

REVIEW

PROUD RAVEN, PANTING WOLF: CARVING ALASKA'S NEW DEAL TOTEM PARKS

Emily L. Moore, 2018. University of Washington Press, Seattle; 288 pages, 85 black and white illustrations, 1 map, color plates, bibliography, index. ISBN 978-0295743936 (hardcover; \$39.95).

Reviewed by Thomas F. Thornton

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As soon as they were discovered by explorers and settlers, Southeast Alaska's richly carved and painted Tlingit and Haida totem poles became fascinating metaphors and lenses for interpreting "Indian culture," as well as objects of fascination, visitation, and collection in their own right. All this came at a devastating price, however, including distortion, disrespect, desecration, dispossession, and disreputable duplication. By the time of Roosevelt's New Deal, colonization and modernization of Southeast Alaska was accelerating, Natives were acculturating, tourism was developing, and traditional totem pole carving was waning. Old village sites and monumental totems were being left to decay (as was the custom) and not being replaced by new commissions. At the same time, under the Indian New Deal, Indian culture and tribes, having endured many decades of genocidal and ethnocidal federal policies, were finally being embraced, albeit from a Western community governance point of view.

Then, with the Depression of the early 1930s came the "make work" Civilian Conservation Corps (CCC) to provide employment and conservation services in the national interest, including totem pole restoration and local exhibition as a project to develop rural economies, train new artists, and incorporate Indian art more fully into the national heritage. A number of skilled Tlingit and Haida carvers took up the challenge through CCC employment in various villages, including George Benson (Sitka), John Wallace (Hydaburg), Charles Brown (Ketchikan/Saxman), and Tom Ukas (Wrangell). The U.S. Forest Service, under Tongass National Forest Chief Ranger Frank Heintzleman,

managed the project on behalf of the government. In addition, University of Washington anthropologist Viola Garfield worked with the architect Linn Forest, designer of the CCC totem exhibition parks at places like Totem Bight, to produce a book on the "authentic" history of the poles and their restoration, entitled *The Wolf and Raven*. It was not the whole story, however.

It is here that *Proud Raven, Panting Wolf* author Emily Moore enters the mix as an art historian some 90 years later, looking back not simply at what the CCC project restored but the individual Tlingit artists and other stakeholders who shaped the project's course and outcomes. Her central argument is that the Tlingit and Haida were not passive participants in this program but rather shaped it substantively in concert with their broader interests in reasserting control of their heritage, identity, and territory as the Indigenous people of the Tongass. Moore argues that totem parks were, "quite literally, the sites where Tlingit and Haida nationhood could be proclaimed, where clans could continue to point to their ancestor's stories as evidence of their primacy on their land." Moreover, "Bringing these records of clan lineages and prerogatives onto the hillsides beside their present-day homes and sharing stories in the CCC carving sheds, Native communities helped expose a younger generation to the histories from which some had been cut off and ensure that their clan claims were recorded by the federal government" (p. 181). The irony of the CCC project was not lost on the Natives, as project photographer C.M. Archbold reported: "They jokingly reminded me that the missionaries moved the

Natives away from their old villages, totem poles, and customs as a first step in educating the younger people. Now the Forest Service wants to move the totem poles back to the Natives!” even claiming they had been “abandoned” (p. 28). In reclaiming their heritage, the CCC project became for Tlingits and Haidas a vehicle to promote Southeast Alaska Native sovereignty.

Moore’s deep archival research and attention to both the art and the artists within the fuller context and contested milieu of the CCC and its times makes *Proud Raven, Panting Wolf* a compelling read. A key dramatic tension in the story is lineage itself. Tlingit and Haida are governed by matrilineal inheritance, which stood at odds with the patrilineal bias in mainstream American society. Artists also had to be sensitive to their own lineages and identities in history, and thus were not always interested in producing “exact replicas” of deteriorated poles without putting their own stamp on things, so to speak. This frustrated conservators who wanted to “preserve” a certain manifestation of Native culture rather than let it evolve along new lines. Similarly, clan and tribal interests (the latter as expressed by the likes of the Indian Reorganization Act tribal governments and the Alaska Native Brotherhood) were not always aligned, nor were the perspectives of the white purveyors of “authentic” Northwest Coast Native art and the tourists and curio traders who responded op-

portunistically to the totem poles’ elevation to national heritage status. At times, it would have been interesting for the author to explore these structural tensions further in the narrative, as for example with the development of the Indian Arts and Crafts Board and its eventual displacement in Sitka by the Southeast Indian Cultural Center. On the other hand, the impossibility of reconciling the complex histories represented on the totem poles within a singular authentic narrative is nicely explored through Garfield and Forest’s flawed quest to produce *The Wolf and Raven*, which took many years and left key questions unanswered and critical Indigenous voices unheard.

This book is appropriate and accessible to those with a basic understanding of modern American history and Alaska Native culture and will be suitable for Native studies courses as well as anthropology and art history programs at the advanced undergraduate or graduate level. The generous diagrams and photographs, including 19 color plates, also animate the totems, themes, and characters in the book and the legacy of the CCC totem restoration project. Moore demonstrates that in seeking to restore Indigenous totems and embrace Native art as an important component of America’s heritage, the CCC project made history itself, and thanks to the rich set of carvings and exhibitions it created, its legacy continues to inspire new generations of artists and scholars alike.

REVIEW

WATERLOGGED: EXAMPLES AND PROCEDURES FOR NORTHWEST COAST ARCHAEOLOGISTS

Kathryn Bernick, editor. Washington State University Press, Pullman, 2019; 246 pages, photos, maps, index. ISBN 978-0-087422-366-8 (paperback; \$32.95).

Reviewed by Ryan J. Wheeler

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Good things come in small packages, and that is certainly the case with *Waterlogged: Examples and Procedures for Northwest Coast Archaeologists*. Edited by Kathryn Bernick, *Waterlogged* brings together 10 chapters organized into three parts: Discovery and Recovery, Fresh Perspectives, and Unexpected Finds. While the title implies that this volume may be of greatest interest to those working on the Northwest Coast, editor Bernick makes clear in her introduction that many archaeologists involved with wet site and wetland archaeology will find something beneficial. That is certainly the case. The two chapters in Part I, Bernick's own "Recovering and Caring for Wet Perishable Artifacts: Strategies and Procedures," and Morley Eldridge's "Wet Sites: A Guide to Finding Them," will be of great interest to those who work with wet sites or who should be working with them. Bernick and Eldridge both argue that North American archaeologists have largely ignored and avoided wet sites, despite their tremendous value in understanding and interpreting the past. Even in a wet-site rich area like the Northwest Coast these sites and their study are relegated to a sub-discipline. Interestingly, we found the same thing in our own recent book on Florida wet site archaeology (Wheeler and Ostapkowicz 2019). Both of these chapters are highly readable and make the case for integrating wet sites into regional archaeologies, something that has been more typical of European archaeology, possibly because of wetland-focused research that naturally includes wet sites.

The difference between North American and European approaches to wet sites and wetland research is

well addressed in Genevieve Hill's chapter, "Perceptions of Wetland Ecology in Cowichan Traditional Territory, Vancouver Island," which leads off Part II: Fresh Perspectives. This and several of the other chapters are significant as they point out the central role that wetlands played and continue to play in the lives and thoughts of Native American and First Nations people. Many of the sites considered in these chapters are on the land or aboriginal homelands of First Nations, and the authors have clearly worked closely with descendant communities to produce sensitive and culture-informed archaeologies. Hill's chapter is a great example. She makes the case that archaeologists will benefit from First Nations perspectives on wetlands, understanding them "as encultured places full of meaning, places of teaching and learning, of associating with the ancestors and the rest of the world" (p. 68). Hill gives several examples, drawing on place names, language, oral tradition, traditional ecological knowledge, and insider-level ethnographic work. Similar perspectives are found in other chapters, including Stan Copp et al.'s "Blueberry Fields Forever (Not!): The Carruthers Site, Lower Fraser River, British Columbia," which looks at a site in Katzie First Nations territory, and Jerry Cohen's contribution on paleoethnobotany at the Kilgii Gwaay site, as well as several of the chapters in Part III: Unexpected Finds.

I particularly like the chapters that focus on material culture from Northwest Coast wet sites. Grant Keddie's chapter on wooden fishhooks, for example, demonstrates that wet site artifacts can provide a fascinating and rare look

into the interplay of environmental change and technology. Other chapters on specific artifacts include Duncan McLaren et al.'s on a basket cradle from British Columbia, and a second by the same authors on waterlogged materials. Among the wooden objects discussed is an atlatl board from Triquet Island dating to 7261–7177 cal BP, adding to the literature on this ubiquitous though little-studied artifact type.

Every chapter in *Waterlogged* touches on the cultural and scientific value of archaeological wet sites, and frequently there are discussions of the interplay between culture and environment. I think many readers would have appreciated more discussion of the role archaeological wet sites can play in understanding climate change. There is a long history of human occupation in the Northwest Coast and there are wet sites representing multiple time periods. Long-term environmental change is underrepresented in the book, despite the fact that wet sites preserve perishable objects, including plant remains, pollen, material culture related to resource procurement, and even have heightened preservation of animal remains in some cases. McLaren et al., in their chapter on the objects from Triquet Island, acknowledge the paleoenvironmental potential of wet sites, and note that they are returning to the site and anticipate further analysis by graduate student and co-author Alisha Gauvreau.

Waterlogged is an attractive volume with numerous line drawings and black-and-white photographs. Well reproduced, it avoids the poor quality that is becoming common with digital printing. The font is clear and readable and the price point is good for an academic press book. One quibble is that references are all lumped together at the end of the book. This is understandable, as many of the citations are shared between chapters, but it makes it more difficult to share individual chapters. Also, there is no ebook available, which means that *Waterlogged* will not be included in the digital volumes available now at many university and public libraries, limiting accessibility. *Waterlogged* includes many detailed case studies that will be of great interest to those working on the Northwest Coast, on a variety of scales from individual items of material culture, to the site level, and to wetland landscapes. Those interested in wet site archaeology in general or who are getting involved with wet sites will find the book a great asset as well.

REFERENCE

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2019 *Iconography and Wetsite Archaeology of Florida's Watery Realms*. University Press of Florida, Gainesville.

REVIEW

UNCOVERING SUBMERGED LANDSCAPES: TOWARDS A GIS METHOD FOR LOCATING SUBMERGED ARCHAEOLOGY IN SOUTHEAST ALASKA

Kelly Rose Bale Monteleone, 2019. BAR (British Archaeological Reports) International Series 2917, Oxford; 134 pages, 11 tables, 49 figures (27 color), bibliography. ISBN 978-1-4073-1656-7 (paper; £28.00).

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"A landscape has to be experienced to be understood," p. 8

How humans migrated to the Americas is a question that has not yet been resolved. One of the two main theories is that people migrated along the coasts. This theory is still questioned due to a lack of evidence. Kelly R.B. Monteleone is adjunct assistant professor at the University of Calgary's Department of Anthropology and Archaeology. She attempts to address this deficit by using geographic information systems (GIS) to create a predictive model to look for evidence that supports this theory. Archaeological sites from the last ice age are most likely to be along the shorelines that were exposed due to a lower sea level. Now, archaeological sites from that time period are underwater, inundated as the glaciers melted and the sea level rose.

Monteleone is well qualified for a project like this, having earned her Ph.D. at the University of New Mexico while working closely with E. James Dixon. Dixon first attempted a predictive model for underwater archaeological sites in the 1970s. Monteleone has contributed several other pieces of work to the topic of underwater archaeology and predictive modeling relating to human migration onto the American continents.

For the study area of this project, she chose an area in Southeast Alaska, an ideal location due to the fact that during the last ice age there were locations that remained unglaciated and supported animal and plant life. Some archaeological sites in the area dating to the Pleistocene indicate these areas supported human life as well.

In this era of shrinking staff and budgets, archaeologists are looking for ways to be more efficient with

their time and funding. Underwater archaeology is even more expensive and time consuming than surveying on dry land, forcing underwater archaeologists to find ways to increase the efficacy of their surveys. In order to mitigate some of the costs and time involved surveying the submerged continental shelf, Monteleone identifies high probability areas where archaeological sites might be located using a GIS predictive model.

She takes us step by step through the project, starting with the theoretical background that provides the foundation for this research. Theories include landscape theory, archaeological land-use or high-potential modelling, GIS, and underwater archaeology.

Next, she gives us the geographic and geologic history of the study area, including areas that remained unglaciated during the last ice age and complications of sea-level reconstruction in the area due to its glacial history. Following this is archaeological and ethnographic information about the Northwest Coast. The author uses known archaeological sites and ethnographic information from the area to develop variables for the model to predict possible site locations from earlier periods. She uses statistical analysis to determine that there were no significant changes in how sites were selected for the past 5800 cal BP years and that people would have lived near the coast during the time period she is exploring.

Monteleone introduces us to building the model in GIS by starting with data sources and how they were processed in order to reconstruct the paleoenvironment. The author is critical of those who attempt to predict the

locations of archaeological sites without differentiating between site types or those who use modern land surface “despite knowledge of temporal variability of the environment” (p. 51). Variables included were slope; aspect; coastal sinuosity; and distance from paleo-streams, paleo-lakes, paleo-coastlines, and known archaeological sites. The technique used was weighted overlay of two-meter raster files. A table provided outlines how the variables were ranked and weighted. The final product is a map showing high-potential locations in the study area.

The last stage was testing the model through two methods, statistical analysis and field testing. Several statistical tests validated the model. The model was field tested during two field seasons using marine geophysical survey and subsurface testing. The geophysical survey utilized side-scan sonar, multibeam sonar, and sub-bottom profiling to identify anomalies on the seafloor. After identifying several anomalies, exploration with a remotely operated vehicle and a Van Veen grab sampler for subsurface testing was conducted. They did discover a shipwreck, but they did not find a Pleistocene-era archaeological site in the five areas tested.

A final verification of the model was ranking known pre-10,000 cal BP archaeological sites on the Northwest Coast according to the model. There are fifteen of these sites that have been reliably dated and have good location information. One site ranks high probability, the rest rank moderately high. This illustrates that a perfect site with all the characteristics that a person wants is rare, so humans choose “good enough” locations. Surveying areas ranked

moderately high probability and above will locate archaeological sites dating prior to 10,000 cal BP.

The author generously includes a discussion of issues encountered during the model construction, analysis, and testing. This information will be helpful for those attempting their own models. Here is where we learn what would make an underwater archaeologist’s dream come true: “a canoe with wood dating to older than 10,000 cal BP that sank with freshly butchered fauna and some tools” (p. 99). The author acknowledges that this is unlikely and would be content with a stone tool, especially one associated with something organic that could be dated.

This book is readable for anyone interested in the subject of predictive modeling, even if they are not well versed in theory or statistics. Monteleone covers the subject thoroughly enough to provide a basic foundation for someone interested in attempting their own model. For more information, readers can refer to the lengthy 16-page bibliography. The extensive reading list covers everything from theory to how-to technical references and from authors readers in the subject will be familiar with to newer contributors that are more far-flung.

Monteleone cautions the results of the predictive model are not conclusive due to the limited testing that occurred in a very large area, but they are promising. She is currently applying for more funding to continue field testing the model. I am looking forward to seeing more from this author in the future who hints that “this research has not ended...” (p. 101).