



Fish drying rack with scavenger deterrent, Noorvik, Alaska, 1987. © R. Drozda.

SOCIOCULTURAL ANTHROPOLOGY IN ALASKA, 1972-2002: AN OVERVIEW

Ernest S. Burch, Jr.

Arctic Studies Center, Smithsonian Institution. esburchjr@aol.com

Abstract: Sociocultural research done in Alaska since 1971 exceeds in volume, by several orders of magnitude, all of the work ever done in the region before that. Some of it was oriented to practical concerns, such as land claims, subsistence, and social problems, but a very wide range of other subjects was addressed as well. In this review I attempt to present a comprehensive summary of the people who carried out this research and especially of the corpus of literature they produced.

The most exciting aspect of being a sociocultural anthropologist is the breadth of the field. One can study almost anything one wants without being told, “That’s not in your field.” Economics, politics, religion, education, demography, culture change, ethnic relations, ecology — these and many more topics are legitimate subjects for sociocultural anthropologists to investigate.

Unfortunately, that same characteristic makes the preparation of a summary of three decades of work in the field a difficult enterprise, even when it is geographically restricted to Alaska. I personally do not know where sociocultural anthropology ends and other fields begin. Until I started work on this paper I didn’t really care, either. In my own research, if I am interested in something, I pursue it wherever it takes me. Whether or not I am intruding into a field other than my own never crosses my mind — unless, of course, I cannot understand the technical jargon I am reading. But in preparing this paper, I had to make some decisions. Accordingly, I devoted some time to devising a set of defining criteria. However, I gave it up as a useless exercise.

What I ended up doing was taking a sample from the literature on Alaska of what is or seems to me to be sociocultural anthropological articles, reports, theses, and books. This is not a random sample of Alaskana, because I do not know how one could properly identify a universe to be sampled. Instead, it was what I call a “haphazard” sample; I simply included in it every title I could find. This turned out to be 1500 titles published from the beginning of 1972 through the end of 2002. That seemed to be a nice round number, and since I was about out of time when I reached it, I stopped looking for any more.

I wish to add the fact that compiling the sample was a humbling experience. When I agreed to do this paper I thought I was pretty well up-to-date on sociocultural anthropology in Alaska. Further investigation revealed that I had only the faintest notion about the work that has been done in the field during the period of interest here. I have since learned a lot, including the fact that I have barely scratched the surface of what is clearly a substantial body of literature.

This paper was prepared as part of a celebration honoring the 30th meeting of the Alaska Anthropological Association (aaa). Although the first meeting was held in 1974, I have taken 1972 as my starting point because the Alaska Native Claims Settlement Act (ANCSA) was passed at the very end of 1971. That, it seems to me, was an even more significant threshold for anthropological research in Alaska than the founding of the aaa. At the other end, as this is being written in May, 2003, articles and books dated 2002 are still appearing, and only one item concerning Alaska with a 2003 date has crossed my desk. Therefore, my coverage is of a thirty-one year period, 1972-2002.

The paper begins with brief survey of the state of sociocultural anthropology in Alaska as it was in early 1972. Attention then shifts to the people who have conducted sociocultural anthropology in the state since then. This is followed by the main body of the paper, which concerns the corpus of work these investigators have produced.

THE 1972 SITUATION

The early 1970s was a time of great excitement in Alaskan anthropology. The Alaska Native Claims Settlement Act was passed by Congress in December, 1971, and the Marine Mammal Protection Act followed less than a year later. Both had an enormous impact on the people of the state, and particularly on its Native inhabitants. In 1972 the influx of outsiders into Alaska in the hope of getting rich somehow from Alaska's oil had already begun. Where money leads, academics are sure to follow.

By the winter of 1974, a large and rapidly growing number of anthropologists was already working in Alaska. There were enough of them to make even the first few meetings of the *aaa* significantly larger than the annual meetings of the *national* association in Canada, where I was working at the time.

Most Alaskan anthropologists were archeologists in the early 1970s, as is the case today. Sociocultural types were nevertheless present in some numbers - perhaps two or three dozen. Most of them were people in their 20s and early 30s. The members of this group had done and were doing some interesting research. However, they were just beginning to get up to speed in their publications.

A rather more established group of scholars consisted of people in their late 30s and 40s who were in or approaching the most productive period of their professional careers. These mature scholars formed a much smaller group than that of the relative neophytes, so much so that its members can be counted on one hand: Norman Chance (1966), Fred Milan (1964), Wendell Oswalt (1963a, 1963b), Dorothy Jean Ray (1961, 1967), and James VanStone (1962, 1967). I should also mention Charles Campbell Hughes (1960) in this context, although he had already turned most of his attention to other parts of the world.

The final group, the senior scholars, were at or approaching retirement age. In this group I include Frederica de Laguna (1947), Margaret Lantis (1946, 1947), and Robert McKennan (1959, 1965). Cornelius Osgood (1940, 1958) and Robert Spencer (1959) were also in this group, although both had pretty well moved out of Alaskan studies by the early 1970s. McKennan, who was 69 years old in 1972, was the oldest, but de Laguna, Lantis, and Osgood were not far behind.

THE RESEARCHERS — 1972-2002

My sample of 1500 titles was produced by 677 people, either singly or in combination. Of the total, 401 (59.3%) were male and 244 (36%) were female; for the rest I have only their initials, and I do not know whether they were male or female. One hundred six of the authors, or 15.8%, were Alaska Natives.

The people who produced the sample represent a wide variety of disciplines, interests and professional qualifications. Many, particularly during the land claims era of the 1970s and the Alaska National Interest Lands Conservation Act (ANILCA) era of the 1980s, were graduate students and even undergraduates. For many of them, the government or Native sponsored research programs relating to the various pieces of legislation provided the means to visit and travel around Alaska and do something constructive while they were at it. If their work was published at all, it was usually in the "gray literature" reports of the University of Alaska (Fairbanks) Anthropology and Historic Preservation - Cooperative Park Studies Unit, and the Technical Papers series of the Alaska Department of Fish and Game, Division of Subsistence. The heyday of this type of activity was the ten-year period 1981-1991, during which nearly half of the total sample was published. Some of these people have stayed on in Alaska and gone on to careers in academia, government, or anthropology-related business, but others have left the field and/or the state altogether.

Those of us who had completed graduate training but who were just beginning to publish in 1972 have become mature scholars ourselves over the intervening years. Now it is we who are at or approaching retirement age. However, many of the people who were actively involved in sociocultural anthropology in Alaska in 1972 are still active in the field today. We have lost a few to death, illness, and age, and some have turned their attention to other regions, but the enterprise seems to be too interesting for most of us just to walk away from. While large numbers of newcomers have entered the field, many of the elders continued to be active into and through their seventies. The two remarkable ladies — Frederica de Laguna and Margaret Lantis — who were at the pinnacle of our profession in 1972, continued to produce important work until they were in their eighties. De Laguna's latest book was published in 2000, the year in which she celebrated her 94th birthday. As this is being written in May, 2003, she is "still actively involved in writing and research" (de Laguna 2003).

Three hundred and two titles, or 20% of the total, were produced in whole or in part by just eleven people, who are listed in Table 1. This table lists the most productive scholars in sociocultural anthropology — as measured by the number of titles in which a person was the author, a co-author or, in some cases, editor — as long as the editor made a substantive contribution to the work. The tally did not include book reviews, or publications by these authors concerning areas outside Alaska.

TABLE 1. PRODUCTIVITY IN ALASKAN SOCIOCULTURAL ANTHROPOLOGY, 1972-2002

Author	Titles
Lydia T. Black	39
Ann Fienup-Riordan	37
James A. Fall	35
Steve J. Langdon	32
James W. VanStone	30
Robert J. Wolfe	30
Ernest S. Burch, Jr.	29
Craig W. Mishler	23
Arthur E. Hippler	18
Thomas F. Johnston	16
James Magdanz	16

One name that does not appear in Table 1 needs to be mentioned, Richard A. Pierce. Professor Pierce, through his work with the Limestone Press and the University of Alaska Press, has had an extraordinarily productive career writing, translating, and editing volumes on the Russian era in Alaska. In one capacity or another, he was involved in the production of 54 of the titles included in my sample. We are all in his debt for the enormous amount of information he has made available to us.

THE SAMPLE

Turning now to results of these researchers' efforts, I show in Table 2 the major areas of interest in Alaskan sociocultural anthropology — as represented in my sample. The table shows only the areas in which the most work has been done; several others in which less research has been carried out are not listed. Some titles are included in more than one category, although many more could have been.

TABLE 2. MAJOR AREAS OF INTEREST IN ALASKAN SOCIOCULTURAL ANTHROPOLOGY, 1972-2002

Category	Number	Percent
Subsistence	347	23.1
General ethnography	188	12.5
Material culture	109	7.3
Culture change	102	6.8
Ecology	77	5.1
Exploration	70	4.7
Folklore	70	4.7
Contemporary Life	61	4.1
Land Claims	59	3.8
Biographies	49	3.2
Politics	42	2.8
Ethnic Relations	36	2.4
Village History	35	2.4

The overwhelming majority of titles in all categories involved the study of Alaska's Native people. A great deal of the research was driven directly or indirectly by the ANCSA, the Marine Mammal Protection Act, and ANILCA. This shows up clearly in the dominance of works focusing on subsistence, which constitute nearly a quarter of the entire sample.

Subsistence studies are discussed in a separate paper in this volume by Polly Wheeler and Tom Thornton, hence are not mentioned further here. Work in applied anthropology is discussed separately by Kerry Feldman, Steve Langdon, and David Natcher.

Given the number of titles I have to deal with in this paper, I am obviously obliged to keep the presentation brief and to the point. Thus there is a minimum of analysis and evaluation of the works under review. My objective is to give the reader an overview of the subjects that have been investigated by sociocultural anthropologists in Alaska. The quality of what they have produced must be left to others to determine. The relative emphasis on different subjects that appears in my survey directly reflects that in the sample; it has nothing to do with my assessment of their relative importance.

GENERAL ETHNOGRAPHY

The largest subject area within the scope of my responsibility, albeit the second largest overall, is what I have called “general ethnography.” This category includes works that are either comprehensive in scope, or else do not fit very neatly into any other slot. Publications in this category cover an enormous variety of topics.

Comprehensive Works

Fifty-one titles were what I call “encyclopedic summaries.” These consist of works that summarize a great deal of information in fairly brief presentations. Most of these were chapters in the *Handbook of North American Indians*, primarily in the volumes on the Arctic (Damas 1984) — 16 chapters; Subarctic (Helm 1981) — 12 chapters; and Northwest Coast (Suttles 1990) — 6 chapters. A few others were in volumes that had the word “encyclopedia” in their titles (e.g., Burch 1991b; Olson 1994; Worl 1999). Still others were brief summaries in volumes produced in conjunction with museum exhibits (e.g., T. Ager 1982; VanStone 1988). A complete stranger to the state could read all of these items in just a day or two and acquire a pretty good overview of Alaska Native life, albeit one now slightly out of date.

Thirty titles were works that I classified as comprehensive ethnographies. These were books or monographs which summarize in some detail a broad range of aspects of life among the people concerned. Examples include the following: A. Clark’s (1974) monograph on the Koyukon; de Laguna’s (1972) three-volume work on the Tlingit; Ellanna and Balluta’s (1992) volume on Nondalton; Guédon’s (1974) volume on Tetlin; and Jolles’ (2002) book on Gambell. A special case is the volume edited by Crowell, Steffian and Pullar (2001) on the Alutiiq in which the contrasting perspectives of Alutiiq people and non-Native researchers are juxtaposed to one another with respect to a wide range of subjects.

Finally, there were eight general texts. Examples include Chance’s (1990) volume on northern Alaska, Laughlin’s (1980) book on the Aleuts, Olson’s (1997) text on the Tlingit, and Langdon’s (2002) volume on Alaska Natives generally.

Focused Studies

There were about a hundred more focused studies in the general ethnography category, the total varying according to the extent to which a given title is included in more than one category. Twenty-three titles in this group are books or monographs, six are Ph.D. dissertations, and the rest are articles in journals or chapters in books.

Since a hundred titles are far too many to cover in this review, I decided to follow the basic procedure of commenting on every tenth one in the list, working my way alphabetically down it. However, I cheated a little bit in order to provide a greater range of variation in the study populations than would have been achieved by proceeding strictly by the numbers.

The first example is an article by Douglas Anderson (1974/75) on trade networks among the Selawik Eskimos during the late 19th and early 20th centuries. The paper contains an ethnographic sketch of the study population, a summary of the social organization of the traders, an account of trade routes and trade goods, and a discussion of how trade fit into the seasonal round. Very little had been published about the Selawik people at the time this article appeared.

The next example is a chapter by Balluta and Cline (1990) on the Dena’ina of Kijik and Lake Clark National Park and Preserve. This is a short piece that perhaps should have been included in the encyclopedic summaries section above. In just five and a half pages, the authors summarize the late pre-contact social organization of the study population, and describe the demographic and social changes that population experienced right up until the paper was written.

The third piece is an article written by Burch (1998) about early-contact boundaries and borders in north-central Alaska. Following a discussion of relevant analytic concepts, the author reviews the latest evidence on early and mid-19th century Iñupiaq Eskimo, Gwich’in, and Koyukon distribution and interaction in the region. He concludes that the ethno-linguistic map of north-central Alaska needs to be redrawn in the light of the evidence presented.

The next example is an article by Fienup-Riordan (1984) that is somewhat similar in its subject matter to the one by Burch discussed above, except that it is focused on the Yukon-Kuskokwim Delta. The author reviews the definition and character of traditional regional groups in the region and mechanisms of inter- and intra-group relations, the effect that famine and diseases had on these groups through the 1920s, and the formation of modern villages since the 1930s.

A volume of mid-19th century ethnographic sketches constitutes the next example. It consists of translations of several papers presented by H. J. Holmberg (1985) on his observations in southeastern and southern Alaska around the middle of the 19th century. Holmberg was a good if untrained observer, and his accounts contain a substantial quantity of useful ethnographic data on the people of those regions, particularly the Tlingit and the Alutiiq-speaking Koniag Eskimos of Kodiak Island.

The sixth example is a volume compiled by Krupnik and Krutak (2002) in which a number of old, mostly unpublished documents, transcripts of interviews with Natives, and photographs are combined into a source book on some forty years (1900-1940) of life on St. Lawrence Island. This volume was compiled with the active involvement of the Yup'ik people of St. Lawrence Island, and is intended to preserve and make available to future generations of islanders information about their past.

Next up is an article by Margaret Lantis (1972) on factionalism and leadership on Nunivak Island based on observations she made there between 1940 and 1961. She begins by summarizing the traditional system of leadership and factionalism, then describes the forces that caused it to change during the twenty-one years encompassed by her study. Throughout the paper she analyzes the relationship between the personality of individual leaders, on the one hand, and (social) structural elements on the other.

The eighth case is a paper by Moss (1993) in which she investigates the dietary and economic importance of shellfish among the Tlingit. She argues that the Tlingit "associated shellfish with poverty, laziness, and ritual impurity," and that, therefore, people who could afford to avoid eating shellfish did so. People who did not have sufficient access to alternative foods did not. Anyone studying food habits among the Tlingit would come up with a dramatically different set of conclusions about the dietary importance of shellfish according to the status of the specific people being studied.

Joan Townsend's (1980) paper on ranked societies of the Alaskan Pacific Rim is the next

example of a general ethnographic study. Townsend argues that the usual anthropological division of the early-contact Native peoples of southern Alaska into Aleut, Eskimo, and Indian is misleading in certain important respects. It is more useful, she suggests, to divide them according to their basic social structure. This would place them in one of two groups, those with classes (free & slave), and those without. The paper elaborates on this basic point at some length.

The tenth and final paper to be considered in this section is Worl's (1980) account of the North Slope Inupiat whaling complex. She describes North Slope whaling as carried on in the 1980s, and shows in some detail how it combined traditional elements (procedures, organization, equipment, values) with modern equipment and the cash economy.

MATERIAL CULTURE

The next most popular general subject area was material culture, with 109 titles. Once again, there was wide variation in coverage, ranging from halibut hooks (Jonaitis 1981) and houses (Burch 1983) to peg calendars (Black 1987), totem poles (Patrick 2002), and caribou drive fences (Warbelow et al. 1975).

One important category of titles on material culture consisted of documents associated with museum exhibits. Examples include the exhibit celebrating the centennial of the Sheldon Jackson Museum in Sitka (Corey 1987), the volume associated with the Crossroads of Continents exhibit at the Smithsonian Institution (Fitzhugh and Crowell 1988), and the University [of Pennsylvania] Museum's exhibit of Alaska Native materials (Kaplan and Barsness 1986). A similar group consisted of studies of specific collections, such as that of the Alaska Commercial Company at the Hearst Museum at the University of California Berkeley (Graburn et al. 1996), the Cook voyage artifacts in Leningrad, Berne and Florence museums (Kaeppeler 1978), the Bruce collections at the Field Museum of Natural History (VanStone 1976, 1980), and the Etholén collection at the National Museum of Finland (Varjola et al. 1990).

Native art was an important focus of attention during the period under review. Black (1982) published a general volume on Aleut art, Jonaitis (1986) published one on northern Tlingit art, and Ray (e.g., 1977, 1981) published several books on Eskimo art. There were also

several articles and chapters dealing with art in more general works (e.g., Blackman and Hall 1988; Fitzhugh 1988; M. Lee 1999). Finally, I should mention Himmelheber's (1993) volume on artists in southwestern Alaska, which manages to discuss in just 83 pages Yup'ik Eskimo artists' perceptions, daily life, ceremonial activities, talent, materials, techniques, and the varied uses of artistic products.

Another class of titles concerning material culture focused on particular types of objects. Popular subjects included baskets (e.g., M. Lee 1998; Shapsnikoff and Hudson 1974), boats (e.g., Braund 1988; Zimmerly 2000), clothing (e.g., Black 1991; Chaussonnet and Driscoll 1994), houses (Clark 1995; Corbin 1976), and masks (Fienup-Riordan 1996; Liapunova 1994; Sonne 1988).

A few studies included detailed descriptions and illustrations not only of objects, but of how they were made. Examples include Foote's (1992) account of a wide array of Point Hope material culture items and O'Brien's (1997) study of Athapaskan implements. A special case is the North Slope Borough's small volume on how to braid "real" thread (Utqiaġvigmiut Aġviqsiuqtit Aġnanjich 2000). In addition to showing the skill and artistic talents of Native craftsmen, these studies demonstrate, if proof was needed, that Alaska Natives employ as much technical jargon in the conduct of their own specialties as anthropologists do in theirs.

A few other material culture studies need to be mentioned. One is the volume edited by Wendell Oswalt (1972) on modern Alaska Native material culture, which contains chapters by different authors on objects made and used in various parts of the state. Another consists of studies by Lucier and VanStone (1991, 1992) on traditional oil lamps and pottery made in the Kotzebue Sound area. Hoffman's (2002) article on the adoption, manufacture, use, and social implications of thin, grooved needles by the eastern Aleuts takes an interestingly different tack. Finally, I should note the papers on Aleut and Yup'ik Eskimo iconography by Black (1994) and Fienup-Riordan (1997), respectively, which offer particularly enlightening analyses of that subject.

CULTURE CHANGE

The next most popular subject area was culture change, with 102 titles. Here again there were a number of specific areas of concentration, supplemented by studies dealing with a variety of subjects.

The specific area of greatest interest was religious change, with 18 titles, virtually all of which deal with the conversion of one Alaska Native group or another to Christianity. Specific cases include Russian Orthodox and Tlingit (e.g., Ivanov 1997; Kan 1999; Mousalimas 1995), Russian Orthodox and Yup'ik Eskimos (e.g., Black 1984b; Rathburn 1981), Moravians and Yup'ik Eskimos (Fienup-Riordan 1988, 1991), Presbyterians and Asiatic Yup'ik Eskimos (Jolles 1989), the Friends Church and Iñupiaq Eskimos (Burch 1994b), and Episcopalians and Iñupiaq Eskimos (Turner 1994). Almost all of these studies touch on the syncretism of traditional Native and Christian beliefs in the resulting world view of the converts. Flanders (1984, 1991) discusses a more complex situation in which Jesuit priests competed with Protestant school teachers for the souls of the villagers.

Other topics having relatively broad interest include the following: cultural revitalization (e.g., Harcharek 1992; McNabb 1991; Pullar 1996), economic change (e.g., Flanders 1983; A. Mason 2002; Townsend 1975a), political change (e.g., Hippler and Conn 1973, 1974), technological change (e.g., Gregg 2000; Hall 1978), and the introduction of schools (e.g., Chance 1974; Cline 1974; Ducker 2002; Kleinfeld 1992). Examples of more comprehensive studies of change in particular areas include Barsness's (1997) study of a Tlingit community, A. and D. Clark's (1978) study of Allakaket, Griffin's (1996) study of change in Kotlik, VanStone's (1977) volume on Ingalik culture change, and Veltre's (1990) study of change among the Aleuts.

An idea of the further diversity in studies of culture change can be conveyed by noting some studies in the "miscellaneous" category: Davis' (1978) study of historical indicators of change, Fienup-Riordan's (1992a) study of culture change and identity, Jorgensen's (1996) paper on Alaska Natives and the Protestant ethic, Kolhoff's (1995) volume on the evacuation of the Aleuts during World War II, and Sprott's (1997) paper on the new seasonal round in an Iñupiaq village.

ECOLOGY

Ecology, or, more specifically, human ecology — in the broad sense of relations between humans and their environment, was the next most popular general area of sociocultural research. Theoretically, most subsistence studies could be placed in this category, but they are not covered in the present survey. There are a few focal areas under the heading of ecology that attracted the interest of several scholars, so I deal with them first.

One area that has become popular in recent years is the study of traditional ecological (or environmental) knowledge, or TEK. Perhaps the most substantial work in this area is the volume edited by Krupnik and Jolly (2002), which contains three papers concerning Alaska. Other TEK studies include Huntington et al. (1999) on the ecology of beluga whales, Mishler (2001b) on Alutiiq weather lore, and R. O. Stephenson (1982) on Nunamiut Eskimos, wildlife biologists, and wolves.

Another area of interest within ecology is wildlife management, which might be considered a form of “applied ecology.” Wildlife management involves the management of people, through the imposition of bag limits, hunting seasons, and other restrictions, almost as much as it does the management of non-human fauna. That having been said, it must be admitted that most of the literature in this area has been written by biologists. One area where social scientists have been importantly involved is co-management, by which is meant the cooperative working out of management plans by biologists and hunters, particularly subsistence hunters. Alaskan examples of work in this area include the following: Freeman (1989), Hensel and Morrow (1998), Huntington (1992a, 1992b), Kruse et al. (1998), Langdon (1989), Sneed (1998), and Spaeder (2000).

A third special area of ecology, and one I suspect is rarely included in it, is world view, which has to do with people’s basic perceptions of the environment. Examples of work in this area include Black’s (1998) analysis of the Aleut structuring of the semantic domain pertaining to fauna, Burch’s (1994a) paper on rationality and resource use among hunters, Nelson’s (1982) article on the Koyukon conservation ethic, and Pratt’s (1993) paper on giant birds. Particularly instructive are the papers by Fienup-Riordan (1999) and Mercurieff (1994), which contrast the perceptions of Alaska Natives with those of Western scientists.

This leaves us with a diverse residual group of ecological studies of which I will note just a few. I begin with some narrowly focused studies, of which Bockstoce and Botkin’s studies of the harvest of Pacific walrus (1982) and bowhead whales (1983) by the pelagic whaling industry remain definitive works. Other useful studies include Campbell’s (1978) paper on the aboriginal overkill of game populations, particularly of Dall sheep, and Black’s (1981) article on volcanism as a factor in human ecology. Somewhat more general are Nelson’s volumes on Gwich’in “designs for survival” (1973) and the Koyukon view of the northern forest (1983). More broadly oriented still are Hett and O’Neill’s (1974) sys-

tems analysis of the Aleut ecosystem, Langdon’s (1979) comparison of Tlingit and Haida adaptation to the west coast of Prince of Wales Archipelago and his (1995) analysis of human population responses to climate change in northern Alaska, and McCartney’s (1995) analysis of maritime adaptations in southern Alaska.

HISTORICAL RESEARCH

Three of the categories listed in Table 2 concern historical subjects. These consist of reports of explorations, biographies, and village histories that contain useful ethnographic information.

Works on exploration consist of explorers’ journals, mostly from the 18th, 19th and very early 20th centuries, which contain considerable information of ethnographic significance. That they appeared during the 1972-2002 period is due to the fact that they have only recently been discovered (e.g., Bockstoce 1988), or that earlier published versions have been translated only recently from (usually) Russian (e.g., VanStone 1977) or Spanish (e.g., Cutter 1991) into English. Their appearance has meant that we have more information on 18th and 19th century Alaska available to us now than we did thirty years ago.

The forty-eight biographies in the sample are mostly accounts of the lives of Native elders in different parts of the state which were compiled for use in village schools. In most cases (e.g., Madison and Yarber 1981), the material was presented orally by the elder concerned, and recorded, transcribed, (often) translated, and edited by someone else. In a few other instances, the book was written by the person who is featured in it (e.g., Seveck 1973), while in still others the volume was the result of a collaboration between the book’s subject and an anthropologist (e.g., Blackman 1989; Bodfish 1991).

Finally, most of the thirty-five village histories are chapters in volumes concerning communities in a particular area. The primary examples are L. Lee et al. (1982) on the NANA Region, and Pierce et al. (1999) on the Aleutians East Borough. A few other titles are more in-depth ethnohistorical studies, such as Black’s (1984a) book on Atka, and Lynch’s (1982) report on Kijik.

FOLKLORE

Folklore continues to be an area of active interest for anthropologists and others. Different types of publication are involved here of which one is collections of stories narrated by different people from different parts of the state. The primary examples are the volumes ed-

ited by Morrow and Schneider (1995) and Ruppert and Bernet (2001).

Another type of collection is a compilation of stories from a particular region. Some of these compilations were put together and published by Native authors, for example Brown (1987) and Oman (1975). Sometimes they were compiled as a collaboration between narrator and anthropologist, e.g., that of Frank and Frank (1995) with Craig Mishler. More often, they were collected by an anthropologist or folklorist and published under his or her name, usually with attribution. Examples include Hall's (1975) volume of folktales from Noatak, J. Kari's (1986) collection from the upper Ahtna, and the Dauenhauer's (1987, 1990, 1994) massive collection of Tlingit oral literature.

In addition to the collections, there are a few publications of specific legends. Examples include Atlla's (1990) volume on the legendary Koyukon traveller K'etetaalkkaanee, and L. Lee et al.'s (1991) volume on the legendary Iñupiaq traveller Qayaqtuaginuaqtuaq. This pair is especially interesting because my Koyukon and Iñupiaq friends have assured me that the two stories are Koyukon and Iñupiaq versions of the same legend, although no one has shown that definitively to be the case.

LAND CLAIMS

Land claims have been an important area of inquiry throughout the period covered by this review. Who owns what land, who can extract oil and minerals from what land, and who can hunt or fish on what land, have been and continue to be important issues.

The period began with efforts to understand and explain the implications of ANCSA. Volumes by R. Arnold (1976) and Bigjim and Ito-Adler (1974) are notable examples. Some years later, those studies were followed by analyses of what had happened since ANCSA was passed. Examples are Anders' (1985) analysis of the land claims and Native corporate development, Berger's (1985) report of the Alaska Native Review Commission, Kruse's (1984) study of changes in the well-being of Alaska Natives since ANCSA, McNabb's (1992) review of the first twenty years under ANCSA, and McNabb and Robbins' (1985) study of Native institutional responses to ANCSA. Most recently, we have Mitchell's (2001) substantial analysis of the politics, economics, and history of the act's initial passage.

In addition to general works of the kind just described, there was a whole host of studies whose purpose was to document historic land use of Alaska's Native people in

different parts of the state. Examples include Andrews' (1977) report on the cultural resources of the Doyon region, Arundale and Jones' (1989) paper on historic land use processes in the Koyukuk River area, Ivie and Schneider's (1988) volume on land use in the Wainwright area, and Reckord's (1983) report on cultural resources in the Ahtna region.

POLITICS

Politics is the subject that was just behind land claims in interest during the survey period. This is perhaps appropriate because many of the political studies Alaskan anthropologists are most interested in have to do with land claims and Native self-government.

The period began with studies by Hippler and Conn (e.g., 1973, 1974) concerning the relationship between traditional Iñupiaq "law ways" and those of the dominant Western culture. Of broader concern was the relationship between the development of the North Slope oil fields and Native efforts to control their own destiny (e.g., Ervin 1976). The events of this early period were comprehensively analyzed by McBeath and Morehouse (1980).

During the 1980s, Anders and Anders (1987) did a study of the politics of Alaska Native corporations, Dorothy Jones (1980, 1981) wrote some critical accounts of U. S. administration of the Pribilof Aleuts, and Langdon and Conn (1988) wrote a piece on retribalization. Then Case (1989) raised the self-determination issue again, followed by Fienup-Riordan (1992b) and Kasayulie (1992a, 1992b). The period ended with the publication of Case and Voluck's (2002) volume on *Alaska Natives and American Laws*, and Dombrowski's (2002) interesting article on indigenism and Alaska Native timber politics.

ETHNIC RELATIONS

Ethnic relations, particularly during the 18th and 19th centuries, were of considerable interest during the period under review. Specific foci included relations between Alaska and Asia (e.g., Schweitzer and Golovko 1997), Alaska Natives and British (e.g., L. Klein 1987), Alaska Natives and Russians (e.g., Dean 1994; Gibson 1987; Jacobs 1990; Townsend 1975b), Alaska Natives and Westerners in general (e.g., Hippler 1974b), British and French (Mishler 1990), British and Russian (Gough 1986), Eskimos and Indians (e.g., Burch et al. 1999; Clark and Clark 1976; Nelson 1974; Townsend 1979; VanStone 1979), and Russians and Americans (Haycox 1990b). The coverage was fairly complete.

A study that is quite different from any of the others I have read is Hensel's (1996) analysis of ethnicity and discourse in Bethel. He argues that involvement in and talking about subsistence activities mark both gender and ethnicity. He finds that, in Bethel, the Native/non-Native distinction is a continuum rather than a dichotomy, and that through variations in the use of language and participation in subsistence activities people demonstrate just where they stand on that continuum. Further, he finds that association with subsistence practices for men is an assertion of their maleness, whereas for women it is an assertion of their Yup'ik ethnicity.

CONTEMPORARY LIFE

Contemporary life is a somewhat nebulous category I devised to incorporate the diverse titles in my list that (1) deal with the present or very recent situation, and (2) do not fit neatly into any other category. Most of the titles in the subsistence and politics categories would also fit into this one.

One theme that has been frequently invoked is the relationship between oil and various circumstances of contemporary Native life. Examples include Berry's (1975) volume on the politics of oil and Native land claims, Davis' (1979) report on possible impacts of Gulf of Alaska petroleum development, Jorgensen's (1990) book on oil age Eskimos, Klausner and Foulkes' (1982) volume on Eskimos, oil, politics, and alcohol, and Strong's (1979) analysis of the social and economic impact of the Alaska pipeline on Alaska Natives.

Another theme is the "endangered" status of Alaska Natives. Three articles on this subject were included in Freeman's (2000) edited volume on endangered peoples of the arctic. The Alaska Federation of Natives' (1988) study of Alaska Natives at risk reflected this idea even if not presenting it in quite the same terms. In contrast are a number of works depicting Alaska Natives' circumstances in a more upbeat manner. Examples include Anderson et al.'s (1998) volume on Kuvaymiiit subsistence, Anungazuk's (1995) piece on whaling, Bodenhorn's (2000/01) article on strategic decision-making, and Crowell and Laktonen's (2001) chapter on "our way of living" among the Alutiiq people.

Another distinct subcategory of titles under contemporary life is impact studies. The earliest true impact study within the relevant time period was Mim Dixon's (1978) analysis of the impact of trans-Alaska pipeline construction on the city of Fairbanks. Other such studies include Braund's (1986) analysis of harvest disruptions

on King Cove, and Wooley's (1995) account of Alutiiq culture before and after the *Exxon Valdez* oil spill. Other studies of the latter include Endter-Wada et al. (1993a, 1993b, 1992). Other relevant work consisted primarily of baseline studies, i.e., they described the "before" before the "after" happened. Examples include Ellanna (1980), Kevin Waring Associates (1988, 1992), and Worl Associates (1978).

The remaining titles in the contemporary life category are rather diverse with regard to subject matter. For example, Hamilton and Seyfrit (1993, 1994a, 1994b) published a number of studies of the town-village relationship in Native life, Kleinfeld (1985) made an assessment of village high schools, and Kruse (1986, 1991) investigated the relationship between subsistence activities and the new wage economy. Also of interest are Flanders' (1992, 1996), Haglund's (1973), Haycox's (1990a) and Richards' (1992) papers on economic development. A final work that should be mentioned here is the volume on contemporary Alaska Native economies compiled by Steve Langdon (1986).

MISCELLANEOUS

The miscellaneous department consists of categories in which the titles constituted less than 2% of the total sample. It has nothing to do with my assessment of the importance of the subjects treated or the quality of the studies that were conducted. Given space constraints, my summaries are brief.

Ceremonies

The ceremony that attracted the most attention by far was the potlatch of various Indian groups. The Northwest Coast potlatch was analyzed by de Laguna (1988) and Kan (1986, 1989a, 1989b), for example, and Athapaskan potlatches were described by Guédon (1981), Hippler, Boyer and Boyer (1974, 1975), Kroul (1974), and Simeone (1995, 1998). Eskimo ceremonialism was investigated by Donta (1992), Fair (2001), Jordan (1994), Morrow (1984), and Turner (1992).

Demography

The two most comprehensive demographic works produced during the review period were Boyd's (1999) study of the impact of infectious diseases along the Northwest Coast, and Levin's (1991) analysis of the 1980 census in Alaska. Another broad but much briefer study was Milan's (1974/75) historical demography of Alaska's Native population.

More focused studies are equally diverse. For example, on the basis of demographic data from the Nunamiut Eskimos of the central Brooks Range, Binford and Chasko (1976) hypothesized that the first major demographic "transition" near the close of the Pleistocene was caused by changes in fertility rather than changes in mortality. Also on the basis of Nunamiut data, Amsden (1979) developed a model of how hunter-gatherer populations react to the extreme scarcity of critical resources. Dumond (1986, 1990a, 1990b) also studied a population under stress, but in this case the problems were caused by Western contact. In contrast, Harper (1979) investigated the Aleuts, and found both a high population density and remarkable longevity. The Aleuts were also investigated demographically by Laughlin (1972), and Robert-Lamblin (1979, 1982).

Other demographic studies include Krupnik's (1990) research on the population nadir in Siberia and North America, and the Siberian contribution to Alaskan population recoveries (Krupnik 1994), Milan's (1978) study of the Iñupiaq inhabitants of northwestern Alaska, Milan and Pawson's (1975) study of the Native population of an Alaskan city, and Wolfe's (1982) analysis of the impact of measles and influenza on a virgin soil population in Alaska. Finally, Hippler (1976) and Hippler and Wood (1977) studied the social implications of high birth rates among Alaska's Native population.

Food and Nutrition

The studies of food and nutrition that came to my attention were few in number, but there probably are many more in the public health literature on Alaska. Those that fell within my purview include Bell and Heller's (1978) study of the modern Eskimo diet, Draper's (1978) and Egeland et al.'s (1998) analyses of the aboriginal Eskimo diet, and Nowak's (1975) study of the impact of convenience foods. Finally, there is the very different but interesting volume by Anore Jones (1983) on edible plants in northwestern Alaska.

Gender Relations

The subject of gender relations seems to have had a small but devoted following during the period under review. The most active writers were Fogel-Chance (e.g., 1988, 2002) and Jolles (1991, 1997; Jolles and Apatiki 1994). Other contributions were made by Ackerman (1990), L. P. Ager (1980), Ellanna and Sherrod (1994), Frink (2002), L. Klein (1980), and Shepard (2002).

Health Care & Medicine

There is a substantial literature on health care and medicine in Alaska, most of which is produced and read

by members of the medical professions. There are, however, a few works of particular interest to anthropologists, which is what I focus on here.

The dominant writer on traditional health care among Alaska Natives is Robert Fortuine, who has produced a large number of works on that subject. His major work was the book length survey (1989) of health and disease in the early history of Alaska, but he has written many others. Examples include the use of medicinal plants (1988b), empirical healing (1988a), and traditional surgery (1984, 1985). Other papers on traditional health care include Dixon and Kirchner (1982), Juul (1979), Kirchner (1983), L. Milan (1974), and Turner (1989, 1996). I have not had an opportunity to see Garibaldi's (1999) compilation of medicinal flora of Alaska Natives but, judging from the title, it must be a major work. A special case is Krutak's (1999) paper on joint-tattooing on St. Lawrence Island, in which he describes the practice and systematically associates it with acupuncture in China.

Kinship & Family Relations

This is a traditional area of anthropological interest, but has not been a subject of much attention in Alaska during the period of interest here. The most active scholar in this area has been Barbara Bodenhorn, who has written a number of works on Iñupiaq family life. Examples include her studies of family portraits (1988a), family stresses (1988b), sharing (1989, 2001), ecology, identity and social relations (1997), and the bases of relatedness (2001).

Other studies include Burch's (1975) study of changing family relationships in Northwest Alaska, de Laguna's (1975) analysis of matrilineal kin groups, Fienup-Riordan's (1983) volume on the Nelson Island Eskimos, Gamo's (1978) account of band structure on Nelson Island, Heinrich's (1972) paper on divorce as an alliance mechanism, Kingston's (1996) account of joking cousins, Magdanz and Utermohle's (1998) study of family groups and subsistence, Sprott's (1999, 2002) analyses of family relationships in an Iñupiaq village, and Tobey's (2002) paper on household relationships in a Deg Hit'an village. A fair amount of information relevant to this subject is also included in most of the more comprehensive studies discussed above under the heading of "general ethnography."

Methodology

Research methods have been discussed in brief sections of larger works, but relatively little attention has been paid to the subject in documents devoted specifically to it. There are a few exceptions, however. For example,

Burch (1991a), Morrow (1995), and Schneider (1995) have written about the methodology of doing oral history research, while Harkin (1996) has addressed a number of issues concerning the ethnographic study of historical documents. Huntington (1998) has commented on the use of the semi-directive interview for documenting traditional ecological knowledge, and McNabb (1990b) has discussed self-reports as a source of information. McNabb (1990a) also discussed the uses of “inaccurate” data in ethnographic research. Finally, Ellanna et al. (1986) did an evaluation of the methodology used in subsistence mapping.

Music and Dance

Studies of music and dance were dominated by the research of Thomas F. Johnston, mostly with respect to the Iñupiaq region. His work is too voluminous to cite in full, so a sample will have to do. He has written about songs (1974, 1976a), music in its cultural and social contexts (1975, 1976b), and context, meaning, and function in Iñupiaq dance (1990). Johnston and Pulu (1980) collaborated on a study of Eskimo drumming. Other work in this area has been done by Craig Mishler (1981, 2001a) among Athapaskans, and by Victor-Howe (1994) on St. Lawrence Island. Finally, Kingston (1999) has investigated wolf dance performances by the King Islanders.

Personality Studies

Personality studies were primarily the domain of Arthur Hippler and his collaborators back in the 1970s. For example, Boyer, Boyer and Hippler (1974) wrote about ecology, socialization, and personality development among Athapaskans, and Hippler published articles on the culture and personality of both Athapaskans (1973) and Eskimos (1974a). Other workers in this area include Foulks (1972), who wrote on the Arctic hysterias of the North Alaskan Eskimos, and Hughes (1974), who produced a volume about an Eskimo boyhood analyzed “in psychosocial perspective.”

Place Names

Research on place names has been included as part of many general ethnographic studies, but relatively few titles have been devoted exclusively to the subject. Examples of exceptions include Caulfield et al. (1983) on the upper Yukon-Porcupine region, Fair (1999) on the northern Seward Peninsula coast, E. Jones (1986) on the Koyukuk, and Kari and Fall (1987) on upper Cook Inlet. J. Kari (1989, 1996a, 1996b) is the only one who has taken place-name research to a higher level in seeking the general principles underlying the names used by a particular people.

SOME CONCLUDING THOUGHTS

Writing this paper was a pain in the neck. It involved too much work, on the one hand, and provided too little intellectual stimulation, on the other, since I did not have time really to study most of the documents in the sample. However, it also gave me an opportunity to become acquainted with several hundred interesting studies of whose existence I was previously unaware. It also left me feeling better about sociocultural anthropology in Alaska than I did before I started. A lot of wonderful research has been done over the past thirty-one years, and I am glad that I had this opportunity to survey it.

Researching this paper also resolved a personal problem for me. For some years I have been convinced that I am getting senile, the specific evidence being that it takes me five times as long to write an article now as it did thirty years ago. After looking at the 1500 documents which I examined for this paper, I realize that to write an article now I have to master ten times as much material as I did thirty years ago. Given this perspective, my brain may be in better shape than I thought it was.

In conclusion, I wish to pay a couple of compliments. The first goes to Ann Fienup-Riordan for the most creative project undertaken during the period under review. This was her study of Yup'ik masks. For this she took a group of elders from southwestern Alaska the whole way to Berlin to study and talk about a museum collection of masks that had been taken from their region more than a century earlier. She recognized the opportunity, she had the courage to carry it out, and she had the discipline to organize a museum exhibit and write or edit several documents on the subject. The second compliment goes to Frederica de Laguna for the most awesome study published during the review period, “awesome” in the old fashioned sense of awe-inspiring. This was her three-volume ethnography of the Tlingit. It was a remarkable achievement, one that well deserves the praise that has been bestowed upon it.

ACKNOWLEDGEMENTS

I am grateful to Kerry Feldman, David Krupa, Wallace Olson, William Schneider, and Polly Wheeler for bibliographic help in preparing this paper.

REFERENCES

- Ackerman, Lillian A.
1990 Gender Status in Yup'ik Society. *Études/Inuit/Studies* 14(1-2):209-221.
- Ager, Lynn Price
1980 The economic role of women in Alaskan Eskimo society. In *A World of Women: Anthropological Studies of Women in the Societies of the World*, edited by Erika Bourguignon, pp. 305-317. Praeger, New York.
- Ager, Thomas A.
1982 Raven's Works. In *Inua: Spirit World of the Bering Sea Eskimo*, edited by William W. Fitzhugh and Susan A. Kaplan, pp. 38-56. Smithsonian Institution Press, Washington, D.C.
- Alaska Federation of Natives
1988 *Alaska Natives at Risk*. Alaska Federation of Natives and the Institute of Social and Economic Research, University of Alaska, Anchorage.
- Amsden, Charles W.
1979 Hard Times: A Case Study from Northern Alaska and Implications for Arctic Prehistory. In *Thule Eskimo Culture: An Archaeological Retrospective*, edited by Allen P. McCartney, pp. 395-410. Mercury Series, Archaeological Survey of Canada, Paper 88. National Museum of Man, Ottawa.
- Anders, Gary C.
1985 A Critical Analysis of the Alaska Native Land Claims and Native Corporate Development. *Journal of Ethnic Studies* 13(1):1-12.
- Anders, Gary C., and Kathleen K. Anders
1987 Incompatible Goals in Unconventional Organizations: The Politics of Alaska Native Corporations. In *Developing America's Northern Frontier*, edited by T. Lane, pp.133-157. University Press of America, Lanham, MD.
- Anderson, Douglas D.
1974/75 Trade Networks Among the Selawik Eskimos, Northwestern Alaska, During the Late 19th and Early 20th Centuries. *Folk* 16-17:63-72.
- Anderson, Douglas D., Wannu W. Anderson, Ray Bane, Richard K. Nelson and Nita Sheldon Towarak
1998 *Kuuvarmiit Subsistence: Traditional Eskimo Life in the Latter Twentieth Century*. National Park Service, Anchorage.
- Andrews, Elizabeth F.
1977 *Report on the Cultural Resources of the Doyon Region, Central Alaska*: Vols. 1-2. Anthropology and Historic Preservation - Cooperative Park Studies Unit, Occasional Paper No. 5. University of Alaska, Fairbanks.
- Anungazuk, Herbert O.
1995 Whaling: A Ritual of Life. In *Hunting the Largest Animals: Native Whaling in the Western Arctic and Subarctic*, edited by Allen P. McCartney, pp. 339-345. The Canadian Circumpolar Institute, Studies in Whaling no. 3 (Occasional Publication no. 36). University of Alberta, Edmonton.
- Arnold, Robert D.
1976 *Alaska Native Land Claims*. The Alaska Native Foundation, Anchorage.

- Arundale, Wendy H. and Eliza Jones
1989 Historic Land Use Processes in Alaska's Koyukuk River Area. *Arctic* 42(2):148-162.
- Atla, Catherine
1990 *K'etetaalkkaanee, The One Who Paddled Among the People and Animals: The Story Of An Ancient Traveler*. Yukon Koyukuk School District, Nenana, AK/Alaska Native Language Center, University of Alaska Fairbanks.
- Balluta, Andrew, with the assistance of Cheryl Cline
1990 The Dena'ina of Kijik and Lake Clark National Park and Preserve. In *Russia in North America. Proceedings of the 2nd. International Conference on Russian America*, edited by Richard A. Pierce, pp. 40-45. The Limestone Press, Kingston, ON and Fairbanks, AK.
- Barsness, Kristin J.
1997 A Tlingit Community, A Century of Change. Ph.D. Dissertation, Bryn Mawr College, Bryn Mawr, PA.
- Bell, R. Raines, and Christine A. Heller
1978 Nutrition Studies: An Appraisal of the Modern North Alaskan Eskimo Diet. In *Eskimos of Northwestern Alaska: A Biological Perspective*, edited by Paul L. Jamison, Stephen L. Zegura, and Frederick A. Milan, pp. 145-156. Dowden, Hutchinson and Ross, Stroudsburg, PA.
- Berger, Thomas R.
1985 *Village Journey: The Report of the Alaska Native Review Commission*. Hill and Wang, New York.
- Berry, Mary Clay
1975 *The Alaska Pipeline: The Politics of Oil and Native Land Claims*. Indiana University Press, Bloomington.
- Bigjim, Fred, and James Ito-Adler
1974 *Letters to Howard: An Interpretation of the Alaska Native Land Claims*. Alaska Methodist University Press, Anchorage.
- Binford, Lewis R. and W. J. Chasko, Jr.
1976 Nunamiut Demographic History: A Provocative Case. In *Demographic Anthropology: Quantitative Approaches*, edited by Ezra W. Zubrow, pp. 63-143. University of New Mexico Press, Albuquerque.
- Black, Lydia T.
1981 Volcanism as a Factor in Human Ecology. *Ethnohistory* 28(4):313-340.
- 1982 *Aleut Art: Unangam Aguqaadangin/Unangan of the Aleutian Archipelago*. Aleutian/Pribilof Islands Association, Inc., Anchorage.
- 1984a *Atka. An ethnohistory of the Western Aleutians*. Edited by R. A. Pierce. The Limestone Press, Kingston, ON.
- 1984b The Yup'ik of Western Alaska and Russian Impact. *Études/Inuit/Studies* 8 (Supplementary Issue):21-44.
- 1987 Peg Calendars of Alaska. In *Faces, Voices & Dreams: A Celebration of the Centennial of the Sheldon Jackson Museum, Sitka, Alaska, 1888-1988*, edited by Peter L. Corey, pp. 97-100. Published Jointly by the Division of Alaska State Museums and the Friends of the Alaska State Museum, Juneau.
- 1991 *Glory Remembered: Wooden Headgear of Alaska Sea Hunters*. Alaska State Museums, Juneau.
- 1994 Deciphering Aleut/Koniag Iconography. In *Anthropology of the North Pacific Rim*, edited by William W. Fitzhugh and Valérie Chaussonnet, pp. 133-146. Smithsonian Institution Press, Washington, D.C.

- 1998 Animal World of the Aleuts. *Arctic Anthropology* 35(2):126-135.
- Blackman, Margaret B.
1989 *Sadie Brower Neakok: . An Iñupiaq Woman*. University of Washington Press, Seattle.
- Blackman, Margaret B., and Edwin S. Hall, Jr.
1988 Alaska Native Arts in the Twentieth Century. In *Crossroads of Continents: Cultures of Siberia and Alaska*, edited by William W. Fitzhugh and Aron Crowell, pp. 326-340. Smithsonian Institution Press, Washington, D.C.
- Bockstoce, John R., ed.
1988 *The Journal of Rochfort Maguire, 1852-1854: Two Years at Point Barrow, Alaska, Aboard HMS Plover in the Search for Sir John Franklin*. 2 Vols. The Hakluyt Society, London. (2nd series, nos. 169 & 170.)
- Bockstoce, John R. and Daniel B. Botkin
1982 The Harvest of Pacific Walruses by the Pelagic Whaling Industry, 1848 to 1914. *Arctic and Alpine Research* 14 (3):183-188.
- 1983 The Historical Status and Reduction of the Western Arctic Bowhead Whale (*Balaena mysticetus*) Population by the Pelagic Whaling Industry, 1848-1914. *Scientific Reports of the International Whaling Commission, Special Issue* 5:107-141.
- Bodenhorn, Barbara A.
1988a Family portraits: Raymond Neakok, Sr.; Marie Kunaknana Neakok; Taqtu/Arthur Neakok; Taklin/Hester Neakok; Ida Numnik; Ernest Kignak; Mattie Bodfish; June Childress; Karen Oktolik; Anna Bodfish; Gilford Mongoyak. *Documenting Inupiat Family Relationships In Changing Times, volume 1*. Report Prepared for the North Slope Borough Commission on Iñupiat History, Language and Culture and the Alaska Humanities Forum. Barrow.
- 1988b Family Stresses. *Documenting Inupiat family Relationships in Changing Times, volume 2*. Report Prepared for the North Slope Borough Commission on Iñupiat History, Language and Culture and the Alaska Humanities Forum. Barrow.
- 1989 The Animals Come to Me, They Know I Share: Inupiaq Kinship, Changing Economic Relations and Enduring World Views on Alaska's North Slope. Ph.D. Dissertation, Department of Anthropology, University of Cambridge.
- 1997 Person, Place and Parentage: Ecology, Identity and Social Relations on the North Slope of Alaska. In *Arctic Ecology and Identity*, edited by S. A. Mousalimas, pp. 103-132. Adadémiaikiadó, Budapest, and International Society for Trans-Oceanic Research, Los Angeles.
- 2000/01 It's Traditional to Change: A Case Study of Strategic Decision-Making. *Cambridge Anthropology* 22(1):24-51.
- 2001 'He Used To Be My Relative': Exploring the Bases of Relatedness among Iñupiat of Northern Alaska. In *Cultures of relatedness: new approaches to the study of kinship*, edited by Janet Carstens, pp. 128-148. Cambridge University Press, Cambridge.
- Bodfish, Waldo, Sr.
1991 *Kusiq: An Eskimo Life History From the Arctic Coast of Alaska*. Recorded, compiled, and edited by William Schneider in collaboration with Leona *Kisautaq* Okakok and James *Mumigana* Nageak. Oral biography series, no. 2. University of Alaska Press, Fairbanks.

Boyd, Robert

1999 *The Coming of the Spirit of Pestilence: Introduced Infectious Diseases and Population Decline Among Northwest Coast Indians, 1774-1784*. University of Washington Press, Seattle.

Boyer, L. Bryce, Ruth M. Boyer, and Arthur E. Hippler

1974 Ecology, Socialization and Personality Development among Athapaskans. *Journal of Comparative Family Studies* 5(1):61-72.

Braund, Stephen R.

1986 *Effects of Renewable Resource Harvest Disruptions on Community Socioeconomic and Sociocultural Systems: King Cove*. Social and Economic Studies Program Technical Report no. 123. U. S. Department of the Interior, Minerals Management Service, Alaska OCS Region, Anchorage.

1988 *The Skin Boats of Saint Lawrence Island, Alaska*. University of Washington Press, Seattle.

Brown, Emily Ivanoff

1987 *Tales of Ticasuk: Eskimo Legends & Stories*. University of Alaska Press, Fairbanks.

Burch, Ernest S., Jr.

1975 *Eskimo Kinsmen: Changing Family Relationships in Northwest Alaska*. American Ethnological Society Monograph, no. 59. West Publishing Company, St. Paul.

1983 Sociodemographic Correlates of House Structures in Three Beringian Populations: An Exploratory Study. In *Cultures of the Bering Sea Region: Papers from an International Symposium*, edited by Henry N. Michael and James W. VanStone, pp. 112-139. Published for the American Council of Learned Societies and the Academy of Sciences of the USSR by the International Research and Exchanges Board, New York.

1991a From Skeptic to Believer: The Making of an Oral Historian. *Alaska History* 6(1):1-16.

1991b The North Alaskan Eskimos. In *Encyclopedia of World Cultures*, David Levinson, editor in chief, *Vol. I, North America*, edited by Timothy J. O'Leary and David Levinson, pp. 258-261. G. K. Hall and Co. for the Human Relations Area Files, Inc., Boston.

1994a Rationality and Resource Use among Hunters. In *Circumpolar Religion and Ecology: An Anthropology of the North*, edited by Takashi Irimoto and Takako Yamada, pp. 163-185. University of Tokyo Press, Tokyo.

1994b The Iñupiat and the Christianization of Arctic Alaska. *Études/Inuit/Studies* 18(1-2):81-108.

1998 Boundaries and Borders in Early Contact North-Central Alaska. *Arctic Anthropology* 35(2):19-48.

Burch, Ernest S., Jr., Eliza Jones, Hannah P. Loon, and Lawrence Kaplan

1999 The Ethnogenesis of the *Kuuvaum Karjagmiut*. *Ethnohistory* 46(2):291-327

Campbell, John Martin

1978 Aboriginal Human Overkill of Game Populations: Examples from Interior North Alaska. In *Archaeological essays in honor of Irving B. Rouse*, edited by R. C. Dunnell and Edwin S. Hall, Jr., pp. 179-208. Mouton Publishers, The Hague.

Case, David S.

1989 Subsistence and Self-determination: Can Alaska Natives Have a More "Effective Voice?" *University of Colorado Law Review* 60(4):1009-1034.

Case, David S., and David A. Voluck

2002 *Alaska Natives and American Laws. Second Edition.* University of Alaska Press, Fairbanks.

Caulfield, Richard A., Walter J. Peter and Clarence Alexander, compilers

1983 *Gwich'in Athabaskan Place Names of the Upper Yukon-Porcupine Region, Alaska: Preliminary Report.* Contributions by residents of: Arctic Village, Birch Creek, Chalkyitsik, Fort Yukon and Venetie. Translations by Katherine Peter. Division of Subsistence, Technical Paper No. 83, Alaska Department of Fish and Game, Fairbanks.

Chance, Norman A.

1966 *The Eskimo of North Alaska.* Holt, Rinehart and Winston, New York.

1974 Modernization and Educational Reform in Native Alaska. In *Rethinking Modernization: Anthropological Perspectives*, edited by John J. Poggie and Robert N. Lynch, pp. 332-352. Greenwood Press, Westport, CT.

1990 *The Iñupiat and Arctic Alaska: An Ethnography of Development.* Holt, Rinehart and Winston, Fort Worth.

Chaussonnet, Valérie, and Bernadette Driscoll

1994 The Bleeding Coat: The Art of North Pacific Ritual Clothing. In *Anthropology of the North Pacific Rim*, edited by William W. Fitzhugh and Valérie Chaussonnet, pp. 109-131. Smithsonian Institution Press, Washington, D.C.

Clark, Annette McFadyen

1974 *Koyukuk River Culture.* Mercury Series, Canadian Ethnology Service Paper, no. 18. National Museums of Canada, Ottawa.

1995 *Who lived in this house? A study of Koyukuk River semisubterranean houses.* Mercury Series, Archaeological Survey of Canada Paper, no. 153. Canadian Museum of Civilization, Hull, Quebec.

Clark, Annette McFadyen and Donald W. Clark

1976 Koyukuk Indian-Kobuk Eskimo Interaction. In *Contributions to Anthropology: the Interior Peoples of Northern Alaska*, edited by Edwin S. Hall, Jr., pp. 193-220. Mercury Series, Archaeological Survey of Canada Paper, no. 49. National Museums of Canada, Ottawa.

1978 On the Edge of Today: Culture Change in a Northern Athapaskan Village during the 1960s. *Anthropological Papers of the University of Alaska* 19(1):65-79.

Cline, Michael S.

1975 *Tannik School: The Impact of Education on the Eskimos of Anaktuvuk Pass.* Alaska Methodist University Press, Anchorage.

Corbin, James E.

1976 Early Historic Nunamiut House Types. In *Contributions to Anthropology: Interior Peoples of Northern Alaska*, edited by Edwin S. Hall, Jr., pp. 135-176. Mercury Series, Archaeological Survey of Canada Paper, no. 49. National Museums of Canada, Ottawa.

Corey, Peter L., ed.

1987 *Faces, Voices & Dreams: A Celebration of the Centennial of the Sheldon Jackson Museum, Sitka, Alaska, 1888-1988.* Published Jointly by the Division of Alaska State Museums and the Friends of the Alaska State Museum, Juneau.

- Crowell, Aron L., and April Laktonen
 2001 Sógucihpet—“Our Way of Living.” In *Looking Both Ways: Heritage and Identity of the Alutiiq People*, edited by Aron L. Crowell, Amy F. Steffian, and Gordon L. Pullar, pp. 136-139, 142-161, 163-177, 179-187. University of Alaska Press, Fairbanks.
- Crowell, Aron L., Amy F. Steffian, and Gordon L. Pullar, eds.
 2001 *Looking Both Ways: Heritage and Identity of the Alutiiq People*. University of Alaska Press, Fairbanks.
- Cutter, Donald C.
 1991 *Malaspina & Galiano: Spanish Voyages to the Northwest Coast, 1791 & 1792*. University of Washington Press, Seattle; Douglas & McIntyre, Vancouver, BC.
- Damas, David, ed.
 1984 *Handbook of North American Indians, Volume 5*. Smithsonian Institution Press, Washington, D.C.
- Dauenhauer, Nora Marks, and Richard Dauenhauer
 1987 *Classics of Tlingit Oral Literature, Volume 1, Haa Shuk', Our Ancestors: Tlingit Oral Narratives*. University of Washington Press, Seattle, and Sealaska Heritage Foundation, Juneau.
 1990 *Classics of Tlingit Oral Literature, Volume 2, Haa Tuwunáagu Yis, For Healing Our Spirit: Tlingit Oratory*. University of Washington Press, Seattle, and Sealaska Heritage Foundation, Juneau.
 1994 *Classics of Tlingit Oral Literature, Volume 3, Haa Kusteyi/Our Culture: Tlingit Life Stories*. University of Washington Press, Seattle, and Sealaska Heritage Foundation, Juneau.
- Davis, Nancy Yaw
 1978 *Historical Indicators of Alaska Native Culture Change*. Technical Report no. 15, Bureau of Land Management, Alaska Outer Continental Shelf Office, Anchorage. National Technical Information Service, Springfield, VA.
 1979 *Western Gulf of Alaska Petroleum Development Scenarios: Kodiak Native Sociocultural Impacts*. Technical Report no. 41, Bureau of Land Management, Alaska Outer Continental Shelf Office, Anchorage.
- Dean, Jonathan R.
 1994 “Their Nature and Qualities Remain Unchanged”: Russian Occupation and Tlingit Resistance, 1802-1867. *Alaska History* 9(1):1-18.
- de Laguna, Frederica
 1947 The Prehistory of Northern North America As Seen From the Yukon. *Memoirs of the Society for American Archaeology* 3, Menasha, WI.
 1972 *Under Mount Saint Elias: The History and Culture of the Yakutat Tlingit* (3 vols.). Contributions to Anthropology, vol. 7. Smithsonian Institution Press, Washington, D.C.
 1975 Matrilineal Kin Groups in Northwestern North America. In *Proceedings of the Northern Athapaskan Conference 1971*, edited by A. M. Clark, pp. 17-145. National Museums of Canada, Ottawa.
 1988 Potlatch Ceremonialism on the Northwest Coast. In *Crossroads of Continents: Cultures of Siberia and Alaska*, edited by William W. Fitzhugh and Aron Crowell, pp. 271-280. Smithsonian Institution Press, Washington, D.C.
 2003 Where Are They Now? Frederica de Laguna. *The SAA Archaeological Record*, March, 2003, pg. 8.

- Dixon, Mim
 1978 *What Happened to Fairbanks? The Effects of the Trans-Alaska Oil Pipeline on the Community of Fairbanks, Alaska.* Westview Press, Boulder.
- Dixon, Mim, and Scott Kirchner
 1982 "Poking": An Eskimo Medical Practice in Northwest Alaska. *Études/Inuit/Studies* 6(2):109-125.
- Dombrowski, Kirk
 2002 The Praxis of Indigenism and Alaska Native Timber Politics. *American Anthropologist* 104(4):1062-1073.
- Donta, Christopher L.
 1993 Koniag Ceremonialism: An Archaeological and Ethnohistoric Analysis of Sociopolitical Complexity and Ritual among the Pacific Eskimo. Unpublished Ph.D. Dissertation, Department of Anthropology, Bryn Mawr College, Bryn Mawr, PA.
- Draper, H. H.
 1978 Nutrition Studies: The Aboriginal Eskimo Diet — A Modern Perspective. In *Eskimos of Northwestern Alaska: A Biological Perspective*, edited by Paul L. Jamison, Stephen L. Zegura, and Frederick A. Milan, pp. 139-144. Dowden, Hutchinson and Ross, Stroudsburg, PA.
- Ducker, James H.
 2002 Curriculum for a New Culture: A Case Study of Schools and Alaska Natives, 1884-1947. *Pacific Northwest Quarterly* 91(2):71-83.
- Dumond, Don E.
 1986 Demographic Effects of European Expansion: A Nineteenth-Century Native Population of the Alaska Peninsula. *University of Oregon Anthropological Papers* 35.
 1990a Demography of a Southwestern Alaskan Native Population. In *Russia in North America. Proceedings of the 2nd. International Conference on Russian America*, edited by Richard A. Pierce, pp. 212-231. The Limestone Press, Kingston, ON and Fairbanks, AK.
 1990b Fertility, Mortality, and the Mean Age at Death: A Model of a Population under Stress. *American Anthropologist* 92(1):179-187.
- Egeland, Grace M., Lori A. Feyk and John P. Middaugh
 1998 Use of Traditional Foods In a Healthy Diet in Alaska: Risks in Perspective. *State of Alaska Epidemiology Bulletin* 2(1).
- Ellanna, Linda J.
 1980 *Bering-Norton Petroleum Development Scenarios and Sociocultural Impacts Analysis.* 2 vols. Technical Report no. 54, Bureau of Land Management, Alaska Outer Continental Shelf Office, Anchorage.
- Ellanna, Linda J., and Andrew Balluta
 1992 *Nuvendaltin Quht'ana: The People of Nondalton.* Smithsonian Institution Press, Washington, D.C.
- Ellanna, Linda J. and George K. Sherrod
 1994 "Big Women": An Alternative Interpretation of the Economic Role of Women in Inupiat Society. In *Hunters and Gatherers in the Modern Context: 7th International Conference on Hunting and Gathering Societies, Book of Presented Papers, volume 1*, pp. 142-152. Typescript.
- Ellanna, Linda J., George Sherrod, and Steve J. Langdon
 1986 *Subsistence Mapping: An Evaluation and Methodological Guidelines.* Division of Subsistence, Technical Paper no. 125. Alaska Department of Fish and Game, Juneau.

- Endter-Wada, Joanna, Jon Hofmeister, Rachel Mason, Steven McNabb, Eric Morrison, Stephanie Reynolds, Edward Robbins, Lynn Robbins and Curtiss Takada Rooks
- 1993a Postspill Key Informant Summaries: Schedule C Communities, Part 1 (Cordova, Tatitlek, Valdez). Social Indicators Study of Alaskan Coastal Villages, IV. Technical Report No. 155; OCS study MMS 92-0052. U.S. Department of the Interior, Minerals Management Service, Alaska OCS Region, Anchorage; Human Relations Area Files, New Haven, CT.
- 1993b Postspill Key Informant Summaries: Schedule C Communities, Part 2 (Kenai, Tyonek, Seldovia, Kodiak City, Karluk, Old Harbor, Chignik). Social Indicators Study of Alaskan Coastal Villages, IV. Technical Report No. 155; OCS study MMS 92-0052. U.S. Department of the Interior, Minerals Management Service, Alaska OCS Region, Anchorage; Human Relations Area Files, New Haven, CT.
- Endter-Wada, Joanna, Jon Hofmeister, Rachel Mason, Steven McNabb and Joanne Mulcahy
- 1992 Key Informant Summaries, volume 2: Schedule B Regions (Bristol Bay, Kodiak, Bering Straits). Social Indicators Study of Alaskan Coastal Villages, I. Technical Report No. 152; OCS study MMS 92-0032. U.S. Department of the Interior, Minerals Management Service, Alaska OCS Region, Anchorage; Human Relations Area Files, New Haven, CT.
- Endter-Wada, Joanna, Lynn A. Robbins and Douglas W. Devine
- 1992 Subsistence Practices in the Bristol Bay Region of Alaska. *Arctic Research of the United States* 6:51-56.
- Ervin, Alexander M.
- 1976 The Emergence of Native Alaskan Political Capacity, 1959-1971. *The Musk-Ox* 19:3-14.
- Fair, Susan W.
- 1999 Place-Name Studies from the Saniq Coast: Shishmaref to Ikpek, Alaska. *Arctic Research of the United States* 13:25-32.
- 2001 The Inupiaq Eskimo Messenger Feast: Celebration, Demise, and Possibility. *Journal of American Folklore* 113(450):464-494.
- Fienup-Riordan, Ann
- 1983 The Nelson Island Eskimo: Social Structure and Ritual Distribution. Alaska Pacific University Press, Anchorage.
- 1984 Regional Groups on the Yukon-Kuskokwim Delta. *Études/Inuit/ Studies* 8 (supplementary issue): 63-93.
- 1988 The Martyrdom of Brother Hooker: Conflict and Conversion on the Kuskokwim. *Alaska History* 3(1):1-26.
- 1991 *The Real People and the Children of Thunder: The Yup'ik Eskimo Encounter with Moravian Missionaries John and Edith Kilbuck*. University of Oklahoma Press, Norman.
- 1992a *Culture Change and Identity Among Alaska Natives: Retaining Control*. Institute of Social and Economic Research, University of Alaska Anchorage.
- 1992b One Mind, Many Paths: Yup'ik Eskimo Efforts to Control Their Future. *Études/Inuit/Studies* 16(1-2):75-83.
- 1996 *The Living Tradition of Yup'ik Masks: Agayuliyararput. Our Way of Making Prayer*. Translations by Marie Meade, Photography by Barry McWayne. University of Washington Press, Seattle, in association with the Anchorage Museum of History and Art and the Anchorage Museum Association.

- 1997 The Human Hand in Yup'ik Eskimo Iconography and Oral Tradition. In *Circumpolar Animism and Shamanism*, edited by Takako Yamada and Takashi Irimoto, pp. 167-181. Hokkaido University Press, Sapporo, Japan.
- 1999 Yaqulget Qaillun Pilartat (What the Birds Do): Yup'ik Eskimo Understanding of Geese and Those Who Study Them. *Arctic* 52(1):1-22.
- Fitzhugh, William W.
- 1988 Persistence and Change in Art and Ideology in Western Alaskan Eskimo Cultures. In *The Late Prehistoric Development of Alaska's Native People*, edited by Robert D. Shaw, Roger K. Harritt and Don E. Dumond, pp. 81-105. Aurora Monograph Series, no. 4. Alaska Anthropological Association, Anchorage.
- Fitzhugh, William W., and Aron Crowell, eds.
- 1988 *Crossroads of Continents: Cultures of Siberia and Alaska*. Smithsonian Institution Press, Washington, D.C.
- Flanders, Nicholas E.
- 1983 Passage: Socioeconomic Change and Cultural Continuity in an Alaskan Community. Ph.D. Dissertation, Department of Anthropology, Columbia University, New York.
- 1984 Religious Conflict and Social Change: A Case from Western Alaska. *Etudes/Inuit/Studies* 8 (Supplementary Issue):141-158.
- 1991 Missionaries and Infidels: Religion and Government in Western Alaska. *Arctic Anthropology* 28(2):44-62.
- 1992 What Do We Mean By "Sustainable Development" in Village Alaska? In *Nordic Arctic Research on Contemporary Arctic Problems: Proceedings from Nordic Arctic Research Symposium 1992*, edited by Lise Lyck, pp. 251-260. Nordic Arctic Research Forum, Copenhagen.
- 1996 The Management of the Alaskan Economy. In *Management, Technology and Human Resources Policy in the Arctic (the North)*, edited by Lise Lyck and V. I. Boiko, pp. 265-275. Kluwer Academic Publishers, Dordrecht, The Netherlands.
- Fogel-Chance, Nancy
- 1988 Gender and Culture: North Slope Inupiat Women in Historical Perspective. Ph.D. Dissertation, University of Connecticut, Storrs.
- 2002 Fixing History: A Contemporary Examination of an Arctic Journal from the 1850s. *Ethnohistory* 49(4):789-820.
- Foote, Berit Arnestad
- 1992 *The Tigara Eskimos and their Environment*. North Slope Borough Commission on Inupiat History, Language and Culture, Barrow.
- Fortuine, Robert
- 1984 Traditional Surgery of the Alaska Natives. *Alaska Medicine* 26 (1):22-25.
- 1985 Lancets of Stone: Traditional Methods of Surgery among the Alaska Natives. *Arctic Anthropology* 22(1):23-45.
- 1988a Empirical Healing Among the Alaska Natives: An Historical Perspective. In *Circumpolar Health 87. Proceedings of the 7th International Congress on Circumpolar Health, Umeå, Sweden, June 8-12, 1987*, edited by Hakan Linderhold, Christer Backman, Noel Broadbent and Ingemar Joelsson, pp. 296-302. Arctic Medical Research 47, Supplement 1. Nordic Council for Arctic Medical Research, Oulu, Sweden.

- 1988b The Use of Medicinal Plants by the Alaska Natives. *Alaska Medicine* 30 (6):185-226.
- 1989 *Chills and Fever: Health and Disease in the Early History of Alaska*. University of Alaska Press, Fairbanks.
- Foulks, Edward F.
 1972 The Arctic Hysterias of the North Alaskan Eskimo. *Anthropological Studies*, No. 10. American Anthropological Association, Washington, D.C.
- Frank, Johnny D., and Sarah Frank
 1995 *Neerihinjik: Johnny Sarah Haa Googwandak/We Traveled From Place to Place: The Gwich'in Stories of Johnny and Sarah Frank*. Edited, with introductory essays, by Craig Mishler. Transcribed and translated by Judy Erick, Lillian Garnett and Mary Rose Roberts, with assistance from Ron Frank. Alaska Native Language Center, University of Alaska Fairbanks.
- Freeman, Milton M. R.
 1989 The Alaska Eskimo Whaling Commission: Successful Co-management under Extreme Conditions. In *Cooperative Management of Local Fisheries*, edited by Evelyn Pinkerton, pp. 127-153. University of British Columbia, Vancouver.
- Freeman, Milton M. R., ed.
 2000 *Endangered Peoples of the Arctic: Struggles to Survive and Thrive*. Greenwood Press, Westport, CT.
- Frink, Lisa
 2002 Fish Tales: Women and Decision Making in Western Alaska. In *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities*, edited by Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt, pp. 93-108. University Press of Colorado, Boulder, and University of Calgary Press, Calgary.
- Gamo, Masao
 1978 The Band Structure and Acculturation among the Eskimos of Nelson Island, Alaska. *Senri Ethnological Studies* 4:157-167.
- Garibaldi, Ann
 1999 *Medicinal Flora of the Alaska Natives: A Compilation of Knowledge from Literary Sources of Aleut, Alutiiq, Athabaskan, Eyak, Haida, Inupiat, Tlingit, Tsimshian, and Yupik Traditional Healing Methods Using Plants*. Alaska Natural Heritage Program, Anchorage.
- Gibson, James
 1987 Russian Dependence on the Natives of Alaska. In *Russia's American Colony*, edited by S. Frederick Starr, pp. 77-104. Duke University Press, Durham, NC.
- Gough, Barry M.
 1986 British-Russian Rivalry and the Search for the Northwest Passage in the Early 19th Century. *Polar Record* 23(144):301-317.
- Graburn, Nelson H. H., Molly Lee, and Jean-Loup Roussetot
 1996 *Catalogue Raisonné of the Alaska Commercial Company Collection*. Phoebe Apperson Hearst Museum of Anthropology, University of California, Berkeley.
- Gregg, David W.
 2000 Technology, Culture Change, and the Introduction of Firearms to Northwest Alaska, 1791-1930. Ph.D. Dissertation, Department of Anthropology, Brown University, Providence, RI.

Griffin, Dennis

1996 A Culture in Transition: A History of Acculturation and Settlement Near the Mouth of the Yukon River, Alaska. *Arctic Anthropology* 33(1):98-115.

Guédon, Marie-Françoise

1974 *People of Tetlin, Why Are You Singing?* Mercury Series, Ethnology Division Paper no. 9. National Museums of Canada, Ottawa.

1981 Upper Tanana River Potlatch. In *Handbook of North American Indians*, volume 5, edited by June Helm, pp. 577-581. Smithsonian Institution Press, Washington, D.C.

Haglund, Donn K.

1973 Economic Development and Population Change in Alaska, 1950-1970. In *Developing the Subarctic*, edited by John Rogge, pp. 11-26. The University of Manitoba, Winnipeg.

Hall, Edwin S., Jr.

1975 *The Eskimo Storyteller: Folktales from Noatak, Alaska*. The University of Tennessee Press, Knoxville.

1978 Technological Change in Northern Alaska. In *Archaeological Essays in Honor of Irving B. Rouse*, edited by Robert C. Dunnell and Edwin S. Hall, Jr., pp. 209-229. Mouton Publishers, The Hague.

Hamilton, Lawrence C. and Carole L. Seyfrit

1993 Town-Village Contrasts in Alaskan Youth Aspirations. *Arctic* 46(3):255-263.

1994a Coming Out of the Country: Community Size and Gender Balance Among Alaskan Natives. *Arctic Anthropology* 31(1):16-25.

1994b Female Flight? Gender Balance and Outmigration by Native Alaskan Villagers. *Arctic Medical Research* 53, supp. 2:189-193.

Harcharek, Jana

1992 Preservation/Propagation of Indigenous Languages — An Inupiaq Example. In *Regard Sur l'Avenir/ Looking to the Future: Papers from the 7th Inuit Studies Conference, August 19-23, 1990, Fairbanks, Alaska*, edited by Marie-Josée Dufour and François Thérien, pp. 291-293. Inuit Studies Occasional Paper 4. Université Laval, Association Inuksiutiit Katimajit, Inc., Saint-Foy, Quebec.

Harkin, Michael

1996 Past Presence: Conceptions of History in Northwest Coast Studies. *Arctic Anthropology* 33(2):1-15.

Harper, Albert B.

1979 Life Expectancy and Population Adaptation: The Aleut Centenarian Approach. In *The First Americans: Origins, Affinities and Adaptations*, edited by William S. Laughlin and Albert B. Harper, pp. 309-330. Gustav Fisher, New York.

Haycox, Stephen W.

1990a Economic Development and Indian Land Rights in Modern Alaska: The 1947 Tongass Timber Act. *Western Historical Quarterly* 21:20-46.

1990b Merchants and Diplomats: Russian America and the United States. In *Russian America: The Forgotten Frontier*, edited by Barbara Sweetland Smith and Redmond J. Barnett, pp. 55-71. Washington State Historical Society, Tacoma.

Heinrich, Albert

1972 Divorce as An Alliance Mechanism Among Eskimos. In *Alliance in Eskimo society: proceedings of the American Ethnological Society, 1971, supplement*, edited by D. L. Guemple, pp. 79-88. University of Washington Press, Seattle.

Helm, June, ed.

1981 *Handbook of North American Indians, Volume 6*. Smithsonian Institution Press, Washington, D.C.

Hensel, Chase

1996 *Telling Our Selves: Ethnicity and Discourse in Southwestern Alaska*. Oxford University Press, New York.

Hensel, Chase, and Phyllis Morrow

1998 Co-Management or Co-Optation: Alaska Native Participation in Regulatory Processes. *Cultural Survival Quarterly* 22(3):69-71.

Hett, J. M., and R. V. O'Neill

1974 Systems Analysis of the Aleut Ecosystem. *Arctic Anthropology* 11(1):31-40.

Himmelheber, Hans

1993 *Eskimo Artists: Fieldwork in Alaska, June 1936 until April 1937*. Introduction by Ann Fienup-Riordan. University of Alaska Press, Fairbanks.

Hippler, Arthur E.

1973 The Athabascans of Interior Alaska: A Culture and Personality Perspective. *American Anthropologist* 75(5):1529-1541.

1974a The North Alaska Eskimos: A Culture and Personality Perspective. *American Ethnologist* 1(3):449-469.

1974b Some Alternative Viewpoints of the Negative Results of Euro-American Contact with Non-Western Groups. *American Anthropologist* 76(2):334-337.

1976 The Demographic Youth Bulge: One Reason for Acculturative Failure among Alaska Natives. *Polar Record* 18(114):304-306.

Hippler, Arthur E., L. Bryce Boyer, and Ruth M. Boyer

1974 The Alaska Athabascan Potlatch Ceremony: An Ethnopschoanalytic Study. *International Journal of Psychoanalytic Psychotherapy* 2(3):343-365.

1975 The Psychocultural Significance of the Alaskan Athabascan Potlatch Ceremony. *The Psychoanalytic Study of Society* 6:100-133.

Hippler, Arthur E., and Stephen Conn

1973 *Northern Eskimo Law Ways and Their Relationships to Contemporary Problems of "Bush Justice": Some Preliminary Observations on Structure and Function*. University of Alaska, Institute of Social, Economic and Government Research (ISEGR Occasional Papers no. 10), Fairbanks.

1974 The Changing Legal Culture of the North Alaskan Eskimo. *Ethos* 2(2):171-188.

Hippler, Arthur, and John L. Wood

1977 Alaska Eskimo and Indian Village Populations — the Social Meaning of Demographic Change. *Etudes/Inuit/Studies* 1(1):65-92.

Hoffman, Brian W.

- 2002 Broken Eyes and Simple Grooves: Understanding Eastern Aleut Needle Technology Through Experimental Manufacture and Use of Bone Needles. In *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities*, edited by Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt, pp. 151-164. University Press of Colorado, Boulder, and University of Calgary Press, Calgary.

Holmberg, Heinrich J.

- 1985 *Holmberg's Ethnographic Sketches*. Translated by Marvin W. Falk, edited by Fritz Jaensch, University of Alaska Press, Fairbanks.

Hughes, Charles Campbell

- 1960 *An Eskimo Village in the Modern World*. Cornell University Press, Ithaca.

- 1974 *Eskimo Boyhood: An Autobiography in Psychosocial Perspective*. Studies in Anthropology, no. 8. The University Press of Kentucky, Lexington.

Huntington, Henry P.

- 1992a The Alaska Eskimo Whaling Commission and Other Cooperative Marine Mammal Management Organizations in Northern Alaska. *Polar Record* 28(165):119-126.

- 1992b *Wildlife Management and Subsistence Hunting in Alaska*. Belhaven Press, London.

- 1998 Observations On the Utility of the Semi-Directive Interview for documenting traditional ecological knowledge. *Arctic* 51(3):237-242.

Huntington, Henry P. and the communities of Buckland, Elim, Koyuk, Point Lay and Shaktoolik

- 1999 Traditional Knowledge of the Ecology of Beluga Whales (*Delphinapterus leucas*) in the Eastern Chukchi and Northern Bering Seas, Alaska. *Arctic* 52(1):49-61.

Ivanov, Vyacheslav Vsevolodovich

- 1997 *The Russian Orthodox Church of Alaska and the Aleutian Islands and Its Relation to Native American Traditions — An Attempt at a Multicultural Society, 1794-1912*. Library of Congress, Washington, D.C.

Ivie, Pamela and William Schneider

- 1988 *Land Use Values through Time in the Wainwright Area*. North Slope Borough, Barrow, and Anthropology and Historic Preservation-Cooperative Park Studies Unit, University of Alaska, Fairbanks. (Occasional Paper No. 13.)

Jacobs, Mark, Jr.

- 1990 Early Encounters between the Tlingit and the Russians. In *Russia in North America. Proceedings of the 2nd. International Conference on Russian America*, edited by Richard A. Pierce, pp.1-6. The Limestone Press, Kingston, ON and Fairbanks, AK.

Johnston, Thomas F.

- 1974 Eight North Alaskan Eskimo Dance Songs. *Tennessee Folklore Society Bulletin* 40 (4):123-136.

- 1975 Alaskan Eskimo Dance in Cultural Context. *Dance Research Journal* 7(2):1-11.

- 1976a The Eskimo Songs of Northwestern Alaska. *Arctic* 29(1):7-19.

- 1976b The Social Background of Eskimo Music in Northwest Alaska. *Journal of American Folklore* 89(354):438-448.

- 1990 Context, Meaning, and Function in Inupiaq Dance. In *Dance: Current Selected Research 2*, edited by Lynnette Y. Overby and James H. Humphrey, pp. 193-266. AMS Press, New York.
- Johnston, Thomas F., and Tupou L. Pulu
 1980 *Learning Eskimo Drumming*. University of Alaska, Rural Education, National Bilingual Materials Development Center, Anchorage.
- Jolles, Carol Zane
 1989 Salvation on St. Lawrence Island: Protestant Conversion among the Sivuqaghmiit. *Arctic Anthropology* 26(2):12-27.
- 1991 Qayuutat and Angyapiget: Gender Relations and Subsistence Activities in Sivuqaq (Gambell, St. Lawrence Island, Alaska). *Études/Inuit/Studies* 15(2):23-53.
- 1997 Changing Roles of St. Lawrence Island Women: Clanswomen in the Public Sphere. *Arctic Anthropology* 34(1):86-101.
- Jolles, Carol Zane (with the assistance of Elinor Mikaghaq Oozeva)
 2002 *Faith, Food, and Family in a Yupik Whaling Community*. University of Washington Press, Seattle.
- Jolles, Carol Zane and Deborah K. Apatiki
 1994 Changing Roles of Sivuqaq Women: Clanswomen in the Public Sphere. In *Hunters and Gatherers in the Modern Context: 7th International Conference on Hunting and Gathering Societies, Book of Presented Papers, volume 1*, pp. 377-398. Typescript.
- Jonaitis, Aldona
 1981 Tlingit Halibut Hooks: An Analysis of the Visual Symbols of a Rite of Passage. *Anthropological Papers of the American Museum of Natural History*, volume 57, pt. 1.
- 1986 *Art of the Northern Tlingit*. University of Washington Press, Seattle.
- Jones, Anore
 1983 *Nauriat Nigiñaqtuat: Plants That We Eat*. Maniilaq Association, Kotzebue.
- Jones, Dorothy M.
 1980 *A Century of Servitude: Pribilof Aleuts Under U. S. Rule*. University Press of America, Lanham, MD.
- 1981 *U. S. Colonialism in the Pribilofs*. University of Alaska, Institute of Social and Economic Research, Anchorage.
- Jones, Eliza
 1986 *Koyukon Ethnogeography*. The Alaska Historical Society, Anchorage. (Studies in History, no. 171.)
- Jordan, Richard H.
 1994 Qasqiluteng: Feasting and Ceremonialism Among the Traditional Koniag of Kodiak Island, Alaska. In *Anthropology of the North Pacific Rim*, edited by William W. Fitzhugh and Valérie Chaussonnet, pp. 147-173. Smithsonian Institution Press, Washington, D.C.
- Jorgensen, Joseph G.
 1990 *Oil Age Eskimos*. University of California Press, Berkeley.
- 1996 Alaska Natives and the Protestant Ethic. *Research in Human Capital and Development* 10:17-40.

Juul, Sandra

1979 Portrait of an Eskimo tribal health doctor. *Alaska Medicine* 21 (6):66-71.

Kaeppler, Adrienne L., ed.

1978 *Cook Voyage Artifacts in Leningrad, Berne, and Florence Museums*. Bishop Museum Press, Honolulu.

Kan, Sergei

1986 The 19th Century Tlingit Potlatch: A New Perspective. *American Ethnologist* 13(2):1-22.

1989a Cohorts, Generations, and Their Culture: The Tlingit Potlatch in the 1980s. *Anthropos* 84:405-422.

1989b *Symbolic Immortality: The Tlingit Potlatch of the Nineteenth Century*. Smithsonian Institution Press, Washington, D.C.

1999 *Memory Eternal: Tlingit Culture and Russian Orthodox Christianity through Two Centuries*. University of Washington Press, Seattle.

Kaplan, Susan S., and Kristin J. Barsness

1986 *Raven's Journey: The World of Alaska's Native People*. University Museum, University of Pennsylvania, Philadelphia.

Kari, James

1986 *Tat'l'ahwt'aenn Nenn'/The Headwaters People's Country: Narratives of the Upper Ahtna Athabaskans*. Alaska Native Language Center, University of Alaska Fairbanks.

1989 Some Principles of Alaskan Athabaskan Toponymic Knowledge. In *General and Amerindian Ethnolinguistics: In Remembrance of Stanley Newman*, edited by Mary Ritchie Kay and Henry M. Hoenigswald, pp. 129-149. Mouton de Gruyter, Berlin/New York.

1996a A Preliminary View of Hydronymic Districts in Northern Athabaskan Prehistory. *Names* 44 (4):253-271.

1996b Names as Signs: the Distribution of 'Stream' and 'Mountain' in Alaskan Athabaskan Languages. In *Athapaskan Language Studies: Essays in Honor of Robert W. Young*, edited by Eloise Jelinek, Sally Medgette, Keren Rice and Leslie Saxon, pp. 443-469. University of New Mexico Press, Albuquerque.

Kari, James, and James A. Fall

1987 *Shem Pete's Alaska. The Territory of the Upper Cook Inlet Dena'ina*. Alaska Native Language Center, University of Alaska, Fairbanks and The CIRI Foundation, Anchorage.

Kasayulie, Willie

1992a Tribal Governance Over Alaska Native Lands. In *Regard Sur l'Avenir/Looking to the Future: Papers From the 7th Inuit Studies Conference, August 19-23, 1990, Fairbanks, Alaska*, edited by Marie-Josée Dufour and François Thérien, pp. 167-168. Université Laval, Association Inuksiutiit Katimajit Inc., Ste-Foy, PQ. (Inuit Studies Occasional Paper, 4.)

1992b The Self-Determination Movement of the Yupiit in Southwest Alaska. *Études/Inuit/Studies* 16(1-2):43-45.

Kevin Waring Associates

1988 Kotzebue Sociocultural Monitoring Study. Technical Report No. 130, Minerals Management Service, Alaska Outer Continental Shelf Region, Anchorage.

1992 Hope Basin Socioeconomic Baseline Study. Technical Report No. 148 (3 vols.), Minerals Management Service, Alaska Outer Continental Shelf Region, Anchorage.

- Kingston, Deanna M.
 1996 *Illuweet (Teasing Cousin) Songs as an Expression of King Island Inupiaq Identity*. Oregon State University Department of Anthropology, Corvallis. (Anthropology Northwest Occasional Paper, no. 9.)
- 1999 *Returning: Twentieth Century Performances of the King Island Wolf Dance*. UMI Dissertation Services, Ann Arbor.
- Kirchner, Scott
 1983 Andrew Skin, Sr.: Eskimo doctor. *Alaska Medicine* 24 (6):101-105.
- Klausner, Samuel A., and Edward F. Foulks
 1982 *Eskimo Capitalists: Oil, Politics, and Alcohol*. Osmun Publishers, Totowa, NJ.
- Klein, Laura F.
 1980 Contending with Colonization: Tlingit Men and Women in Change. In *Women and Colonization*, edited by M. Etienne and E. Leacock, pp. 88-108. J. F. Bergin Publishers, New York.
- 1987 Demystifying the Opposition: The Hudson's Bay Company and the Tlingit. *Arctic Anthropology* 24(1):101-114.
- Kleinfeld, Judith
 1985 Alaska's Small Rural High Schools: Are They Working? *Alaska Review of Social and Economic Conditions* 22(3):1-15.
- 1992 *Alaska Native Education: Issues in the Nineties*. University of Alaska, Institute of Social and Economic Research, Anchorage.
- Kohlhoff, Dean
 1995 *When the Wind Was a River: Aleut Evacuation in World War II*. University of Washington Press, Seattle.
- Kroul, Mary V.
 1974 Definitional Domains of the Koyukon Athapaskan Potlatch. *Arctic Anthropology* 11(supplement):39-47.
- Krupnik, Igor I.
 1990 Cultures in Contact: The Population Nadir in Siberia and North America. *European Review of Native American Studies* 4(1):11-18.
- 1994 'Siberians' in Alaska: the Siberian Eskimo Contribution to Alaskan Population Recoveries, 1880-1940. *Études/Inuit/Studies* 18(1-2):49-80.
- Krupnik, Igor I., and Dyanna Jolly, eds.
 2002 *The Earth is Faster Now: Indigenous Observations of Arctic Environmental Change*. Arctic Research Consortium of the United States, in cooperation with the Arctic Studies Center, Smithsonian Institution, Washington, D.C.
- Krupnik, Igor I., and Lars Krutak, compilers
 2002 *Akuzilleput Igaqullghet. Our Words Put to Paper: Sourcebook in St. Lawrence Island Yupik Heritage and History, 2000*. Edited by Igor Krupnik, Willis Walunga (Kepelgu) and Vera Metcalf (Qaakaghleq). Arctic Studies Center, Smithsonian Institution, Washington, D.C. (Contributions to Circumpolar Anthropology 3.)
- Kruse, John A.
 1984 Changes in the Well-Being of Alaska Natives Since ANCSA. *Alaska Review of Social and Economic Conditions* 23(1):1-19.

- 1986 Subsistence and the North Slope Inupiat: The Effects of Energy Development. In *Contemporary Alaska Native Economies*, compiled by Steve J. Langdon, pp. 121-152. University Press of America, Lanham, MD.
- 1991 Alaska Inupiat Subsistence and Wage Employment Patterns: Understanding Individual Choice. *Human Organization* 50(4):317-326.
- Kruse, John, David Klein, S. Braund, L. Moorehead and B. Simeone
1998 Co-management of natural resources: a comparison of two caribou management systems. *Human Organization* 57(4):447-458.
- Krutak, Lars
1999 St. Lawrence Island Joint-Tattooing: Spiritual/Medicinal Functions and Inter-Continental Possibilities. *Études/Inuit/Studies* 23(1-2):229-252.
- Langdon, Steve J.
1979 Comparative Tlingit and Haida Adaptation to the West Coast of Prince of Wales Archipelago. *Ethnology* 18:101-119.
- 1995 Increments, Ranges, and Thresholds: Human Population Responses to Climate Change in Northern Alaska. In *Human Ecology and Climate Change: People and Resources in the Far North*, edited by David Lawrence Peterson and Darryll R. Johnson, pp. 139-154. Taylor and Francis, Bristol, PA.
- 1989 Prospects for Co-Management under the Marine Mammal Protection Act in Alaska. In *Co-Management of Fisheries*, edited by L. Pinkerton., pp.154-169. University of British Columbia Press, Vancouver.
- 2002 *The Native People of Alaska*, 4th edition. Greatland Graphics, Anchorage.
- Langdon, Steve J., compiler
1986 *Contemporary Alaska Native Economies*. University Press of America, Lanham, MD.
- Langdon, Steve J., and Stephen Conn
1988 Retribalization as a Strategy for Achievement of Group and Individual Social Security in Alaska Native Villages — With a Focus on Subsistence. In *Between Kinship and the State*, edited by F. von Benda-Beckman, et al., pp.437-450. Foris, Providence, RI.
- Lantis, Margaret
1946 The Social Culture of the Nunivak Eskimo. *Transactions of the American Philosophical Society* n.s. 35(3):153-323. Philadelphia.
- 1947 Alaskan Eskimo Ceremonialism. *Monographs of the American Ethnological Society* 11. J. J. Augustin, New York.
- 1972 Factionalism and Leadership: A Case Study of Nunivak Island. *Arctic Anthropology* 9(1):43-65.
- Laughlin, William S.
1972 Ecology and Population Structure in the Arctic. In *The Structure of Human Populations*, edited by G. A. Harrison and A. J. Boyce, pp. 380-392. Clarendon Press, Oxford, UK.
- 1980 *Aleuts: Survivors of the Bering Land Bridge*. Holt, Rinehart and Winston, New York.
- Lee, Linda Piquik, Ruthie Tatqaviñ Sampson, and Edward Tennant, eds.
1991 *Qayaq, The Magical Traveler/Qayaqtuagiriuaqtuaq*. Northwest Arctic Borough School District, Kotzebue.

- 1992 *Lore of the Iñupiat: The Elders Speak/Uqaaqtuanich Iñupiat Utuqqanaat Uqaaqtuaqtut, volume 3.* Northwest Arctic Borough School District, Kotzebue.
- Lee, Molly
- 1998 *Baleen Basketry of the North Alaskan Eskimo.* University of Washington Press, Seattle, and University of Alaska Museum, Fairbanks.
- 1999 *Tourism and Taste Cultures: Collecting Native Art in Alaska at the Turn of the Twentieth Century.* In *Unpacking Culture: Art and Commodity in Colonial Worlds*, edited by Ruth B. Phillips and Christopher B. Steiner, pp. 267-281. University of California Press, Berkeley.
- Levin, Michael J.
- 1991 *Alaska Natives in a Century of Change.* *Anthropological Papers of the University of Alaska* 23(1-2):v-217.
- Liapunova, Roza G.
- 1994 *Eskimo Masks from Kodiak Island in the Collections of Peter the Great Museum of Anthropology and Ethnography, St. Petersburg.* In *Anthropology of the North Pacific Rim*, edited by William W. Fitzhugh and Valérie Chaussonnet, pp. 175-203. Smithsonian Institution Press, Washington, D.C.
- Lucier, Charles V. and James W. VanStone
- 1991 *The Traditional Oil Lamp among Kangigmiut and Neighboring Iñupiat of Kotzebue Sound, Alaska.* *Arctic Anthropology* 28(2):1-14.
- 1992 *Historic Pottery of the Kotzebue Sound Iñupiat.* *Fieldiana: Anthropology* n.s. 18.
- Lynch, Alice J.
- 1982 *Qizhjuh: The Historic Tanaina Village of Kijik and the Kijik Archeological District.* Occasional Paper no. 32. Anthropology and Historic Preservation - Cooperative Park Studies Unit, University of Alaska, Fairbanks.
- Madison, Curt and Yvonne Yarber, eds.
- 1981 *Madeline Solomon - Koyukuk: A Biography.* Spirit Mountain Press, Fairbanks.
- Magdanz, James S., and Charles J. Utermohle
- 1998 *Family Groups and Subsistence.* *Cultural Survival Quarterly* 22(3):51-52.
- Mason, Arthur
- 2002 *The Rise of an Alaskan Native Bourgeoisie.* *Études/Inuit/Studies* 26(2):5-22.
- McBeath, Gerald A., and Thomas A. Morehouse
- 1980 *The Dynamics of Alaska Native Self-Government.* University Press of America, Lanham, MD.
- McCartney, Allen P.
- 1988 *Maritime Adaptations in Southern Alaska.* In *Proceedings of the International Symposium on Maritime Adaptation in the North Pacific*, edited by Hiroaki Okada, pp. 19-55. Abashiri, Hokkaido, Japan.
- McKenna, Robert A.
- 1959 *The Upper Tanana Indians.* *Yale University Publications in Anthropology* 55. New Haven, CT.
- 1965 *The Chandalar Kutchin.* *Arctic Institute of North America Technical Paper* 17. Montreal.
- McNabb, Steven L.
- 1990a *The Uses of "Inaccurate" Data: A Methodological Critique and Applications of Alaska Native Data.* *American Anthropologist* 92(1):116-129.

- 1990b Self-Reports in Cross-Cultural Contexts. *Human Organization* 49(4):291-299.
- 1991 Elders, Inupiat Ilitqusiat, and Cultural Goals in Northwest Alaska. *Arctic Anthropology* 28(2):63-76.
- 1992 Native Claims in Alaska: A Twenty-Year Review. *Études/Inuit/Studies* 16(1-2):85-95.
- McNabb, Steven L., and Lynn A. Robbins
 1985 Native Institutional Responses to the Alaska Native Claims Settlement Act: Room for Optimism. *Journal of Ethnic Studies* 13(1):13-27.
- Merculieff, Ilarion
 1994 Western Society's Linear Systems and Aboriginal Cultures: The Need for Two-Way Exchanges for the Sake Of Survival. In *Key Issues in Hunter-Gatherer Research*, edited by Ernest S. Burch, Jr. and Linda J. Ellanna, pp. 405-415. Berg Publishers, Oxford, UK.
- Milan, Frederick A.
 1964 The Acculturation of the Contemporary Eskimo of Wainwright, Alaska. *Anthropological Papers of the University of Alaska* 11(2):1-95.
- 1974/75 Historical Demography of Alaska's Native Population. *Folk* 16/17:45-54.
- 1978 Demography and Population Parameters of the Present Inhabitants of Northwest Alaska. In *Eskimos of Northwestern Alaska: A Biological Perspective*, edited by Paul L. Jamison, Stephen L. Zegura, and Frederick A. Milan, pp. 222-232. Dowden, Hutchinson and Ross, Stroudsburg, PA.
- Milan, Frederick A., and Stella Pawson
 1975 The Demography of the Native Population of an Alaskan City. *Arctic* 28(4):275-283.
- Milan, Leda Chase
 1974 Ethnohistory of Disease and Medical Care among the Aleut. *Anthropological Papers of the University of Alaska* 16(2):15-40.
- Mishler, Craig W.
 1981 *Gwich'in Athapaskan Music and Dance: An Ethnography and Ethnohistory*. University Microfilms International, Ann Arbor.
- 1990 Missionaries in Collision: Anglicans and Oblates among the Gwich'in, 1861-65. *Arctic* 43(2):121-126.
- 2001a *The Crooked Stovepipe: Athapaskan Fiddle Music and Square Dancing in Northeast Alaska and Northwest Canada*. University of Illinois Press, Urbana and Chicago.
- 2001b Kodiak Alutiiq Weather Lore. In *Looking Both Ways: Heritage and Identity of the Alutiiq People*, edited by Aron L. Crowell, Amy F. Steffian, and Gordon L. Pullar, pp. 150-151. University of Alaska Press, Fairbanks.
- Mitchell, Donald Craig
 2001 *Take My Land, Take My Life: The Story of Congress's Historic Settlement of Alaska Native Land Claims, 1960-1971*. University of Alaska Press, Fairbanks.
- Morrow, Phyllis
 1984 It is Time for Drumming: A Summary of Recent Research on Yup'ik Eskimo Ceremonialism. *Études/Inuit/Studies* 8(Supplementary Issue):113-140.

- 1995 On Shaky Ground: Folklore, Collaboration, and Problematic Outcomes. In *When Our Words Return: Writing, Hearing, and Remembering Oral Traditions of Alaska and the Yukon*, edited by Phyllis Morrow and William Schneider, pp. 27-51. Utah State University Press, Logan.
- Morrow, Phyllis, and William Schneider, eds.
 1995 *When Our Words Return: Writing, Hearing, and Remembering Oral Traditions of Alaska and the Yukon*. Utah State University Press, Logan.
- Moss, Madonna L.
 1993 Shellfish, Gender, and Status on the Northwest Coast: Reconciling Archeological, Ethnographic, and Ethnohistorical Records of the Tlingit. *American Anthropologist* 95(3):631-652.
- Mousalimas, Soterios A.
 1995 *The Transition from Shamanism to Russian Orthodoxy in Alaska*. Berghahn Books, Oxford, UK, and New York.
- Nelson, Richard K.
 1973 *Hunters of the Northern Forest: Designs for Survival among the Alaskan Kutchin*. University of Chicago Press, Chicago.
- 1974 Relationships between Eskimo and Athapaskan Cultures in Alaska: An Ethnographic Perspective. *Arctic Anthropology* 11(supplement):48-53.
- 1982 A Conservation Ethic and Environment: The Koyukon of Alaska. In *Resource Managers: Northern American and Australian Hunter-Gatherers*, edited by Nancy M. Williams and Eugene S. Hunn, pp. 211-228. Westview Press, Boulder, CO.
- 1983 *Make Prayers to the Raven: A Koyukon View of the Northern Forest*. University of Chicago Press, Chicago.
- Nowak, Michael
 1975 The Impact of "Convenience" Foods on a Community in Western Alaska. *Anthropological Papers of the University of Alaska* 17(2):55-59.
- O'Brien, Thomas A.
 1997 Athabaskan Implements from the Skin House Days, as Related by Reverend David Salmon. M.A. Thesis, Department of Anthropology, University of Alaska Fairbanks.
- Olson, Wallace M.
 1994 Tlingit. In *Native America in the Twentieth Century: An Encyclopedia*, pp. 635-637. Garland Publishing Inc., New York.
- 1997 *The Tlingit: An Introduction to their Culture and History, 3rd. edition*. Heritage Research, Auke Bay, AK.
- Oman, Lela Kiana
 1975 *Eskimo Legends*. 2nd ed. Alaska Methodist University Press, Anchorage.
- Osgood, Cornelius
 1940 Ingalik Material Culture. *Yale University Publications in Anthropology* 22. New Haven, CT.
- 1958 Ingalik Social Culture. *Yale University Publications in Anthropology* 53. New Haven, CT.

Oswalt, Wendell H.

1963a *Mission of Change in Alaska. Eskimos and Moravians on the Kuskokwim.* The Huntington Library, San Marino, CA.

1963b *Napaskiak: An Alaskan Eskimo Community.* The University of Arizona Press, Tucson.

Oswalt, Wendell H., ed.

1972 *Modern Alaskan Native Material Culture.* University of Alaska Museum, Fairbanks.

Patrick, Andrew

2002 *The Most Striking of Objects: The Totem Poles of Sitka National Historical Park.* U. S. National Park Service, Anchorage.

Pierce, Richard A., Katherine L. Arndt, and Sarah McGowan, eds.

1999 *The History and Ethnohistory of the Aleutians East Borough.* The Limestone Press, Kingston, ON.

Pratt, Kenneth L.

1993 *Legendary Birds in the Physical Landscape of the Yup'ik Eskimos. Anthropology and Humanism* 18(1):13-20.

Pullar, Gordon L.

1996 *Cultural Revitalization as A Demonstration of Self-Determination Among the Indigenous Peoples of Alaska.* In *Unity and Diversity in Arctic Societies: Keynotes Presented at the Second International Congress of Arctic Social Sciences*, edited by Monica Tennberg, pp. 37-43. *Topics in Arctic Social Sciences*, volume 2. International Arctic Social Sciences Association, Copenhagen.

Rathburn, Robert R.

1981 *The Russian Orthodox Church as a Native Institution among the Koniag Eskimo of Kodiak Island, Alaska. Arctic Anthropology* 18(1):12-22.

Ray, Dorothy Jean

1961 *Artists of the Tundra and the Sea.* University of Washington Press, Seattle.

1967 *Eskimo Masks: Art and Ceremony.* University of Washington Press, Seattle.

1977 *Eskimo Art: Tradition and Innovation in North Alaska.* University of Washington Press, Seattle.

1981 *Aleut and Eskimo Art: Tradition and Innovation in South Alaska.* University of Washington Press, Seattle.

Reckord, Holly

1983 *Where Raven Stood. Cultural Resources in the Ahtna Region.* Occasional Paper no. 35. Anthropology and Historic Preservation - Cooperative Park Studies Unit, University of Alaska, Fairbanks.

Richards, Thomas, Jr.

1992 *Economic Development Planning in Southwest Alaska: Influence of Yup'ik Community Attitudes.* In *Regard Sur l'Avenir/Looking to the Future: Papers From the 7th Inuit Studies Conference, August 19-23, 1990, Fairbanks, Alaska*, edited by Josée Dufour and François Thérien, pp. 31-36. *Inuit Studies Occasional Paper 4.* Université Laval, Association Inuksiutiit Katimajit Inc., Ste-Foy, Quebec.

Robert-Lamblin, Joëlle

1979 *Endogamy and Exogamy in Two Arctic Communities: Aleut and East Greenlandic Eskimo.* In *The First Americans: Origins, Affinities and Adaptations*, edited by William S. Laughlin and Albert B. Harper, pp. 293-307. Gustav Fisher, New York.

1982 An Historical and Contemporary Demography of Akutan, An Aleutian Village. *Études/Inuit/Studies* 6(1):99-126

Ruppert, James, and John W. Bernet, eds.

2001 *Our Voices: Native Stories of Alaska and the Yukon*. University of Nebraska Press, Lincoln.

Schneider, William S.

1995 Lessons from Alaska Natives about Oral Tradition and Recordings. In *When Our Words Return: Writing, Hearing, and Remembering Oral Traditions of Alaska and the Yukon*, edited by Phyllis Morrow and William Schneider, pp. 185-204. Utah State University Press, Logan.

Schweitzer, Peter P. and Evgeniy V. Golovko

1997 Local Identities and Traveling Names: Interethnic Aspects of Personal Naming in the Bering Strait Area. *Arctic Anthropology* 34(1):167-180.

Seveck, Chester A.

1973 *Longest Reindeer Herder*. Arctic Circle Enterprises, Anchorage.

Shapsnikoff, Anfesia T. and Raymond L. Hudson

1974 Aleut Basketry. *Anthropological Papers of the University of Alaska* 16(2):41-69.

Shepard, Rita A.

2002 Changing Residence Patterns and Intradomestic Role Changes: Causes and Effects in Nineteenth-Century Western Alaska. In *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities*, edited by Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt, pp. 61-79. University Press of Colorado, Boulder, and University of Calgary Press, Calgary.

Simeone, William E.

1995 *Rifles, Blankets, and Beads: Identity, History, and the Northern Athapaskan Potlatch*. University of Oklahoma Press, Norman and London.

1998 The Northern Athabaskan Potlatch in East-Central Alaska, 1900-1930. *Arctic Anthropology* 35(2):113-125.

Sneed, Paul G.

1998 National Parklands in Northern Homelands: A Comparison of Co-Management of National Parks with Native Peoples in Alaska. Ph.D. Dissertation, University of Hawaii, Honolulu.

Sonne, Birgitte

1988 *Agayut: Nunivak Eskimo Masks and Drawings from the Fifth Thule Expedition, 1921-24, Collected by Knud Rasmussen*. Gyldendal, Copenhagen.

Spaeder, Joseph J.

2000 Co-Management in a Landscape of Resistance: Resource Conflicts and Decentralized Wildlife Management in Rural Alaska. Ph.D. Dissertation, Department of Ecology, University of California, Davis.

Spencer, Robert F.

1959 The North Alaskan Eskimo: A Study in Ecology and Society. *Smithsonian Institution Bureau of American Ethnology, Bulletin* 171. Smithsonian Institution Press, Washington, D.C.

Sprott, Julie

1997 Christmas, Basketball, and Sled Dog Races: Common and Uncommon Themes in the New Seasonal Round in an Iñupiaq Village. *Arctic Anthropology* 34(1):68-85.

- 1999 Institutionalizing Love: The Nuniaq-ing Custom among Alaskan Iñupiat. *Arctic* 52(2):152-159.
- 2002 *Raising Young Children in an Alaskan Inupiaq Village: The Family, Cultural, and Village Environment of Rearing*. Greenwood Press, Westport, CT.
- Stephenson, Robert O.
- 1982 Nunamiut Eskimos, Wildlife Biologists and Wolves. In *Wolves of the World: Perspectives of Behavior, Ecology and Conservation*, edited by F. H. Harrington and P. C. Paquet, pp. 434-440. Noyes Publications, Park Ridge, NJ.
- Strong, Barry Stephen
- 1979 *Alaska Pipeline: Social and Economic Impact on Native People*. Department of Indian Affairs and Northern Development, Ottawa.
- Suttles, Wayne, ed.
- 1990 *Handbook of North American Indians. Volume 7, Northwest Coast*. Smithsonian Institution Press, Washington, D.C.
- Tobey, Jennifer Ann
- 2002 Re-Peopling the House: Household Organization within Deg Hit'an Villages, Southwest Alaska. In *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities*, edited by Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt, pp. 81-91. University Press of Colorado, Boulder, and University of Calgary Press, Calgary.
- Townsend, Joan B.
- 1975a Mercantilism and Societal Change: An Ethnohistoric Examination of Some Essential Variables. *Ethnohistory* 22:21-32.
- 1975b Alaskan Natives and the Russian-American Company. In *Proceedings of the Second Congress, Canadian Ethnology Society*, edited by Jim Freedman and Jerome H. Barkow, pp. 555-569. Mercury Series, Canadian Ethnology Service Paper No. 28. National Museums of Canada, Ottawa.
- 1979 Indian or Eskimo? Interaction and Identity in Southern Alaska. *Arctic Anthropology* 16(2):160-182.
- 1980 Ranked Societies of the Alaskan Pacific Rim. *Senri Ethnological Studies* 4:123-156.
- Turner, Edith
- 1989 From Shamans to Healers: the Survival of an Inupiaq Eskimo Skill. *Anthropologica* 31: 3-24.
- 1992 Style and the Double Mind in Iñupiaq Eskimo Traditional Performance. In *Regard Sur l'Avenir/Looking to the Future: Papers from the 7th Inuit Studies Conference, August 19-23, 1990, Fairbanks, Alaska*, edited by Marie-Josée Dufour and François Thérien, pp. 205-211. Inuit Studies Occasional Paper 4. Université Laval, Association Inuksiutiit Katimajit, Inc., Ste-Foy, Quebec.
- 1994 The Effect of Contact on the Religion of Inupiat Eskimos. In *Circumpolar Religion and Ecology: An Anthropology of the North*, edited by Takashi Irimoto and Takako Yamada pp. 143-161. University of Tokyo Press, Tokyo.
- 1996 *The Hands Feel It: Healing and Spirit Presence among a Northern Alaskan People*. Northern Illinois University Press, De Kalb.
- Utqiagvigmuit Ağviqsiuqtit Ağnarjich
- 2000 *Pigallasiniq Ivalupianik: Learning to Braid 'Real' Thread*. Iisaġvik College, Barrow.

VanStone, James W.

- 1962 *Point Hope: An Eskimo Village in Transition*. University of Washington Press, Seattle.
- 1967 *Eskimos of the Nushagak River: An Ethnographic History*. University of Washington Press, Seattle.
- 1976 The Bruce Collection of Eskimo Material Culture From Port Clarence, Alaska. *Fieldiana Anthropology* 67. Field Museum of Natural History, Chicago.
- 1977 Processes of Ingalik Culture Change. In *Prehistory of the North American Subarctic: The Athapaskan Question*, edited by J. W. Helmer, S. VanDyke, and F. J. Kense, pp. 145-152. The Archaeological Association of the University of Calgary, Calgary.
- 1979 Athapaskan-Eskimo Relations in West-Central Alaska: An Ethnohistorical Perspective. *Arctic Anthropology* 16(2):152-159.
- 1980 The Bruce Collection of Eskimo Material Culture from Kotzebue Sound, Alaska. *Fieldiana Anthropology*, n.s. number 1. Field Museum of Natural History, Chicago.
- 1988 Northern Athapaskans: People of the Deer. In *Crossroads of Continents: Cultures of Siberia and Alaska*, edited by William W. Fitzhugh and Aron Crowell, pp. 64-68. Smithsonian Institution Press, Washington, D.C.

VanStone, James W., ed.

- 1977 A. F. Kashevarov's Coastal Explorations in Northwest Alaska, 1838. Translated by David H. Kraus. *Fieldiana Anthropology* 69. Field Museum of Natural History, Chicago.

Varjola, Pirjo with contributions by Julia P. Averkieva and Roza G. Liapunova

- 1990 *The Etholén Collection: The Ethnographic Alaskan Collection of Adolf Etholén and His Contemporaries in the National Museum of Finland*. Museovirasto/National Board of Antiquities of Finland, Helsinki.

Veltre, Douglas W.

- 1990 Perspectives on Aleut Culture Change during the Russian Period. In *Russian America: The Forgotten Frontier*, edited by Barbara Sweetland Smith and Redmond J. Barnett, pp. 175-183. Washington State Historical Society, Tacoma.

Victor-Howe, Anne-Marie

- 1994 Songs and Dances of the St. Lawrence Island Eskimos. *Études/Inuit/Studies* 18(1-2):173-182.

Warbelow, Cyndie, David Roseneau and Peter Stern

- 1975 The Kutchin Caribou Fences of Northeastern Alaska and the Northern Yukon. In *Studies of Large Mammals Along the Proposed Mackenzie Valley Gas Pipeline Route from Alaska to British Columbia*, edited by R. D. Jakimchuk. Arctic Gas Biological Report Series, volume 32. Canadian Arctic Gas Study Ltd.

Wolfe, Robert J.

- 1982 Alaska's Great Sickness, 1900: An Epidemic of Measles and Influenza in a Virgin Soil Population. *Proceedings of the American Philosophical Society* 126(2):90-121.

Wooley, Christopher B.

- 1995 Alutiiq Culture Before and After the Exxon Valdez Oil Spill. *American Indian Culture and Research Journal* 19(4):125-153.

Worl, Rosita

- 1980 The North Slope Inupiat Whaling Complex. *Senri Ethnological Studies* 4:305-320.

1999 Inupiat Arctic Whalers. In *The Cambridge Encyclopedia of Hunters and Gatherers*, edited by Richard B. Lee and Richard Daly, pp. 61-65. Cambridge University Press, Cambridge.

World Associates

1978 *Beaufort Sea Region: Socioeconomic Baseline*. U. S. Bureau of Land Management, Alaska Outer Continental Shelf Office, Technical Report No. 11, Anchorage.

Zimmerly, David W.

2000 *Qayaq: Kayaks of Alaska and Siberia*. 2nd. ed. University of Alaska Press, Fairbanks.