consumed later.

Margaret E. Newman (U. of Calgary)

Session 1B

The Use of Immunological Methods in the Analysis and Identification of Ancient Residues

In recent years studies have clearly demonstrated that proteins can survive for thousands of years on artifactual materials. Moreover, such proteins can be identified through the use of molecular biological techniques to at least the family level of identity. However, some aspersions have lately been cast on the validity of such research. While it is recognized that these proteins do not survive in their native state, forensic studies have demonstrated that proteins are extremely robust molecules and can withstand harsh treatment while still retaining their antigenicity and biological activity. Thus, the most promising methods for detecting and identifying ancient proteins on archaeological materials are those used in forensic medicine. The fact that valid results are obtained from the analysis of severely denatured proteins in forensic medicine is, therefore, of special relevance to archeology where 'old and denatured' proteins are the norm. This paper will first present a brief review of forensic studies. Case studies in which immunological analysis has been successfully applied will then be presented.

Michael Nowak (Colorado C.)

Session 16

The Real and Ideal of Food Getting Activities: Subsistence in Theory and Practice

Current models used to examine human subsistence activities frequently do not adequately take into account the interactive complexities of the multiple layers of decision making inherent in this activity. Theoretical models by their very nature demand a degree of abstraction that removes them from day-to-day realities. Despite this, paradigms dealing with elements of human behavior have great appeal because they offer "explanations" or reasons for the processes that we see and experience. Using data from specific subsistence studies, this paper explores some limits to the use of theory to account for decisions made in the pursuit of the means to a livelihood. It also seeks to account for discrepancies when they are encountered.

Megan Partlow (U. of Wisconsin-Madison)

Session 1C

A Screenful of Fish: Preliminary Archaeofaunal Results from The Settlement Point Site, Afognak Island

This paper discusses faunal remains systematically recovered during the Afognak Native Corporation's 1995 field season at the Settlement Point Site, Afognak

Island. Settlement Point is a village with six housepits, associated midden, and Early Koniag diagnostic artifacts. Initial results suggest site residents exploited few sea mammals and birds, but an abundance of cod, salmon, and shellfish. These results will be compared with the few other known Early Koniag faunal assemblages (e.g., Karluk, Larsen Bay). The Settlement Point archaeofaunal analyses are part of ongoing dissertation research focused on changing subsistence and site seasonality in the Kachemak to Koniag transition.

Patricia H. Partnow (Partnow Consulting)

Session 16

Ursine Urges and Urban Ungulates: Anchorage Asserts its Alaskaness

Anchorage inhabits a special niche in the mental construct called "Alaska". Its self-definition as a uniquely Alaskan city was vividly illustrated in two sets of incidents that occurred recently. Each involved an encounter between a human and a "wild" animal, first a polar bear, then a moose. Binky the polar bear captured not just a tourist's shoe, but also the imagination of all of Anchorage during the summer of 1994. Several months later, a moose, browsing on the UAA campus, stomped and killed a man who ventured too near her calf. In this paper I contrast the two incidents and their symbolic import to Anchorage residents. I ask the questions: "What steps led to Binky's adoption as a potent local symbol? Why did he — and not the moose — come to stand for something essential about Anchorage? What is the generative power of the Binky symbol?"

Georges A. Pearson (Anthropology, UAF)

Session 7

When is a Microblade not a Microblade? Theoretical Implications of a Microdebitage Analysis from the Broken Mammoth Site

Results of a microdebitage analysis from a microblade manufacturing station are used to question the assumptions behind the use of microblade widths as culture-historical indices. It is argued that inter-site comparisons are statistically invalid since the sampling techniques used to recover microblades are not standardized. The surprisingly small size of some of the microblades recovered during the analysis begs the questions: Where do we draw the line at the "micro" end of the scale? To what extent have archaeologists mixed microblade manufacturing "waste products" with functional microblades? Or, simply stated, when is a microblade not a microblade?

Georges A. Pearson and W. Roger Powers (Anthropology, UAF)

Session 7

The Campus Site Re-Visited: Results of the 1995 Excavations

After six separate excavations, carried out between 1934 and 1971, there is still little that can be said with certainty about the Campus site. This unfortunate situation is a result of historical circumstances surrounding its discovery and

later re-excavations. Although it is tentatively placed among the Late Denali complex, questions still persist regarding the significance of its radiometric dates (Mobley 1991). Moreover, the actual number of cultural component(s?) at the site is still unknown. Now, sixty two years after its discovery, new excavations at the Campus site have provided some long overdue answers. The 1995 investigation identified weathering horizons that helped determine the relative positions of the artifacts unearthed. Preliminary results based on the area excavated suggest a single shallow occupation. Among the important discoveries was a stone lined hearth.

Richard A. Pierce (History, UAF)
The Enigmatic Ivan Petroff

Session 3

Although Ivan Petroff was known for many years as an authority on Alaska, close scrutiny of his life and works shows him to have been a habitual liar and fabricator. His writings have led many unwary anthropologists and historians astray. However, although he was not of the stature of Dall, Elliott, or other scholars and publicists, Petroff also made worthwhile contributions to the study of Alaska which helped to educate the American public concerning the newly acquired territory.

William Poser
The Earliest Recordings of the Carrier Language

Session 14B

No abstract available.

W. Roger Powers (Anthropology, UAF)
The University of Wisconsin and the Anthropology of the North

Session 3

In the late 1950s a group of faculty began to teach and do research devoted to the circumpolar north at the University of Wisconsin-Madison. This activity basically established an emphasis, if not a loose program, which trained a large number of students specializing in various anthropological fields of study in the arctic and subarctic regions of North America and to a much lesser degree, Eurasia. There was no particular theoretical orientation other than culture history. The emphasis was regional; it was about the North. The specialists receiving their graduate degrees impacted northern anthropology heavily, particularly archaeology. These influences were felt in Alaska where in the early 1970s practically all the members of the University of Alaska's Anthropology Department were Wisconsin graduates. Canada was more heavily impacted both in universities, government agencies, and the Canadian Museum of Civilization. Japan and Norway also felt the influence of Wisconsin's northern emphasis, although to a lesser degree.

Sativa Quinn (Tanana Chiefs Conference)

Session 2

Athabaskan Attitudes Towards the Subsistence-Cash Economy in the Early Twentieth Century

Generally, discussion of the subsistence-cash economy in Interior Alaska during the first half of this century has focused heavily on the fur trade. While this had the greatest economic significance, it was only one of several strategies that people pursued in order to find a balance during a period of rapid culture change. This paper examines other forms of wage labor, and discusses the way that Athabaskan elders talk about the causes and results of their decision to become more deeply involved in the non-Native cash economy of the time.

Richard E. Reanier and Edwin S. Hall, Jr. (SUNY Brockport)
Late Prehistoric Stone Karigis in the Western Brooks Range

Session 2

Late Prehistoric villages in the Noatak and Nigu drainages have boulder-lined structures thought to be *karigis*, or ceremonial structures. Those in the upper Noatak drainage have complex designs inscribed on the boulders. The *karigis* at the Desperation and Burial lakes have decorations dominated by pecked pits and grooves, while decorations at the Feniak Lake *karigi* are dominated by patterns of parallel and intersecting engraved lines. At Desperation and Burial lakes the structures are substantial, with openings toward the lake, and stone benches placed below the large boulders. At Feniak Lake the *karigi* is smaller, lacking an opening and obvious benches.

Gregory A. Reinhardt (U. of Indianapolis)

Session 2

Expressive Culture at Pingasagruk: When Do You Put the "Art" in "Artifact"?

Art lives on in the artifacts from Pingasagruk, an old whaler's village near Wainwright. While we cannot know what they meant to their makers, artfully rendered pieces clearly range from those we can appreciate simply as skillfully made, to ones that had no practical "purpose", to beautified utilitarian objects, to items that probably linked people to the natural and mystical worlds. This photo essay considers difficulties in drawing distinctions and in classifying what is or isn't "Eskimo art".

Keren Rice (U. of Toronto)

Session 14B

On Intransitive Verbs in Athapaskan Languages

I examine intransitive verbs in the successive and converse verb theme categories of Ahtna, Navajo, and Slave. Converse intransitives take single arguments that are patientive, and they occur with the s-conjugation marker in the perfective. Successive verbs are of two types. First are successives which take single arguments which are agentive; these occur with the gh-conjugation

marker. Second are successives which take single arguments which are patientive; these do not occur in the expected durative aspect in the perfective but rather in the semelfactive aspect, with the s-conjugation marker and an agentive interpretation of the single argument with the presence of gh-conjugation marker, regardless of the lexical class of the verb. I argue that this correlation is not accidental, but is a consequence of different aspectual properties of the conjugation markers.

F.C. Romero, M. Urbanek, D. Goldman, J.C. Long
(Laboratory of Neurogenetics, NIH/NIAAA, Bethesda; U. of New Mexico)

Session 14A

Molecular Population Genetic Studies of Athabascan Speaking Populations in the American Southwest

North America is thought to have been settled through three distinct migrations across Beringia. The second group of migrants, following Amerinds, are thought to be the Na-Dene, ancestors of present-day Athabascan-speaking populations. Later migrations further separated Athabascans into sub-arctic, pacific and southwestern geographic regions. This separation over time and space in diverse environments has resulted in population genetic distinctions. This study tests whether a correspondence exists between linguistic, cultural, and historical classifications and genetic affinities among select Athabascan populations. The Athabascan populations tested include two distant Apache bands (JA n=35; MA n=35), the Navajo (n=77), and three Navajo isolates (AN n=30; CN n=32; RN n=38). In addition, control populations of Alaskan Natives (n=37), Cheyenne (n=54), Keres 1 (n=33), N Tiwa 2 (n=33), and Swedish Caucasians (n=58) are included. Twenty-one highly polymorphic dinucleotide repeat loci with 234 segregating alleles, spanning chromosomes 1, 6, 7, 9, 10, 11 and 20 were genotyped using PCR. Allele frequencies were assessed by direct gene counting. Tests for hierarchical structure were performed using the maximum likelihood test for treeness and the jackknife method to obtain improved estimates of tree parameters. heterozygosities were high in Athabascans, but lower than published values for Europeans. Although loci differences exist between the tribes, the differences were not accounted for by our hierarchical classification and maximum likelihood tree. This work was supported by NSF grant BNS - 9108422.

Becky Saleeby and Angela Demma (National Park Service, Anchorage)

Session 1C

The Kitluk River Site: Speculations on Seals and Sampling

A wealth of faunal remains was recovered during 1993 rescue excavations at the Kitluk River site (KTZ-145) on the north coast of the Seward Peninsula. It has been found that the most abundant species at this historic period (ca. 1800) site

is the ringed seal, *Phoca hispida*. Although *Phoca hispida* is known to be similarly abundant at earlier sites along this stretch of coastline, there is a somewhat different suite of sea mammals species represented at KTZ-145 than at these other sites. Can this perceived difference be attributed to cultural or environmental variables, or is it simply a difference in site sampling techniques?

Patrick Saltonstall (U. of Wisconsin - Madison), **Gary Carver** and **Richard Knecht**

Session 7

Earthquakes, Subsidence and Prehistoric Site Attrition - A View from Afognak Bay, Alaska

On Kodiak Island there are remarkably few sites that date to between A.D. 1100-1200. This time period coincides with the break between the Kachemak and Koniag traditions, and it has been argued that this relative lack of sites represents a real cultural hiatus on Kodiak Island. This paper presents a geomorphological explanation for the dearth of 800 year old sites. We argue, using data from the Afognak Bay area, that these sites were eroded away by the sea after a major subsidence event - a consequence of a massive "1964 style" earthquake.

Robert A. Sattler (Alaska Quarternary Center, UAF)

Session 1A

Zooarchaeology and Taphonomy of Lower Rampart Cave 1: A Late Pleistocene/Holocene Cave Deposit in Northeast Alaska

Lower Rampart Cave 1 is located in a calcareous terrain of rolling hills with gentle slopes in northeast Alaska. The cave deposit consists of a cryogenic breccia with late Pleistocene and Holocene vertebrate faunas and a late Holocene archaeological site. Twelve radiocarbon dates (AMS and conventional) on bone and charcoal range between ca. 3,500 to 38,000 years, and a series of four dates at ca. 6,300 years establish a disconformable stratigraphic separate of extant taxa. The taphonomic history is explained through analysis of spatial patterning, stratigraphic associations, faunal composition, skeletal representation, carnivore gnawing, fragmentation, conjoined bones, weathering, burial, faunalurbation, and soil formation. This analysis reveals a model of interspecific cave utilization.

James M. Savelle (McGill U.) and **Allen P. McCartney** (U. of Arkansas)

Session 1C

Human Predators and Migratory Megafauna: The Case of Thule Eskimo Bowhead Whaling

Bowhead whale bones associated with Thule Eskimo archaeological sites in the central Canadian Arctic are the focus of an ongoing study to compare hunted whales with those of the Davis Strait stock from which they were derived.

While we have previously demonstrated active and selective hunting of bow-heads by Thule Eskimos on the basis of mortality profiles, in this paper we examine local and regional variation in these profiles. The results strongly suggest that a) the timing of the harvest was closely synchronized with the initial arrival of the whales, and b) the associated settlement systems were in a sense 'tethered' to a central village or village cluster with well-defined territories.

Caprice Scarborough (San Francisco State)

Session 3

Situating an "Implicit Ethnographer": The Visual Anthropology of Bernard Hubbard

Postmodern critiques of anthropology's traditional methods often focus on the cultural bias that is seen as inherent in historical (and current) works. More reflexive ethnographies incorporate explicit statements about the ethnographer's theoretical and personal perspectives, acknowledging their own biases. The interpretation of historical works also benefits from this sort of contextualization. This paper examines the production of the visual record left by Arctic photographer Bernard Hubbard by analyzing archival records, and draws some conclusions as to how his particular subject position may have affected his presentation of King Islanders in the 1930s and 40s.

T.G. Schurr (Emory U.), E.B. Starikovskaya, R.I. Sukernik (Institute of Cytology and Genetics), D.C. Wallace (Emory U.)

Session 12A

The Prehistory of Ancient Beringian Populations as Revealed by mtDNA Variation in Koryaks, Chukchi and Siberian Eskimos

To clarify the genetic relationships among northeastern Siberian populations, we conducted restriction analyses of mtDNAs from 107 Koryaks, 70 Reindeer Chukchi, 66 Coast Chukchi and 87 Siberian Eskimos. These results showed that all populations exhibited mtDNAs haplogroups seen in Native Americans, the Koryaks had genetic links to Amur River populations, the Chukchi and Koryaks arose from a common ancestral gene pool, and the Coast Chukchi and Siberian Eskimos were considerably admixed. Finally, the mtDNA data for northeast Siberians and other circumarctic populations (NaDene Indians and Alaskan Eskimo-Aleuts) suggested that they recently derived from common ancestral Beringian populations.

G. Richard Scott (Anthropology, UAF)

Session 15

Eskimo Dental Morphology in a Broader World Context

On a global scale, nonmetric tooth crown and root traits show frequency profiles that distinguish five major dental complexes: Western Eurasia, Sub-Saharan Africa, Sino-Americas, Sunda-Pacific and Sahul-Pacific. All Native American populations exhibit Sinodonty (Turner 1987), the dental pattern of all Sino-Americans. While Eskimos are Sinodonts, they exhibit trait frequencies that

distinguish them from closely related Asian and American populations (e.g., less incisor shoveling and winging and more 3-cusped upper second molars, premolar odontomes, 1-rooted upper premolars, congenitally missing third molars, and 3-rooted lower first molars). These differences are pertinent to the assessment of individual and group affinities and dental adaptations in a high-attrition environment.

John A. Senulis & Jim Dykmann (Utah Preservation Office)

Session 11

Reconstruction of Utah's Portable Mining Technology, Tintic Mining District

The Tintic Mining District encompasses approximately eight square-mile area on the east and west slopes of the north-south running East Tintic Mountain Range. The East Tintic Range is typical of the block faulted ranges of the Great Basin. The Tintic district, 60 miles southwest of Salt Lake City, is in close proximity to the Wasatch Front Valleys and major transportation routes. During the period 1890-1926 the principal economic activity of the Tintic area was gold, silver and lead mining. Archaeological surveys of the area located coal cars from Ohio, tipples from Montana, hoppers from Pleasant Valley to Spring Canyon, and houses from who-knows-where! The movement of mining technology forces us to reexamine our "site" concept. Unlike traditional archaeology, where *in situ* is the guiding principal, we must reconstruct entire mining complexes that have ceased to exist at their point of origin. In this paper we have raised this issue and have tentatively answered some questions about Industrial Archaeology in the Tintic District.

Glenn W. Sheehan (Barrow Arctic Science Consortium)

Session 2

House Forms and Construction Techniques at Point Franklin, a North Alaskan Whaling Village

Pingasagrak, at Point Franklin on the Arctic coast, lies on a sandspit connected to the mainland. The location was a sand island when it was occupied prehistorically, c. A.D. 1200 through c. A.D. 1700. Ongoing excavations have revealed various adaptations in unstable sandy environment. Some house form varieties at the whaling village appear to have a cultural rather than an environmental basis. Historic reoccupation of the village c. A.D. 1870s led to additional variations, this time based on the availability of construction material from shipwrecks.

Karen Shemet (Alaska Department of Fish and Game, Division of Subsistence)

The Resources Abnormalities Project

Session 10

This report concerns my work on the Resources Abnormalities Project with the Alaska Department of Fish and Game, Division of Subsistence. From March-September 1995 my energy was focused on setting up this ongoing, community-initiated project. It attempts to address concerns about the quality of fish and wildlife being harvested in the Exxon Valdez oil spill area by mostly Native Alaskans. Training sessions in processing and shipping of abnormal biological samples were held so that researchers are able to examine samples and provide information back to the communities. Eventually, confidence in decision-making about subsistence resources may result.

Gerald F. Shields, Andrea Schmiechin, Pamela Groves (Institute of Arctic Biology, UAF), Ryk H. Ward (Department of Human Genetics, Oxford University), Mikhail I. Voevoda (Institute of Internal Medicine, Russian Academy of Science, Novosibirsk, Russia), and Miroslava Derenko (Institute of Biological Problems of the North, Magadan, Russia) Session 12A
Phylogeography of Indigenous Peoples of the Beringian Region: DNA Sequence Comparisons of the Mitochondrial Control Region and Region V Marker of 15 Linguistic Groups

We have compared 360 nucleotides of the mitochondrial control region and have screened for the presence or absence of the region V length mutation in nearly 500 indigenous peoples of the Beringian region in order to: 1) determine their phylogenetic relationships; 2) describe their population genetics; 3) place a temporal perspective on the peopling of the New World and 4) test whether linguistic classification is a good indicator of phylogenetic relationship. Results of sequence comparisons and population analyses take two forms: 1) the tribes distributed near Beringia (Eskimo-Aleut and Na-Dene) are very closely related and possess low values of mean pairwise divergence; b) all other groups (Amerind, Yukagir, Even, Koryak, Yakut and Altai possess high mean pairwise divergences and form separate lineages in phylogenetic trees. The immediate relatives of the Eskimo-Aleut and Na-Dene are the Siberian Yup'iks and Chukchi but not groups distributed in western Siberia. distribution of the region five length mutation is congruent with the sequence analysis; Eskimo-Aleut and Na-Dene lack the mutation while all southerly distributed groups on both continents possess it. There is very little correlation between genetic diversity and language suggesting that language is a poor criterion upon which to base phylogeny in these groups.

Bill Simeone (Alaska Department of Fish and Game, Division of Subsistence)

Caribou Fences in the Fortymile River Region

Session 2

Caribou fences were used by Athabascan people throughout the subarctic. One such system of fences was located on the upper reaches of the Fortymile River. Evidence indicates people discontinued using these fences when repeating rifles became available at the beginning of this century. However, rifle ammunition was expensive and often scarce. Furthermore, caribou surrounds seem to be an effective method for killing large numbers of animals with minimum effort. The shift away from using the fences may be connected to changes in the caribou population and game regulations that outlawed the snare.

Bill Simeone (Alaska Department of Fish and Game, Division of Subsistence)

History or Tradition: The Tanana River Potlatch, 1900-1970

Session 14A

Despite fundamental changes, the ritual now known as the potlatch continues to be an integral part of Alaska Athabascan culture. This persistence reflects the dynamic nature of the ceremony. In this paper I examine changes that have occurred in the Tanana River potlatch and place these changes in a historical context. I show that the power of the potlatch transcends tradition and lies in its transformative nature, providing a framework for the negotiation of identity against a backdrop of multiple competing and contradictory belief systems.

James J.K. Simon (Anthropology, UAF)

Bering Strait Reindeer Pastoralism Among the Chukchi and Alaskan Iñupiat of the Early 20th Century

Session 12A

Two pastoral systems have operated in the Bering Strait region throughout the twentieth century, both focusing on the herding and husbandry of reindeer; one represented by the Chukchi of Chukotsk Peninsula and the other by the Iñupiat of Seward Peninsula, Alaska. Nowhere does pastoralism represent a mutually exclusive and totally self-sufficient social and economic system (e.g., Khazanov 1994), and the Bering Strait is no exception. This paper will briefly review the role played by reindeer pastoralism in the Bering Strait region with respect to patterns of intercontinental contact and the interdependence between reindeer breeders and sea mammal hunters.

Howard Smith (Bureau of Land Management, Fairbanks) Session 11
BLM Projects in Mining History and Historic Archaeology in Northern Alaska

Since the Sierra Club vs. Penfold lawsuit in 1986, the Bureau of Land Management has been intensively involved in the regulation of Alaska's placer mining industry. In the northern part of the state the effect of this has been to concentrate a great deal of the cultural resource program on history and historic archaeology, particular as it relates to mining. As a result, BLM has been and will continue to be involved in a number of projects that could potentially benefit the historian or historical archaeologist. Past, present and probable future efforts of BLM in northern Alaska will be described.

Susan L. Steen and Robert W. Lane (Anthropology, UAF) Session 15
Activity-related Stress Markers (Enthesopathies) in Western Alaskan Eskimos

Alaskan Eskimos, Aleuts and Canadian Eskimos (Thule) were involved in different subsistence activities as illustrated in various ethnographic accounts. In a physical anthropological sense, how might these differences be manifested in skeletal material? To investigate these differences from an osteological perspective, the remains of 97 individuals from the North Bay region of Alaska were analyzed. Enthesopathies, specifically those of the shoulder girdle and upper extremities, were examined and compared to those of Thule and Aleut skeletal remains (Street and Hawkey 1992). Enthesopathies within and between these three groups indicate differences and similarities in activities.

S.L. Steen (Anthropology, UAF), S.R. Street and D.E. Hawkey (Arizona State U.) and R.W. Lane (Anthropology, UAF) Session 13
Poster Session: A Comprehensive Strategy for Recording Activity-related Stress Markers on Human Skeletal Remains

A research problem in human osteology is the classification and interpretation of activity-related stress markers, or enthesopathies, on bone (Kennedy 1989). Ninety-seven individuals from the Norton Bay region (Alaska) were analyzed using a systematic scheme for recording enthesopathies (Hawkey 1988) on the entire skeleton. This scheme allows for: 1) analyses within and between sex and age categories; 2) the standardization of data across populations; and 3) the evaluation of observer error. The pattern of enthesopathies shown by Western Alaskan Eskimos can be used to infer individual habitual behavior, population affinities and ethnicity (Street and Hawkey 1992).

George Stone (Central Peninsula Counseling) Session 16
The Effectiveness of Symbols Revisited

This paper compares Victor Turner's notion of liminality with Milton H. Erickson's notion of hypnosis as "good interpersonal relations that lead to good intrapersonal relations". Physical changes in body function induced by "The Effectiveness of Symbols" are compared: Uterine dilation to aid childbirth induced by the Cuna ritual, and bladder control induced by Erickson in a youth to stop bedwetting. The use of hypnosis to control internal bleeding in hemophilic males is also compared. These comparisons suggest: 1) Liminality and hypnosis are similar interpersonal contexts; 2) that the *interpersonal* use of symbols to affect *intrapersonal* change is similar in both tribal and industrial societies across time.

Steven R. Street (Arizona State U.) Session 15
The Biological Affinity and Ethnicity of Early Bering Sea Peoples: Hypotheses from Current Research in Craniometrics

The biological relationships among early Bering Sea peoples have long interested anthropologists, though most emphasis has been placed on studying the origins and dispersals of these groups, rather than discussing the interaction between them. Craniometrics have been especially useful in the past for conducting problem-oriented research on the affinity of Alaska native groups. New craniometric data from approximately 130 protohistoric and historic adults were used in conjunction with comparable published data to develop new hypotheses concerning the early population dynamics in the southern Bering Sea region. These data suggest a very heterogeneous and diverse population history, and seldom suggest simple population movements or replacements.

Meg Thornton (UAF) Session 1A
The Effects of Rodent Gnawing on Faunal Material

In an effort to research the effects of rodents on the zooarchaeological record, an experiment was carried out using mice and the bones of five animal species of different sizes. An important result was the lack of characteristic parallel striations commonly used as the sole indicator of rodent gnawing. This paper explores the importance of these findings in analyzing faunal assemblages.

Thomas F. Thornton (UA Southeast), Harold P. Martin (Southeast Native Subsistence Commission) and Robert F. Schroeder (Alaska Department of Fish and Game, Division of Subsistence) Session 16
Subsistence and Place in Southeast Alaska

In Alaska, subsistence—the customary and traditional use of wild, renewable resources in rural areas—is protected by law. For Alaska Natives a key aspect of subsistence is the maintenance of traditional ties to specific landscapes which they have utilized and identified with since time immemorial. The character and depth of Southeast Alaskan Natives' relationships with particular landscapes are embodied in the indigenous toponymy. This paper describes the first phase of a regional project undertaken by the Southeast Native Subsistence Commission to document, Tlingit, Haida, and other Native place names in Southeast Alaska along with their cultural associations.

Lawrence C. Todd (Colorado State U.) and Jack L. Hofman (U. of Kansas) Session 1B
Plains Paleoindian Hunters and Bison Paleoeology

One of the hallmarks of Plains archaeology has been the excavation of large multi-animal bison bonebeds as a basis for developing models about human subsistence, mobility, and organization of technology. Over the last decade, fundamental changes have taken place in the methods for developing and evaluating ideas about prehistoric bison hunting. Two recent themes that have helped to redirect the interpretation of Plains bison sits are taphonomy and paleoecology. Our recent studies of bison bonebeds have focused on the ways in which we can integrate a wide range of data on bison body-size, herd composition, diet and mobility with information on Paleoindian lithic technology, site locations, and carcass processing/utilization patterns. An overview of some of the recent approaches and interpretations is presented.

Verena Traeger (U. of Vienna) Session 8
Contemporary Sculpture from Greenland

Among the many art forms practiced in contemporary Greenland, none is more lively than carving in ivory, bone and wood. This paper will survey recent developments in East and West Greenland and consider their relationships to earlier styles that emerged after the close of World War II.

Edith Turner (U. of Virginia) Session 6
Quiet Triumph: Ann Fienup-Riordan Saves Yup'ik Religion from Oblivion

Ann Fienup-Riordan, though not of the earliest band of women pioneers of northern anthropology, but belonging to the firmly embedded structuralist generation at the University of Chicago in the late sixties and early seventies, has succeeded in her quiet way in coming out at the top of the middle period of

women's work in the north. What was important was that her structuralism gave way to the realization of the Native American principle of cosmological cycling, and it was from this that arose the brilliant exposition of Yup'ik religion, Boundaries and Passages (1994). This paper traces the history of her work and thought.

Dale Vinson (U.S. Forest Service Chugach National Forest) Session 1A
Evidence for Early Humans at Trail Creek Cave

Faunal remains recovered during archaeological testing at Trail Creek Caves on the Seward Peninsula, Alaska show no evidence that humans occupied Trail Creek caves during the Wisconsin glaciation of the late Pleistocene. Faunal remains recovered from two caves (A and B) include elements of mammalian taxa characteristic of Pleistocene tundra-steppe communities and Holocene arctic tundra communities. Bone collagen C14 ages confirm the presence of Pleistocene deposits in the caves. Analysis of skeletal element survival and bone modification patterns reveals that the faunal assemblage is dominated by medium to large mammal limb bone fragments that are modified by a consumption and destruction sequence characteristic of carnivores. Bioturbation, probably by bears, has mixed all but the basal cave deposits and displaced faunal specimens from their original stratigraphic context. The faunal assemblage patterning reveals no conclusive evidence of a Late Pleistocene (Wisconsin Glaciation), human occupation at Trail Creek caves. Evidence of claims for occupation of northern caves by early humans and demonstrates the need for better understanding of the role of non-cultural processes in accumulating faunal remains in caves.

Catherine M. Williams, Andrew S. Higgs, Peter M. Bowers Session 11
(Northern Land Use Research)
Material Culture of the Fairbanks Mining District: A Preliminary Analysis of Trademarks and Manufacturing Techniques

Historic Archaeologists use information derived from maker- and trade-marks as well as manufacturing styles and techniques in the analysis of sites and reconstruction of past land use. Manufacture date and location, technological level, and container contents are a few of the types of information that can be derived from study of marks and manufacturing styles over time. Combining these observations with archaeological and stratigraphic information, archaeologists can reconstruct commodity flows, trace regional trade routes, and analyze use of goods in a site or area. Data recovered from historic mining era levels at the Barnette Street excavations, combined with data gathered from an intensive survey of historic mine operations within the Fort Knox Project, are used to reconstruct material aspects of the early Fairbanks commercial district, trade routes to Fairbanks and the outlying mines, and lifestyles in both places. In addition to presenting preliminary results of the on-going analysis of the extensive Barnette Street artifact collection, this paper will present the first draft

of a summary catalog of maker marks and technologies appropriate to the historical archaeology of the Fairbanks Mining District.

William Workman and Peter Zollars (U. of Alaska Anchorage) Session 7
The Southward Dispersal of the Arctic Small Tool Tradition (ASTt): Dates and Data From the Kenai Peninsula, Southcentral Alaska

Radiocarbon dates of 4220 +/- 110 BP (BETA-87008) and 4005 +/- 100 BP (WSU-4303) on an ASTt occupation on Chugachik Island suggest that Kachemak Bay was colonized by 4000 radiocarbon years ago. Most radiocarbon dates from the typologically similar Brooks River Gravels phase on the Alaska Peninsula postdate 3600 BP, rendering it unlikely that the Kenai Peninsula was settled by ASTt migrants from the Alaska Peninsula. ASTt hunters apparently were moving southward from the Bering Strait area by 4000 years ago, with some exploring the forested Kenai Peninsula. A southward dispersion of the ASTt ca. 4000 years ago is roughly synchronous with the documented ASTt movement eastward into the Canadian Arctic.

Anne Worthington (National Park Service, Glenellen) Session 11
The Cultural Landscape of Chisana and Gold Hill

Since 1986 the National Park Service has inventoried over 45 sites, 65 features and innumerable un-provenanced artifacts at 7 drainages that comprise Gold Hill as well as 55 sites at the historic Chisana townsite. When gold was discovered in 1913 a rush precipitated mining efforts that extend into the present. This landscape represents a unique and relatively undisturbed example of mining technologies, artifacts and effects upon the natural landscape. By examining the archaeological record in relation to the overall cultural landscape the National Park Service hopes to understand the mining systems represented at Chisana/Gold Hill and to effectively manage this resource.

Miranda Wright (Doyon Foundation) Session 4
Spirit Flags Fly Over Nulato

As Western technology entered Alaska's interior, many early travelers, explorers, researchers, and entrepreneurs documented the changing burial practices encountered among Alaska's Native population. While these changes serve as timelines to the occupation of Alaska by fur traders, missionaries, and the United States military, an important component to these cultural markers has been buried in the "aspects of silence" maintained by the Native population regarding their beliefs. This paper will discuss the fascinating oral traditions and cultural practices which have endured among the Koyukon through generations of adaptation to western technology. The question "When do traditions begin?" will be explored in terms of verbal silence and adaptation of Western forms of expression.

Linda Finn Yarborough (Chugach National Forest, U.S. Forest Service/U. of Wisconsin-Madison) Session 1C
Neoglacial Subsistence in the Northeast Alutiiq Culture Area

The low population of Prince William Sound at the time of European contact has been attributed to several factors, one of which is a postulated limited resource base which could only support a maximum of a few thousand people. Current knowledge of prehistoric subsistence in the sound is based on a published but incomplete analysis of the fauna from de Laguna's excavation at Palugvik in 1933, as-yet unpublished data from work at Uqciuvt in 1988, and conjecture based on knowledge of prehistoric subsistence activities in the nearby Kodiak archipelago, and southeast Alaska. The recent completion of the identification of the Palugvik faunal collection and the analysis of faunal remains from recent excavations at four sites in western Prince William Sound provide a more comprehensive view of prehistoric subsistence activities and seasonality. Collectively, the remains are from two open-air intermittently occupied sites, two village sites, and a rock shelter, representing occupations spanning the past four millennia. When combined with geomorphological, botanical, entomological, and palynological data, the faunal data allow a greater understanding of environmental conditions in the sound during the Neoglacial period and possible changes in subsistence related to climatic changes.

David R. Yesner (U. of Alaska Anchorage) Session 1B
Bison and Wapiti Exploitation in Eastern Beringia During Late Pleistocene/Early Holocene Times

Archaeofaunal data from the Broken Mammoth and Mead sites in the Tanana valley suggest that *Bison priscus* and secondarily *Cervus cf. elaphus* were the most important large mammal species hunted during the late Pleistocene and early Holocene of eastern Beringia. The prevalence of bison, in particular, illustrates its seasonal importance and abundance throughout the greater Beringian area as well as northern Eurasia. Evidence from artifacts, features and butchering pattern studies suggests that Broken Mammoth and other early sites were seasonal camps for the primary processing of large mammals, birds, and fish, and the subsequent caching of meat as well as retransport to secondary villages. Ongoing seasonality studies of both mammalian and avian fauna from these sites suggests primary fall/winter utilization, consistent with similar "overlook" sites on the Plains in which bison were hunted in areas blown free of snow. Insights into possible hunting strategies for both bison and wapiti may be gained through comparisons with data from other sites in northern Eurasia, from the northern Plains, and from contemporary bison in the area. While taxonomically distinct, the latter may offer important analogies for reconstructing late Pleistocene/early Holocene subsistence patterns in eastern Beringia, particularly in light of increasing evidence that they persisted regionally into late Holocene times (ca. 3,000 yr BP).

David R. Yesner (U. of Alaska Anchorage) and S. Craig Gerlach
(Anthropology, UAF)

Session 1A

Zooarchaeology in the North: Faunal Analysis, Subsistence Organization, and Ecological Relationships at High Latitudes

For a variety of reasons, northern North America is ideal for studying climatic, ecological, and evolutionary relationships between human hunters and the animal resources on which they depend. First, faunal assemblages often preserve well in cold, arctic environments and in subarctic coastal zones. A focus on meat as a source of calories, protein, and fats means that most subsistence activities are well reflected in the archaeofaunal record. Hunters have utilized Arctic landscapes for at least 12,000 years, providing an opportunity for long-term studies of stability and change in subsistence organization. Contemporary northern ethnographic, ethnoarchaeological, and experimental studies provide frames of reference needed to strengthen zooarchaeological interpretations. Long-term climatic and environmental changes form the parameters for the evolution of northern hunting adaptation, changes that are reflected in archaeological and paleoecological records. Extreme climatic seasonality, episodic animal population fluctuations, and seasonal animal population aggregations provided humans with potentially higher levels of maximum sustained yield than at mid-latitudes. An insight into the "open niche" available to human colonizers of the Americas, and the subsequent impact of colonization on animal populations, is uniquely reflected in the zooarchaeological record from cave and open air settings. Taphonomic factors impacting northern faunal assemblages, such as permafrost development, freeze/thaw cycles, cryoturbation, rodent and carnivore gnawing, deterioration in highly podzolic soils also provide a unique laboratory for research. Finally, new methodologies such as morphometrics on contemporary marine and terrestrial fauna, and analysis of blood residues on tools as a proxy for faunal remains are being addressed with innovative approaches. All of these issues are addressed in this symposium.

Julie Zimmer (Indiana U.)

Contemporary Ivory Carving in Gambell, St. Lawrence Island

Session 8

In the Native Village of Gambell on St. Lawrence Island, ivory carving has for over a century been a major local source of cash. Today ivory carvers continue this enterprise in a market under pressure from competitive pricing, federal regulations, animals rights activism, "authentic" reproductions, and international import sanctions on indigenous materials. Based on research in Gambell during the summer of 1995, this paper discusses how some carvers and other members of the community experience and deal with these pressures.

4/6/96
Jeff Leach - hypothesis
Hume Land Ath-Eyak Thlingit

good candidate

Tajish L. - Tenin L., etc. - lake systems
Thlingits - headwaters of Nass/Skeena

maybe Eyak down Alsek and
Chilkat R. w/ occupation of
coast Kaines to Cordova

Thlingit down Nass - Thlingit place
name in Tsimshian (origin or
name - (Nishka?))

3 major TL clans ^{name?} gaxadeti, Kiksadi
and Sigaxadi ^{First Stewart}
Unuk river ^{Shuswap}

Athap.
Spread north (down river) and
South along Cordillera to Pac. Coast
Leach question
? what drove TL and PAE apart?
what relationship w/ Tsimshian?