



15th Annual Meeting
Alaska Anthropological Association
March 25 - 26, 1988
Westmark Fairbanks
Guest Speakers: Brian Fagan & Dell Hymes

ALASKA ANTHROPOLOGICAL ASSOCIATION
15TH ANNUAL MEETING, MARCH 25 AND 26, 1988
WESTMARK HOTEL, FAIRBANKS

Conference Speakers

Luncheon Speaker:

Dr. Brian M. Fagan
(Friday Luncheon)

Brian M. Fagan is Professor of Anthropology at the University of California, Santa Barbara. Dr. Fagan, who received his formal training in archaeology at Cambridge University, initially centered his research interests on the Iron Age cultures of southern Africa. Since his appointment at UCSB in 1967, he has written over 15 books aimed at educating both students and the general public on the importance of understanding and preserving the cultural heritage of earlier human populations. His texts and popular works include In the Beginning: An Introduction to Archaeology, People of the Earth, Africa in the Iron Age, Rape of the Nile, Quest for the Past, Elusive Treasure, The Adventure of Archaeology, and The Great Journey: The Peopling of Ancient America. His Friday luncheon Address is entitled: "A Visit with Archaeology in the Year 2010." In addition, he will present a public lecture on "The Rape of the Nile" Friday evening at the Noel Wien Library and serve as keynote speaker at the Belzoni Society meeting Saturday night at the Blue Marlin.

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Luncheon Speaker:

Dr. Dell Hymes
(Saturday Luncheon)

After a number of years at the University of Pennsylvania, the last twelve as Dean of the Graduate School of Education, Dell H. Hymes presently holds an endowed chair as Professor of Anthropology at the University of Virginia. His distinguished career has included terms as President of the Language Society of America, the Council on Anthropology and Education, and of the American Anthropological Association, as well as founder and editor of the journal, Language and Society. A prolific scholar and distinguished teacher, Professor Hymes has been recognized internationally for his contributions to the fields of anthropology, linguistics and folklore. In addition to being a major force in shaping sociolinguistics as a discipline, he continues to pursue his lifelong scholarly interest in the American Indian languages. He and his wife, Virginia, work virtually every summer at their home on the Warm Springs Reservation in Rhododendron, Oregon.

PROGRAM
15th Annual Meeting
ALASKA ANTHROPOLOGICAL ASSOCIATION
Westmark Fairbanks
March 25-26, 1988

Thursday, March 24, 1988
Registration: 6:00 p.m. - 8:00 p.m.

Friday, March 25, 1988
Registration: 7:30 a.m. - 12 noon, 1:00 p.m. - 2:30 p.m.

WEST GOLD ROOM Friday morning

ALASKA NATIVE ARTS
Lynn Wallen, Chair

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| 8:30 | Jordan, R.H. "Traditional Koniag Art: Feasting and Dancing at Karluk" |
| 8:50 | Brown, S. "Three Wrangell Carvers: A Stylistic Comparison" |
| 9:10 | Blackman, M.B., and E.S. Hall, Jr. "Wolves Dismembered: An Analysis of a Nuu-Chah-Nulth Public Dance Performance" |
| 9:30 | Pearce, T.S. "Tanana Athabaskan Song Genres: Form and Function" |
| 9:50 | Videotape: "Songs in Minto Life," presented by T. S. Pearce |
| 10:10 | COFFEE BREAK |
| 10:30 | Corey, P.L. "A Proposed Glossary of Spruce Root Basketry Terms" |
| 10:50 | Mishler, C. "The Nuta'aq: Musical Folk Drama in English Bay" |
| 11:10 | Wallen, L.A. "The Art of Yupik Dance" |
| 11:30 | Rousselot, J.L. "Munich Museum für Völkerkunde: Collection Improvement Policies" |

MIDDLE GOLD ROOM Friday morning

CONTRIBUTED PAPERS IN HISTORIC ARCHAEOLOGY

Howard Maxwell, Chair

- ✓ 8:30 Arundale, W.H. "The Barnette Street Bridge Site: Past and Future"
- ✓ 8:50 Redding-Gubitosa, D. "Excavation of a Historic Kuskokwim Eskimo/Athabascan Village"
- ✓ 9:10 Staley, D.P. "Going Mobile: Archaeological Lessons from Historic Buckland Communities"
- ✓ 9:30 Veltre, D.W. and A.P. McCartney "Aleut House Forms: A Review of Archaeological and Ethnohistoric Data"
- ✓ 9:50 Frost, O.W., S.D. Morton, J.F.C. Johnson "Perimeters of the Bering Expedition Exploration on Kayak Island, Alaska, 1741"
- 10:10 COFFEE BREAK
- 10:30 Griffin, D. "Visions Beneath the Tundra: A History of Early Settlements Near the Mouth of the Yukon River"
- 10:50 Gal, R. "Infrared Archaeological Site Signatures in Arctic Alaska"
- 11:10 Boraas, A. and J. Klein "The Dena'ina Occupation of Cook Inlet: Carbon 14 Dates from SEL-010, Calhoun's Point"

RAMPART ROOM Friday morning

CONTRIBUTED PAPERS IN LINGUISTICS

Larry Kaplan, Chair

- 8:30 Fortescue, M. "The Eskimo-Aleut-Yukagir Relationship"
- 8:50 Iutzi-Mitchell, R.D. "Language Shift in Circumpolar Speech Communities"
- 9:10 Kari, J. "Remarks on Position Class Analysis of the Athabaskan Verb Complex: Ahtna and Navajo"
- 9:30 Leer, J. "The Tlingit Gesture System"
- 9:50 Fall, J.A. "Yubugh Tayqan: An Upper Inlet Tanaina Culture Hero Cycle"
- 10:10 COFFEE BREAK

EAST GOLD ROOM Friday
LUNCHEON 12:00 - 1:45

Speaker: Dr. Brian Fagan, Department of Anthropology
University of California - Santa Barbara

Topic: "A Visit With Archaeology in the Year 2010"

WEST GOLD ROOM Friday Afternoon

KODIAK ARCHIPELAGO AND PRINCE WILLIAM SOUND

Lydia T. Black, Chair

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| 2:00 | Black, L.T. "Grigorii Shelikhov's Dream of Empire and the Fate of Kodiak Islanders" |
| 2:20 | Clark, D.W. "Only a Boat Load or Two: Migrations and Alutiig History" |
| 2:40 | Utermohle, C.J. "Koniag Burial Patterns: Examples from Karluk (KAR-001)" |
| 3:00 | Desson, D. "French Sources on Kodiak Ethnography and Early Contact History" |
| 3:20 | Jacobson, S.A. "The Place of Egegik in the Alutiig-Central Yup'ik Linguistic Continuum" |
| 3:40 | COFFEE BREAK |
| 4:00 | Jordan, R.H. "Kodiak Island's Kachemak Tradition: Violence and Village Life in the Land of Plenty" |
| 4:20 | Ketz, J.A. "Nuchek and the Port Etches Historic District: The Archaeological, Documentary and Ethnographic Record" |
| 4:40 | Knecht, R. "Oral Tradition and Archaeology: New Data" |
| 5:00 | Mulcahy, J. "Change in Health Care Patterns on Kodiak Island" |
| 5:20 | Roppel, P. "The Role of Mining on Kodiak in the 19th Century" |

MIDDLE GOLD ROOM Friday afternoon

TOWARD THE DECOLONIZATION OF RURAL ALASKA

Ray Barnhardt, Chair

Dennis Demmert, Discussant

- 2:00 Dubbs, P. "Decolonizing Economies"
- 2:20 Sparck, L. "Effects of Modernization on the Yup'ik"
- 2:40 Schafer, L. "Social Change and Cultural Continuity"
- 3:00 Kawagley, O. "Soft Technology: Adaptations to Culture and Environment"
- 3:20 Martz, C. "I Will Speak Again"
- 3:40 COFFEE BREAK
- 4:00 Barnhardt, R. "Alaska Native Educational Initiatives"
- 4:20 Grubis, S. "Native Administrators in Rural Schools"
- 4:40 Mendenhall, P. "Decolonizing Western Alaska"
- 5:00 Marum, L. "Rural Community Organizing and Development Strategies in Alaska Native Villages"
- 5:20 D. Demmert, Discussant

RAMPART ROOM Friday afternoon

Film Presentation 2:00 - 3:40 p.m.

From the Elders A series of three films, including:

"In Irgu's Time," "Joe Sun," "The Reindeer Thief"

By Katrina Waters, with Sarah Elder and Leonard Kamerling

» « » « » « » « FRIDAY EVENING » « » « » « » « » «

7:00 Noel Wien Library, 1215 Cowles Street
"The Rape of the Nile"
Brian Fagan, Speaker

8:30 Reception honoring Brian Fagan
Signers' Hall, UAF Campus
Sponsored by the Vice Chancellor for Research and the
Dean, College of Liberal Arts

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Saturday, March 26, 1988
Registration: 8:00 a.m. - 10:00 a.m.

WEST GOLD ROOM Saturday Morning

MISSIONARIES, MISSIONIZATION AND RELIGIOUS EXPRESSION
Robert Jarvenpa, Chair

- 8:30 McCollough, M. "The Changing Status of Lower Kuskokwim Shamans as a Result of Moravian and Russian Orthodox Missionary Activities"
- 8:50 Jarvenpa, R. "Dynamics of an Embryonic Pilgrimage: The Feast for Father Moraud"
- 9:10 Turner, E. "The Effects of Missionizing on the Tradition of Iñupiat Tribal Healing"
- 9:30 Fienup-Riordan, A. "The Real People and the Children of Thunder"
- 9:50 Mishler, C. "Missionaries in Collision: Anglicans vs. Oblates at Fort McPherson, 1865"
- 10:10 COFFEE BREAK
- 10:30 Taber, R. "When the Reindeer Met the Caribou: An Historical Case of Conflicting Ideologies and Environmental Perceptions between the Presbyterian Missionaries and the Coastal Natives of Alaska"
- 10:50 Mousalimas, S.A. "Continuity and Discontinuity in Belief Systems"

MIDDLE GOLD ROOM Saturday morning

CONTRIBUTED PAPERS ON SUBSISTENCE
Anne Shinkwin, Chair

- 8:30 Wheeler, P. "Commoditization of Subsistence Resources and Culture Change"
- 8:50 Hall Jr., E.S. and C. Gerlach "And They Came Back as Caribou: An Investigation of the George Onalik Reindeer Corral in Northwestern Alaska"
- 9:10 Spearman, G. "The Last Great Hunt"
- 9:30 Nowak, M. "Tracking a Village Over Time: Potentials and Pitfalls"
- 9:50 Videotape: "Dena'ina Fish Cache" presented by Linda Ellanna
- 10:10 COFFEE BREAK

MIDDLE GOLD ROOM Saturday morning

GEOARCHAEOLOGY AND ARCHAEOLOGY: SITE FORMATION PROCESSES

Nancy Bigelow and Bob Sattler, Co-Chair

David Hopkins and Roger Powers, Discussants

Bob Sattler and Nancy Bigelow, Organizers

- 10:30 Dixon, J. "Regional Applications of Geoarchaeology in Alaska"
- 10:50 Griffin, D. and R. Sattler "Thermal Springs of Alaska: An Analysis of their Role in the Lifeways of Alaskan Natives"
- 11:10 Hamilton, T. "Onion Portage and Epiguruk Bluff: Late-Pleistocene Geoarchaeology of the Central Kobuk River Valley"

RAMPART ROOM Saturday morning

CONTRIBUTED PAPERS IN GENERAL ARCHAEOLOGY

William Workman, Chair

- 8:30 Holmes, C.E. "An Early Post Paleo-Arctic Site in the Alaska Range"
- 8:50 Holmes, C.E. and J. David McMahan "The Thorne River Archaeological Mitigation Project, an Interim Progress Report"
- 9:10 Dotter, W. "1988 BIA ANCSA 14(h)(1) Field Investigations in Prince William Sound and Adjacent Areas"
- 9:30 Crozier, S.N. "BIA and Native Association Archaeological Field School"
- 9:50 Clark, F. "Kasilof Landing: Kachemak III in the Central Kenai Peninsula?"
- 10:10 COFFEE BREAK

ANTHROPOLOGICAL APPROACHES TO DEMOGRAPHIC DATA

Michael Levin, Chair

- 10:30 Levin, M. "Demographic Characteristics of Inupiat and Yupik in 1980: What the Census Tells Us"
- 10:50 Faulkner, S.H. "Clan Affiliation and Marriage Patterns in Gambell, Saint Lawrence Island"
- 11:10 Christopher, J.E. "A Temporal Analysis of Inland Dena'ina Age and Sex Composition"
- 11:30 Norvell, C. and Helen Dickson "Marriage Patterns Within the Inupiaq Community of Wales, Alaska"

Middle Gold Room Saturday afternoon

**GEOARCHAEOLOGY AND ARCHAEOLOGY: SITE FORMATION PROCESSES
(continued)**

- 2:00 Dillehay, T. "Site Formation Processes at the Late-Pleistocene Archaeological Site of Monte Verde, Chile"
- 2:20 Crossen, K., L. Dilley, D. Yesner, and W. Workman
"Beaches, Volcanoes, and Earthquakes: Site Formation Processes at the Fox Farm Site, Kachemak Bay"
- 2:40 Mason, O. "People in the Dunes: Site Integrity in View of Dune Formation and Erosion Processes Along the Northern Seward Peninsula Coast"
- 3:00 Jordan, J. "Barrier Island Dynamics and Coastal Archaeology: Erosion and Sedimentation on Northern Seward Peninsula"
- 3:20 Staley, D. "Granulometric Study of Ground Hog Bay-2 Sediments"
- 3:40 COFFEE BREAK
- 4:00 Sattler, R. "Rubble, Silt, and Bones: Site Formation of a Late-Quaternary Cave on the Porcupine River"
- 4:20 Bigelow, N. "Grain-size Variation at the Walker Road Site"
- 4:40 Goebel, T. "Lithic Analysis of the Nenana Complex, Alaska"
- 5:00 David Hopkins and Roger Powers, Discussants

**Rampart Room Friday afternoon
Film Presentation 2:00 - 3:40 p.m.**

From the Elders: A series of three films, including:

"In Irgu's Time," "Joe Sun," "The Reindeer Thief"

By Katrina Waters, with Sarah Elder and Leonard Kamerling

3:40 COFFEE BREAK

Saturday afternoon

MISCELLANEOUS CONTRIBUTED PAPERS

Wendy Arundale, Chair

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|------|---|
| 4:00 | Arundale, W., et al. "Future Research Needs and Opportunities in Northwest Alaska: The Anthropological Perspective" |
| 4:20 | Chance, N. "Gender and Kinship: North Slope Inupiat Women in Anchorage" |
| 4:40 | Mason, R. "Fishing and Drinking in Kodiak" |
| 5:00 | Hauck, S.A. "Aleut Music and Dance--What It Is and What Is the Use of It" |
| 5:20 | Stern, R. "The Economics of Air Transportation of U.S. Mail in Rural Alaska" |

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BUSINESS MEETING

Rampart Room

6:00 - 7:00 p.m.

Seventh Annual
Belzoni Society Meeting

Blue Marlin

7:00 - 9:00 p.m.

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All of the conference arrangements were made by Conferences and Institutes at the University of Alaska. We particularly want to thank Patricia Book, Nancy Bachner and Sharon Oien.

ABSTRACTS

ARUNDALE, WENDY H.

8:30 a.m. Friday, Middle Gold

"The Barnette Street Bridge Site: Past and Future"

All too often we hear the sorry tale of an important cultural resource lost or only partially rescued when it was not found until construction workers unearthed it. In planning for the proposed Barnette Street Bridge, the Department of Transportation is trying to avoid this unfortunate scenario by supporting a preconstruction study of the site's historical and archaeological potential. The study shows that the bridge site may well have significant archaeological remains. The site has always been in the core of Fairbanks' downtown area, and in the past a central steamboat dock, utilities, and businesses were all in the immediate vicinity. This paper reports the study's major historical findings and recommendations for future work.

ARUNDALE, WENDY, CRAIG GERLACH, DAVID HOPKINS, DAVID NORTON, CHARLES SLAUGHTER, DAVID KLEIN, and ROBERT SATTLER

4:00 p.m. Saturday, Rampart

"Future Research Needs and Opportunities in Northwest Alaska: The Anthropological Perspective"

In September 1987, over 100 scientists, managers, and Native people from Northwest Alaska met in Anchorage to discuss future research in Northwest Alaska. Several anthropologists were key participants. Through a symposium and workshop, the meeting addressed a variety of topics including several that are important to anthropologists: oral history, prehistory, palaeoclimate, subsistence, tourism and others. A major subtheme of the conference was the need for greater involvement of local people in all stages of research from choice of research topic right through to reporting of results. The Steering Committee for this conference is in the final stages of preparing their report which they hope will serve as a "white paper" for future research in northwest Alaska. This paper previews that report, discussing some issues of general concern such as: local involvement, long term funding and institutional support, base line data needs, regional centers, and the need for greater coordination and exchange of information, as well as issues and recommendations of particular interest to anthropologists.

BARNHARDT, RAY

4:00 p.m. Friday, Middle Gold

"Alaska Native Educational Initiatives"

Over the past dozen or so years, various Native individuals, groups and organizations throughout Alaska have taken the initiative to develop their own educational programs and

institutions intended to address specific social, cultural and economic needs of Native people. This presentation will address some of the characteristics of such initiatives and how they have been used by Native people as vehicles for empowerment and development.

BASHAM, CHARLOTTE S.

2:40 p.m. Saturday, West Gold

"Transformations of Text: What Happened to 'The War of the Ghosts'"

This paper traces the written history of a Kathlamet story, "The War of the Ghosts," from its first appearance in print (Annual Report of the Bureau of American Ethnology, Bull.26) to a bowdlerized version of the English translation that has been widely used in studies of memory and summarization (Bartlett 1932; Kintsch and van Dijk 1978; Kintsch and Greene 1978). Issues of translation, integrity, and interpretation are discussed, and culturally biased assumptions about coherence are examined. Finally, summaries of three different versions of the story written by Alaska Native students are presented and compared to the published results of summarization tasks.

BIGELOW, NANCY

4:20 p.m. Saturday, Middle Gold

"Grain Size Variation at the Walker Road Site"

The Walker Road Early Man site (ca 11,500 bp) is situated on the bluff face of an incised strath terrace of a probable Early Wisconsinan (Healy) age outwash terrace in the Nenana Valley. The archaeological remains are contained in a one meter thick loess unit overlying outwash gravels. In the main locus of the site, the loess is interbedded with levels of loams and silt loams, as well as being tri-sected by two broad bands of paleosols.

Depositional processes at Walker Road are not entirely clear. Samples were collected to assess stratigraphic variability on the strath terrace away from the site locus. Granulometric variations from both within the site and along a transect beyond the site boundary will be presented and analyzed to assess changes in depositional history as one moves away from the open bluff.

BLACK, LYDIA

2:00 p.m. Friday, West Gold

"Grigorii Shelikhov's Dream of Empire and the Fate of Kodiak Islanders"

The conquest of Kodiak in 1784 by Grigorii Shelikhov is discussed in the context of historic documents. The qualitative difference between invasion and permanent settlement on Kodiak and the sporadic visits of earlier skippers of Russian fur hunting ships is assessed. The consequences for the local population are examined.

BLACKMAN, MARGARET B.
and EDWIN S. HALL, JR.

9:10 a.m. Friday, West Gold

"Wolves Dismembered: An Analysis of a Nuu-chah-nulth Public Dance Performance"

At the 1986 meetings we presented a paper ("Wolves Remembered . . . ") on a collection of contemporary Nuu-chah-nulth (Nootka) Klukwala masks, noting their relationship to traditional pieces and their use within the complex Klukwala ceremony. In September 1987 these masks and other paraphernalia were demonstrated in a public performance created by the artist of the pieces, Art Thompson. The performance was unique because it involved the collaboration of Native artist and anthropologist in a presentation which both demonstrated the dances and explained the cultural context in which they were used. Although, on the surface, the occasion served to bring to public attention little known dances of a major Northwest Coast tribe, it had a number of additional ramifications. For example, the performance provided the vehicle for the native artist to legitimate his status by demonstrating his knowledge of songs and ritual and it brought into question the right of native individuals to publicly perform parts of a "sacred" ritual. Not insignificantly the performance also tested the relationship between anthropologist and native consultant. Far from being a simple entertainment at a professional meeting, this dance performance was a complex ethnographic event with links to the art world, the ethnographic process, and the native village.

BORAAS, ALAN and JANET KLEIN 11:10 a.m. Friday, Middle Gold

"The Dena'ina Occupation of Cook Inlet: Carbon 14 Dates from SEL-010, Calhoun's Point"

During the summer of 1987 crews from Kenai Peninsula College and the Pratt Museum excavated at SEL-010, Calhoun's Point on the south shore of Kachemak Bay. The two component site consisted of a 1.5-2 meter deep midden of Kachemak III age (0 A.D. to 500 A.D.). Into this midden was dug the semi-subterranean foundation of a Dena'ina house. Carbon 14 dates from the fire hearth of the Dena'ina house will provide additional information about when the Dena'ina Athabaskans occupied Cook Inlet. (Dates not yet returned from the laboratory as of this writing).

BROWN, STEVE

8:50 a.m. Friday, West Gold

"Three Wrangell Carvers: A Stylistic Comparison"

The totem poles of the Wrangell area at the turn of the century were many and varied. They represent the work of many different talented artists. Very little information about the artists has come down to us, since unfortunately, this is an area of historical record that has seen little attention paid to it.

By comparing the various carvings according to the manner in which the images have been constructed, we see the details that make up individual artist's style.

There is a large group of these poles that appear to be the

work of three particular artists whose careers overlap somewhat in time. This presentation will connect individual works with each of these men, using photographs of their carvings, and denote the details of their styles that make the comparisons possible.

CASSELL, MARK S.

4:20 p.m. Saturday, West Gold

"On the Interpretation and Writing of History: A Case from the Western Arctic"

Observers of the North Alaskan Inupiat Eskimo in the late 19th and early 20th centuries left a substantial body of primary source documents and published literature concerning Eskimo participation in the commercial whaling industry. In these accounts, the authors tended to emphasize the deleterious moral effects of alcohol, and the potential salvation of the consequently downtrodden Eskimo through Christianization. This emphasis is not surprising; many of the perceptions of alcohol and religion of the times were developed in response to the need for a controlled, stable labor force in a burgeoning industrial American society. The recent scholarly histories of commercial whaling in the Western Arctic have also tended to focus upon alcohol and Christian missionization in discussions of Eskimo labor in the whaling industry, and in the process have reified and perpetuated the biases and perceptions of the original observers. The present paper links modern historiography with the ideology of industrial labor in the late 19th and early 20th centuries, and offers suggestions on approaches to historical and anthropological research that permit scholarship to go beyond the normative history extant today.

CHANCE, NANCY

4:20 p.m. Saturday, Middle Gold

"Gender and Kinship: North Slope Inupiat Women in Anchorage"

Federal policies regarding native Alaskans have generally supported an assimilationist goal. Urban living and wage work have been seen as moves toward that goal. This paper will examine households and kin relations among Inupiat women in Anchorage where both cultural continuity and change are present.

CHRISTOPHER, JOHN E.

11:10 a.m. Saturday, Rampart

"A Temporal Analysis of Inland Dena'ina Age and Sex Composition"

The contemporary Inland Dena'ina residence of Nondalton are descendents of the seasonally mobile Athabaskan hunter-gatherers who inhabited an area which today is partially encompassed by the Lake Clark National Park and Preserve. By using contemporary family histories, and Russian Orthodox Church records, an extensive genealogical and demographic database has been developed for the Inland Dena'ina. This database, which represents approximately 200 years of demographic history, is relatively rare among the study of hunter-gatherer populations. Because of the uniqueness of this database, the temporal examination of Dena'ina age and sex composition not only affords insights into the demographic structure of an early-contact

Alaskan Athabaskan population, but may also contribute to an enhanced understanding of the demography of hunter-gatherers within a more generalized context.

CLARK, DONALD W.

2:20 p.m. Friday, West Gold

"Only a Boat Load or Two: Migrations and Alutiiq History"

Migrations presumed to have taken place in the Pacific area are discussed from the viewpoint that they are significant 'historical' events. Inferred circumstances and probable impacts of these events may shed light on the cultures and societies of the region in both more ancient and later prehistoric times. Historic migrations may also bear importantly on Alutiiq history, but for lack of information on my part I will only suggest these topics for further research. Migrations in the prehistoric record are partly a matter of interpretation, thus some consideration will be given to the processes by which cultural similarities and divergence may arise. Among particulars to be considered are initial settlement, the brief Ocean Bay II penetration of the Naknek drainage, an ASTt colony at Kachemak Bay, a number of features of terminal Norton-initial Neoeskimo times, Tanaina expansion, legendary Chugach migration to Prince William Sound, and transport of Aleuts and Tlingit to Kodiak by the Russians.

CLARK, FRED P.

9:50 a.m. Saturday, Rampart

"Kasilof Landing: Kachemak III in the Central Kenai Peninsula"

The Kasilof Landing site, in the central Kenai Peninsula, was surveyed and minimally tested as part of the 14(h)(1) process by the BIA ANCSA Office during the 1985 and 1987 field seasons. The investigation showed variations in depression size, style, and degree of weathering which could indicate occupation by separate populations in separate time periods. That hypothesis is supported by two C-14 dates from different areas of the site which indicate occupations ca. 2000 and 3000 years bp.

COREY, PETER L.

10:30 a.m. Friday, West Gold

"A Proposed Glossary of Spruce Root Basketry Terms"

A glossary of terms specific to the spruce root basketry of the Tlingit and Haida cultures would be of use to anyone involved in cataloging or otherwise describing these materials. The purpose of this paper is to propose a standardized set of terms. A printed monograph will be distributed as the basis for a proposed glossary with the understanding that the author will entertain any constructive criticism for a future revised glossary of spruce root basketry terms.

CROSSEN, KRISTINE J., LORIE DILLEY, DAVID R. YESNER, and WILLIAM B. WORKMAN

2:20 p.m. Saturday, Middle Gold

"Beaches, Volcanoes, and Earthquakes: Site Formation Processes at the Fox Farm Site, Kachemak Bay"

The deepest excavation at the Fox Farm site, Kachemak Bay, reveals well-sorted beach gravels and sands which may represent the initial occupation of this site during the early Kachemak II period. Subsequent cultural deposits overlie the lowest beach gravels, and a second widespread open work gravel in the mid-section of the stratigraphy likely indicates a time of major storm overwash or even tsunami deposition. A thick midden dating to Kachemak III times is deposited above this second gravel unit while the upper section of the site shows two distinct geological events. Approximately 1/2 m below the surface, a 5 cm thick, mottled tan and gray sand unit may indicate beach or wind-blown sand covering the site. The uppermost stratigraphy reveals fine material, up to 20 cm thick, interpreted as volcanic ash. This unit separates the prehistoric Kachemak III from historical remains at the site. Most recently, the 1964 earthquake produced 2-3 m of subsidence in Kachemak Bay, causing inundation of the areas surrounding the site. Today, this subsidence results in flooding of the deepest portion of the site during high tides.

CROZIER, S. NEAL

9:30 a.m. Saturday, Rampart

"BIA and Native Association Archaeological Field School"

For six weeks during the summer of 1987, the BIA conducted an archaeological field school for Native youths from the Kodiak Area Native Association. A 2,000 year old dwelling structure was excavated near Larson Bay, Kodiak, Alaska. The success of this first BIA operated field school gives rise to similar cost-effective projects in the future. The emphasis of this paper is on the field school operation, however, the results of the excavation substantiate some hitherto unconfirmed aspects of trade and warfare during a cultural transition phase in South Central Alaska.

DESSON, DOMINIQUE

3:00 Friday, West Gold

"French Sources on Kodiak Ethnography and Early Contact History"

This paper will outline the importance of French sources in the reconstruction of traditional native culture and/or contact history of the people of southwestern Alaska, specifically of the Alutiigs of the Kodiak archipelago. A particular focus will be given to the writings of the French Navy officer, Camille de Roquefeuil, and the writings and artifactual collections, specifically of masks, of the French explorer and scholar, Alphonse Louis Pinart, who visited Kodiak respectively in 1818 and 1871-1872.

DILLEHAY, TOM D.

2:00 p.m. Saturday, Middle Gold

"Site Formation Processes at the Late Pleistocene Archaeological Site of Monte Verde, Chile"

Monte Verde is a dual component site radiocarbon dated at around 13,000 B.P. and 33,000 B.P. The youngest culture is characterized by bone and stone technologies and by well-

preserved wood artifacts, dwelling foundations of both earth and wood, and abundant remains of useful plants, all revealing an early lifeway more culturally diversified than archaeologists had previously demonstrated for late Pleistocene people in the Americas. The older component is defined by 26 lithics and three apparent cultural features. The cultural materials are buried in the banks and adjacent sandy terraces of a small creek. The creek drains a wet boggy area in a temperate rainforest that has existed there since at least late Pleistocene times. More than ten years of research in archaeology, ethnoarchaeology, geoarchaeology, vertebrate toponomy, and other disciplines have resulted in a detailed understanding of the formation processes--cultural and natural--of the Monte Verde site. This paper analyzes and synthesizes some of the non-artifactual and artifactual materials and characteristics of deposits and environments that were used to identify and explain the specific formation processes of the site. Several analytical strategies are also proposed.

DIXON, E. JAMES

10:30 a.m. Saturday, Middle Gold

"Regional Applications of Geoarchaeology in Alaska"

Three regional examples are presented to illustrate methods by which pertinent geologic data have been applied to both focus and interpret archaeological research in Alaska. The Porcupine River Archaeological Survey documents the methods by which geologic formations were used to focus archaeological survey directed toward the discovery of Pleistocene age cave deposits. The Fort Wainwright Archaeological Survey relies on the application of geologic data to delineate limiting ages for surficial geologic deposits which can then be used to optimize archaeological survey in large areas where resources for survey are limited. The Middle Susitna River Project illustrates both the utility and limitations of tephrochronology to establish a broad regional chronologic framework with which to interpret regional prehistory.

DOTTER, WALTER

9:10 a.m. Saturday, Rampart

"1988 BIA ANCSA 14(h)(1) Field Investigations in Prince William Sound and Adjacent Areas"

During the 1987 field season, Alaska Native Claims Settlement Act (ANCSA) cemetery and historic place applications from the Chugach Alaska Regional Corporation were investigated by archaeologists from the ANCSA Office. The survey area included Prince William Sound and adjacent areas of the Gulf of Alaska in the vicinity of Kayak Island on the east and the Kenai Peninsula coast south of Seward on the west. Prior to ANCSA investigations in the area only three sites had radiocarbon dates. The 1988 investigations obtained nineteen dates from twelve sites. These dates span the time from nearly one thousand years ago into the early historic period. Surprisingly, notwithstanding tectonic movement and subsequent erosion, many of the sites recorded by Dr. Frederica de Laguna have survived to this day at least partially intact. The types of sites found to contain intact

midden deposits included islet "refuge" rocks, village sites, and camp sites. ANCSA investigations also recorded clusters of culturally modified trees, some containing over a hundred bark-stripped trees.

DUBBS, PAT

2:00 p.m. Friday, Middle Gold

"Decolonizing Economies"

Economic colonization processes are pervasive and once underway, difficult to impede or reverse. This presentation looks at the unfolding of such economic processes in rural Alaska and suggests a general framework for decolonizing them.

ELLANNA, LINDA

9:50 a.m. Saturday, Middle Gold

"Dena'ina Fish Cache"

The inland Dena'ina of the Lake Clark-upper Stony River areas traditionally practiced a technique of storing fish in pits in the ground--a fact attested to by abundant archaeological remains and oral history. As part of the "Lake Clark Sociocultural Study" funded by the National Park Service between 1985 to 1988, elders were engaged in an effort to videotape this preservation process in Nondalton. Through the joint efforts of the elders of Nondalton, University of Alaska Fairbanks (IMPACT), Tucker and Associates, Hugh Richards, and myself, this videotape was made and provides an excellent visual and oral record of this process which has not been used in the Nondalton area for approximately 60 years, but which was used more recently (within the lives of informants) on the upper Stony River (Lime Village). The videotape is ideal for teaching at multiple levels and an important link for contemporary inland Dena'ina to their cultural history.

FALL, JAMES A.

9:50 a.m. Friday, Rampart

"Yubugh Tayqan: An Upper Inlet Tanaina Culture Hero Cycle"

Yubugh Tayqan is the name of the culture hero in the Upper Inlet Tanaina (Dena'ina) version of a widespread Northern Athapaskan culture hero cycle. Traditionally, the cycle was told over eight consecutive nights. The stories describe how the hero outwitted dangerous "animal persons" and invented major items of material culture (the first birch bark canoe, the first snowshoes) while traveling around the world before returning home. The first UIT version of this cycle was recorded in Tyonek in June 1987. The paper seeks to answer two questions. First, what was the significance of this set of stories within Upper Inlet Tanaina culture and society? Second, why has it taken so long to elicit a version of this cycle from skilled and versatile storytellers? The first question is explored by examining the key opening episode to the cycle and analyzing the basic, most common structure of the episodes which follow. The analysis then proceeds to examine the enculturation process of young UIT men, the role of oral traditions in this process, and Northern Athapaskan world view regarding the relationship between groups

of people related as "opposites" and between human beings and animals. There are several answers to the second question, but the most powerful is, ironically, the key role the cycle played within a cultural context that eroded extremely rapidly in the first two decades of the 20th century.

FAULKNER, SUSAN H. and
DARREN RORABAUGH

10:50 a.m. Saturday, Rampart

"Clan Affiliation and Marriage Patterns in Gambell, St. Lawrence Island"

Family history data gathered at the community of Gambell, St. Lawrence Island during the period 1975 to 1980 provided genealogical information for every resident of that community as of 1980. In 1985 and 1986, clan affiliation data were compiled and added to the family history information for each individual. This paper provides the results of a computer analysis of marriage patterns in relationship to clan affiliation for all marriages in the population in which at least one spouse was still living at the time the data base was gathered. Results of this analysis indicate a non-random pattern of marriage in relationship to clan affiliation and suggest the contemporary function of socially prescribed rules of marriage. Results of this analysis also raise questions about the nature of the St. Lawrence Island clan as discussed by Hughes (1960, 1984).

FIENUP-RIORDAN, ANN

2:20 p.m. Saturday, West Gold

A Problem of Translation: Animals as Infinitely Renewable or Finite Resource"

This essay discusses a problem of translation (broadly defined). Specifically, it describes changing ideas about the relationship between humans and animals among the Yup'ik Eskimos of Nelson Island. The Yup'ik conception of animals as nonhuman persons in possession of an immortal soul and "awareness" is fundamental to understanding how productive decisions were made in the past and continue to be made to this day. The idea that selective hunting was an aspect of traditional culture is rejected and it is suggested that the traditional view of animals held them to be an infinitely renewable, rather than a finite, resource. Moreover, it is suggested that game management in western Alaska today needs to take account of the view that for many Nelson Islanders it is the availability of animals, rather than their existence, that is within the range of human influence.

FIENUP-RIORDAN, ANN

9:30 a.m. Saturday, West Gold

"The Real People and the Children of Thunder"

This essay summarizes the process by which the Moravian missionary couple, John and Edith Kilbuck, and the Yup'ik Eskimos of western Alaska came to know each other in the late 1800s, and were forever changed by that knowledge. The central thesis of the paper is that a full understanding of the Kilbuck/Yup'ik

encounter is dependent on our ability to comprehend essential differences between the missionary and Native ideas about the world in which they lived, including differing concepts of personhood, history and society. Although fraught with misapprehensions, both humorous and sad, the process of cultural conversion was by no means one-sided. As the "real people" watched and listened to the missionaries, so too the Kilbucks' thunder, while always a part of them, was modified by what they came to understand.

FORTESCUE, MICHAEL

8:30 a.m. Friday, Rampart

"The Eskimo-Aleut-Yukagir Relationship"

The reconstruction of a common case system for hypothesized proto-Eskaleut-Yukagir is shown to represent evidence for a 'missing link' between Eskimo-Aleut and the Uralic languages of northern Asia, two language families long conjectured to be related. Verbal person marking and lexical correspondences are also touched upon. The linguistic evidence is considered in the light of archaeological perspectives on the prehistorical movements of the peoples concerned. The results of the investigation are seen as supporting neither a simple 'stammbaum' relationship between the two language families or stocks nor one of mere protracted contact, but rather a mesh-like network of interrelated languages perhaps typical of the situation where small nomadic groups interact over vast expanses of space and time.

FROST, O.W., SUSAN D. MORTON,
and JOHN F.C. JOHNSON

9:50 a.m. Friday, Middle Gold

"Perimeters of the Bering Expedition Exploration on Kayak Island, Alaska, 1741"

Since 1981 an interdisciplinary group of professionals from the U.S. Forest Service, the National Park Service, the Chugach Alaska Corporation, and Alaska Pacific University has been reviewing the question of the location of the Bering expedition's landing place on Kayak Island. Newly translated documentary evidence along with the results of a recent archaeological survey, which included dendrochronological data from culturally altered trees, now indicates that the area naturalist Georg Wilhelm Stellar explored on the west coast of Kayak Island extended from the south shore of Cape St. Peter northward to Seacave Rock, a distance of about 20 versts (1.2 miles) roundtrip, traversed in about eight hours, on July 20, 1741 (old style).

GAL, ROBERT

10:50 a.m. Friday, Middle Gold

"Infrared Archaeological Site Signatures in Arctic Alaska"

A 1978 examination of aerial photographs at scales of 1:60,000 and 1:120,000 revealed an apparent distinctive signature in the infrared for late prehistoric village sites in Arctic Alaska (Gal 1979 Annual Meeting, Ak.A.A., Fbks.). Building upon

this preliminary work, the feasibility of utilizing small scale infrared aerial photography for archaeological site identification was investigated in two fashions.

A graduate student experienced in air photo interpretation but unfamiliar with the physiography and settlement patterns of the Arctic Slope, systematically examined all color infrared aerial photographs for the Howard Pass Quadrangle, Alaska for distinctive reflectances resembling those on known archaeological village sites. One hundred and seven (107) potential archaeological sites were identified by the student. One hundred and two (102) of these potential sites were subsequently briefly examined in the field; five sites were not examined for logistic reasons. The field work suggests that screening aerial photography for site signatures in the infrared is both feasible and cost-effective but is most efficacious when combined with experience and familiarity with the regional physiography and archaeological settlement patterns.

Paired, reflectance/background, soil samples were obtained from locations within the areas of distinctive reflectance on identified archaeological sites and from adjacent areas not displaying the distinctive reflectance. Analysis of these samples revealed high concentrations of nitrogen, phosphorus, potassium and calcium in the areas of distinctive reflectance on archaeological sites when compared with the background samples. Magnesium was concentrated less dramatically within areas of distinctive reflectance on archaeological sites and contrasts in soil pH were inconclusive. The data suggests that soil chemistry influencing plant community composition and/or plant vigor may produce the distinctive infrared reflectance. Further, the data indicates that analysis of soil chemistry during excavation may be useful for delimiting archaeological site areas or certain kinds of activity areas within archaeological sites in the Arctic.

GILMORE, PERRY

2:00 p.m. Saturday, West Gold

"Academic Literacy in Alaskan Cultural Contexts: Issues for Higher Education in Alaska¹"

This research focuses on the functions and meanings of literacy in the academic lives of Native Alaskan undergraduates. The student population represents a range of Native Alaskan Indian and Eskimo ethnic groups including Yup'ik, Inupiaq, Athabascan and Aleut peoples. The educational backgrounds of these undergraduates is widely diverse, ranging from experiences in small isolated rural village schools to large multicultural urban educational institutions. The data consist of students' own writing and collected interviews in an Introduction to Education course which the researcher teaches at the University of Alaska Fairbanks. Additionally, data collected by the author concerning the cultural contexts of literacy for young school age children will provide a broadened perspective of a range of school life biographies of today's Native Alaskan students. The various "cultures of literacy" (Smith 1986) these students have acquired will be explored with regard to their effects on the

"cultural literacy" (Hirsch 1987) demands of the university academic life.

1 Version of this paper presented at Hofstra University, January 1988--"Metaliteracy; A Critical View of the Ethnography of Literacy."

GOEBEL, TED

4:40 p.m. Saturday, Middle Gold

"Lithic Analysis of the Nenana Complex, Alaska"

Recent Palaeolithic studies in Siberia have provoked considerable interest in lithic artifact taxonomy and the application of a Bordian method of analysis which is being applied to many assemblages from all areas of Northeast Asia. Here in Alaska we have made initial steps at applying this analytical model to several archaeological sites assigned to the Nenana Complex, namely Walker Road and Dry Creek I. Furthermore, analyses of Dry Creek II, Teklanika West, and Healy Lake are currently underway. Initial results show that the Nenana Complex sites reflect the following traits: a core and blade technology, as well as a tool set consisting primarily of end and side scrapers, bifacial points and knives, and large pebble tools. With the application of this typological model, we have begun to make specific quantitative intersite comparisons--comparisons between the Alaskan Paleoarctic and the Siberian Palaeolithic.

GRIFFIN, DENNIS

10:30 a.m. Friday, Middle Gold

"Visions Beneath the Tundra: A History of Early Settlements Near the Mouth of the Yukon River"

Pastuliarraq, Caniliag, Kotlik, three Eskimo villages located near the northern mouth of the Yukon River, represent a succession through time of cultural and environmental change. During the 1985 field season, the Bureau of Indian Affairs surveyed two of these villages as part of its research in documenting historical places and cemetery sites under Section 14(h)(1) of the Alaska Native Claims Settlement Act. This information was collected in order to document the importance of these sites to area residents. Archaeological, ethnohistorical and oral history data are pieced together in an effort to rediscover the size of these communities and their role in regional events and settlement patterns. The consistency between historical data and the results of archaeological surveys are analyzed.

GRIFFIN, DENNIS
and ROBERT SATTLER

10:50 a.m. Saturday, Middle Gold

"Thermal Springs of Alaska: An Analysis of their Role in the Lifeways of Alaskan Natives"

Natural thermal springs occur throughout the state of Alaska in different geographic settings. The use and importance of this peculiar environmental feature to Alaskan Natives will be examined. Ethnographic, archaeological, oral historic,

biological, and geological information is compiled in an attempt to reconstruct the role in which these naturally heated springs played for humans. An analysis of this information will be used in making an assessment of the value of thermal springs to the archaeological inventory of Alaska.

GRUBIS, STEVE

4:20 p.m. Friday, Middle Gold

"Native Administrators in Rural Schools"

While Alaska Natives currently constitute approximately 90% of the enrollment in Alaska's rural schools and about 4% of the teaching staff, they will constitute less than 1% of the administrative personnel. This presentation will describe the rationale behind a project currently underway to begin to address this discrepancy.

HALL, EDWIN S., JR.

8:50 a.m. Saturday, Middle Gold

"And They Came Back as Caribou: An Investigation of the George Onalik Reindeer Corral in Northwestern Alaska"

The story of the reindeer industry in Alaska has been often told from the viewpoint of outsiders, but rarely from the perspective of the Eskimos for whom the industry was supposedly established and who were its most active participants. The largest single herd ever reported in Alaska was the Kivalina-Noatak herd and the largest single shareholder in that herd was George Onalik, of Noatak. In the summer of 1985, as part of the mitigation effort associated with the Red Dog mine, we excavated Onalik's first reindeer corral, located on the coast south of Kivalina. George Onalik's son, Herbert, who lived at the corral site until his middle teens, visited us and was able to provide observations on the corral and its use. By combining the archaeological evidence, the ethnographic observations, and data secured from historical records, it is possible to reconstruct reindeer herding as it affected one small group of participants during the early years of this century.

HAMILTON, THOMAS D.

11:10 a.m. Saturday, Middle Gold

"Onion Portage and Epigurik Bluff--Late Pleistocene Geoarchaeology of the Central Kobuk River Valley"

Alluviation of the central Kobuk River valley began about 24,000 years ago (24 ka), probably in response to widespread dune-building. The river rose to a level about 14 m above present at 18.5 ka, then downcut abruptly. It remained 6-7 m above its present level until about 13 ka, meandering across its valley. The river then cut down to its present level, which it reached about 8 ka. Grasses and willow shrubs grew on the floodplain throughout the late Wisconsin glaciation, and mammoth remains dated at $23,620 \pm 110$ and $19,060 \pm 90$ years B.P. show that large grazing animals also were present.

The Onion Portage site is at the base of a former river bluff on a floodplain surface about 5 m above the Kobuk River. Its well-stratified occupation levels span the last 8,500 years.

Repeated episodes of gulley erosion and associated fan-building may have been caused by damage to sod and vegetation on the face of the bluff by site occupants. Each erosion event caused abandonment of the site, but the growing alluvial fans created well-drained surfaces above the floodplain that were suitable for renewed occupation.

The Akmak site, on the bluff above Onion Portage, is "dated" 9857 ± 155 years B.P. only by bone that was redeposited together with artifacts in a gulley system. The gulley may have developed about 8500 years B.P., and the Akmak site probably was covered by cliff-head eolian sand at about the same time. The 14 m terrace on which the site is situated could have been occupied after about 18.5 ka, but the Akmak locality probably would not have been utilized by humans until approached by the meandering Kobuk River several thousand years later.

HAUCK, SHIRLEY

5:00 p.m. Saturday, Middle Gold

"Aleut Music and Dance--What It Is and What Is the Use of It"

With the advanced state of assimilation of Alaskan Aleuts into twentieth century bush Alaska culture, many aspects of the early contact Aleut culture belong to a fuzzy realm of misunderstanding or oblivion. Aleut music and dance in their social and ceremonial contexts represent just such a lost cultural expression. Using ethnomusicological analysis of elements and inconsistencies in the writings of early Aleut ethnographers such as Veniaminov, Sauer, and Sarytchev, this paper presents some overlooked and misunderstood aspects of early contact period Aleut music and dance. The abbreviated comparison of dance and music elements among Aleut, Eskimo, and Alaskan Indian cultures can assist in verifying anthropological classifications of the greater Aleut culture.

HENSEL, CHASE

4:40 p.m. Saturday, West Gold

"English Influences on Yup'ik in the Schools"

This paper examines some mechanisms by which elementary Yup'ik materials become linguistically and culturally influenced by English during the process of their development. The pervasiveness of this "contamination" is seen as a result of the direct and inappropriate transfer from English to Yup'ik of models for literacy, and literacy acquisition. It concludes with a discussion of some possible effects on students' Yup'ik language use, and suggests some topics and approaches for further research.

HOLMES, CHARLES E.

8:30 a.m. Saturday, Rampart

"An Early Post Paleo-Arctic Site in the Alaska Range"

A small lithics site in the Central Alaska Range mountains has provided data important to the Early Holocene period (ca. 8980-8300 bp). The assemblage documents the "early transitional" period of change from Paleo-Arctic/Beringian to Northern Archaic traditions. The site likely served as a short-term camp where

hunters processed sheep and small game, manufactured tools, and performed maintenance tasks--especially repair of stone projectiles. The inventory of artifacts shows a complete lack of any microblade industry. Absent also are burins and so-called "common endscrapers." The association of spruce macro fossils (needles and twigs) in the hearths affirms the presence of this boreal forest species in the upper Nenana valley by ca. 6700 B.C., as much as 1,000 years earlier than recent pollen records from the northern foothills have indicated.

HOLMES, CHARLES E.
and J. DAVID McMAHAN

8:50 a.m. Saturday, Rampart

"The Thorne River Archaeological Mitigation Project, an Interim Progress Report"

Mitigation excavation during 1986 and 1987 recovered a large inventory of lithic artifacts from the Early Holocene on Prince of Wales Island. Radiocarbon dates suggest an age of ca. 7500 years bp for the single cultural component at site CRG-177. The artifact assemblage is characterized by a core and microblade technology, various "pebble-tool" forms, and the occurrence of burins and rare bifaces. Microblade cores, core fragments, and core rejuvenation flakes are prevalent, but microblades are few. The major raw material used to manufacture cores, burins, and bifaces is volcanic glass (rhyolite/obsidian). Studies are underway to determine the source of the volcanic glass. Both Suemez Is. and Mt. Edziza are suspected sources. With the exception of bifacial technology (which may be compared to "interior" British Columbia), the Thorne River assemblage can be seen as belonging to the "North Coast Microblade Complex."

IUTZI-MITCHELL, ROY D.

8:50 a.m. Friday, Rampart

"Language Shift in Circumpolar Speech Communities"

The circumpolar north has a long history of language contact, bilingualism, and language shift. I present an overview of instances of language shifts from Yukagir to Tungus, Tungus to Yukagir, Siberian Eskimo to Chukchi, Inupiaq to Yupik, Koyukon to Inupiaq, Kuskokwim Ingalik to Yupik, Eyak and Athabaskan to Tlingit, and several Siberian languages to Russian and American languages to English. After briefly reviewing these cases of late prehistoric and historic language shift in northeastern Asia and northern North America, I present updates on the current language status trends of Saami, some Siberian languages, Eskimo-Aleut, Northern Athabaskan, and northern Algonquian languages. This discussion emphasizes the sociolinguistic situation that speakers of these languages find themselves in at present, and include the language policies which now impact upon the use of these languages towards the end of the 20th century. I explore current activities to reinforce or revive native languages, discuss some aspects of the symbolic values their languages have for the indigenous peoples of the north, particularly as these relate to sociolinguistic theories of language maintenance and language shift.

JACOBSON, STEVEN A.

3:20 p.m. Friday, West Gold

"The Place of the Egegik Dialect in the Alutiiq-Central Yup'ik Continuum"

Since Russian times a strong similarity between Alutiiq and the Nunivak dialect of Central Yup'ik has been noted. Also, the Nunivak dialect has links to that of Hooper Bay-Chevak. This has led to speculation that at one time there was a chain of dialects linking Alutiiq and those two divergent dialects of General Central Yup'ik but that this chain was broken by the southward expansion of Central Yup'ik (the majority dialect). Evidence for this hypothesis is bound up with questions about the somewhat mysterious "Aglurmiut" dialect, now known only from old word lists, and the people who bore that name who are the subject of a number of old accounts. Examination of the dialect of Egegik, a village on the borderline between Central Yup'ik speaking territory and Alutiiq speaking territory, shows that this Central Yup'ik dialect probably does represent a continuation of the old Aglurmiut dialect, that it (not surprisingly) has a lot in common with neighboring Alutiiq, and (more surprisingly) with Hooper Bay-Chevak even more so than with Nunivak. Whether, and in what sense, the Egegik dialect (or the Aglurmiut) is a "missing link" between Alutiiq and those two geographically distant dialects of Central Yup'ik is still not established. Suggestions for further research on the matter are made.

JARVENPA, ROBERT

8:50 a.m. Saturday, West Gold

"Dynamics of an Embryonic Pilgrimage: The Feast for Father Moraud"

Responding to Victor Turner's (1974) call for more research on the process by which local devotional forms become established religious pilgrimages, this paper examines the recent emergence of pilgrimage behavior in central subarctic Canada. The social and ritual anatomy of an annual gathering in Patuanak, Saskatchewan may be seen as a distinctive cultural expression conjoining features of Athapaskan, Algonquian and European society in the subarctic political economic frontier. Yet, the events share dimensions of liminality and communitas common to pilgrimages in general, and broad questions are raised regarding the role of pilgrimages as symbols of and solutions to rapid, erosive social change.

JONES, ELIZA

4:00 p.m. Saturday, West Gold

"Writing Koyukon-Athabaskan Text: Issues in Transcription and Translation"

I will cover some of the issues involved in transcribing and translating oral history tapes. This will include working with the storyteller, when possible, in transcribing and in final checking for publication. It will also include a discussion of how much information is to be included in transcription such as false start, and how much liberty one can take in editing the text for publication, and the use of footnotes to give background

ethnological information.

My hand-outs will be taken from Sitsiy Yagh Noholik Ts'in': As My Grandfather Told It by Catherine Attla, a collection of traditional stories, and Chief Henry Yagh Noholnigee: Stories Told by Chief Henry, narrative texts.

JORDAN, JAMES

3:00 p.m. Saturday, Middle Gold

"Barrier Island Dynamics and Coastal Archaeology; Erosion and Sedimentation on Northern Seward Peninsula"

The north shore of Seward Peninsula is modified and maintained by microtidal, wave-dominated shore processes and preserves a late Holocene record of erosional and depositional landforms. Nearly two-thirds of this coast is fronted by narrow, sandy barrier islands. Archaeological sites located along the seaward edge of barrier island shores are generally no older than ca. 300 to 400 years, indicating that earlier sites have been lost to erosion and reworking of barrier face sediments. Site stratigraphy is expressed horizontally across accretional sand ridges and vertically in erosional shore-face scarps. The relationship of presently eroding sites to barrier topography illustrates geomorphic processes which have produced coastal features distinctive to this barrier system. These landforms are characterized by arcuate sets of sand ridge complexes and they record periods of earlier progradation and sediment redistribution within the barrier system. Photo-interpretation and site dating suggest tentative age correlations between barrier sand ridge complexes and the well dated sequence of prograded ridges at Cape Espenberg.

JORDAN, RICHARD H.

4:00 p.m. Friday, West Gold

"Kodiak Island's Kachemak Tradition: Violence and Village Life in a Land of Plenty"

Archaeological investigations on the Kachemak period of occupation on Kodiak Island have been one aspect of the research effort since the inception of the Kodiak Archaeological Project in 1983. Regional surveys in the Karluk and Uyak regions on the western side of the island indicate the numerous large villages with deep midden deposits were established sometime in the first half millennium B.C. and continued until about 1200 A.D. Excavations at three separate sites (Crag Point, Old Karluk, and the Uyak site) indicate intensely localized subsistence economies, exploiting the full range of Kodiak's abundant food resources. Socio-political autonomy is also suggested at the village level by the recovery of different labret forms from contemporary sites in each of the excavations to date. Moreover, the recovery of disarticulated and partially dismembered human remains from midden deposits conforms well to previous excavation results from both Kodiak and Kachemak bay and suggests that Kachemak villagers were highly competitive and prone to violence. Ironically, this violence does not seem to be rooted in competition over scarce resources given the size and depths of Kachemak middens; rather explanations must be sought in the nature of Kachemak socio-political organization and ideology.

JORDAN, RICHARD H.

8:30 a.m. Friday, West Gold

"Traditional Koniag Art: Feasting and Dancing at Karluk"

Excavations at KAR-1, a prehistoric Koniag "wet site," located in Karluk Lagoon, western Kodiak Island, have produced a wealth of art objects. They appear abruptly in the archaeological record, about 1400 A.D., and are coeval with the appearance of the Koniag multiple-room houseform. Surprisingly, earlier layers, dating between 1200-1400 A.D., have produced virtually no art objects.

The art pieces probably functioned in the context of the winter feasting, dancing, and ceremonial rounds which are attested to, but not fully described, by early European observers. They include full-sized wooden masks, mask bangles, hand-sized masks, maskettes, dolls, and a variety of other items of religious paraphernalia. The primary subjects of these pieces are humans, birds, and human-bird transformations, but precise interpretations of their symbolic meaning are not entirely clear.

Stylistically, individual objects share certain similarities with the better known artistic traditions found in the Aleutians, southern Bering Sea, and southeast Alaska on a general level. This suggests that Kodiak was a crossroads for different influences in the past. On a more specific level, however, these pieces are uniquely Koniag and reflect, in part, both cultural identity and self-expression.

KARI, JAMES

9:10 a.m. Friday, Rampart

"Remarks on Position Class Analysis of the Athabaskan Verb Complex: Ahtna and Navajo"

The theoretical and methodological status of the position class analysis of the Athabaskan verb complex is reviewed. (It is not suggested that position class analysis should be done without some accompanying theory of Athabaskan word formation.) The analysis of the Ahtna verb complex in the forthcoming Ahtna Dictionary, has implications for the grammatical treatment of the verb in Navajo and in other Athabaskan languages. Using tests for relative order, homophony, epenthesis, and slot membership, the Ahtna verb complex has 27 linearly ordered prefix positions preceding the stem and 3 suffix positions after the stem. Each of the 300 morphemes that has been found in the verb complex is entered in the Ahtna Dictionary.

The history of the treatment of the verb complex in Navajo is summarized, focusing in particular on the verb complex in Young and Morgan 1980 and 1987. A preliminary reanalysis of the Navajo verb complex, using the principles applied in the Ahtna study, results in a verb complex with more distinct positions and a smaller morpheme inventory than in Young and Morgan. Suggestions are made for relabelling and renumbering the prefixes that are intended to facilitate comparisons between Athabaskan languages.

KAWAGLEY, OSCAR

3:00 p.m. Friday, Middle Gold

"Soft Technology: Adaptations to Culture and Environment"

Western technology has been used to address many of the problems of maintaining life in a Northern environment, but in some instances, the technology has created a dependency on external resources and expertise that has threatened the self-reliant instincts and cultural vitality of Northern people. This presentation outlines the need to focus more on "soft technology" that is better suited to the Northern environment, and reverse the processes of delocalization that have often accompanied major technological interventions.

KETZ, JAMES A.

4:20 p.m. Friday, West Gold

"Nuchek and the Port Etches Historic District: the Archaeological, Documentary and Ethnographic Record"

The Russians established Konstantinovsk Redoubt at Constantine Harbor on western Hinchinbrook Island in 1794, and the fur trade sustained the Chugach Alutiig village of Nuchek there until the early part of the twentieth century. The nature of the nineteenth century settlement in the area is described and presented in historical and ethnographic context. The relevance of oral history as an essential supplement to historical documentation and archaeological field methodology is emphasized.

KNECHT, RICHARD

4:40 p.m. Friday, West Gold

"Oral Tradition and Archaeology"

No abstract submitted.

LEER, JEFF

9:30 a.m. Friday, Rampart

"The Tlingit Gesture System"

This paper presents my preliminary findings on the Tlingit gesture system (TGS) as observed primarily from Elizabeth Nyman, a Yanyeidí elder from Atlin, B. C. It is based on notes taken while recording narratives from her, as well as a 2-hour videotape that includes texts of different types. I note that the use of gesture follows certain patterns associated with discourse structure: for the most part they accompany only sequential events in the narrative and not, as a rule, reported speech or personal observations. I propose that they constitute a mnemonic device for the transmission of information, and are thus an important component of oral tradition.

I also observe that the gestures for the most part have isolable meaning, i.e. they are not simply used as visible punctuation marks. TGS has a systematic internal structure, one which is remarkably similar in many ways to that of sign languages, in particular, American Sign Language (ASL). Of particular interest are what ASL linguists call "classifiers," as seen e.g. in verbs of motion and posture; these are remarkably parallel in ASL and TGS. There are also parallels here with

spoken Tlingit, although TGS does not always directly mirror the spoken language.

Finally, I urge the use of videotaping in recording oral performances, maintaining that such documentation is much superior to audiotaping. I also note that the gesture system could be useful as an adjunct to the spoken language in teaching native languages in the classroom. I propose that linguists, anthropologists and educators pay more attention to this fascinating linguistic subsystem.

LEVIN, MICHAEL J.

10:30 a.m. Saturday, Rampart

"Demographic Characteristics of Inupiat and Yupik in 1980: What the Census Tells Us"

Demographic characteristics of Eskimos by geographic area are obtained by aggregating 1980 census data for Inupiat areas (Kobuk, Nome, and North Slope), and Yupik areas (Bethel, Dillingham, Kodiak, and Wade Hampton), and assigning other Eskimos (primarily living in Anchorage and Fairbanks) to an "other" category. The problem of self-identified Aleuts not living in the Aleutians is discussed. Differences in household and family characteristics and social and economic characteristics show the patterns of life in the two areas and the effect of migration to the urban areas.

MARTZ, CECILIA

3:20 p.m. Friday, Middle Gold

"I Will Speak Again"

Native language use in rural Alaska has been experiencing a steady decline since the arrival of the "Kass'ags," to the point where only a few speakers remain in many communities. This presentation will trace the history of that decline and offer some practical suggestions on how villages can take action to reverse the process and protect their language from extinction.

MARUM, LAURIE

5:00 p.m. Friday, Middle Gold

"Rural Community Organizing and Development Strategies in Alaska Native Villages"

The presentation will focus on the community organizing and development strategies of the Yukon-Kuskokwim Health Corporation aimed at the establishment of a manpower pool in the region skilled in substance abuse treatment and prevention. Particular attention will be given to the Southwest Regional Training Program and the development of village volunteer alcohol boards to increase knowledge, ownership, self-esteem and unity.

MASON, OWEN

2:40 p.m. Saturday, Middle Gold

"People in the Dunes: Site Integrity in View of Dune Formation and Erosion Processes Along the Northern Seward Peninsula Coast"

Aeolian deposits, relict or active, occupy a considerable part of the Alaskan surface. Aeolian deposits have not been

looked upon favorably by most Alaskan archaeologists. Giddings felt the Seward Peninsula coast probably was not hospitable for humans due to the sand. However, recent surveys by the National Park Service encountered numerous sand dune sites. Some house depressions appear to be sited preferentially in the lee of towering dunes, especially on the north Seward Peninsula coast where dunes up to 20 m in height occur. Archaeological discoveries are often facilitated by erosional blowouts within dunes but most workers often assume that blowout sites are largely a disturbed context. Experimental research indicates that larger artifacts may remain unaffected by aeolian processes, but consideration of the processes of dune building and erosion is necessary in assessing the integrity of a site. Dune building is fostered by a decrease in sand transporting wind velocity which develops in the lee of an obstruction. Most commonly, dune building requires plants capable of growing with increments of sand, such as lyme grass (Elymus arenarius mollis). With the cut off of sand as new ridges are built, other plant species can colonize the dune ridge. Any disruption in groundcover results in the re-activation of the dune and leads to the excavation of deep blowouts. Blowout excavation occurs under the attack of winds until water table is reached. The resulting hollow acts to collect snow preferentially and may lead to the formation of a pond. Sand removed from blowouts collects downwind and buries former surfaces, forming locally high prominences. Such paleosurfaces resemble paleosols and may yield datable organics and be correlated across distances of several km. Additionally, the incremental growth of dune ridges may preserve numerous beds of bound rootlets useful in establishing dunal history. The altitudinal position of a site within a blowout can be used to assess whether the site has been affected by substantial blowout collapse. Results from the 1987 program of blowout monitoring at Cape Espenberg will be used as illustration of geomorphic processes.

MASON, RACHEL

4:40 p.m. Saturday, Middle Gold

"Fishing and Drinking in Kodiak"

This paper presents a cultural analysis of the relationship between commercial fishing and heavy drinking in Kodiak, Alaska. It is argued that high-spending public drinking is used by many Kodiak fishermen to establish and maintain fishing reputations. A good reputation is based on proven fishing skill but also on demonstrating, often in the accepted arena of drinking sociability, that one is the right kind of person. An attempt is made to show that the dominant Kodiak fishing community endorses a public style of heavy drinking while tending to exclude both the culturally-defined alcoholic and the non-drinker. The admiration for reckless adventure and ostentatious spending is also linked to an "equalizing" frontier ideology especially salient to newcomers to Alaska. Comparisons are drawn between long-time Kodiak fishermen and those new to the scene, and between full-time and part-time fishermen, to illustrate the means of showing commitment to the fishing community.

MCCOLLOUGH, MARTHA

8:30 a.m. Saturday, West Gold

"The Changing Status of Lower Kuskokwim Shamans as a Result of Moravian and Russian Orthodox Missionary Activities"

The majority of the Yup'ik villages in the lower Kuskokwim region of southwestern Alaska have been missionized by representatives of the Moravian and Russian Orthodox churches. The introduction of these two religions into Yup'ik belief systems has caused changes in the social and structural organization of Yup'ik communities. Through both the reading of missionary journals and the collection of oral histories, it becomes apparent that the effect of these two religions on the status of shamans has been particularly dramatic. In many cases the shamans became the leading proponents of these new belief systems. In other instances, however, the shamans, once maintainers of taboo regulations, became themselves taboo. Preliminary research indicates that in this situation the shamans often became a focal point for more traditionally inclined Yup'iks. Although the powerful shamans of the past no longer exist in the lower Kuskokwim area, their legacy remains in both the widespread acceptance of Orthodoxy and Moravianism, as well as the continuing presence of many traditional Yup'ik beliefs.

MENDENHALL, PERRY

4:40 p.m. Friday, Middle Gold

"Decolonizing Western Alaska"

The presentation will examine some of the political, economic and educational efforts of Native people in Western Alaska that have been aimed at shifting greater control of decision-making into the hands of the Native people themselves. Attention will be given to the decolonizing intentions and shortcomings of institutions such as the REAA's, Native corporations, tribal and municipal governments, and various other Native organizations.

MISHLER, CRAIG

9:50 a.m. Saturday, West Gold

"Missionaries in Collision: Anglicans vs. Oblates at Fort McPherson, 1865"

Protestant and Roman Catholic ideologies never collided more dramatically in the subarctic than they did when Archdeacon Robert McDonald stood toe-to-toe with Father Jean Séguin and held a lively debate before the Gwich'in Indians at Fort McPherson, N.W.T. The journals and letters of the two missionaries provide sharply different perspectives on why this debate was staged and what tactics were employed to win followers. Careful reading of the two accounts leads to a humorous appraisal of how the Gwich'in received these conflicting ideologies and cleverly manipulated the missionaries into the fray.

MISHLER, CRAIG

10:50 a.m. Friday, West Gold

"The Nuta'ag: Musical Folk Drama in English Bay"

Among the Alutiig-speaking Aleuts on Alaska's Kenai Peninsula, mumming and folk drama are a living festival tradition. The mumming or "masking" takes place nightly, starting the day after Russian Christmas, but the high point of the tradition comes on January 14, New Year's night, when villagers reenact their play, a rousing costumed comedy accompanied by live music and illustrative of the seasonal life cycle. I will describe the 1980 staging of this play, examine its performance from both sacred and secular perspectives, and briefly compare it with the British Mummer's Play.

MORROW, PHYLLIS

3:00 p.m. Saturday, West Gold

"The Insomnia Plague: Rewriting Culture in the Aftermath of Translation"

In Gabriel Garcia-Marquez' classic, One Hundred Years of Solitude, the residents of Macondo suffer from an insomnia plague which obliterates their memories. To reconstruct their history, they must consult a fortune teller whose "post-cognition" allows her to retell the past.

This paper explores an analogous process by which Yup'ik Eskimo concepts and traditions have been translated into English, fixed in written records, and essentially re-lexicalized. As first-hand knowledge of Native traditions is lost, translated texts become primary sources, for both Native Alaskans and anthropologists, in the interpretation of culture history. What are the future consequences of retelling the past?

MOUSALIMAS, S. A.

10:50 a.m. Saturday, West Gold

"Continuity and Discontinuity in Belief Systems"

I shall identify areas of continuity and discontinuity in the transition from the ancient Alaskan belief systems to the contemporary Russian Orthodox belief system in southern Alaska. A belief system, as I shall use this term here, indicates the collective rituals and collective representations which characterize a group (whether society or social segment) and which may be considered normal for the group. I shall approach belief systems from two levels. One is the level of manifest culture complexes, which include rituals, ritual art and paraphernalia, chants, and teachings--in other words, the visible and audible complexes which would be recorded by an ethnographer. The next level is one which I shall refer to as collective cognition. While discontinuity exists at the level of manifest culture complexes, continuity exists at the deeper level of collective cognition. I shall demonstrate this continuity by referring to Levy-Bruhl's concept of mystical thought and mystical participation. This concept is explained at the outset.

"Health Care Patterns on Kodiak Island: Continuity and Change"

Of the people of Alaska, Dr. Robert Fortune, an Anchorage physician and historian has written: "The destiny of few people anywhere in the world has been so intimately tied up with changing health patterns and their consequences." Health care is a particularly useful microcosm for examining culture change among Alaska's Native peoples since contact with Western culture. While those changes have been extensive, there are also important continuities which are often overlooked by utilizing the framework and metaphor of change. One anthropologist has pointed out that even though change has been the dominant theme in the research literature about Alaska, it is the "persistent features of Native culture [which] form the background for most cultural research in Alaska conducted over the past half century" (Jorgenson 1987:13). This is particularly evident in examining health care. While an historical overview seems to point to increasing Westernization in delivery of health services, a closer examination of current practices reveals that traditional values are evident in Native life. The values being reiterated by the Maniilaq Spirit Committee and enacted in the Tribal Doctors Program are both indicators of and contributions to well-being. Rather than viewing such programs as "revivals," one can point to basic continuities in Native values which are embodied in current attitudes towards health care.

I will look specifically at how health care on Kodiak both mirrors and differs from statewide patterns. Transformations in health care practices and delivery will be examined from the time just prior to Russian contact through the present. I will give a brief summary of practices among traditional healers and shamans and an overview of the Russian period, including the introduction of diseases such as syphilis, smallpox, influenza and tuberculosis. It was the last which carried into the American period and threatened entire segments of the Native population with utter decimation. Under the U.S. government, as responsibility for health care shifted from the Department of Education to the BIA (1931), then to the USPHS (1955), a full-scale attack was launched to combat TB. Infectious diseases and infant mortality were drastically reduced in the late 1950s and early 60s, but as they decreased, behavioral illnesses came to the fore as the leading causes of morbidity. Today, while Western technology often proves impotent against current patterns of violence and alcoholism, innovative approaches to health care which draw on traditional values are being sought (Dixon 1983; Katz and Craig 1987). The previously cited Tribal Doctors Program is one example. On Kodiak, while traditional healers and midwives no longer practice, oral tradition carries their legacy into the present. Stories people tell about traditional healers and midwives attest to the importance of their role and suggest that the social dimension of health care continues to be valued. This was supported by recent discussion at the 1986 Kodiak Elders Conference of the importance of traditional herbs and healing, by some of KANA's more innovative health programs, and by the strong social role played by the Community Health Aide in Kodiak's villages.

A focus on health care reflects both the changes which have occurred on Kodiak with each successive wave of Western influences, but also points to important continuities. These historical threads are often obscured in written documentation, but are carried on in oral tradition. They are increasingly evident today and provide an important vehicle for examining both historical change and continuity and current social problems.

NORVELL, CYNTHIA
and HELEN DICKSON

11:30 a.m. Saturday, Rampart

"Marriage Patterns Within the Inupiaq Community of Wales, Alaska"

There are ethnographic and analytical gaps in the literature regarding the nature of marriage patterns within and between Inupiaq communities of northwestern Alaska. More specifically, there has been negligible data analyzed regarding the nature of kin relationships between marital partners in this area. Most sources imply that marriage was an alliance mechanism and that marital unions between consanguines were considered undesirable by Inupiaq and transpired relatively rarely. Based on data collected for the community of Wales between the years 1975 and 1980, an analysis of relatedness between spouses was conducted to explore this question for one northwestern Alaskan Inupiaq population. This paper will summarize the research methodology employed in the analysis and present the findings of the study.

NOWAK, MICHAEL

9:30 a.m. Saturday, Middle Gold

"Tracking a Village Over Time: Potentials and Pitfalls"

Data collected during the summer of 1987 provide the chance to review aspects of a northern people's material and social culture over a period of twenty years. Models to encompass the nature of this change are in part synthesized from the ideas of authors that have dealt with the issue of subsistence economics. The issue of stability in subsistence is related to both internal and external factors.

PEARCE, TONY SCOTT

9:30 a.m. Friday, West Gold

"Tanana Athabaskan Song Genres: Form and Function"

Utilizing examples from the award winning video, "Songs in Minto Life" by Curt Madison and the Minto Traditional Council, 1986, this presentation will introduce types of songs found among the Tanana Athabaskan people. Supplementing the video, additional background information will suggest the function of some song-types, and offer indigenous terminology for song genres. A short discussion will include a comparison and contrast between the musical structures of varying song-types.

✓ REDDING-GUBITOSA, DONNA

8:50 a.m. Friday, Middle Gold

"Excavation of a Historic Kuskokwim Eskimo/Athabaskan Village"

Excavations at Kwigiumpainukamiut are being carried out to

test models of ethnicity, trade, and contact during the 19th century in southwest Alaska's riverine interior. Historic references to this site span both Russian and American trading in the area. This report focuses upon faunal, artifactual, and architectural analyses of the first field season, the resulting directions for the 1988 field season, and the significance this site holds for the region.

ROPPEL, PATRICIA

5:20 p.m. Friday, West Gold

"The Role of Mining on Kodiak in the 19th Century"

No abstract submitted

ROUSSELOT, JEAN-LOUP

11:30 a.m. Friday, West Gold

"Munich Museum für Völkerkunde: Collection Improvement Policies"

No abstract submitted

SATTLER, ROBERT

4:00 p.m. Saturday, Middle Gold

"Rubble, Silt, and Bones: Site Formation of a Late-Quaternary Cave on the Porcupine River"

Lower-Rampart Cave-1 (LRC-1) contains a heterogenous deposit of aeolian silt, fine sand, rubble, and fossil bones that have accumulated since the last glacial interval, about 21,000 before present (bp), and possibly since the last interglacial about 120,000 bp. The cave is a remnant pocket of an ancient karst system in a limestone/dolomite formation along the Porcupine River. More recently, during a warm climatic interval, karst solution formed a trough below the drip-line. After the trough formed the cave began to fill with aeolian silt and disintegrating bedrock. Colluvial sediments from an adjacent slope eventually closed off most of the cave about 10,000 years ago, and the cave became a bear den. In the Pleistocene the cave was a rendezvous site for carnivores (fox and wolves) who brought bone to the cave, bone from genera that are extinct and extant to the Porcupine River valley today. The first archaeological material appears about 3500 bp and consists of a hearth and several lithic flakes. The Pleistocene bones from LRC-1 exemplify a bone bed that accumulated by carnivores and is valuable for comparison to bone beds that are suspected to be culturally formed.

SCHAFER, LARY

2:40 p.m. Friday, Middle Gold

"Social Change and Cultural Continuity"

This presentation will report on the efforts of the people on the Koyukuk river to address the effects of rapid social and economic change on their cultural well-being. Attention will be given to the changing role of Native women and the consequences of changes in family structures, including a discussion of how the communities are responding to these issues.

SCHNEIDER, WILLIAM

3:20 p.m. Saturday, West Gold

"Oral Biography: A Comparative Perspective from the Interior and Arctic Coast"

In this paper I discuss my research with two Native elders and the writing of life histories based on the elders' first person accounts of their lives. The first is with Moses Cruikshank, an Athabaskan elder, the second with Waldo Bodfish Sr., Inupiaq elder. Although the goal in both books was to craft narrative for a reading audience as true to the voice of the speaker as possible, the narratives differ in significant ways. These differences will be described as I explain how I worked with each elder. Topics discussed include (A) the recorder's relationship with the narrators and familiarity with topics discussed, (B) The narrators' use of English, and the role of storytelling in each narrator's life.

SPARCK, LUCY

2:20 p.m. Friday, Middle Gold

"Effects of Modernization of the Yup'ik"

The Yup'ik people have experienced dramatic changes in their lives over the years as they have been introduced to the Kass'aq way of life. These changes have brought many aspects of the outside world to the villages, though not always with the effects that were intended. This presentation will take a look at some of the effects that "modernization" has had on the Yup'ik way of life.

SPEARMAN, GRANT

9:10 a.m. Saturday, Middle Gold

"The Last Great Hunt"

In August of 1944, a small group of Nunamiut Eskimo families living near Chandler Lake in the north central Brooks Range, conducted what is believed to be the last traditional style caribou drive at which the animals were herded into a lake and speared from kayaks. This type of hunt, called "Tuttusiuvagtuat" was a common practice among the Nunamiut, but fell out of use as reliable firearms and repeating rifles became widely available near the turn of the century. 41 years after the last hunt, in the summer of 1985, 3 Nunamiut elders from the village of Anaktuvuk Pass, all of whom had participated in the event, returned to the scene of the hunt to recall its details. There they told how and why the hunt was planned and carried out, as well as locating and identifying associated archaeological remains. A summary of information concerning what was learned about this hunt will be presented.

✓ STALEY, DAVID P.

9:10 a.m. Friday, Middle Gold

"Going Mobile: Archaeological Lessons from Historic Buckland Communities"

The Kangiġmiut of the Buckland River drainage have remained a relatively mobile population despite the general trend of

population aggregation around mission-school complexes. The Kangigmiut have moved their entire village four times within a 35 year period. Oral testimony concerning these movements has provided some motives or factors for the abandonment of villages and the selection of new village locations. One village location, New Site or "Unalitchuaq," occupied between 1935 and 1941, is an excellent laboratory for ethno-archaeological study. Oral history related to the site has revealed errors in our functional interpretations which were based on well established assumptions about surface expressions. The field investigations and the associated oral history provide insights into original placement of individual structures, the variation in structural preservation, and salvage patterns.

STALEY, DAVID P.

3:20 p.m. Saturday, Middle Gold

"Granulometric Study of Ground Hog Bay-2 Sediments"

The origins of an anthro-stratigraphic level from the GHB 2 site in S. E. Alaska were investigated with granulometric analysis. The sediments from this level were compared to four other levels from the same site. The granulometric results demonstrate the remarkable similarity between layer 1 and layer 3. Contrary to published interpretations, the granulometry strongly suggests that layer 1 was derived from layer 3 during construction excavations related to the occupation of the site 900 years ago. The existence of a layer of beach gravels above a forest moll is not necessarily explained by the importation of gravels. It is more easily explained by the excavation of soils for construction purposes and the subsequent spreading of these excavated soils.

STERN, RICHARD

5:20 p.m. Saturday, Middle Gold

"The Economics of Air Transportation of U. S. Mail in Rural Alaska"

The federal government provides mail transportation and distribution services to rural Alaskan communities on an equal footing with communities in the continental United States. Through 1978, all mail distribution by air was done under contract between the Post Office and airlines. The Airline Deregulation Act of 1978 allowed airlines that previously operated as "air taxis" to file regular schedules and become "commuter airlines." Since the early 1980s numerous commuters have provided frequent scheduled air service for passengers, mail, and freight, to over 230 Alaska communities. The U. S. Post Office paid over \$20 million in fiscal year 1986 to these "bush airlines" for mail transportation. The economic and social benefits of the mail distribution system accrue to rural communities which enjoy frequent passenger service, low airfares, and prompt delivery of fourth class mail through the "by-pass" mail system. The mail distribution system and the village airline agent bring much needed jobs and money into rural Alaskan communities, as well as to the various regional centers, or hubs. Mail distribution policies of the federal government deserve attention from rural Alaskan citizens and state planners.

TABER, RACHEL

10:30 a.m. Saturday, West Gold

"When the Reindeer Met the Caribou: An Historical Case of Conflicting Ideologies and Environmental Perceptions Between the Presbyterian Missionaries and the Coastal Natives of Alaska"

The American Missionaries who entered Alaska in the late 1800s brought with them a cognitive model of the environment peculiar to rural Northern America. This model considered constructs of a spiritual environment in tandem with an ideal design of the empirical environment. This paper argues that not only was there a conflict of ideologies between the Presbyterian missionaries and the coastal natives of Alaska, there was a conflict of environmental expectations and perceptions as well. This conflict is suitably exemplified by the introduction of reindeer into Alaska under the direction of Reverend Sheldon Jackson in 1891.

TURNER, EDITH

9:10 a.m. Saturday, West Gold

"The Effects of Missionizing on the Tradition of Iñupiat Tribal Healing"

In Point Hope missionizing has created a dichotomy between manipulative and physical methods of tribal healing on the one side, and the arts of healing that have preternatural elements--those of the shaman--on the other. Thus healers pray to Jesus to aid them in their work, while among Christians the powers of shamans or "medicine men" are believed to come from the devil. The skills of midwifery, herbalism, manipulation, and to a lesser extent, bloodletting, are often sought. In practice, however, the levels at which present-day healing takes place cannot be subsumed under a purely physical definition. What is currently termed "Eskimo spirituality" is involved. The paper will outline features at this level deriving from both Christianity and the old spirituality.

UTERMOHLE, CHARLES J.

2:40 p.m. Friday, West Gold

"Koniag Burial Patterns: Examples from Karluk (KAR-001)"

Excavations by Bryn Mawr College at the Karluk site (KAR-001), on Kodiak Island revealed seven Koniag burials. The burial patterns ranged from flexed inhumation to extended placement on house floors. The remains were found in three distinct clusters. The flexed burial of an adult male was interred adjacent to a series of house floors. An adult female and a neonate were found on a house floor. At the same level in another area of the structure was a cluster of three adult males and a male youth. One adult was tightly flexed while the remaining individuals were in varying degrees of flexure. Two of the adults were associated with points which might be contributing causes of death. A mask, two woven grass baskets, a stone sphere, a split cobble scraper, hone, a whale tooth, and a piece of whalebone were found adjacent to one of these same individuals in contrast to the absence of grave goods elsewhere in the site. The variation in burial

patterns and the differential treatment of individuals are contrasted with descriptions in the ethnographic literature and findings at other Koniag archaeological sites.

VELTRE, DOUGLAS W.

and ALLEN P. MCCARTNEY

9:30 a.m. Friday, Middle Gold

"Aleut House Forms: A Review of Archaeological and Ethnohistoric Data"

Recent archaeological research throughout the Aleutian and Pribilof Islands has added to an appreciation of Aleut settlement patterns. In particular, there appears to be considerable diversity in Aleut house (barabara) forms during both the precontact and postcontact periods. The spatial and temporal variability that is evident in house forms in both island groups is discussed, and archaeological survey and excavation data are correlated, where possible, with ethnohistoric descriptions of Aleut houses. Some house forms appear especially difficult to define, due both to the paucity of archaeological research as well as to ambiguities in the ethnohistoric data.

WALLEN, LYNN AGER

11:10 a.m. Friday, West Gold

"The Art of Yup'ik Dance"

Yup'ik dance is an art form containing many art forms. There is the art of the movement itself and the music that accompanies it. There is the art of storytelling, the folklore contained in the subjects of the songs and dances. But the lasting art of dance, the art which remains after the dance event itself is over, is that of the objects worn and used in dances. Objects from the collection of the Alaska State Museum will illustrate the variety of visual art associated with dance: the masks, dance fans or finger masks, headdresses, drums and costumes.

WHEELER, POLLY

8:30 a.m. Saturday, Middle Gold

"Commoditization of Subsistence Resources and Culture Change"

In this paper I examine different theories and models of culture change in relation to commercialization of subsistence resources. Of specific concern will be possibilities for northern economic development of renewable resources within the context of traditional institutions and values.

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