

Program and Abstracts
Annual Meeting
of the
Alaska Anthropological
Association

Juneau, Alaska
March 11-14, 2009

Organized by
Daniel Monteith and Erica Hill



Schedule at a Glance

Wednesday

9:00 AM ALASKA COUNCIL OF ZOOARCHAEOLOGISTS WORKSHOP
Susan Crockford: Sex and Age Determination: A Practical Approach

Room 218 at 1415 Harbor Way (UAS Technical Education Center), located downtown on the waterfront.

Go out the front door of the Goldbelt and turn right (west). Walk along the waterfront 0.9 mi, passing the bridge to Douglas Island. The UAS Technical Education Center is on the left hand side of the road on the waterfront.

6:00 PM RECEPTION AND REGISTRATION AT ALASKA STATE MUSEUM

Thursday Morning

9:00 AM SESSION 1 (SHEFFIELD 1) Archaeological Investigations on the Tongass National Forest

9:00 AM SESSION 2 (SHEFFIELD 2) General Session: Archaeological Landscapes, Surveys, and Models

9:20 AM SESSION 3 (SHEFFIELD 3) General Session: Creating Histories and Traditions

10:40 AM WHAT IS EPSCoR? (EGAN) All UA students and faculty are invited to attend and learn more about this NSF-funded initiative to increase Alaska's research capacity. The current phase focuses on interdisciplinary and integrated research on resilience and vulnerability.

NOON AJA EDITORIAL BOARD MEETING (HANGAR RESTAURANT)

ALL DAY (LOBBY) Poster Session

7:30 PM BATTLES OF FIRE AND WATER, a play at Perseverance Theatre

Based on a landmark book by Richard and Nora Marks Dauenhauer, Dave Hunsaker intertwines accounts from both sides of the Tlingit-Russian conflict, bringing Baranov, Lisianskii and the famous Kiks.ádi warrior K'alyáan together to tell this thrilling story.

Bus pick-up at the Goldbelt at 6:30; admission is \$22.00. Question and answer with Richard and Nora after the performance. To pre-order tickets, go to: www.perseverancetheatre.org

Thursday Afternoon

2:00 PM SESSION 4 (SHEFFIELD 1) Contributions in Cultural Resource Management

2:00 PM SESSION 5 (SHEFFIELD 3) Sport Anthropology in the North

2:00 PM SESSION 6 (SHEFFIELD 2) Historical Archaeology in Alaska

Friday Morning

8:40 AM SESSION 7 (SHEFFIELD 1) UA Student Symposium

10:30 AM SESSION 8 (SHEFFIELD 1) Spirited Away: Intersecting Perspectives on Relocation and Religion in the Circumpolar North

9:00 AM SESSION 9 (SHEFFIELD 2) Humans and Their Environment: Technology and Subsistence in Arctic and Subarctic Landscapes

9:20 AM SESSION 10 (SHEFFIELD 3) General Session: Collections Research and Material Culture Studies

9:00 AM SESSION 11 (EGAN) Movie Mania: The Myriad Uses of Movies and Other Visual Media Across the Subfields of Anthropology

10:40 AM SESSION 12 (EGAN) General Session: Archaeological Faunas

11:20 ELLEN CARRLEE on basketry preservation (SHEFFIELD 3).

NOON AAA BOARD MEETING (EGAN)

Friday Afternoon

2:00 PM SESSION 13 (SHEFFIELD 3) General Session: Communities, Change, and Migration

Friday Evening

6:00 PM NO-HOST BAR AND BOOKSIGNING (SHEFFIELD 1) Richard and Nora Dauenhauer and Ernestine Hayes will be signing copies of their award-winning books

7:00 PM BANQUET (SHEFFIELD 1) Sergei Kan (Dartmouth College) “Researching Tlingit Culture and History: A Thirty-Year Retrospective”

Saturday Morning

9:00 AM SESSION 14 (SHEFFIELD 2) Anthropology, Archeology and Litigation—Alaska Style

9:20 AM SESSION 15 (SHEFFIELD 3) Displaced Peoples of Alaska

9:20 AM SESSION 16 (EGAN) General Session: Recent Archaeological Research: New Data, New Chronologies

Saturday Afternoon

12:15 PM LUNCHEON (SHEFFIELD 1) Speaker: Madonna Moss (University of Oregon) Re-Thinking “Subsistence” in Southeast Alaska

3:30 PM AAA BUSINESS MEETING (SHEFFIELD 3).

7:00 PM BELZONI SOCIETY MEETING (SILVERBOW).

Thursday Morning, March 12

POSTER SESSION (Lobby)

Maité Agopian (University of Alaska Museum of the North) / Faces of Kinkil: Moving in a “Closed Village” of Rural Kamchatka

Claudia Brackett (California State University, Stanislaus), J. David McMahan (Alaska Office of History and Archaeology), and Julia Kleyman (Thermo Fisher Scientific) / Exploring Russian-American Trade through Comparison of Chemical XRF Signatures of Glass from Colonial Russian Sites in Alaska and the Tal'tsinka Factory in Central Siberia

Sally Carraher (UAA) / Living in a State of Dispair(ity): Pinpointing Differences in Cancer Incidence, Mortality and Health Care for Alaska Natives

Christopher Ciancibelli (NPS) / The 1941 Point Hope Ipiutak Collection: Rehousing and Future Research

Dael A. Devenport (UAF / NPS) / Pathways: An Archaeological Predictive Model Using GIS (Geographic Information Systems)

Norman Alexander Easton (Yukon College) / Yukon College's Field Methods in Subarctic Archaeology and Ethnography: A Multidisciplinary Introduction to Anthropological Fieldwork for Undergraduates and First Nation Youth

Edmund P. Gaines (Colorado State University, Center for the Environmental Management of Military Lands (CEMML) / Recent Archaeological Investigations at the Tanana Flats, Interior Alaska

Kenneth K. Imamura / The Pacific Northwest Coast Native Halibut Hook: Elements of Form and Function

Elizabeth Kunibe (UAS) / Food, Fibers and Medicine: Land Use Beyond Subsistence

Elizabeth Kunibe (UAS) / Food, Taste and Health: Garden Revitalization in Alaska

J. David McMahan (Alaska Office of History and Archaeology),
Timothy L. Dilliplane (Massachusetts Maritime Academy), Artur
V. Kharinsky (Irkutsk State Technical University), and Vladimir
V. Tikhonov (Taltsi Museum of Architecture and Ethnography) /
Understanding Russian America: A Perspective from the Motherland,
Excavations at the Baranov Glassworks and the Russian-American
Company Building, Irkutsk, Russia

Teri Rofkar and Rachel Myron / History—Ancient History—Is Alive and
Well in Southeast Alaska!

Connor Ross (ISER, UAA) / Contemporary Yup'ik Subsistence

Jane Smith (Tongass National Forest) / The Three Lake Shelter
Preservation Project

Aimée Tunks (University of Alaska Museum of the North) / Archaeology
at the Anangula Site: History and Preservation.

Timothy Williams (NPS) / An Investigation of the Kavik Point



SESSION 1 (Sheffield 1) Archaeological Investigations on the Tongass National Forest

Organizer: Mark McCallum (Tongass National Forest)

The Tongass National Forest, the nation's largest national forest, covers most of southeast Alaska. The Tongass includes a broad array of ancient sites; including settlements, fish traps, rock art sites, canoe runs, caves, graves and culturally modified trees. Heritage resources on the Tongass, some dating over 10,000 years ago, have contributed clues to changing theories about the first arrival of people in North America. This session presents recent archaeological and paleo-environmental discoveries made on the forest. Sue Marvin will serve as the discussant.

9:00 E. James Dixon (Maxwell Museum of Anthropology) / Shuká
Kaa (Man Before Us): Alaska's Oldest Man

9:20 Terence E. Fifield (Tongass National Forest) / On Your Knees
Cave Overview and the Shuká Kaa Honor Ceremony

- 9:40 Risa Carlson (Tongass National Forest / University of Cambridge) / Changing Shorelines and the Earliest Indications of the First Peoples in Southeast Alaska
- 10:00 James F. Baichtal (Tongass National Forest) and S.M. Karl (USGS) / Pleistocene and Holocene Volcanoes, Obsidian Sources, and Shell-Bearing Raised Marine Deposits in Southern Southeast Alaska
- 10:20 Break
- 10:40 Mark McCallum (Tongass National Forest) / What's It All Mean? A Review of Over 50 Years of Radiocarbon Dating on the Tongass National Forest
- 11:00 Martin Stanford (Tongass National Forest) / Coastal Pictographs of Extreme Southern Southeast Alaska
- 11:20 Peter Bowers (NLUR), Justin Hays (NLUR), Madonna Moss (University of Oregon), Douglas Reger (NLUR) / Excavation of Two Sites at Coffman Cove, Prince of Wales Island: Implications for Northwest Coast Prehistory
- 11:40 Sue Marvin (USDA Forest Service) / Discussion



SESSION 2 (Sheffield 2) General Session: Archaeological Landscapes, Surveys, and Models

- 9:00 Molly Proue and Burr Neely (both of Northern Land Use Research, Inc.) / Investigating Historic and Archaeological Landscapes in Alaska
- 9:20 Sam Coffman (UAF) / A Predictive Archaeological Model for Southcentral Alaska
- 9:40 Phoebe Gilbert (UAF and National Park Service) / A Predictive Model for the Kobuk River Basin, Gates of the Arctic National Park and Preserve

10:00 Brian T. Wygal (University of Nevada, Reno / Denali National Park and Preserve) / Archeological Survey of Denali National Park and Preserve: Assessments, Models, and Hypotheses

10:20 Break

10:40 Ben A. Potter (UAF) / Climatic Change and Human Adaptive Responses in Subarctic Alaska: Evaluating Process-Pattern Relationships

11:00 Robert Gal, Jeanne Schaaf (both National Park Service), and Steven L. Klingler / Archaeological Investigations at Iyat (Serpentine Hot Springs), Seward Peninsula, Alaska

11:20 Shelby Anderson and Adam Freeburg (both of University of Washington) / Shifting Shores: Reconsidering Settlement Patterns at Cape Krusenstern



SESSION 3 (Sheffield 3) General Session: Creating Histories and Traditions

9:20 Alexander Dolitsky (Alaska-Siberia Research Center) / Cultural Change vs. Persistence: A Case from Russian Old Believers Communities in Alaska

9:40 Craig Mishler (Vadzaih Unlimited) / Malanka and the Alutiiq New Year's Play

10:00 Ashley Meredith (UAF) / Visual Ideologies & Imagining a Hawaiian Nation

10:20 Break

10:40 Gregory A. Reinhardt / Feathers, Furs, and Beads: What a Well-Dressed "Indian" Wears

11:00 Alex Simon (UAS) / The Ecological and Social Impacts of the Culture of Trophy Hunting

11:20 Robert E. King (BLM) / The Unexpected Story of "Caribou Bill": Another Example of What CRM Work in Alaska Can Turn Up!



Thursday Afternoon, March 12

SESSION 4 (Sheffield 1) Contributions in Cultural Resource Management

Organizer: Alan DePew (Office of History and Archaeology)

Cultural Resource Management projects make important contributions to our discipline every year. Contributions are made to various topics throughout the subdisciplines of anthropology, often originating beyond activities performed under Sections 106 and 110 of the National Historic Preservation Act. This session provides a venue for dissemination of these contributions and encourages presentations of all forms of research.

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- 2:00 Alan DePew (Office of History and Archaeology) / Preservation and Mitigation in the Practice of Cultural Resource Management in Alaska
- 2:20 Richard VanderHoek (Alaska Office of History and Archaeology) / Historic and Ethnohistoric Trails in the Denali Highway Region, South-Central Alaska: Comparing Euro-American and Traditional Trails with the Prehistoric Past
- 2:40 Richard L. Martin (UAA / Western Arctic Parklands) / The T-Stemmed Hill Complex: Caribou Kill Site in Noatak Basin, NW Alaska
- 3:00 Break
- 3:20 Alan D. DePew (Office of History and Archaeology) / ACRCAC: An Affiliation of Concerned CRM Practitioners
- 3:40 Diane Hanson (UAA) / CRM in Academia
- 4:00 Michael R. Yarborough (Cultural Resource Consultants) / A Few Basic Truths 2.0



SESSION 5 (Sheffield 3) Sport Anthropology in the North

Organizers: Medeia Csoba DeHass and Andreas Droulias (both of UAF)

The study of sports and games is a relatively novel trend in anthropological inquiry. The expansion of relevant literature in the past few decades demonstrates the recognition that sports are a central activity of human societies that deserve systematic investigation. Today, sports and games are regarded as cultural creations with immense symbolic capacities. On their occasion human energy is channeled towards the creation of social spaces where meaning is constructed, deconstructed and diffused and where cultural representations of politics, identity and membership are renegotiated and reproduced. Due to the ubiquity of sports and games, people can transcend local, regional and national boundaries as well as symbolically connect to the rest of the world. Sports and games also provide an arena where intimate properties of social relations such as competition and cooperation, conflict and harmony, sadness and happiness are revealed, not as mutually exclusive alternatives but as symbiotic cultural conditions.

The aim of this session is to bring together anthropologists who work within the framework of sport anthropology in the Circumpolar North and arctic researchers who are interested in discussing an ethnographic case study on the subject of sports and games. Papers exploring the multitude of micro processes that take place during sporting and gaming events, as well as investigating the relationship between sports and other social-cultural phenomena are invited for this session.

2:00 Michael Heine (School of Kinesiology, University of Western Ontario) / Developing Instructional Materials for Eskimo/Inuit and Athabaskan/Dene Traditional Games

2:20 Jake Anders (UAA), Monty Rogers (UAA), and Jason Huart (NPS) / Alaska's Rugby Heritage: A Hooligan's Game Played by Gentlemen

2:40 Nicole M. Dufour (UAF) / The Canine Athlete: The Construction of Canine Group and Individual Identities within the Sport of Mushing

- 3:00 Medeia Csoba DeHass and Andreas Droulias (both of UAF) / Aleut Baseball: Cultural Creation and Innovation through a Sporting Event
- 3:20 Break
- 3:40 Maya Salganek (Department of Theatre/Film Studies, UAF) / Honoring the Gift: Celebration, Ceremony, and Community in Tikigaq, Alaska, a film by Maya Salganek (30 min)
- 4:10 Andreas Droulias (UAF) / Discussion



SESSION 6 (Sheffield 2) Historical Archaeology in Alaska

- 2:00 Evguenia Anichtchenko (Anchorage Museum) / Shipwrecks Under the Ice: Results of the 1871 Whaling Fleet Disaster Investigation
- 2:20 Robert M. Dean (UAA / Chugach National Forest) / Driving Adits and Sinking Shafts: Establishing the Significance of Use and Re-Use Episodes at Historic Mining Sites
- 2:40 James Whitney (University of Alaska Museum of the North) / Historical Archaeology of Marion Creek, Alaska: Placer Gold Mining and the Capitalist World-System
- 3:00 Mark S. Cassell (Territory Heritage Resource Consulting), Katie Oliver (Baranov Museum), and Margan A. Grover (Bold Peak Archaeological Services) / Above, On, and Under the Ground: Community Archaeology and Human Land Use History at the Baranov Museum, Kodiak, Alaska

Friday Morning, March 13

SESSION 7 (Sheffield 1) UA Student Symposium

Organizer: Diane Hanson (UAA)

8:40 Keith Underkoffler (UAS) / A Contextual Analysis of the Tlingit Potlatch

9:00 Kyle Wark (Glak.wa éesh) (UAA) / We Only Have One World: Social and Spiritual Life among the Tlingit

9:20 Monty Rogers (UAA and Stephen R. Braund & Associates) / Experimenting With Vein Quartz Cobbles: Examining the Effects of Heat-Treatment, Reduction Strategies, and Workability

9:40 Tiffany Curtis (UAA) / “Puyulek, Puyulek” (“Volcano, Volcano”) The 1912 Eruption in the Words of the People Who Lived through It

10:00 Shane Husa (UAA) / Aleutian Avian Archeofauna: Implications from a Prehistoric Site on Little Kiska Island



SESSION 8 (Sheffield 1) Spirited Away: Intersecting Perspectives on Relocation and Religion in the Circumpolar North

Organizers: Patrick Plattet (UAF / Swiss National Science Foundation) and Peter Schweitzer (UAF)

How do relocation and resettlement affect the spiritual and religious dimensions of life in the North? To what extent are population movements and their social consequences affected by religious practices and representations? Without providing final answers, this session shows the anthropological relevance of diverse and intersecting perspectives on migration and religion. Papers will highlight this interplay by focusing on multi-layered expressions of relocation, “believing,” rebuilding, and remembering among various Northern communities. This panel is intended as a contribution to the BOREAS research program of the European Science Foundation (<http://www.esf.org/activities/eurocores/>)

programmes/boreas.html). Two NSF-funded projects under this program, MOVE and NEWREL, are sponsoring this symposium.

- 10:30 Patrick Plattet (UAF / Swiss National Science Foundation) and Peter Schweitzer (UAF) / Introduction (10 min)
- 10:40 Peter Schweitzer (UAF) / Moved by the State: Circumpolar Perspectives on Relocation and Cultural Impacts
- 11:00 Tobias Holzlehner (UAF) / Beringian Ghost Towns: Reading the Fragments of a Ruined Past
- 11:20 Elena Khlinovskaya Rockhill (University of Alberta and University of Cambridge) / Living with the Absence of the State in the Magadan Region
- 11:40 Medeia Csoba DeHass (UAF) / Whose Church Is It? Exploring the Role of Religious Unity in Relocation
- 12:00 Lunch
- 2:00 Sasha Antohin (UAF) / The Effects of Social Change on Religious Life in Magadan
- 2:20 Tatiana Degai (UAF) / Sacred and Significant Places of Itelmen People in Western Kamchatka, Russia
- 2:40 David Koester (UAF) / Conflicts of a Higher Order: Religious Grounding and Village Resettlements in Kamchatka
- 3:00 Break
- 3:20 Patrick Plattet (Swiss National Science Foundation / UAF) / Itinerant Religiosities: Pathways to Religious Interactions in Contemporary Kamchatka
- 3:40-4:00 Final Discussion (20 min)
- poster on display: Maïté Agopian (University of Alaska Museum of the North) / Faces of Kinkil: Moving in a “Closed Village” of Rural Kamchatka



SESSION 9 (Sheffield 2) Humans and Their Environment: Technology and Subsistence in Arctic and Subarctic Landscapes

Organizers: Brian T. Wygal (University of Nevada, Reno) and Josh Reuther (University of Arizona / NLUR)

Prehistoric subarctic and arctic foragers, as well as contemporary traditional societies, were/are intimately tied to their landscapes; yet, climate and landscapes are constantly evolving. At times, such changes have been gradual and were likely imperceptible to the individual. On occasion, environments transition rapidly, over the course of a single generation and these must have left lasting impressions on people. Rapid environmental change includes world-wide events such as the Younger Dryas cold snap, while others happen instantly, i.e. volcanic eruptions, earthquakes, catastrophic glacial advance, or flooding. Humans, being part of these dynamic processes, are forced to migrate or adapt and these adaptations are manifest in their subsistence and technology. This symposium includes research focusing on the human response to landscape change in the north.

9:00 Claire Alix (Alaska Quaternary Center, UAF), Sarah Meitl (Cultural Resource Consultants), and Daniel Odess (NPS) / Firewood Use and Availability through Time at Onion Portage: Evidence from Charcoal Analysis

9:20 Sam Coffman (UAF) / Microblades and the Paleoindian Component at the Lisburne Site: A Comparison to the Mesa Complex of Alaska

9:40 Kelly Eldridge (UAA) / Morphological Variation in Harpoons on the Gulf of Alaska Coast: Considerations of Culture and Climate

10:00 Adam Freeburg, Shelby Anderson (both of University of Washington) and Chris Young (Nevada Department of Transportation) / Building High-Resolution Paleoenvironmental and Archaeological Data Sets: An Application of GPS Technology at Cape Krusenstern

10:20 Break

- 10:40 Jenny Haggart (BLM) / Evidence of the Impact of Geography on Supply for Two Eastern Alaska WAMCATS Stations
- 11:00 Kathryn Krasinski and Gary Haynes (University of Nevada, Reno) / Eastern Beringian Quaternary Extinctions: Chronology, Climate, and People
- 11:20 William T. Reitze (University of Arizona) / Clovis and Its Progenitors: Continuity and Change in Paleosubsistence During the Colonization of the New World
- 11:40 Carol Gelvin-Reymiller and Joshua D. Reuther (University of Arizona / NLUR) / Tukuto Lake Organic Material (Croxtton Site Locality J): Examples of Bone, Ivory, and Antler Grooving and Shaping Techniques
- 12:00 Lunch
- 2:00 Scott Shirar (University of Alaska Museum of the North) / Ecology and Subsistence Technology along the Noatak and Kobuk Rivers during the Late Prehistoric Time Period
- 2:20 Randolph M Tedor (UAA), Daniel C. Fisher (University of Michigan), and Adam N. Rountrey (University of Michigan) / Tales from the Tusk: The Life History of a mid-Holocene Mammoth from St. Paul Island and the Climate Change–Overkill Debate
- 2:40 Brian Wygal (University of Nevada, Reno) / Analogous Scenarios: Deglaciation and the Human Colonization of Northern Europe



SESSION 10 (Sheffield 3) General Session: Collections Research and Material Culture Studies

- 9:20 Kathryn Bernick (Royal BC Museum) / Ingenuity and Insight: Tlingit Baskets from a Vancouver Island Wet Site
- 9:40 Shelby Anderson (University of Washington) / Late Prehistoric Interaction Networks in Northwest Alaska: A Study of Arctic Hunter-Gatherer Ceramics

10:00 Sam Hutchinson, Alexandra Edwards, Erin Ryder, and Sally Carraher (all of UAA) / No Longer On Ice: The History of Forensic Osteology in Alaska, with an Introduction to the New Alaska Forensic Anthropology Consulting and Education (AFACE) Partnership

10:20 Break

10:40 Andrew Tremayne / An Analysis of Denbigh Flint Complex Burin Technology from Matcharak Lake, Alaska

11:00 Chris Houlette (University of Alaska Museum) / Lost in the Collection: The Question of Thule Occupation at Kukulik and the Meat Cache 35 Assemblage

11:20 Ellen Carrlee (Alaska State Museum) / Basketry Conservation at the Alaska State Museum (40 min)



SESSION 11 (Egan Room) Movie Mania: The Myriad Uses of Movies and Other Visual Media Across the Subfields of Anthropology

Organizers: Kelly Gwynn (UAA / Alaska Native Heritage Center) and Erika Malo (UAA)

As the cost of producing digital videos and taking high quality photographs comes down, we see these tools crop up increasingly frequently in all types anthropological projects. It is our goal with this session to make our colleagues aware of the value of visuals in anthropology, whether it is to fulfill mitigation responsibilities in CRM work, to share our conclusions with research participants and consultants in cultural anthropology, or as a tool to work with communities during archaeological excavation.

9:00 John Lindsay, Karla Sclater and Gina Rappaport (all of NOAA) NOAA NHPA Section 106 Compliance at the Seal Islands National Historic Landmark

9:20 Lisa Schwarzburg (UAF) / A Change of Methodological Mind

9:40 Erika Malo (UAA) / Using Video as Creative Mitigation

10:00 Kelly Gwynn (UAA / Alaska Native Heritage Center) /
“Clever Title Here”: Using Video in Different Aspects of Cultural
Anthropology



SESSION 12 (Egan Room) General Session: Archaeological Faunas

10:40 Susan Crockford (Pacific Identifications Inc.) / Corroboration of
Morphological vs. Genetic Identification of Animal Bone

11:00 Michael A. Etnier (Applied Osteology and University of
Washington) / Temporal and Geographic Variation in Kuril Islands
Archaeofaunas

11:20 Holly McKinney (UAF) / Temporal Variability of
Archaeologically Deposited Fish Remains Recovered from the Mink
Island Archaeological Site (49-XMK-030): An Assessment of Natural
and Human Impacts

Friday Afternoon, March 13

SESSION 13 (Sheffield 3) General Session: Communities, Change, and Migration

2:00 Michael Nowak (Colorado College) / Marginality in Small,
Isolated Communities

2:20 Elizabeth Kunibe (UAS) / Gardening, Ethnobotany and
Potatoes: A Revitalization of Sustenance Strategies in Alaska

2:40 Sally Carraher (UAA) / Because I Got Sick, I Learned English:
Reflections on How Cancer Elicits Cultural Change in Alaska

3:00 Break

3:20 Molly George (University of Otago) / 40 Years After
Immigrating to New Zealand: Later Life, Identity and Concepts of
Home in an Adopted Country

3:40 Hal Salzman (Rutgers University) / Malthus Redux: Are Arctic Communities an Alternative to High-Carbon Urbanization?

Saturday Morning, March 14

SESSION 14 (Sheffield 2) Anthropology, Archeology and Litigation—Alaska Style

Organizers: Rita A. Miraglia (BIA) and Steven R. Street
(Association of Village Council Presidents, Bethel)

Following the Exxon Valdez Oil Spill, Exxon proved, to the satisfaction of the court, that Alutiiq culture could not have been damaged by the spill, because by 1989 it was no longer distinguishable from American culture. In a 2008 trial involving aboriginal hunting and fishing rights, anthropologists presented testimony denying the existence of Chugach identity prior to contact, and questioning the validity of oral and written history, and linguistic theory. We would like to see this debate brought back into an academic forum, with discussion of theoretical aspects of the issues, with examples drawn primarily from the Alaskan context.

9:00 Steven R. Street (Association of Village Council Presidents, Bethel) / Introductory Remarks (10 min)

9:10 Aron L. Crowell (Arctic Studies Center, Smithsonian Institution, Anchorage) / What Does It Mean to Be Alutiiq? Perspectives on a Community Dialogue

9:30 Gordon L. Pullar (UAF) / Culture Change and the Reclaiming of Identity: The Kodiak Island Sugpiat

9:50 Andrew Jones (University of Southampton) / Performance, Improvisation and Change: Problems with the Analysis of Cultural Change and Practices of Dwelling

10:10 Sally Ash (Native Village of Nanwalek) / A Personal Struggle to Preserve Sugpiaq Language and Culture in the 21st Century

10:30 Break

- 10:50 John Terrell (Field Museum of Natural History) / Lessons from the South Pacific (40 min)
- 11:30 D. Roy Mitchell, IV (LanguageSurvival.com) / When the Courts Ask: “Who Have the Chugach Been?”
- 12:00 Lunch
- 2:00 Patty Brown-Schwalenberg (Chugach Regional Resources Commission) / Culture as Defined from a Native Perspective
- 2:20 Rita S. Shepard (Cotsen Institute of Archaeology, UCLA) / Identity Along the Portage
- 2:40 Rita A. Miraglia (BIA ANCSA Office, Anchorage)/ Did I Hear That Right? One Anthropologist’s Reaction to Testimony at the OCS Trial
- 3:00 Steve Langdon (UAA) / Discussion (30 min)



SESSION 15 (Sheffield 3) Displaced Peoples of Alaska

Organizers: Rachel Mason (NPS) and Becky Saleeby (NPS)

Beginning with the arrival of the first human migrants, Alaskan history has been full of examples of displaced individuals and groups. Natural disasters and animal species extinctions, as well as social factors such as conflicts and alliances, have caused relocation of settlements or territories. The Russian and American eras brought decimation by disease, family disruptions, and forced relocations to Alaska Natives. The arrival of immigrant groups of Europeans, Asians, Hispanics, and Pacific Islanders also changed the ethnic composition of Alaska’s population. Quests for economic opportunities, climate change, and other factors continue to cause movement between Alaska’s urban and rural communities today.

9:20 Rachel Mason (National Park Service) / Introduction and Overview: Defining Displacement

9:40 Owen K. Mason (Geoarch Alaska) / Marginality and Migration in Bering Strait in the First Millennium A.D.

- 10:00 Don E. Dumond (University of Oregon) / Alaska Peninsula Communities Displaced by Volcanism in 1912
- 10:20 Break
- 10:40 Linda Green (University of Arizona) / Dispossessed and Dislocated: Thinking through Twentieth-Century Colonization in Southwest Alaska
- 11:00 Herbert Anungazuk (NPS) / The Many Faces of Displacement
- 11:20 Charles Mobley (Charles M. Mobley & Associates) / WW II Aleut Relocation Camps in Southeast Alaska
- 11:40 Stephen J. Langdon (UAA) / ‘Shakan was not abandoned!’: Compulsory Education and the Forced Relocation of Tlingit Populations in the 20th Century
- 12:00 Lunch
- 2:00 Marie Lowe (UAA) / Generally in the Country or Particularly in the City: Alaska’s Population in Transition
- 2:20 Hannah Voorhees (University of Pennsylvania) / Reclaiming Cook Inlet: “Emplacement” Indigenism, the Crisis of Rural Displacement, and the Paradox of Alaska Natives “Out of Place” in Their Own Homeland
- 2:40 Becky Saleeby (NPS) / Anchorage, Alaska: City of Hope
- 3:00 Discussion (30 min)



SESSION 16 (Egan Room) General Session: Recent Archaeological Research: New Data, New Chronologies

- 9:20 Ted Goebel and Kelly Graf (both of Center for the Study of the First Americans, Texas A&M University) / New Phase of Paleoamerican Research in the Central North Alaska Range
- 9:40 Sarah Meitl (Cultural Resource Consultants), Claire Alix (Alaska Quaternary Center), and Daniel Odess (NPS) / Radiocarbon Dating at Onion Portage: Old Data, New Potential

10:00 Grant Zazula (Yukon Palaeontology Program), Glen MacKay (Prince of Wales Northern Heritage Centre), Tom Andrews (Prince of Wales Northern Heritage Centre), Beth Shapiro (Penn State), Brandon Letts (Penn State), and Fiona Brock (Oxford Radiocarbon Accelerator Unit, University of Oxford) / A Late Pleistocene Steppe Bison Carcass from the Arctic Red River, NWT: Implications for Glacial Chronology and the Ice Free Corridor

10:20 Break

10:40 Norman Alexander Easton (Yukon College), David Yesner (UAA), Katelyn A. Herrera (Yukon College) / All This and the Alaska Highway Too? Wisconsin Interstadials, Pleistocene Fauna and Artifacts, Holocene Occupations, and Historic Remains in the Mirror Creek Valley, Yukon Territory, Canada

11:00 Anne M. Jensen (UIC Science LLC) / First There Was Ipiutak? Revised Cultural Chronology of Nuvuk

11:20 Jason Rogers (Cultural Resource Consultants and Exeter University) / Mind the Gap: An Anangula Period Core-and-Blade Site on Amaknak Island, Eastern Aleutians

Maité Agopian (University of Alaska Museum of the North)
Faces of Kinkil: Moving in a “Closed Village” of Rural Kamchatka

“Archeological site” says the Russian map about the settlement of Kinkil. Officially, this Koryak village, on the northwest coast of Kamchatka, was closed in 1952. Then, where does the smoke from the sauna come from? Who uses the pair of skis standing outside the leaning wooden house or feeds the sled dogs sleeping in the fresh snow of November? Closed but not empty, Kinkil and its living faces got trapped under my camera . . . and theirs, too. This poster is the photographic result of three months spent with the inhabitants of Kinkil along their life paths. (Poster)

Claire Alix (Alaska Quaternary Center, UAF), Sarah Meitl (Cultural Resource Consultants), and Daniel Odess (NPS)

Firewood Use and Availability through Time at Onion Portage: Evidence from Charcoal Analysis

As part of NSF-OPP project “Redating Onion Portage”, charcoal samples from hearth features collected in the 1960s in band 4 to 8 were processed and analyzed. Results show spruce appearing abruptly in band 6, no earlier than 5,300 BP, willow being used more abundantly in the Denbigh than in northern Archaic levels while birch is present in all four bands with evidence of tree birch in many levels. This paper presents 4000 years of fuel availability and procurement practices at tree line site Onion Portage while discussing potential changes in local tree and shrub distribution over time. (Session 9)

Jake Anders (UAA), Monty Rogers (UAA), and Jason Huart (NPS)
Alaska’s Rugby Heritage: A Hooligan’s Game Played by Gentlemen

Alaska’s Rugby Union has changed significantly over its 36-year history. Two core teams have maintained a strong presence, both centered in Anchorage, but a dozen more from Valdez, Fairbanks, Homer, and the Mat-Su Valley have appeared, disappeared, changed names, reappeared, and otherwise morphed to form a complex patchwork representing this unique aspect of Alaska’s sports history. Rugby is often touted as “a hooligan’s sport played by gentlemen,” and nowhere in the world is this more applicable than Alaska.

This paper focuses on Alaska's rugby heritage and the social interactions between its teams and their diverse members. (Session 5)

Shelby Anderson and Adam Freeburg (both University of Washington)

Shifting Shores: Reconsidering Settlement Patterns at Cape Krusenstern

Better understanding of human vulnerability and resilience to environmental variability is of increasing interest in the face of global warming. Data on stability and change in past settlement organization can contribute to understanding long-term human-environmental dynamics. Preliminary data on changing settlement organization and density, as well as new dates from Krusenstern suggest occupation was more extensive over the last 1,000 years than previously thought and that significant reorganization took place over the last 4,000+ years. Re-evaluation of settlement at Krusenstern can illuminate how past lifeways protected communities from some social and environmental changes while making them more vulnerable to others. (Session 2)

Shelby Anderson (University of Washington)

Late Prehistoric Interaction Networks in Northwest Alaska: a Study of Arctic Hunter-Gatherer Ceramics

In the 19th century, people gathered annually on Kotzebue Sound to trade goods that could not be obtained in home territories, to form new alliances and to reinforce existing ones. These networks likely served as buffers against environmental and social variability before the 19th century, but the antiquity of this system is not well understood. Compositional and technological analysis of ceramics will help address these questions about socio-economic interaction in Northwest Alaska over the last 2,000 years. Additionally, this study of ceramic production, use and distribution will contribute new data to existing understanding of socio-economic organization during the late prehistoric. (Session 10)

Evguenia Anichtchenko (Anchorage Museum)

Shipwrecks Under the Ice: Results of the 1871 Whaling Fleet Disaster Investigation

This paper will report on the final field season of a 3-year project investigating the remains of 31 whaling vessels crushed in pack ice off the village of Wainwright. Numerous artifacts and fragments of wreckage were identified and documented. Results of both terrestrial and underwater survey and investigations will be offered, as well as preliminary conclusions regarding geomorphological site formation processes in the unique and dynamic arctic maritime environment. (Session 6)

Sasha Antohin (UAF)

The Effects of Social Change on Religious Life in Magadan

This paper examines the emergence of new connections to religio-cultural identification and spaces in a city with no prior church history. The focus will be on two important historical trajectories; the official “re”-establishment of religious organizations after 1991 and the simultaneous gradual emigration out of Magadan. Applying this dual focus sheds light on the nature of religious life in contemporary Magadan. Locals, raised and tied to the region, serve as the main source for understanding the development of religious culture, with specific interest on the growth of the Russian Orthodox Church. (Session 8)

Herbert Anungazuk (NPS)

The Many Faces of Displacement

People throughout the world give little note of the fragility of their surroundings until major events occur. People have been displaced for many reasons, but have been especially affected by food shortages. In Alaska, in recent times the hunters began to find difficulty in making weather predictions because of uncommon differences that began to occur. Storms are now disrupting lives by causing severe erosion to places along coastal areas or river banks where people have resided since ancient times. There are attempts to arrest erosion but it is becoming accepted that permanent communities must be moved before total disaster occurs. (Session 15)

Sally Ash (Native Village of Nanwalek)

A Personal Struggle to Preserve Sugpiaq Language and Culture in the 21st Century

The author will speak about her efforts to get Sugpiaq taught in the schools in her village, and the importance to her of raising her children to speak their Native language and to know about their Native culture. She will also talk about the reaction of residents of her community to testimony presented at the OCS trial, in which the Native Village of Nanwalek, Alaska was a plaintiff. (Session 14)

James F. Baichtal (Tongass National Forest) and S.M. Karl (USGS)

Pleistocene and Holocene Volcanoes, Obsidian Sources, and Shell-Bearing Raised Marine Deposits in Southern Southeast Alaska

Ongoing geologic mapping in partnership with the USGS has resulted in the discovery of three volcanic vents and characterization of several others. Mapping of the obsidian deposits on Suemez Island has begun and an additional source has been identified in Misty Fiords National Monument. While investigating Painted Peak near Shoal Cove on Revillagigedo Island, a lava flow underlain by shell-bearing strata as well as overlain by shell deposits was discovered. C14 ages from the deposits define a minimum age for the lava flow and suggest that isostatic uplift in the last 13,000BP near Ketchikan is as much as 168 m. (Session 1)

Kathryn Bernick (Royal BC Museum)

Ingenuity and Insight: Tlingit Baskets from a Vancouver Island Wet Site

Basketry and other artifacts were rescued, in 2005, from a historic-era archaeological site (DcRu 25) on the Old Songhees Reserve in Victoria, BC. Remnants of checker-plaited cedar-bark specimens resemble Tlingit utilitarian baskets collected by Emmons in the late 1800s. Tlingit attribution is not surprising since they were found near the residences of northerners who congregated around Fort Victoria in the 1850s. The tattered archaeological finds highlight an under-appreciated basket type with an ingenious method of handle construction. Preliminary research suggests that variations in handle attachment correspond to particular communities of basketmakers in SE Alaska. (Session 10)

**Peter Bowers (NLUR), Justin Hays (NLUR), Madonna Moss
(University of Oregon), and Douglas Reger (Soldotna, AK)**

***Excavation of Two Sites at Coffman Cove, Prince of Wales
Island: Implications for Northwest Coast Prehistory***

The results of 2006 excavations at two sites from Coffman Cove, Prince of Wales Island, are reported. The large Coffman Cove site (PET-067) was first reported in 1976 by Gerald Clark and tested over the years by a number of researchers. NLUR's investigations in 2006, part of the U.S. Forest Service's Community Archaeology Program, test excavated three areas of the site and consolidated data from previous research. Resultant radiocarbon dating, artifact and faunal analyses indicate the presence of at least four cultural components dating between about 5500 and 1000 cal BP. The less extensive Coffman Cove Ferry Terminal Site (PET-556) was discovered in 2005; excavations the following year by NLUR were part of a mitigation effort associated with the new Coffman Cove ferry terminal, sponsored by the Alaska Department of Transportation and Public Facilities. Our dating and analysis of two areas of the site indicate two cultural occupations occurring between about 2100 and 2800 cal BP. Even though these well-preserved sites are located less than 1 km from one another, their faunal assemblages are distinctive during the time period for which they overlap, with PET-067 dominated by salmon, and PET-556 showing heavy use of Pacific cod. Bone and lithic artifacts also indicate different fishing practices between the two sites. The geologic, chronologic, functional and seasonal implications of these patterns are discussed in light of a broader context of Northwest Coast prehistory. (Session 1)

**Claudia Brackett (California State University, Stanislaus), J. David
McMahan (Alaska Office of History and Archaeology), and Julia
Kleyman (Thermo Fisher Scientific)**

***Exploring Russian-American Trade through Comparison
of Chemical XRF Signatures of Glass from Colonial Russian
Sites in Alaska and the Talitsinka Factory in Central
Siberia***

In the 18th century, the need for glass beads for trade, as well as container and window glass for Alaska's colonial Russian settlements, prompted the merchant Alexander Baranov and glass chemist Erik Laxman to construct the Tal'tsinka glass factory near Irkutsk. Their products may have supplied

the first Russian settlements in Alaska. X-ray fluorescence (XRF) analysis was used to test this hypothesis. XRF is an effective technique for determining the composition of historic glass and the materials and methods used in production. It provides a quantitative compositional analysis of samples from major to trace elements, thereby enabling categorization and comparative study. (Poster)

Patty Brown-Schwalenberg (Chugach Regional Resources Commission, Anchorage)

Culture as Defined from a Native Perspective

This paper focuses on the definition of culture from a Native perspective, how culture changes, and how Tribal people view their cultural identity as it has been affected by the changing world around them, including western civilization, technology, and the challenges that these impacts have brought Tribes. Anthropologists and Archeologists, until recent years, have been identified as enemies of Tribes and Tribal Culture. The author, a member of the Lac du Flambeau Band of Lake Superior Chippewa, embarked upon an educational journey, majoring in anthropology, hoping to bring a new perspective, based on her own world view, to the discipline. (Session 14)

Sally Carraher (UAA)

Because I Got Sick, I Learned English: Reflections on How Cancer Elicits Cultural Change in Alaska

Cancer as a chronic condition leads many to change their lifestyle behaviors. Currently there is little study of the impact of individual changes upon cultural identity and behavior patterns. Using qualitative data and interviews from cancer survivors and healthcare providers, the author investigates how this physical disease is affecting sociocultural change in Alaska. Current public health practices, which use native iconography and traditions to encourage Alaska Natives to engage in risk-reducing behaviors in order to lower rates of cancer incidence, are also discussed. Suggestions are introduced for future research which may be useful to anthropologists and public health professionals. (Session 13)

Sally Carraher (UAA)

Living in a State of Dispair(ity): Pinpointing Differences in Cancer Incidence, Mortality and Health Care for Alaska Natives

Cancer is the leading cause of death in Alaska, and has a devastating impact upon Alaska Natives. Alaska Natives experience higher incidence and mortality for lung, esophageal, nasopharyngeal, stomach and colorectal cancers. However, current reports tend to generalize conclusions for all Alaska Natives despite the fact there are over 200 federally recognized tribes with different cultures, languages, genetic backgrounds, and diets living in villages, towns and cities in several different environmental and climate zones. Cancer incidence data is mapped in relation to other probable contributing factors such as climate, environmental exposures, subsistence, risk behaviors, and distance from healthcare facilities. (Poster)

Ellen Carrlee (Alaska State Museum)

Basketry Conservation at the Alaska State Museum

This presentation will describe basketry preservation techniques at the Alaska State Museum. Introduction to the agents of deterioration and causes of damage for spruce root basketry, including images of past treatments used on basketry in the Museum collection with exploration of which treatments succeed and which caused more damage. Presentation will include a description of the treatments used for waterlogged archaeological basketry (with emphasis on polyethylene glycol) as well as current conservation treatment techniques for damaged historical basketry (with emphasis on Japanese tissue and wheat starch paste.) The presentation will conclude with a discussion of questions from both the audience and the presenter. (Session 10)

Risa Carlson (Tongass National Forest and University of Cambridge)

Changing Shorelines and the Earliest Indications of the First Peoples in Southeast Alaska

Recent work in British Columbia and Southeast Alaska suggest that a forebulge off the western coast between 13,000 and 9,700 BP combined with lower sea levels created an ice-free coastal plain. Subsequent collapse

of the forebulge and sea level raise drowned the earliest archaeological sites. A marine transgression followed forebulge subsidence, inundating the land beyond present day sea levels. The length of this transgression varied in different locations depending on local isostatic response. A predictive model for locating archaeological sites dating 9,700 to 8,500 BP can be developed for the southwestern Alexander Archipelago utilizing raised marine deposits left by raising seas. (Session 1)

Mark S. Cassell (Territory Heritage Resource Consulting), Katie Oliver (Baranov Museum), and Margan A. Grover (Bold Peak Archaeological Services)

Above, On, and Under the Ground: Community Archaeology and Human Land Use History at the Baranov Museum, Kodiak, Alaska

In June 2008, the Baranov Museum in Kodiak sponsored a community archaeology project as part of the 200th anniversary of the AD 1808 Russian-America Company (RAC) *magazin*, still standing today as the Museum facility and a National Historic Landmark. The project goal was to better understand the full history of human land use on Museum and adjacent Sargent Park properties. The excavations involved dozens of students and volunteers. The properties rest on lands previously known to have been occupied since at least 1792 when the RAC established Kodiak as its operations base, and a variety of land use patterns have been recognized there continuing through the present day. The archaeology of this very small piece of ground showed a much deeper, richer, and more well-defined history than was expected. Included were representations of Kodiak's present, the post-1964 tsunami "urban renewal" program, the early-mid 20th century tenure of the Erskines and their neighbors, early-mid 19th century Alutiiq presence, the RAC, and the Early Kachemak period. The results of the project indicate that the entire small property is a wonderfully rich archaeological and historical resource, providing documentation of human land use there since perhaps 1500 BC and extending into today. (Session 6)

Christopher Ciancibelli (NPS)

The 1941 Point Hope Ipiutak Collection: Rehousing and Future Research

Excavations at the Ipiutak Site in Point Hope, Alaska have produced numerous unique archaeological remains associated with the Ipiutak culture. The site was first discovered in 1939 and the intensive fieldwork that followed yielded over 10,000 catalogued artifacts that are now located at institutions across the world. A significant portion of these are housed at the University of Alaska's Museum of the North. Due to the poor curatorial state of the artifacts, a project aimed at reorganizing, rehousing and digitally archiving the museum's 1941 Point Hope Ipiutak collection was completed in the spring of 2008. The collection is now stabilized and awaiting future research. (Poster)

Sam Coffman (UAF)

A Predictive Archaeological Model for Southcentral Alaska

A Geographic Information Systems (GIS) model was developed for Southcentral Alaska (encompassing Denali National Park and Preserve). The model was constructed using known prehistoric archaeological site records, ethnographic data, and environmental/natural resource data for the region. Based on the archaeological and ethnographic data, environmental layers were weighted and combined, creating the final model. The finished model has led to the identifying of areas that exceeded expectations and should be researched further. Additionally, the model has offered further insight into prehistoric lifeways in the region. (Session 2)

Sam Coffman (UAF)

Microblades and the Paleoindian Component at the Lisburne Site: A Comparison to the Mesa Complex of Alaska

The Mesa complex can be defined as a Terminal Pleistocene/Early Holocene Paleoindian-like technology. Mesa (KIR-102), the type site for the complex, lies just 10 km (6 mi.) south of the Lisburne (KIR-096) archaeological site, a site that shows evidence of the complex. Much like the Mesa site, Lisburne, contains a mixed multi-component assemblage which spans the early Holocene to late Prehistoric periods. However, the Mesa complex and microblade components at Lisburne are poorly known, much less the relationship between the two. As a way of distinguishing these components from one another, Mesa complex data from the Mesa type site was

compared to that of Lisburne. Such comparison of data has allowed for a better understanding of the Mesa component at the Lisburne site as well as ascertaining the extent of microblade technology in this unique high Arctic techno-complex. (Session 9)

Aron L. Crowell (Arctic Studies Center, Smithsonian Institution, Anchorage)

What Does it Mean to be Alutiiq? Perspectives on a Community Dialogue

Ethnicity, or cultural identity, is a socially negotiated consensus about similarity and difference. Anthropologists—whose opinions are sometimes freighted with legal consequence—have interpreted collective identity as the historical continuity of certain fixed traits (essentialism) or as the dynamic construction of social actors, and therefore subject to on-going revision (constructivism). The complexities of Alutiiq identity were explored as a community dialogue through the collaborative exhibition *Looking Both Ways*. This paper suggests that a cultural logic of connection—to ancestors, kin, and place—provides an enduring framework of Alutiiq identity, independent of shifting material, linguistic, and cultural markers. (Session 14)

Susan Crockford (Pacific Identifications Inc.)

Corroboration of Morphological vs. Genetic Identification of Animal Bone

Osteological identifications based on morphological criteria, whether samples are recent or prehistoric in origin, are sometimes discounted or dismissed by biologists due to lack of corroborative data. I will summarize details from several cases where morphological identifications I made for animal bone (using methodology used routinely in archaeozoology) have been corroborated by molecular genetic methods, including a double-blind analysis (currently in-press with the journal *Ecological Applications*) of fish prey remains recovered from modern Steller sea lion fecal samples. Taxa discussed include North Pacific marine mammal and bird species from prehistoric contexts and a complex mixture of modern North Pacific fishes. (Session 12)

Medeia Csoba DeHass and Andreas Droulias (both of UAF)

Aleut Baseball: Cultural Creation and Innovation through a Sporting Event

Aleut baseball is a popular game played among the Sugpiaq Alutiiq of the Kenai Peninsula in Alaska. Despite its reference to and resemblance with baseball, Aleut baseball should be considered a Sugpiaq cultural novelty. Ranging from recreational to competitive, the game is a communal occasion and can bring together Sugpiaq villages. This paper aims to present some of the profound elements that make Aleut baseball expressive of Sugpiaq culture. The game functions towards cultural goals such as the strengthening of Sugpiaq identity and the teaching of cultural values but it also provides a channel for renegotiating and reenergizing established norms. (Session 5)

Medeia Csoba DeHass (UAF)

Whose Church Is It? Exploring the Role of Religious Unity in Relocation

It is said that single denominational religious unity in a community reinforces group identity and cohesion, although it is not a prerequisite of developing a sense of belonging. Following this train of thought, I suggest that when religious unity is removed from a group, in this particular case due to relocation, the strengthening effect ceases to exist and the feeling of common belonging weakens. In this paper I will explore the various factors that are involved in the relocation of a single denominational Native Alaskan community, and the role religion plays in creating, maintaining and re-creating social solidarity throughout this process. (Session 8)

Tiffany Curtis (UAA)

“Puyulek, Puyulek” (“Volcano, Volcano”) The 1912 Eruption in the Words of the People Who Lived through It

The cataclysmic eruption of Novarupta Volcano in 1912 was significant but it was hardly the first. It had been preceded by at least nine other explosive eruptions in the proceeding 7,400 years. The People living in the area had vast experience dealing with such events. They had been saying “Puyulek, Puyulek!” or “Volcano, Volcano!” and also “Tangaci, Tangaci!” which meant for the People to begin gathering as much fresh water as they could before the ash began to fall. They turned over their canoes and packed

their important belongings in preparation for the inevitable move to a new location. (Session 7)

Robert M. Dean (UAA / Chugach National Forest)

Driving Adits and Sinking Shafts: Establishing the Significance of Use and Re-Use Episodes at Historic Mining Sites

Researchers have most often taken a qualitative approach to investigating the significance of, and relationships among, use and re-use episodes at historic mining mineral extraction sites. While such approaches have resulted in a great deal of interesting research, it is hard to develop results that can be replicated at many sites, and allow for easy comparison among them. The approach presented in this paper measures length of underground workings constructed, gleaned predominantly from documentary sources, to develop a diachronic framework for comparing site use events and relating them to local, regional, national, and global forces acting upon them. (Session 6)

Tatiana Degai (UAF)

Sacred and Significant Places of Itelmen People in Western Kamchatka, Russia

Colonization and western presence enormously influenced the traditions and beliefs of the indigenous Itelmen people of Kamchatka, Russia. During the Soviet period small native settlements were relocated into larger villages which caused a great sense of loss among the indigenous population. This research seeks to find out if a concept of “sacred sites” exists in modern Itelmen society and to understand more generally the modern perception of “places of significance.” The research examines the following questions: what places are meaningful to young people in comparison with elders and what does this tell us about the meaning of special places today? (Session 8)

Alan D. DePew (Office of History and Archaeology)

ACRAC: An Affiliation of Concerned CRM Practitioners

Concerned is defined as an adjective meaning either (1) involved or interested (often with *in*) or (2) uneasy or anxious. This paper discusses a newly forming cultural resource advocacy group. Those participating in

the group fit both definitions of concerned, being involved or interested in the practice of CRM in Alaska, many of whom are uneasy or anxious with aspects of the practice. The group is an affiliation of like-minded individuals who, tired of merely complaining of how things are, hope to provide a venue to move beyond “business as usual” in CRM in Alaska. (Session 4)

Alan DePew (Office of History and Archaeology)

Preservation and Mitigation in the Practice of Cultural Resource Management in Alaska

This paper reviews the concepts of preservation and mitigation in cultural resource management. The two are sometimes considered as diametrically opposed. Mitigation is a recognized form of preservation, but often means the loss of the tangible and physical manifestation of our past. Differences in opinion regarding whether we are doing enough are explored. (Session 4)

Dael A. Devenport (UAF / NPS)

Pathways: An Archaeological Predictive Model Using GIS (Geographic Information Systems)

This project is a GIS-based predictive model analyzing co-variant relationships between characteristics of known sites to determine potential locations of unknown sites in Yukon-Charley Rivers National Preserve. To increase the productivity of the model, a least-cost analysis was done to predict prehistoric travel routes. The foothills of mountain ranges, esker ridges and other elevated features are better drained, composed of firmer substrate, have less vegetation than lowlands and provide faster, more efficient travel routes. Because sites are more likely to be located along travel routes, determining where they exist allows me to more accurately predict the locations of unknown sites. (Poster)

E. James Dixon (Maxwell Museum of Anthropology)

Shuká Kaa (Man Before Us): Alaska's Oldest Man

Fragmentary remains (c 9,800 ¹⁴C) of an adult male from Prince of Wales Island, SE, Alaska are the oldest dated human remains known from Alaska or Canada. delta ¹³C and delta ¹⁵N values demonstrate his diet was based primarily on marine foods and the ¹⁴C dates should be corrected to 9,200

BP (10,300 CYBP). DNA identifies Shuká Kaa's as belonging to haplogroup Q-M3, a subgroup of haplogroup D, which suggests he is a descendant of a population that may have occupied the west coast of the Americas >10,000 CYBP. Shuká Kaa was repatriated to the tribal government of Klawock, Alaska in 2008. (Session 1)

Alexander Dolitsky (Alaska-Siberia Research Center)

Cultural Change vs. Persistence: A Case from Russian Old Believers Communities in Alaska

Persecution by the Russian tsarist government forced Old Believers into remote and undeveloped areas, where they quietly continued to practice the old rituals, periodically moving when threats of persecution caught up with them again. Several of these groups migrated to the United States in the 1960s, settling in rural areas of Oregon and Alaska. This research is a brief ethnohistoric survey of the people who became religious refugees and who have struggled for the past 300 years to maintain and protect their traditional and religious values. This research describes Russian Old Believers' present way of life in Alaska. Old Believers settlements may present lessons to Arctic and Sub-Arctic peoples increasingly being subsumed by the encroachment of modern societies. (Session 3)

Nicole M. Dufour (UAF)

The Canine Athlete: The Construction of Canine Group and Individual Identities within the Sport of Mushing

In this paper I identify and describe some of the linguistic trends used by dog mushers to construct athletic identities for mushing dogs as displayed in presentations at the International Sled Dog Symposium. Using methods of discourse analysis in conjunction with Lockwood's five part categorization of anthropomorphism, I argue that musher's descriptions of their dogs in these public presentations provide insight into the ways in which mushing dogs are conceptualized and treated as athletes. This paper will also attempt to identify some of the linguistic differences used by mushers to describe individual canine athletes versus teams of canine athletes. (Session 5)

Don E. Dumond (University of Oregon)

Alaska Peninsula Communities Displaced by Volcanism in 1912

By 1912, northern Alaska Peninsula people had more than a half-century's experience with industrial economy — first Russian, then American. When eruption forced evacuation, Pacific coast settlements relocated 400 kilometers southwest, at new Perryville, while across the mountains, upriver people fled 100 kilometers toward the Bering Sea, founding the settlement of (New) Savonoski, 10 kilometers inland. Settlers from both moved out seasonally for customary employment, but thereafter histories differ. Isolated Perryville achieved a school in the 1920s, and still retains its identity. People of less-isolated Savonoski were attracted away by canneries and schools; the village was abandoned completely in the 1970s. (Session 15)

Norman Alexander Easton (Yukon College), David Yesner (UAA),
Katelyn A. Herrera (Yukon College)

All This and the Alaska Highway Too? Wisconsin Interstadials, Pleistocene Fauna and Artifacts, Holocene Occupations, and Historic Remains in the Mirror Creek Valley, Yukon Territory, Canada

The Little John site (KdVo-6) lying just off the Alaska Highway in the Mirror Creek valley c. 2 km east of the Yukon - Alaska border, holds an archaeological record of human occupation from the late Pleistocene through the Holocene and into the Historic period. 2008 excavations revealed a well-defined Wisconsin Interstadial paleosol c. 44,000 ybp. In this paper we will report on available analyses of this stratum, as well as update our 2008 findings related to the fauna-rich late Pleistocene occupations (c. 14,000 and 9.7 – 11.7 Kybp), the expansion of our understanding of the Holocene occupations on the site, and introduce the discovery of Historic remains related to the building of the Alaska Highway. (Session 16)

Norman Alexander Easton (Yukon College)

Yukon College's Field Methods in Subarctic Archaeology and Ethnography: A Multidisciplinary Introduction to Anthropological Fieldwork for Undergraduates and First Nation Youth

Yukon College's Anthropology 225: Field Methods in Subarctic Archaeology and Ethnography is a six-week, six-credit field school university transfer course that combines instruction and field research in archaeology, ethnography, and linguistics, designed for undergraduate students and local First Nation Youth. Working closely with members of the local aboriginal communities, the course sets out to document the prehistory, traditional culture and history, and contemporary life of the field locality. Students undertake regional archaeological survey and excavations. Elders provide instruction in local culture, oral history, mythology, and language. Field members regularly participate the local community events (baseball, horseshoes, potlatch) and perform community service, and undertake individual or group research related to their specific anthropological interest. (Poster)

Kelly Eldridge (UAA)

Morphological Variation in Harpoons on the Gulf of Alaska Coast: Considerations of Culture and Climate

Due to the significant effect of climate change on animal populations, initial cultural responses to environmental change should be seen most clearly in the modification of subsistence technology. This paper compares morphological variations in prehistoric and early historic harpoon typologies found along the western Gulf of Alaska coast with posited changes in the regional and local paleoenvironments. Evidence for environmental adaptation, cultural interaction, and incipient novel cultures are examined and distinctions between these different types of change are considered. (Session 9)

Michael A. Etnier (Applied Osteology / University of Washington)

Temporal and Geographic Variation in Kuril Islands Archaeofaunas

The Kuril Biocomplexity Project recovered faunal remains from most of the major islands in the volcanic Kuril Archipelago during three summer field seasons. Samples show strong intra-island and intra-site variability, but sample sizes are insufficient to test hypotheses about diachronic change at any given site. Reliance on migratory and resident birds was high in the smaller islands of the central portion of the archipelago despite the proximity to pin-niped rookeries and haul-outs. Sites on the larger islands at the ends of the archipelago show a taxonomically diverse subsistence economy. We are still evaluating the extent to which this represents site seasonality.

Terence E. Fifield (Tongass National Forest)

On Your Knees Cave Overview & the Shuká Kaa Honor Ceremony

On September 26 and 27, 2008 the tribal governments of Klawock and Craig on Southeast Alaska's Prince of Wales Island joined with Sealaska Heritage Institute and the Tongass National Forest to honor the knowledge and the partnerships formed during 12 years of archaeological and paleontological research at On Your Knees Cave. During the summer of 2007, ten years after the beginning of archaeological excavations of a 10,000 year-old campsite (PET-408) on the northern coast of Prince of Wales Island in Southeast Alaska, the oldest human remains known from Alaska or Canada were transferred to the custody of local tribal governments under the authority of NAGPRA. This event marked the completion of a project and the continuation of a remarkable partnership between tribes, researchers, and managers that has grown out of the discovery. Extensive analysis of the human remains and their context has led to fresh insights into early Holocene life on the northeast Pacific Coast. (Session 1)

Adam Freeburg (UW), Shelby Anderson (UW), and Chris Young
(Nevada Department of Transportation)

Building High Resolution Paleoenvironmental and Archaeological Data Sets: An Application of GPS Technology at Cape Krusenstern

For over 4000 years, a unique and complex paleoenvironmental and archaeological record has accumulated at Cape Krusenstern, preserving evidence of the dynamic interaction between people and the environment of Northwest Alaska. The University of Washington and the National Park Service are studying these interactions through a collaborative interdisciplinary project with the goal of developing and synthesizing high resolution archaeological and paleoenvironmental data sets. Accurate spatial data, when integrated into GIS, provide the platform needed to study human-environmental dynamics. Here we illustrate the utility of employing highly accurate GPS technology to archaeological problems with data from the current project at Krusenstern. (Session 9)

Edmund P. Gaines (Colorado State University, Center for the Environmental Management of Military Lands (CEMML))

Recent Archaeological Investigations at the Tanana Flats, Interior Alaska

During the summer of 2008, Colorado State University Center for Environmental Management of Military Lands (CEMML) archaeologists conducted three field projects in the Fort Wainwright Tanana Flats Training Area (TFTA). These projects mark the most comprehensive archaeological fieldwork completed at the TFTA in more than a decade. Survey efforts resulted in the discovery of five new prehistoric sites. Phase II evaluations of site FAI-00197, within the Clear Creeks Archaeological District, and site FAI-01357 on Salmon Loaf Butte, revealed the presence of buried archaeological remains and intact stratigraphic sequences. Condition assessment of the Blair Lakes Archaeological District (FAI-00335) determined that elevated lake levels impact the district's prehistoric sites to a limited extent through lakeshore erosion. (Poster)

Robert Gal (NPS), Jeanne Schaaf (NPS) and Steven L. Klingler
Archaeological Investigations at Iyat (Serpentine Hot Springs), Seward Peninsula, Alaska

Iyat (Serpentine Hot Springs) is located within the Bering Land Bridge National Preserve and is a 'cultural landscape' listed on the National Register of Historic Places. Burch describes a variety of nonempirical phenomena that significantly influenced Arctic Alaskan Eskimo use of the landscape. Oral history and stories indicate that within the past two centuries, the use of Iyat was constrained by nonempirical phenomena or by its status as a 'demilitarized zone' at the nexus of several societal boundaries. NPS archaeological surveys of the Iyat area suggest that use of the Iyat area may have been influenced by the area's special characteristics for several millennia. (Session 2)

Carol Gelvin-Reymiller (AFF) and Joshua D. Reuther (University of Arizona / NLUR)

Tukuto Lake Organic Material (Croxtton Site Locality J): Examples of Bone, Ivory, and Antler Grooving and Shaping Techniques

This article considers questions in prehistoric technology by briefly examining several organic artifacts from Croxton Site Locality J, Tukuto Lake, western Brooks Range, Alaska. The importance of grooving techniques in the reduction of organic materials such as bone, antler and ivory is discussed in relation to engraving tool handles and other types of grooving tools represented at archaeological sites. Examples of needle cores from the Croxton Site and other northern archaeological sites, often crafted from large bird humeri, are examined as evidence for the use of and importance of grooving technology. Iron as opposed to stone bits in engraving tools may be what was used in these tools and a discussion of the construction of engraving tool handles, one of which was found at the Croxton Site Locality J, is included. (Session 9)

Molly George (University of Otago)

40 Years After Immigrating to New Zealand: Later Life, Identity and Concepts of Home in an Adopted Country

Once an immigrant has been away from “home” for 40 years, where is home and how do they define it? This paper arises from interviews with long-term immigrants to New Zealand. All came as young adults and have been there for forty to sixty years. Their journeys have spanned the globe geographically and the development of a globalized and transnational world. These developments have had fascinating implications for their migration experiences and negotiations of home. (Session 13)

Phoebe Gilbert (UAF and National Park Service)

A Predictive Model for the Kobuk River Basin, Gates of the Arctic National Park and Preserve

This predictive model is designed to assist field archaeologists in the efficient and expedient identification of archaeological sites in the area of the Kobuk River Basin bounded by Gates of the Arctic National Park and Preserve. The model was developed in ESRI ArcGIS 9.2 using digitized environmental and cultural information from the Kobuk River Valley. Model layers were created, and using statistical analysis these layers were tested for significance and association. The layers were then weighed and combinations of both inductive and deductive modeling techniques were employed to determine which layers could be utilized to isolate areas of high site probability. (Session 2)

Linda Green (University of Arizona)

Dispossessed and Dislocated: Thinking through Twentieth Century Colonization in Southwest Alaska

For the most part the reworking of Yup'ik peoples' livelihood—that had centered around seasonal movements between different locales on the tundra—to more permanent, nucleated settlements during the first half of the twentieth century has been understood as a mostly benign social process. This essay, using the dual conceptual lens of dispossession and dislocation, examines how these changes profoundly reshaped Yup'ik peoples' subjectivities and material and cultural practices, while simultaneously reworking the connective bonds of family and community life; the collective basis of indigenous identities and well-being, even as they ostensibly remained in place. (Session 15)

Ted Goebel and Kelly Graf (both of Center for the Study of the First Americans, Texas A&M University)

New Phase of Paleoamerican Research in the Central North Alaska Range

In 2007, we resumed field archaeological investigations in the Nenana and Teklanika valleys to chronicle and explain change in technology and land-use during the past 13,000 years. Here we present a summary of our ongoing activities and initial results: (1) a lithic raw material survey of the region, to facilitate detailed provisioning studies of Nenana and Denali assemblages; (2) systematic survey of the Nenana valley, investigating areas not previously surveyed in the 1970s and 1980s; and (3) testing of the Owl Ridge site in the Teklanika valley, with a proposal to initiate full-scale excavations there beginning Summer 2009, pending funding. (Session 16)

Kelly Gwynn (UAA / Alaska Native Heritage Center)

"Clever Title Here": Using Video in Different Aspects of Cultural Anthropology

In anthropology, one of the ethical goals that we strive for is to have our work be of some benefit to the community in which we conduct research. Part of meeting this goal is to present our findings back to the community. Typically, this takes place in a common meeting place (town hall, school, IRA office, etc.) with the anthropologist standing at a podium, trying not

to use too much technical and theoretical jargon. A much more effective and interactive way to present one's research to the community is in the form of a video. It gets the community involved and it is easy to ensure that everyone has a copy. I am currently applying this idea to my research among Alaska Native dance groups in Anchorage. The theory also extends to current museum practices. The Alaska Native Heritage Center's upcoming exhibit will feature a touch-screen where visitors can select which videos they wish to see. (Session 11)

Jenny Haggar (Bureau of Land Management)

Evidence of the Impact of Geography on Supply for Two Eastern Alaska WAMCATS Stations

The Washington Alaska Military Cable and Telegraph System(WAMCATS) overcame many obstacles involving the climate and geography of Alaska. One of the most basic problems was that of provisioning their soldiers with the food they needed to survive the Alaskan winter. Excavations at the North Fork telegraph station and the Eagle Wireless radio station from 2002 to 2005 indicate that geography was a limiting factor for access to goods, and that military infrastructure was not enough to significantly increase the Alaskan military's access to goods when compared to their civilian contemporaries. (Session 9)

Diane Hanson (UAA)

CRM in Academia

Cultural Resource Management is a career of choice for many archaeology majors, and adequately preparing students as professionals in the field has gained greater attention in academia. At the University of Alaska Anchorage, of the ten archaeology M.A. graduates, eight are working in CRM fields, yet eight wrote traditional theses and two wrote CRM theses. Most current archaeology graduate students came intending to specialize in cultural resource management or are already professionals in the field. The shift in student expectations has changed archaeological programs but traditional academic courses are still an important foundation for any adequately prepared CRM specialist. (Session 4)

Michael Heine (School of Kinesiology, University of Western Ontario)

Developing Instructional Materials for Eskimo/Inuit and Athabaskan/Dene Traditional Games

The Arctic Winter Games (AWG) are an important space for the reconstitution of both Eskimo/Inuit and the Dene/Athabaskan traditional games. Connected to the AWG, instructional manuals for Eskimo and Athabaskan games were developed by several partner organizations on the Canadian side. Steps were undertaken to conform the instructional contents to the coaching format described by the Coaching Association of Canada. This format, with its explicit emphasis on competitive sports, does not necessarily accommodate the cultural validations that can emerge through participation in the traditional games. This presentation will reflect on some of the fractures that emerged at the point of articulation of the two forms of practice. (Session 5)

Tobias Holzlehner (UAF)

Beringian Ghost Towns: Reading the Fragments of a Ruined Past

What becomes of a place when it has been abandoned? What of the attachment to and the sense of place when one is forcibly removed from the dwelling? This paper reflects on a case study of forced relocation on the Chukchi Peninsula in Northeastern Russia. The inhabitants of native coastal villages have been subjected to a forced relocation policy by the Soviet state in the course of the last century that left dozens of coastal settlements and hunting bases deserted. Notions of abandonment and nostalgia are situated in relation to place, while stories and strategies are examined how people come to terms with the ruins of a fragmented past. (Session 8)

Chris Houlette (University of Alaska Museum)

Lost in the Collection: The Question of Thule Occupation at Kukulik and the Meat Cache 35 Assemblage

With much of the UAMN Kukulik collections re-housed and re-organized, old interpretations have been brought back into question while new analyses have become possible. Through a re-analysis of an assemblage of material thought to have been lost, questions of Thule occupation and the

nature of Thule-Punuk interaction at Kukulik are addressed. Timing of the occupations at the site will also be addressed with a discussion of existing and newly acquired radiocarbon dates. (Session 10)

Shane Husa (UAA)

Aleutian Avian Archeofauna: Implications from a Prehistoric Site on Little Kiska Island

A well preserved faunal rich site located on Little Kiska in the Near Islands, Aleutian Chain Alaska, was excavated in 1992, this presentation focuses on the avian remains recovered from this excavation. The site has at least three resource intensive periods (likely occupations), the latter two dating from 2300 to 420 BP. Although these remains only represent a small sample of what is likely at the site, they do have inherent implications regarding subsistence patterns and resource utilization. The avian remains show that there has been consistency over time on avian use in the region. (Session 7)

Sam Hutchinson, Alexandra Edwards, Erin Ryder, and Sally Carraher (all of UAA)

No Longer On Ice: The History of Forensic Osteology in Alaska, with an introduction to the new Alaska Forensic Anthropology Consulting and Education (AFACE) Partnership

The State Medical Examiner's Office of Alaska processes an average of over 1,000 death investigation cases annually, of which a significant amount involve the analysis of human skeletal remains. First, the history of forensic osteology in Alaska is recounted and the current infrastructure for investigation is described. Unique factors found in Alaska are discussed, including how arctic environmental conditions affect the preservation of remains and other political, legal and historical factors of consequence to forensic osteology. Finally, the development of the Alaska Forensic Anthropology Consulting and Education (AFACE) program of the University of Alaska Anchorage is introduced. (Session 10)

Kenneth K. Imamura

***The Pacific Northwest Coast Native Halibut Hook:
Elements of Form and Function***

Critical design and materials information regarding the Native halibut hook are in danger of being lost as the carvers and users pass on. Although the appearance of the hook is well-documented in literature, there appear to be no references regarding criteria affecting its evolution. This paper attempts to place the hook in context of available materials, cultural preferences, fishing practices, and fish behavior. It also provides the basis for accurate reproductions of hooks actually carved and used by halibut fishermen. (Poster)

Anne M. Jensen (UIC Science LLC)

***First There Was Ipiutak? Revised Cultural Chronology of
Nuvuk***

Nuvuk long was considered a contact and post-contact site of relatively less archaeological interest than other sites in the Barrow area.

Excavations over the past decade have led to a new understanding of the site and its occupational history. Based on finds during the 2008 field season, the earliest known occupation appears to have been by Ipiutak people over 1600 years ago, preceding the previously known Thule occupation. This suggests that a reevaluation of coastal North Alaskan prehistory is warranted. (Session 16)

Andrew Jones (University of Southampton)

***Performance, Improvisation and Change: Problems with
the Analysis of Cultural Change and Practices of Dwelling.***

The 'ossified' view of culture as a stable or fixed entity presents enormous problems with anthropological and archaeological interpretation. The author suggests a more appropriate conceptualisation of cultural change must adopt the viewpoint that culture is constantly being improvised into being, and that cultural practices are constantly in flux. The focus of the paper is cultural change and practices of dwelling in the shift from the British Mesolithic to Neolithic periods, and on how such practices are made manifest in the domestic architecture and artefacts of Neolithic Orkney, Scotland. (Session 14)

Elena Khlinovskaya Rockhill (University of Alberta and University of Cambridge)

Living with the Absence of the State in the Magadan Region

The Stalinist industrialisation plan of the 1930s required development of the minerals- and metals-rich Magadan Region of the Russian Northeast, necessitating massive relocation of people first as forced labour, and starting in the 1950s, free labour attracted by state-funded hefty material benefits. The retreat of the state in the 1990s required initiatives concerning moving much of the population back into the western part of Russia. This paper focuses on state programmes to assist and induce relocation and local responses to these initiatives, using a case study of a “closed down” community where many families remain without any state infrastructure in place. (Session 8)

Robert E. King (BLM)

The Unexpected Story of “Caribou Bill”: Another Example of What CRM Work in Alaska Can Turn Up!

Everybody likes a good story, and sometimes they come out of the least expected places! And so it is with the saga of “Caribou Bill” (William F. Cooper), a flamboyant Alaskan Sourdough whose exploits sound more like fiction than fact. From the early gold rushes of Alaska and the Yukon, to the Alaska Yukon Pacific Exposition in Seattle in 1909, to the silent movie industry, “Caribou Bill” left his mark. The discovery of this now mostly-forgotten character, who once shook hands with President Theodore Roosevelt, ties back to Section 106 compliance work over 20 years ago at BLM’s Sourdough Campground off the Richardson Highway. This paper again illustrates how one research project, if pursued long enough, can uncover very unexpected information about Alaska’s fascinating past! (Session 3)

David Koester (UAF)

Conflicts of a Higher Order: Religious Grounding and Village Resettlements in Kamchatka

From the transformation of churches to the destruction of icons to the immovability of cemeteries, Soviet transformations in Itelmen village life came up against the forces of Orthodox spirituality. Orthodoxy, as an

imported aspect of “spiritual culture” brought foundations for physical rootedness with it. Local practices associated with the built environment realized these foundations in particular environments. This paper examines the social power of locally realized Orthodox temporal-spatial practices as exposed by Soviet destructive actions. (Session 8)

Kathryn Krasinski and Gary Haynes (both University of Nevada, Reno)
Eastern Beringian Quaternary Extinctions: Chronology, Climate, and People

While humans and mega-fauna co-existed in eastern Beringia in the late Pleistocene, the degree to which their interaction influenced extinction is still debated. Assessing the circumstances surrounding this process is dependent on species chronology. Radiocarbon dates were compiled from (1) finds of extinct *Equus*, *Mammuthus*, and *Bison*, and (2) archaeological components, and their reliability was assessed using a standardized method. Reliable dates were correlated with proxy climatic records and archaeological evidence to identify relationships between climate change, human population expansion, and megafauna extinction. Mapping faunal and human biogeographic ranges throughout the Pleistocene and early Holocene can illustrate the regional chronologies of species extinctions. (Session 9)

Elizabeth Kunibe (UAS)

Gardening, Ethnobotany and Potatoes: A Revitalization of Sustenance Strategies in Alaska

Through ethnohistorical research it has been revealed that the Tlingit and Haida People were engaged in agricultural practices over 200 years ago and potatoes were an important crop. New USDA phytochemical profiles show high levels of health promoting compounds are found in certain varieties of potatoes. A revitalization of natural and introduced food systems is occurring in Alaska through public awareness and education. Local food sources are being developed once again. (Session 13)

Elizabeth Kunibe (UAS)

Food, Fibers and Medicine: Land Use Beyond Subsistence

This poster presents a photographic display of historical photos and recent photos taken during research trips in the summer of 2008 while traveling to Galena, Angoon, Sitka, Klukwan and Haines to research the Tlingit use of ethnobotanical medicines, foods and fibers. Many of the plant names are in Tlingit language as well as English. This poster is co-authored with many of the Tlingit People from the villages that were visited. (Poster)

Elizabeth Kunibe (UAS)

Food, Taste and Health: Garden Revitalization in Alaska

This poster will display recent and historical photographs and food items of revitalized gardens in Angoon and Klukwan Villages of Southeast Alaska. The Tlingit and Haida People of Southeast Alaska have been planting and harvesting regionally grown indigenous plants, as their oral histories have recorded, since time immemorial. Ships logs and records have recorded the Tlingit and Haida growing vegetables and potatoes since the early 1800's. The Bureau of Indian Affairs has records of gardens producing root vegetable harvests as large as 4,000 lbs of potatoes in Angoon in 1952. For many reasons planting life ways of the Tlingit changed and it is in recent years with a focus on health and sustenance, their planting practices have been revived. (Poster)

Stephen J. Langdon (UAA)

"Shakan was not abandoned!": Compulsory Education and the Forced Relocation of Tlingit Populations in the 20th Century

During the American period of occupation, Tlingit populations have experienced enormous pressure on their language and culture through the institution of formal education. In the 20th century, the passage and enforcement of compulsory education laws created a new phase of pressure and cultural dislocation. Many conservative families were forced to move from traditional camps and villages into communities in order for children to attend public schools. Two cases of forced location were Shakan (1930s) and Excursion Inlet (1950s). The circumstances, impacts and views of those who experienced these events are presented based on oral traditions of remembrance. Several similar cases are briefly noted. (Session 15)

John A. Lindsay, Gina Rappaport and Karla Sclater (NOAA)
NOAA NHPA Section 106 Compliance at the Seal Islands National Historic Landmark

Because of the enactment of several federal laws, the National Oceanic and Atmospheric Administration was directed to transfer Pribilof Islands' lands to the Aleut inhabitants free of debris and contamination left by the government's fur-seal industry. Since the land transfer and environmental restoration resulted in an adverse impact to the Seal Islands National Historic Landmark, NOAA mitigated the impact under agreed-upon terms stipulated in an MOA with the Alaska State Historic Preservation Officer. Also, NOAA desired to honor the dignity of Aleut people for their contributions and sacrifices to the nation's fur-seal industry. To these ends, NOAA applied the National Historic Preservation Act, and NOAA's Preserve America Initiative to preserve the Aleuts' legacy. These mandates led NOAA to undertake more than 30 individual historic preservation activities, including the production of film documentaries, books, maps, and numerous conservation undertakings. (Session 11)

Marie Lowe (UAA)

*Generally in the Country or Particularly in the City:
Alaska's Population in Transition*

In rural contexts, enculturated beliefs, values, and affinities conflict with barriers to upward mobility in traditional occupations and from the pressures of a global economy demanding specialists rather than the generalists survival in northern communities has historically necessitated. Alaska youth are increasingly pressured to fulfill new cultural expectations to pursue higher education or post-secondary training in urban settings. This paper presents results from an ISER survey conducted with parents and guardians of new students in the Anchorage School District who have recently transferred in from elsewhere in Alaska. (Session 15)

Erika Malo (UAA)

Using Video as Creative Mitigation

Section 106 of the National Historic Preservation Act often requires mitigation. A part of the mitigation involves some sort of public outreach. Video is a great mitigation tool that fulfills public outreach requirements and archaeology's ethical obligations. Videos can be easily distributed

to the public, translated into multiple languages, and are a great way to reach people who learn visually. An open dialog within the archaeological community is needed to understand when video is an appropriate tool and when other products may be more successful. There also needs to be an understanding of what success means to the people involved. (Session 11)

Richard L. Martin (UAA / Western Arctic Parklands)

The T-Stemmed Hill Complex: Caribou Kill Site in Noatak Basin, NW Alaska

Archeological data suggests that the T-Stemmed Hill complex has been used for at least 10,000 years as a hunting camp and game drive location. The presence of inuksuks, caches, and spatially segregated surface clusters all point to the complex being used for the hunting, skinning, butchering and caching of caribou. Other sites discovered in the vicinity likely served as seasonal encampments, look out stations, and/or hunting blinds. (Session 4)

Owen K. Mason (Geoarch Alaska)

Marginality and Migration in Bering Strait in the First Millennium A.D.

Identifying ethnic groups in archaeology is a contentious operation. Assuming design motifs and stylized artifacts serve as what Frederik Barth called “categories of ascription,” archaeologists can infer that several societies occupied the Bering and Chukchi coasts. Artifact distributions and chronologies provide clues to the demography, relative status and fate of each group seeking access to resource hotspots. Between AD 800 and 1200, a major transformation witnessed replacement of Old Bering Sea and Ipiutak polities by Punuk, Birnirk and Thule polities. While Punuk originated at the center and radiated outward, Birnirk and Thule likely represent marginal groups ascending onto center stage. (Session 15)

Rachel Mason (National Park Service)

Introduction and Overview: Defining Displacement

Displacement is forced removal from a place. Alaska’s history contains many examples of displacement from man-made or natural causes. Most of the papers in this symposium focus on past or present-day displacements of Alaska Natives who abandon their home villages; one presenter also

addresses displaced persons from outside who have come to Alaska. My paper gives an overview of the session and explores the meaning of “displacement.” While the term is usually thought to imply uprooting settled people and making them move, forcing mobile people into settled life can also be a displacement. (Session 15)

Mark McCallum (Tongass National Forest)

What’s It All Mean?: A Review of Over 50 Years of Radiocarbon Dating on the Tongass National Forest

Archeological investigations in southeast Alaska began in the early Twentieth Century, corresponding roughly with establishment of the Tongass National Forest. Frederica de Laguna’s pioneering work near Yakutat in the 1950s yielded the first radiocarbon dates from an archaeological context. Investigations by Robert Ackerman in the 1960s along Icy Strait lead to discovery of Ground Hog Bay 2, providing the first evidence that human history in southeast Alaska spans over 10,000 years. The Tongass hired its first archaeologist in 1974 and in the ensuing years over 700 radiocarbon dates have been obtained from archaeological investigations. Shell middens and fish traps have yielded many of these dates. This paper examines the history of archaeological radiocarbon dating on the Tongass, attempts to make some sense of what we have learned, and offers some suggestions for future research. (Session 1)

Holly McKinney (UAF)

Temporal Variability of Archaeologically Deposited Fish Remains Recovered from the Mink Island Archaeological Site (49-XMK-030): An Assessment of Natural and Human Impacts

In this paper, I discuss the temporal variability of archaeologically deposited fish remains recovered from the Mink Island archaeological site (49-XMK-030). Changes in fish species composition, abundance, age class, body size and season of procurement are compared to changes in ecological and climate conditions inferred from proxy data derived from sediment cores and from tree rings. Linkages among environmental conditions and human technological organization are made to distinguish between natural and anthropogenic impacts on these prehistoric fish populations.

J. David McMahan (Alaska Office of History and Archaeology),
Timothy L. Dilliplane (Massachusetts Maritime Academy), Artur
V. Kharinsky (Irkutsk State Technical University), and Vladimir
V. Tikhonov (Tal'tsi Museum of Architecture and Ethnography)

*Understanding Russian America: A Perspective from the
Motherland, Excavations at the Baranov Glassworks and
the Russian-American Company Building, Irkutsk, Russia*

In the Irkutsk Region of central Siberia, cooperative studies have focused on several colonial sites from the 17th–19th centuries. Two sites in particular, the Baranov-Laxman Glassworks (*Tal'tsinka*) and the former Russian-American Company headquarters building (c. 1800), may provide additional understanding of material culture at Russian colonial sites in Alaska. Ongoing efforts include the chemical analysis of glass samples and stratigraphic seriation of ceramics. There are plans to conduct excavations in Kiakhta, on the Siberian-Mongolian border, in 2009. Collectively, data from these sites may allow scholars to begin comparing the defining features of Russian colonial sites on the two continents. (Poster)

Sarah Meitl (Cultural Resource Consultants), Claire Alix (Alaska
Quaternary Center), Daniel Odess (NPS)

*Radiocarbon Dating at Onion Portage: Old Data, New
Potential*

Onion Portage, excavated in the 1960s, continues to be a keystone site in Northwest Alaska due to its deep stratigraphy and unparalleled density of occupation. However, our knowledge of this site and its former occupants has been based upon relatively few radiocarbon dates and a group level approach that aggregated remains. This paper will highlight the utility of revisiting old data to enhance interpretation through a radiocarbon dating program. Over 40 new AMS dates will be used to discuss the chrono-stratigraphic scheme of Onion Portage's Bands 4-8, as well as to address any broader implications. (Session 16)

Ashley Meredith (University of Alaska Fairbanks)

Visual Ideologies & Imagining a Hawaiian Nation

The desire for the Hawaiian Kingdom to be restored and recognized as a nation-state has been a common interest among Hawaiians since illegal

US occupation in 1893. It explores the cross-cultural connections between Alaska and Hawai'i and Native Hawaiian motivations for migration to Alaska. My research will provide a deeper understanding of what Native Hawaiians see about their land in regards to the health and definition of their nation. An ethnographic technique called a 'walk-through' will be used to elicit photographs from informants. (Session 3)

Rita A. Miraglia (BIA ANCSA Office, Anchorage)

Did I Hear That Right? One Anthropologist's Reaction to Testimony at the OCS Trial

The author, an anthropologist and archeologist who has worked among the Chugach people for more than two decades, discusses her reaction to some of the testimony presented at the OCS trial. She will also deconstruct the logic underlying parts of the testimony she finds particularly troubling. (Session 14)

D. Roy Mitchell, IV (LanguageSurvival.com)

When the Courts Ask: "Who Have the Chugach Been?"

Data and interpretations from sociocultural, archaeological, and linguistic anthropology were presented to the court in a significant legal case involving deep sea fishing rights of the Chugach people of Prince William Sound and the Kenai Peninsula. I present a discussion of the term Chugachmiut (likely not an autoethnonym prior to the historic period) and discuss dialectal variation within the Sugpiaq language in relation to Burch's concept of regional groups. I further present ideas on how these polities may have evolved as the people became involved in the political economies of the Russians and the United States. (Session 14)

Craig Mishler (Vadzaih Unlimited)

Malanka and the Alutiiq New Year's Play

In the Kenai Peninsula coastal village of Nanwalek and its sister community of Port Graham, a mumming tradition known as the Maskalataq, along with a closely associated folk drama, the Nuta'aq or New Year's Play, are important parts of the celebration of Russian Orthodox Christmas and New Year's held each January. With fresh data drawn from the 2009 Ukrainian celebration of Malanka in Edmonton, AB, I compare performances of these two folk plays

and talk about their common historic roots in Slavic tradition. This presentation updates a paper I first presented at the AAA meetings in 1988. (Session 3)

Charles Mobley (Charles M. Mobley & Associates)

WWII Aleut Relocation Camps in Southeast Alaska

Aleutian and Pribilof Island villagers were relocated to Southeast Alaska during World War II. The five places used to house them were: a cannery and a mine at Funter Bay on Admiralty Island, a cannery at Burnett Inlet on Etolin Island, the herring plant at Killisnoo on Admiralty Island, and the Ward Lake CCC camp near Ketchikan. The Wrangell Institute at Wrangell temporarily housed evacuees. Aleutian Pribilof Heritage Group, with NPS assistance, contracted Charles M. Mobley & Associates to evaluate the sites' suitability for National Historic Landmark status. A 2008 survey suggests that the six related properties lack sufficient integrity. (Session 15)

Michael Nowak (Colorado College)

Marginality in Small, Isolated Communities

The concept of marginality has been used by both anthropologists and sociologists to account for social behavior that is seen as "on the edge" by communities. This paper looks at some factors leading to such a designation. Long term absence without some form of intermittent contact is seen here as a principal element leading to the identification of community members who are seen as marginal. While the concept is looked at here in a contemporary community, but it also has a long historical role in small social groups. (Session 13)

Patrick Plattet (Swiss National Science Foundation / UAF)

Itinerant Religiosities: Pathways to Religious Interactions in Contemporary Kamchatka

Closed by the Soviet authorities in 1952, the Koryak village of Kinkil in Northwestern Kamchatka (Far-East Russia) remains pivotal in the (supra-)local circulation of populations, goods and ideas. Situated between the settlement of Lesnaia (where its indigenous population was relocated) and the regional center of Palana (a common destination for temporary migration), Kinkil and its "hunting life" has gained increasing importance

since the mid-1990s by making the link between the revival of Russian Orthodoxy in urban environments and the spread of Protestant Evangelism in Kamchatkan rural areas. Drawing upon recent ethnographic material, this paper examines how competing forms of religiosity pass along culturally-valued circuits of mobility, and how religious movements affect the contemporary dynamics of relocation. (Session 8)

Molly Proue and Burr Neely (both of Northern Land Use Research)
Investigating Historic and Archaeological Landscapes in Alaska

Determining the extent and character of landscapes is often a difficult task within the field of cultural resource management. The National Register broadly defines the term landscape and, while it may be easy to document an area's numerous sites and associated features, establishing the boundaries of this human-altered geographic area remains a contentious and subjective task. This presentation explores avenues for the investigation and evaluation of historic and archaeological landscapes in Alaska in the context of CRM and the National Register. Methods discussed draw from regional and national examples of landscape analysis in terms of both historic and prehistoric archaeology. (Session 2)

Ben A. Potter (UAF)

Climatic Change and Human Adaptive Responses in Subarctic Alaska; Evaluating Process-Pattern Relationships

A first approximation of human-climate interaction for central Alaska is provided using a comprehensive intersite database. Broad patterns of climate change are evaluated relative to basic adaptive strategies of prehistoric subarctic foragers. System stability/change is explored through local and regional stratigraphic sequences, subsistence economy, habitat use, and technology. Prehistoric cultural systems appear to have been stable and resilient, dealing effectively with major climate oscillations during the Late Pleistocene and Early Holocene, including the initial boreal forest expansion. One of the two main cultural transitions evident (~6000 cal BP) may relate to expanding black spruce forests. (Session 2)

Gordon L. Pullar (UAF)

Culture Change and the Reclaiming of Identity: The Kodiak Island Sugpiat

Names have long been imposed on indigenous peoples by their colonizers and in some cases the people themselves began to identify with them. Early Russian fur traders called the Sugpiat “Aleuts,” a label that remains even today. Despite name changes, the Sugpiat have maintained a continuum of culture that has adapted and survived for nearly 8,000 years. In the past 200 years Sugpiaq culture has seen incredible change but has not disappeared. While some question their culture’s authenticity, the Sugpiat maintain a sense of place with their homeland and strong kinship connections that make them who they are. (Session 14)

Gregory A. Reinhardt (University of Indianapolis)

Feathers, Furs, and Beads: What a Well-Dressed Indian Wears

Among American Indian stereotypes, visual impressions stand out first, and many key elements of “Indian” clothing and adornments (real or make-believe) are easily recognizable. In fact, through clothes, coiffures, and decorations, it’s possible to reduce “Indians” so much that the presence of people themselves is irrelevant. This pictorial overview looks at how feathers, hair, shirts, loincloths, moccasins, dresses, jewelry, tattoos, paints, piercings, and such have defined imaginary “Indians” and their equally invented self-decorative aesthetic. These depictions sometimes hit close to the mark, even if that mark is somewhere in the 1800s. However, we can better describe most of them as riddled with ridiculousness. (Session 3)

William T. Reitze (University of Arizona)

Clovis and Its Progenitors: Continuity and Change in Paleosubsistence During the Colonization of the New World

Movement into uninhabited landscapes at the Pleistocene-Holocene transition required adaptations to new environments, rapid climatic change, and high human mobility. Current research focuses on changes in human subsistence strategies during the Pleistocene-Holocene transition to understand and explain processes of colonization. Older models of

Paleoindian subsistence argued for specialization of hunting terrestrial mammals. Recent work stresses a more generalized subsistence approach by Clovis groups as an adaptive alternative similar to what has been described from archaeological contexts in Beringia. The focus of this research is to examine how subsistence patterns of Clovis groups compare to their hypothesized progenitors in Eastern and Western Beringia. This paper uses published faunal assemblages in an effort to compare patterns of human subsistence and specialization. (Session 9)

Teri Rofkar and Rachel Myron

History–Ancient History–Is Alive and Well in Southeast Alaska!

This educational poster, accompanied by a “hands on” basketry display, presents a timeline showing dated basketry discovered at wet sites throughout Southeast Alaska within the context of more broadly known historic events. It brings meaning to otherwise difficult to imagine radiocarbon ages; illustrating that some of these fragile organic creations predate events people generally think of as “ancient.” Basketry weaves people together; sometimes surprising us by enduring harsh conditions to connect us to our ancestors and to our home. We prepare roots and weave our baskets today in a tradition that has thrived here for 6000 years. (Poster)

Jason Rogers (Cultural Resource Consultants / Exeter University)

Mind the Gap: An Anangula Period Core-and-Blade Site on Amaknak Island, Eastern Aleutians

Test excavations conducted in 2007 at UNL-469 (on Amaknak Island, Eastern Aleutians) recovered blades and microblades, as well as flake tools and a single biface. Radiocarbon analysis dates the site to between 8040 cal BP and 6740 cal BP. This site was therefore occupied during the Late Anangula period, one of the most obscure phases of Aleutian prehistory. The lack of any sites dating from this period has led to the suggestion of a hiatus in the human occupation of the Eastern Aleutians. Excavations at UNL-469 have filled the gap, and also produced the oldest biface known from this region. (Session 16)

Monty Rogers (UAA / Stephen R. Braund & Associates)

Experimenting With Vein Quartz Cobbles: Examining the Effects of Heat-Treatment, Reduction Strategies, and Workability

Vein quartz artifacts are found at several archaeological sites around Cook Inlet. Debitage and tools tend to be chunky, thick, and exhibit poor form. Quartz debris is also found in hearth features, begging the question “Is this FCR or a result of tool production?” This paper explores the FCR distinction, possible preparation methods, reduction strategies, and workability of vein quartz from Beluga, Alaska. Using experimental archaeology, the author tested two methods of heat-treating and conducted two lithic reduction experiments. The experiments were designed to gain a general understanding of the archaeological context of vein quartz artifacts. One more heat-treating experiment will be conducted before the AAA meetings, whose results will be presented in addition to the results of the other experiments. (Session 7)

Connor Ross (ISER, UAA)

Contemporary Yup'ik Subsistence

Yup'ik peoples of western Alaska have inhabited the Yukon-Kuskokwim Delta for millennia. One of the cornerstones of their culture and economy is a subsistence way of life. People depend on locally harvested fish, berries, greens, and game for food and cultural identity. Climatic, political, social, and technological change has threatened Yup'ik subsistence practices but this way of life remains vibrant in Y-K communities today. This poster presents information from ethnographic fieldwork in six Yup'ik communities conducted in the summer of 2008. (Poster)

Becky Saleeby (NPS)

Anchorage, Alaska: City of Hope

Anchorage's diverse population is a point of pride for its residents. Over the last two decades, there have been significant influxes of international immigrants from Hispanic, Asian, and Pacific Island countries. More recently, the city has opened its doors to refugees from places such as Sudan, The Gambia, and Uzbekistan, who have fled their own countries from fear of political, religious or ethnic persecution. This paper examines how

Anchorage's resilient refugee population has adapted to their new homes with the assistance of various community services and with the support of family and social networks. (Session 15)

Maya Salganek (Department of Theatre/Film Studies, UAF)

Honoring the Gift: *Celebration, Ceremony, and Community in Tikigaq, Alaska, a film by Maya Salganek*

Steve Oomittuk of Point Hope (Tikigaq), Alaska described all of the ceremony and ritual in Tikigaq as an effort to honor the gift of the whale, which gives itself to the people. One manifestation of “honoring the gift” can be witnessed in this documentary film which chronicles the traditions of game and athletic contest conducted in Point Hope during winter holidays, and the summer whale feast of Kagaruk. The film parallels the sacrifice of the whales as akin to the sacrifice the people make of themselves when they play these ancient athletic games. Reciprocity exists among the people, and between the people and the whale. (Session 5)

Hal Salzman (Rutgers University)

Malthus Redux: Are Arctic Communities an Alternative to High-Carbon Urbanization?

The dependence of subsistence communities on cash income is well understood, but less often considered is the dependence of urban, industrial areas on the continued viability of subsistence communities. Urban sustainability may depend on developing new sustainability strategies for low-carbon-use rural communities in which more than a third of the world's population lives. Case studies of Arctic village sustainability and employment in the oil fields provides some initial findings on challenges and success in rural community sustainability and considers broader implications for urbanization trends and climate change. (Session 13)

Lisa Schwarzburg (UAF)

A Change of Methodological Mind

I will take listeners on a journey of the changing of my Methodological Mind while taking a look at my study's use of Anthropological Filmmaking. Starting out with the conceptualization of my study, “Special Delivery:

Transporting Iñupiat Mothers and Babies in Northwest Alaska”—I will guide attendees down the pathways of what began with film as a planned product to what has become a powerful research and analytical tool. So, while originally intending to offer material that could possibly be used to give new mothers an understanding of “flying out” to give birth, using the film as a research tool is making more sense. Releasing filmmaking as an imperative at the onset, I’m not bound to making a documentary; I’m conducting research and collecting data with a powerful analytical tool. (Session 11)

Peter Schweitzer (UAF)

Moved by the State: Circumpolar Perspectives on Relocation and Cultural Impacts

The 20th century throughout the circumpolar North was characterized by state projects aimed at the regulation of movements of human groups. Indigenous communities were enticed or forced to become sedentary around infrastructural nodes, such as churches, schools, and stores, and the more or less planned movement of a non-indigenous work force to the North was a necessary requirement for the realization of “high-modernism” state projects north of the temperate zones. The paper will provide an overview over these movements and their cultural and spiritual consequences. (Session 8)

Rita S. Shepard (Cotsen Institute of Archaeology, UCLA)

Identity Along the Portage

Is there a difference between “*cultural identity*” and “*ethnic identity*?” What evidence might indicate a group’s inclusion in either or both? I have found that distinct ethnic groups not only existed among 19th century Athapaskans and Eskimos living along the Unalakleet Portage, but that many distinctive attributes survived inter-ethnic social interactions. Even though new goods and ideas shaped changes in the ideology and lifeways of late 19th-century Alaska, I do *not* suggest that lifestyle changes negate ethnic identity. Indeed, social interaction, exchange, and inter-dependence among ethnic groups may be the foundations upon which ethnic groups connect and thrive. (Session 14)

Scott Shirar (University of Alaska Museum of the North)

Ecology and Subsistence Technology along the Noatak and Kobuk Rivers during the Late Prehistoric Time Period

The delicate relationship between environment and resource availability and the impact it had on cultural development during the late prehistoric time period in interior northwest Alaska is poorly understood. In order to explore this topic fully, the first step is to develop a radiocarbon chronology for this region and time period. This paper addresses this chronological data gap by reporting new radiocarbon dates from four late prehistoric sites within the Kobuk and Noatak River valleys. Once reliable radiocarbon dates are obtained the connection between ecology and material culture in these two river drainages is explored. I am specifically interested in seeing when these four sites were occupied in relation to each other and how the respective subsistence related artifact assemblages compare and contrast. Taking site chronology into account, I explore the roles that ecology and human behavior played in the development of technological variations between the subsistence related artifact assemblages from these sites. (Session 9)

Alex Simon (University of Alaska Southeast)

The Ecological and Social Impacts of the Culture of Trophy Hunting

Hunting for recreational purposes has been practiced by elites in both Europe and North America for centuries. The prosperity and new technologies which emerged in the post-World War II period enabled many working class and middle class individuals to engage in hunting as a form of recreation (as opposed to a method of subsistence), for the first time in history. In recent years, some non-native North Americans have asserted that sport hunting is part of their cultural heritage and that these cultural values and practices should be both defended and promoted. It will be argued that any cultural norms and practices that have emerged among non-subsistence hunters have shallow historical roots. Moreover, it will be argued that, in some cases, the norms and practices of recreational hunting have adverse ecological as well as social consequences. (Session 3)

Jane Smith (Tongass National Forest)

The Three Lake Shelter Preservation Project

The Three Lakes Shelter (49PET464), built in 1938, is an eligible property for its association with the Civilian Conservation Corp in southeast Alaska and for its Adirondack style of construction. The shelter is part of the Petersburg Ranger District developed trail system and was in dire need of repair; ruin was eminent. Forest Service archaeologists and a host of volunteers carefully took the shelter apart and reassembled it using original sound pieces and replacing deteriorated components with replica materials harvested from the area. Revitalizing historic buildings offer Alaskans a glimpse of the past as well as shelter from the storm. (Poster)

Martin Stanford (Tongass National Forest)

Coastal Pictographs of Extreme Southern Southeast Alaska

Before 2000 there were only 7 known pictograph sites on the Ketchikan Misty Fiords Ranger District. Since then KMRD archaeologists have located an additional 48 pictograph sites including 17 in just one field season. This was accomplished through systematic coastline surveys using a predictive model for pictograph location and a variety of watercraft including sea kayaks. Another key to locating pictographs and observing faded details was through computer digital image enhancement. C-14 dates were obtained for three pictograph sites from presumed associated wood or charcoal. (Session 1)

Randolph M. Tedor (UAA), Daniel C. Fisher (University of Michigan), and Adam N. Rountrey (University of Michigan)

Tales from the Tusk: The Life History of a mid-Holocene Mammoth from St. Paul Island and the Climate Change–Overkill Debate

The recent identification of ‘young’ mammoth remains from the Bering Sea island of St. Paul represents the first evidence for the survival of the species well into the Holocene in Eastern Beringia. One of the nine specimens that have been recovered to date is a single well preserved tusk. The unique nature of tusk composition, development, and growth makes it ideal for reconstructing proboscidean “life history”. This paper will provide some of the preliminary results of ongoing analyses on the tusk and discuss the survival and eventual extinction of the St. Paul mammoths within the broader context of the Climate Change–Overkill debate. (Session 9)

John Terrell (Field Museum of Natural History)

Lessons from the South Pacific

Ethnicity is not defined by biology or language, but rather by how people see themselves as being related to the places where they live (and by extrapolation, the places they “came from”). Our entitlement to call a place “home” rests on the intimacy of our knowledge and awareness of the character and history of that place. Just as our dealings with one another define what “groups” we may lay claim to belonging to, our dealings with the places we inhabit both define and confirm the legitimacy of our claims to stewardship of those places and ultimately the earth itself. (Session 14)

Andrew Tremayne

An Analysis of Denbigh Flint Complex Burin Technology from Matcharak Lake, Alaska

This paper presents the results of an analysis of burins and burin spalls recovered from a 4,000 year old frozen Arctic Small Tool tradition midden in arctic Alaska. Use-wear patterns on burins and preserved organic remains suggest they were used not only as graters but also as scrapers on bone and wood. Additionally, some of the burins served as cores for producing spalls that were then used themselves as graving tools. Statistical tests suggest larger spalls were selected for engraving tasks, while experiments suggest spalls must meet a minimum thickness to avoid fracture upon use. (Session 10)

Aimèe Tunks (University of Alaska Museum of the North)

Archaeology at the Anangula Site: History and Preservation

The Anangula site is a significant archaeological site because it is one of the oldest sites in the Aleutian Islands, with a date range between 7,200-8,700 years B.P. Because of its significance the Anangula site collection, which is housed at the University of Alaska Museum of the North, was targeted to be rehoused into archival storage. This poster will show the work that has been done to rehouse and organize the collection into archival storage, provide a record of past archeological excavations at the site, information about the occupation of the site, and discuss future research opportunities. (Poster)

Keith Underkoffler (UAS)

A Contextual Analysis of the Tlingit Potlatch

This presentation uses an analysis of the Tlingit potlatch as a vehicle to tie Tlingit culture together and explain its interconnected nature. In doing so, it sheds light on the difficulties involved in examining any particular facet of the culture independent of the traditions and practices that comprise the full cultural context. By thoroughly examining the potlatch, we are able to see the intricacies of some of its associated traditions – most notably art, regalia, and oratory – and we are further prompted to peer into the unique social structure of the Tlingit and how it has shaped these traditions. (Session 7)

Richard VanderHoek (Alaska Office of History and Archaeology)

Historic and Ethnohistoric Trails in the Denali Highway Region, South-Central Alaska: Comparing Euro-American and Traditional Trails with the Prehistoric Past

OHA manages the cultural resources, including the known historic trails, for much of the Denali Highway region. Ethnographic and early historic information document Ahtna trails as well as Euro-American wagon roads across the region. An evaluation of this information, in conjunction with resource information and archaeological evidence, suggests specific prehistoric travel routes, and provides locations for further archaeological testing. (Session 4)

Hannah Voorhees (University of Pennsylvania)

Reclaiming Cook Inlet: ìEmplacementî Indigenism, the Crisis of Rural Displacement, and the Paradox of Alaska Natives ìOut of Placeî in Their Own Homeland

Increasing out-migration of Alaska Natives from rural to urban areas has sparked debate over how to mitigate economic challenges to sustainable village life. These displacement concerns operate against a backdrop of indigenous and anthropological reassertions of the importance of place-based knowledge for the cultural and material health of Alaska Native communities, a project I term emplacement. In this paper, I challenge urban/rural orderings of human difference across differences of space in Alaska, and argue that we should move beyond models of indigenous displacement that configure urban Alaska Natives as both “out of place” and “outside of

culture,” considering instead the ways in which indigenous life is being re-constituted in Anchorage and other urban spaces. (Session 15)

Kyle Wark (Glak.wa éesh) (UAA)

We Only Have One World: Social and Spiritual Life among the Tlingit

In *Social Structure and Social Life of the Tlingit in Alaska*, Olson (1967:111) wrote “Shamans...among the Tlingit...were as important in the realm of the supernatural as chiefs were in the social life.” While I agree with Olson’s intended meaning, I believe his statement implies a false dichotomy between the Tlingit social and spiritual life. Tlingit society and spirituality intertwine in a complex dance to the point that they can, at times, be difficult to differentiate. This paper will attempt to trace out the steps of that dance, exploring the interrelationships between the social and spiritual aspects of Tlingit life. (Session 7)

James Whitney (University of Alaska Museum of the North)

Historical Archaeology of Marion Creek, Alaska: Placer Gold Mining and the Capitalist World-System

Archaeological investigations of two gold mining sites on Marion Creek, a tributary of the Koyukuk River, challenge the myth of the independent prospectors and reveal their dependence on the capitalist world-system. The Grassy Mound Cabin site consists of a single cabin representing individual placer mining dating to ca. 1908. The Marion Creek Mining Complex site is a multi-feature site reflecting capital and labor-intensive mining during the 1910s. Historical and archaeological evidence is combined to explore the process by which Alaska was incorporated into the capitalist world-system and examine how material culture changed with increasing investment of capital and labor. (Session 6)

Timothy Williams (NPS)

An Investigation of the Kavik Point

Kavik projectile points are associated with the late Athapaskan tradition and can be defined as small stemmed bifaces that generally date within the last hundred years. That being said, there are a number of stemmed/notched

points in Alaska that have been utilized throughout prehistory that are not necessarily considered “Kavik” points. If Kavik points are to be considered a reliable typological term, a degree of research must be performed. This poster includes a compilation of known dates associated with Kavik points, the geographical locations of these sites, and an analysis of artifacts that determines whether or not Kavik is a distinct artifact type. (Poster)

Brian Wygal (University of Nevada, Reno)

Analogous Scenarios: Deglaciation and the Human Colonization of Northern Europe

Few places world-wide experienced ecological shifts at the end of the last glacial as radical as those covered by or adjacent to the massive ice sheets that blanketed much of the northern hemisphere. These unique locations were among the last to become populated by Paleolithic foragers. Of these glaciated territories, Southcentral Alaska has been, perhaps, one of the least investigated. As a matter of perspective, it is relevant to synthesize the literature from one of the most studied regions of similar context, Northern Europe, where our understanding of late glacial paleoenvironmental conditions offer the “perfect setting for discussing issues of hunter-gatherer colonization” of new territory (Eriksen 2002:34). This paper assesses relevant colonization models in Northern Europe in an attempt to lay a theoretical foundation for similar events in Alaska. (Session 9)

Brian T. Wygal (University of Nevada, Reno / Denali National Park and Preserve)

Archeological Survey of Denali National Park and Preserve: Assessments, Models, and Hypotheses.

A four year (2006–2009) archeological survey and management plan for Denali National Park and Preserve was initiated in accordance with the NPS Systemwide Archeological Inventory Program (SAIP). Since it began, more than 11,366 acres of intensive pedestrian survey have resulted in 21 newly discovered cultural resources and numerous condition assessments on previously documented sites ranging from the late Pleistocene to Historic eras. Site locations and assemblage analyses have led to the development of new models for interpreting the culture history and prehistoric human adaptations of central Alaska. (Session 2)

Michael R. Yarborough (Cultural Resource Consultants)

A Few Basic Truths 2.0

As he nears his 30th year as an archaeological consultant in Alaska, Michael Yarborough revisits his paper from the 2002 AAA meetings, with new insights, the same optimistic cynicism, and renewed hope that the PowerPoint presentation will work this time. (Session 4)

Grant Zazula (Yukon Palaeontology Program), Glen MacKay (Prince of Wales Northern Heritage Centre), Tom Andrews (Prince of Wales Northern Heritage Centre), Beth Shapiro (Penn State), Brandon Letts (Penn State), and Fiona Brock (Oxford Radiocarbon Accelerator Unit, University of Oxford)

A Late Pleistocene Steppe Bison Carcass from the Arctic Red River, NWT: Implications for Glacial Chronology and the Ice-Free Corridor

A partial carcass of an adult male steppe bison (*Bison priscus*) was discovered at the village of Tsiigehtchic, Northwest Territories in August of 2007. The specimen includes a complete cranium, several complete postcranial elements (many which have intact soft tissues), intestines and a large piece of hide. A piece of metacarpal bone was subsampled and yielded an AMS radiocarbon age of 11830 ± 45 BP (OxA-18549), which calibrates to ~13700 cal yr BP (OxCal 4.0). Investigation of the recovery site indicates the bison melted out of outwash gravel, suggesting that glacial retreat was well underway and the northern portal down the Mackenzie River to the Ice Free Corridor was open. Investigations are underway to gain further information on this bison's diet, health and cause of death. This is the first radiocarbon dated *Bison priscus* in the Mackenzie Valley and, to our knowledge, the first Pleistocene mummy from the glaciated regions of northern Canada. The presence of steppe bison raises further potential for the discovery of more late Pleistocene fauna, and possibly archaeological remains, in the region. (Session 16)
