



# ALASKA ANTHROPOLOGICAL ASSOCIATION

18TH ANNUAL MEETING • MARCH 22 & 23, 1991 • SHERATON ANCHORAGE HOTEL

FEATURED SPEAKERS: ELSIE MATHER, BETHEL & ROBERT ACKERMAN, WASHINGTON STATE UNIVERSITY

FOR INFORMATION CALL: 786-1344

ARTWORK: JOSEPH E. SENUNGETUK

# Alaska Anthropological Association

## 1991 Featured Speakers

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### Elsie Mather

Friday, 8 p.m., Anchorage Museum of History and Art

Mrs. Mather, originally from Kwigillingok, has conducted extensive research over the past decade on the traditional ceremonial practices of her Yup'ik-speaking ancestors of the Yukon-Kuskokwim delta region. She has collected information from elders throughout the coastal region from Norton Sound to Kuskokwim Bay. Her research was published as Cauyarnariug (It is Time for Drumming) by the Bilingual/Bicultural Department of the Lower Kuskokwim School District in 1985. Mrs. Mather has also worked extensively on the Yup'ik language with the Alaska Native Language Center of the University of Alaska and is the co-author of Yup'ik Eskimo Orthography (1979).

Mrs. Mather's presentation at the Museum is entitled "Yup'ik Spirit Ceremonies."

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### Robert E. Ackerman

Saturday, noon luncheon, Sheraton Anchorage Hotel

Dr. Robert Ackerman, Professor of Anthropology at Washington State University, began his long association with Alaskan archaeology when working with J.L. Giddings in the Kotzebue Sound area during 1956. He received his Ph.D. in archaeology from the University of Pennsylvania based in part on a dissertation concerned with archaeology on St. Lawrence Island. Dr. Ackerman has extensively researched archaeology in both southwestern and southeastern Alaska. Publications from the early 1970s show his early interest and research into ethnoarchaeology in the Eskimo area. He has taught and supervised the education of a steady succession of students in Alaskan archaeology since the late 1960s. Recently, his research has concentrated on late Wisconsin/early Holocene occupations in the Kuskokwim River drainage and Siberia. Dr. Ackerman was an early member of the Alaska Anthropological Association and has consistently attended and contributed to the success of past Association meetings.

Dr. Ackerman's luncheon presentation is entitled "An Archaeological Odyssey to the Land Called Asia."

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The 1991 Annual Meeting  
Is Dedicated to the Memory  
of  
Richard H. Jordan

PROGRAM

ALASKA ANTHROPOLOGICAL ASSOCIATION  
18th Annual Meeting  
Sheraton Anchorage Hotel  
22-23 March 1991

FRIDAY

REGISTRATION

Hotel lobby, 7:30 a.m. - 5:00 p.m.

Kuskokwim Room East

Session #1: CONTRIBUTED PAPERS IN HISTORICAL ARCHAEOLOGY

Robert E. King, Chair

- 8:20 Louise M. Jackson: "As Valuable as Gold and Jewels: Needles and Cloth in the Russian American Fur Trade"
- 8:40 Timothy (Ty) L. Dilliplane: "Archaeological Explorations of Russian America, 1934-1989: A Critique of Material Culture Analyses"
- 9:00 Louise M. Jackson: "Non-Native Ceramics in Southwestern Alaska: A Slide Presentation"
- 9:20 Allen P. McCartney, Douglas W. Veltre, and Jean S. Aigner: "The Archaeology of Early Russian-Aleut Contact: A Report on Excavations at Reese Bay, Unalaska Island"
- 9:40 Donna Redding-Gubitosa: "On Beaver, Caribou, and Moose at Kwigumpainukamiut"
- 10:00 Robert E. King: "Plastics in Archaeological Sites: A Brief History"
- 10:20 COFFEE BREAK

Kuskokwim Room West

Session #2: SYMPOSIUM: SPIRITUALITY OF ALASKA NATIVE PEOPLES, PAST AND PRESENT

Kerry D. Feldman, Organizer

Kerry D. Feldman and Phyllis Morrow, Co-Chairs

- 9:10 Kerry D. Feldman: "Introduction"
- 9:20 Phyllis Morrow: "The One True Faith?: Certainty and Possibility in Yupik and Euroamerican Categorizations of Reality"
- 9:40 Gordon Pullar: "Ethnic Identity, Cultural Pride, and Generations of Baggage: A Personal Experience"
- 10:00 Katherine Ideus: "Spirit Camps: Improving Individual Mental Health and Community Integrity Using Traditional Group Process"
- 10:20 Steven L. McNabb: "Elders, Inupiat Ilitqusiak, and Culture Goals in Northwest Alaska"
- 10:40 COFFEE BREAK
- 11:00 Sergei Kan: "Shamanism and Christianity: Modern-Day Tlingit Elders Look at the Past"
- 11:20 Kerry D. Feldman: "Spiritual and Symbolic Significance of Beluga Whale in Traditional Inupiat and Yup'ik Cultures"
- 11:40 Shirley A. Hauck and Jack R. Heesch: "Alaska Native Dance Raises Spiritual Consciousness"

(Symposium continues after lunch: Session #6, 2:00 p.m.)

Kuskokwim Room East

Session #3: CONTRIBUTED PAPERS IN ARCHAEOLOGY AND BIOLOGICAL ANTHROPOLOGY

William B. Workman, Chair

- 10:40 Ted Goebel: "New Developments in the Late Pleistocene-Holocene Prehistory of Western Chukotka, U.S.S.R."
- 11:00 Hansjürgen Müller-Beck: "Population Dynamics in the Middle Pre-Dorset"
- 11:20 Mary Ann Larson: "Archaeologists and the Mutant Ethnographic Record: A Kazigi by Any Other Name..."
- 11:40 Linda Finn Yarborough: "Physical Changes and Population Affiliation of a Skeleton from Prince William Sound"

Friday -- Continued

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12:00 - 2:00

LUNCH -- ON YOUR OWN

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Kuskokwim Room East

Session #4: CONTRIBUTED PAPERS IN ARCHAEOLOGY

Douglas W. Veltre, Chair

- 2:00 Maureen L. King: "An Analysis of Breakage in End Blades and Side Blades from the Ipiutak Component at the Croxton Site, Tukuto Lake, Alaska"
- 2:20 Owen K. Mason, S. Craig Gerlach, and Edwin S. Hall: "A Re-Interpretation of Ice Override, Chronology, and Coastal Erosion at Utqiagvik Mound 44, Barrow"
- 2:40 Stefanie L. Ludwig, S. Craig Gerlach, Edwin S. Hall, and Owen K. Mason: "Well-Preserved Skin Clothing and Containers from the Utqiagvik (Barrow) Mound 44 Slump: Recycling in an Inupiat Site."
- 3:00 Rita Shepard: "Preliminary Report on the Unalakleet Project"
- 3:20 COFFEE BREAK
- 3:40 Curtis J. Wilson: "The Final Report on an Indigenous Nineteenth-Century Settlement/Subsistence System in the Area of Demarcation Bay, Alaska"
- 4:00 D. Randall Cooper and Joseph D. Bartolini: "New Perspectives on Settlement and Ethnicity on the Lower Alaska Peninsula"
- 4:20 Peter M. Bowers: "Tolovana: Crossroads of the Lower Tanana"
- 4:40 John Autrey and Wally Olson: "Descriptive Status Report of Archaeological Investigations in Southern Southeastern Alaska"

Yukon Room

Session #5: SYMPOSIUM: RECENT ARCHAEOLOGICAL RESEARCH IN THE UPPER TANANA REGION

William L. Sheppard and Charles Holmes, Organizers

William L. Sheppard, Chair

- 2:00 William L. Sheppard: "Archeological Excavations at the Terrace Site, Tok, Alaska"
- 2:20 David P. Staley: "Technological and Spatial Analysis of Debitage from the Terrace Site"
- 2:40 Nancy H. Bigelow: "Sediments and Depositional Environments at the Terrace Site, Near Tok, Alaska"
- 3:00 COFFEE BREAK
- 3:20 Robert A. Sattler: "Faunal Analysis of the Terrace Site (TNX-033)"
- 3:40 Thomas E. Gillispie, John P. Cook, and William L. Sheppard: "Recent Obsidian Studies in the Upper Tanana River Basin, Alaska"
- 4:00 Charles E. Holmes: "Upper Tanana River Basin Resource Exploitation During the Late Pleistocene/Holocene"

Kuskokwim Room West

Session #6: SYMPOSIUM: SPIRITUALITY OF ALASKA NATIVE PEOPLES, PAST AND PRESENT (Continued)

Kerry D. Feldman, Organizer

Kerry D. Feldman and Phyllis Morrow, Co-Chairs

- 2:00 Alan Boraas and Peter Kalifornsky: "Mythological Explanations for Lack of Cultural Litter at Pre-Contact Dena'ina Sites"
- 2:20 Michael Nowak: "Ecology and Native American Thought, I: Conservation"
- 2:40 Joe Senungetuk: "An Alaskan Native Artist and Spirituality: A Personal Account"
- 3:00 COFFEE BREAK
- 3:20 Ann Fienup-Riordan: "The Bird and the Bladder: The Cosmology of Central Yup'ik Seal Hunting"
- 3:40 Roundtable discussion by all participants

Friday -- Continued

Yukon Room

Session #7: SPECIAL PRESENTATION

4:20      Nan McNutt: "A Traveling Exhibit on Conservation  
                 Archaeology"

Friday Evening

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Alaska Anthropological Association  
Featured Speaker

Elsie Mather  
"Yup'ik Spirit Ceremonies"

Anchorage Museum of History and Art  
8:00 p.m.  
Hosted reception from 9:00-10:00 at the Museum  
Open to the public without charge

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## SATURDAY

### REGISTRATION

Hotel Lobby, 7:30 a.m. - 2:00 p.m.

### Kuskokwim Room West

Film and video showings throughout the day.  
Schedule available at the room.

### Kuskokwim Room East

#### Session #8: SYMPOSIUM: BEYOND CULTURE AREAS: RELATIONSHIPS BETWEEN MARITIME CULTURES OF SOUTHERN ALASKA -- EAST AND WEST

Madonna L. Moss and Jon M. Erlandson, Organizers and Co-Chairs

- 8:20 Madonna L. Moss: "Beyond Culture Areas: Relationships Between Maritime Cultures of Southern Alaska -- An Introduction"
- 8:40 Robert E. Ackerman: "Earliest Stone Industries on the North Pacific Coast of North America"
- 9:00 N. Alexander Easton: "Mal de Mer Above Terra Incognita, or, What Ails the Coastal Migration Theory"
- 9:20 Philomena Hausler-Knecht: "An Expanded View of the Ocean Bay Period: Preliminary findings from the KOD-363 Site"
- 9:40 Stanley D. Davis: "A Hypothesis on Prehistoric Migration and Cultural Relationships in Southeast Alaska"
- 10:00 COFFEE BREAK
- 10:20 Herbert D.G. Maschner: "The Tlingit in Southeast Alaska: In Situ Evolution or Migration?"
- 10:40 Charles M. Mobley: "Culturally Modified Trees of the North Pacific Coast"
- 11:00 Michael R. Yarborough: "On the Margin or the Cutting Edge? Relationships Between the People of Prince William Sound and Other North Pacific Maritime Groups"
- 11:20 Jon M. Erlandson, James Haggarty, Christopher Wooley, and Aron Crowell: "Spatial and Temporal Patterns in the Paleodemography of the Alutiiq Area, Gulf of Alaska"
- 11:40 Linda Finn Yarborough: "What's for Dinner: Faunal Assemblages and Cultural Food Preferences in the North Pacific"

(Symposium continues after lunch: Session #10, 2:00 p.m.)



Yukon Room

Session #9: CONTRIBUTED PAPERS IN CULTURAL ANTHROPOLOGY

William D. Simeone, Chair

- 9:00 Margaret B. Blackman: "Second Thoughts, Second Editions: Reflections on a Life History"
- 9:20 William D. Simeone and Stephen R. Braund: "Inuit Clothing as a Technical Adaptation to Cold"
- 9:40 Elizabeth Williams: "St. Lawrence Island Famine of 1878-79"
- 10:00 Edwin S. Hall, Jr.: "Ever Since That People Never Move Again: When Did the Nunamiut Cease Being Hunters?"
- 10:20 COFFEE BREAK
- 10:40 Polly Wheeler: "Migration or Mobility? Understanding Movement Among Contemporary Alaska Natives"
- 11:00 Richard G. Condon: "Birth Seasonality and Social Change in the Central Canadian Arctic"
- 11:20 Ronald K. Inouye: "On-Line: The Anthropological Papers of the University of Alaska"

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Luncheon  
12:00 - 2:00  
Ballroom

Robert E. Ackerman, Featured Speaker

"An Archaeological Odyssey to the Land Called Asia"

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Kuskokwim Room East

Session #10: SYMPOSIUM: BEYOND CULTURE AREAS: RELATIONSHIPS BETWEEN MARITIME CULTURES OF SOUTHERN ALASKA -- EAST AND WEST (Continued)

Madonna L. Moss and Jon M. Erlandson, Organizers and Co-Chairs

- 2:00 Kathryn M. Holland: "Along the Trail of Prehistoric Sea Mammal Hunters in the North Pacific"

Saturday -- Continued

- 2:20 Amy F. Steffian: "Fifty Years After Hrdlicka: Further Investigations at the Uyak Site, Kodiak Island, Alaska"
- 2:40 James J. Simon: "Late Kachemak Mortuary/Disposal Patterns at the Crag Point and Uyak Sites, Kodiak Island, Alaska"
- 3:00 William B. Workman: "Life and Death in a First Millennium A.D. Gulf of Alaska Culture: The Kachemak Ceremonial Complex"
- 3:20 COFFEE BREAK
- 3:40 Lucy Johnson: "North Pacific Burial Goods"
- 4:00 G. Richard Scott: "Affinities of Prehistoric and Modern Kodiak Islanders and the Question of Kachemak-Koniag Biological Continuity"
- 4:20 Allen P. McCartney, Discussant

Yukon Room

Session #11: SYMPOSIUM: CONTEMPORARY ALUTIIQ FOODWAYS

Craig Mishler, Organizer and Chair

- 2:00 Craig Mishler: "From Quantitative to Qualitative: Subsistence Food Harvests and Alutiiq Cultural Traditions"
- 2:20 James A. Fall: "Subsistence Uses of Fish and Wildlife in 15 Alutiiq Villages After the Exxon Valdez Oil Spill"
- 2:40 Gregory A. Reinhardt: "Traditional Alutiiq Foodways Compared with Cultural Correlates in Two Other Alaskan Coastal Societies"
- 3:00 Ron Stanek: "Contemporary Wild Food Dishes Prepared in Port Graham and English Bay"

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Yukon Room

5:00 - 6:00

Alaska Anthropological Association  
Business Meeting

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ACKERMAN, Robert (Washington State University) Invited Address, AN ARCHEOLOGICAL ODYSSEY TO THE LAND CALLED ASIA.

From the heights of Cape Chibukak at the northwestern tip of St. Lawrence Island, the seascape builds up to a summit of clouds over Cape Chaplin, the easterly reach of the Chukotsk Peninsula in the Soviet Northeast. Below lie the ruins of ancient Eskimo settlements that Henry Collins in the late 1920's had excavated. About 50 miles to the west, a Siberian Eskimo settlement huddles in the protecting arm of Providence Bay, and 175 miles to the north near the settlement of Uelen, Dorian Sergeev is busily excavating a series of Old Bering Sea to Punik burials. The year was 1958 and I had embarked on an archeological survey of St. Lawrence Island to try to find data for a doctoral dissertation at the University of Pennsylvania. One of the foremost research problems at that time in the Bering Sea region was to determine which cultural phase (Okvik or Old Bering Sea) was the earliest. Reports from the Institute of Ethnography in Moscow and Leningrad suggested that the answer had been found at Uelen. Dr. Froelich Rainey, then director of the University Museum suggested that I make the journey to the Soviet Union to see for myself. This was the beginning of an odyssey which was to take me over the years to various research institutes with their site collections in central and eastern Siberia as well as those in Japan, Korea, and China. Through the study of collections where one could handle actual specimens and aided by resident archeologists as guides, I began the travel of the byways of a far more distant past than possible in the Americas. In this regard, particular attention will be given to a journey that I made in August 1990 which took me to the site of Diring Yuriak (with a reported age in excess of one million years ago) on the middle reaches of the Lena River, 145 km upstream from the city of Yakutak.

ACKERMAN, Robert (Washington State University) EARLIEST STONE INDUSTRIES ON THE NORTH PACIFIC COAST OF NORTH AMERICA. (Session #8).

Two research questions that have been of interest to northern researchers are 1) the basis of early maritime adaptations along the north Pacific Ocean coast and 2) the route by which populations with the equivalent of an Upper Paleolithic level of technology moved from Alaska southward into continental North America. Since these are large subject areas, an attempt will be made to only address the first question.

In the earliest coastal site data, there is evidence to suggest that two or more lithic traditions are present. The first tradition is from the Eastern Aleutians (Anagula Blade Site the second in southeastern Alaska (GHB 2 and Hidden Falls) and possibly a third in British Columbia (Namu and Queen Charlotte Islands). The Anagula Blade Site dated at 8500 BP contains a macro- to microblade industry based upon core types that reflect a different technological approach to blade production than the earlier core types of the Denali complex of central Alaska dating initially about 10,500 BP. In southeastern Alaska, the earliest sites (GHB 2 and Hidden Falls) date between 9500-9000 BP and contain wedge-shaped, frontal microblade core types comparable to those of the Denali complex. By 8200-7000 BP these "northern" microblade core types are replaced by what may be local variants. In northern British Columbia, a pebble tool complex (with or without leaf-shaped bifaces) marks the earliest lithic tradition with initial occupation dates of 9700 BP for Namu and earlier than 8000 BP for the Queen Charlottes.

The cultural baseline for early coastal occupation from these three regions within the time frame of 10,000 to 8000 years ago does not seem to be uniform or continuous, but admittedly this impression could result from the limited number of sites as yet available for comparison.

AUTREY, John (U.S. Forest Service, Ketchikan) and Wallace Olson (University of Alaska Southeast) DESCRIPTIVE STATUS REPORT OF ARCHEOLOGICAL INVESTIGATIONS IN SOUTHERN SOUTHEASTERN ALASKA. (Session #4).

Following Ackerman's excavations at Warm Chuck, Heceta Island in 1985, Japanese archeologists, in cooperation with the U.S. Forest Service and the University of Alaska Southeast, have conducted three seasons of excavation. The analysis and interpretation of the data is still in progress, but some C-14 dates and other information is now available. This will be basically a descriptive slide presentation showing the areas under investigation, site work and some of the materials and artifacts recovered, along with the latest dates available. Autrey and Olson will briefly discuss what has been accomplished and what needs to be done to expand our understanding of this region over the past 9,000 years.

BIGELOW, Nancy H. (University of Alaska Fairbanks) SEDIMENTS AND DEPOSITIONAL ENVIRONMENTS AT THE TERRACE SITE, NEAR TOK, ALASKA. (Session #5).

The Terrace Site (TNX-033) is located at the south-facing terrace edge of a Delta-aged (Illinoian) outwash remnant approximately 7 km east of Tok, Alaska. The terrace edge is situated about 3 m above a revegetated channel of the Tok River. A 30 cm to 50 cm thick deposit of eolian sand, loam, and silt loam cap the outwash. A thin deposit of the northern lobe of the White River ash (identified by microprobe analysis) overlies these sediments. This lobe has been dated elsewhere between about 1,900 and 1,500 radiocarbon years ago. Most of the cultural remains were uncovered below the ash.

The sediments at the site reflect changes in depositional processes. The surface of the outwash gravel is carbonate encrusted, with the gravel forming a distinctive polygonal pattern. The polygons are about 4 m in diameter, the edges of which are defined by wedges of sand and sandy loam. The wedge fill is distinctive from the host matrix which is a carbonate-cemented gravel. Preliminary analysis indicates these wedges are sand wedges which formed after the delta glaciation, but before the human occupation of the site. The sediment overlying the gravel and sand wedges grades upward from unweathered sandy loam to weakly weathered loam, which is abruptly capped by a silt loam. The silt loam is the Bw horizon from the modern soil. Radiocarbon dates from the base of the silt loam range between 4,000 to 5,000 radiocarbon years ago. The silt loam contains the cultural remains from the site. The silt loam has been affected by freeze-thaw processes, as is indicated by its contorted lower contact with undulations and involutions as much as 2 m in width and 40 cm in amplitude. As a rule, this contact is smoother towards the front of the terrace than at the back.

BLACKMAN, Margaret B. (State University of New York, Brockport) SECOND THOUGHTS, SECOND EDITIONS: REFLECTIONS ON A LIFE HISTORY. (Session #9).

Ten years ago when I completed the manuscript of *During My Time: Florence Edenshaw Davidson A Haida Woman* I considered the project complete with appearance of the life history in hardcover. Since then, as I have followed the trajectory of the book in its community of origin and the life events of its still vibrant 96 year-old subject, I have a new appreciation for the life history as process continuing beyond crystallization of the narrative as text. In the summer of 1990 my annual visit with Florence Davidson included the first interviews with her since 1982 and the first ever interviews with members of her family about the book, all pursuant to publishing a second edition of *During My Time* . . . This paper offers a reflective look at life histories, drawing upon Florence Davidson's story as a case study. How well do the text and author's commentary stand up over time; what can and should be said after ten years?

BORAAS, Alan (Kenai Peninsula College) and Peter Kalifornsky (Dena'ina Elder) MYTHOLOGICAL EXPLANATIONS FOR LACK OF CULTURAL LITTER AT PRE-CONTACT DENA'INA SITES. (Session #6).

Archeologists have long recognized that excavation of Kenai Peninsula Dena'ina prehistoric sites produces little, if any, cultural litter. The thesis of this paper is that the Dena'ina recognized powerful spiritual forces which prohibited the casual dispersal of animal bones and artifact refuse, and that the proper disposal of cultural refuse was one of the primary mechanisms through which the Dena'ina communicated with the natural realm. Dena'ina mythological stories (*sukdu*) such as *K'elen Il Ch'gghe'uyi*, *K'ech' Ch'eltani* (Belief in Things One Can See, Belief in Things One Cannot See) foretell of severe consequences in the ecological continuum of animal reincarnation if animal bones were not treated properly. The *sukdu* further state that the proper treatment of animal refuse was to disperse unused bones in the Inlet, or a lake or stream or burn them in the fire hearth.

Analysis of recently excavated prehistoric Dena'ina hearths has produced evidence in the form of high concentrations of calcium and other elements indicative of burned bone, which confirms the practices described in the *sukdu*.

BOWERS, Peter M. (Alaska Quaternary Center) TOLOVANA: CROSSROADS OF THE LOWER TANANA. (SESSION #4).

Tolovana, located at the confluence of the Tanana and Tolovana Rivers between Nenana and Manley Hot Springs, is noted as a major transportation node throughout the first one third of the

twentieth century. The locality served first as a native fish camp, later as a U.S. Army Signal Corps telegraph station (1903-1924), trading post (1903-1945), post office (1903-1957), steamboat refueling point, fox farm (circa 1916), and roadhouse (1903-present). It is located on the major sled road which formerly connected Fairbanks and points downriver such as Tanana, Fort Gibbon, Nulato, and Saint Michael; it also serviced much of the boat traffic headed up the Tolovana River to the Tolovana Mining District (1914-1930s). The main structure existing on the property today, the Tolovana Roadhouse, was constructed in 1924 near the ruins of two earlier roadhouses which had been destroyed by fires in 1910 and 1921. It is one of only 3 remaining structures which were used as transfer points during the famous 1925 Nome Serum Run. In 1985, a project was begun to document the structures' history and significance; this resulted in placement of the property on the National Register. This presentation highlights the history and significance of the locality and the personalities associated with it, and offers a case study of one privately-funded use of the investment tax credit program for historic building rehabilitation.

CONDON, Richard G. (University of Arkansas) BIRTH SEASONALITY AND SOCIAL CHANGE IN THE CENTRAL CANADIAN ARCTIC. (Session #9).

This article examines the distribution of births over several decades for an Inuit community located 300 miles north of the Arctic Circle. Several shifts in birth seasonality are noted, the most significant of which is a dramatic shift from pronounced seasonality in the 1970s to non-seasonality in the 1980s. Longitudinal ethnographic fieldwork has allowed an examination of social and economic changes accounting for the rather sudden disappearance of birth seasonality. These include increasing reliance upon wage employment and social assistance, decreased dependence upon subsistence hunting and trapping, changing attitudes on the part of young people entering their prime reproductive years, and the introduction of television, radio, and southern-style recreational activities.

COOPER, D. Randall (Bureau of Indian Affairs, ANCSA) and Joseph D. Bartolini (Bureau of Indian Affairs, ANCSA) NEW PERSPECTIVES ON SETTLEMENT AND ETHNICITY ON THE LOWER ALASKA PENINSULA. (Session #4).

Izembek Lagoon is mentioned frequently by researchers in discussions of settlement and ethnicity on the Alaska Peninsula, but reports on actual fieldwork in the area are few. In 1988 the Bureau of Indian Affairs, ANCSA Office, investigated 22 sites in the area which were selected by the Aleut Corporation under Section 14(h)(1) of ANCSA. Information gathered from these investigations and from other sites, some of which were previously unrecorded, reveals a much more substantial and complex history of Native occupation than suggested by previously published reports.

DAVIS, Stanley D. (Exxon Anchorage SCAT - Technical Services) A HYPOTHESIS ON PREHISTORIC MIGRATION AND CULTURAL RELATIONSHIPS IN SOUTHEAST ALASKA. (Session #8).

This paper focuses on two periods of prehistory: the Paleomarine and the Late Phase of the Developmental Northwest Coast Stage.

A hypothesis concerning the movement of Paleomarine hunter/gatherers south along the coast, and subsequent re-entry of a modified microblade and microcore tradition dating 7000 BP to 8000 BP from British Columbia, is presented.

Recent archeological evidence suggests movement along the coast into Southeastern Alaska sometime around 1400 BP. These people brought with them stylistic changes in their hunting implements, mainly the bone harpoon and ground slate points. It is suggested that these people are responsible for settlement changes evidenced in increased use of fortified sites. These changes in the archeological record coincide with oral histories of present day Tlingit, and may represent their initial entry into the northern part of Southeastern Alaska.

DILLIPLANE, Timothy (Ty) L. (Brown University) ARCHEOLOGICAL EXPLORATIONS OF RUSSIAN AMERICA, 1934-1989: A CRITIQUE OF MATERIAL CULTURE ANALYSES. (Session #1).

Although it has traditionally received little attention, the period of Russian colonialism in North America is gradually becoming better known and appreciated. During the past 12 years, three international conferences and a major museum exhibit on the subject have been organized. Such a period of increased focus makes this an appropriate time to discuss archeologically induced

material culture analyses. The first part of this paper will contain a brief review of theoretical orientations concerning the study of material things. The actual treatment of material culture from sites in Russian America, along with the results of those treatments, will be discussed in the following section. Final remarks will highlight the strengths and weaknesses of the utilized approaches, and will draw implications for future archeological inquiries.

EASTON, N. Alexander (Yukon College, Canada) MAL DE MER ABOVE TERRA INCOGNITA, OR WHAT AILS THE COASTAL MIGRATION THEORY. (Session #8).

A coastal route as the earliest means of human migration to the New World has been suggested by numerous anthropologists over the years. Most have noted that because of rising sea levels the conclusive evidence for this theory would most likely be found below current sea levels, yet little in the way of practical research on these assumed deposits have occurred. This paper argues that the most important constraints which have prevented research in this area are spurious, arising from the culture of archeology itself. To argue for a coastal migration route is a direct challenge to a central tenet of New World archeological dogma - the "ice-free corridor." As well, it presents an apparent contradiction to well-grounded values which orientate archeology to a terrestrial bias - our data lies in the earth. Methodological constraints - questions of appropriate technology, research design, interpretation - are considered to be the least important factors, in comparison to a terrestrial ideology which promotes a form of debilitating intellectual sea sickness when archeologists look seaward. The ocean is seen as an impenetrable barrier above unfathomable lands, a terra incognita. An examination of the basis for these values should allow us to begin to overcome these constraints and give the coastal migration theory the attention it deserves.

ERLANDSON, Jon (University of Oregon), James Haggarty (Shoreline Archeological Services, Canada), Christopher Wooley (CHUMIS Cultural Resource Services), and Aron Crowell (University of California, Berkeley) SPATIAL AND TEMPORAL PATTERNS IN THE PALEODEMOGRAPHY OF THE ALUTIIQ AREA, GULF OF ALASKA. (Session #8).

An AHRs-derived data base for over 1,200 archeological sites in the Gulf of Alaska is used to examine variation in the spatial and temporal distribution of coastal sites in Prince William Sound, the southern Kenai Peninsula, the Kodiak Archipelago, and the eastern Alaska Peninsula. Several variables are evaluated as potential causes of patterns observed in the differential distribution, density, antiquity, and types of site found in these areas. Environmental variation is critical to understanding differences in paleodemography, though other factors also contribute to the variation observed in the archeological record. Similar uses of survey data in southeast Alaska and British Columbia have demonstrated the potential of such comparative studies for identifying significant patterns of human adaptation to North Pacific coastal environments.

FALL, James A. (Alaska Department of Fish and Game) SUBSISTENCE USES OF FISH AND WILDLIFE IN 15 ALUTIIQ VILLAGES AFTER THE EXXON VALDEZ OIL SPILL. (Session #11).

The paper discusses some of the results of research on subsistence uses of fish and wildlife in 15 Alutiq villages affected by the Exxon Valdez Oil Spill of March 1989. The research was conducted by the Division of Subsistence of the Alaska Department of Fish and Game. The study communities included Tatitlek and Chenega Bay in Prince William Sound; English Bay and Port Graham in lower Cook Inlet; Akhiok, Karluk, Larsen Bay, Old Harbor, Ouzinkie, and Port Lions in the Kodiak Island Borough; and Chignik, Chignik Lagoon, Chignik Lake, Ivanof Bay, and Perryville on the Alaska Peninsula. The primary data collection method was a systematic survey administered to representatives of 403 households. The research documented substantial declines in subsistence harvests and uses in most study communities in the year following the spill. For example, subsistence harvests at Tatitlek and Chenega Bay were down about 60 percent from pre-spill averages. The paper will describe these changes and discuss reasons for the declines, such as concerns about food contamination and disruption of employment patterns.

FELDMAN, Kerry D. (University of Alaska Anchorage) SPIRITUAL AND SYMBOLIC SIGNIFICANCE OF BELUGA WHALES IN TRADITIONAL IñUPIAT AND YUPIK CULTURES. (Session #2).

While conducting fieldwork among Iñupiat hunters during the annual beluga hunt in Eschscholtz Bay in 1981, I asked a young boat captain about any spirit beliefs related to the beluga (seesoq) he

was hunting. No, he said, they're just good to eat. Recently I undertook a literature search to discover if and how the beluga had spiritual and symbolic significance among Iñupiat and Yupik peoples. The beluga, I discovered, was also something "good to think," in Levi-Strauss' terms. Evidence for the spiritual and symbolic significance of the beluga whale are to be found in sacred stories ("myths"), legends, shamanistic ritual, taboos and in teaching the moral imperative of sharing. The art motif pictured in Nelson's Bering Straits book which featured a mythical animal comprised of the bottom half of a beluga and the top half of a reindeer suggests more importance for the beluga in Eskimo ideology than usually described in anthropological studies. Some comparisons of Eskimo and Western attitudes toward whales are offered.

FIENUP-RIORDAN, Ann. THE BIRD AND THE BLADDER: THE COSMOLOGY OF CENTRAL YUP'IK SEAL HUNTING. (Session #3).

Three Yup'ik narratives are discussed that describe the transformation of the human hunter into a small sea bird in the eyes of the seals he seeks. Bird images were central to many Yup'ik ceremonies, and the stories add greatly to our understanding of their representations.

GILLISPIE, Thomas E. (Arctic Environmental Information and Data Center, UAA), John P. Cook (Bureau of Land Management), and William L. Sheppard (Arctic Environmental Information and Data Center, UAA) RECENT OBSIDIAN STUDIES IN THE UPPER TANANA RIVER BASIN, ALASKA. (Session #5).

Recent excavations at the Terrace Site (TNX-033) near Tok, Alaska, revealed relatively large quantities of obsidian from extensive cultural deposits dating between 4,200 to 450 BP, and work is in progress to capitalize on this resource in interpreting the site. Obsidian hydration studies have provided an important supplement to radiocarbon dating in establishing a chronological framework for the Terrace Site and in segregating activity areas into components. At present, hydration measurements from geochemically matched obsidian are being used as a relative dating tool, and attempts to establish site-specific hydration rates by correlation to the radiocarbon record appear promising. Future studies should include establishing induced hydration rates and placing thermal cells at the site to provide a basis for absolute dating by obsidian hydration measurements independent of radiocarbon dates. Preliminary comparisons to the extensive obsidian hydration data gathered from the Healy Lake Village Site are providing useful information on site-to-site variations in hydration rates and in tentatively placing the TNX-033 assemblage within the broader framework of late Holocene culture change in the region.

In addition to hydration studies, the authors have been participating in obsidian sourcing and distribution studies in the Upper Tanana. During the 1970s Cook developed an extensive body of neutron activation analyses of obsidian from Healy Lake Village and other sites in the region. In 1989, Cook and Gillispie began x-ray fluorescence studies intended to tie obsidian from sites in the Tangle Lakes area into the broader sourcing and distribution framework developed by neutron activation analysis. This work is continuing with obsidian excavated at the Terrace Site. X-ray fluorescence offers significant advantages in cost and availability, and it has proven feasible to correlate the new information with the earlier neutron activation studies by reanalyzing splits of the original samples.

GOEBEL, Ted (University of Alaska Fairbanks) NEW DEVELOPMENTS IN THE LATE PLEISTOCENE-HOLOCENE PREHISTORY OF WESTERN CHUKOTKA, USSR. (Session #3).

New archeological research in the interior regions of western Chukotka and the Kolyma River basin have revealed a long human occupation spanning the entire Holocene and the latter most part of the Upper Pleistocene. The initial period of occupation is now known from at least two sites, Orlovka and Elgakhchan, and is characterized by a lithic industry consisting of sub-prismatic blade cores, large blades, end scrapers and other unifacial tools made on large blades, as well as bifacial points and knives. Although not yet radiocarbon dated, this horizon has been tentatively assigned to a pre-microblade Upper Paleolithic horizon. Affinities elsewhere in Beringia include Ushki (Level VII), Berelekh, and the Nenana Complex. The second major archeological horizon is terminal Pleistocene-early Holocene in age, and has been found and radiocarbon dated at the sites of Kongo, Siberdik, and Uptar. Lithic assemblages from these and other sites are typified by wedge-shaped cores and microblades, burins, and/or lanceolate bifacial points and knives. Called "Relict

Paleolithic" by Soviet researchers, these sites appear closely related to Ushki (Level VI), Kobuk, Denali, and other standard Paleoarctic assemblages. The Holocene Neolithic record is represented by dozens of archeological sites in the region, the most notable of which are the Tytyl', Zima, Khurendzha, Maitan, Ul, Momontai, and Kukhtul sites, some of which have been radiocarbon dated. These Neolithic sites present a regional chronology similar to that of the Lena and Aldan Neolithic sequence developed by Mochanov and Fedoseeva in the 1970s. No doubt the identification of Sumnagin-, Syaklakh-, Bel'kachi-, and Ymylakhtakh-like assemblages in western Chukotka has many implications on the mid-Holocene emergence of the Arctic Small Tool Tradition in Alaska. Finally, the late Holocene archeological record of interior Northeast Asia is characterized by the development and spread of local iron-using reindeer hunters most likely the antecedents of modern Yukaghir and/or Eveni peoples.

HALL, Edwin S. Jr. (State University of New York, Brockport) EVER SINCE THAT PEOPLE NEVER MOVE AGAIN: WHEN DID THE NUNAMIUT CEASE BEING HUNTERS? (Session #9).

Ever since their "discovery" in the 1940s, the Nunamiut of Anaktuvuk Pass have been viewed by some as one of the last untainted hunting groups in the North America. Others have pointed to the relatively early acquisition by the Nunamiut of modern rifles, wooden whaleboats, inboard motors, cameras, phonographs, and radios. Often this revelation of the Nunamiut early affluence is accompanied by a discussion of their present salaries, high by bush Alaska standards, their more or less sedentary lifestyle, and their growing dependence on outside goods and services. The conclusion reached is that the Nunamiut are really no longer subsistence hunters and that they should no longer be allowed to pursue a lifestyle based on subsistence. This understanding fails to grasp the inherent importance of subsistence to the Nunamiut and fails to acknowledge the last century of Nunamiut history.

HAUCK, Shirley A. and Jack R. Heesch ALASKA NATIVE DANCE RAISES SPIRITUAL CONSCIOUSNESS. (Session #2).

Many ethnographic works on Eskimo dance relate story content that guides mimetic movements, outline performance rules or enumerate dance uses. One manifest purpose of Eskimo dance was honoring and propitiating game animal spirits necessary for survival.

Analysts of a functional persuasion attributed several practical features to celebrations surrounding Eskimo dancing, not necessarily to the dancing itself. Fox (1977 in Riordan 1983:28) saw celebrations with dancing as a means of mate selection and avoiding near-cousin marriages. Riordan (1983:200; 335-344) saw dance celebrations as a goods redistribution system. Johnston (1980) asserted, sans evidence, that contemporary Alaska Native dance functions as a rallying point for post-ANCSA economic gains. But researchers have seldom reported or deduced Eskimo dance ideology.

While Ray (1967:47) interpreted Eskimo dance ideology as satisfying "aspects of social cohesiveness through a reciprocity of pure entertainment" and being "important for the solidarity of intertribal relations" (1967:48), her statements neither elaborated on ideology, nor grow from insiders' view-points.

This discussion considers a spiritual uniting of self with the contemporary and ancestral community as an integral principle in Eskimo dance. Statements from cultural insiders provide the analytical framework. Choreographic analysis supports Eskimo personal perceptions.

HAUSLER-KNECHT, Philomena (Harvard University) AN EXPANDED VIEW OF THE OCEAN BAY PERIOD; PRELIMINARY FINDINGS FROM THE KOD-363 SITE. (Session #8).

In the summer of 1988 archeological excavations in Chiniak, on Kodiak Island, Alaska uncovered the remains of a large, deeply stratified, and exceptionally well-preserved Ocean Bay site, now known as KOD-363. Site deposits at KOD-363 extend for roughly 100 m., ranging from 1.5 to 2.5 m. in depth. These deposits bear witness to several technological shifts: from early Ocean Bay I, when microblades and chipped stemmed points dominated a stone tool inventory which also included ground slate blades; through Ocean Bay II, when ground slate tools predominated; to the very end of the Ocean Bay tradition, when the chipped stone industry appeared resurgent. The well-preserved deposits at this site have also yielded an extensive collection of bone tools, and faunal material, as well as a small, but important collection of human dental remains. Thus, excavations



at KOD-363 have dramatically expanded our database on Ocean Bay culture, and given us the first clear picture of Ocean Bay economy. This paper discusses some preliminary findings from the past three summers of excavations at KOD-363.

HOLLAND, Kathryn M. (Arizona State University) ALONG THE TRAIL OF PREHISTORIC SEA MAMMAL HUNTERS IN THE NORTH PACIFIC. (Session #10).

Maritime subsistence hunters who lived along the North Pacific Rim were similar in their hunting practices and technology because of their coastal environment. By the late Kachemak period these hunters were traveling greater distances in pursuit of the large sea mammals they depended upon for meat, hides and oil. In their travels they frequently came in contact with other sea mammal hunters. I propose these interactions led to exchange of both material items and cultural ideas.

Although archeological data from coastal sites in the North Pacific has been scarce (especially faunal data), there is evidence that indicates the natural distribution and the migratory habits of these sea mammals may have played a large part in the distribution of exotic cultural material and exotic cultural practices. Examination of faunal data and artifact analyses from several archeological sites in the Aleutians, along the Pacific Coast of the Alaska Peninsula and Kodiak Island, reveals an exchange pattern that encompassed and/or followed the sea mammal hunters.

HOLMES, Charles E. (Office of History and Archaeology, Department of Natural Resources) UPPER TANANA RIVER BASIN RESOURCE EXPLOITATION DURING THE LATE PLEISTOCENE/HOLOCENE. (Session #5.)

Archaeological data from interior Alaska usually have not been available to address problems of subsistence and seasonality because of poor organic preservation. New evidence from the region is beginning to reveal the breadth of the subsistence base. Human hunting groups from earliest times have partaken of a broad based economy geared to harvesting: (a) seasonal game, e.g., waterfowl, (b) other migrating species, e.g., bison, caribou, fish, and birds, and (c) local resident species, e.g., birds, rodents, beaver, moose, and fish, as well as opportunistic hunting and scavenging. Too much emphasis has been given to the "big game hunting" paradigm. Archaeologists need to re-evaluate resource procurement and processing technology, ie., tool kits with a broader resource utilization in mind.

IDEUS, Katherine (Alaska Native Human Resource Development Program, University of Alaska Fairbanks) SPIRIT CAMP MOVEMENT: COMMUNITY REVITALIZATION AND FAMILY NETWORK THERAPY. (Session #2).

The social and behavioral sciences have defined mental health using western individualistic paradigms that do not articulate well with the non-western world views/cognition systems of Alaska Native peoples and other indigenous American Indian groups. Positive mental and emotional adjustment among members of socio-centric societies is a function of extended family and community affiliation rather than individual autonomy. Theories and practices of the educational and mental health delivery systems of the dominant culture are thus culture bound and have been historically ineffective in serving Native clientele.

The spirit camp movement represents an indigenous effort to both improve both individual mental health and community integrity using traditional, group-centered processes more compatible with the cognitive, affective and behavioral systems of Native peoples than those systems developed using western epistemology.

INOUE, Ronald K. (University of Alaska Fairbanks Rasmuson Library) ON-LINE: THE ANTHROPOLOGICAL PAPERS OF THE UNIVERSITY OF ALASKA. (Session #9).

The "Anthropological Papers of the University of Alaska" (APUA) provide an interesting view of Arctic anthropology since 1952. All papers of this series have been entered into the Bibliography of Alaskana, a free, on-line service of the UAF Rasmuson Library.

In this paper I will discuss the APUA series and analyze the papers' contents, geographic representation, authorships, etc.

JACKSON, Louise M. (University of California, Los Angeles) "AS VALUABLE AS GOLD AND JEWELS:" NEEDLES AND CLOTH IN THE RUSSIAN AMERICAN FUR TRADE. (Session #1).

Needles and various kinds of cloth are consistently mentioned as being among the most desired trade goods in historic accounts of Russian American contact history. Perhaps because cloth tends not to survive in Alaskan archeological deposits, this class of goods is given little attention in archeological reports. As a prelude to an analysis of such goods recovered on Kodiak, my intention here is to reconstruct a narrative of the incorporation of these items from Russian American ethnohistoric sources. I am particularly interested in using this artifact complex to explore the role Native women played in the nineteenth century Alaskan fur trade, a topic which to date has received little attention.

JACKSON, Louise M. (University of California, Los Angeles) NON NATIVE CERAMICS IN SOUTHWESTERN ALASKA: A SLIDE PRESENTATION. (Session #1).

My intention in this slide presentation is to show the ceramic assemblages from the southwestern Alaskan sites of Kolmakovsky Redoubt, Crow Village, Nushagak, Akulivikchuk, Tikchik and Kijik in their entirety. Reanalysis of these assemblages has shown that only a small portion were illustrated in the site reports. Here I will present the many varieties of English Scottish, Welsh, Chinese, Japanese, American, Prussian and other continental European ceramics. As well as presenting those that have been identified through the design correlation method, I will also show those that remain unidentified, in the hope that others may recognize them. This set of illustrations serves as a unique data base for continuing research in the comparative distribution of ceramics in nineteenth century Alaska and the West Coast of North America.

KAN, Sergei (Dartmouth College) SHAMANISM AND CHRISTIANITY: MODERN-DAY TLINGIT ELDERS LOOK AT THE PAST. (Session #2).

Shamanism, a key element of the precontact culture of the Tlingit Indians of southeastern Alaska, was seen by Christian Missionaries as one of the worst manifestations of paganism. Using the help of local military and civil authorities, missionaries waged a relentless campaign against it. Their efforts succeeded: by the 1880s-1900s all of the Tlingit had converted to Christianity and by the 1920s-1930s most of the shamans had disappeared. In their effort to reconcile Christianity and "traditional culture," modern-day Tlingit elders (interviewed in 1979-1987) construct various interpretations of shamanism. The paper examines these accounts as native history and as ideological statements which challenge the Euro-American notion of the inferiority of the aboriginal Tlingit religion vis-a-vis Christianity.

KING, Maureen L. (University of Washington) AN ANALYSIS OF BREAKAGE IN END BLADES AND SIDE BLADES FROM THE IPIUTAK COMPONENT AT THE CROXTON SITE, TUKUTO LAKE, ALASKA. (Session #4).

The morphology of purposively shaped stone tools reflects the amount of technological modification necessary to meet specific functional requirements. When these tools break as a consequence of use, the fragments will no longer meet necessary specifications, and will likely be discarded. Break location is a function of the lithic material, applied force angle, and haft location. An analysis of breakage patterns in end blades and side blades from the Ipiutak component at the Croxton site, demonstrates variability in tool use empirically. Breakage location on end and side blade fragments is estimated using area curves generated from measurements of cross-section at different length intervals on complete specimens. The analysis establishes that in the Croxton assemblage end blades tend to break proximally, while side blades tend to break toward the points. Material type can not account for this variability, supporting the conclusion that different breakage patterns are tied to how a tool was used.

KING, Robert (Bureau of Land Management) HISTORICAL ARCHEOLOGY IN ALASKA. (Session #1).

This Symposium will be a continuation of the one last year by the same title organized for the 1990 annual meeting of the Alaska Anthropological Association. Papers for this symposium will include the wide range of topics associated with historical archeology, to papers focusing on the history and technological development of historic objects, to others involving ethnohistorical research.

KING, Robert E. Ph.D. (Bureau of Land Management) PLASTICS IN ARCHEOLOGICAL SITES: A BRIEF HISTORY. (Session #1).

Plastics are generally defined as nonmetallic compounds which are synthetically produced, usually from organic compounds, by changing their molecular structure (polymerization) so that they can be molded into various forms and hardened, or formed into pliable sheets or films.

Today, plastics are found virtually everywhere, from kitchen items, to clothing, to artificial hearts, to spacecraft exploring the heavens. Yet when and how did their use begin? And what were the earliest products made of plastic which are now being found in archeological sites in Alaska and elsewhere?

This paper, using slides, will address these questions while briefly tracing the development of plastics (and earlier "near-plastics") from the nineteenth century and before.

LARSON, Mary Ann (Brown University) ARCHEOLOGISTS AND THE MUTANT ETHNOGRAPHIC RECORD: A KAZIGI BY ANY OTHER NAME . . . (Session #3).

This research paper addresses abuses of analogical method in the context of a site function analysis. At a number of sites in Alaska anomalous house ruins have been discovered and these have been generally believed to be the prehistoric equivalents of the present-day Eskimo "men's houses". These interpretations, however, were based on a number of faulty assumptions. The first was that all "special-purpose" structures in the Alaskan arctic were "men's houses," a notion that is not borne out by the ethnographic record. A number of researchers have documented the use of similar structures for other purposes, particularly ceremonial ones, that are not gender-specific in nature. The ethnographic evidence also shows that these houses differed in function according to time and region with only one geographical area exhibiting male-dominated use, but this idea of variability has not been widely utilized in archeological interpretations. There is another implicit assumption involved in the designation of these structures as "men's houses" that is perhaps even more dangerous, however, and this is the belief that through an overlaying of the ethnographic present onto the past, archeologists can determine which artifacts and activity areas were used by males and by females. This paper examines the assumptions made in these cases and the biases inherent in them and suggests possible ways of avoiding such situations in the future.

LEWIS JOHNSON, Lucy (Vassar College) NORTH PACIFIC BURIAL GOODS. (Session #10).

Organic remains seldom preserve well in the archeological record. In unusual cases, such as the Karluk Site excavated by Dick Jordan, organic remains from living sites are preserved. More frequently, burial goods preserve because burial practices often remove bodies and their accompanying artifacts to favorable locations. In this paper, I will examine burials from the Aleutian Chain east to Prince William Sound and south along the Northwest Coast comparing forms of internment, types of burial goods and artifact styles. An attempt will be made to evaluate similarities between burial practices and other cultural forms of the societies involved.

LUDWIG, Stefanie L. (GeoArch Alaska), S. Craig Gerlach (Alaska Quaternary Center), Edwin S. Hall (SUNY, Brockport), and Owen K. Mason (Alaska Quaternary Center) WELL-PRESERVED SKIN CLOTHING AND CONTAINERS FROM THE UTQUIAGVIK (BARROW) MOUND 44 SLUMP: RE-CYCLING IN AN IÑUPIAT SITE. (Session #4).

In September 1986 a storm surge undercut the bluffs along the Utqiagvik (BAR-002) archeological site and deposited several slump blocks on the beach. Subject to colluvial erosion for several years, in May 1990 residents observed cultural debris ("a mukluk") that led the City of Barrow to fund Hall and Associates and Alaska Quaternary Center personnel to mitigate the possibility that another frozen body would erode from the Mound. The slump block contained numerous pieces of sewn skin including caribou pantaloons, caribou skin rain parka fragments, seal and caribou skin mukluks, polar bear mittens, seal skin bags and ugruk intestine window. Preservation was exceptional due to the enclosure of the cultural deposit in permafrost and the high concentration of sea mammal oil. The sedimentary matrix and oil formed an impregnable deposit that required acetone treatment to release the artifacts and hindered field recognition of the organic pieces. Native elders Mary Lou Leavitt and Bertha Leavitt of Barrow identified many artifacts in an interview with Karen Brewster, Oral History Coordinator for the North Slope Borough. The skin clothing and bags are highly patched, re-stitched and combine remnants of former items. This

clothing is quite unlike Museum quality specimens collected by Nelson or Murdoch. In one example, a backpack/bag was made out of a kayak cover as evident from stains due to the structural ribs and the waterproof stitching. The high incidence of re-cycling may indicate heightened resource stress or internal social differences.

MASCHNER, Herbert D.G. (University of California, Santa Barbara) THE TLINGIT IN SOUTHEAST ALASKA: *IN SITU* EVOLUTION OR MIGRATION? (Session #8).

Recent papers have argued that there is increasing ethnohistoric, ethnographic, and linguistic evidence that the Tlingit are relatively late arrivals in southeast Alaska (Wooley and Haggarty 1989; Leer 1990). These ideas corroborate migration myths and stories collected by ethnographers over the last 100 years. In opposition, archeologists have argued that the Tlingit have some antiquity in southeast Alaska (Moss et. al. 1989; Maschner 1990). Archeological data collected during three seasons of research in Tebenkof Bay on Kuiu Island, provide circumstantial evidence for both theories. Diachronic variability (and homogeneity) in various aspects of settlement, economic behavior, and organization, show that it is easier to support a migration theory than it is to disprove it. Although the author inherently dislikes migration as an explanatory construct, the data support future research along this path.

MASON, Owen K., (Alaska Quaternary Center, University of Alaska Fairbanks Museum), S. Graig Gerlach (Alaska Quaternary Center, University of Alaska Fairbanks Museum), and Edwin S. Hall (State University of New York, Brockport) A RE-INTERPRETATION OF ICE OVERRIDE, CHRONOLOGY AND COASTAL EROSION AT UTQIAGVIK MOUND 44, BARROW. (Session #4).

In September 1986 a storm surge undercut the bluffs along the Utqiagvik (BAR-002) archeological site and deposited several slump blocks on the beach. Subject to colluvial erosion for several years, in May 1990 residents observed significant cultural debris ("a mukluk") that led to the City of Barrow to fund E.S. Hall and Associates and personnel from the Alaska Quaternary Center to mitigate the possibility that another frozen body would erode from the Mound 44, the location of the 1981 discovery excavated by A. Dekin. Emergency salvage in August-September 1990 recovered several thousand artifacts (among them skin clothing and containers, arrow and harpoonheads, labrets, amulets, wooden bowls and grass mats, lithics . . .) from a re-deposited context within a matrix of thousands of collected animal bones, baleen strips and woodchips, with only thin gravel beds as evidence of primary stratigraphic context. Twelve diagnostic harpoon and arrowheads were sent for radiocarbon assays in light of the surprising dearth of chronological information from the Barrow region, despite the intensity of 80 yrs of archeological collecting in the region, as recent as the 1981-82 excavation by SUNY Binghamton. Using data from 30 yrs of coastal erosion measurements and observations from the September 1990 storm, we question the basis for the ivu hypothesis to account for the preservation of the frozen family. Erosional processes have dominated the Utqiagvik bluff for at least 165 year, since Beechey's crew visited the site, based on historical accounts and oral history.

MCCARTNEY, Allen P. (University of Arkansas), Douglas W. Veltre (University of Alaska Anchorage) and Jean S. Aigner (University of Nebraska) THE ARCHEOLOGY OF EARLY RUSSIAN-ALEUT CONTACT: A REPORT ON EXCAVATIONS AT REESE BAY, UNALASKA ISLAND. (Session #1).

Excavations at Reese Bay, Unalaska Island, Alaska, in 1986 and 1988-90 have provided archeological evidence of early (1760-1780) contact between Russians and the Aleut residents of one of the largest villages on that island. The major focus of field research has been to provide the first comprehensive study of Aleut longhouses, structures which were likely occupied from the late prehistoric period until the late 18th century. Analysis continues on a very large collection of Russian trade implements and items of Aleut manufacture, though it now appears that trade goods such as beads and metal knives had little impact on subsistence-related tools kits of local materials. Details of house construction correspond closely to those described in certain ethnohistoric documents.

MCNABB, Steven (Social Research Institute) ELDERS, IÑUPIAT ILITQUSIAT, AND CULTURE GOALS IN NORTHWEST ALASKA. (Session #2).

Iñupiat Ilitqusiatic, a "spirit movement" that emerged in Northwest Alaska almost a decade ago, is a social movement that fits Aberle's "reformativ-redemptive" model in that it promotes both social and individual change. The development of Elders Councils coincided with the establishment of this movement. Elders Councils work with other institutions to pursue a village-level and regional cultural agenda that represents the current incarnation of Iñupiat Ilitqusiatic. General culture goals and specific programmatic aims of Iñupiat Ilitqusiatic and Elders Councils articulated by elders are diffused and often divergent, indicating that no single coherent "movement" exists. Analysis shows that the movement is best envisioned as a loose-knit confederacy with multiple aims, rather than as one philosophy with uniform characteristics.

MCNUTT, Nan (Alaska State Museum) A TRAVELING EXHIBIT ON CONSERVATION ARCHEOLOGY. (Session #7).

As educational advocates for the conservation of archeological sites, the Alaska State Museum is preparing to develop a traveling exhibit. This participatory exhibit will involve the public in an examination of the efforts needed to save archeological and historical sites. It will be designed as a compact unit to travel to small communities such as logging camps and small villages, but will also have the capacity to be housed at high density areas such as shopping centers.

While preliminary funding has been awarded and initial planning begun for the develop of a prototype traveling exhibit, a vital component is missing. An essential discussion with the archeological community is needed. Our proposal is a roundtable at the AAA meetings with the archeological community to discuss the concerns and concepts which must be addressed in this exhibit.

MISHLER, Craig, Organizer and Chair (Division of Subsistence, Alaska Department of Fish and Game) CONTEMPORARY ALUTIIQ FOODWAYS. (Session #11).

Recognizing traditional ethnic foodways as a basic focus long neglected in Alaskan cultural anthropology, the authors of these papers explore some of the complex ongoing relationships between subsistence diets and other cultural phenomena. In doing so, they address both intra-cultural variation between communities variously identified as Alutiiq, Sugpiaq, or Pacific Eskimo, as well as inter-cultural variation between the Alutiiq and other coastal peoples such as the Yup'ik and Iñupiat. Ethnographic data for these studies are drawn from Alutiiq villages located in four subregions: Prince William Sound, Lower Cook Inlet, Kodiak Island, and the Alaska Peninsula.

MISHLER, Craig (Division of Subsistence, Alaska Department of Fish and Game) FROM QUANTITATIVE TO QUALITATIVE: SUBSISTENCE FOOD HARVESTS AND ALUTIIQ CULTURAL TRADITIONS. (Session #11).

The Alaska Department of Fish and Game commonly measures a community's use of wild fish and game resources by the mean number of pounds consumed per capita over an annual cycle. In this way, and individual community's reliance on subsistence foods can be rated high, low, or average relative to other communities within the region or within the state. Testing the hypothesis that the use of subsistence foods in rural Alaska is an especially good indicator of "traditionality," this paper attempt to correlate recent subsistence harvest levels with the conservation of other selected cultural traditions within fifteen Alutiiq communities. These traditions include continued use of the Alutiiq language, the celebration of name days, the practices of starring and masking during Russian Christmas, and allegiance to the Russian Orthodox Church.

MOBLEY, Charles (Exxon) CULTURALLY MODIFIED TREES OF THE NORTH PACIFIC COAST. (Session #8).

Evidence of historic and prehistoric coastal forest use has been reported from the state of Washington to southeast Alaska, in the form of culturally modified trees (CMTs). Recent survey conducted as part of the EXXON VALDEZ Cultural Resource Program has inventoried many more CMTs from Prince William Sound to the Alaska Peninsula. A number of studies now exist, particularly in British Columbia, which focus upon the data potential of CMTs. From those studies, it is possible to derive a morphological typology reflecting functional variability, but it requires

adjustment to accommodate regional differences in CMT form and distribution resulting from differing cultural forest use practices and species availability. Many significant research questions can be addressed by CMT data, but the features are subject to loss from decay and logging. Explicit, systematic identification of those questions assists in managing CMTs as a cultural resource, as does increased communication and shared perception among professionals and the public.

MORROW, Phyllis (University of Alaska Fairbanks) THE ONE TRUE FAITH?: CERTAINTY AND POSSIBILITY IN YUPIK AND EUROAMERICAN CATEGORIZATIONS OF REALITY. (Session #2).

This author has recently suggested that Yupik Eskimo ontology may be understood in terms of a constant underlying recognition of multiple possibilities in existence, thought and action. The complex consequences of this philosophical assumption can be seen in all levels of Yupik society and symbolic expression. This perspective can provide a basis for re-evaluating and supplementing anthropological explanations of a variety of historical and ethnographic phenomena. This paper discusses Christian conversion and contemporary revitalization efforts in terms of tension between Euroamerican emphases on certainty and mutually exclusionary dogma and Yupik acceptance of multiple perspectives as not necessarily conflicting.

MOSS, Madonna L. (University of Oregon) BEYOND CULTURE AREAS: RELATIONSHIPS BETWEEN MARITIME CULTURES OF SOUTHERN ALASKA - AN INTRODUCTION. (Session #8).

Southern Alaska's ethnographic peoples and prehistoric cultures are most often fragmented into different culture areas. Tlingit of southeast Alaska are grouped with other Indians of the Northwest Coast, Chugach and Koniag are classified as Pacific Eskimo, Aleuts form a third category. Although these distinctions reflect real differences in language and ethnicity, cultural affinities between maritime groups of southern Alaska are often overlooked. Some commonalities in culture can be traced to similarities in coastal environments and marine resources, while others may result from contact and interaction between groups. This paper will identify some of the similarities in culture shared by ethnographic groups, and explore the implications for the study of prehistory.

MOSS, Madonna L. (University of Oregon) and Jon M. Erlandson (University of Oregon) BEYOND CULTURE AREAS: RELATIONSHIPS BETWEEN MARITIME CULTURES OF SOUTHERN ALASKA - EAST AND WEST. (Session #8).

Following the conventional anthropological thinking, Southern Alaska's peoples and cultures are viewed as belonging to different culture areas, both ethnographically and prehistorically. For example, Tlingit of southeast Alaska are grouped with other Indians of the Northwest Coast, while the Chugach and Koniag are perceived to have closer affinities with the (Pacific) Eskimo. Although such distinctions hold merit, cultural affinities between maritime groups of southern Alaska are often overlooked. This is partially reflected in past Alaska Anthropological Association meetings where current research results from southeast Alaska are present in one session, and those from southcentral and southwest Alaska in another. Yet groups living across Alaska's coastal areas are linked together by their maritime subsistence economics, settlement patterns conditioned by coastal environments, and similarities in technology. In the protohistoric period (and probably earlier) there was extensive travel and trade across the area, and by the ethnographic period, other cultural patterns, including aspects of social organization, ceremonialism, and warfare were shared. This symposium consists of current research in southern Alaska placed within a comparative context crossing over traditional local boundaries.

MÜLLER-BECK, Hansjürgen (University of Tübingen, Germany) POPULATION DYNAMICS IN THE MIDDLE PRE-DORSET. (Session #3).

Data from the Umingmak site on Banks Island in western Canada show that evidently the productivity of muskoxen was sufficient to supply a Pre-Dorset population at least a third the size of local groups of the historically observed Copper Inuit. The hunting of muskoxen was a community affair in the earlier part of the winter. A hunt based upon ringed seals west of Banks Island on the landfast ice is to be expected during later winter and spring until the return of migratory birds which evidently were harvested by smaller household groups dispersed over larger areas. Not clear as yet is when most of the caribou hunting occurred and where this was done. That the caribou supply was also important is documented by decorations on a flesher found at

Umingmak which explain the creation of this species from the ribs of a bear (as Master of the Animals, and most likely, also of humans). The high muskoxen productivity of Banks Island, similar to that of today, lasted for about three to five centuries during the transition from the polar postglacial Altithermal to the ensuing cooler periods. During that time the remains of the muskoxen hunt near Shoran Lake were covered by aeolian sediments retained by flourishing Dryas plants, evidently under relatively dry climatic conditions.

NOWAK, Michael (Colorado University) ECOLOGY AND NATIVE AMERICAN THOUGHT, I: CONSERVATION. (Session #6).

The concept of conservation is well developed among some Native American groups, playing a continuously visible role in subsistence activities and ritual associated with them. Explored here are three postulates that hold respectively: 1) Conservation efforts are usually closely tied to an existing technological base. 2) Conservation emphasis relates to the degree to which a particular resource is regarded as important in a particular culture. 3) Acculturation can quickly change attitudes toward a resource if a new technology comes with it. In such cases, technology appears capable of suppressing ideational resistance because of a clear demonstration of superiority.

PULLAR, Gordon (The North Pacific Rim) ETHNIC IDENTITY, CULTURAL PRIDE AND GENERATIONS OF BAGGAGE: A PERSONAL EXPERIENCE. (Session #2).

In recent years, many Alaska Native groups have begun new movements to preserve and revitalize their cultures as a means to address the epidemic of self-destructive behavior that has been sweeping across Native Alaska. In short, it is believed by many that by bringing back traditional practices and values that people can be more proud of their heritage and thus feel better about themselves as Native people. Many feel that this raising of self esteem, over a period of time, will create healthier individuals and communities. In this process, a considerable amount of emphasis is put on elders as the source of cultural knowledge. While gathering and retaining this knowledge is of high importance, it is often not realized that unrealistic expectations are being placed on Native elders. The symptoms of today, especially alcohol abuse, have been around for several generations. Often times the elders of today were affected by alcohol abuse or other traumas in their families as children and are therefore unable to provide all of the cultural inspiration that may be expected of them. This presentation will be a description of the cultural revitalization movement of the Alutiiq people of Kodiak Island from the personal viewpoint of the presenter, who was president of the Kodiak Area Native Association during the movement's inception. The presenter will also describe his personal journey in developing cultural pride and his genealogical research that has revealed generations of alcohol abuse and other trauma.

REDDING-GUBITOSA, Donna (University of California, Los Angeles) ON BEAVER, CARIBOU, AND MOOSE AT KWIGIUMPAINUKAMIUT. (Session #4).

Faunal material comprises the largest unit of data recovered from excavations at Kwigumpainukamiut. Ethnographically, the major food source of people living along the major interior rivers of southwest Alaska were anadromous fish. The excavation, however, has retrieved only small amounts of fish bone. Most abundant are beaver, caribou and moose. Interrelationships between these animals are explored, and explanations are offered for their relative abundance and importance through time.

REINHARDT, Gregory A. (University of Indianapolis) TRADITIONAL ALUTIIQ FOODWAYS COMPARED WITH CULTURAL CORRELATES IN TWO OTHER ALASKA COASTAL SOCIETIES. (Session #11).

Gleaning the ethnographic literature on aboriginal peoples can allow us to piece together many aspects of their traditional, or protohistorical cultures. Peoples' foodways, for instance, can be quantified and compared as subsistence economies (Murdock, *Ethnographic Atlas*, 1967). This study reconstructs the traditional diets of three Eskimo groups: the Koniags (Alutiiq speakers of Kodiak Island), the Unaligmits (Yupik speakers of Norton Sound), and the Tarumiuts (Iñupiaq speakers of north Alaska). All are coastal but represent disparate cultures and food choices. Among foragers worldwide, including these and additional Eskimo societies, differences in food economics seem to parallel differences in other cultural dimensions.



SATTLER, Robert A. (Alaska Quaternary Center, University of Alaska Museum) FAUNAL ANALYSIS OF THE TOK RIVER TERRACE SITE (TNX-033). (Session #5).

Excavation at the Tok River Terrace site during the summer of 1990 yielded thousands of bones and bone fragments. These faunal remains consists of highly fragmented large mammal longbone and rib fragments, artiodactyl tooth enamel fragments, canid foot bones, small mammal cranial and post-cranial fragments. The large mammal remains are dominated probably by caribou, but extremely thick longbone fragments suggest that moose is present. Small mammal remains are clustered in a hearth feature dated to approximately 500 BP that includes a dense bone lens in which are found fourteen hares, and metapodial articular-end fragments probably of caribou. The faunal assemblage shares similar taxa with Athabaskan Tradition sites, and the composition of the hearth, compared to the general composition of the site, suggests that the site was occupied in different seasons.

SCOTT, G. Richard (University of Alaska Fairbanks) AFFINITIES OF PREHISTORICAL AND MODERN KODIAK ISLANDERS AND THE QUESTION OF KACHEMAK-KONIAG BIOLOGICAL CONTINUITY. (Session #10).

During the 1930s, Ales Hrdlicka excavated the Uyak site on Kodiak Island where he recovered the skeletal remains of 400+ individuals from three "stratigraphic" layers dubbed, from the oldest to youngest, Blue, Red (both "Pre-Koniag") and Black (Koniag). Based on cranial measurements and a touch of typological reasoning, Hrdlicka strongly opined that the Pre-Koniag (read Kachemak) were not ancestral to the Koniag; moreover, he viewed both samples as non-Eskimo in nature. The purpose here is to reassess these conclusions in light of additional data (craniometry, nonmetric cranial traits, dental morphology, gene frequencies) and modern analytical methods. Basically, all craniometric analyses suggest that the Pre-Koniag and Koniag are markedly different. By contract, nonmetric cranial and dental trait frequencies indicate a close relationship between the Pre-Koniag and Koniag. Regrading external relationships, craniometry suggest the Pre-Koniag are most closely aligned with southwestern Alaskan Eskimos while the Koniag tend to be quite distinctive, albeit with weak ties to both Aleut and Na-Dene samples. Nonmetric cranial traits indicate that both the Pre-Koniag and Koniag are closely related to presumed Yupik-speaking groups from southwest Alaska while dental traits suggest the Kodiak Island samples are intermediate between Eskimo-Aleuts and Northwest Coast Indians. Living Kodiak Islanders exhibit a genetic profile closely congruent with that of Central Yupik and Aleut populations but distinct from Athapaskans and the Tlingit. As the modern population of Kodiak Island falls within the Eskimo-Aleut biological sphere, the most parsimonious explanation is for biological continuity from Kachemak to Koniag to modern times. Biological and cultural influences from Northwest Coast Indian groups, along with the varied sampling strategies of skeletal biologist, may help explain why different types of data have yielded disparate results and conflicting interpretations on the question of Kachemak-Koniag continuity vs. replacement.

SENUNGETUK, Joe (Senungetuk Arts) AN ALASKAN NATIVE ARTIST AND SPIRITUALITY: A PERSONAL ACCOUNT. (Session #6).

All of my art as an Iñupiat artist has, in one way or another, dealt with the issues of spirituality - or the lack thereof today -- and Alaska Native people. My presentation will consist of slides from my work as a visual artist, with comments by myself about them, why I did them, and what they meant to me in terms of spirituality.

SHEPARD, Rita (University of California, Los Angeles) PRELIMINARY REPORT ON THE UNALAKLEET PROJECT. (Session #4).

Extensive archeological villages, pits, ranging from very large tunneled houses to small caches, an artifact sample which incorporates a wide cultural scope, and almost no previous scientific study combine to make the Unalakleet River corridor a unique research opportunity. Recently, the Anchorage District Bureau of Land Management and UCLA initiated a complete investigation of four previously identified sites. Cultural remains indicate both historical and prehistoric assemblages. Moreover, researchers found not only that all four sites were larger than originally reported, but located unrecorded ones as well. We predict that future investigations will reveal a successive and prolific regional system.



SHEPPARD, William L. (Arctic Environmental Information Data Center, University of Alaska Anchorage) ARCHEOLOGICAL EXCAVATIONS AT THE TERRACE SITE, TOK, ALASKA. (Session #5).

During the 1990 field season a team of archeologist from the University of Alaska Anchorage's Arctic Environmental Information and Data Center excavated portions of the Terrace Site (TNX-033) near Tok, Alaska, in support of construction of the U.S. Air Force Over-the-Horizon Backscatter radar system. The excavations resulted in the recovery of over 16,000 artifacts, including about 150 tools. Radiocarbon dates indicate the excavated portion of the site represents a series of occupations occurring between 4200 and 450 BP. As expected from the range of occupations, the tools assemblage is quite diverse given its limited size. Surprisingly, however, there is no solid evidence for the use of microblade technology. This paper presents a general overview of results of 1990 work and serves to introduce other more focused discussions of Terrace Site excavations. Additional observations are offered regarding the effectiveness of earlier subsurface testing and the significance of the Tok forest fire.

SIMEONE, William E. (University of Alaska Anchorage and Stephen R. Braund and Associates) INUIT CLOTHING AS A TECHNICAL ADAPTATION TO COLD. (Session #9).

Inuit ability to survive in the Arctic is not due to a genetic advantage. Rather, the key to Inuit survival rests on cultural developments which combine both behavioral and technological adaptations and take into account the biological necessities common to all people. This paper exams Inuit clothing as a technological adaptation designed and constructed to accommodate the necessary biological functions of maintaining constant body temperature.

SIMON, James J. (University of Alaska Fairbanks) LATE KACHEMAK MORTUARY/DISPOSAL PATTERNS AT THE CRAG POINT AND UYAK SITES, KODIAK ISLAND, ALASKA. (Session #10).

Human skeletal material recent excavations near Crag Pint and at the Uyak site on Kodiak Island is being analyzed as part of a Master's project at University of Alaska Fairbanks. Disposal of the dead, including mortuary facilities and cultural modification of human bone, is described for these Late Kachemak assemblages. First, attributes of bone modification (i.e., cutmarks and breakage patterns) are identified, and then the spatial distributions of modification is associated only with certain types of interment, suggesting variable methods of disposing the dead. This variability suggest a much greater range of behaviors than Hrdlicka's speculation that these Kodiak Islanders practiced cannibalism. Such an idea is supported by a review of pertinent North Pacific ethnographic data. Various accounts of methods of human bodily mutilation and treatment of the dead are presented to help identify those behaviors which may have been responsible for the observed patterns in the Late Kachemak skeletal assemblages. The ethnographic information also suggests that these patterns may be found elsewhere in the North Pacific region.

STALEY, David P. (Arctic Environmental Information Data Center, University of Alaska Anchorage) TECHNICAL AND SPATIAL ANALYSIS OF DEBITAGE FROM THE TERRACE SITE. (Session #5).

The analysis of over 14,000 pieces of lithic debitage, visually segregated into 113 material types, has revealed behavioral information regarding raw material procurement, manufacturing stages, specific production techniques, and material preferences. Among other things, attribute analysis indicates that lithic raw materials were obtained from local fluvial sources and distant primary geologic sources or quarries. Although early and late states of bifacial manufacture predominate the lithic reduction activities represented at the site, core preparation, pressure flaking, and tool rejuvenation are also in evidence. Local raw materials were apparently preferred for the manufacture of large bifaces and the entire reduction sequence for the manufacture of these implements is represented at the site. Materials imported from a distance were preferred for use as scrapers, projectile points, and complex tools. These materials were transported to the site in the form of finished tools or as bifacial blanks or flake cores. The blanks and flake courses were subsequently reduced through late stages of manufacture. The combination of technological attribute analysis and the spatial analysis of specific material types has allowed the discrimination of individual episodes of lithic reduction.

STANEK, Ron (Division of Subsistence, Alaska Department of Fish and Game) CONTEMPORARY WILD FOOD DISHES PREPARED IN PORT GRAHAM AND ENGLISH BAY. (Session #11).

Wild fish, game and plants are widely used for food in the two Chugach Eskimo communities of Port Graham and English Bay located in Lower Cook Inlet. Specific foods prepared are often determined by seasonal availability of resources, preservation techniques, celebration of events, and the transmission of methods from generation to generation. Some of the common food dishes prepared include boiled and baked fish, roasted and stewed meats, fruit preserves, rice pies, and several recipes requiring fermenting and pickling. These foods are prepared in many ways to suit tastes derived from Native, Russian, and American influence.

STEFFIAN, Amy F. (Museum of Anthropology, University of Michigan) FIFTY YEARS AFTER HRDLICKA: FURTHER INVESTIGATION AT THE UYAK SITE, KODIAK ISLAND, ALASKA. (Session #10).

This paper presents a summary of archeological research carried out at the Uyak Site, Larsen Bay, Alaska, during the summers of 1987 and 1988, over 50 years after Hrdlicka's investigation of the site. Excavation of an intact portion of this large village site uncovered 16 structures and over 4,400 artifacts dating to the Late Kachemak period. Broad horizontal excavations provided information on village organization, house construction, economy, storage facilities, craft production, mortuary practices and other aspects of Kachemak village life. This research provides a new context for studying Kachemak period culture and a means of reviewing the results of Hrdlicka's excavation. Comparisons between these two excavations suggest that the Uyak Site was occupied predominately during the Late Kachemak period, with a limited occupation by later Koniag peoples. The Uyak Site is also considered in relation to the size and distribution of Late Kachemak sites in the Uyak Bay and Karluk Lake and River regions. Regional survey data and evidence from the excavation suggest that the site was one of at least five large, permanently occupied Late Kachemak period villages in Uyak Bay.

WHEELER, Polly (University of Alberta) MIGRATION OR MOBILITY?: UNDERSTANDING MOVEMENT AMONG CONTEMPORARY ALASKA NATIVES. (Session #9).

High rates of mobility and season movement have long been recognized by anthropologists as predominant characteristics of some traditional hunting and gathering societies. Similarly, our understanding of contemporary hunting and gathering societies is based on the assumption of decreased mobility/increase sedentism resulting from contact with Euro-Americans in the 19th and 20th centuries. Not surprisingly, attempts at explaining hunter-gatherers in urban contexts are largely based on this assumption of increased sedentism and movement is attributed to migration. The western paradigm of movement is embodied in migration theory. Implicit in this body of theory are two fundamental assumptions: 1) movement, any movement is linear, e.g., that it has a beginning and an end point and 2) movement is largely a result of economic rationale, e.g., push and pull factors derive primarily from one's economic situation.

While this understanding of movement may explain the phenomena among some hunting and gathering societies, I do not believe that it provides a complete understanding of movement as it occurs among Alaska Natives in Fairbanks, primarily because it does not incorporate or address a fundamental characteristic of hunting and gathering societies -- that is, mobility. I suggest that contemporary and historical rates of mobility are comparable; the form has changed while the function has stayed the same. While historical movement involved boat travel and more recently dogs, today it involves planes and cars. Regardless of mode of travel however, people are moving both frequently and far. I suggest that what has largely been understood as increasing rates of urbanization among Alaska Natives is rather attributable to mobility rather than migration. While the former assumes linear movement and economic intent, the latter is culturally valued and attributable to far more than economic intent. In this paper, I explore the idea of mobility as a cultural artifact and in so doing arrive at a more useful way of examining Alaska Native movement.

WILLIAMS, Elizabeth (University of Alaska Fairbanks) ST. LAWRENCE ISLAND FAMINE OF 1878-79. (Session #9).

In 1878-79, due to famine, St. Lawrence Island was severely depopulated. The cause or causes of the famine are often treated conjecturally or as indeterminable in the literature. Government

agents and other observers who visited the island only a few years subsequent to the famine often file reports based on information collection on one or two day stops at the island. These early reports, often self-contradicting, conflicting, and vague, more often contained speculation than fact in respect to the cause of the famine. Yet, many of these speculations, through time, by repetition in derivative sources, have become established as fact. In this paper, a careful analysis of the primary sources will be presented and an attempt made to determine the factual causes of the St. Lawrence Island famine of 1978-79.

WILSON, Curtis (U.S. Fish and Wildlife Service) THE FINAL REPORT ON AN INDIGENOUS NINETEENTH-CENTURY SETTLEMENT/SUBSISTENCE SYSTEM IN THE AREA OF DEMARCATION BAY, ALASKA. (Session #1).

A nineteenth-century settlement/subsistence system in the demarcation Bay area is described and discussed with special attention focused on changes that occurred there. The system consists of four groups of tent rings, two caribou fences and one human grave; also included is one large multi-component site (Lorenz Overlook) that contains two small residential villages, two burial locales and one large caribou processing area. Evidence from an archeological analysis is combined with ethnographic historic, ethnohistoric and ethnoarcheological data to develop a synthetic model of the bay's cultural system and to make inferences about the processes of change that affected it. Changes in technology, economic and social organizations, and demographics are directly or indirectly discernable. It is argued that these changes resulted from systemic stress generated by sources within the native system and by the nature of the interaction between the indigenous system and the Euroamerican culture present in northern Alaska and northwestern Canada.

WORKMAN, William (University of Alaska Anchorage) LIFE AND DEATH IN A FIRST MILLENNIUM AD GULF OF ALASKA CULTURE: THE KACHEMAK CEREMONIAL COMPLEX. (Session #10).

Closely related Kachemak tradition groups on Kodiak Island and outer Cook Inlet participated in the development of an elaborate mortuary ceremonial complex early in the First Millennium A.D. Elements of this complex included dismemberment and other alterations of human bones, placement of artificial eyes in the orbits of some burials, and portrayals of various exotic creatures in carvings and, most notably, on decorated stone lamps. This paper will consider the general nature of this distinctive ceremonial complex, the distribution of selected elements, and the possible meaning of certain of them. While this symbolic system failed to survive into historic times, informed inference on the probable meaning of some of this behavior seems possible with reference to the rich and still remembered ceremonial world of the Bering Sea Eskimos and other northern groups in historic times.

YARBOROUGH, Linda Finn (University of Alaska Anchorage) WHAT'S FOR DINNER: FAUNAL ASSEMBLAGES AND CULTURAL FOOD PREFERENCES IN THE NORTH PACIFIC. (Session #8).

Although the available faunal resources were very similar along the North Pacific coast, cultural preferences may have played a part in deciding which or how much of these resources would be exploited. Following a discussion of the faunal remains recovered from the late prehistoric components of several North Pacific sites, a comparison will be made of categories of animals exploited. Early contact period information from the Pacific Eskimo of Kodiak and Prince William Sound, and their Pacific Athapaskan neighbors to the southeast will be used to illustrate how cultural preferences might have affected use of these categories.

YARBOROUGH, Linda Finn (University of Alaska Anchorage) PHYSICAL CHARACTERISTICS AND POPULATION AFFILIATION OF A SKELETON FROM PRINCE WILLIAM SOUND. (Session #3).

In 1988, a female skeleton dating to the late eighteenth century was encountered during excavations at Uqcluvit in northwestern Prince William Sound. Although some elements were partially eroded, measurements were made which allowed comparison with other North Pacific populations.

YARBOROUGH, Michael R. (Cultural Resource Consultants) ON THE MARGIN OR THE CUTTING EDGE? RELATIONSHIPS BETWEEN THE PEOPLE OF PRINCE WILLIAM SOUND AND OTHER NORTH PACIFIC MARITIME GROUPS. (Session #8).

The people of Prince William Sound not only shared many basic cultural traits with other Pacific Eskimo groups, but also, because of the sound's location along the northeastern margin of the Pacific Eskimo area, were in close contact with Indian groups to the south. Ties between Prince William Sound and the Yakutat region were particularly strong. Following a discussion of the place of Prince William Sound in the North Pacific Maritime co-tradition, this paper will focus on the relationship between late prehistoric and contact period cultures of the sound and the ethnographic Eyak and northern Tlingit area.

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ALASKA ANTHROPOLOGICAL ASSOCIATION

18th ANNUAL MEETING

1991

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Special thanks are due to the following individuals for their work in making the 18th annual meeting of the Alaska Anthropological Association possible:

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