

Alaska Anthropological Association Newsletter

WOOD

FOR THOUSANDS OF YEARS, ALASKANS HAVE BEEN CARVING OUT THEIR STORY.

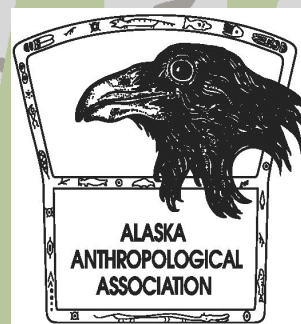
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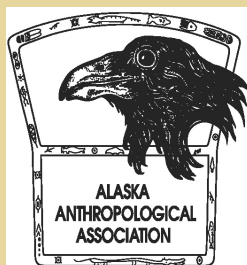
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Dougless Skinner set to take over as Newsletter Editor! (dskinner2@alaska.edu)

President's Message



Dear Members,

The first signs of spring are spreading across Alaska, along with a calm reminder of optimism despite a tumultuous start to the year. The longest U.S. government shutdown in history impacted the lives of many of our Association members. The government impasse reflected the lack of a core belief that we understand in the field of anthropology, an interdisciplinary, collaborative approach is critical to confronting challenges and finding solutions. The government reopened with just over 4 weeks to go before the 46th Annual Meeting and set off a flurry of travel authorizations, presentation confirmations, and flight and lodging arrangements. In the end, over 100 participants were able to travel to Nome for a full roster of sessions and events that exemplified the best in anthropological research and collaborative partnerships happening within the circumpolar north.

Sincere appreciation to all those who organized sessions, presented papers and posters, and led special events during the 46th Annual Meeting in Nome. Special thanks to this year's keynote speakers Bernadette Yaayuk Alvanna-Stimplfe (Kawerak Eskimo Heritage Program) and Dr. Igor Krupnik (Smithsonian Arctic Studies Center). Congratulations to all the 2019 scholarship and award winners and travel grant recipients on your well-deserved recognition!

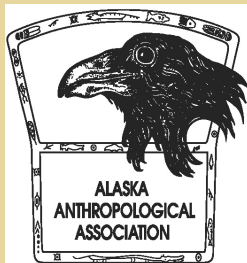
The 46th Annual Meeting also ushered in a change in Board leadership. Thank you to outgoing Board members, past-president Julie Esdale, Kory Cooper, Shelby Anderson and Yoko Kugo, for your excellent work and dedication to the Association. Welcome to new Board members Morgan Blanchard, Sam Coffman, Britteny Howell, and Joshua Lynch. We are also pleased to welcome Liz Ortiz to the position of Student Intern and Dougless Skinner as Newsletter Editor. Thank you to past-editor Sam Coffman for two years of commendable production of the Newsletter.

AJA Volume 16(2) of 2018 has been published and mailed to members. Congratulations to all of the featured authors! Please check your membership status if you did not receive the latest issue. Digital copies of the articles are available for members on the website. Manuscript submissions should be sent to the AJA editors, Kenneth L. Pratt (akpratt@gci.net) and Brian Wygal (bywgal@adelphi.edu).

April is Archaeology Month in Alaska and the Association is pleased to co-sponsor this year's artistic poster by PEG celebrating the cultural integration of WOOD along with a number of special events #akArchaeologyMonth. Finally, mark your calendars now for the 47th Annual Meeting of the Alaska Anthropological Association from February 26-29, 2019 in Fairbanks, AK generously organized by the National Park Service.

The Alaska Anthropological Association comprises a close-knit community of individuals with a shared purpose to increase understanding and appreciation for the history and cultures of peoples in the circumpolar north. Together, our membership has an opportunity to demonstrate the critical relationship between excellent scholarship and ethical leadership in our professional work and personal conduct. Let's support our colleagues and students in these endeavors.

With best wishes for a productive and pleasant spring,
Amy Phillips-Chan



Outgoing President's Message

Dear Association Members,

Thank you for your support and enthusiasm for Alaskan anthropology, student scholarships, and public outreach over my four years on the board. I am happy to introduce you to your new association president, Amy Phillips-Chan, the director of the Carrie M. McLain Memorial Museum in Nome. Amy is industrious, well organized, and full of creative ideas for further strengthening our association. I am eagerly looking forward to her tenure. I would also like to welcome new board members Britteny Howell (University of Alaska Anchorage), Morgan Blanchard (Northern Land Use Research Alaska), Sam Coffman (University of Alaska Museum of the North), and Josh Lynch (Texas A&M). Phoebe Gilbert will be continuing on as well.

We recently concluded a hugely successful annual meeting in Nome and would like to thank Amy Phillips-Chan, the Carrie M. McLain Memorial Museum, and the University of Alaska Fairbanks Northwest Campus for their outstanding organizing effort and hospitality. Despite the storms and the airline delays we all had a fabulous time, experienced local culture, and enjoyed a wide variety of thoughtful papers. Please visit our website in the coming weeks for information about the 2020 meeting in Fairbanks, to be hosted by the National Park Service.

The last few years have been daunting on the political front with constant threats to cultural resource program funding and policy on the local and national levels. I hope you will join me in continuing to take action against legislation that erodes protection for cultural resources and sacred places. An easy way to do this is to periodically check the Society for American Archaeology's government affairs website (<https://www.saa.org/government-affairs/take-action#>). This site has the latest information about upcoming legislation and provides easy templates that you can use to communicate concerns to your elected representatives. There is currently legislation being introduced to provide greater protection for American battlefields. It has passed the house with bipartisan support and is now before the Senate Energy and Natural Resources Committee chaired by Senator Lisa Murkowski. Please write to urge her to move forward with this legislation. I would also like to thank Murkowski for her support of language revitalization programs as a co-sponsor of the Esther Martinez Native American Languages Programs Reauthorization Act. This bill would authorize continued grant funding for communities and organizations to teach Native languages. Four tribes in Alaska currently receive funding through this grant (Central Council of Tlingit & Haida Indian Tribes of Alaska, Chickaloon Native Village, Cook Inlet Tribal Council, Inc., and Yakutat Tlingit Tribes). Please consider writing or calling Senator Murkowski to express your support for this legislation.

My experience on the aaa board was deeply rewarding and I intend to remain active in the Alaska Anthropology community for years to come. I plan to spend my newly freed up time cross country skiing, submitting old work to the AJA (you should too!), and binge-listening to my favorite true crime podcasts (why didn't I go into forensics?).

Thanks and have a great summer!

Julie Esdale

President

Amy Phillips-Chan

Board Members

Morgan Blanchard

Joshua Lynch

Phoebe Gilbert

Sam Coffman

Britteny M. Howell

Other Association Officials

Ann Biddle, treasurer

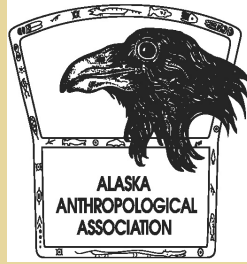
Liz Ortiz, student intern

Dougless Skinner, newsletter editor

The purpose of the Alaska Anthropological Association is to serve as a vehicle for maintaining communication among people interested in all branches of anthropology; to promote public awareness and support for anthropological activities and goals; to foster knowledge, understanding, and appreciation of Alaska Native and circumpolar cultural heritage; to work in collaboration with indigenous communities on all aspects of research and education; and to facilitate the dissemination of anthropological works in both technical and non-technical formats.

Learn more: www.alaskaanthropology.org

Submissions to the newsletter should be emailed to the NEW editor, Dougless Skinner (dskinner2@alaska.edu)



**46th Annual Meeting of the Alaska Anthropological Association
February 27 – March 2, 2019: Nome, Alaska**

The 46th Annual Meeting of the Alaska Anthropological Association was held from February 27 to March 2, 2019 in Nome, Alaska for the first time in the history of the Association. The meeting was organized by the Carrie M. McLain Memorial Museum in partnership with the City of Nome and UAF Northwest Campus. The conference brought over 100 participants to Nome from across Alaska and the United States as well as international attendees from Norway, Canada, Greenland, Denmark, Russia, and the United Kingdom.

CONFERENCE HIGHLIGHTS

Wednesday, February 27

- Conference participants and community members trekked through a Nome blizzard to participate in the Opening Reception at the Richard Foster Building. The evening included welcome addresses, performances by the Nome-St. Lawrence Island Dance Group and Landbridge Tollbooth, and tours of the Carrie M. McLain Memorial Museum and Kegoayah Kozga Public Library.

Thursday, February 28

- The Smithsonian Arctic Studies Center led a full-day session co-sponsored by the Alaska Anthropological Association titled The Centennial of the Fifth Thule Expedition 1921-1924: Arctic/Alaskan/Bering Strait Connections featuring a consortium of international partners, including the Danish Arctic Institute, the National Museum of Denmark, the Kitikmeot Historical Society, and other organizations. The session launched a new international program celebrating the centennial of the 5th Thule Expedition led by Knud Rasmussen across the Arctic.
- The Luncheon featured Keynote Speaker Bernadette Yaayuk Alvanna-Stimpfle, Kawerak Eskimo Heritage Program, who gave an address titled "Inupiaq Language Journey."
- The Tomcod Fishing Event and Mug-Up drew over 50 participants to the Pioneer Hall where they jumped on caribou skin-lined sleds pulled by snowmachine drivers Charlie Lean and Tom Vaden. The snowmachines shuttled passengers to the outer harbor where they tried their hand at tomcod fish-ing under the able guidance of Adem Boeckmann. After practicing jigging techniques, fishermen re-turned to the Pioneer Hall for warm bites, good conversation, and the tunes of the Usual Suspects.

Friday, March 1

- A meet and greet with a local sled dog team owned by Kamey and Curtis Worland drew a crowd to the Bering Sea Ice to learn about sled dog care and management and racing, as well as to love on and take photos of a great team of dogs. Participants also headed to UAF Northwest Campus where members of the Nome Kennel Club presented historical anecdotes of sled dog racing, stories from the trail, and what it takes to raise sled dogs in Nome.
- The Awards Banquet featured Keynote Speaker Dr. Igor Krupnik, Smithsonian Arctic Studies Center, who offered an address titled "NOME: Anthropology of Space, Place, and Home."
- 2019 Awards and Scholarships were presented to:
Outstanding Current Contribution Award *April Laktonen Counciller*
Professional Achievement Award *Francis Suluk Alvanna*
James W. VanStone Graduate Scholarship *Charlotte McElvaney*
Stefanie Ludwig Memorial Graduate Scholarship *Nathan Harmston*
- 2019 Travel Grants were presented to:
Angela Gore, Selena Luckok, Joshua Lynch, Liz Ortiz, Dougless Skinner, Rachel Turner

Saturday, March 2

- The Fifth Thule Expedition Special Events, organized by the Smithsonian Arctic Studies Center, brought an overflow crowd to the Richard Foster Building. Events included: a community conversation with Inuit scholars from Canada by Pamela Hakongak Gross and Bernadette Dean; a public lecture on Knud Rasmussen's work in Alaska by Knud Michelsen, great nephew of Rasmussen; and the first film screening in the United States of Knud Rasmussen – The Great Enchanter with an introduction by Danish director Lene Borch Hansen.
- Conference attendees participated in post-conference tours, research of museum archives, and guided visits through collections storage. Other attendees trekked across the snowscape, took photos of Nome landmarks, and visited with extended family and friends.

CONFERENCE SPONSORS

- Alaska Commercial Company
- Arctic Anthropology, The University of Wisconsin Press
- Bering Air
- Carrie M. McLain Memorial Museum
- City of Nome
- Sam Coffman and Scott Shirar
- Johnson CPA LLC
- Nome Outfitters
- Northern Air Cargo
- Norton Sound Economic Development Corporation
- Purdue University, Department of Anthropology
- Q Trucking Company
- Trinh's Floral Shop
- Trinity Sails and Repair (TSR)
- University of Georgia, Center for Applied Isotope Studies

SHARE YOUR
NOME MEMORIES!

#akaa2019



Thank You to Staff, Volunteers, and Community Members

JJ Alvanna, Yaayuk Alvanna-Stimpfle, Rick Anderson, David Barron, Richard Beneville, Adem Boeckmann, Pamela Cushman, Jim Dory, Lisa Ellanna, Howard Farley, Gene Fenton, Carol Gales, Arthur Gologergen, Jaylen Gologergen, John Handeland, Joe Horton, Mark Johnson, Justin Junge, Andy Karmun, Marguerite La Riviere, Charlie Lean, Chip Leeper, Bob Metcalf, Mariah Morgan, Kristine McRae, Odin Miller, Troy Miller, Liz Ortiz, Erica Pryzmont, Mary Reader, Neil Strandberg, Crystal Tobuk, Tom Vaden, Curtis Worland, Kamey Worland

April is Archaeology Month

About the Archaeology Month Poster (front of Newsletter and reverse side opposite page)

WOOD: for thousands of years, Alaskans have been carving out their story. From totem poles carved from yellow cedar to everyday eating utensils, wood has been an important material for cultures over millennia and across Alaska. In southeast Alaska, cedar and Sitka spruce were the raw materials for ceremonial hats, masks, and canoes. In the interior, spruce and birch made sled runners, arrows, and snowshoes. Even in the treeless Arctic tundra and on the Aleutian Islands, driftwood made snow goggles, ice scratchers, and kayak frames.

FAIRBANKS AREA

Great Discoveries in Alaskan Archaeology. A public lecture in the form of a series of lightning talks by Fairbanks archaeologists sharing stories of their favorite finds. Saturday April 20, 2019. 2:00-4:30 pm. Morris Thompson Cultural and Visitors Center. <https://www.morrithompsoncenter.org/>

ANCHORAGE AREA

The 20th Annual Alaska Atlatl Fun and Throw is taking place on Saturday, May 04, 2019, from 12:00 pm to 4:00 pm at the Alaska Native Heritage Center, 8800 Heritage Center Drive in Anchorage. Come out for a free, fun-filled afternoon using the atlatl (spear thrower) and spear (dart)! Try your hand hunting seal from kayak with a traditional throwing board and dart! Hunt bison or the Ice Age's Woolly Rhino! Sponsored by the Alaska Native Heritage Center and the Alaska Office of History and Archaeology. For an ADN article on the 2017 event see <https://www.adn.com/outdoors-adventure/2017/04/30/it-came-from-the-ice-age-but-atlatl-continues-to-impress/>. If you have questions please contact Richard VanderHoek at 947-4868.

#akArchaeologyMonth



Photos courtesy of the Alaska Summer Research Academy and Josh Reuther.

SUPPLIED BY NATURE. FORGED INTO CULTURE.

Though wood resources across Alaska's ecosystems varied—and much was treeless during the Ice Age and for millennia after, even to today—cultures found a way to get this versatile raw material, even if it was collecting what drifted in on the ocean. Then they used it to shape the objects that touched every aspect of their lives, from everyday activities like ending to special rituals and sacred moments like masked dancing and drumming and honoring ancestors. In the southeast, where cedars towered, totem poles and large wood plank lodges were possible. In the far north, where only shrubby willow and dwarf birch could survive, and along the treeless Aleutian archipelago, even smaller objects like spear shafts sometimes had to be stitched together from fragments of wood. Ancient Alaskans were attuned to the attributes of wood, and each part of the

tree was mined for its particular properties. The curve between trunk and root was essential for the bow of a boat and made sturdy adze handles. The straight wood of the lower trunk was good for beams and arrows and split cleanly into planks. Bark became light and watertight containers. Root fibers wove ritual hats. Gnarls and knots formed features on masks and burles became bowls and ladles. An abundance of woodworking tools like adzes, mauls, chisels, splitting wedges, and even fire itself were used for cutting, sanding, abrading, whittling, bending, and steaming, taking full advantage of wood's malleable character. But more than just shaped for utility, wood's plastic nature allowed for personifications: drum handles curved to fit a particular hand, say, or a whale carved into the bottom of a boat seat to honor the animal below.

Driftwood, Shrub

In the treeless arctic tundra, Inupiat were attuned to driftwood's natural splines and bent accumulations spruce after a melted from Siberian ice. They collected it several times a year by boat or sled, and supplemented it with a meager supply of local shrubs like willow and alder. But even with such limited resources, they managed to shape wood into furniture, vessels, and tools. Curled and closed, *ice arches* mimicked the sounds of music on the ice, allowing hunters to sing songs for the kill. In open water, they'd employ an adze, with a *throwing board* perfectly shaped from spruce driftwood to fit to a hunter's hand, with grooves for each finger. *Blind snow goggles* allowed of blindness from the bright spring sun or light bounced off the snow and ice. But a most ingenious tool for shaping wood wasn't a manufactured tool at all, but an Inupiat craftsman's teeth. When problem was needed, for the curved rim of *legged* frames, for example, pieces of wood were bitten and gnawed to crisp and bent from into shape.

ARCTIC
OCEAN

TUNDRA

BOREAL

BERING
TAIGA

RAINFOREST

BERING
SEA

ALEUTIAN
MEADOWS

PACIFIC
OCEAN

Driftwood, Shrub
Living on the windy, exposed tundra of the Bering tundra, the Yup'ik weren't gifted with an abundance of wood resources. But they made the most of what they could find, the *living spruce* strips together with roots to create *baton-like* canoes that trapped deadfish, living in the full promise of lakes and slow-moving streams. They used *adze* (beaver-handled) themselves to transform the sometimes large chunks of wood that drifted to them on rivers and ocean currents, including the strong curve between trunk and root of spruce, perfect for boat stems. Smaller pieces of driftwood were carefully etched into the rest of the frame of light, strong open *boats* that could carry whole families to seasonal hunting trips or head back a whole season—sometimes loads of a few tons. Wood shaped ritual items as well, including *elaborate masks* that reflected the round-cheeked, bearded faces of ancestors. These were worn during dances when men dressed in gut porcupine and the powerful sea creature, belching and stomping and creating to imitate a whale across the ice to lull and honor the spirits of these animals vital to their existence.

Driftwood

Along the golden hills of the windswept Aleutian archipelago, even the least of trees are novelties. But if it was to be driftwood only, the far-ranging Unangan (Aleut) peoples were up to the challenge. For most kinds of boats, wharves, and other sea structures, they heaved driftwood beams and curved them into elongated *frames* that both kept the sun out of their eyes and amplified the sounds of song by cupping them against their ears. Some of their Bering Sea-weather open *boats*—shaped meticulously with a driftwood frame—could hold up to 25 passengers to ferry between the islands of the archipelago and further afield on sea hunting expeditions. They also carved driftwood sleds into the exact size of drums to accompany songs and dancing during the times when it was too cold to hunt, and to honor deceased relatives—often buried in wooden *coffins*. When meals were worn for ritual dancing and drinking, they often took human form, or “*house*.” After being worn just once, these wooden forms were either destroyed or left in the snow that dotted the Aleutian hills.

Spruce, Birch

Aleutians were blessed by an abundance of birch and spruce in their forest-edges hemmed in Alaska's interior. They knew that wood on the compressed side of leaning trees was hard and strong and prized it for shaping *adze* runners that acted as vital links and landscape imaginations. It also made excellent boxes and drums—strong enough to hold *edible* game like moose and caribou. It could also be easily shaped to create the straight-flying *arrows*. They knew there was also strength in flexibility, so in the spring and summer they usually stripped the outermost layer of bark back to bark and with *drummed* spruce root into lightweight *berry baskets* and watertight containers. Higher up the tree, the most brittle of birch branches became the elegantly arched frames of *ancestors* that would let them glide atop the snow.

Cedar, Sitka spruce

Inupiat cedar flourished in rich rainforest soil, and its trunks were shaped with figures that represented important people and events and became towering *totems* for the Tlingit and Haida. Smaller carved figures or even *hollow carved* *hats*, with broad rims of expertly woven spruce bark, fit hands for important moments like births and death most dancing, were carved in a vision most carved into the shape of an auspicious animal. *Shumans*, who danced to cure the sick and to bring good weather and fishing, also carved masks, carved into shapes meant to appear to the appropriate spirits. But all wasn't in the hands of the spirits. To make sure they looked a hell of a lot better than they were, they wore a *headdress* that wasn't too large to fit in a canoe without striking it, clever Tlingit fishermen devised a special *V-shaped* hook—often made of pine or alder, and covered with a red cedar bark like—made specifically to fit a fish that was between 20 and 100 pounds. They'd usually carve an animal or human figure into it, an emblem they thought urged the fish to bite.

LEARN MORE ABOUT THE ROOTS OF ALASKANS' WOODWORKING TRADITIONS AT [NPS.GOV/YUCH](https://nps.gov/yuch).

Alaska Archaeology Month is coordinated by the Public Education Group of the Alaska Anthropology Association and its sponsoring agencies. Visit them at alaskaanthropology.org.

Office of History and Archaeology

Upcoming Workshops and Trainings from Sarah Meitl

Historic Preservation Training, Office of History and Archaeology (OHA)

April 23, 2019

In keeping with the Historic Preservation Plan, OHA is exploring options to provide training opportunities about historic preservation and the National Register Program. Based on interest, OHA may have a Basic 106/Historic Preservation training designed to introduce new practitioners to historic preservation. The training is tentatively scheduled from 1-4 at the Atwood Building in Anchorage on Tuesday, April 23. If you are interested in attending, please contact Sarah Meitl at sarah.meitl@alaska.gov by March 23, 2019 – a minimum of 15 students will be required to move forward with the training. The draft agenda includes: Section 106 Basics, Best Practices – What to submit for review, Best Consultation Practices, Best Agreement Document Practices, AHRS Basics, and a tutorial on using the Alaska Heritage Resources Survey (AHRS). Keep an eye out on our Workshops and Trainings page for updates on this and future training opportunities.

OHA/SHPO Annual Workshop

April 24, 2019

OHA's Annual Workshop is April 24, 2019 at the BP Center in Anchorage from 8:30 am - 5 pm. This year's program seeks to provide professionals working with OHA/SHPO program updates and guidance through examples and case studies. The draft agenda includes: AHRS Updates, OHA/SHPO Program Updates, Archaeological Survey, what is a site, Determinations of Eligibility, Alaska Roads PA Update, and Public Outreach.

Landscape Preservation: An Introduction, National Preservation Institute (NPI)

April 29-30, 2019

In this introduction to the basics of cultural landscapes, learn about designed, vernacular, and ethnographic landscapes, and historic sites. Review applicable laws and regulations, and discuss how to identify and inventory character-defining features of a landscape. Explore the concepts of preservation planning and documentation, and the development of the cultural landscape report for use in managing historic and cultural landscapes. Case studies illustrate realistic approaches to effective landscape management and preservation.

<https://www.npi.org/sem-ls.html>

Landscape Preservation: Advanced Tools for Managing Change, NPI

May 1, 2019

In this advanced landscape preservation seminar, explore the sometimes conflicting issues that direct the process of change and decision making for challenging landscapes. Review the practice and discuss the implications of inventorying, evaluating, treating, and maintaining landscape resources. Identify tools and techniques for managing change when difficult issues affect the process. Understand the philosophical foundations for making sound, educated decisions about the preservation and long-term management of historic and cultural landscapes.

<https://www.npi.org/sem-ls2.html>



Robert Dane Shaw (1944-2019)

Dr. Robert Dane Shaw died on Jan. 5, 2019, following a brief illness. He was a beloved and loving son, brother, husband, father and grandfather, as well as an accomplished scientist, artist, public servant and teacher. He was born in Gilmer, Texas, on April 5, 1944, to the late Major Robert Curtis Shaw (USAF) and Mrs. Virginia Shaw.

After 34 years in Anchorage, Alaska, Bob and his wife Ruth Jean Shaw moved to Potomac, Md., in 2013, to love and care for their grandsons, Remy (9) and Hugo (7). The eldest of four siblings, Bob was devoted to family throughout his life. He and Ruth Jean met in high school in Glasgow, Mont., and were married in 1964, sharing 54 years of love, learning, dedication to community, and choosing adventure.

Professionally, Bob was a storied adventurer, serving more than a decade as the Alaska State Archaeologist. Having joined the U.S. Air Force during the Vietnam War, he left at the rank of captain in 1971 to forge a career in Arctic anthropology, proving his bold claim “there’s always room at the top.” He also served in many other professional leadership roles, including as Chief of History and Archaeology in the Alaska State Division of Parks, President of the Alaska Anthropological Association, Chair of the Alaska Governor’s Historic Sites Advisory Committee, and as the State Historic Preservation Officer. He was active as a scholar throughout his career, publishing scientific papers and receiving research grants from the National Science Foundation. Following his public service, he ran an archaeological consulting practice for clients including the Alaska Railroad and multiple Alaska Native corporations.

Bob was a prolific artist and craftsman across a wide range of media and techniques, including silversmithing, carving in stone and wood, blacksmithing, knife making, and replicating ancient art forms and technologies. He was particularly proud of his work teaching traditional art forms to Alaska Native youth at summer heritage camps and working with local Tlingit artists to create interactive displays for the Wrangell Petroglyph Historical Park. He routinely taught workshops and private students and previously held academic appointments in art at the University of Alaska and University of Washington. In 2015-2016, Bob was an artist-in-residence at SilverWorks Studio Gallery at Glen Echo Park in Maryland. His artwork was exhibited frequently.

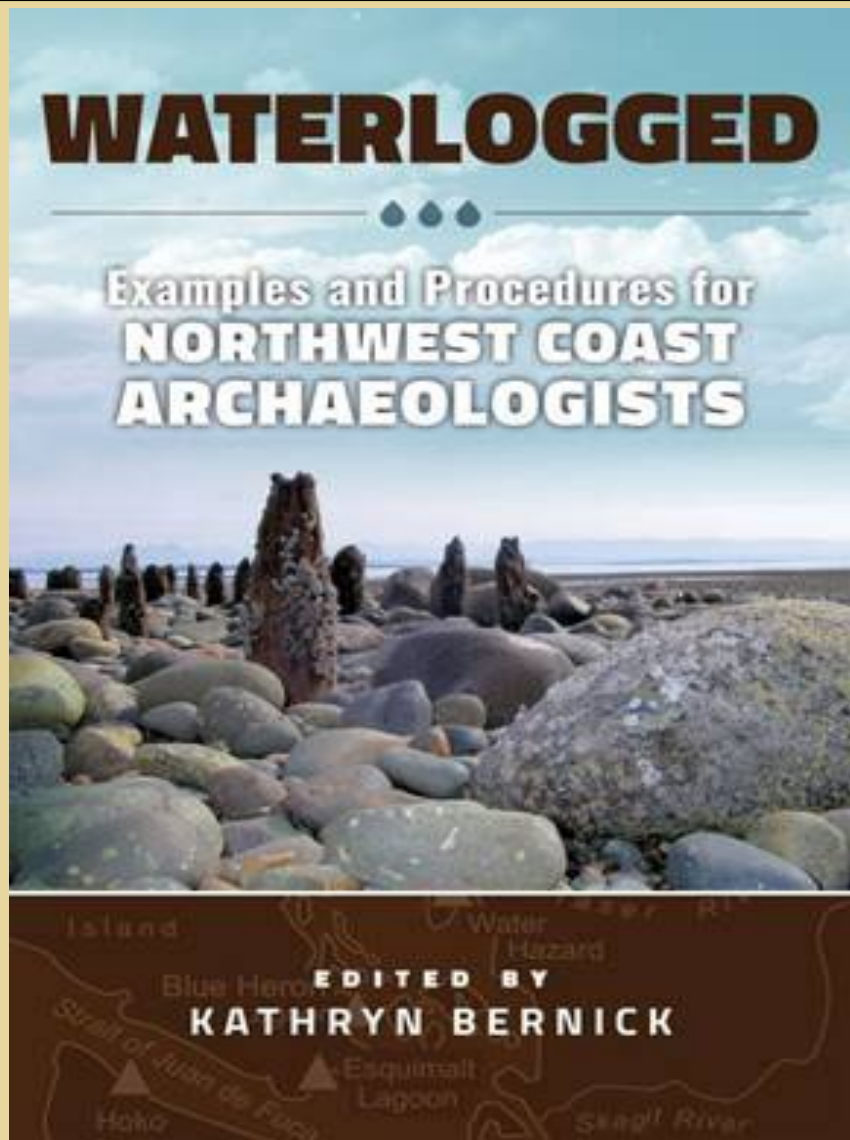
Bob earned Ph.D. and Master of Art degrees in anthropology and archaeology from Washington State University in 1983 and 1975 respectively, a Bachelor of Science in industrial education and earth sciences from East Texas State University in 1966, and a professional certificate in meteorology from the University of Oklahoma in 1967.

Bob is preceded in death by his brother, Michael. He is survived by his wife, Ruth Jean Shaw; son, Douglas B. Shaw; daughter-in-law, Leonor Tomero; cherished grandsons, Remy and Hugo Shaw of Bethesda, Md.; and sisters, Donna Seale of San Angelo, Texas, and Cheryl Grimmet of Gilmer, Texas. In lieu of flowers, Bob’s family asks that donations be made to the Glen Echo Park Partnership for Arts and Culture, <https://glenechopark.org/donate-now>.

(<https://www.legacy.com/obituaries/adn/obituary.aspx?n=robert-dane-shaw&pid=191251259&>)

PULLMAN, Wash.— Wet sites matter, yet wet-site archaeology is not widely known in North America. To help bridge that gap, editor Kathryn Bernick, an internationally recognized expert on basketry technology and a research associate in archaeology at the Royal British Columbia Museum, brought together sixteen other experienced archaeologists who work on the Northwest Coast. With her guidance, they produced *Waterlogged: Examples and Procedures for Northwest Coast Archaeologists*, newly published by Washington State University Press. In it, Bernick and her colleagues discuss their original research in regional and global perspectives, share highlights of their findings, provide direction and guidance on how to locate wet sites, and outline procedures for recovering and caring for perishable waterlogged artifacts. They also offer practical information about logistics, equipment, and supplies, including a list of items for a wet-site field kit.

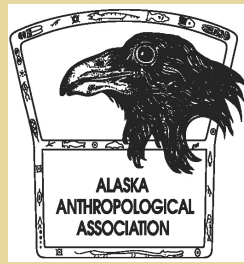
On the Northwest Coast in antiquity, people made an estimated 85 percent of objects entirely from wood and other plant materials that normally do not survive the ravages of time. Fortunately, wetlands, silt-laden rivers, high groundwater levels, and abundant rainfall have provided ideal conditions for long-term preservation of waterlogged wood. Although few Northwest Coast archaeologists intentionally search for wet sites, anyone may encounter waterlogged cultural remains on beaches and eroding river banks, at the bottom of an excavation trench, or even inland, away from the coast. Those who investigate such places can uncover artifacts, structures, and environmental remains that are missing from the usual reconstructions of past lifeways.



Demonstrating the significance of wet site finds, *Waterlogged* presents previously unpublished original research spanning the past ten thousand years of human presence on the Northwest Coast. Examples include the first fish trap features in the region to be identified as longshore weirs, a complete 750-year-old basket cradle from the lower Fraser Valley, wooden self-armed fishhooks from the Salish Sea, and a paleoethnobotanical study at the 10,500-year-old Kilgii Gwaay wet site on Haida Gwaii. In addition, contributors discuss insider-vs.-outsider perceptions of wetlands in Cowichan traditional territory

on Vancouver Island, a habitation site in a disappearing wetland in the Fraser Valley, a collaborative community-academic project on the Babine River in the Fraser Plateau, and Early and Middle Holocene waterlogged materials from British Columbia's central coast.

Waterlogged is paperback, 6" x 9", 288 pages in length, and lists for \$32.95. It is available through bookstores nationwide, direct from WSU Press at 800-354-7360, or online at wsupress.wsu.edu. A nonprofit academic publisher associated with Washington State University in Pullman, Washington, WSU Press concentrates on telling unique, focused stories of the Northwest.



Submit Your Research Notes to the *Alaska Journal of Anthropology*

We are looking for contributions to the Recent Research Notes column in the *Alaska Journal of Anthropology*. These would be brief (1-3 paragraphs maximum) reports on up-coming, on-going or recently completed projects, new C-14 dates or laboratory findings that might be of interest to the Arctic/sub-arctic research community. Individuals can submit multiple notes if they have different subjects. Items already covered in the newsletter are appropriate, as AJA has a broader circulation, and exists in permanent hard copy in libraries.

Entries can be submitted at any time (while a project is fresh in your mind) and will be placed in the next column to be published after their submission.

We do not need precise site locations, client's names, or any other data that can be considered protected or proprietary. It is understood that in some cases project sponsors need to review reports and give permission for such notes to be published. We understand that this may take some time, and will interpret "recent" liberally to accommodate such cases.

Submissions can be made to Anne Jensen (amjuics@gmail.com) who edits the column. Electronic submissions (in AJA style) are strongly preferred. The AJA Style Guide can be found online at: <https://www.alaskaanthropology.org/wp-content/uploads/2018/09/AJA-2018-Style-Guide.pdf>

Please take note of the formatting of tables with C14 dates, as well as the preferred date formats. Best practices suggest including information on the probability distribution for calibrated dates.